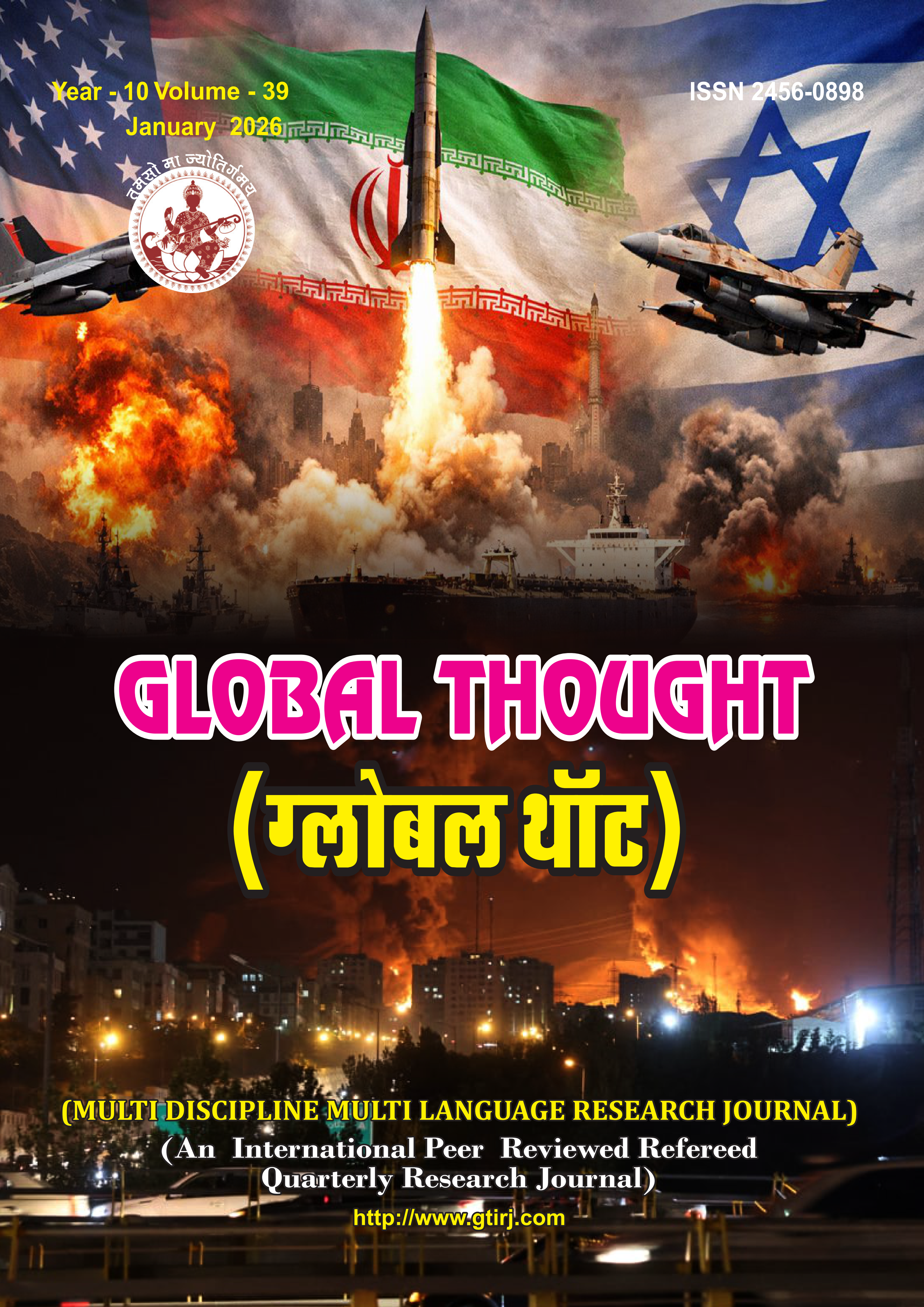

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GLOBAL THOUGHT
(ग्लोबल थॉट)

(MULTI DISCIPLINE MULTI LANGUAGE RESEARCH JOURNAL)

(An International Peer Reviewed Refereed Quarterly Research Journal)

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Office Addresses :
Head Office (Delhi) :
Dharam Pal
309, Usha Kiran Building, Commercial Complex, Azadpur, ***Delhi****-110033*
Mob : 9267944100

Branch Office (International) :
• **Mrs Kirthee Devi Ramjatton**
Impasse Bois Cheri, Bois Cheri Road,
Moka- 80804 Mauritius
Email: kdramjatton@yahoo.com
Contact no.: +230 57882178

• **Correspondence Address :**
B-11/39, MIG Flats IIIrd Floor,
Near DDA Market,
Sector 18, Rohini, Delhi-110089
Mob : 9555222747

• **Correspondence Address :**
House No. 417, Ist Floor,
Paradise Apartment, Sector-18,
Rohini, Delhi-110089
Mob. : 9267944100

• **Branch Office :**
R 7-8, Ward No. 2,
Near Football Ground, Transit Camp,
Rudrapur, Udham Singh Nagar,
Uttrakhand-263153
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अनुक्रमणिका

सम्पादकीय

पूरी दुनिया में इस समय एक मात्र मुद्दा है जो बहुत चर्चा में है। उससे बड़ा मुद्दा किसी भी देश में नहीं है। अपने यहां के टीवी चैनलों को आप देखेंगे तो आश्चर्यचकित होंगे, पांच राज्यों के विधानसभा चुनाव और बाकी गतिविधियां चल रही हैं। नीतीश कुमार ने बिहार की सत्ता का हस्तांतरण कर दिया। उसके बाद भी सर्वाधिक कवरेज इजरायल और ईरान युद्ध को दिया जा रहा है।

यह युद्ध कब रुकेगा इसको लेकर अटकलों का दौर जारी है। वास्तविकता है कि इस युद्ध से पूरी दुनिया जुड़ गई है। हर किसी की इच्छा है कि यह युद्ध रुके। युद्ध जितना लंबा चलेगा युद्ध का असर उतना लंबा होगा, जिससे मानवता प्रभावित हो रही है। एक प्रश्न सबके मन में है कि इस युद्ध का विजेता कौन है? क्योंकि एक महीने से अधिक से युद्ध चल रहा है जिस दिन अमेरिका के राष्ट्रपति डोनाल्ड ट्रंप घोषणा कर देंगे कि अमेरिका युद्ध जीत गया है तो अमेरिका को विजेता माना जा सकता है। साथ ही अमेरिका युद्ध को समाप्त करके चला जायेगा तो क्या युद्ध रुक जाएगा? मेरा मानना है कि अमेरिका निकल भी गया तब भी इजरायल नहीं रुकेगा और युद्ध जारी रहेगा।

ईरान में रिजिम चेंज अमेरिका और इजराइल का पहला लक्ष्य था, जो युद्ध के पहले दिन ही पूरा हो गया, परन्तु अमेरिका और ईरान की राजनीतिक विचारधारा शहादत को महिमामंडित करने वाली है। इस युद्ध में कितने लोग दोनों तरफ से मारे गए हैं उसकी गिनती हो रही है। इजराइल ने दुनिया के सबसे बड़े प्राकृतिक गैस क्षेत्र के एक हिस्से, साउथ पार्स को भी निशाना बनाया।

अमेरिका स्थित एक संस्था ह्यूमन राइट्स एक्टिविस्ट्स इन ईरान (एचआरएएनए) ने 7 अप्रैल को बताया कि युद्ध शुरू होने के बाद से ईरान में 3,636 लोग मारे गए हैं – जिनमें 1,701 नागरिक शामिल हैं, जिनमें से कम से कम 254 बच्चे थे।

इस युद्ध में सबके अपने-अपने लक्ष्य हैं। इजराइल का लक्ष्य ईरान को इतना कमजोर कर देना है कि वह कभी लड़ने के लायक ही ना रहे, भविष्य में कभी खड़ा न हो सके। इजराइल के लिए ईरान मात्र एक दुश्मन देश नहीं बल्कि उसके अस्तित्व के लिए खतरा है। इजराइल के पास विकल्प बहुत सीमित हैं। ईरान ने भी इजराइल और अमेरिकी हमले का तुरंत जवाब दिया। उसने इजराइल की ओर मिसाइल दागी। इजराइल और ईरान के बीच शुरू हुई सीधी लड़ाई खाड़ी देशों की ओर बढ़ गई। ईरान ने खाड़ी देशों में अमेरिकी सैन्य ठिकाने को निशाना बनाना शुरू कर दिया। लगातार वह निशाना बनाकर संपूर्ण खाड़ी देशों को इस युद्ध में लपेट लिया है। ईरान के परमाणु कार्यक्रमों को लेकर महीनों से चले आ रहे तनाव के बीच 28 फरवरी को यह युद्ध प्रारंभ हुआ। विशेषज्ञों के अनुसार इस समय दुनिया ''विश्व युद्ध की चौखट'' पर आकर खड़ी है। अमेरिका ने इस अभियान को ''ऑपरेशन एपिक फ्यूरी'' और इजरायल ने ''ऑपरेशन रोरिंग लायन'' नाम दिया है। 28 फरवरी को ईरान के सर्वोच्च नेता आयतुल्लाह अली खामेनेई सहित तमाम शीर्ष नेता और सैन्य अधिकारी मारे गए, फिर मोजतबा को सर्वोच्च नेता चुना गया। वैश्विक प्रतिबंधों से ईरान की आर्थिक स्थिति लगातार खराब हो रही है। आम ईरानी उसके बावजूद अयातुल्लाह के साथ खड़ा है।

इस युद्ध से अमेरिका को फायदा ही फायदा है। सबसे पहले ट्रंप अपनी आंतरिक समस्याओं से अपने लोगों का ध्यान भटकाने में सफल रहा है। उसके साथ ही वैश्विक सुरक्षा के नाम पर हथियार बेचने का धंधा खूब चल रहा है। तेल की दुकानदारी भी चल रही है। क्योंकि वेनेजुएला पर कब्जा करने के कारण अमेरिका के पास बहुत तेल है और अमेरिका तेल का व्यापार कर रहा है। होर्मुज जलडमरूमध्य से एलपीजी और क्रूड की आपूर्ति प्रभावित है। सैकड़ों जहाज फंसे हैं घरेलू आपूर्ति से सब परेशान हैं। युद्ध विराम पर दोनों तरफ से ग्रहण लग गया है। स्थिति चिंताजनक है।

— डॉ. राजेश कुमार
उपसम्पादक

Research Paper

Devesh Tiwari

Second Urbanization and the Rise of Heterodox Traditions in Ancient India

The Second Urbanization and the emergence of non-orthodox religious traditions in ancient India, especially of Buddhism, Jainism, and Ajivikism. The Second Urbanization began in the middle Gangetic plains and emerged around the sixth century BCE and resulted in a major change of the economic systems, social hierarchy, and political power. The growth of iron technology, the agricultural surplus, the trade systems, and the cities gave rise to new social classes of merchants, artisans, and administrators, the experience of which and their ethical interests were very different than those of the old agrarian society of the Vedas. The ritualistic and hierarchical Brahmanical order within this shifting context seemed less and less appropriate to meet moral, social, and existential demands of the urban life. According to the study, it is argued that heterodox traditions were the intellectual and moral reaction to these urban changes. Buddhism was characterised by a focus on suffering, ethical behaviour, and rational questioning, Jainism managed to create a strict ethic of non-violence and austerity, and Ajivikism defined a deterministic vision of the world in the environment of uncertainty and instability in urban society. Although there were differences in doctrines, all the three rejection of the Vedic authority, doubted sacrificial ritualism, and advocated other ways to liberation that could be offered outside the caste system. Expansion of towns promoted open discussion, vernacular languages, structured monastic schools and fresh urban elite and political patronage. The article places the traditions in the wider context of urbanization to illustrate that the Second Urbanization served as a decisive moment in the religious history of India, which led to pluralism, moral reforms, and long-term philosophical creativity.

Key words

Second Urbanization; Heterodox Traditions; Buddhism; Jainism; Gangetic Plains

Introduction

The process of the Second Urbanization can be described as one of the most radical stages in the Indian history, which has revolutionized the economic relations, social relations, political organization, and intellectual life. It developed around the middle of the Gangetic plains, around the sixth century BCE and this is the time when towns began to grow, trade routes extended, iron was used, the economy became monetized and strong territorial states began to emerge. In this dynamic and fast-changing situation emerged a group of religious-philosophical traditions that impaired the hegemony of Vedic Brahmanism. The most important of these heterodox traditions are Buddhism, Jainism and Ajivikism. Their appearance was not haphazard or individual, but was rooted somewhere in the socio-economic and cultural changes in conjunction with the Second Urbanization. It is possible to make a comparative analysis of these traditions and understand how urbanization resulted in the creation of the conditions, which were favorable to religious dissent, experimentation with morals, and new forms of spiritual organization.

The Second Urbanization centered mostly in the alluvial plains of the Ganga and its tributaries which were fertile. Mass production of iron tools was one of the factors that prompted mass deforestation and the growth of agriculture that resulted in excess production. This excess financed non agricultural activities, including trade, crafts, administration and priesthood, and led to the development of towns and cities, including Rajagriha, Shravasti, Vaishali, Kaushambi and Pataliputra. These cities were centers of trade and political power but it was also the place of a strong intellectual exchange. The urban world in contrast to the mostly rural and ritualistic society of the early Vedic era was characterized by the social mobility, existence of diverse occupations, and the constant communication of people of various backgrounds. This climate encouraged the questioning mindset and discontentment with the received heritage especially the sacrificial religion of Brahmanical elites.

Brahmanism, which had its origin in the Vedic corpus, placed an emphasis on ritual sacrifice, hierarchical society and power of Brahmins as the guardians of sacred knowledge. Although it was a very appropriate system to a relatively stable agrarian society, it was becoming less and less in touch with the realities of an urbanizing world. The costly and lavish rites were unaffordable and unattainable to fresh urban elites like merchants and artisans who made money but were not rituals. Besides, the moral issues of urban existence, questions of violence, exploitation, inequality, and agony were not sufficiently fitted by the ritual performance alone. It is out of these tensions that heterodox traditions evolved, providing alternative truths, morality and liberation.

Buddhism emerged in that situation as a strong rebuttal to both ritual and metaphysical inquiry. The Buddha, Siddhartha Gautama, lived and preached in the urban and semi urban areas of the Gangetic plains. His doctrines denied the Vedic authority, denied salvation through sacrifice and inquired about the self-permanence. Buddhism on the other hand focused on moral behavior, psychological control and wisdom as the way of eliminating suffering. The Four Noble Truths and the Eightfold Path offered a methodical approach that found its way into the urban populations who were interested in achieving rational and practical answers to the issues of existence. The idea of duhkha, which was at the heart of the Buddhist, was a response to the fears of city living, in which the lack of economical stability, social struggles, and visible disparity brought the issue of suffering into the limelight.

In its socio-historical context, Jainism, which is conventionally linked with Mahavira, originated under the same socio-historical circumstances but had a different ethical and metaphysical vision of the world. Similarly to Buddhism, Jainism refused Vedic authority and sacrifice with a cruelty, instead promoting a strict moral code, based on non-violence, austerity and self-control. The Jain principle of ahimsa was especially relevant in a city economy where commerce, industries, and agriculture tended to cause injury to life. The moral implications of action in a world where human agency and economic exchange were becoming increasingly prominent placed moral stress on action by Jainism whose insistence on karma as the material substance uniting the soul. Although Jain asceticism was stricter than Buddhism monasticism, Jainism too had a powerful following of laymen, particularly of merchants whose fortunes and mobility was typical of the Second Urbanization.

Another influential reaction to the urban change is Ajivikism, which has not been as long-lasting as Buddhism or Jainism. The Ajivikas, who were founded by Makkhali Gosala, did not support Vedic ritualism and moral causality that the Buddhists and Jains focused on. Rather they promoted a doctrine of niyati, or absolute determinism, where all things are pre-destined and human activity was ultimately pointless. This perspective on the world can be explained as the response to the ambiguity and instability of the urban environment, in which success and failure were usually perceived to be outside of the control of individual force. Even though Ajivikism survived not as a tradition of its own, the fact that it existed in the main cities during the early period and was patronised by leaders like Ashoka points to the fact that it dealt with real intellectual and psychological issues of the time.

One of the factors that connected the Second

Urbanization and the development of these heterodox traditions was the change in the social order. The process of urbanization undermined strong kinship bonds and created the areas of social mobility. People were now characterized by profession and money and not solely by birth. Here the varna system, which was the primary focus of the ideology of Brahmanicalism, seemed to be limiting and unfair. Caste hierarchies were also criticized in both Buddhism and Jainism as both religions focused on ethical behavior, as opposed to status based on birth. A radical rethinking of the spiritual community was represented by the same process of taking individuals of all social classes into the monastic orders. Even though these practices did not completely break the social hierarchies, their relative openness mirrored the dynamic urban social realities.

The organizational forms of heterodox traditions were also influenced by economic transformations that were linked to the Second Urbanization. The economy became monetized and trade guilds emerged which produced new patronage patterns. The urban merchants and elites who wanted moral legitimacy and spiritual merit turned out to be the biggest sponsors of Buddhist and Jain institutions. Towns and trade routes were surrounded by permanent monasteries, rest houses and learning centers. It was out of this institutionalization that teachings were preserved and spread. Unlike the domestic types of rituals, which were practiced in Brahmanism, the heterodox traditions formed formalized communities of monks and nuns who relied on the assistance of the laity. This mutual relation between renunciants and householders was a special characteristic of urban religion.

Heterodox traditions were also promoted by the political situation during the Second Urbanization. The rise of mahajanapads needed new bodies of governance and ideology. Leaders were interested in moral principles that could authorize power and spread social order in various and growing realms. The Buddhist and Jainism, with its teachings of moral behavior, non-violence, and compassion, provided attractive alternatives to the sacrificial kingship. The political power and the religious innovation were very close to each other as demonstrated by the patronage given by kings like Bimbisara and Ajatashatru to the Buddha and Mahavira. At some stage, even the Ajivikism was sponsored by the royalty which shows the pluralistic religious nature of the early urban India.

Debate, skepticism and experimentation characterized the intellectual atmosphere of urban centers. The towns were the gathering point of teachers, ascetics, and philosophers of various sources. There were frequent public discussions and dialogues and religious dominance was frequently challenged instead of being hereditary. This condition forced the heterodox traditions to express their doctrines in a clear and rigorous manner. Buddhism elaborated an advanced exegesis of causal and non-persisting, Jainism expounded elaborate theories of substance and perspective, and Ajivikism expounded radical deterministic worldview. These intellectual activities echo the culture of urbanity whereby people had to argue and persuade to gain followers.

Language was very vital in the success of heterodox traditions in an urban setting. The Buddhist and Jain texts were spread in Prakrit languages that were used by the masses unlike the Brahmanical texts, which were written in Sanskrit and were preserved by the priestly elites. The fact that these traditions were linguistically accessible enabled them to reach large urban populations, such as women and the lower-status groups. Ideas traveling along trade routes were also promoted by the use of vernacular language that strengthened the relation between city nets and religious dispersion.

Ethical inclination of city traditions was influenced by urbanization as well. Urban life conditions were too complicated and required moral codes of conduct that could manage the problems of violence, exploitation, as well as social responsibility. The compassion and right livelihood of Buddhism and strict non-violence of Jainism and even the acceptance emphasis of Ajivikism can be regarded as answers to the ethical issue confronting a metropolis economy: the competitive and interconnected environment. These moralities were not abstract concepts but handy books to negotiating the facts of urban life.

To put it in a broader historical context, the Second Urbanization can be viewed as a radical departure of previous religious patterns in India. It moved the emphasis off ritual performance to moral thought, off hereditary power to personal understanding and off localised cults to larger religious groupings. This transformation brought forth Buddhism, Jainism and Ajivikism, although they also represented the transformation by redefining values, institutions, and worldviews. Their coming up depicts the interaction of material circumstances and spiritual desires in complicated affairs.

In addition to these structural and doctrinal aspects, the Second Urbanization also changed the day-to-day religious experience of individuals in some other way, which further facilitated the development of the heterodox traditions. In Vedic society of earlier days, the household and the sacrificial arena were major mediators of religious life where ritual was performed in the sacrificial arena by Brahmans on behalf of patrons. As urban centers emerged, religion was more conducted in the open places including parks, monasteries, rest houses, and assembly halls, which were near towns. These spaces were all used by Buddhism, Jainism and Ajivikism to preach, debate and interact with the lay followers. This change of privatized ritual into urban instruction was an indication of the participatory culture of urban life in which ideas were passed around and the religious authority was no longer off limits. The high profile of ascetics in cities made renunciation a socially acceptable decision and not a rare departure of the society.

The urban situation was also able to promote a new vision of time and discipline which influenced heterodox religious practices. The economies of the cities worked through consistent patterns of trade and taxation and governance, which encouraged the greater consciousness to routine, regulation, and responsibility. This conservatism is reflected in the orderly day-to-day activities of Buddhist and Jain monasticism, which were based on restrained behavior, collective judgment, and moral self-observation. Monastic rules were codified not only out of spiritual need but also because of the problems of life within or around heavily populated cities. Ajivikas were not so institutionalized in surviving texts, but also had organized ascetic communities that related in interesting ways to the urban society.

The other significant product of the Second Urbanization was the conversion of religious beneficence into a kind of civil virtue. Charitable and religious giving took place in town and was seen and appreciated. Monks, monasteries or rest houses came to be supported by the urban elite as a means to exert their moral authority and social status. The Buddhism and Jainism combined this urge into their code of ethics since they stressed on generosity and moral intent instead of spending money at rites. This correspondence between urban civic culture and heterodox ethics strengthened their attractiveness and made it easier to entrench them in the social structure of cities.

The long-term historical reason of the Second Urbanization is that it was through the establishment of a pattern of religious pluralism that is enduring in the Indian subcontinent. The nature of co-existence of Brahmanical, Buddhist, Jain, and Ajivika cultures in the same urban centres led to the culture of debate, tolerance and competition that came to be a hallmark of Indian intellectual history. Although Buddhism and Ajivikism lost their influence in most areas, the questions that they posed regarding power, morality, and enlightenment remained influential in the later Hindu philosophy. Therefore, the Second Urbanization not only brought about heterodox traditions but locked the horizons of religious thought permanently in ancient India and made sure that diversity and dialogue is kept at the center of its spiritual heritage.

Conclusion

The Second Urbanization is one of the bright historical events that changed the religious and intellectual life of ancient India and preconditioned development of heterodox traditions Buddhism, Jainism, and Ajivikism. The development of urban centres in the Gangetic plains, which was reinforced by agrarian surplus, the development of trade networks and the emergence of the territorial states, changed the social relations and undermined the leading role of the Vedic ritual order. Religious structures founded upon the hereditary rule and the expensive sacrificial methods seemed to be inadequate of meeting the emerging ethical, social and existential questions in an increasingly mobile society.

In this urban setting, heterodox traditions provided alternative images of truth and liberation, which stressed on ethical behavior, personal discipline and philosophical reflection and not on the performance of the ritual. Buddhism addressed the worries of the urban world by analyzing the suffering and its rational, humane way of liberation. Jainism provided a strict code of ethics that focused on non-violence and self-control that were quite attractive to urban communities who were involved in trade and economic activity. Ajivikism was not as long-lived, but it was a response to the debates of the time on the issue of fate, agency, and uncertainty in the fast changing social world. These traditions collectively show how the process of urbanization encouraged the intellectual diversity and experiments in the field of religion.

The Second Urbanization was therefore a background state as well as a force that shaped content, form and social attractiveness of the heterodox movements. Urban society facilitated social mobility, discussion and novel forms of patronage by facilitating the institutionalization of these traditions to build up the thinking of politics and ethics. Eventually, in the long term, the emergence of heterodox traditions in the era created an unbroken legacy of religious pluralism, ethical questioning, and philosophical discussion that still was to dominate Indian civilization long after the antiquity.

Research Scholar
Department of Buddhist Studies
Faculty of Arts , University of Delhi

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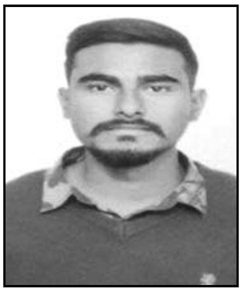

Paritosh*   **Shubham Kumar****

Role of Political Consultancy in Indian Politics & its Associated Challenges

Abstract

Political consultancy has become an influential element in the transforming modern politics in India with regard to elections. As political campaigns become more professional, consultants have become the key to strategic planning, political communication, voter analysis, digital outreach, and image management of the leaders. The paper has discussed the presence of political consultancy in Indian politics and critically evaluated ethical, legal, and democratic issues of its growing presence. By locating political consultancy in the greater change of Indian democracy, the paper follows its historical developing nature starting with informal consultative practices to a highly institutionalized and data-driven campaign business. The article takes a qualitative and analytical approach to research, referencing to the political communication theory, the democratic theory and other studies that are on comparative campaigns to determine the implications of consultant driven politics. Using the case studies that are chosen through national and state-level levels, the study illuminates the reinstatement of the electoral conditions by the political consultants through centralized campaign management, opinion polling, media discipline, and digital micro-targeting. These revolutions have led to increased effectiveness and integration in political message but have also exacerbated the commercialization and individualization of political. The paper also points out the most vital ethical issues, such as the control over perceptions of the voters, abuse of the data analytics, spreading of false information, and undermining the media autonomy. A lack of legal and regulatory regulations on campaign finance disclosure, online political advertising, and data security are considered one of structural weaknesses that sabotage the transparency and accountability of elections. Democratically, this paper holds that the reliance on political consultancy to a geusical extent will risk isolating participation at the grassroots, undermining a democratic internal party political organization, and supplanting citizen participation with passive consumption by pre-constructed political discourses. The conclusion presented in the paper is that it was found that political consultancy is an adaptive style to the complex media-based political environment and that it was also challenging to the democratic integrity in India. It points out that, there is need to have real regulatory structures, ethical guidelines, and voter education so that professional political consulting can promote, rather undermine, the democracy processes.

Keywords

Political Consultancy, Electoral Campaigns, Political Communication, Digital Campaigning, Democratic Accountability, Indian Politics

Introduction

In recent democracies, the politics of elections have shifted away not only the old party organization and mobilization of the grassroots but also to incorporate professional skills in communication, strategy, and mobilization of voters. The political consultancy has become an important institutional player in this change. Political consultancy as it is defined broadly can be defined as professional services rendered to political parties, candidates and interest groups by special individuals or entire firms with the aim of improving their electoral performance, influencing the opinion of the people and handling political communication[1]. Such services are generally campaign strategy, opinion polling, media management, online outreach, data analytics, branding, and crisis communication. Political consultancy is not a new concept in electoral democracies in the west especially in the United States and Europe, but its growth in India is a comparatively new yet far-reaching phenomenon. India is an impossible democracy, in the sense that it is the largest democracy in the world, with tremendous socio-economic diversity, linguistic plurality, entrenched caste and community identities, and a much-competitive multi-party system. Historically, Indian electoral politics were based on massive mobilization, ideological affiliation, local leadership system and party cadres[2]. Political campaigns were carried out mainly in the form of social rallies in the streets, door to door house canvassing, leaflets, and personal contacts. The process of making strategic decisions was mainly internal to the hierarchy of a party, and professional political advisors were of little or informal importance[3]. Nevertheless, the opening of the Indian economy at the beginning of the 1990s, combined with the swift growth of the mass media and digital technology of communication, changed the character of the political competition and campaigning fundamentally. The spread of 24-hour news, the monetization of news media, and the following emergence of the social media platform has strengthened political dialogue and turned the elections into never-ending media-covered activities. Here, there is greater interest among political actors in professional skills in terms of visibility, how to create compelling messages, and how to act promptly to the trends in the popular opinion. Political consultants have therefore taken the role of intermediaries between political leaders, the media institutions and the electorate[4]. Their increasing power are a symptom of the process of more successful professionalization and mediatization of politics, when the success of politics is directly related to the effectiveness of communications, the ability to control the image and the ability to make a convincing speech instead of being directly based on the coherence of ideology and organizational resilience. Political consultancy has become a niche sector in India, including domestic companies, individual strategists, data analysts, advertising firms and digital campaign managers[5]. The approaches used by these consultants are often based on borrowed methods of corporate marketing, behavioral psychology, and data science that was used to craft specific political campaigns. Opinion polling and voter analytics enable political actors to define the issues of interest, divide electorate and communicate to targeted demographic or regional part. Facebook, Twitter, YouTube, and WhatsApp have extended the boundaries of consultancy because they ensure consultants can communicate with particular audiences and provide feedback in real-time[6]. Electoral campaigns have therefore been more centralized, data driven and message based. Although the emergence of political consultancy has increased the technical efficiency of the election campaigns, it has also spawned the high level of scholarly and normative controversy. In terms of democracy, the growing use of consultants poses important concerns regarding authenticity, accountability and quality of political rhetoric. Critics state that political consultancy is dangerous as it transforms politics into a business and the electorate is regarded as a consumer and political messages are tailored to sell other than inform[7]. The use of emotional appeals, symbolism, and image-building emphasis can impair the substantive policy discussion and deliberating democratic practices. Moreover, the application of data analytics and selective communication techniques brings up the issues of voter manipulation, privacy breaches, and unequal access to the political sphere. There are structural issues that intensify these concerns in the Indian environment, which include lack of even digital literacy, poor regulations, and transparency of campaign financing. India does not have a well-developed legal system that regulates the operations of political consultants and the disclosure of consultancy fees, as well as controls digital political advertisements (as compared to many other established democracies). Such a regulatory vacuum has provided room to commit ethical breaches such as misinformation, paid news, undisclosed sponsorships, Foreign or corporate expertise used covertly to influence domestic elections, among others[8]. The grey lines between political consultancy, PR and media management also make more difficult the issues of accountability and democratic control. Meanwhile, those who support political consultancy claim that professional management of a campaign boosts democracy by allowing political communication to be more accessible, involving, and responsive to citizen interests. The political actors may use the services of consultants in explaining complex policy concepts in a more simple way, addressing marginalized or unengaged voters via online platforms, and adjusting the campaign strategies in response to the evolving social reality. In this light, political consultancy is not viewed as a menace but rather as a modulation to the dynamicness of the democratic politics in a mass-mediated society. It is based on this background that the current research attempts to critically analyze the role of political consultancy in Indian politics and issues surrounding the increased role played by the same. The paper places political consultancy in the context of the wider theoretical discussions about the professionalization of politics, the mediatization of the democratic processes, and the commercialization of political communication. It seeks to examine the manner in which political consultants influence the composition of electoral strategies, voter behavior and how it changes political rivalry in India. Simultaneously it raises ethical, legal and democratic questions of this phenomenon, especially concerning transparency, voter autonomy and the integrity of the electoral process. This study will help understand the process of transformation of modern democratic politics in India by professional expertise and strategic communication by considering an interdisciplinary political science perspective. The paper eventually concludes by stating that although political consultancy is now a part of the modern-day electoral politics, its unchecked growth presents challenges that require some level of regulation, moral contemplation, and academic analysis.

Historical Context of Political Consultancy in India

The development of political consultancy in India has to be put in the context of the history of electoral politics in India. The ideology of commitment, mass mobilization and strength of an organization greatly influenced the political competition in the decades after the independence. The Indian national congress was the most powerful political party, which was based on the party network, charismatic leadership, and the nationalist legitimacy as opposed to professional party management[9]. The top leadership of the parties formulated and executed electoral strategies with minimum dependence on the services of professional people. Voter communication was done through popular rallies, posters, pamphlets, and on-to-one proceedings, which was highly unprofessionalized way of political campaigning. The lack of a competitive media space and the lack of penetration of electronic communication during this time decreased the perceived necessity of having specialized political advisors. The political messages could be routinely standardized, ideologically oriented, based on the party manifestos[10]. The advertising agencies or the communication professionals played a low profile and were mostly limited to the poster designing or even the slogans. Political consultancy was a well-structured profession practically non-existent, and the key to electoral victory was the social coalition, caste and/or party loyalty rather than the art of strategic communication. It began to change gradually in the late 1980s and early 1990s, at the time when the political and economic changes were dramatic. People needed to compete in the electoral field more because of the loss of the one-party dominance, the emergence of the coalition politics, and the growing disaggregation of the electorate. Meanwhile, economic liberalization in 1991 stimulated the process of commercialization of media and the extension of television and print press[11]. The expansion of commercial news outlets and the development of advertisement industries brought new dynamics to political communication forcing political actors to be more concerned about media attention, image control, and message framing. This dynamism provided an opportune space whereby professional abilities could enter the political campaigns. Advertising agencies, public relations firms as well as media strategists started to provide services to political parties in an ad hoc basis. At first, they were only involved during elections like campaign advertisements, formulation of slogans and press relations. Nonetheless, when elections became more competitive and media-based politicians realized the importance of systematic planning, opinion research, and professional communication[12]. Political consultancy in India was marked by a high move towards consolidation especially in the 2000s. The growth of opinion polling, survey research, and decision making based on facts brought a new aspect of strategic sophistication to campaigns. Political parties started to conduct constituency level surveys in order to gauge the voting preferences, establish areas of concern and to test performance of candidates. It was also during this time that the individual political strategists and consultancy firms came into the scene and established themselves as full-service campaign managers, as opposed to marginal advisors. The emergence of digital technology and social media in the 2010s further moved political consultancy into the front and centre of the electoral politics. Facebook, Twitter, YouTube, and WhatsApp allowed politicians to communicate directly with their voters and avoid all the middlemen in traditional media. In response to this environment, political consultants quickly adjusted to the new environment and incorporated digital campaigning, social media analytics, and online narrative management in their services[13]. Electoral campaigns were more centralized, ongoing and data intensive and consultants came in with a decisive influence in influencing the manner in which political communication was carried out. This way, political consultancy in India has been transformed into professional and institutionalized industry out of informal advisory services. This development is representative of the larger trends in political communication in the world as well as a reaction to the unique conditions of the Indian democratic and social situation.

Functions of Political Consultants in Indian Politics

The role of political consultants in India is extremely varied and their combination forms the behavior of the contemporary electoral campaigns. These roles are not limited to the domain of publicity only but include some strategic, analytical, communicative, and organizational aspects of political action. Strategic campaign planning is one of the most basic tasks of political consultants. Consultants help political parties and candidates develop broad electoral plans on the basis of constituency dynamics, voting patterns and political competition. This includes the need to define top priority areas, the important campaign themes, prioritizing campaign activities, and efficient allocation of resources. Strategic planning can help the political actors to take proactive action in reaction to the electoral challenges as opposed to basing their reactions on intuitions or the conventional methods. Opinion research and voter analysis is another very important task. Political consultants provide surveys, focus group discussions, and data analysis to determine the opinion of the population about leadership, policies and the local matters[14]. Such research tools assist campaigns to comprehend the expectation of voters, they can find out the changes in political mood and discover the undecided or swing voters. Consultants convert raw information into actionable information and therefore allow parties to differentiate their messages and promises in their policies to particular groups in the electorate. The media and communication management is one of the key roles of political consultancy. This involves writing speeches, press releases, campaign advertisements and debate talking points. There is also the crisis communication that the consultants do to guide the political actors in scandals, controversies or even defamation. With a very competitive media environment, communication management is very crucial in forming the opinion of the people. As the digital platforms had grown, political consultants have taken center stage in running online campaigns[15]. The digital capabilities are as follows: creation of social media content, targeted advertising, sentiment analysis, and real-time monitoring of the reaction of a crowd. Consultants create stories that are cross-platform and make the messages coherent between offline and online campaigning. Due to digital strategies, it is possible to communicate with a specific demographic group in a micro-targeted manner, which allows campaigns to be delivered to these groups with tailor-made messages. Another significant role of political consultancy is the branding and image management. Consultants contribute to building and maintaining a political leader image, including the formation of discourses of leadership traits, biography, and ideology creating a personal narrative of the leader. This is a process that usually has visual presentation, narration and symbolic communication. Political branding aims at establishing emotional attachment to voters and distinguishing candidates in busy electoral areas. Lastly, political consultants are becoming more of an organizational strategizer. They are the intermediaries between party leadership, people working on campaigns, professionals in the media, and data analysts[16]. Consultants can bring efficiency to the operations and discipline of the message by incorporating different elements of the campaign. This coordinating role reflects the larger professionalization of the political campaigns in which the expertise and specialization takes the place of the informal decision-making structure. Overall, the role of political consultants in India is multifaceted with implications on almost all areas of modern-day electoral politics. Their increasing significance highlights the core change in the way the democratic competition is organized, communicated and fought.

Case Studies of Political Consultancy in India

The rise of political consultancy in India can only be explained through the examples of empirical description based on the electoral campaigns on a national and state levels. These case studies point out how political competition and voter involvement has been transformed by professional strategists, data-driven decision-making and media management in various contexts[17]. The general election campaign of the year 2014 is one of the most substantial case studies in the development of political consultancy in India. This was a turning point of elections towards professionally directed, centralized and media-saturated campaigning. Political consultants were instrumental in creating a national story that highlighted leadership, efficacy in governance and economic growth. These features of the campaign included: a heavy reliance on opinion polling, constituency-specific feedback systems, and message discipline on platforms. Conventional campaign tactics like rallies and grassroots mobilization were carefully combined with online connection, TV appearance, and exclusive messages. This strategy revealed the ability of political consultancy to turn elections into political operations based on data instead of localized ones. Political consultancy became institutionalized in Indian politics further supported by the 2019 general elections. Consultants developed the previous strategies further by bringing about more digital interaction and narrative control[18]. The communication of campaigns turned into a continuous instead of an episodic one, and the political messages were spread all the year long via social media tools, using cellular communication channels, and online video content. The voter sentiment was monitored in real time, which was processed by data analytics and allowed campaign narratives to be adjusted in a very short time. This election showed that political consultancy had left behind its transient election time consultancy status to become a permanent part of political governance and communication. State-level elections also give some further information about the adaptive capacity of political consultants. Consultants developed national-level strategies to be applied to local socio-political realities in large and socially complex states like Uttar Pradesh, Bihar and West Bengal[19]. Electioneering in such states had to go through a delicate balancing exercise between caste alliances, regionalism and regional challenges of governance. The political consultants made micro-level surveys to find out the issues that are relevant in the constituency and crafted specific outreach programs. These campaigns proved that political consultancy in India is not a copying of the Western patterns but a localized practice influenced by the local political cultures[20]. An additional interesting case study is the one of city-centered elections of state and municipal level, where consultant groups laid significant emphasis on the digital communication, youth involvement, and campaigning with references to the issues. In large cities, the consultants used social media analytics, online advertising, and communication through influencers to target middle and first-time voters. These campaigns also emphasized the place of political consultancy in the process of filling the gap that exists between political institutions and the urban electorates whose lives are linked to technology. Taken together, these case studies indicate that political consultancy has taken root in the electoral politics, both countrywide as well as sub-national. Consultants are now strategic scenery of campaigns, tellers of their stories, stewards of organizational coherence and affect the perception of voters in a variety of political home.

Impact of Political Consultancy on Indian Politics

The growth of political consultancy has influenced the Indian politics in many ways which are deep and multifaceted. These effects are visible at the political communication level, party structuring, vote-seeking level and democratic norms. The professionalization of the electoral campaigns is one of the greatest effects of the political consultancy. The Indian politics has seen the shift of the casually structured personality-led campaigning to the systematic planning and execution strategies. Campaigns have become more organised, research-based and cross-platform communication[21]. This professionalization has made it more efficient and eliminated the uncertainty in the electoral competition and political actors have been able to respond better to the populace and issues that are emerging. Political consultancy has changed the face of political communication to put more emphasis on narrative coherence and message discipline. Consultants make sure that political messages are used in all speeches, media appearances, advertisements, and online. This has further improved clarity of the communication in the politics, as well as minimized conflicting messages within parties. Simultaneously, it has also led to the homogenization of the political discourse with the sophisticated policy discussions reduced to slogans and soundbites to generate the optimum media attention[22]. The other significant effect is the increasing centralization of political decisions. Political consultants usually work on a close basis with the top leadership of the party, with the concentration of the strategic power held at the top. Out of this centralization, the local party units and the workers on the ground have been reduced to mere implementers instead of being part of the campaign strategy. Although this increases the level of coordination, it also undermines internal party democracy and participatory decision-making. Voter engagement has been transformed through the utilization of data analytics and direct communication. Political consultancy allows campaigns to calculate the particular groups of voters and appeal to their interests by crafting direct messages. This has made voting outreach more efficient and has also been a cause of concern regarding the aspect of manipulation and unequal access to political information. The electorate can be presented with biased messages that support pre-existing views instead of challenging them to make a sound decision. Political consultancy has also facilitated individualization of politics[23]. Campaigns on elections are becoming more of a matter of personal leaders than party orientation and policy agendas. Consultants also focus on personal image of leadership, personal stories and symbolism to form emotional links with voters. This personalization reinforces the politics of leaders at the expense of ideological responsibility and institutionality. The influence of political consultancy is of a two-sided character, as seen through the perspective of democracy. On the upside, the consultants have enhanced efficiency in communication, increased participation in digital, and updated campaign practices. Commercialisation of political messages, emotional arguments and absence of control are the negative aspects of challenge to transparency and deliberation of democracy. The fact that a thin line between political persuasion, advertising, and propaganda is blurred creates normative issues regarding voter autonomy and electoral competition integrity. These effects are amplified by digital access, media literacy, and regulatory capacity structural inequalities in the Indian context. As technology is unevenly distributed, the advantages of political consultancy are provided to certain groups of voters more than others, which may strengthen the socio-political stratifications. Additionally, lack of extensive legal systems to regulate the political consultancy business enables the unethical business to carry on without proper accountability[24]. Comprehensively, political consultancy has transformed the Indian politics through the redefinition of election contention, political message delivery, and the interaction between voters. Its impact is bound to further increase with the rise in technology and escalation of electoral competition. Its effect is thus highly critical in determining the future trend of Indian democracy.

Ethical, legal, and democratic challenges of political consultancy in India

Ethical Challenges. Due to the high rates of development of political consultancy in India, various ethical issues have emerged which have a direct impact on the quality and justice of democratic procedures. These issues are centrally connected with the fact that the transformation of the political communication to the model of strategic persuasion is focused not on the truthful representation and the informed public discussion but on the electoral success. The consultants involved in the field of politics, who tend to be rather unregulated and competitive, have a reason to make their messages as appealing to emotions as possible, whereas actual policy involvement should be emphasized less. This change is ethically questionable due to the fact that it can be said that the voter perceptions are manipulated and the democratic deliberation process is watered down. Misinformation and selective framing is one of the most outstanding ethical issues[25]. Political consultants often use the techniques that focus on the positive accounts and dilute or conceal the unpleasant facts. In the extreme forms, this can include spreading of false claims, glorification of success, or negative messages that are timed to strike against their rivals. The distinction between persuasive communication and intentional misrepresentation is frequently approached, especially when it comes to the internet where the accountability system is barely strong. The other ethical issue is associated with applying data analytics and micro-targeting[26]. During campaigns, political strategists gather and process enormous voter information in order to group voters and tailor communications. Whereas these practices are more effective in making campaigns more efficient, they cast serious concerns regarding informed consent, privacy, and autonomy. Little is known on how their information is gathered, unraveled and utilized to sway their voting decisions. This is an imbalance of information in which consultants and political actors are at an unequal advantage on citizens. Ethical scene is even more tricky because of the trend of paid news and unannounced political advertising. Political consultants can utilize the media or digital influencers to circulate political content with no express disclosure of sponsorship. This is unethical to journalism and it demotes trust in the media as an autonomous institution in the minds of the people. The citizens do not have the right to question the sources of information when they receive political messages under the guise of objective information or the spontaneous opinion of the population[27]. Also, there are no professional ethical codes that direct political consultants in India leading to unstable standards of behavior. Political consultancy does not, like professions like law or journalism, contain institutionalized mechanisms to oversee or hold accountable the profession, or reprimand through disciplinary action. By having this vacuum, unethical practices flourish with little repercussions.

Legal and Regulatory Challenges. In legal terms, political consultancy in India works in a disjointed and loose regulatory environment. The current election laws mainly concentrate around the candidates, political parties, and campaign finance, providing minimal advice on the role and duties of the external consultants. This makes political consultancy mostly play in grey area where accountability is not fully accountable and there is no consistent enforcement. Transparency in campaign spending is one of the significant legal issues. Whereas the laws governing elections require there to be limits governing the amount of money a candidate can spend, consultancy fees and services offered by third parties are not well disclosed. Political consultants can act in intermediary bodies where it is hard to follow the financial transactions as well as to abide by the expenditure limits[28]. This secrecy erodes the fair competition principle and opens the possibilities of an unequal influence of the rich political players. Another major problem is the regulation of digital political advertisement. It is online, and allows controlled political messaging that may avoid the normal surveillance systems. Political consultants take advantage of the loopholes in the regulations to propagate material that could be against the electoral norms such as surrogate advertising and issue based campaign where the candidates are promoted indirectly. Digital political communication cannot be regulated effectively due to the absence of definite legal options and enforced powers[29]. One of the new legal issues that have arisen in political consultancy is data protection and privacy. Political profiling using personal data collected by the government begs the question on whether it does not violate the constitutional standards of privacy and new standards of data protection. Without the existing strong legal protections, the political consultants are free to pursuant intrusive data practices without the active redress being initiated to counteract the warped politics of intrusion. More so, political consultancy has complex legal aspects due to the transnationality of the work. The integration of foreign consultants, technology services, or data services in domestic elections is problematic on the sovereignty issue and external interference. The current law also provides minimal direction on the allowable level of foreign involvement in the political campaigns and this poses weak points within the electoral system[30].

Democratic Challenges. In addition to ethical and legal consideration of the political consultancy, political consultancy offers deeper challenges on normative issues to democratic governance in India. The loss of the participatory political culture is one of those challenges. With an ever-growing tendency to centralize campaign strategies and to a greater extent depend on consultants, the contribution of grassroots party workers and other deliberative forums, locally focused, is reduced[31]. Political engagement runs the risk of being turned into a simple form of passive consumption of edited messages instead of engaging in active democratization. The political consultancy is also a source of personalization of the politicking process whereby electoral politics revolve around individual candidates and not group ideology or party agendas. This is a trend that undermines institutional responsibility and promotes charismatic leadership in place of programmatic politics. Democratic choice becomes image and perception based as opposed to substantive analysis of performance of governance. The growing use of emotions and identification-based messages makes democratic deliberation more difficult. It can be that consultants are able to establish divisions or polarizing stories in a strategic way, to gain traction towards their side, therefore increasing the cleavages in the society[32]. These tactics, even though they can bear short term electoral benefits, compromise social solidarity and the spirit of deliberation underpinning democracy. The other democratic issue is political inequality of influence. The consultancy of political activities remains resource-driven, and thus advantaged to resourceful parties and candidates. Larger and independent candidates usually have uneven access to professional expertise, which is an unfair competition. This imbalance is a threat to the democratic value of equal opportunity in the political competition. Lastly, political consultancy has the side effect of eroding democracy through the muddling of the political system. When voters feel that elections are highly controlled or cheated by unknown vote-riggers, the trust when it comes to the genuineness of democratic option could drop. Democratic legitimacy is based on trust, which is threatened by its undermining, and its loss will have long-run consequences on the political stability of the state.

Conclusion

The rise and concentration of political consultancy in the Indian politics is a substantial alteration in the character of democratic contests and political communication. Which was once a peripheral and relatively informal interaction with advertising and media practitioners, the industry is now highly professionalized and institutionalized that now dictates electoral politics, the discourses of leadership, and voter turnout of both national and sub-national scales. The role played by political consultants has made them a dominant participant in the modern Indian elections, not just as it affects the way the elections are fought or even the way politics itself is communicated, perceived, and practiced. This paper has shown that Indian political consultancy is inextricably related to the more extensive structural transformations, such as politicization, mediatization, and the growing prominence of the digital technologies in people's lives. Consultants promote the work of strategic planning, opinion research, media management, digital outreach, and image construction, which leads to increased effectiveness of organizations and the coherence of their communication. These functions have helped political actors to adjust to shifting voter expectations, conduct large-scale campaigns and cope in a more fragmented media environment in a complex and competitive electoral environment. Meanwhile, the growing role of political consultancy creates deep-rooted ethical, legal and democratic anxieties. Commercialization of political communications should not be carried out at the expense of lessening democratic participation to the market-based form of persuasion-voting citizens and consumers instead of citizens being deliberative. Emotional appeals, selective framing, and customized stories tend to take away from substantive policy elucidation and limit ideological effective responsibility. Furthermore, the application of data analytics and micro-targeting result in the emergence of new types of the asymmetrical power between the political players and the voters due to the issues of privacy, consent, and manipulation. This is further compounded by the lack of a proper system of regulation of political consultancy in India. The unclear laws on the topic of campaign expenses, digital political advertisements, the use of data, and participation of foreigners result in a regulatory gap that supports unethical and shady practices. In the absence of transparent and accountability guidelines, the political consultancy is likely to harm the integrity of elections and the people will have no confidence in the democratic institutions. These issues are more urgent with a heterogeneous and unequal society, where digital inequities and inequalities in political resources may escalate existing inequalities among political power. In terms of democracy, the increased prominence of the political consultants also alters the internal politics of political parties and the type of citizen participation. A centralized campaign with a large number of consultants involved excludes the involvement of the grassroots party workers and local deliberative arenas, undermining internal party democracy. The individualization of political processes, which is catalyzed by managerial image behavior, further gravitates focus on an aggregate policy agenda to the leadership image factors. Although these methods can be more effective in the electoral process, it creates doubts concerning the health of representative democracy in India in the long run. However, it would be too naive to consider political consultancy as a threat to the democratic values only. Political consultancy can enhance the political communication, reach out to a greater number of voters, and make governance stories more reachable to various publics when done ethically and controlled properly. The issue is not then to deny political consultancy, but to find a way of incorporating it into a system in which the requirement of democratic accountability, transparency and citizen input are prioritized. To sum up, the nature of political consultancy in India is the manifestation of the prospects and contradictions of the contemporary democracy. The fact that it is on the upswing speaks to the adaptive abilities of the political systems in a fast-evolving context of media and technology, however, it also reveals the weaknesses in regulatory institutions and the ideal of democracy. These problems need to be overcome through a balanced approach that seeks to include legal reform, setting of ethical standards, media accountability, and voter education. It is only on these grounds that political consultancy can play its positive role towards the strengthening of Indian democracy instead of its weakening.

***Research Scholar**
Department of Continuing Education and Extension, University of Delhi, Delhi, India
****Research Scholar**
Department of Continuing Education and Extension, University of Delhi, Delhi, India

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Research Paper

A Study of Buddhist Inspiration on Polity and in the Post-1947 India

Ankit Singh Sangwan* ***Prof. Indra Narain Singh*****

Abstract

Buddhism is playing and played a critical role in the politics of the post-independence India started with inspiration in the law and constitution. Within the socio-political sector, a significant portion of political discussions are shaped by the principles of Hindu and Buddhist philosophy. The initial stage of Buddhism is characterized by the formulation of Buddhist ideals, which have been integrated into the Constitution of India. The present article presents a thorough understanding of Buddhism, Buddhist schools, and the impact of Buddhism on the Indian political landscape in the post-1947 India. The study presents a comprehensive overview that how Buddhism has influenced political practices in India. Additionally, it highlights the role of Buddhism in the writing of constitution. The study delved into the resurgence of Buddhism in India and its significance in addressing social inequalities and promoting social justice.

Keywords:

Buddhism, Sangha, Bahujana, Vinaya, Dharma, Karma, Hinduism, British

Buddhism inspired the world; nevertheless, it has great impact on India's politics, The Buddha's life and teachings reveal his human vulnerabilities and the challenges he faced as a leader. The Buddha's humanity is emphasized through his emotional responses and the challenges he encountered from opponents. The *sangha* is crucial for the dissemination of Buddhist teachings and the establishment of Buddhism as a major religion. It is characterized as a self-centered institution focused on achieving *nibbana* while also serving the lay community (*bahujana*). Donations to the *sangha* are seen as virtuous actions that accumulate merit and support the monastic community. The *sangha* operates on democratic principles and emphasizes community and spiritual development among its members.

Buddhism has diversified into several schools, each with unique beliefs and practices. Mahayana Buddhism, the largest denomination, emphasizes the Bodhisattva ideal and the importance of compassion over karma. It is prevalent in countries like India, China, and Japan, while Hinayana is primarily found in Southern Asia. Theravada Buddhism is recognized as the oldest form of Buddhism, emphasizing individual effort towards enlightenment. It is based on the teachings of the Pali Canon and the principle of *vibhajjavada*, or analytical instruction. Hinayana Buddhism, also known as Theravada, focuses on individual salvation and adheres closely to the original teachings of the Buddha. It is predominantly practiced in Southeast Asian countries, including Sri Lanka, Thailand, and Myanmar.

Vajrayana Buddhism, emerging from Mahayana, focuses on achieving enlightenment through complex rituals and practices. It incorporates elements like mantras, mudras, and mandalas, emphasizing the integration of wisdom and compassion. Originating in India, it spread to Tibet and became known as Tibetan Buddhism, with Padmasambhava introducing it around 747 CE. Tantric Buddhism emerged from Mahayana practices, incorporating strict devotion and various ritual elements. It includes concepts like "*Dharini*", "*Mantra*", "*Mudra*" and "*Mandala*," focusing on sustaining faith and achieving purification.

Buddhism experienced a significant decline in India starting in the seventh century AD, influenced by various socio-political factors. The Madhyadesa region, where Buddhism originated, saw a decrease in Buddhist cities and temples. By the time of Xuanzang (629–645), many Buddhist sites were abandoned or in disrepair. Chinese travellers documented the decline, noting the scarcity of monks and monasteries in key locations. The rise of Hinduism and Jainism contributed to Buddhism's decline, particularly in South India. Multiple factors, including monastic discipline issues and external pressures, led to the decline of Buddhism in India. Monks exhibited lax discipline and inappropriate behaviour, undermining the faith's integrity. The rise of Hindu sects and the dominance of Brahmanical traditions further marginalized Buddhism. Historical records indicate persecution by rulers and the impact of Muslim invasions on Buddhist institutions. The loss of royal patronage and support from influential families diminished Buddhism's prominence.

Religion and the Pre and the Post Independence Indian Polity

The British East India Company and the British Crown's policies in the pre-independence India profoundly impacted Indian society, economy, and politics. The British colonial control in India led to animosity between Hindus and Muslims, forced migration, and resource devastation. The British also used religious differences to incite caste divisions and class disparities. The Postcolonial policies perpetuate structural and cultural violence. Initially modest but effective, the dual education system gradually undermined unity and reinforced structural inequality, with employers showing a preference for English-medium students over those from *madrasas*. Like the banking education model, the British education system enforced knowledge onto pupils, suppressing native languages and establishing privileged elite. The British also implemented the Western positivist law, which supplanted religious laws but often exhibited discriminatory characteristics, leading to violence and resistance. The British influence on laws and legal institutions persists, with some laws in effect now.

The Pre-independence India was a diverse country with various religions, including Hinduism, Islam, Sikhism, and Christianity. The country's religious landscape is intricate due to its diverse faiths, historical factors, and socioeconomic makeup. Hinduism, Islam, Christianity, Sikhism, Buddhism, and Jainism are the top five religions in terms of population, with a significant Muslim population. India's cultural and religious mosaic reflects the country's long history of coexistence and tolerance among different faiths. Hinduism, derived from the *Vedic* religion, has assimilated some groups into its social structure via the caste system. Jain's philosophy emphasizes the principles of *karma* and the five fundamental vows, prioritizing the avoidance of harm to all living organisms.

Aurobindo Ghose and Maulana Abul Kalam Azad, both revolutionary and yogi, emphasized the importance of religion, nationalism, and culture in shaping the country's destiny. Ghose saw the Indian nation as subservient and elitist, criticizing the Congress's "prayer and petition" approach. By drawing on the teachings of the Holy Qur'an and the Prophetic tradition, Azad, a "*mujaddith*" in twentieth-century India, offered a solution to the political problem the Indian Muslim community was facing. Both leaders emphasized the need for political autonomy and pursued moksha, or spiritual emancipation, through self-knowledge.

The partition of India into India and Pakistan in 1947 was intended to address religious tensions but has inadvertently led to the rise of religious extremists and the militarized presence of both nations. The British established Pakistan as a designated country for Indian Muslims, but the Sunni Muslim religious leadership opposed the partition. Political strife in India primarily revolved around modernist ideologies, but sectarian components emerged due to the organization and activation of non-urban elites and economically disadvantaged segments of the populace. Religion exerted a substantial influence on the politics of colonial India, with Congress nationalists advocating for the division between religion and politics while communalists opposed this notion.

The Nehru Report, aimed at promoting Hindu-

Muslim cooperation, failed due to its inability to address sectarian tensions. The Indian National Congress (INC) was dissatisfied with managing Muslim grievances, leading to the convening of the All-Parties Muslim Conference in 1929. The meeting drafted Jinnah's Fourteen Points, which included the objectives of the Muslim League. However, the Hindu Mahasabha opposed Jinnah's requisitions, leading to Nehru's disregard for him. The British Government's decision to abstain from the final conference and the failure to settle the communal problem led to a significant rift between the INC and the Muslim League.

In the first half of the 20th century, the British India faced a politically fractious and violent resolution to what constitutes a nation. The partition of the Indian subcontinent in 1947 led to the creation of two nation-states: India, with a secular constitution and a Hindu majority population, and Pakistan, with a Muslim majority population. The Indian National Congress became the dominant national party in independent India, and the term "secular" was introduced late in the official rhetoric of the Indian polity and Constitution. The colonial governmentality and colonial processes fundamentally altered the nature of religion in the Indian subcontinent. The Morley-Minto reforms instituted separate electorates for Muslims in provincial and national legislatures, bringing the 'communal question to the fore. The rise of the Hindu Right in the late 1980s and the communalization of Indian politics led to the betrayal of the 'Gandhi-Nehru tradition' of a nation built on a secular ideal.

Buddhism and the *Vinaya*

The *Vinaya* is a set of rules for Buddhist monks and nuns that deal with property and inheritance for those who choose to forgo worldly possessions and those who still live in households. It gives a unique perspective on the separation of religion and state and mentions the principle of *aputraka*. The *Vinaya* permits lending money with interest to Buddhist monks and nuns and provides specific instructions on how to draft a loan agreement. It is a primary reference for Indian law and can be regarded as a noteworthy resource for understanding the legal framework inside Buddhism. The *Vinaya* and *Yāñavalkya* are two Buddhist teachings that prescribe regulations about written agreements, with the Vinaya providing a detailed account of contractual terms and the *Yāñavalkya* emphasizing the importance of contracts in economic endeavours.

The *Vinaya*, a Buddhist scripture, presents a unique interpretation of property as a token of appreciation, resembling the Buddhist "*prasannādhikāra*." This concept is unique to the *Vinaya*, as it encompasses the possession and utilization of corporate assets. The *Vinaya* also addresses the verbal transfer of property or nuncupative will, advocating for the separation of religion and state. It introduces two novel concepts: authentic precedent and the documented testament. The Vinaya provides an example that aligns with the conventional interpretation of "precedent" compared to anything mentioned in *Dharmaśāstra*. The concept of juristic individuality in Hindu deities has existed for a considerable duration in India, and the presence of the legal person in *Vinaya* law is not unexpected. The link between Buddhist Vinaya and Dharmaśāstra can be intricate, with one source either preceding the other temporally or supplanting it, such as guild law.

Buddhist Inspiration on Indian Law and Constitution

Buddhism, founded by the Buddha, is a secular religion that emphasizes truth, law, and justice. Originating in the 6th century BCE, it disrupted the social system based on caste and class. Buddhism has undergone various stages of development, including political influence from monarchs and rulers and its influence on the Indian Constitution. Buddhism has significantly influenced the Indian Constitution and the world by inspiring democratic governance. The Buddha believed that any form of government could be beneficial as long as it operated with a democratic spirit and prioritized the well-being of its citizens. The *Sangha* considered the second jewel of Buddhism, served as a model democratic community that adhered strictly to democratic principles.

The opening statement of the Constitution of India, 'WE THE PEOPLE', mirrors the teachings of Buddha, emphasizing that individuals possess autonomy and must take responsibility for shaping their own destiny. The framers of the Constitution assert that the people of India are the sovereigns of their territory. In his 1954 broadcast speech on All-India Radio, Dr. Bheem Rao Ambedkar asserted that the Buddhist worldview sprang from the teachings of Buddha, who pushed for democratic rule. The concept of secularism, introduced in the Constitution by the 42nd Constitutional Amendment Act of 1976, bears resemblance to the *Vedic* notion of '*Dharma Nirapekshata*', which underscores the state's impartiality towards religion. The Supreme Court of India has explicated that secularism entails equitable treatment of all religions, underscoring the basic rights enshrined in Articles 25-28.

The Constitution of India, based on the principles of the Middle Path in Buddhism, embodies the ideology of *Bahujan Hitaya Bahujan Sukhaya*, which aims to promote the well-being and happiness of the majority through the implementation of Directive Principles of State Policy. The government is responsible for providing enough health, educational, recreational, and other necessary amenities to its inhabitants and is responsible for monitoring social issues like child abuse, drug misuse, early marriage, dowry, and sexual harassment.

Based on the Buddha's teachings, the Constitution of India emphasizes individual autonomy and responsibility for shaping their destiny. It promotes secularism, ensuring equitable treatment of all religions. Buddhism promotes tolerance and non-violence, influencing the Indian Constitution and Penal Code. The Constitution enshrines social and economic justice principles, healthcare, education, and addressing societal issues. It also incorporates fundamental duties, prioritizing obligations over rights. The principle of Ahimsa is reflected in India's national flag. The Constitution is dynamic and adaptable to societal changes.

Buddhism's eight noble paths represent the spiritual journey for ordinary individuals and the principles of raj dharma, outlined in the Indian Constitution. These paths also include aspects of secular jurisprudence, such as natural justice principles. The Supreme Court of India has highlighted the importance of due process of law, equivalent to Buddhist philosophy. The Constitution of India delineates proper intention, action, speech, livelihood, and directive concepts of State Policy (DPSP). The Supreme Court has used harmonious building to safeguard Parts III and IV of the Constitution, ensuring consistency and balance in implementing Directive Principles without infringing on citizens' fundamental rights.

The Indian Constitution, based on the principle of *Dharma*, represents governance by the rule of law and outlines the responsibilities and commitments citizens owe to their nation. The Constitution affirms India's secular status, ensuring impartial treatment of all individuals and prohibiting religious influence in decision-making. The Constitution guarantees the fundamental right to life and personal liberty, encompassing dimensions of human dignity. The philosophy of Buddhism is deeply rooted in the Indian Constitution, with principles such as democracy, equality, justice, and freedom originating from the Buddhist *Sangha*. The Constitution guarantees equal treatment and dignity for all people by protecting the state's fundamental rights, obligations, and guiding principles. The Constitution embodies the fundamental principles of Buddhism, which prioritize dignity, equality, and impartial justice for all individuals. Its citizens drafted and implemented the Constitution, reflecting the principles of Buddhism and the Indian Constitution.

Buddhism has significantly promoted social justice and inclusive policies by engaging with non-Buddhist traditions and Western thinkers. Buddha's teachings emphasize the importance of understanding suffering, eliminating it, and promoting personal growth and development. Buddhism also emphasizes fostering social harmony and equality, denouncing social groups, and promoting communication among various groups. This understanding has also benefited from the Dalit and political figures Lotus Sutra and *Navayāna* Buddhism movements. The developments of "Aryan race" theories and European missionary concepts have both had an impact on the idea of caste, which is the fundamental identity of people within the Indian landmass.

Indian Polity and Buddhist Law

Buddhist law, a relatively new addition to religious legal principles, has been influenced by Buddhism's Monastic Law Code, Vinaya, and specific disciplinary processes for the monastic community. The Vinaya is the principal authority for formal Buddhist law, consisting of regulations called *'Patimokkha'* in Pali and *'Pratimoksa'* in Sanskrit. Buddhism and Hinduism both encompass concepts such as *Karma, Dharma, Moksha*, and rebirth but differ in their rejection of priests, formal rituals, and the caste system. Buddhism emphasizes the importance of ethical conduct for the well-being of individuals and society and adheres to the notion of "*Saugata Simha Nada*," which compares any law to Buddha's teachings.

Buddhist law is a unique legal concept within Buddhism, centered on the process of socializing and internalizing individuals into a prescribed set of regulations. It was formulated for the *Sangha*, a community of individuals who voluntarily withdrew from society to engage in meditation and spiritual teachings under the guidance of the Buddha. The Vinaya, the legal code of Buddhism, is a collection of principles governing the behaviour and appearance of monks and nuns. The Vinaya is linked to Buddhist philosophical and ethical literature, delineating variables that influence actions. The Buddhist Canon also includes the Teachings or Discourses of the Buddha, known as *Satras* (*Satra-Pimaka*), and the Commentaries and Treatises (*Abhidharma*) or "*Abhidharmapitaka*." These texts offer principles for ethical conduct and spiritual awakening, and Buddhist leaders have made concerted efforts to uphold these principles throughout history.

Buddhist teachings, such as the Four Noble Truths and the Eightfold Path, hold significant implications for contemporary legal systems. The principles of Right Action (*Sila*), Compassion (*Karuna*), Mindfulness (*Sati*), and Interdependence (*Pratītyasamutpāda*) are crucial for promoting fairness, restorative justice, and societal harmony. These principles are applied in implementing restorative justice procedures, human rights promotion, environmental legislation enforcement, and ethical standards in legal professions. Buddhist philosophy has significantly impacted India's criminal justice, environmental law, and human rights. Key provisions in the Indian Constitution, such as the Scheduled Castes and Scheduled Tribes Act, promote dignity, equality, and social justice. Buddhist ideals of sincerity, uprightness, and non-violence serve as the ethical foundation for legal professionals in India. However, there is no singular, all-encompassing Buddhist perspective, particularly in the *Vinaya* or legal matters. The *Mūlasarvāstivāda-Vinaya* and *dharma* texts provide significant perspectives on the correlation between Buddhist scriptures and Indian legal systems.

Conclusion

The fundamental and inescapable relationship between philosophy, religion, and governance is brought to light because Buddhism has significantly affected Indian politics since 1947. The fundamental concepts of equality, compassion, and rationality central to Buddhism have tremendously impacted India's constitutional foundations, legal framework, and moral ethos. Its influence is most noticeable in formulating fundamental rights and the directive principles of state policy, which reflect the state's emphasis on fairness and inclusivity. Beyond politics, Buddhism has been a source of inspiration for movements that advocate for social reform, dignity, and the elimination of discrimination that has been around for centuries. Buddhism continues as a guiding light for ethical leadership and societal harmony because it incorporates its teachings that have stood the test of time into modern administration and society. Further, Buddhist philosophy continues to be relevant in solving contemporary problems and promoting a more equitable and inclusive India.

***PhD Scholar**
Dept. of Buddhist Studies
Delhi University
****Research Supervisor**

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शोध-पत्र

ज्योति देवी

मृदुला गर्ग के उपन्यासों में स्त्री विमर्श
(एक शोधात्मक अध्ययन)

बीज शब्द

स्त्री-विमर्श, यथार्थता, स्त्री संघर्ष, समकालीन हिंदी उपन्यास, सामाजिक चेतना, संघर्षशील स्त्रियां, स्त्री अस्मिता, नारीवाद, देह-विमर्श, पुरुष सत्तात्मकता, स्त्रियों की स्थिति।

प्रस्तावना

हिंदी साहित्य में स्त्री विमर्श का उदय केवल साहित्यिक प्रवृत्ति नहीं, बल्कि सामाजिक चेतना का परिणाम है। स्त्री की स्थिति, पहचान, स्वतंत्रता, अधिकार, संघर्ष और आत्मनिर्णय के प्रश्नों ने आधुनिक हिंदी साहित्य को एक नई दिशा प्रदान की है। परंपरागत समाज में स्त्री को प्रयास सीमित भूमिकाओं में बांधकर देखा गया—पत्नी, मां, बहन, बेटी लेकिन आधुनिक लेखन में स्त्री एक स्वतंत्र व्यक्तित्व के रूप में उभरती है।

मृदुला गर्ग हिंदी साहित्य की उन विशिष्ट लेखिकाओं में से हैं जिन्होंने स्त्री को केवल सहानुभूति की वस्तु नहीं बल्कि एक चेतन, निर्णयशील और आत्मनिर्भर मनुष्य के रूप में प्रस्तुत किया है। उनके उपन्यासों में स्त्री केवल सामाजिक ढांचे की पीड़िता नहीं है, बल्कि वह उस ढांचे से संघर्ष करने वाली, उसे प्रश्न अंकित करने वाली,और उसे तोड़ने का साहस रखने वाली सत्ता है।

गर्ग का लेखन स्त्री को 'आदर्श नारी' की छवि से बाहर निकलकर 'यथार्थ नारी' के रूप में प्रस्तुत करता है क्योंकि मृदुला गर्ग की स्त्रियां स्वयं से सोचती हैं, चाहती हैं, गलतियां करती हैं, संघर्ष करती हैं और सीखती हैं। यही कारण है कि उनके उपन्यास स्त्री विमर्श के अध्ययन के लिए अत्यंत महत्वपूर्ण बन जाते हैं।

आधुनिक हिन्दी साहित्य में स्त्री अब केवल सहनशील पात्र नहीं है, अब वो समय गया जब स्त्रियां अपने हक के लिए चाहकर भी आवाज नहीं उठा पाती थीं, बल्कि अब वह सोचने-समझने वाली, प्रश्न करने वाली और निर्णय लेने वाली चेतन सत्ता बनकर उभर रही हैं। इसी परिवर्तनशील चेतना का सशक्त प्रतिनिधित्व मृदुला गर्ग के साहित्य में देखने को मिलता है। उनके उपन्यासों में स्त्री केवल सामाजिक पीड़िता नहीं, बल्कि सामाजिक संरचना को चुनौती देने वाली सक्रिय शक्ति के रूप में सामने आती हैं।

शोध का उद्देश्य

इस शोध पत्र का उद्देश्य मृदुला गर्ग के उपन्यासों में उपस्थित स्त्री विमर्श के विभिन्न पक्षों का अध्ययन करना है विशेष रूप से—

1. स्त्री की आत्म पहचान का प्रश्न
2. सामाजिक संरचना में स्त्री की स्थिति
3. यानी स्वतंत्रता और देह विमर्श
4. पारिवारिक बंधनों में स्त्री का संघर्ष
5. आर्थिक व मानसिक आत्मनिर्भरता
6. स्त्री चेतना का विकास

स्त्री विमर्श : अवधारणा और साहित्यिक परिप्रेक्ष्य

स्त्री विमर्श का तात्पर्य यहां केवल स्त्री समस्याओं का वर्णन नहीं है, बल्कि यह एक वैचारिक आंदोलन है जो समाज की पुरुष सत्तात्मक संरचना से सवाल करता है, प्रश्न करता है। यह विमर्श स्त्री को वस्तु नहीं, बल्कि विषय (subject) के रूप में स्थापित करता है।

हिंदी साहित्य में स्त्री विमर्श ने पारंपरिक सोच को चुनौती दी है, जहां स्त्री को त्याग सहनशीलता और बलिदान की मूर्ति माना जाता था। अब आधुनिक लेखन में स्त्री अपने अधिकारों, इच्छाओं, और निर्णय की स्वामिनी के रूप में सामने आती है।

वो अपना खुद का निर्णय ले सकती हैं, खुद के बारे में उचित अनुचित सोच सकती हैं।

मृदुला गर्ग का लेखन इसी वैचारिक पृष्ठभूमि में विकसित हुआ है, जहां स्त्री केवल सामाजिक संरचना का हिस्सा नहीं, बल्कि सामाजिक परिवर्तन की शक्ति बनती है। इनकी स्त्रियां संघर्ष करके अपना रास्ता खुद बनाती हैं, कभी दया की पात्र नहीं बनती हैं।

मृदुला गर्ग का साहित्यिक दृष्टिकोण

मृदुला गर्ग का साहित्य किसी एक विचारधारा में बंधा हुआ नहीं है। वे स्वयं को परंपरागत अर्थों में ''नारीवादी लेखिका'' नहीं मानती लेकिन उनके लेखन में स्त्री की स्वतंत्र चेतना स्पष्ट रूप से दिखाई देती है। मृदुला गर्ग का साहित्यिक दृष्टिकोण आधुनिक, यथार्थवादी, बौद्धिक और वैचारिक चेतना से निर्मित है। उनका लेखन किसी एक विचारधारा की सीमा में बँधा हुआ नहीं है, बल्कि जीवन की जटिलताओं, मनुष्य की आंतरिक संवेदनाओं और सामाजिक संरचनाओं की आलोचनात्मक समझ पर आधारित है। वे साहित्य को केवल मनोरंजन का साधन नहीं, बल्कि सामाजिक चेतना और वैचारिक विमर्श का माध्यम मानती हैं।

उनकी स्त्रियां

1. आत्मनिर्भर होती हैं।

2. निर्णय लेने में सक्षम होती हैं।

3. सामाजिक रूढ़ियों को चुनौती देती हैं।

4. अपराध बोध से मुक्त होकर अपने जीवन को जीना चाहती हैं।

5. संबंधों को बोझ नहीं, चुनाव मानती हैं।

गर्ग का स्त्री-विमर्श भावुकता नहीं, बल्कि बौद्धिक और वैचारिक विमर्श है। उनके साहित्य में रिश्ते आदर्श नहीं होते, बल्कि यथार्थ होते हैं—जटिल, विरोधाभासी, टूटते-जुड़ते और बदलते हुए। वे रिश्तों को पवित्र संस्था नहीं, बल्कि मानवीय संबंध मानती हैं।

उपन्यास 'चित्तकोबरा' में स्त्री विमर्श

'चित्रकोबारा' मृदुला गर्ग का सबसे चर्चित और विवादास्पद उपन्यास है। यह उपन्यास स्त्री की यौनिकता, देह चेतना और आत्मनिर्णय के प्रश्न को केंद्र में रखता है।

इस उपन्यास की नायिका पारम्परिक सामाजिक नैतिकताओं को स्वीकार नहीं करती वह अपने शरीर, अपनी इच्छाओं और अपने सम्बन्धों को स्वयं परिभाषित करना चाहती है। यहां स्त्री की देह को पाप या लज्जा का प्रतीक नहीं, बल्कि स्वाभाविक अस्तित्व के रूप में देखा गया है।

समाज जहाँ स्त्री की यौनिकता को नियंत्रित करना चाहता है, वहीं गर्ग की नायिका उस नियंत्रण को अस्वीकार करती है यही कारण है कि यह उपन्यास विवादों में घिरा, लेकिन साहित्यिक दृष्टि से अत्यंत महत्वपूर्ण बन गया।

'चित्तकोबरा' में स्त्री विमर्श केवल यौनिकता तक सीमित नहीं है, बल्कि यह स्त्री की स्वायत्तता (Autonomy) का विमर्श है।

उपन्यास 'कठगुलाब' में स्त्री चेतना

'कठगुलाब' में स्त्री-विमर्श सामाजिक, राजनीतिक और मानसिक स्तर पर विकसित होता है। यह उपन्यास केवल व्यक्तिगत संघर्ष नहीं दिखाता, बल्कि सामाजिक संरचना के भीतर स्त्री की स्थिति का विश्लेषण करता है।

इस उपन्यास में स्त्री शिक्षा, चेतना और आत्म-निर्भरता के माध्यम से अपनी पहचान बनाती है। वह केवल परिवार की इकाई नहीं रहती, बल्कि सामाजिक सत्ता के रूप में उभरती है।

'कठगुलाब' में स्त्री का संघर्ष केवल पुरुष से नहीं है, बल्कि उस पूरी व्यवस्था से है जो उसे कमजोर बनाए रखना चाहती है।

'कठगुलाब' उपन्यास का नाम इस दृष्टि से भी सार्थक है कि जिस तरह एक कठगुलाब बंजर भूमि में भी हरियाली ला देता है उसी तरह इस उपन्यास की शोषित, पीड़ित महिलाएं भी अपनी जागृत चेतना के द्वारा आत्मनिर्भर होकर समाज में नाम कमाती हैं।

यह उपन्यास दिखाता है कि स्त्री-विमर्श केवल भावनात्मक नहीं, बल्कि संरचनात्मक परिवर्तन की मांग करता है।

'उसके हिस्से की धूप' और अन्य उपन्यास

'उसके हिस्से की धूप' में स्त्री की भावनात्मक दुनिया, प्रेम, त्याग, अपेक्षाएँ और आत्म-संघर्ष को बहुत सूक्ष्मता से चित्रित किया गया है।

यहाँ स्त्री केवल संघर्षशील नहीं, बल्कि संवेदनशील भी है। वह संबंधों में जीती है, टूटती है, संभलती है और फिर स्वयं को खोजती है।

अन्य उपन्यासों जैसे 'अनित्यय'

'अनित्य' जैसा कि नाम से ही प्रतीत होता है—क्षणभंगुर, नश्वर जो की परिवर्तन के लिए है। 'मैं और मैं' आदि में भी

स्त्री की आंतरिक चेतना, मानसिक संघर्ष और आत्म-संवाद को गहराई से प्रस्तुत किया गया है।

'मिलजुल मन' उपन्यास आत्मकथात्मक उपन्यास है जिसकी कहानी 50 वर्षों के घटनाक्रम को चित्रित करती है।

मृदुला गर्ग जी के अन्य उपन्यासों की तरह इस उपन्यास की नारी पात्र पुरुष द्वारा शोषित व प्रताड़ित नहीं है। इस उपन्यास की दो मुख्य पात्र गुलमोहर और मोगरा है जो लेखिका के स्वयं और लेखिका की बहन मंजुल भगत के जीवन का चित्रण करते हैं। गुलमोहर के रूप में लेखिका ने बहन मंजुल भगत का तथा मोगरा के रूप में स्वयं का चित्रण प्रस्तुत किया है। वास्तव में लेखिका का यह उपन्यास हिंदी साहित्य के क्षेत्र में एक महत्वपूर्ण योगदान है।

स्त्री-विमर्श के प्रमुख आयाम

1. आत्म-पहचान

मृदुला गर्ग के उपन्यासों में स्त्री स्वयं को पति, परिवार या समाज से नहीं, बल्कि अपने अस्तित्व से पहचानती है। यह दृष्टिकोण उन्हें पारंपरिक साहित्य से अलग करता है। गर्ग के उपन्यास की स्त्रियां अपने स्वतंत्र अस्तित्व को तलाशती हुई नजर आती हैं वो अपने स्वतंत्र अस्तित्व के लिए संघर्षरत भी रहती हैं, उनकी अपनी पहचान है।

2. यौनिक स्वतंत्रता

स्त्री की देह पर उसका अधिकार—यह मृदुला गर्ग जी के लेखन का साहसी काम है।

मृदुला गर्ग का एक साहसी साहित्यिक पक्ष स्त्री की देह और यौनिकता को लेकर उनका दृष्टिकोण है। वे इसे लज्जा या अपराधबोध से नहीं, बल्कि स्वाभाविक मानवीय अनुभूति के रूप में प्रस्तुत करती हैं।

3. मानसिक स्वतंत्रता

स्त्री केवल आर्थिक नहीं, मानसिक रूप से भी स्वतंत्र हैं, यहां मानसिक स्वतंत्रता से आशय अपने विचार रखने की स्वतंत्रता, सही गलत का निर्णय लेने की स्वयं की क्षमता, भावनात्मक निर्भरता से मुक्ति और समाज की रूढ़ियों से मानसिक विद्रोह से है और मृदुला गर्ग की स्त्रियां इसी मानसिक स्वतंत्रता का प्रतिनिधित्व करती हैं।

4. सामाजिक संघर्ष

स्त्री सामाजिक रूढ़ियों, परंपराओं और पितृसत्ता से टकराती हैं। वे स्थापित मूल्यों को स्वीकार नहीं करतीं, बल्कि उन पर विचार करने को विवश करती हैं। इनका साहित्य सामाजिक रूढ़ियों, परंपराओं और पितृसत्तात्मक सोच को प्रश्नांकित करता है। गर्ग की स्त्रियां समाज द्वारा बनाये रूढ़ियों को तोड़कर समाज से भिड़ जाती हैं, इनके उपन्यास की महिला पात्र लाज- शर्म को त्यागकर सामाजिक कुरीतियों का विरोध करती हैं।

5. निर्णय-क्षमता

गर्ग की स्त्रियाँ निर्णय लेती हैं, चाहे समाज उन्हें स्वीकार करे या नहीं। ये निर्णय लेने में सक्षम हैं। क्योंकि मृदुला जी की स्त्रियां पढ़ी-लिखी भी हैं। मृदुला जी की स्त्रियां केवल आंसू नहीं बहाती बल्कि सोचने और विचार करने की क्षमता भी उनमें है।

6. मनोवैज्ञानिक दृष्टिकोण

मृदुला गर्ग के पात्रों का खासकर स्त्री पात्रों का निर्माण केवल सामाजिक स्तर पर नहीं, बल्कि मानसिक स्तर पर भी होता है। उनके उपन्यासों में मनुष्य का आंतरिक द्वंद्व, आत्मसंघर्ष और मानसिक यात्रा स्पष्ट दिखाई देती है।

9. स्वतंत्रता का दर्शन

मृदुला गर्ग का साहित्य स्वतंत्रता-केंद्रित है—

* सोच की स्वतंत्रता,
* देह की स्वतंत्रता,
* निर्णय की स्वतंत्रता,
* जीवन की स्वतंत्रता और
* अपने आत्मसम्मान को सबसे ऊपर रखना।

10. मानव-केंद्रित दृष्टि

उनका साहित्य स्त्री-पुरुष के विभाजन से ऊपर उठकर मनुष्य-केंद्रित दृष्टिकोण अपनाता है। वे स्त्री को अलग सत्ता नहीं, बल्कि मनुष्य के रूप में देखती हैं। क्योंकि स्त्री भी एक महिला होने के पहले एक इंसान होती है। मृदुला जी स्त्री-पुरुष को अपने उपन्यास में एक ही नजरिये से देखती हैं।

समकालीन संदर्भ में मृदुला गर्ग का महत्व

आज के समय में जब स्त्री-विमर्श केवल आंदोलन नहीं, बल्कि वैश्विक विचारधारा बन चुका है, मृदुला गर्ग का साहित्य और अधिक प्रासंगिक हो जाता है।

उनका लेखन यह सिखाता है कि—

1. स्त्री को सहानुभूति नहीं, समानता चाहिए
2. संरक्षण नहीं, स्वतंत्रता चाहिए
3. सहनशीलता नहीं, अधिकार चाहिए
4. आदर्श नहीं, पहचान चाहिए

निष्कर्ष

मृदुला गर्ग के उपन्यास हिन्दी साहित्य में स्त्री-विमर्श के सशक्त दस्तावेज हैं। उनके साहित्य में स्त्री न तो अबला है, न देवी, बल्कि एक पूर्ण मनुष्य है।

इस प्रकार हम कह सकते हैं कि मृदुला जी के उपन्यास के मुख्य विषय स्त्री विमर्श तथा सामाजिक विसंगतियों का चित्रण है। उनके उपन्यास में स्त्री की मुक्ति, उसकी स्वतंत्रता व समानता का चित्रण हुआ है। और साथ ही समाज में व्याप्त जाति, वर्ण, वर्ग, लिंग पर आधारित भेदभाव को भी दर्शाया गया है।

उनकी रचनाओं में स्त्री—

1. सीखती है
2. सोचती है
3. संघर्ष करती है
4. प्रश्न करती है
5. गलतियाँ करती है
6. और आगे बढ़ती है।

मृदुला गर्ग का स्त्री-विमर्श करुणा का नहीं, चेतना का विमर्श है। क्योंकि इनके उपन्यास की स्त्रियां पढ़ी-लिखी, सक्षम और सबल हैं, परेशानी आने पर घबराती नहीं बल्कि उसका डटकर सामना करती दिखाई देती हैं। यह विमर्श स्त्री को समाज के केंद्र में स्थापित करता है, न कि हाशिये पर।

इसी कारण मृदुला गर्ग का साहित्य हिन्दी स्त्री-विमर्श की धारा में एक मौलिक, साहसी और वैचारिक योगदान के रूप में स्थापित होता है। इस प्रकार हम कह सकते है कि मृदुला गर्ग जी समकालीन हिंदी उपन्यास की महत्वपूर्ण लेखिकाओं में से एक हैं। इनके उपन्यासों में स्त्री चित्रण बहुआयामी तौर पर हुआ है।

शोधार्थी, हिंदी विभाग
दिल्ली विश्वविद्यालय, दिल्ली
ईमेल : fcaashishtiwari@gmail.com

संदर्भ ग्रंथ सूची

1. चित्तकोबरा, मृदुला गर्ग, नई दिल्ली, राजकमल प्रकाशन।
2. कठगुलाब, मृदुला गर्ग, नई दिल्ली, राजकमल प्रकाशन।
3. उसके हिस्से की धूप, मृदुला गर्ग, नई दिल्ली, राजकमल प्रकाशन।
4. अनित्य, मृदुला गर्ग, नई दिल्ली, राजकमल प्रकाशन।
5. मैं और मैं, मृदुला गर्ग, नई दिल्ली, राजकमल प्रकाशन।
6. मिलजुल मन, मृदुला गर्ग, नई दिल्ली, सामयिक प्रकाशन।

Research Paper

Civilizational Aspects of Foreign Policy: A Comparison of India and Africa

Vimlok Tiwari

Abstract

The foreign policy is usually reviewed with the help of strategic, economic, and security-based approaches, but the latter are inclined to neglect the underlying civilizational principles that predispose a certain state to a certain worldview and outer conduct. The paper will explore the civilizational dimension of foreign policy by comparing India and Africa which are among the oldest and the most permanent civilizational spaces in the world. The paper uncovers the argument, based on historical experiences, philosophical traditions, and postcolonial pathways, that civilization operates as a normative and ideational construct that shapes the diplomatic behavior, strategic independence, and international relations. The analysis emphasizes the way in which the Indian foreign policy draws on the civilizational ideals of pluralism, ethical statecraft, non-violence, and peaceful coexistence grounded in indigenous philosophical traditions as well as supported by the Non-Alignment and South-South cooperation in the post-independence era. Likewise, the civilizational values embedded in the African foreign policy of communalism, human dignity, solidarity, and resistance to domination are the result of collective historical experience of colonialism and expressed in Pan-Africanism and collective multilateral diplomacy. Through the comparison of these civilizational orientations, the analysis shows some convergences and divergences between ways in which India and Africa realise cultural memory and moral philosophy in foreign policy practise. Whereas India presents a fairly cohesive civilizational picture in the form of civilization-state, Africa articulates its civilizational identity in terms of continental and regional institutions. The paper also examines how civilizational diplomacy is relevant in modern world politics especially multi-polarity, globalization, and collaboration of Global South. Finally, the research argues that the theory of international relations can be enhanced by taking into account the views of the civilizations to break the Eurocentric theory and propose other value-based methods of international order.

Keyword

Civilizational, India, Africa, foreign policy, South-South cooperation, etc

Introduction

Foreign policy has been taken to be interpreted in a very limited manner as a result of strategic interests, power calculations and modern day political compulsions. Yet, even more significant and permanent stratum of foreign policy is civilization itself, its historical memory, its ethics, its cultural customs, its philosophical tradition and its identity. The consciousness of civilization is a way in which the states see the world, their interests, their interactions with other actors and how they envision being part of the global order. Both India and Africa are also among the oldest existing civilizations in the world whose foreign policy attitudes are heavily determined by the civilizational experiences of ancient times, the colonial contacts, resistance, and postcolonial desires. The comparative analysis of civilizational features of the Indian and African foreign policy shows similar values of moral diplomacy, coexistence, autonomy, and justice as well as the different manifestations determined by the geography, diversity, and historical patterns.

The civilizational background of India is several millennia long, the basing of it is on Vedic traditions, Buddhism, Jainism, Islamic cultures, and subsequent contacts with the West. Such a long tradition of civilization has created a worldview, which values harmony, pluralism, tolerance, and ethical behavior in human relations. The ancient Indian political thought, especially the versions of it presented in the Arthashastra, the Mahabharata, and the Buddhist tradition, show a high level of the comprehension of the nature of diplomacy, state-craft, and inter-polity relations. Although Arthashastra by Kautilya presents a realist view of politics of power, it is at the same time framed within a moral framework in which dharma (righteous conduct) is regarded as the key to governance. In that way, Indian civilizational thought does not diminish the relations with the foreigners and localizes them into the sphere of brute power, but places foreign relations in the context of ethical responsibility, balance, and long-term stability.

This civilizational ethos had a great impact on a modern Indian foreign policy that came after their independence in 1947. Mahatma Gandhi and Jawaharlal Nehru are examples of leaders who actively used India's philosophical traditions when outlining a moral vision of international relations. The Indian diplomatic identity was formed through the Gandhian ideals of non-violence, truth, and moral persuasion and Nehru with his focus on non-violent coexistence, anti-imperialism, and solidarity with oppressed nations appealed to the Indian sense of civilizational identity as a non-aggressive and open-minded civilization. The Non Alignment doctrine, which is commonly viewed as such that emerged as a reaction to the Cold War bipolarity, was too, a civilizational statement of self-determination, moral self-reliance, and the inability to become a subordinate part of hegemonic blocs.

The civilizational roots of Africa are just as old and varied, having civilizations of Ancient Egypt, Nubia, Axum, Great Zimbabwe, Mali, Songhai, and the Swahili city-states. African civilization was traditionally based on the communalism, unity with the nature, respect of the elder generation, spiritual unity and the unity of the people. African indigenous philosophies like Ubuntu that focus on the human interdependence and the shared humanity provide a moral paradigm that is not individualistic in nature and socially oriented. The values have greatly influenced the methods of governance, approach to resolving conflicts, and external relations that practices within the African continent.

Slavery, colonial exploitation and cultural eradication centuries of African civilizational experience was severely shaken. Ethnic and cultural continuity was disrupted by colonial boundaries and alien political and economic patterns were foisted by European domination. Due to this, the foreign policy of postcolonial African countries became not only the search of the national interest but the civilizational task of restoration, dignity, and emancipation. One of the strongest ideological trends in the foreign policy of African countries was pan-Africanism that was based on the similarities of civilizational memory and common suffering. Foreign policies that were expressed by leaders like Kwame Nkrumah, Julius Nyerere and Haile Selassie focused on African unity, self-reliance, anti-colonial unity and opposition to neo-imperial domination.

One of the major comparisons in civilization between Africa and India is that they both went through the colonialism regime and they responded to all these in a moral and solidaristic diplomacy. The two sides considered foreign policy as a continuation of civilizational struggle against oppression and unfairness. The early Indian foreign aid to African liberation movements, its anti-apartheid policies in South Africa, and its promotion of decolonization in the world institutions were not simply based on strategies, but also on its civilizational ethic of justice and solidarity. In the same way, African states could most likely view India as a fellow civilizational actor, and not an external power, which enhanced South-South cooperation.

The other notable aspect of civilization that influences the Indian and African foreign policy is their focus on sovereignty and strategic independence. According to Indian thinking, sovereignty is tightly intertwined with swaraj, which suggests political independence not only, but also cultural and intellectual. The idea of civilizational notions guided the resistance that India gave to the foreign pressure and demanded an ability to formulate its own policies despite the asymmetries of global powers. The demand of Africa to have sovereignty also rose due to a civilizational urge to revert agency after centuries of foreign control. This ingrained civilizational desire to have self-determination and collective dignity is manifested in the principle of African solutions to African problems by the African Union.

Nevertheless, in spite of these similarities in the civilizational bases, India and Africa differ significantly in the way in which they impart civilizational values into their foreign policy practice. India has been able to project a more consistent discourse of civilization into its foreign policy because it is a continuous, comparatively unified, civilization-state following independence. Yoga, Ayurveda, Buddhism, and cultural pluralism are some of the common civilizational symbols used by Indian diplomacy to deliver soft power in other nations around the world. During the past years, India has started to focus more on its role as a Vishwaguru - a guide to the civilizations providing ethical and developmental options to the world.

Africa on the other hand is a continent with several sovereign states and each state has its national interests, politics, and external orientation. Although it has a common civilizational consciousness, foreign policy adaptation is usually done via regional blocs like The African Union, ECOWAS, SADC and IGAD. African civilizational diplomacy is therefore multilateral and collective but not state centred. The Africa problem has been how to make the unified foreign policy stand out of internal diversity and external pressures via the translation of shared values of civilizations.

The civilizational world views also influence the manner in which India and Africa interact with globalization and the present international system. They both are more cautious of globalization and are more concerned with inclusivity, fairness, and cultural autonomy. India is pushing the global institutions like the United Nations Security Council to make reforms, which is a civilizational criticism of this system of global governance that is dominated by the West. Likewise the demands of African people regarding fair representation and development oriented world policies is based on civilizational right to justice and historical compensation.

Another significant field where civilizational values are reflected in the foreign policy is environmental diplomacy. The Indian civilization has a long-standing focus on the harmony of man with nature which is manifested in such notions like prakriti and sacred ecology. This viewpoints underlies its climate diplomacy where India sees the responsibilities as common and differentiated and sustainable development. The African civilizations also have profound ecological awareness based on the indigenous knowledge systems that focus on environmental care. These civilizational priorities are reflected in the foreign policy of Africa towards climate change, resource sovereignty, and sustainable development that frequently brings into focus the ethical aspects of environmental justice.

India and Africa in the modern world are confronted with the dilemma of ideals of the civilization and the ideals of the state. The increased economic and strategic activities of India occasionally lead to some tensions between the moral self-image and the realpolitik act of India. Similarly, African states tend to fail to appreciate the ideals of civilizational cohesion because of the economic dependence, domestic violence, and foreign influence. However, the role of the civilizational memory still remains as a normative guide that has its influence on aspirations, rhetoric, and long-term policy orientations.

Compared analysis of India and Africa shows that the civilizational elements in foreign policy are not fixed and inertial. They are dynamic practices that engage material states, leadership decisions and structures of the world. Foreign policy continuity, legitimacy, and moral basis can be found in civilization identity, although strategic changes can occur. Civilization is

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not a historical thing but a present resource to both India and Africa that guides their interactions with the world.

Civilizational aspects of Indian and African foreign policy focus on a different tradition of international relations based on ethics, historical consciousness and collective dignity. Whereas the Western traditions of foreign policy tend to stress the maximization of power and the domination of institutions, the Indian and African civilizational strategies predict coexistence, autonomy, and justice. Their comparative analysis contributes to the international IR discourse by debunking Eurocentric paradigms and reestablishing the usefulness of the concept of civilization as a useful tool of analysis. With the world order changing, the civilizational outlook of India and Africa may gain a significant contribution in determining a more plural, inclusive and humane international system. In addition to normative ideals and historical memory, such issues as civilizational dimensions of Indian and African foreign policy also determine how both nations respond to new global power changes and South-South cooperation in the twenty first century. With a trend toward multipolarity in the international system, the sense of civilizational self-consciousness has become a strategic resource of both actors so that they can express the alternative views of the development, leadership and global responsibility. India is increasingly becoming involved with African, Asian and Latin American countries in partnership as opposed to patronage based on their common histories, mutual respect and capacity building. This is in contrast to extractive or interventionist models that are mostly related to traditional great powers and appeals strongly to African civilizational sensibilities influenced by historical exploitation.

The same attitude toward Africa in the changing foreign policy stance indicates a new civilizational confidence. Programs like Agenda 2063 of the African Union are not developmental blueprints but statements of a civilizational dream of renaissance, self reliance as well as agency globally. The focus on cultural reconstruction, knowledge systems of indigenous people, and African-directed developmental directions shows the role of civilizational consciousness in shaping modern diplomacy. The increased involvement of Africa with the rising powers, such as India, can hence be viewed in both economic and strategic contexts as well as in the context of a more comprehensive civilizational redistribution of the balance of world politics. Civilizational diplomacy also represents itself in the application of culture, education, people-to-people contacts, and other mechanisms of foreign policy. The Indian marketing of cultural activities like yoga, traditional medicine and Buddhistic culture is based on a civilizational conviction on the universal applicability of its philosophical culture. The cultural diplomacy manifested through art, music, oral traditions, and diasporic relationships in Africa is as well a way of asserting agency of the narrative in a global order that had previously marginalized the African voices. These soft power policies are not surface level branding activities but rather well ingrained manifestations of civilizational identity in need of recognition and respect.

Simultaneously, there are serious problems with the approach of foreign policy that is defined by civilization. Both India and Africa are working in a global system that is still configured by economic disparity, geopolitical rivalry and institutional imbalances. There will always be a danger of the instrumentalization of the various forms of civilizational narrative to serve limited political ends or even exclusionary nationalism. To ensure that foreign policy of the civilizational type is constructive, it needs to preserve its own inclusivity and ethical nature instead of turning into cultural essentialism or rhetoric of strategies, that lacks substance. In this regard, the Indian and African experience is providing significant insights regarding the possibility of striking a balance between the feeling of pride in civilizational roots and the willingness to embrace pluralism and international collaboration.

Conclusion

The civilizational features of the Indian and African foreign policy can serve to highlight the timelessness of history, culture, and shared memory in the world of international relations. They show that foreign policy is not a reaction to external stimuli but rather a symptom of societal self-perception and position in the world. Indian and African civilizational perspectives by foregrounding values like dignity, coexistence, justice and autonomy will enhance an ethically grounded global order which is more culturally diverse. With increased visibility of Global South voices, such traditions of civilization can also provide critical intellectual and moral resources in reconsidering international relations not in terms of dominance and hierarchy but rather in terms of dialogue and collective human destinies.

Research Scholar
Dept. of African Studies
University of Delhi

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Research Paper

Dr. Prasun Sengupta

Interrelation between Ayurveda and Environment

Abstract:

Ayurveda, the ancient Indian science of life and well-being has attracted the globe with the holistic approach to medicine. For more than 5,000 years the tradition has emphasized the interconnectedness of everything including the environments major impact on human well-being unfortunately, the environment is depleting day by day which is leading to a significant threat to the delicate balance.

Ayurvedic philosophy is an integral part of sustainability which emphasizes the interconnectedness of humans, nature and universe. Excessive air pollution aggrevates vata dosha which might cause it to inflame and result in asthima, anxiety and skin dryness. Polluted water lessens the jala dosha or water element that leads to skin problems, digestive and dehydration issues.

Ayurveda considers nature as the primary source of healing and well-being. The five elements the Panchabhutasair, water, earth, fire and space/akash from the Ayurvedic philosophy and everything in the universe is believed to be made up of these elements. Sustainability in Ayurveda is not just about protecting the environment but also ensuring the well-being of mankind.

Ayurvedic practioners promote the cultivation and harvesting of medicinal plants in a way that ensures the long term survival which not only helps to protect the environment, but also ensures that these plants will be available for future generations 100.

By adapting Ayurvedic principles, we not only improve our own health but also reduce environmental impact. The climate change and environmental degration one of the major concems.

Ayurveda offers a unique approach to sustainability that benefits both the health and also environment. By practicing an ayurvedic way of life, everyone can contribute to a healthier environment. Ayurveda offers to reduce waste and use all resources optimally.

Keywords:

Ayurveda, Environment, Cultivation, Harvesting, Panchabhutas, Doshas, Vata dosha, Kapa Dosha, Pitta Dosha, Practitioners.

Ayurveda, the ancient Indian Science of life and well-being has attracted the globe with the holistic approach to medicine. For more than 5,000 years, the tradition has emphasized the interconnection of everything including the environments major impact on human well-being. Unfortunately, the environment is depleting day by day which is leading to a significant threat to the delicate balance.

Ayurvedic philosophy is an integral part of sustainability which emphasizes the interconnectedness of humans, nature and universe. Ayurveda considers nature as the primary source of healing and well-being. The five elements, the Panchabhutas-Air, Water, Earth, Fire and Spacef Akash) from the Ayurvedic philosophy and everything in the universe is believed to be made up of these elements.

Sustainability in Ayurveda is not just about protecting the environment, but also ensuring the well-being of the mankind. Ayurvedic practitioners promote the cultivation and harvesting of medicinal plants in a way that ensures the long term survival which not only helps to protect the environment, but also ensures that these plants will be available for the future generations too.

Ayurveda recognizes that imbalances in the environment such as pollution or extreme weather, can negatively impact human health. Excessive air pollution aggravates Vata dosha which might cause to inflame and result in asthma, anxiety and skin dryness. Polluted water lessens the jala dosha or water element that leads to skin problems, digestive and dehydration issues.

Ayurveda's holistic approach to the health throws light that recognizes the well-being of environment and the community. Ayurvedic principles like Aparigraha (Non-possessiveness) and Sattvic lifestyle (Pure balanced) can contribute to a more environmentally conscious way of life.

Ayurveda emphasizes the importance of respecting and honouring nature, viewing it as a source of healing and well-being Ayurveda sees the interconnectedness of all living things, mcluding humans, plants and animals ans emphasizes the need to maintain balance within the interconnectedness.

The environment Act 198 defines the environment between water, air, land, human beings and other living creatures like plants and micro-organisms too.

Vedas are the first texts in the library of mankind. Vedas deal with knowledge both physical and spiritual. They are sources of all knowledge. According to Manusmriti 'सर्वं वेदात् प्रसिद्धति'। Vedic views revolve around the concept of nature and life.

In environment all elements are related to each other. The whole process of nature is nothing but yajna, It is said- आयुर्यज्ञेन कल्पनाम् प्राण यज्ञेन कल्पताम् चाक्षुर्यज्ञेन कल्पताम् ॥ Ayurveda is a science of life and life is dependent on the environmental factor present around us.

The Panchabhuta evolvement in the human system is well explained in the Taitiriya Upanishad.

तसमाद्वा एतस्मादात्मानं आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अब्दयः पृथ्वी। पृथिव्या ओषधयः। ओषधीभोन्नम्। अश्नात् पुरुषः। स वा एष पुरुषोऽन्नरसमयः।

This sloka tells us the evolution and connection of the Inaman and the ecosystem. It states the conscious is first manifested into Akash, the Akash makes space for particles to move resulting in the development of Vayu, Vayuignites and raises the temperature which results in the formation of Teja. Teja cools to form in aap or jal. The jal (water) condenses and solidifies into the Earth (Prithvi), Prithvi gives birth to various plants that ultimately feed and are responsible for the life cycle.

The complete concept of basic environmental factors and the ecosystem is well explained in Upanishads. This theory is used as a basic factor of Ayurveda Knowledge.

Vata dosha Akash+Vayu

Pitta dosha Teja+Jala

Kapha dosha Jala+Prithvi

Ayurveda has yet another principle that shows the correlation between the human body and nature.

पुरुषोऽयं लोकसम्मितः। ie **सर्वं द्रव्यं पांचभौतिकं अस्मिन् अर्थे** In **सु.सू.** 1/13 it is said-

पञ्चमहाभूत शरिरीसमवायः पुरुषः।

स एषः कर्मपुरुषः चिकित्साधिकृताः॥

Sharira is the name given to the body that is composed of the Panchamababbutas and Chetana Tatva is the Soul. This shows that the five elements present in the nature and environment are also present in the human body.

Five great elements (Panchamahabhutas)

- Spacer (Akasha)- Represents void, openness and potential. The element that contains all others.
- Air (Vayu) Embodies movement, breath and wind. The force of mobility in nature.
- Earth (Prithvi)- Embodies solidity, structure and stability. The foundation of Physical existence.
- Fire (Tejas)- Symbolizes transformation, metabolism and heat. The power of change
- Water (Jala)- Represents cohesion, fluidity and protection.

The element of connection **पञ्चमहाभूतात्मकमिदं जगत्**- This world consists of five great elements. This forms the foundation of Ayurvedic understanding of nature and environmental wisdom.

- Vata (Air+Space). Governs movement and communication.
- Pitta (Fire+Water)- Governs transformation and metabolism.
- Kapha (Water+Earth)-Governs structure and stability.

Vata in environment manifests as air quality, wind patterns and cosmic radiation. Imbalance appears as irregular weather.

Pitta in environment manifests as climate change, global warming and solar cycles. Imbalance appears as extreme heat.

Kapha in environment manifests as soil health, water resources, and geological stability. Imbalance appears as flooding.

योगः कर्मसु कौशलम्- states that balance is skill in action. This principle guides sustainable practices both in body systems and ecosystems.

सर्वं सर्वात्मकम्- Everything contains everything else. No element exists in isolation. Human health directly links to environmental health. Each affects the other. Polluted environment creates imbalanced doshas. Environmental healing promotes human wellness.

यत् पिण्डे तत् ब्रह्माण्डे- As is the microcosm so is the macrocosm. This signifies the foundation of Ayurvedic environmental philosophy. In Ayurvedic concept we come across the science of seasonal rhythms which is Ritucharya. which is Winter (Hemanta Shishira) which is building strength and immunity.

- Spring (Vasanta)- Detoxification and renewal
- Summer (Grishma)- Cooling and conservation.
- Monsson (Varsha)- Protection and moderation
- Autumn (Sharad)- Purification and balance
- Late Autumn (Hemanta)- Transition and preparation

ऋतुचर्यास्वाध्यस्य मूलम्- Seasonal routine is the root of health. This wisdom emphasizes living according to natural cycles for optimal wee-being.

दिनचर्या स्वास्थ्यरक्षणाय- The daily routine protects health. Aligning with the natural rhythms counters disrupted modern lifestyles.

ओषधीः प्रतनध्वम्- May healing plants flourish. This ancient blessing reveals early recognition of biodiversitty's importance.

आपो ज्योती रसो अमृतम्- Water is light, essence and immortality. This verse acknowledges waters fundamental importance to all life forms.

The aspects of ayurvedic perspective on climate are Jangala (dry) where the Arid regions are with minimal rainfall. Predominance of Vata qualities plants are light, astringent and bitter. In-habitants develop more Pitta-Vata constitutions. Diet focuses on sweet, sour and salty tastes.

Aupat (Wet), humid regions with abundant water. Predominance of Kapha qualities. Plants are heavy, sweet and oudy, Inhabitants develop more Kapha, Pitta constitutions. Diet focuses on pungent, bitter and astringent tastes.

Sadhana (Moderate), balanced regions with moderate climate. All the three doshas are in equilibrium. Diverse plant species. Inhabitants develop balanced tridoshic constitutions. Diet includes all six tastes in moderation.

देशानुरूपम् आहार विहारम्- Diet and lifestyle according to the region. This principle forms the foundation of environmental adaption in Ayurveda. Ayurvedic principle of "Yuktahara" guides using only what's necessary. Excess creates imbalance. Traditional practices of recycling and up-cycling materials. Nothing wasted or discarded carelessly. Traditional focus on meeting genuine needs. Distinction between necessity and luxury.

मात्रशीतोष्णयोनिर्देशः युक्ताहारः- Moderation in cold, heat and food is wise living. This ancient guideline offers a framework for sustainable resources consumption. 85% of Ayurvedic medicines derive from plants. Botanical diversity is essential. Ancient knowledge of plant substitutes when species become scarce. Adaptive pharmacology. Growing threatened medicinal plants in home gardens, preserving genetic diversity.

सर्वं द्रव्यं पञ्चविधं कषायम्- All substances have live potential forms for healing. This acknowledges the versatile nature of plant remedies and their multiple applications. We come across modern threats to Ayurvedic sustainability. Overharvesting the endangered medicinal plants facing extinction due to commercial demand and market pressures exceed regeneration.

- Climate disruption- Changing growth patterns and potency of medicinal plants. The traditional timing, knowledge becoming unreliable.
- Habital loss Deforestation and urbanization reducing biodiversity. Forest medicines disappearing before documentation.
- Genetic erosion- Standardization reducing genetic diversity in cultivation. Loss of regional plant varieties.

तमसोमा ज्योतिर्गमय- Lead men from darkness to light. This ancient verse recognizes energy as a precious resource to be used mindfully.

अन्नमयं हि सौम्य मनः- The mind is made of food. This recognizes importance of food to both mental and physical health. There is a very common saying- **वृक्षो रक्षति रक्षितः** i.e. trees when protected, protect us in return. This ancient saying captures the reciprocal relationship between human beings and environment.

शुद्धिः स्वास्थ्यस्यप्रथमं सोपानम्- Purification is the first step to health. This principle emphasizes the importance of environmental cleanliness for well-being.

जलं जीवनम्- Water is life. This basic recognition of water's fundamental importance guides resource management.

वसुधैव कुटुम्बकम्- The world is one family forms the foundation for community based environmental stewardship. Few modern applications can give good results in the perspective of Ayurvedic living. Urban gardening where medicinal plants can be grown in the apartments. Products based on ancient medicinal values or formulations like neem, lemon, ginger, essential oils etc. help in various ways in protecting the available medicinal herbs.

यथादेशं यथाकालम्- According to place, according to time, guides the adaptations of ancient wisdom to contemporary contexts.

धर्मार्थकाममोक्षाणां आरोग्यं मूलमुत्तमम्- Health is the foundation of righteous ends, prosperity, joy and liberation. This holistic view guides ethical business including environmental health considerations.

न हि ज्ञानेन सदृशं पवित्रमिह- There is nothing as purifying as knowledge. This verse highlights the importance of tradition wisdom in facing contemporary challenges.

अभ्यासात् जायते बोधः- From practice comes awareness, This principle emphasizes the importance of daily environmental consciousness.

ऋतौ भवं ऋतुजम्- That which grows in season is seasonal. This principle guides sustainable food choices in harmony with nature. Ayurvedic ingredients have many practical applications and home remedies 100. The most common elements like turmeric, ginger, cinnamon, clove etc. are the most common herbs seen in the kitchen. Medicinal plants like Aloe vera, Tulsi, Mint, Lemon grass etc. can also be grown.

स्वस्थस्य स्वास्थ्य रक्षणम्- Protecting the health of the healthy, emphasizes prevention and self care using local and natural resources.

The traditional validation can be done by scientifically verifying ecological knowledge from the available and precious ancient texts. The agricultural research can be studying traditional farming methods for climate resilience.

सा विद्या या विमुक्तये- Knowledge is that which liberates. This principle highlights the value of traditional wisdom for solving modern problems. To meet the challenges in modern integration usage of ethical knowledge, by preventing exploitation of indigenous wisdom. Fair compensation for traditional knowledge. The contextual adaptation by modifying ancient practices for modern contexts and maintaining essence while updating the applications. By protection of biodiversity which can be by preserving plant species for future Ayurvedic practice and conservation of medicinal geneties.

लोकाः समस्ताः सुखिनो भवन्तु- May all beings everywhere be happy. This represents the ultimate goal of environmental sustainability. The health of individuals remains inseparable from the health of our planet. The personal practices extend to community and global environmental healing. The integration of traditional wisdom with modern science creates powerful solutions. Ayurveda offers a time tested frame work for sustainable living.

Ayurveda and the environment are intrinsically linked. The connection is rooted in the fundamental Ayurvedic principle that humans are a microcosm of the universe and the five elements that constitute in the universe are also present within the human body. Hence, imbalances in the environment can directly impact the balance within the human body.

Ayurveda acknowledges that environmental factor like air and water pollution, poor soil quality and unfavourable weather patterns can directly impact human health. Pollution can lead to various ailments, as described in Ayurvedic texts highlighting the importance of environmental hygiene. Ayurveda promotes sustainable practices such as the use of local and seasonal foods, which are believed to be more nutritious and have a lower environmental impact.

The sense of smell has an incredible influence on our balance of doshas and holistic well-being. Aromatherapy is a form of treatment that uses natural plant extracts and aromatic compounds such as essential oils to promote physical and psychological health.

Ayurveda and aroma therapy aim to restore the balance, thereby restoring health and well-being. Utilizing the specific essential oil that complement an individual's specific doshas helps to bring about this harmony and perfect equilibrium.

Vata dosha tend to feel more anxious and fearful. Therefore, they benefit from using warming and calming oils such as sweet orange yin yang and frankincense. These oils may even be blended in equal parts for a relaxing massage.

People with pitta dosha on the other hand benefit from woody and floral oils with a cooling effect. These include Jasmine, Lavender etc. and also help in easing headaches, inflammation etc..

An excess of Kapha dosha tends to result in the feelings of heaviness and lethargy. Energizing aromas such as Eucalyptus, Peppermint, Basil and Lemon grass helps in stimulating the effect.

शरीरेन्द्रयसत्वात्संयोगो धारी जीवितम्
नित्यगश्चानुबंश्च पर्यायैरायुरुच्यते।। च.सू. 1/42।।

Constant and continuous union and amalgamation of body, sense, motor organs, mind as well as soul is defined as Ayu (Life).

सत्वमात्मा शरीरं च त्रयमेतत्रिदण्डवत्।
लोकस्तिष्ठति संयोगात्तवसर्वं प्रतिष्ठितम्॥च.सू. 1/46॥

Mind, soul and body these three are the pillars of life, which exists in all living beings.

आयुः कामयमानेन धर्मार्थसुखसाधनम्।
आयुर्वेदोपदेशेषु विधेयः परमादरः।। वा.सू. 1/2।।

Persons desirous of long life, which means for achieving dharma (righteousness), Artha (wealth) and sukha (happiness) should have utmost faith in the principles of Ayurveda.

In Ayurvedic system each and every part of the environment is given importance. This helps in making of utilization of natural resources from daily usage to the drug Neem plant twigs are used for brushing and tongue cleaning. leaves for medicating the bathing water, seed oil for extemal application over scalp for healthy hair etc.

The medicines of Ayurveda are herbal or mineral or a mixture of both which are easy to dispose in the earth after their expiry. The pharmaceutical waste of Ayurveda is also biodegradable and some of them are good manure for cultivation.

The art of Ayurveda teaches that by aligning our living environment with our doshic needs taking into account our natural constitution ie... Prakruti and current state Le Vikruti we can foster the optimal state of health and well-being.

The ancient wisdom of Ayurveda not only enlightens us about the intricacies of our inner health,p but also gives extended guidance to the external factors that influence our well-body, sense, motor organs, mind as well as soul is defined as Ayu (Life).

सत्वमात्मा शरीरं च प्रथमेतन्निदण्डवत्।
लोकस्तिष्ठति संयोगातत्रसर्वं प्रतिष्ठितम्॥ च.सू. 1/46॥

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The ancient wisdom of Ayurveda not only enlightens us about the intricacies of our inner health,m but also gives extended guidance to the external factors that influence our well-being. In the harmonious alignment with environment, Ayurveda offers a beacon of light guiding us towards environment where the spirits flourish and health thrives.

Ayurveda will survive till the environment exists and environment exists as long as Ayurveda exists. Ayurveda is the major system of medicine which uses small shrubs to big trees for various purposes and healing.

Ayurveda not only taught us to live healthy, but also taught us to love nature and live with nature.

Post Doctoral Fellow

Indian Council of Social Science Research

शोध-पत्र

सोमवती माहौर

स्त्री की सफलता में पुरुष की भूमिका - एक विचार

'हर सफल पुरुष के पीछे किसी महिला का हाथ होता है।' यह कहावत तो हम सबने सुनी है। इस कहावत के पीछे महिला द्वारा किए गए त्याग, बलिदान, साहस और सहयोग को नमन करने की कोशिश रही होगी। जिस तरह एक बहन, बेटी, पत्नी, माता के रूप में स्त्री पुरुष की सहयोगी रही है, उसी प्रकार पुरुष भी आज महिलाओं की सफलता में महत्वपूर्ण भूमिका निभा रहे हैं।

पुरानी परिभाषाएं धीरे-धीरे अपना रूप बदल रही हैं, संकुचित सोच अब विस्तृत आसमान छू रही है। खुद को पीछे रखकर अपने साथी को आगे बढ़ाने का उत्साह अब केवल महिलाओं तक ही सीमित नहीं। पुरुष भी साथ, सहयोग और समर्पण से महिलाओं के विकास में नयी भागीदारी तय कर रहे हैं।

आज महिलाएं हर क्षेत्र में सफलता का परचम लहरा रही हैं। इसका एक मुख्य कारण है पुरुषों की सोच में, उनकी मानसिकता में बदलाव। यदि पुरुषों की मानसिकता नहीं बदली होती तो महिलाओं का घर से बाहर निकलकर काम करना आसान न होता। आज पुरुष प्रेम की परिभाषा को अपने व्यवहार में प्रदर्शित या चरितार्थ कर रहे हैं।

चाहे पति रूप में, भाई के रूप में, या फिर पिता व ससुर के रूप में, वह घर की महिलाओं की प्रगति पर खुशियाँ मनाते हैं, उनका हौंसला बढ़ाते हैं। सही मायने में आज वह अपने 'अहम्' को त्यागकर महिलाओं को इज्जत व सम्मान की दृष्टि से देखते हैं। आज पुरुष घर से लेकर ऑफिस तक मददगार साबित हो रहे हैं। पुराने समय में यह धारणा थी कि बहन, बेटी या पत्नी की कमाई को हाथ लगाने से पुरुष के अहम् को ठेस पहुंचती थी। परंतु इस बदलते परिवेश में अपने घर की स्त्री द्वारा आर्थिक सहायता प्राप्त कर पुरुष उनके अहम् का सम्मान करते हैं और स्त्रियों को उनकी पहचान बनाने में मदद करते हैं। बहुत से ऐसे उदाहरण हैं जो मेरी बात को और अधिक स्पष्टता प्रदान करेंगे - आइए डालते हैं एक नजर -

★ आनंदीबाई जोशी

पुणे शहर में जन्मी पहली भारतीय महिला, जो डॉक्टर बनीं। जिनका विवाह अल्पायु में ही करीब 20 साल बड़े गोपालराव से हो गया था। जिस दौर में 'किशोरावास्था' में कदम रखने से पहले ही विवाह करा दिया जाता था, उस समय विदेश जाकर डॉक्टरी की डिग्री हासिल करना अपने आप में बहुत बड़ी मिसाल है।

उनकी इस सफलता में सर्वाधिक भूमिका रही उनके पति गोपालराव जी की जिन्होंने न केवल उन्हें पढ़ना सिखाया, बल्कि उनको भरपूर सहयोग दिया व हौंसला अफजाई की।

★ अंबिका सोनी

केंद्रीय सूचना एवं प्रसारण मंत्री रह चुकी अंबिका सोनी की कहानी भी कुछ-कुछ ऐसी ही है। उनके पति उदय सोनी भी उन्हीं पुरुषों में से एक हैं जो अपनी पत्नी की सफलता के पीछे खड़े हैं। 'आज तक' में प्रकाशित एक लेख में उन्होंने अपनी पत्नी के बारे में कहा, 'वह एक काबिल और मेहनती इंसान है और उनकी निष्ठा असंदिग्ध है।' ड्यूटी उनकी

प्राथमिकता है लेकिन वह इसका असर परिवार पर नहीं पड़ने देतीं।

★ मैरी कॉम

विश्व बॉक्सिंग चैंपियनशिप जीतने वाली मैरी कॉम के पति के ऑनलर कॉम घरेलू जिम्मेदारी खुद ही संभालते हैं और 'खेल रत्न' से सम्मानित अपनी पत्नी को रोजमर्रा की भागदौड़ से दूर रखते हैं।

हालांकि, उन्होंने यह कहा कि 'उसके करियर में मैं, कोई बड़ी भूमिका नहीं निभा रहा हूँ। मैं सिर्फ उसके करियर और सपनों को पाने में मदद करने की कोशिश कर रहा हूँ।'

स्वभाग से शर्मीले ऑनलर मैरी से अपने प्यार का इजहार भले ही न करते हों, लेकिन वह प्यार को जीते जरूर हैं। वह जानते हैं कि बॉक्सिंग मैरी के लिए क्या है और इस जुनून को परवान चढ़ाने के लिए वह हर संभव सहयोग करते हैं। यहाँ तक कि जब लोग उन्हें 'मैरी कॉम का पति' कहकर बुलाते हैं तब इससे उनके अहम् को ठेस नहीं लगती बल्कि गर्व महसूस होता है।

★ पर्वतारोही रीना

रीना के पति भी इसी श्रेणी में आते हैं। वह बताती है, 'जब भी मैं पर्वतारोहण के लिए जाती हूँ लवराज (उनके पति) मुझे एक बच्चे की तरह समझाते हैं।' ऐसा लगता है पर्वतारोहण मेरा नहीं उनका सपना है। बतौर रीना कई बार जब उन्हें अपनी हिम्मत डगमगाती नजर आई तो पति के दिए हौंसले ने ही उन्हें संबल दिया।

वह बताती है, 'एक बार मैं 22000 फीट ऊँचे पर्वत पर चढ़ने का लक्ष्य बनाकर गई। इससे पहले मैंने कभी इतनी ऊँचाई वाले पर्वत की चढ़ाई नहीं की थी जिस वजह से मेरा आत्मविश्वास कुछ डांवांडोल हो रहा था। ऐसे में लवराज ने मुझे समझाया कि मुझे इससे भी अधिक ऊँचाई वाले पर्वतों को फतह करना है। रीना को करियर से जुड़ी मदद मुहैया कराने के साथ ही उनके पति ने ससुराल में हो रहे विरोध को भी शांत किया।

यह तो बात हुई प्रसिद्ध हस्तियों की। इनके अलावा भी बहुत सी ऐसी लड़कियां हैं जिन्हें उनके पार्टनर ने पढ़ाया व आगे बढ़ाया।

पत्रकारिता व जनसंचार अध्ययनशाला देवी अहिलया विश्वविद्यालय इंदौर में 'सामाजिक सुरक्षा और महिला सशक्तिकरण' विषय पर आयोजित संगोष्ठी में हरियाणा लोक सेवा आयोग की सदस्या सुनीता जोशी ने कहा कि बिना पुरुषों के सहयोग के महिला सशक्तिकरण संभव नहीं है। जब महिलाएँ घर से बाहर निकलती हैं तब उन्हें सुरक्षा देने का काम पुरुष ही करते हैं।

समझदार पुरुष महिला के सपनों को अपने सपनों से अलग नहीं मानते बल्कि उनके सपनों को पूरा करने के लिए वे जी जान लगा देते हैं। कॉलेज के दिनों में मेरा सपना था पी. एच. डी. करने का वक्त को साथ-साथ यह सपना धुंधला पड़ता गया पर आज अपने हमसफर के सहयोग से मैंने दोबारा पढ़ाई की दुनिया में कदम रखा और अब मेरे नाम के साथ डॉ. लिखा देखना उनकी आँखों ख्याब बन चुका है।

कहने का तात्पर्य यह है कि स्त्री की सफलता में सहयोग करने वाले पुरुष 'जोरू का गुलाम' कहे जाने जैसी बातों की परवाह किए बिना केवल साथ देते हैं। यहाँ तक कि असफलताओं के दौर में भी उन्हें दोबारा दोगुनी शक्ति से लौटने के लिए प्रोत्साहित करते हैं। वह अपनी पार्टर्नर को उसकी क्षमताओं की याद दिलाते हैं जिससे वह आत्म विश्वास बटोर कर एक बार फिर से योद्धा के रूप में उतरती है।

बात स्त्रियों की सफलता में पुरुष की भूमिका से हुई थी किंतु इस लेख में पत्नी की सफलता में पति का योगदान की ज्यादा चर्चा की गई। ऐसा इसलिए क्योंकि एक पिता, एक भाई और एक पुत्र के रूप में तो पुरुष महिला को सहयोग करता ही है क्योंकि इन रिश्तों में कहीं अहम् या बराबरी नहीं होती, होती है तो केवल प्रेम व कर्तव्य की भावना। पर पति-पत्नी का एक दूसरे को सहयोग करना अपने अहम् को भुलाकर समर्पण है। जिसमें अच्छाई है, सच्चाई है, प्रेम है, समर्पण है अजय कुमार पांडे जी की यह कविता बहुत कुछ कहती है–

जिसके लिए बहुत कम लिखा गया है पुरुष....

सारा प्रेम, सौंदर्य, साहित्य, आ गया स्त्रियों के हिस्से। शायद इसलिए ही क्योंकि पुरुषों ने स्वयं को महत्व नहीं दिया।

अपने से बहुत ऊपर रखा अपनी प्रेयसी को। सच यही है. ... जब पुरुष अथाह प्रेम में होता है वो शब्दों से नहीं जता पाता प्रेम को अपने स्त्रियों के पास प्रेम कहने के लिए शब्दों के

भंडार होते हैं। पुरुष शब्दों से परे, अपनी प्रेयसी के लिए संसार के तमाम सुख इकट्ठा करने की चाह रखता है। वो सपने देखने लगता है कि वो किस तरह अपनी प्रेयसी को एक सबसे सुखद और खुशहाल रानी बनाए रखें ताउम्र। वो कह नहीं पाता वो सब जो वो कर देता है। पुरुष को जताना नहीं आता शायद वो अपने प्रेम के लिए किए गए प्रयासों को- दिमाग में ही नहीं रखता, वो उन्हें दायित्व मानकर बस पूरा करता चला जाता है।

अतिथि संकाय (हिन्दी विभाग)
गैर-कॉलेजिएट महिला शिक्षा बोर्ड
दिल्ली विश्वविद्यालय

शोध-पत्र

तुलसीदास के काव्य में नारी चेतना और उससे जुड़े विवाद

पीयूष पाण्डेय

महाकवि गोस्वामी तुलसीदास जी हिन्दी साहित्य ही नहीं अपितु भारतवर्ष के अंदर और विश्व के साहित्य जिज्ञासुओं के मध्य किसी परिचय के मोहताज नहीं है। तुलसीदास का काव्य विशेषकर रामचरितमानस आज भारतवर्ष के घर घर में विद्यमान है। तुलसी साहित्य की प्रासंगिकता का अंदाजा इस बात से भी लगाया जा सकता है कि आचार्य रामचंद्र शुक्ल उनके आगमन से ही हिंदी साहित्य में प्रौढ़ता के युग का आरंभ मानते हैं। गोस्वामी तुलसीदास जी अपने समय और समाज को समुद्र के मंथन की भांति मथकर जो कुछ भी श्रेष्ठ उनके हाथ लगा उसे उन्होंने रामचरितमानस के माध्यम से साकार किया, दूसरे शब्दों में कहें तो मध्यकालीन मानसिकताओं के मध्य रच बस गए गरल के बीच जो कुछ भी अमिय समाज को दिया जा सकता था उसको उन्होंने दिया। गोस्वामी जी के उसी चिंतन के मध्य नारी विषयक चित्रण भी आता है जिसकी जितनी प्रशंसा की गई उतनी ही निंदा।

तुलसी साहित्य को समझने से पूर्व हमें उस वक्त के समाज को भी समझना चाहिए। जिस समय गोस्वामी तुलसीदास मौजूद थे, उस समय का समाज कोई आदर्श समाज नहीं था बल्कि वह मनुष्यता और संवेदना की दृष्टि से अपने निकृष्टम रूप में मौजूद था। उस समय का हिन्दू समाज एक ऐसे शासन के अंतर्गत जीवन जी रहा था जहाँ रोटी और बेटी दोनों के सुरक्षा पर खतरा मौजूद था।

खेती न किसान को, भिखारी को न भीख, बलि,
बनिक को बनिज, न चाकर को चाकरी।

जीविका बिहीन लोग सीद्यमान सोच बस,
कहैं एक एकन सों, 'कहाँ जाई, का करी?'

बेदहूँ पुरान कही, लोकहूँ बिलोकिअत,
साँकरे सबै पै, राम! रावरें कृपा करी।

दारिद-दसानन दबाई दुनी, दीनबंधु!
दुरित-दहन देखि तुलसी हहा करी।[1]

गोस्वामी तुलसीदास अपने समय के सबसे सजग और अपने युग को प्रश्नांकित दृष्टि से देखने वालों में से थें। यह कहना गलत नहीं होगा कि तुलसीदास ने नितांत आधुनिक मन और निष्पक्ष दृष्टि से मानव मन के मनोविज्ञान को देखा, समझा और परखा, पर हमें यहाँ इस तथ्य को भी ध्यान रखना होगा कि कोई भी मनुष्य महापुरुष होने से पहले पुरुष होता है और उसका चिंतन अपने देश, काल और परिस्थिति से प्रभावित होता है 16 आना नहीं तो 4 आने में कोई शक भी नहीं है। प्लेटो की पुस्तक "The trial and death of Socrates" का हिन्दी तर्जुमा प्रस्तुत करते हुए मन्मथ नाथ गुप्त ने उसकी भूमिका में लिखा है कि ''एक बात की ओर मैं विशेषकर ध्यान आकृष्ट करना चाहता हूं। वह यह कि सुकरात ने अपने युग की परंपराओं और कुसंस्कारों के विरुद्ध विद्रोह किया। फिर भी यह द्रष्टव्य है कि इतना बड़ा स्वतंत्र चिंतक भी अपने युग के कुसंस्कारों से पूर्ण रूप से मुक्त नहीं हो सका। अपने जीवन के अंतिम दिन सुकरात के मुख से परलोक का जो ब्योरा दिया गया है, उसे पढ़ते हुए यह धारणा बराबर याद आती है। शायद मानव के लिए अपने युग के सारे कुसंस्कारों के विरुद्ध विद्रोह करना या उठ खड़ा होना संभव नहीं है। बहुत कम ऐतिहासिक विभूतियां इस कसौटी पर खरी उतर सकती हैं। इस संबंध में

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हमारे प्राचीन इतिहास से दो बहुत मजेदार उदाहरण सामने आते हैं। एक 'मनुस्मृति' का है और दूसरा कौटिल्य के 'अर्थशास्त्र' का। कौटिल्य ने कूटनीति के संबंध में बहुत सुंदर ग्रंथ लिखा। बाद को चलकर जिसे 'रियल पोलिटिक' कहा गया। परंतु उसी में शत्रु को कमजोर करने की नीति पर बात करते हुए एक अध्याय में वह इस पर लिख मारते हैं कि भेजा हुआ दूत किन औषधियों तथा तरीकों के प्रयोग से दूसरे के लिए अदृश्य हो सकता है। इसी प्रकार मनुस्मृति में प्रचलित वर्णाश्रम, धर्म के अनुसार एक सुगठित समाज-व्यवस्था का ब्योरा दिया गया है। परंतु इसके बाद भी मनुस्मृति में यह बताया गया है कि मनुष्य रेशम चुराने पर कौन-सी चिड़िया के रूप में पैदा होता है।''[2]

यहाँ से हमें इस बात को समझना चाहिए कि यदि कोई समाज पितृसत्तात्मक या फिर नारी विरोधी है तो उक्त समाज से निकलने वाला साहित्य पर वैसा भाव ना सही पर प्रभाव निश्चित होता है।

तुलसी साहित्य में आदर्श नारी के चित्रण

भारतीय विवाह परंपरा स्त्री को पुरुष का या फिर पुरुष को स्त्री के जीवन का आधा हिस्सा होने की व्यवस्था देता है और यह विश्व में वैवाहिक सामाजिक व्यवस्थाओं की आदर्श स्थिति है। इसी आदर्श स्थिति की परिणीति माँ सीता के व्यवहार में दिखता है जब राम को वनवास हो जाता है। वह राजमहल के समस्त सुख, संपत्ति और वैभव को छोड़कर राम के साथ जंगल में भटकने को तैयार हैं।

''जिय बिनु देह नदी बिनु बारी।
तैसिअ नाथ पुरुष बिनु नारी।''[3]

(अर्थ: जैसे जीव बिना देह और नदी बिना जल के अर्थहीन है, वैसे ही पति के बिना स्त्री का अस्तित्व है। यहाँ 'पति' का अर्थ केवल व्यक्ति नहीं बल्कि 'जीवन का आधार' है।)

अरण्यकांड में, माता अनसूया के माध्यम से गोस्वामी तुलसीदास जी जो उपदेश माता सीता को दिलवाते हैं उसे भी आदर्श नारी के उदाहरण के रूप में देखा जा सकता है।

''धीरज धर्म मित्र अरु नारी।
आपद काल परिखिअहिं चारी॥''[4]

(अर्थ: धैर्य, धर्म, मित्र और नारी—इन चारों की परीक्षा विपत्ति के समय ही होती है।)

''उत्तम के अस बस मन माहीं।
सपनेहुँ आन पुरुष जग नाहीं॥''[5]

(अर्थ : उत्तम श्रेणी की नारी वह है, जिसके मन में स्वप्न में भी पराए पुरुष का विचार नहीं आता।)

तुलसी साहित्य में जब हम नारी चित्रण और विशेषकर आदर्श नारी चित्रण की बात करते हैं तो शबरी प्रसंग के बिना यह अधूरा रह जाता है। पूरे रामचरितमानस में विशेषकर नारी चित्रण की दृष्टि से शबरी प्रसंग उस धूमकेतु के समान है जिसे न समय का प्रवाह धूमिल कर सकता है और न ही वह काल के हाथों कवलित हो सकता है। शबरी प्रसंग भक्ति के क्षेत्र में स्त्री स्थापना का शायद पहला प्रयास है। यह प्रसंग तुलसी की दृष्टि में स्त्री पुरुष समानता के क्या मायने थे, इस पर खूब प्रकाश डालता है।

''कह रघुपति सुनु भामिनि बाता।
मानउँ एक भगति कर नाता॥''[6]

(अर्थ: राम कहते हैं कि सुनो, मैं तो केवल भक्ति का ही नाता मानता हूँ, इसमें स्त्री-पुरुष का कोई भेद नहीं है।)

राम से अपार स्नेह होने के बाद भी उनको वनवास के लिए जाने देना और भाई के सहयोग या रक्षार्थ लक्ष्मण का राम के साथ जाना, सुमित्रा और कौशल्या के उस आदर्श चरित्र पर प्रकाश डालता है जिसमें नारी सिर्फ भावना की भवसागर नहीं बल्कि कर्तव्य पथ पर मौजूद मिल की पत्थर भी है।

''तात तुम्हारि मातु बैदेही। पिता रामु सब भाँति सनेही॥''[7]

(अर्थ: हे पुत्र! अब वन में सीता ही तुम्हारी माता हैं और राम ही तुम्हारे सर्वस्व पिता हैं।)

माता सुमित्रा का यह कथन हमारे समाज में माताओं के अंदर मौजूद गलदश्रु भावुकता के विपरीत जाकर एक सशक्त स्त्री की तस्वीर प्रस्तुत करता है।

हमें मंदोदरी के चरित्र से गोस्वामी तुलसीदास की नारी विषयक धारणा का सर्वोत्तम उदाहरण देखने को मिलता है। राक्षसकूल में आदर्श जीवन जीने वाला सिर्फ विभीषण ही नहीं बल्कि मंदोदरी भी थी जो कि बार बार रावण को धर्म के मार्ग पर, नीति के मार्ग पर चलने का सुझाव दे रही थी। वैसी विषम परिस्थिति में मंदोदरी का यह प्रयास गोस्वामी तुलसीदास के उस दृष्टि का द्योतक है जिसमें एक स्त्री पुरुष की अनुगामिनी ही नहीं बल्कि जरूरत पड़ने पर पथ प्रदर्शक भी है।

''कंत समुझि तजि कुमति कुटिलपन।
भजहु राम रघुबीर पातन॥''[8]

(अर्थ: हे स्वामी! कुबुद्धि और कुटिलता छोड़कर कृपा के धाम श्री राम का भजन करें।)

नारी चेतना और उससे जुड़े विवाद

आज हम 21वीं सदी में मौजूद हैं और एक ऐसे व्यक्ति के साहित्य पर चिंतन मनन कर रहे हैं जो आज से लगभग 500 वर्ष पूर्व मौजूद था। जब यह निश्चित है कि महापुरुष और उसका चिंतन, साहित्य किसी भाषा, जाति, क्षेत्र या फिर कालविशेष का नहीं होता वह सर्वत्र होता है और सर्वज्ञ होता है। फिर भी हमें यह मानना पड़ेगा कि समय के साथ मनुष्य के चिंतन के आयाम बदलते हैं, उसकी वैज्ञानिकता और मजबूत होती है, उसके तर्क और धारदार होते हैं, वह समानता के और करीब जाता है और अपने मध्य मौजूद कुंठा या फिर रूढ़ि को समय के साथ छोड़ता जाता है, आधुनिक बनता जाता है। यद्यपि आधुनिकता का मानक काल की स्थूलता नहीं हो सकती तथापि अभी हम यह मान कर चल रहे हैं कि आज का मनुष्य मध्यकाल के मानव से ज्यादा तार्किक और आधुनिक है। चुकी साहित्य की प्रासंगिकता तभी तक बनी रहती है जबतक हम अपने पुराने टेक्स्ट को नई रोशनी में पढ़ते रहते हैं। और यह स्वाभाविक है कि जब हम पुरानी टेक्स्ट को नई रोशनी में पढ़ेंगे तो अपने तय किए हुए कसौटी पर उसको कस कर भी देखेंगे। तुलसी साहित्य और विशेषकर उसमें मौजूद नारी चित्रण के साथ आधुनिक समय के आलोचकों ने ऐसा ही किया। कहीं भूरी भूरी प्रशंसा की तो कहीं जी भर कर उलाहना दिया। तुलसी साहित्य विशेषकर रामचरितमानस में ऐसे कई दोहे/चौपाई मौजूद हैं जिन्हें आज की तारीख में लैंगिक समानता की दौड़ में हम वैज्ञानिक नहीं पाते परंतु आलोचकों का सबसे ज्यादा नजर किसी चौपाई पर गया तो वह यह था।

''ढोल गँवार सूद्र पसु नारी।
सकल ताड़ना के अधिकारी॥''[9]

(अर्थ – ढोल, गँवार (अशिक्षित व्यक्ति), शूद्र, पशु और नारी—ये सभी ताड़ना (डाँट/अनुशासन) के अधिकारी हैं।)

विरोध का तर्क यह है कि यहाँ नारी और शूद्र की तुलना ढोल और पशु साथ करके उसे 'ताड़ना' (अर्थात्, अनुशासन में रखने के लिए हिंसक व्यवहार करना) का पात्र बताया गया है। आधुनिक आलोचक इसे नारी की गरिमा के विरुद्ध और अपमानजनक मानते हैं। अब प्रश्न यह खड़ा होता है कि क्या लेखक अपने सभी पात्रों के लिए जिम्मेदार है? यदि नहीं तो इस एक दोहे पर इतना प्रलाप क्यों? यदि हाँ तो क्या भारतीय सिनेमा के समस्त निर्देशकों को समाज के पतन या फिर अश्लीलता को थाली में रखकर परोसने वाला, जातिवादी, स्त्री विरोधी, बलात्कारी या फिर एसिड अटैक को बढ़ावा देने वाला क्यों ना माना जाए? मैं सिनेमा और उसके इतिहास के संदर्भ में नहीं जाऊंगा बस एक उदाहरण के अतिरिक्त। अभी कुछ दिन पीछे 2020 में एक हिंदी सिनेमा ''छपाक'' रिलीज हुई थी। जिसका निर्देशक थीं मेघना गुलजार, यह फिल्म एक राह चलते स्त्री पर एसिड अटैक से शुरू होती है जिसके बैकग्राउंड में बड़ी ही मीठी सी धुन के साथ एक गाना बजता रहता है। ''कोई चेहरा मिटा के और आंख से हटा के चंद छीटें उड़ा के जो गया छपाक से पहचान ले गया'' अब यहाँ हम सब इस बात से सहमत हैं कि इस दृश्य के माध्यम से निर्देशक मेघना गुलजार समाज में व्याप्त बुराई को दिखाना चाहती हैं लेकिन हमारी दोहरी मनोवृत्ति का सबसे बड़ा तकाजा यह है कि इसी संदर्भ को हम रामचरितमानस के सुंदरकांड में आए हुए समुद्र के कथन को एक सामाजिक बुराई को प्रश्रय देने वाले पुरुष का पक्ष नहीं मान कर तुलसी का पक्ष मान लेते हैं।

''बिनय न मानत जलधि जड़, गए तीनि दिन बीति।
बोले राम सकोप तब, भय बिनु होइ न प्रीति॥''[10]

इसी चौपाई के उद्घोषणा के साथ राम समुद्र पर तीर ताने खड़े हैं और जो प्रभु का दुश्मन है वह भला तुलसी का आदर्श चरित्र कैसे? अर्थात इस कथन को उक्त समाज में व्याप्त सामाजिक बुराई के चित्रण के अतिरिक्त यदि कोई भी इसे अन्य रंग देना चाहता है तो वह या तो मूर्ख है या फिर धूर्त।

महाबृष्टि चलि फूटि किआरीं।
जिमि सुतंत्र भइ बिगरहिं नारीं॥[11]

(अर्थ जैसे बहुत अधिक वर्षा होने पर खेत की क्यारियां टूट जाती हैं, वैसे ही बिना मर्यादा या ज्यादा स्वतंत्रता मिलने पर स्त्रियां (मर्यादा से च्युत) बिगड़ जाती हैं।)

यहाँ यह सत्य है कि तुलसी अधिक स्वतंत्रता देने पर स्त्री के बिगड़ जाने अर्थात् मर्यादाहीन हो जाने की बात कहते हैं। परंतु हमें देखना होगा कि वह समय आज की भांति स्त्रियों के अनुकूल नहीं था अपितु पूर्णतः प्रतिकूल था। आज हम चाहे तुलसी साहित्य नवीन विकसित नारी विमर्श के दृष्टि से देखते रहे लेकिन हमें यह भी ध्यान रखना चाहिए कि नारीवाद की वैचारिकी को बल देने वाली पहली पुस्तक "A Vindication of the Rights of Woman"[12] की रचना से 300 साल पहले रामचरितमानस लिखा जा चुका था। तब हिन्दू समाज की मूल चिंता स्त्री के जीवन में समानता और स्वतंत्रता सुनिश्चित करना नहीं था बल्कि उनको उक्त समाज और इस्लामिक

शासन से बचाना था। तुलसी की मूल चिंता उनके असुरक्षा से था ना कि स्वतंत्रता से कोई समस्या।

''कत बिधि सृजी नारि जग माहीं।
पराधीन सपनेहुँ सुख नाहीं॥''[13]

(अर्थ —नारी को संसार में किस विधि से रचा गया? पराधीनता सपने में भी सुख नहीं हो सकता)

यद्यपि विमर्शों की आड़ में तुलसी साहित्य पर चिंतन कर रहे आलोचक इस दोहे को भी नारी विरोध के स्वर में गिनते हैं परन्तु यहाँ स्पष्ट है कि नारी की निंदा नहीं बल्कि पराधीनता की निंदा की गई है। जो पराधीनता में रहता है उसका जीवन दुखमय हो जाता है। यहाँ यह स्पष्ट होना चाहिए कि इस पराधीनता का करूं बोझ इस भारतीय समाज में दुर्भाग्य से नारी के ही हिस्से आया और उसे ही यह बोझ उठाना पड़ा। यहाँ नारी दोषी नहीं बल्कि करुणा की पात्र है।

अत: अपनी बात को समेटते हुए मैं यह कहना चाहता हूँ कि तुलसी साहित्य में चित्रित नारी विषयक धारणा को सिर्फ स्त्री विरोध के साहित्य के रूप में नहीं देखा जाना चाहिए। यह स्पष्ट और जाहिर किया जा चुका है कि तुलसी साहित्य में नारी चित्रण बहुत ही आदर्श और मार्मिक है। जहाँ तक कुछ दोहे/चौपाई का संबंध है उनमें से कुछ के प्रति तो अनावश्यक विवाद को जन्म दिया गया, और कुछ को अपने समय के प्रभाव के रूप में देखा जाना चाहिए। जिस प्रकार सुकरात के साहित्य पर बात करने से पूर्व हम यह ध्यान रखते हैं कि वो 2500 वर्ष पहले थे उसी प्रकार हमें तुलसी साहित्य में नारी चित्रण का अध्ययन करते हुए भी यह बात रखनी होगी कि यह साहित्य मध्यकालीन रूढ़ियों के मध्य लिखा गया। आज के आधुनिक विमर्शों के चश्मे से तुलसी साहित्य का अध्ययन बेइमानी के अतिरिक्त और कुछ नहीं हो सकता। अंत में इतना ही कहूंगा कि सीता हरण के बाद राम जंगल जंगल नंगे पांव सीता के खोज में भटकते हैं, समुद्र को बांध देते हैं, एक राजघराने से आए हुए विवाह के प्रस्ताव को ठुकरा देते हैं जिस समय बहुविवाह करना गौरव की बात समझी जाती थी उस समय सिर्फ सीता के लिए राम का जंगल जंगल भटकना तुलसी का नारी सम्मान ही है और कुछ नहीं। जो राम समाज और अपने पति द्वारा अहिल्या को परित्याग देने के बाद भी उसके दोषों के बजाय उसकी भक्ति देखकर उसको जड़ (शीला) से स्त्री बना देते हैं वह उनके संवेदनशीलता का प्रमाण है। अत: आज हम तुलसी साहित्य में कुछ ऐसा देखते हैं जो आधुनिक विचारों के विपरीत हो तो वह निश्चित ही अपने समय का प्रभाव है न ही तुलसी के मूल चिंतन का हिस्सा।

शोधार्थी, हिंदी विभाग
दिल्ली विश्वविद्यालय
piyushpandey7388@gmail.com

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शोध-पत्र

विश्व सिनेमा और गीत : एक तुलनात्मक अध्ययन

ज्योति यादव

सिनेमा का आरंभ 19वीं सदी से माना जाता है। 1895 में विश्व सिनेमा की पहली फ़िल्म बनाई गई। फ़िल्म का शीर्षक था 'अरायव्हल ऑफ अ ट्रेन'। फ्रांस में विश्व सिनेमा के उत्थान में लुमियर-बंधुओं का विशेष योगदान रहा है। उन्होंने सिनेमैटोग्राफ मशीन तैयार की। 28 दिसंबर, 1895 में पेरिस के ग्रांड कैफे नामक स्थान पर चलचित्र प्रदर्शित किया। उस समय प्रवेश शुल्क देकर 120 दर्शक इसका आनंद उठाने आए थे। ''28 दिसम्बर, 1895 विश्व इतिहास का एक अत्यंत महत्त्वपूर्ण दिन के रूप में हमेशा याद किया जाएगा। यह दिन विशेष रूप से सिनेमा प्रेमियों के लिए पूरे विश्व में महत्त्वपूर्ण है। इसी दिन पेरिस के ग्रैंड कैफे हाउस में आमंत्रित मेहमानों के बीच ल्यूमेर ब्रदर्स ने पहली बार 'सिनेमैटोग्राफ' का प्रदर्शन किया था। वह दिन उस कैफे में बैठे सभी लोगों के लिए एक अत्यंत रोमांचकारी और आश्चर्य से भरा हुआ ऐतिहासिक दिन था। थोड़ी देर के लिए तो लोगों को अपनी आँखों पर विश्वास ही नहीं हुआ कि वे आखिर क्या देख रहे हैं? इस तरह चलती-फिरती मूक चलचित्र से विश्व में सिनेमा का आविष्कार हुआ।''[1]

लुमियर बंधुओं ने जो सिनेमैटोग्राफ मशीन तैयार किया था उसमें प्रिंटर, कैमरा और प्रोजेक्टर था और उसे आसानी से स्थानांतरित किया जा सकता था। इसका लाभ उठा कर लुमियर बंधुओं ने विश्व में कई जगह चलचित्र प्रदर्शित किया। ''फ्रांस के ऐसे कई प्रयोगवादी और सृजनात्मक छायाकारों द्वारा सिनेमा का स्वरूप, कदम-दर-कदम, उभरने लगा था। लेकिन मुख्यत: फ्रांस के लूईस ल्यूमेर को ही सिनेमा के जन्मदाता के रूप में मान्यता मिली है।''[2] इसी कड़ी में मई 1897 में, ल्यूमेर ने एडिसन के साथ मिलकर, 35 मिलीमीटर के एक कैमरे का भी निर्माण किया जो डेमिनी और नियॉन के 60 मिलीमीटर के कैमरे से अधिक उपयोगी और फायदेमंद था। इस कैमरे के निर्माण से विश्व में सिनेमा का स्वरूप और उभरने लगा। फिर क्या था, ल्यूमेर और उनके दोस्तों ने मिलकर छोटी-छोटी कई फ़िल्मों का निर्माण किया और उसे न सिर्फ फ्रांस में बल्कि विश्व के अन्य देशों में जा-जाकर प्रदर्शित करने में लग गए। इस तरह ल्यूमेर और उनके साथी 'ल्यूमेर ब्रदर्स' के नाम से चर्चित हो गए। 19वीं सदी के अंतिम दशक में सिनेमा विश्व में लोकप्रिय हुआ और एक व्यापार के रूप में उभरा। ''कुछ वर्षों बाद सन् 1906 में पहली बार एक 'ऐ पॉपसी' फ़िल्म बनी, जिसमें एक सजीव घटना का चित्रण था। उस फ़िल्म का नाम 'Life of An American Fireman' था। थोड़े ही दिनों पश्चात 'The Great Train Robbery' नाम की एक दूसरी फ़िल्म बनी, जो एक लघु कथा पर आधारित थी। एडविन. एस. पोर्टर (Edwin.S. Porter) की इस फ़िल्म को रूपक चित्रों की प्रथम कड़ी कहा जा सकता है। इस समय तक अमेरिका के अतिरिक्त इंगलैंड, जर्मनी और फ्रांस जैसे देशों में भी चलचित्र का निर्माण और प्रदर्शन बड़े उत्साह से प्रारम्भ हो गया था। सन् 1903 में ब्रिटेन में 'Life and Death of Charles Pierce' का निर्माण हुआ था। इसके कुछ समय पश्चात 'Rescued by River' नाम की फ़िल्म वहाँ बनी। इसे ब्रिटेन का प्रथम कथाचित्र कहा जाता है।''[3] इस दौरान अमेरिका के अलावा इंग्लैंड, जर्मनी, फ्रांस जैसे देशों ने भी चलचित्र निर्माण और प्रदर्शित किया जा रहा था। सन् 1903 में ब्रिटेन में 'Life And Death of Charles pierce' फ़िल्म प्रदर्शित किया

गया जो एक शुरुआती मूक फ़िल्म थी। इसके बाद 1905 में 'Rescued by River' नामक फ़िल्म का निर्माण किया गया। यह फ़िल्म लेविन फिट्जहैमोन द्वारा निर्देशित की गई थी और इसने कहानी कहने की शैली में महत्वपूर्ण योगदान दिया। इसे ही ब्रिटेन का प्रथम कथाचित्र माना जाता है।

सन् 1895 से 1926 तक मूक सिनेमा का दौर था। जब फ़िल्में मूक थीं तब कहानी को जीवंत बनाने के लिए संगीत का उपयोग किया जाता था। मूक चलचित्रों के लाईव प्रदर्शन के दौरान पियानो, आर्केस्ट्रा, वायलिन आदि बजाया जाता था। कई बार उस समय प्रचलित लोकगीत और शास्त्रीय संगीत को फ़िल्म के दृश्य के लिए अनुकूलित किया जाता था। इस दौर में चार्ली चैपलिन, बस्टर कीटन, अल्फ्रेड हिचकाक, जॉन कोर्ड और फ्रिट्ज लैंग जैसे फ़िल्मकारों ने विश्व सिनेमा को नई ऊँचाइयाँ दी। मूक फ़िल्मों के दौर में कॉमेडी फ़िल्मों को अधिक लोकप्रियता मिली। चैपलिन की फ़िल्में हास्य से भरपूर होती थीं, साथ ही इनमें गहरे सामाजिक संदेश भी छिपे होते थे। प्रथम विश्व युद्ध की समाप्ति के बाद और द्वितीय विश्व युद्ध के प्रारंभ से पहले चलचित्र सवाक हो गया था। इस महत्वपूर्ण परिवर्तन से विश्व सिनेमा का स्वरूप बदल गया। 1926 में अमेरिका में एक आंशिक रूप से बोलती फ़िल्म 'डान जुआन' का निर्माण किया गया था। "In the beginning was not the word but music, and initially it seemed as if feature sound films would be little defferent from silents, save for their fixed, synchronized accompanments. The earliest example, Warner Bros.' Don Juan (1926)."[4] इस फ़िल्म में गीत नहीं थे। इसके बजाय पृष्ठभूमि संगीत और थीम आधारित धुनें थीं। दृश्यों के साथ मेल खाती संगीत का प्रयोग किया गया था। सिनेमा में ध्वनि को लोकप्रिय बनाने में इस फ़िल्म ने महत्वपूर्ण भूमिका निभाई। 6 अक्टूबर 1927 को अमेरिका में वार्नर ब्रदर्स की संपूर्ण बोलती फ़िल्म 'द जॉज सिंगर' प्रदर्शित हुई जिसे विश्व की पहली टॉकी फ़िल्म के रूप में मान्यता दी जाती है। यह एक म्यूजिकल फ़िल्म थी। इसके बाद 1928 में 'मेलोडी ऑफ लव' तथा 'द सिंगिंग फूल' जैसी बोलती फ़िल्मों का निर्माण हुआ। ''सन् 1927 में सिने तकनीक में विकास का एक नया अध्याय जुड़ा। अमेरिका में वार्नर ब्रदर्स की संपूर्ण बोलती फ़िल्म 'द जॉज सिंगर' प्रदर्शित हुई जिसे विश्व की पहली टॉकी फ़िल्म के रूप में मान्यता दी जाती है। यह एक अमेरिकन नाटक के आधार पर बनाई गई म्यूजिकल फ़िल्म थी। इसके नायक एल. जाल्सन थे, जिनके इस फ़िल्म में गाए हुए गीत काफी प्रसिद्ध हुए थे।''[5] सवाक फ़िल्मों के उदय से मूक फ़िल्मों का अंत हुआ। 'द जॉज सिंगर' फ़िल्म का निर्देशन एलन क्रासलैंड ने किया था। गीत अल जोल्सन द्वारा गाए गए थें। इसमें 6 प्रमुख गीत थे जो अल जोल्सन ने फ़िल्म में अपने अभिनय के दौरान गाया था। वे गीत हैं, 'माई गैल साल' (My gal sal), 'युसेल-युसेल' (Yussel Yussel), 'वेटिंग फॉर द रॉबर्ट ई. ली' (Waiting For The Robert E. Lee), 'कोल निद्रे' (Kol Nidre), 'डर्टी हैंड्स डर्टी फेस' (Dirty Hands Dirty Face), 'टूट, टूट, टूट्सी' (Toot, Toot, Tootsie)। ध्यातव्य है कि यह एक म्यूजिकल फ़िल्म थी और पाश्चात्य फ़िल्मों में मुख्य रूप से म्यूजिकल फ़िल्मों में ही गीत का महत्व होता है।

बॉलीवुड में गीत फ़िल्म का अनिवार्य हिस्सा होते हैं। लेकिन हॉलीवुड फ़िल्मों में ऐसा नहीं होता। इसका एक कारण हमारी परम्परा और संस्कृति है। भारत में हमेशा से ही गीतों का महत्व रहा। इसीलिए शुरू से ही गीत सिनेमा का हिस्सा रहे हैं। ताकि सिनेमा की ओर आकर्षित करने के लिए दर्शकों को भावात्मक स्तर पर फ़िल्मों से जोड़ा जा सके। यहाँ गीत को कहानी कहने के आवश्यक घटकों के रूप में शामिल किया जाता है। वहीं हॉलीवुड की फ़िल्मों में दर्शकों की अपेक्षाएं अलग होती हैं। यहाँ कथानक को आगे बढ़ाने के लिए दृश्य और संवाद का उपयोग किया जाता है तथा विषय की विविधता और जॉनर पर अधिक ध्यान दिया जाता। सांस्कृतिक रूप से गीत का इतना महत्व नहीं है कि फ़िल्मों में गीतों के लिए अलग से एक सेगमेंट हो। पर इसका यह मतलब नहीं है कि हॉलीवुड में गीत होते ही नहीं। कुछ म्यूजिकल फ़िल्में होती हैं जिनमें गीत होते हैं लेकिन इनकी संख्या ना के बराबर होती है। कई बार ऐसा भी होता है फ़िल्मों के गीत अलग से रिलीज किये जाते हैं लेकिन उनका इस्तेमाल फ़िल्म में नहीं किया जाता। हॉलीवुड की कुछ ऐसी फ़िल्में भी हैं जिन्हें उनके गीत से अलग करके नहीं देखा जा सकता। उनके नाम हैं, 'टाइटैनिक' (Titanic) 1997 'टेन थिंग्स आई हेट अबाउट यू' (10 Things I Hate About You) 1999, 'मैगनोलिया' (Magnolia) 1999, 'ऑलमोस्ट फेमस' (Almost famous) 2000, 'श्रेक' (Shrek) 2001, 'अ थाउजेंड माइल्स' (A thousand miles) 2004 आदि फ़िल्मों के दृश्यों को इनके

गीत से अलग करके नहीं देखा जा सकता। 'टाइटैनिक' फ़िल्म का साउंडट्रैक 27 मिलियन से अधिक की बिक्री के साथ उस समय का सबसे अधिक बिकने वाला एल्बम बना था। इसके अलावा कुछ ऐसी भी फ़िल्में हैं जिनके दृश्यों में गीतों का इस्तेमाल किया गया। 'इमिग्रेंट सॉन्ग' लेड जेपेलिन का एक गाना है, जो 1970 में रिलीज हुआ था और बाद में थोर : रग्नारोक (2017) में इस्तेमाल किया गया। इस गाने को फ़िल्म में दो प्रमुख दृश्यों में देखा जा सकता है, पहला शुरुआती लड़ाई में जब थोर ड्रैगन से लड़ता है और दूसरा क्लाइमेक्स में जब थोर और उसकी टीम असगार्ड को बचाने के लिए रेनबो ब्रिज पर लड़ते हैं। गीत के ताकतवर बीट्स और रॉबर्ट प्लांट की चीखती हुई आवाज फ़िल्म के तीव्र एक्शन और नॉर्स माइथोलॉजी थीम के साथ पूरी तरह मेल खाती है। यह गीत जिमी पेज द्वारा लिखित है और लेड जेपलिन द्वारा गाया गया है। इसके अलावा 'बोहेमियन रैप्सोडी' क्वीन का एक आइकॉनिक गाना है, जिसे 'सुसाइड स्क्वाड' (2016) के दूसरे ट्रेलर में प्रमुखता से इस्तेमाल किया गया था। यह गाना मूल रूप से 1975 में रिलीज हुआ था। एक और बहुत ही लोकप्रिय गीत 'सी यू अगेन' (See You Again) है। जिसे यूट्यूब पर 6.6 बिलियन से ज्यादा देखा गया। यह गीत 'फास्ट एंड फ्यूरियस 7' (2015) के लिए बनाया गया था। इसे अमेरिकी रैपर विज खलीफा ने चार्ली पुथ के साथ मिलकर गाया। इस गीत को कई पुरस्कारों से भी सम्मानित किया गया। 2013 में पॉल वॉकर की एक कार दुर्घटना में मृत्यु हो गई थी और यह फ़िल्म उनकी आखिरी फ़िल्म थी। 'See You Again' गीत के माध्यम से पॉल वॉकर को श्रद्धांजलि दी गई है। यह गीत उन्हें समर्पित है।

इन गीतों के अतिरिक्त 'फ्रोजन' फ़िल्म का गीत 'लेट इट गो' (Let it go), '8 माइल' फ़िल्म का 'लूज योरसेल्फ' (loose yourself) गीत भी बहुत लोकप्रिय रहा। इसे 'बेस्ट ओरिजिनल सॉन्ग' के लिए अकादमी पुरस्कार से भी नवाजा गया। ये कुछ चुनिंदा गीतों में से हैं जिन्हें फ़िल्मों में इस्तेमाल किया गया। हॉलीवुड फ़िल्मों में गीत का महत्व भले ही बॉलीवुड फ़िल्मों की तरह न हो लेकिन इसका मतलब यह नहीं है कि यहाँ गीत पूरी तरह से अनुपस्थित हैं। हॉलीवुड फ़िल्मों में गीत आमतौर पर फ़िल्म में संगीत के रूप में शामिल किया जाता है।

विश्व सिनेमा के अंतर्गत हॉलीवुड फ़िल्मों के अलावा फ्रेंच सिनेमा, रूसी सिनेमा, जापानी सिनेमा, जर्मन सिनेमा, कोरियाई सिनेमा, चीनी सिनेमा, लैटिन अमेरिकी सिनेमा, अफ्रीकी सिनेमा आदि आते हैं। हॉलीवुड की तरह ही यहाँ भी फ़िल्मों में गीत बहुत कम देखने को मिलते हैं। राजीव श्रीवास्तव के शब्दों में, "भारतीय सिनेमा और विश्व के अन्य देशों की फ़िल्मों में यदि प्रत्यक्ष रूप से किसी एक मूलभूत अंतर की बात कही जाए तो इसका सहज उत्तर होगा- गीत-संगीत"[6]

भारतीय सिनेमा और विश्व के अन्य देशों की फ़िल्मों के बीच एक प्रमुख अंतर गीत-संगीत का है। जो भारतीय सिनेमा में भावनाओं, कथानक प्रगति और चरित्र विकास को व्यक्त करता है। अधिकांश विश्व सिनेमा में विशेष रूप से हॉलीवुड या यूरोपीय फ़िल्मों में संगीत मुख्य रूप से पृष्ठभूमि में या थीम के रूप में उपयोग होता है, न कि कहानी को आगे बढ़ाने वाले नृत्य-गीत के रूप में। जबकि भारतीय सिनेमा में ऐसा नहीं होता, वहाँ गीत सिनेमा का अनिवार्य हिस्सा होते हैं। "गीत अनिवार्य है हमारे यहाँ फ़िल्मों में गीत और संगीत का प्रवेश डायरेक्टर को एक हजार फीट शूट करने से बचा देता है जैसे हीरो-हीरोइन के बीच में एक गाना बतलाकर वो बहुत सारा संदेश देता है, इस तरह वह स्थिति की मार्मिकता को भी ढंग से प्रदर्शित करते हुए समझा देता है। इससे वह फ़िल्मों को लोकप्रिय बना देता है। यदि 'प्यासा' के गीतों में जो बात कही गई है, डायलॉग राइटर उसे लिखकर बताए तो फ़िल्म उतनी लोकप्रिय नहीं हो पायेगी। यहाँ प्रश्न उठता है कि क्या पाश्चात्य फ़िल्मों में भावनाओं की कमी रहती है? ऐसी बात नहीं है। दरअसल हमारी और उनकी संस्कृति में ही फर्क है। हमारा पूरा साहित्य, संगीत कलाएं भावनाओं को छिपाने के बजाय बताते ज्यादा हैं।"[7]

संस्कृति संरचना के कारण यहाँ फ़िल्मों में गीतों की गुंजाइश सामान्यत: नहीं महसूस की जाती है। भारतीय फ़िल्मों में कथा को विस्तार देने के लिए और भावों को व्यक्त करने के लिए गीतों को माध्यम बनाने की परम्परा रही है लेकिन उपर्युक्त उल्लेखित सिनेमा में संवादों और दृश्यों के माध्यम से कथा को विस्तार देने तथा भावों को व्यक्त करने की रवायत देखी जाती है। गैर भारतीय सिनेमा में गीत ना (कुछ विशेष फ़िल्मों को छोड़कर) होने का एक कारण यह भी है कि वहाँ फ़िल्मों की समयावधि कम होती है जबकि भारतीय फ़िल्मों की समयावधि तुलनात्मक रूप से अधिक होती है इसीलिए वहाँ गीत न होने का एक कारण समयावधि कम होने का दबाव भी

होता है। यही कारण है कि यहाँ फ़िल्मों के साउंडट्रैक अलग से रिलीज करने की परम्परा रही है। भारतीय फ़िल्मों की विशेषता जहाँ गीत-संगीत नाटकीयता होती है। वहीं विश्व सिनेमा के अंतर्गत आने वाली फ़िल्मों की विशेषता कला केन्द्रित, यथार्थवादी, दार्शनिक, ऐतिहासिक आदि पहलू होते हैं। जिसके कारण निर्देशक और निर्माता को गीत की जरूरत महसूस नहीं होती। इनमें म्यूजिकल फ़िल्मों में ही मुख्य रूप से गीत का इस्तेमाल किया जाता है।

शोधार्थी
हिंदी विभाग
दिल्ली विश्वविद्यालय, दिल्ली
jy164237@gmail.com

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भारतीय इतिहास में पहिए की भूमिका एवं विकास : प्राचीन तकनीक से आधुनिक रेलवे तक

डॉ. अनिल कुमार

सार

पहिया मानव सभ्यता के तकनीकी इतिहास का वह आधारभूत आविष्कार है, जिसने न केवल भौतिक जीवन की गति और दिशा को परिवर्तित किया, बल्कि सामाजिक संरचनाओं, आर्थिक प्रणालियों, राजनीतिक सत्ता और सांस्कृतिक प्रतीकवाद को भी गहरे स्तर पर प्रभावित किया। भारतीय उपमहाद्वीप में पहिए का विकास किसी एक ऐतिहासिक क्षण या उपयोग-क्षेत्र तक सीमित न रहकर एक दीर्घकालिक सभ्यतागत प्रक्रिया के रूप में दृष्टिगोचर होता है, जिसमें तकनीक, विचार और संस्कृति का घनिष्ठ अंतर्संबंध विद्यमान है।

यह शोध-लेख सिंधु घाटी सभ्यता से लेकर वैदिक, मौर्य, मध्यकालीन तथा औपनिवेशिक एवं आधुनिक काल तक भारत में पहिए के विकास की अविराम परंपरा का विश्लेषण करता है। ऋग्वैदिक साहित्य, पुरातात्विक साक्ष्यों, धार्मिक-दार्शनिक परंपराओं तथा आधुनिक औद्योगिक तकनीक के आलोक में यह अध्ययन चक्र के भौतिक और प्रतीकात्मक दोनों आयामों की समन्वित विवेचना प्रस्तुत करता है। लेख यह प्रतिपादित करता है कि आधुनिक रेलवे तकनीक, जिसे प्राय: औद्योगिक यूरोप की देन माना जाता है, अपने मूल यांत्रिक सिद्धांत पहिया और धुरी में प्राचीन भारतीय तकनीकी परंपरा से ऐतिहासिक रूप से संबद्ध है। इस प्रकार रेलवे का पहिया प्राचीन यांत्रिक ज्ञान और आधुनिक औद्योगिक ऊर्जा प्रणालियों के समन्वय का प्रतीक बनकर उभरता है।

मुख्य शब्द

पहिया, चक्र, भारतीय तकनीक, ऋग्वेद, रथ, धर्मचक्र, मध्यकालीन भारत, रेलवे, तकनीकी इतिहास।

भूमिका

तकनीकी इतिहास को केवल आविष्कारों की कालानुक्रमिक सूची के रूप में देखना उसकी ऐतिहासिक गहराई और सामाजिक अर्थवत्ता को सीमित कर देता है। वस्तुत: तकनीक मानव समाज की आवश्यकताओं, सांस्कृतिक मान्यताओं, आर्थिक संरचनाओं और ऐतिहासिक परिस्थितियों के साथ निरंतर अंत:क्रिया करते हुए विकसित होती है। इस दृष्टि से पहिया केवल एक यांत्रिक उपकरण नहीं, बल्कि मानव सभ्यता की गति, संगठन और बौद्धिक चेतना का मूर्त प्रतीक है।

भारतीय इतिहास में पहिए की उपस्थिति एक असाधारण दीर्घकालिक निरंतरता को अभिव्यक्त करती है। सिंधु घाटी सभ्यता के कुम्हार के चाक और बैलगाड़ियों से लेकर वैदिक रथों, मौर्यकालीन धर्मचक्र, मध्यकालीन चरखे और रहट तथा आधुनिक रेलवे के इस्पाती पहियों तक चक्र भारतीय भौतिक संस्कृति और वैचारिक परंपरा का अभिन्न अंग रहा है। यह निरंतरता भारतीय सभ्यता की उस विशिष्ट क्षमता को रेखांकित करती है, जिसके अंतर्गत तकनीकी नवाचारों को केवल अपनाया ही नहीं गया, बल्कि उन्हें सांस्कृतिक अर्थवत्ता और प्रतीकात्मक गहराई भी प्रदान की गई।

आधुनिक इतिहासलेखन में तकनीक को प्राय: औद्योगिक क्रांति और पश्चिमी आधुनिकता से जोड़कर देखा गया है। किंतु भारतीय संदर्भ में तकनीक का विकास अधिक जैविक, क्रमिक और सांस्कृतिक रूप से अंतर्निहित रहा है। यहाँ यंत्र (यंत्र और शिल्प) केवल उत्पादन के साधन नहीं थे, बल्कि धर्म, कर्म और सामाजिक दायित्व से भी जुड़े हुए थे। चक्र इसी सभ्यतागत दृष्टिकोण का सर्वश्रेष्ठ उदाहरण है।

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भारतीय दार्शनिक परंपरा में समय को रैखिक नहीं, बल्कि चक्रीय माना गया है। युग, कल्प और पुनर्जन्म की अवधारणाएँ इसी चक्रीय बोध को प्रतिबिंबित करती हैं। ऐसे में यह संयोग नहीं है कि पहिया—जो स्वयं चक्रीय गति का प्रतिरूप है भारतीय समाज में केवल तकनीकी साधन न रहकर दार्शनिक प्रतीक भी बन गया।

भारतीय उपमहाद्वीप में पहिए के सर्वप्राचीन पुरातात्विक प्रमाण सिंधु घाटी सभ्यता (2600-1900 ई.पू.) से प्राप्त होते हैं।[1] हड़प्पा, मोहनजोदड़ो, कालीबंगन और धोलावीरा से प्राप्त टेराकोटा गाड़ियों के मॉडल, कुम्हार के चाक तथा ठोस लकड़ी के पहियों के अवशेष यह सिद्ध करते हैं कि हड़प्पाई समाज को घूर्णन, संतुलन और भार-वहन के यांत्रिक सिद्धांतों की उन्नत समझ थी।[2]

हड़प्पाई पहिए सामान्यत: ठोस, भारी और कम गति के अनुकूल थे। इनका प्रयोग मुख्यत: कृषि उत्पादों, निर्माण सामग्री और व्यापारिक वस्तुओं के परिवहन में किया जाता था। यह तथ्य विशेष रूप से उल्लेखनीय है कि सिंधु सभ्यता में पहिए का प्रयोग सैन्य गतिविधियों की अपेक्षा नागरिक और आर्थिक जीवन से अधिक संबद्ध था।[3] इससे यह अनुमान लगाया जा सकता है कि हड़प्पाई समाज का तकनीकी विकास शांति, व्यापार और शहरी जीवन की आवश्यकताओं से प्रेरित था।

पहिए का सबसे परिष्कृत प्रारंभिक रूप कुम्हार के चाक के रूप में दृष्टिगोचर होता है। हड़प्पाई मृद्भांडों की एकरूपता, संतुलित ज्यामितीय आकृतियाँ और उत्पादन का मानकीकरण इस तथ्य की पुष्टि करते हैं कि तीव्र गति से घूमने वाले चाक का व्यापक प्रयोग होता था।[4] कुम्हार के चाक ने न केवल शिल्प उत्पादन को गति दी, बल्कि श्रम विभाजन, पेशागत विशेषज्ञता और शहरी उपभोग संस्कृति को भी सुदृढ़ किया। इस प्रकार पहिया शहरीकरण और आर्थिक संगठन का एक मौलिक आधार बन गया। वैदिक काल में पहिए ने तकनीकी उपयोगिता के साथ-साथ गहन दार्शनिक और प्रतीकात्मक अर्थ ग्रहण किए। ऋग्वेद में चक्र और रथ के अनेक उल्लेख मिलते हैं, जहाँ सूर्य को आकाश में गतिशील चक्र के रूप में तथा समय और ऋत को चक्रीय गति से संबद्ध किया गया है।[5] यहाँ चक्र ब्रह्मांडीय व्यवस्था और प्राकृतिक नियमों का प्रतीक बन जाता है। आर्यों की सफलता का श्रेय घोड़े और उससे भी अधिक घोड़े द्वारा खींचे जाने वाले रथ को दिया जा सकता है।

तिल्लीदार पहियों से युक्त रथों ने युद्धक क्षमता को अभूतपूर्व रूप से बढ़ाया। रथ केवल सैन्य साधन नहीं थे, बल्कि वे राजनीतिक सत्ता, सामाजिक प्रतिष्ठा और दैवी कृपा के प्रतीक भी थे। देवताओं को रथारूढ़ रूप में चित्रित किया जाना इस बात का संकेत है कि पहिया दैवी और लौकिक शक्ति के बीच सेतु के रूप में देखा जाता था।

ईसा पूर्व प्रथम सहस्राब्दी में लौह तकनीक के विकास ने पहिए की संरचना को और अधिक सुदृढ़ बनाया। लकड़ी के पहियों पर लोहे की परिधि चढ़ाने से उनकी आयु, स्थायित्व और भार-वहन क्षमता में वृद्धि हुई। यह चरण प्राचीन लकड़ी आधारित पहियों और आधुनिक धातु पहियों के बीच एक महत्वपूर्ण संक्रमण काल का प्रतिनिधित्व करता है।

पहिए आधारित यंत्रों जैसे रहट, अरघट्ट और चक्की ने भारतीय कृषि व्यवस्था को अधिक संगठित और उत्पादक बनाया। जल उठाने वाले पहियों ने सिंचाई को नियंत्रित किया, जिससे मौसमी अनिश्चितता में कमी आई और कृषि अधिशेष का सृजन संभव हुआ। यह अधिशेष राज्य व्यवस्था, कर प्रणाली और शहरी विकास की आधारशिला बना।[6]

ग्रामीण अर्थव्यवस्था में चक्र ने श्रम की तीव्रता को कम किया और उत्पादन क्षमता को बढ़ाया। इस प्रकार पहिया केवल तकनीकी उपकरण न रहकर सामाजिक-आर्थिक परिवर्तन का वाहक बन गया।

मौर्य काल में, विशेषत: सम्राट अशोक के शासनकाल में, चक्र को अभूतपूर्व नैतिक और राजनीतिक प्रतीकात्मकता प्राप्त हुई। धर्मचक्र न्याय, नैतिक शासन, अहिंसा और सामाजिक उत्तरदायित्व का प्रतीक बन गया। अशोक स्तंभों और अभिलेखों पर अंकित चक्र इस वैचारिक रूपांतरण के सशक्त प्रमाण हैं।[7]

महाभारत और रामायण में रथों और पहियों का विस्तृत वर्णन मिलता है। विष्णु का सुदर्शन चक्र ब्रह्मांडीय व्यवस्था और धर्म की रक्षा का प्रतीक है। बौद्ध परंपरा में धर्मचक्र ज्ञान और नैतिकता के प्रसार को दर्शाता है, जबकि जैन परंपरा में चक्र आध्यात्मिक उन्नति और मोक्षमार्ग का संकेतक है।[8] इस प्रकार चक्र धार्मिक, राजनीतिक और दार्शनिक सभी स्तरों पर केंद्रीय प्रतीक बन गया।

दिल्ली सल्तनत और मुगल काल में सड़कों, पहिएदार गाड़ियों और तोपों के माध्यम से पहिए आधारित तकनीक का

और अधिक विस्तार हुआ। पहिएदार तोपों ने सैन्य गतिशीलता को बढ़ाया, जबकि व्यापारिक मार्गों पर गाड़ियों के उपयोग ने आंतरिक व्यापार को सुदृढ़ किया।

विजयनगर और बहमनी राज्यों में सिंचाई चक्रों ने कृषि और शहरी आपूर्ति को स्थिरता प्रदान की। चरखा घरेलू उद्योग और वस्त्र उत्पादन का आधार बना। यह उपकरण न केवल आर्थिक दृष्टि से महत्वपूर्ण था, बल्कि सामाजिक और सांस्कृतिक पहचान का भी प्रतीक बन गया।[9]

उन्नीसवीं शताब्दी में भाप इंजन के आविष्कार ने गति को ऊर्जा प्रदान की, किंतु रेलवे की मूल यांत्रिक संरचना पहिया और धुरी प्राचीन सिद्धांतों पर ही आधारित रही।[10] 1853 में भारत में रेलवे की शुरुआत ने पहिए को आधुनिक औद्योगिक संदर्भ में पुनः प्रतिष्ठित किया। रेलवे ने एक ओर औपनिवेशिक प्रशासन और आर्थिक दोहन को सुदृढ़ किया, वहीं दूसरी ओर इसने भौगोलिक दूरी को कम किया, बाजारों को जोड़ा और राष्ट्रीय एकीकरण की प्रक्रिया को गति प्रदान की।[11] इस प्रकार पहिया औपनिवेशिक सत्ता और आधुनिकता दोनों का उपकरण बन गया।

निष्कर्ष

भारतीय इतिहास में पहिए का विकास यह स्पष्ट करता है कि तकनीक केवल यांत्रिक संरचना नहीं, बल्कि एक दीर्घकालिक सभ्यतागत प्रक्रिया है। सिंधु घाटी सभ्यता से लेकर आधुनिक रेलवे तक पहिया भारतीय समाज को निरंतर गति, संरचना और अर्थ प्रदान करता रहा है। जहाँ यूरोप ने भाप इंजन के माध्यम से गति को तीव्र किया, वहीं पहिया जो भारतीय परंपरा में सहस्राब्दियों से तकनीकी और सांस्कृतिक रूप से अंतर्निहित था आधुनिक परिवहन की आधारशिला बना रहा। इस प्रकार रेलवे का पहिया प्राचीन यांत्रिक ज्ञान और आधुनिक औद्योगिक शक्ति के ऐतिहासिक समन्वय का सजीव प्रतीक है।

एसोसिएट प्रोफेसर (इतिहास)
राजधानी कॉलेज
दिल्ली विश्वविद्यालय, दिल्ली

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शोध-पत्र

डॉ. पूजा गुप्ता

भारतीय ज्ञान परंपरा और कबीर

आरंभ से भक्ति सम्पूर्ण भारत में विद्यमान थी। भारत की आध्यात्मिक दार्शनिक विज्ञान परंपरा में सबसे पहले हम शांडिल्य भक्ति सूत्र नारद भक्ति सूत्र श्रीमद् भागवत हरिवंश पुराण आदि ग्रंथ भक्ति से संबंधित अनेक समृद्ध कथाएं हमारी लोक में मौजूद हैं निर्गुण भक्ति का विस्तार खासकर संतों की बानियों में परिलक्षित होता है।

दक्षिण में (मध्यकाल) के पूर्व भी आलवार, नायनार, शैव बहुत प्रचलित थे। उत्तर भारत में राम-कृष्ण एवं पूर्व-पश्चिम में शक्ति की आराधना, साधना, अर्चना होती आ रही है। भक्ति के मार्ग पर चलकर मनुष्य संसार के सभी कष्टों को आसानी से पार कर जाता है। भवसागर से तर जाता है। भक्ति की भावना का प्रस्फुरण तब होता है जब मानव का अहम् नष्ट हो जाये। वह सभी को आत्मा की दृष्टि से देखने लगे। भक्ति के इस विश्व लोक में सगुण और निर्गुण भक्ति दोनों रूप शामिल है। यह वैष्णव भक्ति एवं नाथ, सिद्ध, सूफी, बौद्ध, जैन, शिव एवं शक्ति सभी साधनाओं को आत्मसात करता है। किंतु भक्ति चाहे जो भी हो उसने सबसे प्रमुख कार्य स्वयं को खोजना है। इस जीवन में यदि हमने अपनी आत्मा का कल्याण नहीं किया। तो आगे हमारा क्या होगा यह हम स्वयं भी नहीं जानते।

मध्यकाल में ज्ञानमार्गी कवियों, संतों को ही निर्गुण भक्त कहा गया है जिसमें कबीर इसके प्रमुख प्रणेता हैं। कबीर के साथ बाद के संतों में निर्गुण भक्ति का प्रसार होता गया। कबीर रामानंद के शिष्य बताए जाते हैं। कबीर जुलाहा जाति के होने के कारण रामानंद से दीक्षा लेने के लिए कबीर को पंचगंगा घाट की सीढ़ियों पर लेटना पड़ा था। कबीर के ऊपर पैर रखने से रामानंद जी के मुख से राम राम शब्द निकले। कबीर ने इसी राम नाम को अपना गुरु मंत्र बना लिया। कबीर के राम अयोध्या के राम नहीं, कबीर के राम तो वह परमात्मा है जो संपूर्ण सृष्टि का रचयिता है। उनके माता-पिता की सटीक जानकारी नहीं है किंतु ऐसा कहा जाता है कि कबीर को नीमा नीरू नामक जुलाहे ने लालन-पालन किया था। कबीरदास के मन में गुरु के प्रति आगाध श्रद्धा थी।

''गुरु गोविंद दोऊ खड़े काके लागू पाय।
बलिहारी गुरु आपने, गोविंद देव बताए॥"

कबीर से पूर्व नामदेव, ज्ञानदेव, एकनाथ, सिद्ध संत, नाथ संत, कबीर समसामायिक रैदास, नानक, दादू पीपा, धन्ना, सेना, नरहर्यानंद, अनंतदास रामानन्द के 12 शिष्य व परवर्ती में धर्मदास कबीर पंथी संत रज्जब, सुन्दर दास, गुरु नानक के बाद के नौ गुरु, गुरु अंगद, रामदास, अर्जुन, तेगबहादुर, हरगोविंद, अमरदास, हरराय, गुरु गोविंद सिंग, कमाल, धन्नी, सुन्दरदास, मलूकदास अन्य सूफी संत भी शामिल हैं। बाबा शेख फरीद मुइनुद्दीन चिश्ती, गरीबदास, रामतीर्थ, विवेकानंद, स्वामी परमहंस, योगानंद आदि। आत्मबल, आत्म-विश्वास जाग्रत हो जाता है जिससे वे अपने मार्ग को प्रगतिशील बनाते हैं।

आधुनिक काल में निर्गुण भारत में आमजन तक पहुँच चुकी है जैसा कि सभी जानते हैं कि कबीर मूर्तियों की पूजा व आडंबर का विरोध करते आए हैं। आज के समय इसीलिए ऐसे ढोंगी बाबा, पंडित और मुल्लों का बोलबाला है जो दिखावा अत्यधिक करते हैं विलासिता पूर्ण जीवन सिर्फ वस्त्रों का संतों के रूप का दिखावा ज्यादा नजर आता है क्योंकि जो परोपकारी, जनकल्याणकारी संत हैं वो तो निम्नतर परिस्थिति होने पर भी

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आवश्यक वस्तुओं का अभाव होने पर परमात्मा की भक्ति में लीन हैं। उसे किसी से कोई धन, दान, वस्तुओं की उम्मीद नहीं है मिल गया तो अच्छा नहीं मिला तो बहुत अच्छा ऐसी भावना होती है। मानव कल्याण की भावना सच्चा मार्गदर्शन, लोभ-मोह, काम, क्रोध मुक्त, मन-तन उस संत की सम्पत्ति है ऐसे संत आज विरले ही हैं जिनका पता बहुत कम लोगों को ही होता था। लूटने वाले छलिया संत मानव की परिक्रमा करते रहते हैं।

''बिक जाऊं मांगू नहीं, अपने तन के काज।
परमार्थ के काम में मोहे ना आए लाज॥"

यह युक्ति भारतीय ज्ञान परंपरा के संतों पर एकदम सही बैठती है—

निर्गुण भक्ति : ज्ञानमार्गी : - डॉ. रामचन्द्र शुक्ल ने निर्गुण भक्ति को 1) ज्ञानाश्रयी शाखा का नाम दिया है 2) प्रेमाश्रयी शाखा में बांटा है। इसी को परशुराम चतुर्वेदी ने संत साहित्य माना है। डॉ. पीतांबर दत्त बड़थ्वाल ने निर्गुण मार्ग कहा है। ''इन संतों को निर्गुण पंथी वा निर्गुनिया कहना अधिक उचित माना है और तदनुसार उन्होंने इनके मार्ग को भी Nirgun School वा निर्गुण पंथ नाम से अभिहित किया है किंतु निर्गुण पंथ शब्द से व्यक्त होता है कि इसके अनुयायी परम तत्व को केवल निर्गुण ही मानते थे। जो इस प्रसंग में वास्तविकता के विरुद्ध जाता है। कबीर साहब आदि सभी संतों ने निर्गुण एवं सगुण से परे किसी अनिर्वचनीय वस्तु को परम तत्व माना है।

कबीर संत कहलाये, कबीर की जीवनशैली, रहन-सहन निम्न स्तर का था चाहे कारण उनका जन्म रहा हो या उनकी जाति किन्तु कबीर साहसी व निडर, आत्मविश्वासी, सत्यनिष्ठ, आत्मज्ञानी थे, जो समाज कल्याण निस्वार्थ भाव से कर रहे थे। इसके लिए उच्च वर्ग विरोध करता रहा किन्तु निम्न वर्ग ने कबीर के समान व्यवहार, समकल्याण को अपना लिया जहाँ मनुष्य-मनुष्य के लिए मनुष्य ही हैं न कि ब्राह्मण, वैश्य, क्षत्रिय, शूद्र जिस मानव में उस परमात्मा का अंश है कबीर दास को इसीलिए समाज सुधारक, भी कहा जाता है। कबीर से बहुत से संत प्रभावित हुए और कबीर का प्रभाव आज परिलक्षित होता है इसीलिए चाहे कबीरपंथी हो या गैर कबीरपंथी दोनों ही के संत लोक आज भी विद्यमान हैं। कबीर को जानने और मानने वाले उनसे प्रभावित हुए बिना नहीं रह सकते।

''जाकि रही भावना जैसी, प्रभु मूरत देखी तिन तैसी।''

जीवन में निस्वार्थ प्रेम, समर्पण से ही सच्चा सुख प्राप्त किया जा सकता है।

''अकथ कहानी प्रेम की,कछु कहीं ना जाए
गूंगे केरी सरकरा, बैठे मुस्काई''

''पोथी पढ़-पढ़ जग मुआ, पंडित भया ना कोय।
ढाई अक्षर प्रेम का, पढ़े सो पंडित होय॥"

वह प्रेम परमात्मा के प्रति हो तो परमात्मा सदैव हमारी सहायता के लिए तत्पर रहते हैं। जब मनुष्य स्वयं को ईश्वर के प्रश्रय पर छोड़ देता है सुख-दुख को उसकी इच्छा समझ ग्रहण कर लेता है तो ईश्वर की कृपा दृष्टि से उसका कल्याण-उद्धार स्वयं ही आरंभ हो जाता है। छल, कपट, ईर्ष्या, क्रोध, अविश्वास, बुराई अंत में हृदय को कष्ट ही देती है। जैसा हम देखते हैं वैसा ही मिलता है भक्ति चाहे वो किसी भी आराध्य की हो विष्णु, ब्रह्मा, कृष्ण, राम, जीसस, अल्लाह, धर्मग्रन्थ, ईश्वर के बंदे सभी की आत्मिक अनुभूति शांति और संतुष्टि ही प्रदान करती है।

14वीं सदी के प्रमुख निर्गुणिया संत का भक्ति परंपरा में उच्चतम स्थान है। कबीर की वाणी में अनुभव नजर आता है। बीजक कबीर का प्रमुख ग्रंथ रहा है जिसके अंतर्गत तीन साखी, शब्द, मैनी और कबीर द्वारा संगीत्मक रूप में गाये गये गीत। कबीर ने स्वयं अपनी वाणी में कहा है कि वह पढ़े-लिखे नहीं थे।

''मसी कागज छुयों नहीं, कलम गह्यौ नहीं हाथ।"

वे पढ़े-लिखे नहीं थे किंतु उन्हें सत्संग से वेदांत उपनिषदों और पौराणिक कथाओं का थोड़ा बहुत ज्ञान हो गया था, "योग की क्रियाओं के विषय में भी उनको जानकारी थी। इंगला पिंगला सुषुम्ना सात चक्र आदि का उन्होंने उल्लेख किया है। परंतु है योगी नहीं थे उन्होंने योग को माया में सम्मिलित किया है।" संसार में उसे अज्ञात शक्ति को सभी जानना चाहते हैं। किंतु कोई पूर्ण इच्छा के साथ उसे रहस्य को खोजना नहीं चाहता। जो मनुष्य रहस्य को खोज लेता है। उसे संसार से कोई लेना-देना नहीं होता है। यह संसार उसे मिथ्या लगने लगता है। कबीर रहस्यवाद के कवि हैं। अपनी वाणी में कबीर ने उलटबंसियों का प्रयोग किया है। सामाजिक आडंबरों का विरोध किया। प्रेम, भाईचारा, समानता और बंधुत्व भावना, परमात्मा से मिलन की उत्कंठा, जीव का कल्याण, प्रकृति प्रेम, सामाजिक आध्यात्मिक कल्याण की बात करते हैं।

''आत्मा का परमात्मा से मिलन ही रहस्यवाद हैं।" वाक्य रामचंद्र शुक्ल द्वारा कहा गया हैं। ''कबीर की साधना का मूल

आधार है यह अंतर्दृष्टि की धर्मसत्ता ने मनुष्य के सहज स्वभाव को विकृत कर दिया है उसे अपने आत्मसर से ही विषण कर दिया है विवेक के आग्रह और पावनता की लक को उनके सहज परस्पर पूरक रूप में रहने देने की बजाय एक दूसरे का विरोधी ठहरा दिया है मनुष्य की आत्म सत्ता की समग्रता को पक्ष विपक्ष में बांट दिया है'' कबीर निडर स्वभाव के लिए जाने जाते हैं। उन्होंने समाज में जो भी बुराइयां देखीं जिन समस्याओं का अनुभव किया उन्हें व्यंग्य के रूप में अपनी बानियों में कह दिया। स्वयं का कल्याण और समाज कल्याण कबीर के जीवन के दो प्रमुख लक्ष्य रहे।

वर्तमान में कबीर उपस्थित होते तो सबसे पहले विरोध भक्ति के नाम पर फैलाए गए आडंबरों का ही होता। सोशल मीडिया समाज में सस्ता, तुरंत मनोरंजन छोटे-छोटे दृश्य के माध्यम से जिन्हें हम शॉर्ट्स कहते हैं। जिसमें से हमारे काम से संबंधित कम काम और व्यर्थ के विषय रील आदि ज्यादा उपलब्ध है। इसमें दिखाए गए दृश्य भाषा एवं उसकी विषय वस्तु बड़ों में ही नहीं बच्चे और बूढ़ों में भी भ्रम अधिक फैला रही है। सभी वर्ग के लोगों का रचनात्मक समय कम हो रहा है। तो क्या आज कबीर की वाणी से हम कुछ सीख सकते हैं। इसका तात्पर्य है कि कबीर ने जो अपनी बानियों में कहा है या जो अन्य संतों ने अपनी बानियों में कहा है वह उनके अनुभव के आधार पर उन्होंने समाज समाज को दिशा दिखाने के लिए उन्होंने स्वयं में परिवर्तन किया। स्वयं के शारीरिक और मानसिक आध्यात्मिक कल्याण पर ध्यान दिया।

कबीर ने गुरु की महत्व, मन पर नियंत्रण, सत्य, कर्तव्य निष्ठा, माया, कुसंगति-संगति, परमात्मा से मिलन, जीवन की नश्वरता, प्रकृति प्रेम, जीवों का कल्याण, संतोष, एकता, बंधुत्व, ध्यान, चिंतन आदि। कबीरदास से प्रभावित होकर धर्मदास और अन्य लोग उनके शिष्य बने। धर्मदास (बनिया जाति) और धर्मदास के पुत्र ने कबीर के नाम से मठ स्थापित किया जिन्हें आज कबीर मठ के नाम से जाना जाता है। काशी में कबीर चौरा, कबीर मठ का प्रचार-प्रसार भारत के कई राज्यों में हुआ जिसमें उत्तर प्रदेश, मध्य प्रदेश, उड़ीसा, गुजरात छत्तीसगढ़, झारखंड, गुजरात, बिहार, पंजाब, हरियाणा और अन्य स्थानों पर भी कबीर के अनुयाई आज भी मौजूद हैं। जो आज भी कबीर के विचारों से प्रभावित है।

''मनसा वाचा कर्मणा मैं देख दोजक जान।
कामी क्रोधी चातुरी, बाजीगर बेकाम॥"

कबीर आधुनिक काल में भी प्रासंगिक हैं। क्योंकि उनकी विचारशीलता उनके अनुभव का प्रमाण है। भारतीय ज्ञान परंपरा और कबीर का संबंध अटूट है। कबीर को जितना भी ज्ञान तीर्थाटन, सत्संग, भ्रमण, सामाजिक बुराइयां, आडंबर और स्वयं के अध्ययन से हुआ। उन्होंने सभी का सूक्ष्म विश्लेषण किया। और आमजन के कल्याण के लिए इसे सबसे सरलतम् भाषा में अर्थात् साधुकक्ड़ी भाषा में कहा। जो भक्त मध्यकाल में भारतीय संतों में थी। वर्तमान समय में वही भक्ति विरलतम् हो गई है।

म.नं. 45, 2nd फ्लोर, सेक्टर 10 A,
वसुंधरा, गाजियाबाद, उत्तर प्रदेश
ईमेल : pooja.gupta84104@gmail.com

संदर्भ ग्रंथ

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शोध-पत्र

सत्यप्रकाश मिश्र

मधु कांकरिया के कथा साहित्य में स्त्री विमर्श एक विस्तृत आलोचनात्मक अध्ययन

सारांश

हिंदी साहित्य में स्त्री विमर्श ने बीसवीं शताब्दी के उत्तरार्ध से एक सशक्त वैचारिक आंदोलन के रूप में विकसित होकर साहित्यिक चिंतन को नई दिशा प्रदान की है। इस विमर्श का उद्देश्य स्त्री की सामाजिक, सांस्कृतिक, आर्थिक और मनोवैज्ञानिक स्थिति का पुनर्मूल्यांकन करना तथा उसे पितृसत्तात्मक संरचनाओं से मुक्त कर स्वतंत्र अस्मिता प्रदान करना है। समकालीन हिंदी कथा साहित्य में मधु कांकरिया का महत्वपूर्ण स्थान है। उन्होंने अपने उपन्यासों और कहानियों के माध्यम से स्त्री जीवन की जटिलताओं, संघर्षों, दमन, प्रतिरोध और आत्मनिर्णय की प्रक्रिया को गहन संवेदनशीलता और यथार्थपरक दृष्टि से अभिव्यक्त किया है।

प्रस्तुत आलेख में मधु कांकरिया के कथा साहित्य का स्त्री विमर्श की दृष्टि से विस्तृत विश्लेषण किया गया है। इसमें स्त्री अस्मिता, पितृसत्तात्मक व्यवस्था, विवाह संस्था, आर्थिक स्वावलंबन, देह विमर्श, मानसिक द्वंद्व, सामाजिक संरचना, मध्यमवर्गीय जीवन, सांस्कृतिक मूल्य, आधुनिकता और परिवर्तनशील समाज के संदर्भ में स्त्री की भूमिका पर गंभीर विचार किया गया है। साथ ही, पश्चिमी एवं भारतीय नारीवादी चिंतन के आलोक में उनके साहित्य की वैचारिक प्रासंगिकता को भी रेखांकित किया गया है।

मुख्य शब्द : स्त्री विमर्श, अस्मिता, पितृसत्ता, मधु कांकरिया, समकालीन हिंदी कथा साहित्य, देह विमर्श, प्रतिरोध चेतना

1. प्रस्तावना

हिंदी साहित्य में स्त्री की उपस्थिति आदिकाल से देखी जा सकती है, किंतु लंबे समय तक उसका स्वर पुरुष लेखकों की दृष्टि से निर्मित और नियंत्रित रहा। भक्तिकाल में मीरा जैसी विरल स्त्री आवाज अवश्य दिखाई देती है, परंतु मुख्यधारा साहित्य में स्त्री प्रायः प्रेरणा, करुणा, त्याग और सौंदर्य की प्रतीक के रूप में चित्रित की जाती रही। आधुनिक काल में शिक्षा के प्रसार, सामाजिक सुधार आंदोलनों और लोकतांत्रिक चेतना के विकास के साथ स्त्री ने स्वयं अपनी अनुभूतियों को अभिव्यक्त करना प्रारंभ किया। इसी ऐतिहासिक प्रक्रिया ने हिंदी साहित्य में स्त्री विमर्श को जन्म दिया, जिसने साहित्यिक संरचनाओं के भीतर निहित लैंगिक असमानताओं को चुनौती दी।[1]

स्त्री विमर्श केवल साहित्यिक प्रवृत्ति नहीं, बल्कि सामाजिक परिवर्तन का वैचारिक आंदोलन है। इसका उद्देश्य स्त्री को 'वस्तु' या 'अन्य' के रूप में देखने की परंपरा का प्रतिरोध करते हुए उसे स्वतंत्र व्यक्तित्व के रूप में स्थापित करना है। स्त्री विमर्श पितृसत्तात्मक संरचनाओं की समीक्षा करता है और यह प्रश्न उठाता है कि सामाजिक, सांस्कृतिक और धार्मिक मान्यताओं ने स्त्री की भूमिकाओं को किस प्रकार सीमित किया। इस संदर्भ में हिंदी की समकालीन महिला लेखिकाओं ने स्त्री अनुभव को केंद्र में रखकर लेखन किया और स्त्री की अस्मिता, स्वायत्तता तथा आत्मसम्मान को साहित्यिक विमर्श का विषय बनाया।[2]

समकालीन हिंदी कथा साहित्य में मधु कांकरिया का लेखन विशेष रूप से उल्लेखनीय है। उन्होंने अपने उपन्यासों और कहानियों में स्त्री जीवन की विविध अवस्थाओं कन्या, पत्नी, माँ, कर्मशील महिला का यथार्थपरक और संवेदनशील चित्रण किया है। उनके साहित्य में स्त्री केवल पीड़िता नहीं, बल्कि चेतन, विचारशील और प्रतिरोध करने वाली सत्ता के

रूप में उपस्थित होती है। वे पारिवारिक और सामाजिक संरचनाओं के भीतर स्त्री की दुविधाओं, मानसिक संघर्षों और आत्मसंघर्ष को गहराई से उकेरती हैं।[3]

मधु कांकरिया का लेखन इस दृष्टि से भी महत्वपूर्ण है कि वह भावनात्मकता तक सीमित नहीं रहता, बल्कि सामाजिक यथार्थ और वैचारिक विश्लेषण से जुड़ा हुआ है। वे मध्यमवर्गीय जीवन की जटिलताओं, विवाह संस्था की अंतर्विरोधी संरचना, आर्थिक निर्भरता की समस्या और स्त्री की आत्मनिर्णय क्षमता जैसे प्रश्नों को गंभीरता से उठाती हैं। उनके पात्र सामाजिक रूढ़ियों से जूझते हुए अपनी पहचान स्थापित करने का प्रयास करते हैं। इस प्रकार उनका साहित्य स्त्री विमर्श की उस धारा से जुड़ता है जो स्त्री को दया की पात्र नहीं, बल्कि परिवर्तन की सक्रिय एजेंट के रूप में देखती है।[4]

इसके अतिरिक्त, मधु कांकरिया की भाषा और शैली भी स्त्री अनुभव को प्रामाणिकता प्रदान करती है। उनकी कथाभूमि में स्त्री की आंतरिक पीड़ा, मौन विद्रोह और आत्मबोध की प्रक्रिया अत्यंत स्वाभाविक रूप से अभिव्यक्त होती है। वे यह स्थापित करती हैं कि स्त्री का संघर्ष केवल व्यक्तिगत नहीं, बल्कि व्यापक सामाजिक संरचना से जुड़ा हुआ है। इस प्रकार, उनका कथा साहित्य हिंदी के स्त्री विमर्श को सशक्त आधार प्रदान करता है और समकालीन सामाजिक चेतना को नई दिशा देता है।[5]

2. स्त्री विमर्श अवधारणा और सैद्धांतिक आधार

स्त्री विमर्श की मूल अवधारणा लैंगिक समानता, स्त्री अस्मिता और सामाजिक न्याय के प्रश्नों से गहराई से जुड़ी हुई है। यह विमर्श इस तथ्य को रेखांकित करता है कि स्त्री की सामाजिक स्थिति प्राकृतिक नहीं, बल्कि सामाजिक संरचनाओं द्वारा निर्मित है। सिमोन बोउवार का प्रसिद्ध कथन ''स्त्री पैदा नहीं होती, बनाई जाती है'' इस बात की ओर संकेत करता है कि स्त्री की पहचान जैविक से अधिक सांस्कृतिक और सामाजिक प्रक्रियाओं का परिणाम है। पितृसत्तात्मक समाज ने स्त्री के लिए निश्चित भूमिकाएँ निर्धारित कीं और उसे 'त्याग', 'ममता' तथा 'समर्पण' जैसे गुणों तक सीमित किया। स्त्री विमर्श इन पूर्वनिर्धारित मानकों की समीक्षा करता है और स्त्री को स्वतंत्र, विचारशील एवं निर्णयक्षम व्यक्तित्व के रूप में स्थापित करने का प्रयास करता है।[6]

सैद्धांतिक स्तर पर स्त्री विमर्श यह भी स्पष्ट करता है कि लैंगिक संबंध केवल जैविक भिन्नता पर आधारित नहीं होते, बल्कि सत्ता-संबंधों से संचालित होते हैं। सामाजिक, धार्मिक और सांस्कृतिक संस्थाएँ मिलकर ऐसी संरचना निर्मित करती हैं, जिसमें पुरुष वर्चस्व को सामान्य और स्वाभाविक माना जाता है। इस संदर्भ में स्त्री विमर्श इन संस्थाओं के अंतर्विरोधों को उजागर करते हुए समानता, स्वायत्तता और अधिकार की मांग करता है।

भारतीय संदर्भ में स्त्री विमर्श की जड़ें सामाजिक सुधार आंदोलनों और आधुनिक शिक्षा के प्रसार से जुड़ी हैं। हिंदी साहित्य में महादेवी वर्मा, मन्नू भंडारी, कृष्णा सोबती, मृदुला गर्ग तथा उषा प्रियंवदा जैसी लेखिकाओं ने स्त्री अनुभव को केंद्र में स्थापित किया। उन्होंने स्त्री की आंतरिक संवेदनाओं, सामाजिक बंधनों और आत्मसंघर्ष को साहित्यिक अभिव्यक्ति दी। इसी परंपरा में मधु कांकरिया का योगदान उल्लेखनीय है, जिन्होंने समकालीन समाज में स्त्री अस्मिता और प्रतिरोध चेतना को अपने कथा साहित्य के माध्यम से सशक्त रूप में प्रस्तुत किया है।[7]

3. मधु कांकरिया जीवन और साहित्यिक परिचय

मधु कांकरिया समकालीन हिंदी कथा साहित्य की एक सशक्त और संवेदनशील लेखिका के रूप में प्रतिष्ठित हैं। उन्होंने अपने साहित्य में सामाजिक यथार्थ, स्त्री जीवन की जटिलताओं, मध्यमवर्गीय संस्कारों तथा मनोवैज्ञानिक द्वंद्वों को केंद्र में रखा है। उनका लेखन अनुभव की प्रामाणिकता और वैचारिक स्पष्टता के कारण विशिष्ट पहचान रखता है। वे उन रचनाकारों में हैं जिन्होंने बदलते सामाजिक परिवेश में स्त्री की स्थिति को केवल भावनात्मक दृष्टि से नहीं, बल्कि विश्लेषणात्मक और चिंतनशील दृष्टिकोण से भी प्रस्तुत किया।

मधु कांकरिया के प्रमुख उपन्यासों में सेज पर संस्कार, पत्ताखोर और खुले गगन के लाल सितारे विशेष रूप से उल्लेखनीय हैं। सेज पर संस्कार में विवाह संस्था, पारिवारिक संरचना और स्त्री की मनोव्यथा का सूक्ष्म चित्रण मिलता है। यह उपन्यास दर्शाता है कि किस प्रकार सामाजिक परंपराएँ और संस्कार स्त्री की स्वतंत्रता को सीमित करते हैं। वहीं पत्ताखोर में सामाजिक विघटन, पारिवारिक असंतुलन और स्त्री की आंतरिक टूटन को गहराई से अभिव्यक्त किया गया है। खुले गगन के लाल सितारे में वैचारिक प्रतिबद्धता और सामाजिक परिवर्तन की आकांक्षा का स्वर दिखाई देता है। इन कृतियों में लेखिका ने जीवन के बहुआयामी यथार्थ को कलात्मकता के साथ संयोजित किया है।[8,9]

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उनकी रचनाओं में स्त्री जीवन की विविध अवस्थाओं बालिका, किशोरी, पत्नी, माँ तथा कर्मशील महिला का सजीव और यथार्थपरक चित्रण मिलता है। वे स्त्री के अनुभव को केवल निजी पीड़ा या संवेदना तक सीमित नहीं रखतीं, बल्कि उसे व्यापक सामाजिक और सांस्कृतिक संदर्भ से जोड़ती हैं। मध्यमवर्गीय परिवेश में पली-बढ़ी स्त्री की दुविधाएँ, उसके सपने, उसकी आकांक्षाएँ और उसके संघर्ष उनके कथा साहित्य में प्रभावशाली ढंग से उभरते हैं।[10]

मधु कांकरिया का लेखन इस दृष्टि से भी महत्वपूर्ण है कि वह स्त्री को निष्क्रिय पीड़िता के रूप में नहीं, बल्कि संघर्षशील और आत्मचेतस व्यक्तित्व के रूप में प्रस्तुत करता है। उनकी नायिकाएँ परिस्थितियों से समझौता करने के बजाय आत्ममंथन करती हैं और अपने अस्तित्व की पहचान खोजने का प्रयास करती हैं। इस प्रकार, मधु कांकरिया का साहित्य समकालीन हिंदी कथा परंपरा में स्त्री अनुभव की सशक्त अभिव्यक्ति के रूप में स्थापित होता है।

4. स्त्री अस्मिता और आत्मबोध

मधु कांकरिया के कथा साहित्य में स्त्री अस्मिता और आत्मबोध का प्रश्न अत्यंत केंद्रीय और बहुआयामी रूप में उभरता है। उनकी नायिकाएँ केवल पारंपरिक सामाजिक भूमिकाओं पत्नी, माँ या पुत्री तक सीमित नहीं रहना चाहतीं, बल्कि अपने स्वतंत्र अस्तित्व की खोज में निरंतर संघर्ष करती दिखाई देती हैं। यह संघर्ष केवल बाहरी सामाजिक संरचनाओं से नहीं, बल्कि आंतरिक संस्कारों, भय, अपराधबोध और आत्मसंशय से भी जुड़ा होता है। लेखिका ने इस द्वंद्व को अत्यंत सूक्ष्म मनोवैज्ञानिक संवेदना के साथ चित्रित किया है।

समकालीन सामाजिक परिवेश में युवा पीढ़ी का बदलता मानस भी उनके साहित्य का महत्वपूर्ण आयाम है। हम यहाँ थे, पत्ताखोर और सेज पर संस्कार जैसे उपन्यासों में युवा वर्ग की वैचारिक दुविधाएँ, नशे की प्रवृत्ति, पश्चिमी प्रभाव, सामाजिक असंतोष तथा वैचारिक उग्रता का चित्रण मिलता है। एक ओर कुछ युवा संघर्ष, संकल्प और सामाजिक प्रतिबद्धता का मार्ग चुनते हैं, वहीं दूसरी ओर भटकाव, हिंसा और आत्मविनाश की ओर अग्रसर भी दिखाई देते हैं। इस संदर्भ में सूखते चिनार में नक्सलवाद की पृष्ठभूमि तथा राज्य-सत्ता की दमनात्मक कार्रवाइयों का चित्रण युवा चेतना की त्रासदी को उजागर करता है।

मधु कांकरिया के लेखन में दलित, आदिवासी और हाशिए पर स्थित समुदायों के प्रति संवेदनशील दृष्टि भी दिखाई देती है। भूमि, संसाधन और अस्तित्व के संघर्ष में फँसे आदिवासियों की पीड़ा तथा स्त्रियों पर होने वाले अत्याचारों का यथार्थपरक चित्रण उनके साहित्य को व्यापक सामाजिक संदर्भ प्रदान करता है। स्त्री यहाँ केवल पीड़िता नहीं, बल्कि सामाजिक दायित्व का बोध रखने वाली सजग चेतना के रूप में उपस्थित है।

सलाम आखिरी में लेखिका ने वेश्यावृत्ति के संसार का प्रत्यक्ष अनुभव आधारित चित्रण किया है। इतिहास, धर्म और समाज के अंतर्विरोधों को उजागर करते हुए वे दिखाती हैं कि किस प्रकार हर युग में स्त्री देह का वस्तुकरण अलग-अलग नामों से होता रहा है गणिका, देवदासी, नगरवधू या वेश्या। इस उपन्यास में स्त्री की अस्मिता की खोज अत्यंत मार्मिक रूप में सामने आती है।

इसी प्रकार धार्मिक आडंबर और अध्यात्म की आड़ में स्त्री शोषण का चित्रण भी उनकी रचनाओं में मिलता है। साध्वी जीवन, दीक्षा और 'केश-लुंचन' जैसे प्रसंगों के माध्यम से लेखिका यह प्रश्न उठाती हैं कि क्या स्त्री की स्वतंत्रता वास्तव में उसके अपने निर्णय का परिणाम है या सामाजिक दबाव का? इन सभी प्रसंगों में स्त्री का आत्मबोध धीरे-धीरे विकसित होता है और वह अपने अस्तित्व की सार्थकता खोजने का प्रयास करती है।

इस प्रकार मधु कांकरिया का कथा साहित्य स्त्री अस्मिता को व्यक्तिगत ही नहीं, बल्कि सामाजिक और वैचारिक संदर्भ में स्थापित करता है। उनकी नायिकाएँ संघर्ष के माध्यम से आत्मचेतना प्राप्त करती हैं और यही आत्मबोध उनके साहित्य की मूल शक्ति है।[11]

5. पितृसत्तात्मक संरचना और स्त्री दमन

मधु कांकरिया के कथा साहित्य में पितृसत्तात्मक सामाजिक संरचना की गहरी और तीक्ष्ण आलोचना दिखाई देती है। उनकी रचनाओं में परिवार, विवाह, धर्म और सामाजिक परंपराएँ केवल सांस्कृतिक संस्थाएँ नहीं, बल्कि सत्ता-तंत्र के रूप में उभरती हैं, जिनके माध्यम से स्त्री के जीवन को नियंत्रित किया जाता है। विवाह संस्था को वे एक ऐसे अनुशासनात्मक ढाँचे के रूप में प्रस्तुत करती हैं, जहाँ स्त्री से समर्पण, त्याग और सहनशीलता की अपेक्षा की जाती है, जबकि पुरुष को निर्णयकर्ता और संरक्षक की भूमिका प्रदान की जाती है। इस प्रकार पारिवारिक व्यवस्था स्त्री की स्वतंत्रता को सीमित करने

का उपकरण बन जाती है।

उनकी रचनाओं में यह स्पष्ट रूप से रेखांकित होता है कि स्त्री के जीवन से जुड़े महत्वपूर्ण निर्णय शिक्षा, विवाह, मातृत्व, पेशा या सामाजिक सहभागिता अक्सर पुरुष सत्ता या परिवार की सामूहिक इच्छा के अधीन होते हैं। स्त्री की इच्छाएँ और आकांक्षाएँ गौण मानी जाती हैं। उसे 'आदर्श नारी' की छवि में ढालने का प्रयास किया जाता है, जहाँ उसका व्यक्तित्व त्याग, सेवा और सहिष्णुता तक सीमित कर दिया जाता है। यह संरचना केवल बाहरी नियंत्रण तक सीमित नहीं रहती, बल्कि स्त्री के भीतर अपराधबोध और आत्मसंशय भी उत्पन्न करती है।

मधु कांकरिया इस पितृसत्तात्मक व्यवस्था को केवल चित्रित ही नहीं करतीं, बल्कि उसे प्रश्नांकित भी करती हैं। उनकी नायिकाएँ मौन स्वीकृति के बजाय आत्मचेतना और प्रतिरोध का मार्ग चुनती हैं। वे यह दर्शाती हैं कि स्त्री दमन केवल आर्थिक या शारीरिक स्तर पर नहीं, बल्कि वैचारिक और सांस्कृतिक स्तर पर भी संचालित होता है। जूडिथ बटलर[12] के अनुसार, लैंगिक पहचान सामाजिक संरचनाओं द्वारा निर्मित और दोहराई जाने वाली प्रक्रिया है; अत: जब स्त्री इन निर्धारित भूमिकाओं को अस्वीकार करती है, तो वह पितृसत्तात्मक सत्ता को चुनौती देती है। मधु कांकरिया की स्त्रियाँ इसी प्रकार सामाजिक रूप से आरोपित भूमिकाओं से बाहर निकलकर अपने अस्तित्व की पुनर्संरचना का प्रयास करती हैं।

इस प्रकार, कांकरिया का साहित्य पितृसत्ता के अंतर्विरोधों को उजागर करते हुए यह स्थापित करता है कि स्त्री मुक्ति केवल बाहरी बंधनों से मुक्ति नहीं, बल्कि मानसिक और वैचारिक स्वतंत्रता की प्राप्ति भी है।

6. विवाह संस्था और स्त्री की स्थिति

भारतीय समाज में विवाह को एक पवित्र और स्थायी संस्था के रूप में स्थापित किया गया है, जहाँ स्त्री और पुरुष के संबंध को धार्मिक, सामाजिक और नैतिक मान्यताओं के आधार पर परिभाषित किया जाता है। किंतु मधु कांकरिया अपने कथा साहित्य में इस संस्था के आदर्शीकृत रूप के पीछे छिपी असमानताओं और दमनकारी संरचनाओं को उजागर करती हैं। उनकी रचनाओं में विवाह केवल प्रेम और सहजीवन का संबंध नहीं, बल्कि शक्ति-संतुलन का क्षेत्र बनकर उभरता है, जहाँ पुरुष की सत्ता अधिक प्रभावी दिखाई देती है।

कांकरिया की कहानियों और उपन्यासों में अनेक स्त्री पात्र विवाह के बाद अपने सपनों, आकांक्षाओं और व्यक्तिगत स्वतंत्रता से वंचित हो जाती हैं। उनसे अपेक्षा की जाती है कि वे परिवार की मर्यादा, परंपरा और सामाजिक प्रतिष्ठा को बनाए रखें, भले ही इसके लिए उन्हें अपने आत्मसम्मान और इच्छाओं का त्याग क्यों न करना पड़े। पति-पत्नी संबंधों में संवादहीनता, भावनात्मक दूरी और मानसिक उत्पीड़न का सूक्ष्म चित्रण उनके लेखन की प्रमुख विशेषता है। यह उत्पीड़न प्राय: प्रत्यक्ष हिंसा के रूप में नहीं, बल्कि उपेक्षा, नियंत्रण और निर्णयाधिकार के एकाधिकार के रूप में सामने आता है।

मधु कांकरिया विवाह संस्था को पूर्णत: नकारती नहीं हैं, बल्कि उसके भीतर समानता और पारस्परिक सम्मान की आवश्यकता को रेखांकित करती हैं। उनकी स्त्रियाँ केवल कर्तव्य निभाने वाली 'आदर्श पत्नियाँ' नहीं, बल्कि अपने अधिकारों और अस्तित्व के प्रति सजग चेतनाएँ हैं। वे परिस्थितियों से समझौता करने के बजाय आत्मसंघर्ष के माध्यम से अपनी पहचान स्थापित करने का प्रयास करती हैं। इस संदर्भ में केट मिलेट[13] का यह विचार प्रासंगिक है कि निजी संबंध भी सत्ता संबंधों से मुक्त नहीं होते; विवाह जैसे निजी क्षेत्र में भी लैंगिक राजनीति सक्रिय रहती है। कांकरिया के साहित्य में यही लैंगिक सत्ता-संबंध प्रश्नांकित होते हैं और स्त्री की स्वतंत्र पहचान की आकांक्षा मुखर होती है।

7. आर्थिक स्वावलंबन और मुक्ति

मधु कांकरिया के कथा साहित्य में आर्थिक स्वावलंबन को स्त्री मुक्ति का एक महत्त्वपूर्ण आधार माना गया है। भारतीय समाज में लंबे समय तक स्त्री की आर्थिक निर्भरता को उसकी 'प्राकृतिक स्थिति' के रूप में स्वीकार किया जाता रहा, जिसके कारण वह निर्णय-प्रक्रिया से बाहर रही और शोषण की विभिन्न स्थितियों को सहने के लिए बाध्य हुई। कांकरिया इस संरचना को चुनौती देते हुए यह स्पष्ट करती हैं कि आर्थिक निर्भरता ही स्त्री दमन की जड़ है। जब स्त्री की आजीविका, संपत्ति और संसाधनों पर उसका अधिकार नहीं होता, तब उसकी स्वतंत्रता भी सीमित हो जाती है।

उनकी रचनाओं में ऐसी स्त्रियाँ दिखाई देती हैं जो शिक्षा और रोजगार के माध्यम से आत्मनिर्भर बनती हैं। यह आत्मनिर्भरता केवल आय अर्जित करने तक सीमित नहीं रहती, बल्कि उनके व्यक्तित्व में आत्मविश्वास, निर्णय-क्षमता और आत्मसम्मान का विकास करती है। आर्थिक रूप से सक्षम स्त्री परिवार और समाज में अपनी बात दृढ़ता से रख

पाती है तथा अन्यायपूर्ण परिस्थितियों का प्रतिरोध करने में समर्थ होती है। इस प्रकार, रोजगार और शिक्षा स्त्री के लिए केवल साधन नहीं, बल्कि सशक्तिकरण की प्रक्रिया बन जाते हैं।

मधु कांकरिया आत्मनिर्भर स्त्री को सामाजिक परिवर्तन की वाहक के रूप में प्रस्तुत करती हैं। उनकी नायिकाएँ यह सिद्ध करती हैं कि जब स्त्री आर्थिक रूप से स्वतंत्र होती है, तब वह परंपरागत रूढ़ियों को तोड़ने का साहस भी अर्जित करती है। वर्जीनिया वूल्फ[14] ने 'ए रूम ऑफ वन'स ओन' में यह प्रतिपादित किया था कि स्त्री को सृजन और स्वतंत्र जीवन के लिए आर्थिक स्वतंत्रता और निजी स्थान की आवश्यकता है। कांकरिया के साहित्य में भी यही विचार व्यावहारिक रूप में अभिव्यक्त होता है आर्थिक स्वावलंबन स्त्री को आत्मनिर्णय का अधिकार देता है और उसे एक स्वतंत्र, जागरूक और परिवर्तनकारी शक्ति के रूप में स्थापित करता है।

8. देह विमर्श और यौनिकता

समकालीन स्त्री लेखन में देह और यौनिकता का प्रश्न अत्यंत महत्त्वपूर्ण है, क्योंकि स्त्री की देह को लंबे समय तक सामाजिक नियंत्रण और नैतिकता के दायरे में बाँधकर देखा गया है। मधु कांकरिया अपने कथा साहित्य में स्त्री देह को केवल जैविक सत्ता के रूप में नहीं, बल्कि सामाजिक, सांस्कृतिक और वैचारिक संरचनाओं के अधीन एक नियंत्रित क्षेत्र के रूप में प्रस्तुत करती हैं। समाज स्त्री की यौनिक इच्छाओं और आकांक्षाओं को दमन का विषय बनाता है, जबकि पुरुष की यौनिक स्वतंत्रता को सहज और स्वाभाविक माना जाता है। यह दोहरा मानदंड पितृसत्तात्मक व्यवस्था की गहरी जड़ें उजागर करता है।

कांकरिया की रचनाओं में स्त्री पात्र अपनी देह के प्रति अपराधबोध से मुक्त होने का प्रयास करती हैं। वे यह प्रश्न उठाती हैं कि नैतिकता के मानदंड केवल स्त्री पर ही क्यों लागू किए जाते हैं। लेखिका स्त्री के देहाधिकार और उसकी इच्छाओं की स्वीकृति की पक्षधर हैं। इस संदर्भ में सिक्सू[15] का यह विचार प्रासंगिक है कि स्त्री को अपनी देह और अनुभवों को स्वयं अभिव्यक्त करना चाहिए, क्योंकि लेखन के माध्यम से ही वह अपने अस्तित्व को पुनर्परिभाषित कर सकती है। कांकरिया का साहित्य इसी आत्मस्वीकृति और देह-सचेतना का सशक्त उदाहरण है।

9. मानसिक संघर्ष और मनोवैज्ञानिक यथार्थ

मधु कांकरिया की नायिकाएँ केवल बाहरी सामाजिक संघर्षों तक सीमित नहीं रहतीं, बल्कि वे गहरे मानसिक और मनोवैज्ञानिक द्वंद्वों से भी गुजरती हैं। उनके कथा साहित्य में स्त्री के अंतर्मन की सूक्ष्म परतों को अत्यंत संवेदनशीलता और गहराई के साथ चित्रित किया गया है। अपराधबोध, असुरक्षा, अकेलापन, आत्मसंशय और आत्मसंघर्ष जैसे मनोभाव उनकी पात्र-रचना के प्रमुख आयाम हैं। पितृसत्तात्मक समाज में निरंतर दमन और अपेक्षाओं के दबाव के कारण स्त्री के भीतर एक अंतर्विरोध जन्म लेता है एक ओर वह परंपरागत भूमिकाओं को निभाने के लिए बाध्य है, तो दूसरी ओर उसका अंतर्मन स्वतंत्रता और आत्मसम्मान की आकांक्षा करता है।

कांकरिया स्त्री मन की जटिलताओं को केवल भावुकता के स्तर पर नहीं, बल्कि मनोवैज्ञानिक यथार्थ के धरातल पर प्रस्तुत करती हैं। उनकी नायिकाएँ अपने अस्तित्व, संबंधों और निर्णयों को लेकर आत्ममंथन करती हैं। यह आत्ममंथन उन्हें कभी आत्मग्लानि की ओर ले जाता है, तो कभी आत्मचेतना की ओर। इसी प्रक्रिया में उनका व्यक्तित्व विकसित होता है। इस संदर्भ में शोवाल्टर[16] ने स्त्री लेखन को स्त्री अनुभव की विशिष्ट संवेदना और मनोवैज्ञानिक संरचना से जोड़ते हुए कहा है कि स्त्री लेखन अपने अलग भाव-बोध और अंत: संसार की अभिव्यक्ति करता है। मधु कांकरिया का साहित्य इसी विशिष्ट मनोवैज्ञानिक गहराई के कारण समकालीन हिंदी कथा साहित्य में अलग पहचान बनाता है।

10. मध्यमवर्गीय समाज और स्त्री अनुभव

मधु कांकरिया के कथा साहित्य का सामाजिक परिवेश प्राय: मध्यमवर्गीय समाज है। यह वर्ग परंपरा और आधुनिकता के द्वंद्व में उलझा हुआ दिखाई देता है। मध्यमवर्गीय परिवारों में सामाजिक प्रतिष्ठा, नैतिक मूल्यों और पारिवारिक मर्यादाओं को अत्यधिक महत्व दिया जाता है, जिसके कारण स्त्री पर विशेष प्रकार के आचरण-संहिता लागू होती है। उससे अपेक्षा की जाती है कि वह परिवार की 'इज्जत' और 'संस्कार' की प्रतीक बनी रहे।

कांकरिया ने यह दिखाया है कि मध्यमवर्गीय संस्कार स्त्री की स्वतंत्रता को सीमित करते हैं, किंतु यही वर्ग आधुनिक शिक्षा और शहरी चेतना से भी प्रभावित है। परिणामस्वरूप स्त्री के भीतर एक नया आत्मबोध विकसित होता है, जो परंपरागत मान्यताओं पर प्रश्नचिह्न लगाता है। यह द्वंद्व संस्कार और स्वतंत्रता के बीच उनकी रचनाओं की मूल संवेदना बन जाता है। उनकी नायिकाएँ न तो पूरी तरह विद्रोही हैं और न ही

पूर्णत: समर्पित; वे परिस्थितियों के बीच संतुलन खोजते हुए अपनी पहचान निर्मित करती हैं।

वर्जीनिया वूल्फ (1929) ने स्त्री के लिए स्वतंत्र चिंतन और आत्म-अभिव्यक्ति हेतु निजी स्थान और आर्थिक आधार की आवश्यकता पर बल दिया था। मध्यमवर्गीय परिवेश में यही अभाव स्त्री अनुभव को जटिल बनाता है। कांकरिया का साहित्य इस जटिलता को यथार्थपरक ढंग से चित्रित करता है, जिससे उनके पात्र जीवंत और विश्वसनीय प्रतीत होते हैं।

11. सामाजिक परिवर्तन और स्त्री चेतना

मधु कांकरिया के कथा साहित्य में स्त्री केवल शोषण और पीड़ा की प्रतीक नहीं है, बल्कि वह सामाजिक परिवर्तन की सक्रिय और प्रेरक शक्ति के रूप में उभरती है। उनकी नायिकाएँ परिस्थितियों की निष्क्रिय शिकार नहीं बनतीं, बल्कि अन्याय, असमानता और दमन के विरुद्ध आवाज उठाती हैं। वे अपने जीवन से जुड़े निर्णय स्वयं लेने का साहस करती हैं और पारंपरिक मान्यताओं को प्रश्नांकित करती हैं। इस प्रकार कांकरिया स्त्री को आत्मनिर्णय, आत्मसम्मान और स्वायत्तता के मूल्यों से जोड़ती हैं।

उनकी रचनाओं में स्त्री चेतना एक क्रमिक विकास की प्रक्रिया है। प्रारंभिक स्तर पर स्त्री अपने भीतर के द्वंद्वों और असंतोष को पहचानती है; इसके बाद वह सामाजिक संरचनाओं की आलोचनात्मक समझ विकसित करती है और अंतत: प्रतिरोध और परिवर्तन की दिशा में कदम बढ़ाती है। यह चेतना केवल व्यक्तिगत मुक्ति तक सीमित नहीं रहती, बल्कि व्यापक सामाजिक संदर्भों से जुड़कर सामूहिक परिवर्तन का संकेत देती है। कांकरिया का लेखन इस दृष्टि से वैचारिक हस्तक्षेप करता है कि वह पाठक को स्थापित मान्यताओं पर पुनर्विचार करने के लिए प्रेरित करता है।

इस संदर्भ में नवाल[17] का मत उल्लेखनीय है कि समकालीन हिंदी कथा साहित्य में स्त्री पात्र अब सामाजिक परिवर्तन की सक्रिय वाहक बन चुकी हैं, जो अपनी अस्मिता के प्रश्न को सामाजिक न्याय से जोड़ती हैं। मधु कांकरिया का साहित्य इसी परिवर्तनशील स्त्री चेतना का सशक्त उदाहरण प्रस्तुत करता है।

12. भाषा, शैली और कथन तकनीक

मधु कांकरिया की कथा-भाषा सरल, प्रवाहमयी और संवेदनात्मक है, जो पाठक को सहज रूप से कथा-विश्व में प्रवेश करा देती है। उनकी भाषा में अनावश्यक अलंकरण या जटिलता नहीं है, बल्कि जीवनानुभवों की स्वाभाविक अभिव्यक्ति है। वे सामान्य बोलचाल के शब्दों और मध्यमवर्गीय परिवेश की अभिव्यक्तियों का सटीक प्रयोग करती हैं, जिससे पात्र और परिस्थितियाँ यथार्थपरक प्रतीत होती हैं। उनकी भाषा में भावनात्मक गहराई के साथ-साथ वैचारिक स्पष्टता भी दिखाई देती है।

कथन-तकनीक की दृष्टि से कांकरिया प्रतीकात्मकता, अंतर्मुखी एकालाप और मनोवैज्ञानिक विश्लेषण का प्रभावी उपयोग करती हैं। वे बाह्य घटनाओं की अपेक्षा पात्रों के अंत:संघर्ष और मानसिक प्रक्रियाओं पर अधिक ध्यान देती हैं। इस कारण उनकी रचनाओं में आत्मकथ्यात्मकता और अंतर्दृष्टि का विशेष महत्व है। कई स्थानों पर वे सूक्ष्म प्रतीकों के माध्यम से सामाजिक संरचनाओं और लैंगिक असमानताओं को अभिव्यक्त करती हैं, जिससे कथा बहुस्तरीय अर्थ ग्रहण करती है।

उनकी शैली में यथार्थवाद और अंतर्मुखी विश्लेषण का संतुलित समन्वय दिखाई देता है। वे सामाजिक यथार्थ को उसकी कठोरता सहित प्रस्तुत करती हैं, किंतु साथ ही पात्रों के मनोभावों की सूक्ष्म पड़ताल भी करती हैं। नामवर सिंह[18] ने कथा-साहित्य की प्रभावशीलता को उसकी भाषा और शिल्प की संवेदनात्मक शक्ति से जोड़ते हुए कहा है कि सशक्त कथा वही है, जिसमें अनुभव और अभिव्यक्ति का संतुलन हो। मधु कांकरिया का साहित्य इस संतुलन का उत्कृष्ट उदाहरण है, जहाँ भाषा, शैली और कथन-प्रविधि मिलकर स्त्री अनुभव को प्रभावशाली रूप में अभिव्यक्त करती हैं।

13. तुलनात्मक परिप्रेक्ष्य और समकालीन प्रासंगिकता

मधु कांकरिया के कथा-साहित्य का तुलनात्मक अध्ययन यदि कृष्णा सोबती और मन्नू भंडारी जैसी लेखिकाओं के साथ किया जाए, तो कई समानताएँ और भिन्नताएँ स्पष्ट होती हैं। कृष्णा सोबती ने स्त्री की देह, स्वायत्तता और सामाजिक बंधनों को साहसिक रूप में प्रस्तुत किया, जबकि मन्नू भंडारी ने मध्यमवर्गीय जीवन की संवेदनात्मक जटिलताओं और पारिवारिक संबंधों में स्त्री की स्थिति को केंद्र में रखा। इसके विपरीत, मधु कांकरिया का लेखन अधिक मनोवैज्ञानिक और अंतर्मुखी है। वे बाहरी संघर्षों के साथ-साथ स्त्री के भीतर चल रहे द्वंद्व, अपराधबोध, आत्मसंशय और अस्तित्व-चेतना को गहराई से चित्रित करती हैं। सुब्रह्मण्यम, एल. (2015)

उनकी रचनाएँ पश्चिमी नारीवादी चिंतन से प्रभावित दिखाई

देती हैं, किंतु वे पूर्णतः भारतीय सामाजिक संदर्भों में निहित हैं। वे स्त्री मुक्ति को केवल व्यक्तिगत स्वतंत्रता के रूप में नहीं, बल्कि सामाजिक न्याय और नैतिक पुनर्संरचना के रूप में देखती हैं। इस दृष्टि से उनका लेखन भारतीय नारीवाद की उस धारा से जुड़ता है, जो सांस्कृतिक संदर्भों को नजरअंदाज नहीं करती।

वैश्वीकरण और उपभोक्तावादी संस्कृति के वर्तमान दौर में स्त्री की चुनौतियाँ नए रूप में सामने आई हैं देह का बाजारीकरण, कार्यस्थल पर प्रतिस्पर्धा, पारिवारिक संरचनाओं का परिवर्तन और मानसिक तनाव। मधु कांकरिया का साहित्य इन परिवर्तनों के भीतर स्त्री की चेतना और संघर्ष को समझने में सहायक सिद्ध होता है। उनकी रचनाएँ आज भी प्रासंगिक हैं, क्योंकि वे समय-विशेष तक सीमित न रहकर मानवीय गरिमा, आत्मनिर्णय और समानता के सार्वकालिक प्रश्न उठाती हैं।

14. निष्कर्ष

मधु कांकरिया का कथा साहित्य स्त्री विमर्श की दृष्टि से अत्यंत महत्वपूर्ण और प्रभावशाली है। उनके साहित्य में स्त्री पात्र केवल पारंपरिक भूमिकाओं में सीमित नहीं रहते, बल्कि वे समाज की जटिल संरचनाओं, पारिवारिक अपेक्षाओं और व्यक्तिगत आकांक्षाओं के बीच संघर्ष करते हुए अपने अस्तित्व की तलाश में निकलते हैं। कांकरिया की कहानियों में स्त्री पात्रों की मानसिकता, भावनात्मक जटिलताएँ और सामाजिक दबावों के प्रति उनकी संवेदनशील प्रतिक्रिया पाठक को गहराई से सोचने पर मजबूर करती है। उनकी रचनाओं में स्त्री का अनुभव केवल व्यक्तिगत नहीं, बल्कि सामाजिक और सांस्कृतिक परिप्रेक्ष्य से जुड़ा होता है, जिससे उनकी कहानियाँ समकालीन समाज की वास्तविकताओं का प्रतिबिंब बन जाती हैं।

कांकरिया ने स्त्री जीवन की विविधताओं को यथार्थपरक दृष्टि से प्रस्तुत किया है। उनकी रचनाओं में स्त्री पात्र आर्थिक, सामाजिक और मानसिक स्वतंत्रता की खोज में संघर्षरत रहते हैं। वे केवल पारिवारिक और सामाजिक जिम्मेदारियों तक सीमित नहीं रहते, बल्कि आत्मनिर्णय, पहचान और आत्म-सम्मान के लिए भी लड़ती हैं। कांकरिया की कहानियाँ पितृसत्तात्मक संरचना को चुनौती देती हैं और स्त्री को केवल पारंपरिक भूमिकाओं से परे एक स्वतंत्र और सक्रिय व्यक्तित्व के रूप में प्रस्तुत करती हैं। उनकी रचनाओं में स्त्री अस्मिता और व्यक्तिगत स्वतंत्रता के प्रति प्रतिबद्धता स्पष्ट रूप से दिखाई देती है।

मधु कांकरिया के साहित्य में स्त्री विमर्श का केंद्र स्त्री की आंतरिक दुनिया, उसकी आकांक्षाओं और समाज द्वारा थोपे गए सीमाओं के बीच संघर्ष है। वे स्त्री पात्रों के माध्यम से यह संदेश देती हैं कि स्त्री केवल घरेलू या पारिवारिक संरचनाओं तक सीमित नहीं, बल्कि समाज में अपनी स्वतंत्र और सक्रिय भूमिका निभाने में सक्षम है। उनके साहित्य में स्त्री विरोध, विद्रोह और आत्मनिर्णय की अभिव्यक्ति इतनी सशक्त है कि यह पाठक को स्त्री विमर्श की गहन समझ और सामाजिक परिवर्तन की आवश्यकता पर सोचने को प्रेरित करती है।

इस प्रकार, मधु कांकरिया का कथा साहित्य हिंदी साहित्य में स्त्री विमर्श को समृद्ध, व्यापक और विविध दृष्टिकोण प्रदान करता है। उनके साहित्यिक योगदान ने स्त्री जीवन की जटिलताओं को मानवीय संवेदनाओं के साथ जोड़ते हुए समाज में समानता, स्वतंत्रता और न्याय की दिशा में महत्वपूर्ण स्थान स्थापित किया है। उनकी कहानियाँ केवल साहित्यिक रूप से ही नहीं, बल्कि सामाजिक और नैतिक दृष्टि से भी स्त्री विमर्श को मजबूत करती हैं और आधुनिक हिंदी कथा साहित्य में स्त्री की भूमिका, संघर्ष और अधिकार की मान्यता को प्रभावशाली ढंग से प्रस्तुत करती हैं।

शोधार्थी
जयप्रकाश विश्वविघालय छपरा बिहार
Email : Spmishra.blsim@gmail.com

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आधुनिकतावादी कहानी का शिल्प : विखंडित कथानक और नई दृष्टि

प्रिंस गुप्ता*

शोध सारांश

यह शोध-पत्र आधुनिकतावाद को साहित्य और कला की ऐसी प्रवृत्ति के रूप में प्रस्तुत करता है; जो परंपरा, रूढ़ियों और पुराने शिल्प को तोड़कर जीवन की नई जटिलताओं को नए दृष्टिकोण से व्यक्त करती है। आधुनिकतावाद बाहरी यथार्थ के साथ-साथ मनुष्य के भीतर चल रहे अकेलेपन, मानसिक द्वंद्व, अस्तित्व-संकट और अवसाद जैसे अनुभवों को केंद्र में रखता है। हिंदी साहित्य में आधुनिकतावाद ने पश्चिम से प्रेरणा लेकर उसे भारतीय जीवन-संस्कृति के अनुरूप ढालने का प्रयास किया। इसके परिणामस्वरूप साहित्य में प्रयोगशीलता, प्रतीकात्मकता, सांकेतिकता, बिंबवाद, चेतनाप्रवाह शैली, तथा भाषा की आत्मसंवादी और बौद्धिक प्रवृत्ति विकसित हुई।

विशेष रूप से हिंदी कहानी में आधुनिकतावाद ने कथानक-प्रधान किस्सागोई को कम करके अनुभूति-प्रधान और मनोवैज्ञानिक शैली को महत्व दिया। अज्ञेय की 'गैंग्रीन' और प्रेमचंद की 'कफन' से कहानी के कथ्य और शिल्प में बड़ा बदलाव आरंभ हुआ। नई कहानी में परिवेश, संकेत, प्रतीक, फ्लैशबैक, फैंटेसी, लोककथा-संयोजन तथा अनेक दृष्टिकोणों जैसी तकनीकों का विकास हुआ। इस प्रकार आधुनिकतावाद ने हिंदी साहित्य को व्यक्ति की भीतरी दुनिया और आधुनिक जीवन की विखंडित सच्चाइयों से जोड़कर उसे नया सौंदर्यबोध प्रदान किया।

बीज शब्द

आधुनिकतावाद, अस्तित्ववाद, मनोविश्लेषण, विखंडित यथार्थ, नई कहानी, फैंटेसी शिल्प

शोध-पत्र

आधुनिकतावाद साहित्य और कला की वह प्रवृत्ति है, जो परंपरागत सोच, पुराने शिल्प और रूढ़ मान्यताओं को तोड़कर जीवन की नई जटिलताओं को नए तरीके से व्यक्त करने का प्रयास करती है। यह आंदोलन विशेष रूप से 19वीं शताब्दी के अंत और बीसवीं शताब्दी के प्रारंभ में तेजी से उभरा। यह यथार्थ को केवल बाहरी रूप में नहीं देखता, बल्कि मनुष्य के भीतर चल रही बेचैनी, अकेलापन, असुरक्षा और मानसिक संघर्ष को भी अभिव्यक्त करता है। जहां एक ओर पश्चिमी आधुनिकतावाद पर युद्ध, औद्योगीकरण और मशीन युग का गहरा प्रभाव था। यह साहित्य के साथ-साथ चित्रकला, संगीत, सिनेमा आदि से भी जुड़ा। वहीं दूसरी ओर हिंदी साहित्य में आधुनिकतावाद ने पश्चिम से प्रेरणा तो ली, लेकिन इसे भारतीय जीवन और संस्कृति के अनुरूप ढालने का प्रयास किया। यहाँ अस्तित्ववाद, मनोविश्लेषणवाद जैसी विचारधाराओं का प्रभाव भी दिखता है। प्रयोगशीलता, व्यक्ति-केंद्रित दृष्टि, परंपरा से विद्रोह, बौद्धिकता और जटिलता, नए सौंदर्यबोध का विकास आदि आधुनिकतावाद की प्रमुख विशेषताएँ हैं।

आधुनिकतावाद अनेक विचारधाराओं के मिश्रण से अपनी वैचारिक शक्ति अर्जित करता है। इसी वैचारिक विविधता के बीच रचनाकारों की संवेदना का नया निर्माण हुआ और साहित्य में नई रचनात्मक प्रवृत्तियाँ उभरकर सामने आई। इसका सबसे प्रमुख गुण यह था कि यह निरंतर प्रयोगों के माध्यम से नवीन सत्य और नए अनुभवों की खोज करता रहा। वहीं अकेलापन और अस्तित्व संकट, मानसिक द्वंद्व और अवसाद, महानगरीय जीवन और मशीन संस्कृति, रिश्तों की टूटन, जीवन की निरर्थकता और अनिश्चितता इत्यादि आधुनिकतावाद के प्रमुख

विषय हैं।

साहित्यिक शिल्प के स्तर पर चेतनाप्रवाह शैली, ऑब्जेक्टिव कोरिलेटिव जैसी तकनीकें पश्चिम से आई। साथ ही बिंबवाद, अतियथार्थवाद और प्रभाववाद जैसे कला आंदोलनों ने भी हिंदी रचनाशीलता को प्रभावित किया। दूसरी ओर भारतीय काव्यशास्त्र से ध्वनि, व्यंजना, नाद-सौंदर्य जैसे तत्व अपनाए गए तथा देशज शब्दों, मुहावरों और लोकभाषा के प्रयोग को विशेष महत्व दिया गया। आगे चलकर कविता में सपाटबयानी की प्रवृत्ति भी सामने आई।

कथा साहित्य में भारतीय आख्यान परंपरा को आधार बनाकर कथा कहने के नए ढंग विकसित किए गए और यथार्थवादी शिल्प के समानांतर एक गैर-यथार्थवादी शैली के निर्माण की कोशिश हुई। बदलती हुई संवेदना के साथ सौंदर्यबोध भी परिवर्तित होता है, और उसे अभिव्यक्त करने के लिए नई साहित्यिक तकनीकों की आवश्यकता पड़ती है। हिंदी आधुनिकतावाद का प्रयोगधर्मी शिल्प इसी रचनात्मक जरूरत का परिणाम था, यद्यपि कई बार यह प्रयोग केवल प्रदर्शन या नवीनता के आग्रह तक सीमित रह गया। वास्तव में आधुनिकतावाद ने साहित्य को बाहरी समाज के चित्रण से आगे ले जाकर व्यक्ति की भीतरी दुनिया, मानसिक द्वंद्व और अकेलेपन की अनुभूति से जोड़ा। इसने भाषा को अधिक प्रतीकात्मक, आत्मसंवादी और बौद्धिक बनाया, जिससे साहित्य एक नई चेतना और नए प्रश्नों का मंच बन सका।

बदलते हुए जीवन-संदर्भों ने हिंदी कहानी को प्रेमचंद-युग के आदर्शोन्मुख यथार्थवाद की परिधि से बाहर निकाल दिया और उसे जीवन के नग्न तथा भोगे हुए यथार्थ की ओर मोड़ दिया। इस परिवर्तन के फलस्वरूप कहानी में अनुभूति की सच्चाई और अनुभव की प्रामाणिकता का समावेश हुआ। अंतर्वस्तु में आए बदलाव के साथ-साथ कहानी के रूप-विधान अर्थात शिल्प में भी नए परिवर्तन आवश्यक हो गए। प्रारंभिक दौर के कथाकार कहानी को सरल, स्पष्ट और सहज भाषा में सीधे-सपाट ढंग से प्रस्तुत करते थे। उस समय कहानी में विवरणों की अधिकता होती थी और उसका स्वरूप प्राय: किस्सागोई जैसा बन जाता था। लेखक का उद्देश्य यह होता था कि वह कथा का प्रत्येक पक्ष विस्तार से व्यक्त कर दे, जिससे पाठक को समझने के लिए अधिक मानसिक श्रम न करना पड़े। पाठक बस कथा के प्रवाह के साथ चलता रहता था और कहानी स्वत: ही बोधगम्य हो जाती थी। दूसरे शब्दों में, लेखक पाठक के सामने घटनाओं और परिस्थितियों को शब्दों के माध्यम से पूरी तरह दृश्य बना देता था।

इस दौर की अधिकांश कहानियाँ बाहरी यथार्थ का वर्णनात्मक चित्र प्रस्तुत करती थीं, जबकि आंतरिक यथार्थ को अपेक्षाकृत कम महत्व दिया जाता था। किंतु कहानी के कथ्य और शिल्प दोनों स्तरों पर मई 1934 में लिखी अज्ञेय की कहानी 'गैंग्रीन' से एक गुणात्मक परिवर्तन की शुरुआत होती है। इसके बाद 1936 में प्रकाशित प्रेमचंद की 'कफन' ने इस बदलाव को और अधिक तीव्र कर दिया। परिवर्तित युगीन यथार्थ ने जिस नई अंतर्वस्तु को केंद्र में रखा, उसे प्रभावी रूप से प्रस्तुत करने के लिए शिल्प में परिवर्तन अनिवार्य हो गया। उपेन्द्रनाथ अश्क के शब्दों में ''दृष्टि बदली, मानव और जीवन को देखने के ढंग बदले तो कहानी का शिल्प भी बदला। पहले की-सी कथानक प्रधान, झटका देने वाली और मधुर टीस उत्पन्न करने वाली गठी-गठाई कहानियों के बदले जीवन की गहमागहमी, रंगारंगी, कटु यथार्थता, जटिलता संश्लिष्टता का प्रतिबिम्ब लिए हुए, सीधे-सादे स्केच की सी, निबंध की सी संस्मरण या यात्रा-विवरण की सीय कुछ प्रभावों अथवा स्मृतियों का गुम्फन मात्र, वर्णनात्मक, चित्रात्मक, डायरी के पन्नों अथवा पत्रों का रूप लिए हुए, एक ओर लोक कथा और दूसरी ओर उपन्यास की हदों को छूती हुई तरह-तरह की कहानियाँ लिखी जाने लगी।''[1]

वास्तव में कहानियों के शिल्प में हो रहे ये प्रयोग लेखकों की बदली हुई दृष्टि से ही उत्पन्न और विकसित हुए थे, यद्यपि कथ्य की नई मांगों का भी इसमें योगदान था। मोहन राकेश का कथ्य और शिल्प के सम्बन्धों के बारे में विचार है कि ''कहानी शिल्प का विकास लेखक की प्रयोग बुद्धि पर उतना निर्भर नहीं करता, जितना उसके मैटर की आंतरिक अपेक्षा पर। पाठक की रुचि के उत्तरोत्तर परिष्कार से भी एक नयी माँग उत्पन्न होती है। लेखक यदि स्वयं अपनी रचना का पाठक बना रहता है तो उसका असंतोष ही उसे अभिव्यक्ति के नए आयामों को छूने की ओर प्रवृत्त करता है। शिल्प के बदलने में लेखक के असंतोष और मैटर की आंतरिक अपेक्षा, दोनों का ही योग रहेगा। यदि शिल्प का चौखटा तैयार करके उसमें मैटर को फिट करने का प्रयत्न किया जाए, तो उससे कुछ भी हासिल नहीं होगा-क्योंकि रचना के नए समर्थ शिल्प का विकास केवल प्रयोग चेतना से नहीं, नए मैटर के सामने पुराने शिल्प की असमर्थता के कारण होता है।''[2]

कहानी के शिल्प में सबसे महत्त्वपूर्ण परिवर्तन यह हुआ कि उसमें कथा कहने की प्रवृत्ति अर्थात् किस्सागोई धीरे-धीरे कम होती चली गई। इस कमी की पूर्ति परिस्थितियों के सूक्ष्म और प्रभावी विवरणों के माध्यम से की जाने लगी। अब कहानी में व्यक्ति के मानसिक आघात-प्रतिघात, क्षणिक भाव-परिवर्तन, मनोदशाएँ, स्मृतियाँ और निर्णायक क्षण अधिक महत्त्वपूर्ण हो गए। परिणामस्वरूप कहानी विवरण-प्रधान न रहकर अनुभूति-प्रधान बन गई। कहानी 'कविता और जीवन : एक कहानी' कथा की कमी का एक उदाहरण है जिसके अंत में लेखक कहता है "शायद आपको लगे कि मैंने कहानी भी नहीं कही, अधिक की क्या बात है।"[3] डॉ. नामवर सिंह का विचार है कि "वास्तविकता यह है कि ह्रास कथानक का नहीं, बल्कि कथा का हुआ है और जीवन का एक लघु-प्रसंग, प्रसंग खंड, मूड, विचार अथवा विशिष्ट व्यक्ति-चरित्र ही कथानक बन गया अथवा उसमें कथानक की क्षमता मान ली गई है। जो छोटी सी बात कहानीकारों के लिए अपर्याप्त थी, उसी को नए कहानीकारों ने कहानी के लिए पर्याप्त मान लिया है और फिर उसके भीतर से उन्होंने कहानी के कथानक की विभिन्न सिम्तों का विकास किया है।"[4]

कहानी में कथा के ह्रास का कारण आधुनिक जीवन की जटिल परिस्थितियों में निहित है। बदलते जीवनानुभवों, सामाजिक संदर्भों और व्यक्तिगत संघर्षों ने जीवन की समग्रता को खंडित कर दिया, जिससे व्यक्ति की चेतना काल की व्यापकता के बजाय क्षणों और छोटे अनुभवों पर केंद्रित हो गई। इसी विखंडित यथार्थ को कहानीकारों ने अपनी प्रामाणिक अनुभूति के साथ अभिव्यक्त किया। निर्मल वर्मा के अनुसार कहानी में प्रत्येक विवरण स्वतंत्र रूप से जीवंत होता है और अंत में कोई पूर्णता नहीं मिलती। नए कहानीकारों ने कल्पना और अतिभावुकता को छोड़कर भोगे हुए यथार्थ को महत्व दिया तथा आदर्शवाद की सजावट से बचते रहे। मार्कण्डेय के शब्दों में आधुनिक कहानी अब कल्पना की रचना नहीं, बल्कि जीवन के कठोर और सत्य यथार्थ का प्रतिबिंब बन गई है, जिसमें कल्पना केवल यथार्थ को अधिक प्रभावी बनाने का साधन रह गई है। इस संदर्भ में रघुवीर सहाय की कहानी 'कहानी की कला' अत्यंत महत्त्वपूर्ण है। इसमें लेखक एक छोटी-सी सामान्य घटना के माध्यम से कहानी कहने की प्रक्रिया और उसके कलात्मक स्वरूप का विश्लेषण करता है। उसका मानना है कि कला यह नहीं है कि किसी व्यक्ति के गुणों को उभारने के लिए उसके दुर्गुणों को बढ़ा-चढ़ाकर प्रस्तुत किया जाए। वास्तविक कला तो तब है जब कोई साधारण घटना इस तरह व्यक्त की जाए कि पाठक चौंक उठे और उसमें निहित मानवीय संबंधों को तुरंत पहचान सके। रघुबीर सहाय के अनुसार जहाँ लेखक जीवन की सहज मानवीयता को गहराई से देख पाता है और उसे केवल कौतूहल नहीं, बल्कि आनंद के रूप में ग्रहण करता है, वहीं सच्ची कला का जन्म होता है। यही वह बिंदु है जहाँ अनुभव के स्तर पर ही प्रयोग आरंभ हो जाता है और जीवन तथा कला एक-दूसरे के पूरक बन जाते हैं। उदाहरणस्वरूप शमशेर की कहानी 'होटल की खिड़की' में भी पारंपरिक कथा-सूत्र नहीं है; इसमें बस एक व्यक्ति होटल की खिड़की से बाहर के दृश्य देखता है और विचारों में डूबा रहता है।

कहानी-शिल्प की दृष्टि से श्रीकांत वर्मा की कहानी 'सोचने वाला जानवर' उल्लेखनीय है। इसमें फैंटेसी शैली के माध्यम से 'शकूर' नामक तांगेवाले के जीवन-संत्रास को दिखाया गया है। वह सोते समय अनुभव करता है कि वह घोड़ा बन गया है और उसका बेटा उसे चाबुक मार रहा है। आगे वह स्वयं को ताबूत में बंद और ताँगे में जोता हुआ देखता है। अंत में जागकर वह खुद को अस्तबल में पाता है और इसे बुरा सपना मानकर संतोष कर लेता है। इस प्रकार का रूपांतरण काफ्का की 'मेटामॉर्फोसिस' की याद दिलाता है, जिसमें नायक ग्रेगोर कीड़ा बन जाता है। शिल्प की दृष्टि से श्रीकांत वर्मा की कहानी 'लड़की' भी महत्त्वपूर्ण है, जिसमें कथा लेखक के मन के भीतर चलती है। पार्क में बैठा लेखक एक लड़की को देखकर उसके बारे में तरह-तरह की कल्पनाएँ करता रहता है, जबकि लड़की निश्चिंत होकर मूंगफली खाती रहती है।

कहानी-शिल्प में एक नया प्रयोग यह हुआ कि समसामयिक कथा के साथ लोककथा को भी जोड़ दिया गया। इस तकनीक का पहला प्रयोग शिवप्रसाद सिंह ने 'बरगद का पेड़' में किया। बाद में कमलेश्वर ने 'राजा निरबंसिया' में इसे अत्यंत कुशलता से अपनाया, जहाँ जगपति-चंदा की आधुनिक कथा के साथ राजा-रानी की लोककथा समानांतर चलती है और अंत में मिलकर गहरी अर्थ-व्यंजना पैदा करती है। डॉ. नामवर सिंह के अनुसार यह शिल्प-प्रयोग कहानी में अनेक अर्थों और व्याख्याओं की संभावनाएँ खोल देता है तथा एक घटना के भीतर व्यापक मानवीय सत्य को उजागर करता है। रेणु ने भी 'तीसरी कसम' में मुख्य कथा के साथ महुआ घटवारिन की

लोककथा को जोड़ा है।

नई कहानी की एक प्रमुख विशेषता उसकी सांकेतिकता और प्रतीकात्मकता है। इसमें कहानीकार अपने आशय को सीधे-सीधे स्पष्ट नहीं करता, बल्कि कुछ संकेतों और प्रतीकों के माध्यम से उसे व्यक्त करता है। यह संकेत कभी कहानी के क्लाइमैक्स में उभरता है, तो कभी परिवेश और परिस्थितियों से स्वत: विकसित हो जाता है। मोहन राकेश के शब्दों में ''कहानी की सहज सांकेतिकता रूपकात्मक सांकेतिकता से कहीं अधिक महत्त्वपूर्ण है। कहानी का वास्तविक संकेत कहानी की सजह गठन से स्वत: उभर आता है.....यदि कहानी में संकेत नहीं है, तो ऊपरी ढांचे को कितना ही संवारा और बेल-बूटों से सजा लिया जाए, वह सही अर्थ में कहानी नही बन पाती- वह एक नैरेटिव या विवरण मात्र बनकर रह जाती है।''[5]

सांकेतिकता के दृष्टिकोण से भीष्म साहनी की 'चीफ की दावत' और अमरकांत की 'दोपहर का भोजन' भी महत्त्वपूर्ण है। वहीं प्रतीकात्मकता की दृष्टि से मोहन राकेश की 'एक और जिन्दगी' कहानी उल्लेखनीय हैं। मधुरेश ने कहानी की इन विशेषताओं को काव्यात्मकता की तरफ बढ़ता रुझान माना है। उनके शब्दों में ''कहानी में काव्य के उपकरणों का उपयोग भी खूब हुआ। चूंकि नयी कहानी विचारों के आरोपण का विरोध करती थी, इसलिए अभिव्यक्ति में संयम विशेष महत्त्व देती थी। कहने की अपेक्षा या कम कहकर यह काम आसानी से किया जा सकता था। इसीलिए इसमें सांकेतिकता पर विशेष बल दिया गया। ब्यौरों और वर्णन की अपेक्षा बिम्बों और प्रतीकों के उपयोग के प्रति आग्रह बढ़ा।''[6]

नई कहानी में बिंबों का सार्थक और अर्थपूर्ण प्रयोग किया गया, जिससे कथा विवरणात्मक और विवेचनात्मक होने से बची तथा उसकी प्रभावशीलता बढ़ी। इससे गद्य में लयात्मकता आई और भाषा अधिक इंद्रियगम्य व गहन बन गई। परमानंद श्रीवास्तव के अनुसार आधुनिक कहानी की बिंब-बहुल, पारदर्शी भाषा में सूक्ष्मतम अनुभूतियों को व्यक्त करने की जो क्षमता विकसित हुई है, वह पहले कभी नहीं थी। आज के कहानीकार बिंबों के माध्यम से वस्तुओं के पीछे छिपे गहरे यथार्थ की खोज में अधिक सजग और सक्रिय दिखाई देते हैं। नई कहानी की भाषा में लयात्मकता और ध्वन्यात्मकता का विशेष महत्व है। निर्मल वर्मा के 'परिंदे' संग्रह की कहानियों में यह संगीतात्मकता स्पष्ट रूप से दिखाई देती है। इसी तरह कृष्णा सोबती की 'बादलों के घेरे' की भाषा भी काव्यात्मक प्रभाव उत्पन्न करती है। फणीश्वरनाथ रेणु ने कहानियों में लोकगीतों और लोकबोली के शब्दों का प्रयोग करके भाषा को अधिक प्रभावशाली, जीवंत और जन-जीवन से जुड़ा बनाया। यही प्रवृत्ति शेखर जोशी, मार्कण्डेय, अमरकांत और शिवप्रसाद सिंह की कहानियों में भी दिखाई देती है।

नई कहानी में परिवेश की भूमिका अत्यंत महत्त्वपूर्ण हो गई। यहाँ वातावरण केवल वर्णन के लिए नहीं आता, बल्कि पात्रों की क्रियाओं और मन:स्थितियों से जुड़कर कथा की संवेदना को गहरा करता है और प्रसंगों को सजीव बनाता है। नामवर सिंह के अनुसार नई कहानी में वातावरण केवल सजावट नहीं, बल्कि उसका अंत:करण है। रेणु की 'लाल पान की बेगम' में पूरा परिवेश ही कथा को रचता है, जबकि 'तीसरी कसम' में प्रकृति और नाच-समाज का वातावरण कहानी को पूर्णता देता है। राजेन्द्र यादव का मानना है कि रेणु के यहाँ परिवेश जीवित पात्र की तरह उपस्थित होता है। निर्मल वर्मा की कहानियों में मितकथन और रिक्त स्थानों को स्मृतियाँ तथा वातावरण भरते हैं और कथा को मूर्त बनाते हैं। मधुरेश के अनुसार निर्मल वर्मा के यहाँ परिवेश पृष्ठभूमि नहीं, बल्कि कहानी का सक्रिय पात्र बनकर प्रतीकों और बिंबों को आकार देता है।

आधुनिकतावादी कहानी की तकनीक में भी कई नए प्रयोग हुए। मोहन राकेश की 'आखिरी सामान' और 'बस स्टैंड की एक रात' फ्लैशबैक शैली में लिखी गई हैं। अज्ञेय की 'अमर वल्लरी' बूढ़े पीपल के आत्मालाप पर आधारित है। मन्नू भंडारी की 'चश्मे' में एक कथा वर्तमान में और दूसरी पात्र के मन में फ्लैशबैक के रूप में चलती है। वहीं 'तीन निगाहों की एक तस्वीर' में नैना, दर्शना और हरीश तीन दृष्टिकोणों के माध्यम से कथा प्रस्तुत की गई है।

निष्कर्षत: यह कहा जा सकता है कि आधुनिकतावाद हिंदी साहित्य में केवल एक साहित्यिक प्रवृत्ति नहीं, बल्कि बदलते जीवन-बोध की अनिवार्य प्रतिक्रिया है। इसने साहित्य को सामाजिक आदर्शवाद की सीमाओं से बाहर निकालकर व्यक्ति की आंतरिक चेतना, मानसिक संघर्ष और अस्तित्वगत प्रश्नों के केंद्र तक पहुँचाया। हिंदी कहानी में आधुनिकतावाद ने पारंपरिक कथानक और किस्सागोई को तोड़कर अनुभूति, संकेत, प्रतीक, परिवेश और मनोवैज्ञानिक गहराई को प्राथमिकता दी। नई कहानी ने जीवन की खंडित सच्चाइयों को कलात्मक रूप देकर यह सिद्ध किया कि साहित्य केवल घटनाओं का

वर्णन नहीं, बल्कि अनुभव की सच्चाई का संवेदनात्मक अन्वेषण है। इस प्रकार आधुनिकतावाद ने हिंदी साहित्य को नए शिल्प, नई भाषा और नए सौंदर्यबोध से समृद्ध करते हुए उसे आधुनिक मनुष्य की जटिलताओं का सशक्त मंच बना दिया।

***पी.एच.डी. शोधार्थी**
हिंदी विभाग,
दिल्ली विश्वविद्यालय, दिल्ली
ई.मेल – prince.gupta.rewa.mp@gmail.com

डॉ. संतोष कुमार
शोध-निर्देशक
शहीद भगत सिंह कॉलेज
दिल्ली विश्वविद्यालय, दिल्ली

?सन्दर्भ सूची

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Research Paper



Menstruation as a Social Construct: Myths, Misconceptions and Culture Taboos

Ashish Kumar Pant[1] Asmita Baltiyal[2] Dr. Vinay Prakash Mishra[3]

Abstract

Menstruation is a common biological condition that embodies reproductive ability, but the social weight of menses varies widely between cultures. Though there have been scientific advances, menstruation is still shrouded in myths and misconceptions, constraining the life of women Author Contributions Conceived and designed the experiments: NW. Global and Indian context of menstrual stigma studied This paper presents a qualitative sociological study of menstrual stigma. Using literature from cultural anthropology, stigma theory and theories on gendered socialization, this investigation investigates how menstruation is created as dirty, threatening or holy within patriarchalism. The results indicate that menstrual myths act as a tool of social control, perpetuating gender inequality and curbing women participation in religious, educational, and social activities. This casual discrimination can only be met head on through changes in the education system, community participation and structural change for equality.

Key Words

Menstruation, Social Stigma, Gender Inequality, Cultural Beliefs, Taboos, Social Construction

Introduction

Menstruation is a normal natural phenomena experienced by all women regardless of culture. Biologically, it marks reproductive maturity and is important for female health. However, menstruation is not only a biological phenomenon, but also one that holds strong cultural relevance in terms of symbolic constructs of power relations and gender norms (Buckley & Gottlieb, 1988).

Historically and geographically, menstruation has frequently been linked with pollution, danger, and supernatural powers. * In Rome, Pliny the Elder speculated that menstrual blood would dim mirrors and blight crops (Pliny the Eldert, trans. 1855). Anthropological research also has d in areas of Africa where the belief is that menses are a dangerous but powerful force (Strassmann, 1997). A similar concept to impurity and danger is the common cultural practice of Chhaupadi in Nepal, where women are made to reside in separate huts while they are menstruating (Amatya et al., 2018).

These cross-cultural trends suggest that menstrual stigma is culturally rather than biologically based. This article contends that menstrual myths are not simply an aspect of gendered power structures but they serve as a form of social control.

Theoretical Framework

Menstruation as Social Construction

Social constructionism holds that meanings comes from cultural interpretation and not intrinsic biological givens. Menstruation, although physiological in nature, is given symbolic meanings within cultural texts (Delaney et al., 1988). These stories inform how women perceive their bodies and how societies police them.

The Stigmatization and Regulation of the Female Body

Erving Goffman (1963) presented the concept of stigma as an attribute that links a person with discrediting him or her in a social interaction. Menstruation is a "spoiled identity" when it is presented as impure or dirty. These negative attitudes are internalized by women, and they experience shame and secrecy.

Purity, Pollution, and Gender

Mary Douglas (1966) posits that notions of purity and pollution are systems of symbols applied to uphold social boundaries. Menstrual taboos represent anxieties about bodily borders and societal containment. These attitudes uphold patriarchy through the control of women's sexuality and movement.

Global Cultural Narratives of Menstruation

Menstrual myths span cultures and can closely resemble one another. In Japan, the state of being menstruant rendered a person unable to enter sacred spaces as a result of ideas about ritual purity (Hardacre, 1997). Menstrual huts are representations in certain African cultures that have both power and threat imposed on menstrual blood (Strassmann, 1997).

Anthropologists maintain that these views have less to do with hygiene than the resistance to symbolic boundary intrusion (Buckley & Gottlieb, 1988). These customs show us that menstruation is a site of intersections between gender, religion and power.

Myths related to Menstruation in Indian perspective

Ritual impurity is a concept attached to menstruation in India, where heckling of women on [sic] terming them "impure" is cruel yet common. Women could also be barred from the temple, kitchen work and household rituals on account of menstruation (Sharma & Gupta, 2019). While many philosophy traditions hold feminine in esteem, women have generally been devalued in society.

Each year, millions of women and girls are isolated in rural settings where it is the perception that during menstruation they can prevent food from cooking well, kill crops and pollute sacred spaces (Kirk & Sommer 2006). These values are handed down from one generation to the next, perpetuating silence around menstrual health.

Restricted access to menstrual education leads to myths being spread. Research has found that many girls do not have correct information about menarche before it occurs, which causes fear and confusion (Patil et al., 2011). Misconceptions still drive perceptions globally; these include girls who link menstruation to illness or punishment from the gods (UNICEF, 2019).

Social Impacts of Menstrual Stigma

Education

Menstrual stigma is linked with absenteeism, in part due to lack of good sanitation facilities and fear of shame (Sommer et al., 2015). Lack of menstrual-friendly infrastructure has a particularly negative impact on girls' educational outcomes.

Health

When faced with stigma around menstrual issues, or lack of money to purchase menstrual products, the use of unsafe menstrual materials can lead to infections and reproductive health problems.

Psychological Impact

Internalized stigma breeds shame and silence. Negative impacts of cultural messages that represent the onset menarche as vile may cause girls to suffer from perceptions of negative body image and low self-esteem (Goffman, 1963).

Gender Inequality

The taboos surrounding menstruation are a patriarchal tool to curb female agency in the public and religious domain. Laws are represented as symbols of hierarchy between the sexes (Douglas, 1966).

Transformative Pathways: Education and Cultural Change

Challenging menstrual myths requires structural and cultural interventions.

- Comprehensive Sexuality Education – Integrating menstrual health into school curricular (UNESCO, 2014).
- Community Engagement – Involving religious leaders and families in awareness programs.
- Policy Support – Government initiatives for menstrual hygiene management.
- Media Representation – Breaking silence through public discourse.

Addressing menstrual stigma demands not only distribution of sanitary products but also dismantling symbolic systems that frame menstruation as pollution.

Discussion

The fact that menstruation myths are still so dominant in different cultures would suggest that they are deeply rooted within symbolic complexes of gender control. When held up to the lens of social constructionism, menstruation becomes a cultural category defined by power dynamics. Theory of stigma shows how menstrual shame is internalized and impacts identity constructions. Anthropological understanding reveals how purity-pollution ideologies govern the female body. In this way, menstrual stigma is not just lack of knowledge – its organised injustice in social systems.

Conclusion

Although universally biological, menstruation is culturally produced by myths and taboos that control the female body. Even as far back as ancient Rome and into today's South Asia, familiar tales of impurity endure. These beliefs limit women's access to health care, education, and the public sphere.

Changing the way we think about periods is going to take education reform, policy intervention and cultural conversation. Elimination of stigma around menstruation is imperative to the promotion of gender equality and social justice.

[1]Assistant Professor
Dept. of Sociology
Pt.B.D. Pandey Campus Bageshwar

[2]Assistant Professor
Dept. of English
Pt. B.D. Pandey Campus Bageshwar

[3]Assistant Professor
Dept. of Political Science

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Research Paper

Chitranjan Kumar

Foundations and Sustenance in Maghadha Region

Abstract

The rise of Magadha as a dominant political power in ancient India marks a crucial phase in early state formation. Magadha is located in present day southern Bihar, Maghadha emerged as a powerful Mahajanapada during the 6th century BCE and later became the nucleus of large empires. Political foundation of Magadha began under the Haryanka dynaty, particularly with the rule of Bimbisara. He strengthen the kindom through the strategic matrimonial alliances, military coquets and administrative organization. The factor responsible for sustenance and growth of Magadha was fertile alluvial soil of the Ganga plain. Access river water, pyne, nahar, pounds system help to irrigation in Magadha region. River like Ganga and Sone help for trade and transportation of goods and services. It also help for natural fortification from north of Magadha. Availability of rich iron deposited and forest resources help for trade between other parts of region. Strong centralize military strength, revenue collection system, and bureaucratic structure that later helped the rise of the Maurya dynasty

Key word

Vihara, Sangha, Monasteries , Sarigha, Aghani, Bhadois, Ravi, Balsundari, Diara, kulthi, Marua, kodo, Rohan, Adra Punarvasu, Pushya, Uttara Ashadha, Hathiya and Chitra and Ashlesha, Kewal, Pauraor Pairu, Doras, Balsundari, Matar, Bean Urad, Pokhar, Aahar, Ppynes.

Introduction

As we have seen, the Maghadha region witnessed significant socio-economic and religious change in the early historic and early medieval periods. The emergence and spread of the Buddhist Archaeological sites like Vihars and monasteries, in this region was accompanied by the development of smaller, rural settlements. Thus, the examination of the survey archaeological sites Vihars monastic establishments, shrines and new settlements, discussed in this chapter. In this chapter we will discuss the history of settlements, agricultural practices and the history of development of the archaeological sites. Contemporary time population growth in pre-existing settlements, for which it was essential to have surplus agricultural production. We may then ask what the factors that led to the production of enough agricultural surpluses to ensure the food security of these settlements in the region. When and how did this agricultural transformation occur? [1]

Historiography

The processes of the 'domestication' of the sangha and the emergence of 'settled argued for the involvement of the sangha in introducing irrigation and rice cultivation in the second set of questions related to the rise of Buddhism and the emergence and the continuation of the institution of the sarigha in the Rajgir and Nalanda region. For the institution of the sarigha to continue in the region for almost fifteen centuries between the 300 BCE and the 1200 CE, as documented from the archaeological, textual and epigraphic sources, were required for sustenance.

How did Buddhist establishments at Nalanda and other monastic centers in the region sustain themselves? To answer the questions, one must examine the nature of interaction between the institution of the sarigha and the surrounding settlements with specific regard to water management in the Nalanda region, the Sanchi region which subsequently transformed the region into an agriculturally secure region, resulting in food security, material growth and the proliferation of settlements in the Sanchi region in return for which the inhabitants of the region supported them. The sarigha thus managed to develop a social sustenance base by actively participating in the socio-economic dynamics of the region in the early historic period. This interpretation of Willis and Shaw moves away from previous models and provides a convincing frame to study the interaction between the sarigha and the laity (member of a religious community that do not have the priestly responsibilities of ordained clergy) in other regions.

The Physical Environment of the South Bihar and the Nalanda Region

In the following paragraphs, I will try to discuss the key geographical factors of the south Bihar region. This discussion will provide the background for analyzing the agricultural and M. Willis, 'Relics and Rice', (Paper presented at the Royal Asiatic Society, London, October, 2004); Julia Shaw, 'The Sacred Geography of Sanchi Hill. The Archaeological Setting of Buddhist Monasteries in Central India' (Ph. D thesis, University of Cambridge, 2002).

It is pertinent to point here that the Nalanda region shared a number of geographical attributes such as an uneven geographical terrain, rainfall pattern (relatively dry region), and dependence on irrigation for agricultural purposes. Irrigation history of the Nalanda region was facilitated the growth of rice cultivation and agricultural settlements in the region.

Soil Types, Land Use, and Crop-Patten in the South Bihar Region

The crops grown in the south Bihar region are divided into three categories: the aghani, bhadoi, and rabi crops. Aghani refers to the winter crop of rice which is cut in the month of Aghan (November-December), bhadois the early or autumn crop, reaped in the month of Bhado (August-September), consisting of sixty days, marua, kodo, Indian com, millet and less important grains, while the rabi crop, so-called because it is harvested in the spring (rabi), includes such cold weather crops as gram, wheat, barley, oats, and pulses.[2] All these crops have a long history in the region, which has been substantiated by the excavations at Taradih and Sonpur. Carbonised grains of rice (both wild as well as domesticated variety), barley (domesticated), millet, horse gram (kulthi), lentil (masur), and grass peas (khesari) have been found from the Neolithic level at Taradih.[3] Subsequently, green gram (moong), green peas (matar), bean (sema) and black gram (urad) were added to the diet, as remains of these grains have been reported from the Chalcolithic level at Taradih.[4] Similarly, rice husk mixed with clay on potsherd and a broken jar with five kilogram charred rice were found from the earliest level (Chalcolithic) at Sonpur.[5] All these crops may have been produced in the region from this early period. However, none of these grains have been carbon-dated to conclusively suggest their exact dates of beginning of cultivation as probable dates for domestication. This is further compounded by relatively little information provided in the excavation reports of these two sites. Nevertheless, these findings indicate that the early settlers were familiar with these crops.

The soil reaction is almost neutral, but becomes acidic towards the southernmost parts of the region[6]. The cultivatable land may be divided into four general classes. Local names, which vary somewhat from place to place, are given to designate each classification also made: 1. Kewal (clay); 2. Pauraor Pairu (clay loam); 3. Doras (loam), and, 4. Balsundari (sandy-loam). The highly sandy soils are usually unfit for most crops. Kewal soil is generally cultivated with rice and, on account of its high water-holding capacity. It has also suitable for Rabicrops. Pairnis generally of a black colour and very rich for agricultural purposes, that is supporting of sugar cane, poppy and wheat. However, pair requires timely irrigation. In doras soil, rice, sugar cane and rabi crops are grown depending on the level of land masses. In highland doras soil, potatoes and vegetables are grown. *Balsundari* soil besides these four general classes, there are also *reh* or *itsar* and *diara* or *char* lands. *Usar* lands are either in fertile or agriculturally unproductive without ameliorative treatments. However, *Diara* lands, formed by fresh deposits near river banks, are very fertile and usually devoted to *bhadai* crops.[7]

The areas sown as *rabi* in this ecological consist mainly of *paira rabi* crops mainly *khesari* and gram which are sown in the stubble of standing rice just before *hathia* rains begin. The semi-diara tracts are islands of *rabi* in the flood plain, the cropping pattern resembling that of areas of dry agriculture, as it comprises crops of *bhadoi* followed by *rabi*.[8]

Agricultural and Irrigation History of Nalanda Region in the Nineteenth Century

Rice Cultivation

Rice cultivation held a position of great significance in the Bihar region during the nineteenth century, especially within the Nalanda area, as it possessed the capacity to sustain a large population. This importance is well documented in the writings of both Buchanan and O'Malley.[9] Except for the immediate banks of the Ganges, rice was by far the region's most dominant crop and received considerable attention from cultivators.

Buchanan observed that winter rice (*aghani*) was the primary crop. O'Malley's data further quantified this dominance: of the total normal cropped area, 57.5 per cent was planted with *aghani* rice, 31.8 per cent with *rabi* crops, and only 9.4 per cent with *bhadoi*. Thus, *bhadoi* remained a relatively minor crop, while the population depended primarily on *aghani* rice and various *rabi* crops for sustenance.[10]

Having established the centrality of rice cultivation, it is important to examine its agricultural processes. A distinctive feature of rice cultivation in this region was its alignment with the lunar constellations, which governed each stage of the agricultural calendar.

Throughout Bihar, sowing of seed beds occurred over a span of approximately fifteen days, typically coinciding with the *Adra* constellation, which generally falls between June 20 and July 5. Transplanting of seedlings from the nursery beds into the fields took place under the *Punarvasu*, *Pushya*, and *Ashlesha* constellations, roughly from July 18 to August 15.

The management of water in the fields was a key element of cultivation. Following transplanting, water was systematically drained during the *Uttara Ashadha* period (September 12–25), allowing the soil to be exposed to sun and wind. Farmers then awaited the typical heavy rains associated with *Hathiya* nakshatra (September 26–October 7).

Subsequently, fields were kept moist through the period of *Chitra* nakshatra (October 8–20) before being drained again with the onset of *Swati* nakshatra (October 21–November 3). Thereafter, the paddy was largely left to mature undisturbed until *Vishakha* nakshatra (November 4–15), at which point harvesting commenced.[11]

The above description of the rice cultivation process highlights the crop's dependence on rainfall and water availability. However, rainfall patterns in the Nalanda region are subject to considerable variation and fluctuation. In particular, rainfall during the *Hathiya* and *Chitra* nakshatras (September and October) plays a crucial role, as it coincides with the flowering stage of the *aghani* paddy crop. From a technical perspective, this is the stage of rice plant growth when the need for water is at its peak.

Moreover, adequate rainfall during this period also ensures soil moisture for the sowing of the winter crops (*rabi).* The Bihar State Directorate of Statistics, which studied rainfall for a period of 21 years from 51 rain recording stations, found that *Hathia* rains generally fail once every three years in southern Bihar, once every four years in northern Bihar, and once every five years in Chhotanagpur.[12] Though the data presented here is from the mid-twentieth century, it is safe to assume a similar monsoonal trend during the nineteenth century in the region. Despite low rainfall and frequent failure of the monsoons in the Gaya district and southern Bihar in general, the area continued to be an agriculturally secure zone; this has been affirmed by the colonial records of the then Gaya district detailing its agricultural productivity, famines and the population figures, which will be discussed in the following section.[13] Buchanan has mentioned the height and length of such embankments, which shows that many people owned land within an embankment itself.

The existence and effectiveness of a traditional irrigation system was also affirmed by Buchanan. He mentioned the existence of many small embankments of moderate depth which were converted into the richest land for rice cultivation. Recently, Sengupta has argued that not only before, but even after the realization of the success of the existing irrigation system in mitigating famines in nineteenth century Nalanda, the colonial administration remained oblivious to the source of the district's immunity an indigenous irrigation system which covered close to a million hectares throughout the region. So, what exactly is this traditional irrigation system to which Sengupta, Buchanan and O'Malley refer? How does this system work, and what are its mechanisms? When did this system originate and what impact did this system have on the agrarian development of the Nalanda region?

Irrigation Strategies in this region

The indigenous irrigation system of the Nalanda district consists of the *ahar-pyne* system and isolated tanks (locally termed as *pokhar* or *tat).* As one proceeds from south to north in the Nalanda district, the gradient of the land reduces with a slope averaging roughly one meter per kilometer. This slope leads to the flow of rainwater northwards in the region. *Ahars* are constructed to contain this rainwater at the edges of the villages. An *ahar* (literally translated as 'tank') consists of a major embankment across the line of drainage, with two side embankments running backwards up the line of drainage, gradually losing their height because of the gradient of the terrain. An *ahar* thus resembles a rectangular catchment basin with only three embankments on its northern, eastern and western sides, the fourth side on the south being left open for the runoff water to enter the reservoir through the force of gravity. The *ahar* collects rainfall in the catchment area; the runoff water enters through the high side and collects in the bed of the *ahar.* Generally, diversion channels (*pynes)* are dug into the *ahar* to supply water from the adjacent river (or vice versa). Because of the physical structure of the *ahar,* the stored water reaches its maximum depth near the major embankment across the line of drainage. The elevation of these embankments ranges between two to five metres, whereas the area covered could be as much as 2,000 *bighas* (1352 Hectares). For the purpose of irrigation, water is drawn out through controlled sluices at the base of the embankments and led, through open channels, into agricultural fields located at still lower levels. Sluices may be located at different *(pynes),* terraced heights. Those at higher levels may have sufficient height to allow a gravitational flow into nearby areas, whilst those at the lowest level can only be used to irrigate distant areas through longer channels, allowing the water level in these channels to rise gradually because of the natural slope of the area. Unlike dugout ponds, tank irrigation does not require mechanical water lifts.[14] *Pynes*, on the other hand, are systems devised either for utilizing the water from the rivers of the region or for distributing water from *ahars* or *tals*. For most of the year the rivers of the region remain almost dry, but turn rather suddenly into swollen torrents following heavy rainfall in the Chhotanagpur plateau. Due to the gradient and sandy beds, the river water is either swept rapidly through the region or percolates down. Buchanan has mentioned the height and length of such embankments, which shows that many people owned land within an embankment itself. To prevent the loss of valuable water resources, numerous artificial channels, known as *pynes*, have been constructed to divert water from river streams to agricultural fields. Due to the natural slope of the region, the bottoms of these *pynes* gradually rise to near ground level within a few kilometres, facilitating the irrigation of adjacent fields while maintaining enough gradient to ensure the continuous flow of water. Temporary blockages are used to raise the water level, allowing it to overflow into the fields as needed.

This system demonstrates how *ahars* (embanked tanks) and *pynes* are well adapted to the topography of the Magadh region, being designed in harmony with its natural contours. Both the structures store rainwater during the monsoon season (July to September), offering protection against the irregular and often insufficient rainfall typical of southern Bihar. Sengupta has highlighted the efficiency of the *ahar-pyne* system in irrigation and water management, noting that as a result of this system, many small rivers in southern Bihar never reached larger rivers such as the Ganga or the Punpun but instead dispersed across the landscape for local irrigation. Archaeological surveys of the region further confirm these distinct strategies, which will now be examined.

Dating Water Management Systems: Chronology and Construction

So far, we have examined the planning and functioning of the traditional irrigation system in the Nalanda region, its dominant role in agricultural operations, and how this system sustained a large population even in drought years, as documented in the nineteenth century records. Considering this data, it is not difficult to imagine the region's reliance on the tank and *ahar-pyne* system from its inception. The question, then, is how to date this indigenous irrigation system? Scholars generally label the *ahar-pyne* system as 'traditional' or 'ancient' without ascertaining the actual chronology. An attempt will be made in the following section to determine the chronological frame within which the origin, growth and subsequent spread of the tanks and *ahar-pyne* system may be placed. This will, in turn, assist in examining changes in agricultural expansion over time and space, in addition to its overall impact on the development of the Maghadha region.

Dating Irrigation Techniques

Many tanks, *ahars* and *pynes* were found in the survey area. However, there was a lack of river dams, probably because most of the sites were rural settlements, and therefore geographical and ecological factors, such as scanty rainfall, large sandy beds and relatively dry rivers with little water, would have rendered the dams useless.

Unfortunately, the *ahar-pyne systems* and tanks found could not be given a precise archaeological date in the absence of archaeo-botanical analysis of faunal remains from the beds or edges of the tanks, *ahars* and *pynes*. The dating of such tanks is often made more difficult by constant repairs and alterations, as almost all of the tanks, *ahars* and *pynes* had mud or earthen embankments.

In light of the above difficulties, what say about the textual references to the irrigation technologies in the early historical period?

Textual Evidence of Landscape

The *Arthasastra,* a text on statecraft in early India, provides detailed descriptions of the settlements and their requirements in the mid-Ganga basin. The text, though compiled in the fourth or fifth centuries CE, does contain layers of information from a much earlier period, possibly from the Mauryan period onwards. The text describes typologies of land and soil, rainfall, settlements, water bodies and their utility and agricultural details such as crop cycles, types of crops, and their respective requirements.[15] Analysis of the relevant portions of the text reveals its importance for early historic northern India, including Bihar. There have been several studies on the text. Previous studies have placed this text in the Mauryan period. This dating has been contested, however, and after Tom Trautman's work, the text is currently dated to the fourth or fifth centuries CE. Since Magadha was the centre of state in the Mauryan and Gupta period, it is generally accepted that the text can be geographically placed in the southern Bihar or Magadha regions. Some of the details do seem to coincide with specific geographical and archecological factors, as shown by the works of Nirmal Sengupta and Sibesh Bhattacharya, but we cannot say with absolute certainty whether this text was actually written and composed in Magadha.

Buddhism and Development

The assertion that the Buddhist *sangha* played a key role in introducing and spreading the irrigation mechanisms in the region raises a pertinent question: what were the factors that motivated the *sangha* to take such steps?

It is generally assumed that the region, being part of Magadha, was a developed region at the time of the Buddha in the early historic period. Indeed, Magadha emerged as a core political arena, on account of its status as the most powerful state in the early historic period. It also had urban centres like Rajagirha (Rajgir) and Pataliputra which contain rich archaeological assemblages. Gaya, by contrast, is mentioned as a large settlement in the Pali canon but not in the league of the above mentioned important urban and labour with the larger structure of the state through intermediate forms. He demonstrates the links between the temples and lords, and how the interactions between the two facilitated the existence and growth prosperity of the both centres of the Gangetic zone at the time of the Buddha.

Sangha and Irrigation Management

To be fair, there exists no inscription in the Bodhgaya region which confirms any link between the *sangha* and the local settlements in the early historic period. The connection is suggested, however, when we analyze the spatial context of the settlements and the monasteries. Both of them were part of the same geographical locale, as argued earlier. The relationship solidifies when we analyze three other factors as well; the spread of this irrigation management system; how it was maintained and regulated; and the impact it had on the region in the early medieval period. A second aspect regarding the maintenance and regulation of this irrigation system will clarify the relationship between the monastic institutions and water management. The construction, maintenance and operation of the tanks and *dhar-pyne* system required knowledge of resource availability, terrain characteristics, hydrology and strong materials. The skills required consisted of moving earthwork, masonry construction, sluice operation and channel de-silting, and for each of these tasks, various equipment, materials and labour were necessary. In addition, much of this work required the joint participation of many individuals, where multiple participants must not only work together, but also in tandem, according to certain rules of cooperation. Also associated with these tank construction tasks were a wide range of rules. For example, there are operative rules related to boundaries; the allocation norms and facilities; input rules regarding labour and cost sharing; leadership selection and decision rules, and rules regarding information circulation, among others.[16]

Conclusion

Location along the rivers may not be enough for any region to be agriculturally suitable, as the examples from the Bodhgaya region illustrate. The reason for the agricultural vibrancy of Maghadha region in the early historic and medieval periods was its dependence on the irrigation system - the *ahar-pynes* and tank system. This system began in the early historic period and helped in the optimum utilization of the available water resources and rainfall in the region. The efficacy of this system can be seen from the increased number of settlements, which emerged in the early historic period. The increase in the number of settlements also indicated the growth of population in the region, which could only be sustained by increased agricultural production, particularly of rice. In fact, the cultivation of rice and other crops required investment in irrigation, but this was not provided by the early historic state in the region. Instead, these were facilitated by the *sangha*, which played a central role in the development of the Maghadha region. The *sangha* and the settlements together constructed a new domain, of which tanks and shrines were major constituents. The *ahar-pynes* and tanks helped in generating wealth and transforming the region into a self-sustainable agricultural zone whereas the settlement shrines played a crucial role in creating social order and religious affiliation among the settlements in the region. Apart from the emergence of the regional/satellite monastic centres in the early historic period, we have no material evidence of the activities of the monks within the settlements. However, from the second half of the sixth century CE, the linkages become more apparent with the emergence of various shrines/temples along these settlements, especially from the eighth to the twelfth centuries, as evidenced by the sculptural richness of these shrines. The closer links are also reflected in the growth of development of several other early monastic sites such as Kurkihar, Hasra-kol, Dharawat, Dubba, and Burha. New structures and sculptures were added to all these monastic centres in this period.

Therefore, I argue that the Buddhist *sangha* played a key role in the development of the Bodhgaya region by introducing and spreading methods of irrigation in the early historic period. This role of the Buddhist *sangha* was a new socio-economic innovation, which, in turn, ensured the sustenance of the *sangha* itself in the region. The economic progress of the region also attracted other early contemporary religious orders to the region, as represented by the numerous Vaisnava and Saiva shrines. Their growth challenged the supremacy of Buddhism in the region.

Research Scholar
Department of Buddhist Studies
University of Delhi

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Research Paper

Rachna Soni[1] Dr. Yogender Gour[2]

Workplace Recreational Activities and Employee Satisfaction: A Systematic Review

Abstract

Workplace recreational activities have received more attention as organizations look to improve employee satisfaction and well-being. Despite this growing interest worldwide, there is still limited understanding of the types of recreational activities used in workplaces and how they relate to job satisfaction, especially in India. This study provides a review of existing literature on workplace recreational activities and employee satisfaction. Following the PRISMA framework, relevant studies were found, screened, and evaluated for inclusion, resulting in 14 studies for detailed analysis. The review focuses on two main goals: first, to explore and categorize workplace recreational activities, and second, to look at their relationship with employee job satisfaction. The findings show that workplace recreational activities can be grouped into physical fitness activities, mental well-being activities, and entertainment-based activities. The evidence from the reviewed studies suggests a mostly positive relationship between recreational activities and employee job satisfaction. Mental well-being and entertainment activities show stronger and more consistent links. Physical fitness activities also have positive effects, especially when implemented in a balanced and employee-focused way. The review also points out a lack of empirical studies from India, highlighting a significant research gap. This study adds to the existing literature by providing a clear framework for workplace recreational activities and summarizing their connection to employee satisfaction, offering valuable insights for researchers and practitioners.

Keywords

Recreational Activities, Job satisfaction, Employee satisfaction, Workplace recreation

Introduction

Employee satisfaction has long been seen as a key factor in organizational behavior because it is closely linked to employee performance, commitment, and turnover intentions (Locke, 1976; Judge et al., 2001). In today's demanding work environments, companies are moving beyond traditional job design and pay structures. They are adopting more holistic human resource practices to improve employees' work experiences. One practice gaining attention is workplace recreational activities. These include team-building exercises, social events, games, and informal breaks, which help create positive attitudes at work.

The basis for examining recreational activities in organizations comes from Affective Events Theory. This theory suggests that workplace events can affect employees' emotions, which in turn influences their job satisfaction and behaviors (Weiss & Cropanzano, 1996). Recreational activities provide positive experiences by reducing stress, promoting social interaction, and allowing workers to mentally step away from their daily tasks. These activities may also boost perceptions of organizational support and create a more engaging and satisfying work environment (Eisenberger et al., 2002).

Research has increasingly focused on the idea of "fun at work" and its connection to employee attitudes. Studies suggest that recreational and entertainment-based practices can positively affect job satisfaction, morale, and engagement (Karl et al., 2005; Tews et al., 2013). However, findings from different studies vary. This is partly due to the differences in definitions, types of recreational activities considered, and research methods used. Additionally, much of the existing literature looks at recreational activities as a minor topic within broader discussions of employee engagement or workplace well-being instead of treating them as a separate human resource initiative.

Given the rising importance of workplace recreational activities and the scattered nature of current research, a thorough review is needed. This review will help bring together the evidence and offer a clear understanding of their effects on employee satisfaction. By reviewing and organizing past studies, this paper aims to identify key research themes, theoretical views, and research methods in the literature. It will also point out gaps and suggest a structured research agenda to guide future studies, especially in different organizational and cultural settings.

Review of literature

Workplace recreational activities include leisure pursuits, fun initiatives, structured programs, and both digital and physical engagements. These activities are consistently linked to higher employee satisfaction, stronger work commitment, better psychological well-being, increased productivity, and lower turnover intentions. Studies from various sectors, including education, corporate environments, tourism, and public services support this.

Halawi (2024) found a strong connection between workplace fun, which is driven by rewards, recognition systems, and friendly atmospheres, and higher job satisfaction. These elements are vital for keeping multi-generational workforces engaged in ever-changing organizations. The positive effects that leisure activities have on work dedication highlight a larger view where strong emotional connections within organizations are strengthened by restorative experiences outside of work. These experiences help employees recharge and maintain their performance. The variety of digital and physical leisure activities shows complex patterns. These patterns are often influenced by factors such as age, stress levels, and types of activities. Insights from these studies offer both helpful and cautionary advice for implementation. Gellmers and Yan (2023) identified positive links between participation in digital leisure and better well-being, along with increased productivity. Job satisfaction plays a key role as a mediator. They also noted that employee age is a significant factor, suggesting that customized digital breaks can improve outputs in tech-heavy workplaces. On the other hand, de-Pedro-Jiménez et al. (2021) revealed negative effects, showing that intense physical activity at work can raise job-related stress and lower satisfaction under high demands. This contrasts with the positive effects of leisure-time activities, highlighting the importance of careful integration of physical elements without increasing strain.

Recreational activities reliably predict improvements in overall employee well-being and operational efficiency, but this depends on cultural fit, psychological factors, and specific contexts to avoid poor outcomes. Chohan et al. (2019) showed that recreational activities directly enhance well-being, facilitated by fulfilling psychological contracts. This has significant implications for strengthening labor relations and trade-union partnerships in developing countries. Muthoni and Kiragu (2022) also supported this, confirming that recreation positively influences performance metrics, commitment levels, relationships, well-being, job satisfaction, and overall productivity. Their findings also resonate with studies on workplace spirituality and its potential benefits. However, Kumambong et al. (2016) highlighted cases where workplace recreation had little effect on productivity. This underscores the need to properly align activities with employee preferences, increase engagement, and promote a variety of options to achieve the best results.

From its historical roots to modern practices, workplace recreation proves effective in meeting basic psychological needs and boosting morale across different times and industries. Mbaabu (2014) carefully examined how intentional programs, including physical fitness, mental health support, and entertainment, can enhance work quality, efficiency, employee morale, stress relief, and team loyalty. He offers practical recommendations for removing barriers to participation and ensuring effective scheduling to maximize success.

Research Objectives

1. To explore and categorize workplace recreational activities
2. To examine the relationship between workplace recreational activities and employee job satisfaction

Research Methodology

Research Design

This study uses a systematic literature review to gather existing evidence on workplace recreational activities and employee satisfaction. The review follows the Preferred Reporting Items for Systematic Reviews and Meta-Analyses guidelines to ensure transparency, rigor, and replicability.

A thorough literature search was done across major academic databases, such as Scopus, Web of Science, and Google Scholar. Keywords related to workplace recreational activities and employee satisfaction were chosen based on previous literature and research goals. Boolean operators helped combine search terms like "workplace recreational activities," "workplace fun," "employee satisfaction," and "job satisfaction."

Inclusion and Exclusion Criteria

We defined inclusion and exclusion criteria to ensure the relevance and quality of the studies reviewed. This review included peer-reviewed empirical studies published between 2010 and 2025 that examined workplace recreational activities, workplace fun, or related interventions in organizations, focusing on employee satisfaction or similar job attitudes. We chose studies published within this period because it marks a time of increasing scholarly interest in employee well-being, engagement, and emotional experiences at work, during which many influential studies on workplace recreational practices emerged. Both quantitative and qualitative studies were included to capture different research methods. Only articles published in English and available in full text were considered.

We excluded studies that were conceptual papers, theoretical essays, book chapters, conference proceedings, dissertations, or practitioner-oriented articles. Research focusing only on non-workplace contexts, general leisure activities, or well-being outcomes without a direct link to employee satisfaction was also left out. Additionally, studies published outside the specified time frame, without empirical analysis, or not peer-reviewed were removed to maintain consistency and credibility of the evidence gathered.

The study selection involved three stages: title screening, abstract screening, and full-text review. We removed duplicate records before screening. Articles that met the inclusion criteria were kept for final analysis. The selection process is shown using a PRISMA flow diagram.

To ensure good methods, we assessed the included studies for quality using a standardized appraisal checklist that focused on research design, sample size, measurement validity, and clarity of findings. Only studies meeting basic quality standards were included in the final synthesis.

An initial search across multiple databases produced a large number of studies on workplace recreational activities. After applying criteria for relevance to workplace recreation and job satisfaction, we selected 14 studies for detailed review. The PRISMA flow highlighted the significant filtering process, showing that while international research on workplace recreational activities is increasing, there is a noticeable lack of empirical studies in the Indian context. This suggests that, despite growing awareness of employee well-being initiatives in India, systematic research on the categorization and impact of recreational activities on job satisfaction remains limited. The sparse national literature highlights the need for further research in Indian workplaces to validate and expand upon global findings.

Results and Discussion

This review looks at existing research to tackle two main goals: (1) identifying and classifying workplace recreational activities, and (2) exploring their connection to employee job satisfaction.

1. Categorization of Workplace Recreational Activities

The studies reviewed suggest that workplace recreational activities can be grouped into three main categories:

• **Physical Fitness Activities:** These activities promote employees' physical health. Examples include exercise breaks, workplace gyms, and wellness programs (de-Pedro-Jiménez et al., 2021). These activities improve health and can also support overall well-being when done in moderation.

• **Mental Well-Being Activities:** These focus on psychological health, stress relief, and relaxation. They include mindfulness sessions, cultural activities, and digital leisure breaks (Gellmers & Yan, 2023). Such activities help support employees' mental health and foster a positive work environment.

• **Entertainment Activities:** These aim to provide enjoyment, social interaction, and fun at work. Examples include team games, informal gatherings, and recreational events (Mehta, 2014). Entertainment activities help employees connect socially, unwind, and build a sense of community at work.

This classification helps us understand the various types of workplace recreation and their potential impact on employee satisfaction.

2. Relationship between Recreational Activities and Job Satisfaction

Research consistently shows a positive link between recreational activities and employee job satisfaction. Physical activities can boost satisfaction when they are enjoyable and not stressful. However, excessive or intense activities under heavy work pressure may lower satisfaction levels (de-Pedro-Jiménez et al., 2021). Mindfulness activities, cultural programs, and digital leisure have a positive effect on satisfaction by reducing stress and improving employees' mental state (Chohan et al., 2019; Gellmers & Yan, 2023). Fun and social activities at work strongly correlate with higher levels of satisfaction (Halawi, 2024). Employees report better morale, engagement, and enjoyment, leading to greater job satisfaction.

Overall, the studies indicate that workplace recreational activities can increase job satisfaction if they are well-planned, balanced, and meet employees' needs. Mental well-being and entertainment activities seem especially effective in promoting satisfaction, while physical activities need careful management to prevent stress-related drops in satisfaction. Organizations can use these insights to create focused recreational programs that improve employee satisfaction and foster a supportive work environment.

[1]Research Scholar
Faculty of Management and Commerce,
Baba Mastnath University, Rohtak,
Haryana, India

[2]Assistant Professor
Faculty of Management and Commerce,
Baba Mastnath University, Rohtak,
Haryana, India

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Research Paper

Shivani Yadav

Trends and Patterns of Violence and Atrocities against Scheduled Castes and Scheduled Tribes

ABSTRACT

The caste-based violence is a unique phenomenon of Indian society. The castes at the lowest stratum in the traditional caste hierarchy continues to face discrimination, economic and social exclusion, oppression, violence and have a stigmatized identity despite the legal provisions for their Protection. In this context, the paper attempts to understand the dynamics of crime against Scheduled Caste (SCs) and Scheduled Tribes (STs) in India by analysing the spatial-temporal trends and disparities in the incidences of crime. The data is obtained from the National Crime Records Bureau (NCRB). Statistical analysis and graphical representations are used to represent data for understanding the incidences of crime. The analysis highlights the need for preventive strategies to address the increasing atrocities and ensure protection and equal rights for SCs and STs in Indian society.

INTRODUCTION

The historical hierarchical arrangement in Indian society of caste system relegates Dalits and tribals at the bottom most level in the hierarchical structure. This section of population is politically powerless, culturally inferior, socially untouchable, educationally backward, ritually unclean and economically backward. The discriminatory practices are quite evident from the past ranging from issue with land rights, access to resources, negligible political representation and restrictions in access to public goods and services. The manifestation of crimes against the marginalised section is in the form of physical violence, atrocities to structural inequalities and systemic neglect. The violence is not just physical but mental too hindering the well-being of the entire community. Violence permeates their social, religious, political and cultural matters as the discrimination is so deep rooted within the society that people belonging to SC and ST communities lost their identity, dignity and self-respect due to the suppression by the upper caste leading to violation of even the most basic human rights. The discrimination had been so entrenched in the Indian society that people belonging to this community suffer from an inferiority complex i.e. they consider themselves to be weak, vulnerable and subservient to others.

Persecution of Dalits still takes place every day. Women bear the double burden based on their gender and social group. Similarly, the other intersectionality of identities such as economic status, geographical location and occupation further adds layers of complexities to the incidences of crimes and marginalisation. In order to ensure the social well-being of an individual a comprehensive approach is required which goes beyond economic indicators. In case of SCs and STs factors such as social inclusion, access to justice, safety, dignity and opportunities for growth and development are often compromised since birth which are further perpetuated due to the prevalence of crime that targets them based on their social identity. The social identity being a causal factor for afflicting crime on an individual to suppress them

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hinder socio economic mobility and perpetuate cycle of marginalisation and exclusion. The power asymmetry results not only in physical violence but also discrimination and exclusion that diminishes the social standing and dignity of SCs and STs.

India has legislated various legal frameworks to safeguard and protect rights of SCs and STs. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, aimed at preventing atrocities and ensuring justice for victims. These acts are often rendered unhelpful due to underreporting of crimes, delay in justice delivery, minimal or no support system to victims. Despite all the legal provisions, they still remain amongst the most vulnerable group. Dr BR Ambedkar said "that they achieved political equality by getting 'one man one vote', but have not attained social and economic equality, not able to enjoy the principle of 'one man one value". The acts of crimes and violence has implications for community development as well as social cohesion in the society. They have long lasting impacts on the psyche of individuals in terms of fear, anxiety, distrust and feelings of insecurity affecting mental health and overall well-being of the community at large.

LITERATURE REVIEW

Dalits and tribal face caste-based discrimination since pre historic times in India. These crimes are often referred by the word 'atrocity' meaning a wicked act, involving physical violence or any sort of injury. There are various manifestations of caste-based violence in India. Despite the legislation of Constitutional and legal provisions, there are gross violations resulting in incidences of killing, murder, torture, burning, abduction, rape and molestation entirely based upon the social identity of an individual. Although untouchability has been abolished legally but it is still practised in one form or the other. The practise of upper caste domination still persists in the society despite all the legal provisions (Kumar, 2015). Article 17 abolished all forms of untouchability. In 1955 the parliament of India enacted the untouchability (offenses) Act to illegalise the practice of untouchability. This was amended as the Protection of Civil Rights Act, 1976 and then to Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. This Act is seen as a landmark legislation to end injustice, atrocities and violence to strengthen the marginalised groups (Tiwari & Dixit, 2023).

CRIME AGAINST SCHEDULED CASTE (SCs)

SCs face numerous discrimination and violence related with caste system, endogamy, untouchability, poverty, economic dependence on upper caste, retaliation etc. The temporal and spatial trend of violence against SC depicts highest incidence of crime reported are in Rajasthan followed by Bihar and Odisha as per 2013. The lowest rate was noticed in Punjab. The crimes registered under SC and ST (PoA) Act account for as high as 36% of total crimes against SCs. The temporal trend shows a decline in share of crimes under IPC Act from 22.5% to 21.8% between 2001 and 2013. Similarly, crimes under SC and ST (PoA) Act declined to 6% from 42.6% to 36.4% during the same period. Conviction rate varies across different categories of crime but on an overall basis the Conviction rate under different categories stand at 23.8%. Globalisation is seen as a potential factor to provide employment opportunities to Dalits and hence uplift them from caste-based occupations (Mamgain, 2014). These crimes are although seen as breach of law and order but at the large they are problems related to social justice. The violent attacks are often justified in the name of ritual and adherence to cultural norms. Through the violent attacks they are suppressed to move up the ladder in the social hierarchy through means such as becoming more educated, acquiring more wealth, acquiring positions of power in functioning of government and offices etc. They are often considered as outcasts, impure therefore intercaste marriages with upper caste are yet another reason for violent acts against them (Sharma, 2012).

CRIME AGAINST SCHEDULED TRIBE (STs)

IPC crimes have been on increase since the start of the 21st century. There has been increase in total IPC crimes by 140 percent from 1.76 million in 2001 to 4.25 million in 2020. In the year 2020 itself there was an increase of more than one million crimes within a year. The data may suffer accuracy due to the factor of underreporting being a common phenomenon among STs. The crime under several categories had declined during covid but it had increased by more than 9% against STs. Although their share in total crime reduced from 0.23% in 2019 to 0.19% in 2020. Crime against STs is unevenly distributed across states with Madhya Pradesh and Rajasthan being the prime contributors to crimes against the STs. The literature reflects that total tribal population is positively associated with the number of crimes against them (Tiwari & Dixit, 2023). Analysis have found that correlation between change in relative economic conditions between lower and upper castes and changes in the incidences of hate crimes are positively correlated i.e. widening economic gap between the two Castes is leads to decrease in crimes committed by upper Castes against SC/ST. In most cases the driving factor behind them is not the deteriorating economic condition of lower caste rather the improvement in economic condition of upper caste (Sharma, 2012).

REASONS FOR HIGH INCIDENCES OF CRIMES AGAINST SCs AND STs DESPITE SPECIAL LEGAL PROVISIONS

There are numerous reasons for the persistence of crime against marginalised sections despite institutional mechanisms and legal provisions at place. Crime against Dalit is not taken as a serious concern because it has religious sanction. Second, these people are more vulnerable due to factors like lack of education, ignorance and God fearing. They themselves believe as well as practice the caste system. Therefore, always remain divided failing to take a collective action. Third, the access to education, power in terms of high rank jobs and political representation achieved by them challenges the supremacy of upper caste thus becoming one of the major causes for violent attacks. Fourth, they are often dependent upon upper Castes due to economic reasons and for livelihood as they are landless so despite the legal provisions, they can't gather courage to speak against the upper caste. Fifth, seeking remedy under law is itself a difficult task because it requires following a set of procedures by victims, accused, police and other concerned people which in itself is time consuming. Sixth, delay in justice delivery especially as seen in cases with untouchability and atrocities prevent people from raising an alarm. Seventh, caste loyalties and sentiments of officials itself influence justice delivery. The officials are not free from caste prejudices and are themselves part of this entire social setup of the society. Therefore, effective steps are required to be taken in order to reduce cases of crime against SCs and STs (Ramaiah, 2011).

OBJECTIVE

- To analyse the temporal trend (2001-2022) for crime against SC and ST.
- To analyse the share of Crime against SCs and STs in Total IPC Crime.
- To analyse the spatial distribution of crime against SCs and STs state wise by computing the incidences in proportion to the total IPC crimes and population.

DATA SOURCE

The crime data used in the paper is published by National Crime Records Bureau (NCRB), Government of India. The data is reported in such a way that victim belongs to SC and ST community whereas the offender to a non-SC/ST group. This data doesn't include crime committed by SC/ST against another SC/ST. The data is provided under two heads of crime - those reported under Indian Penal Code (IPC) and those that are registered under the Special and Local Laws (SLL). For the given research only IPC data is considered since SLL legislations vary across states and therefore can't be compared across states.

METHODOLOGY

A combination of statistical analysis, graphical representation and mapping techniques have been applied to depict the temporal and spatial variations in the crime against SC and ST communities.

- A temporal analysis of Incidents of total IPC crimes in comparison with crime against SCs and STs is represented through time series line graph.
- Share of Crime against SCs and STs in total IPC crime are calculated using the formula:
  Share of crime against SC = (Total IPC crime against SC/total IPC crime) *100
- Percent change in crime rates is calculated to understand the year wise changes in the incidences of crime of total IPC, IPC crime against SC and IPC crime against ST. The percent change formula is used to calculate the change

and line graph is used to represent the data.

Percent change = (current year value – previous year value) *100 / previous year value

- For the same dataset compound annual average growth rate is calculated for three time periods i.e. 2001-10, 2011-20 and 2001-20. Semi Log Regression model is run to ascertain the significance level of the growth values obtained through CAGR.

$$CAGR = ((EXP(\beta)-1) *100)$$

- To represent the spatial distribution of crime against SC and ST, in proportion to total IPC crimes of the state taking into account the uneven distribution of SC and ST population in states, their proportionate share is calculated in the following way;

% of crime against SC/ST = (Crime against SC/ST in state)/ (Total IPC crime in state) *100

% of SC/ST population share = (SC/ST population in state)/ (Total population of state) *100

Proportionate share of crime = (% of crime against SC/ST)/ (% of SC/ST population share) *100

RESULT AND DISCUSSION

TREND AND PERCENTAGE CHANGE OF CRIME AGAINST SCs AND STs

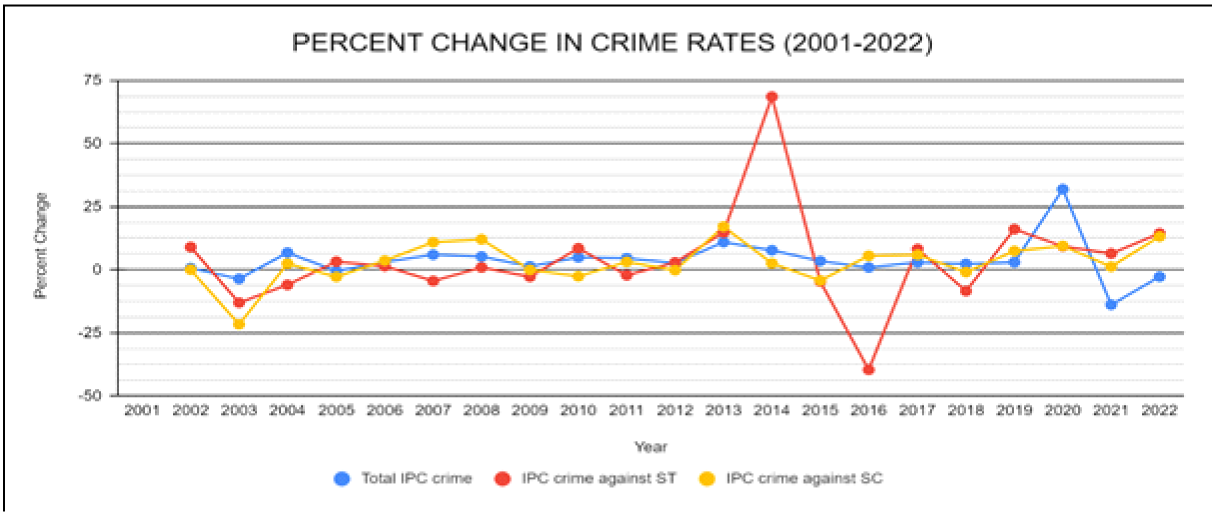

Figure - 1 *Source: NCRB*

This graph represents the temporal percent change in crime against SCs and STs and in total IPC crimes. For the following data Compound Annual Growth Rates (CAGR) are calculated to determine the per annum increase of crime incidents under various categories. The significance level of the growth rates is also determined through semi log regression model.

Table 1: Compound Annual Growth Rate (CAGR)

Year	Total IPC	SC IPC	ST IPC
2001-10	2.80***	0.85	-1.38**
2011-20	5.36***	3.98***	1.74
2001-20	4.30***	2.86***	1.95***

*NOTE:'***'means 1% significance level, '**' means 5% significance level*

Source: NCRB

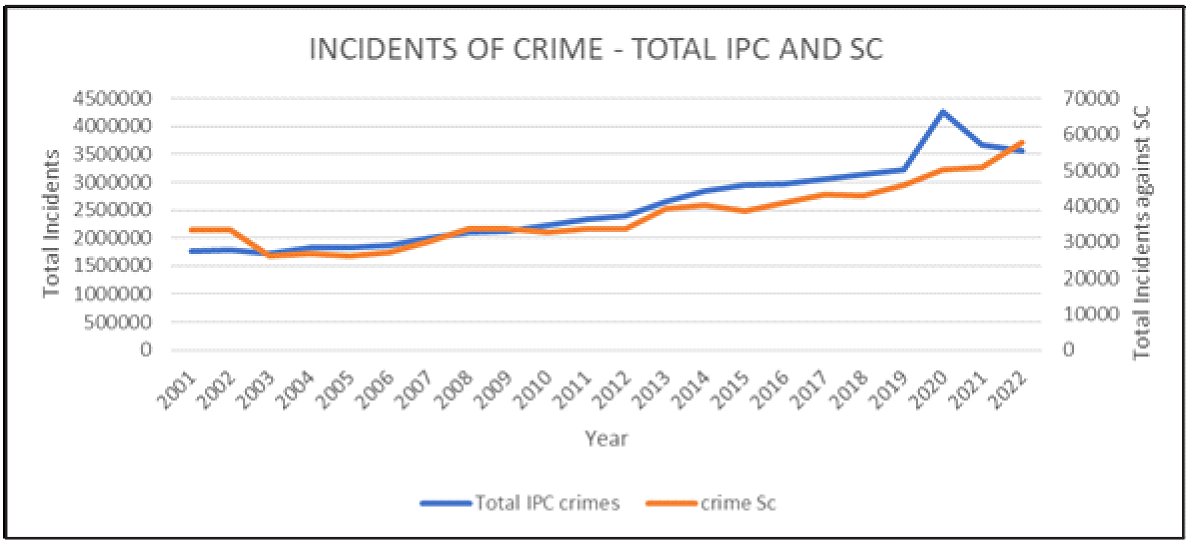

Figure -2 *Source: NCRB*

A comparative analysis between total IPC crimes and crime against the SC population reveals an increasing trend for both the decades, with the growth being as high as 3.98% per annum in the second decade from 2011-20. On the other hand, as per the analysis growth was not significantly different from zero in the first decade. In 2014, the crime against SCs crossed the 40000 marks. Since then, there has been an overall consistent increase in the crime incidences. Contrary to crime against ST there is no sudden upsurge or fall in the crime rates. There is a gradually increasing trend with slight fluctuations. The overall CAGR suggests that crime has grown at 2.86% per annum which is more than the rate of increase in ST but less than the total IPC rates. The highest increase has been in the year 2013 (17.09%) and it decreased the most in 2002 (-21.65%).

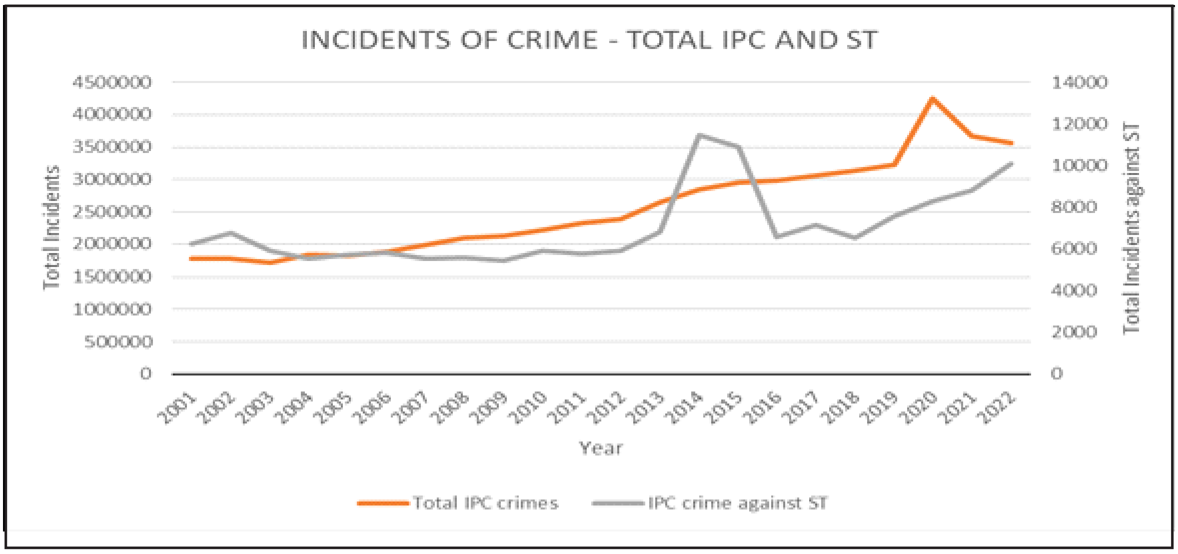

Figure - 3 *Source: NCRB*

A comparative analysis between total IPC crimes and crimes against the ST population reveals a declining trend overall during the first decade with an average decline of 1.38 percent per annum. 6217 cases of violation of the Atrocity Act were registered in 2001, which remained almost consistent until 2012. The second decade witnessed an upward trend with a peak marked in 2014-15 wherein the percentage change in 2014 was 68.5% which saw a significant drop of more than 50% cases of 2014 with a percent decline of 39.66% in 2016 while the total IPC crimes increased at a consistent rate peaking in 2020. The upsurge in crimes can also be attributed to the modified scheme for classification of crimes under various heads in 2015. Furthermore, during the lockdown years of 2019-20 owing to the pandemic, the incidents of crime did not see a dip rather it increased from the preceding year by 9.27 percent (Tiwari & Dixit, 2023).

SHARE OF CRIMES IN TOTAL IPC CRIME

Table 2: Share of Crime in Total IPC Crime

Year	Share of Crime Against SCs in Total IPC Crime (%)	Share of Crime Against STs in Total IPC Crime (%)
2001	1.89	0.35
2002	1.88	0.38
2003	1.53	0.34
2004	1.47	0.3
2005	1.43	0.31
2006	1.44	0.31
2007	1.51	0.28
2008	1.61	0.27
2009	1.58	0.26
2010	1.47	0.26
2011	1.45	0.25
2012	1.41	0.25
2013	1.49	0.26
2014	1.42	0.4
2015	1.31	0.37
2016	1.37	0.22
2017	1.41	0.23
2018	1.37	0.21
2019	1.42	0.23
2020	1.18	0.19
2021	1.39	0.24
2022	1.62	0.28

Source: NCRB

SHARE OF CRIME AGAINST SCHEDULED CASTE IN TOTAL IPC CRIME

The fluctuations in share of crime against SCs in total IPC crime have been within relatively narrow range. In 2001 it was 1.89% which was also the highest and reached a low of 1.18% in 2020 with a sudden upsurge to 1.62% in 2022. The data makes it evident that while there have been constant fluctuations in the Share but there hasn't been a consistent upward or downward trend over the years. An almost consistent percentage share depicts how there have been no or meagre changes regarding the perspectives of people on marginalised sections as their identities still remain intact with them even after two decades. The Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act, 1989 has been amended in 2015 to add new offenses, enhancement in punishments and provisions for special courts along with speedy trials to reduce the incidences of crime but there haven't been any remarkable improvements in the conditions despite the provisions.

SHARE OF CRIME AGAINST SCHEDULED TRIBE IN TOTAL IPC CRIME

Although the crime rate is increasing since 2019 but the share of crime against ST in total IPC crimes has shown a decline. For instance, although the crime grew at 9.27% from 2019 to 2020 but its share percentage declined from 0.19% to 0.23% during the same period. It is worth mentioning that in the case of crime against ST, a high possibility of underreporting cannot be ruled out. But a rational explanation for a declining share of such crimes is that IPC crimes have grown at a much faster rate than the crimes against STs. Eventually, from 2001-20, the growth rate in crimes against ST stands at 1.95 percent per annum while the growth rate for total IPC crimes is 4.30 percent per annum.

INCIDENTS OF CRIME AGAINST SCHEDULED CASTES

The atrocities are afflicted on SCs by other Castes while demanding wages, land purchases, segregation of schools on lines of caste, denial of equal opportunities of occupation, voicing concerns against discrimination and unequal treatment etc. Dalit women are more vulnerable due to intersectionality of identities of belonging to low caste as well as being a woman making them vulnerable to rape, sexual assault as well as other forms of sexual violence. The dominant causes of such atrocities are related to caste system, endogamy, poverty, economic dependence, exploitation and retaliation by other castes (Mamgain, 2014).

The Scheduled Caste population is unevenly distributed across the Indian states with the highest concentration in Uttar Pradesh, West Bengal, Bihar followed by Tamil Nadu. But the highest proportion of crime against SC in proportion to the total IPC crimes in the state and population dynamics is concentrated in Rajasthan followed by Bihar, Uttar Pradesh, and Madhya Pradesh. The highest crime incidents against SCs are concentrated in North India as compared to South India because northern states have a long history of caste-based discrimination and entrenched social hierarchies as compared to south India. The deep-rooted prejudices, social structure, power dynamics, caste-based practices lead to disparities and conflicts between different caste groups contributing to higher incidences of crimes targeting SC communities. These are the states which have highest crime rates too such as Rajasthan and Madhya Pradesh top it with crime rate of 71.6% and 68.2% respectively. The high concentration of crime against SC in Rajasthan and Madhya Pradesh is partly related to slow economic growth and lagging social change. Another reason may be that people are more willing to speak and approach the police in case of Atrocities and caste-based crimes. The economic mobility is restricted as a result people seldom come out of their segregated settings (Rampal, 2022).

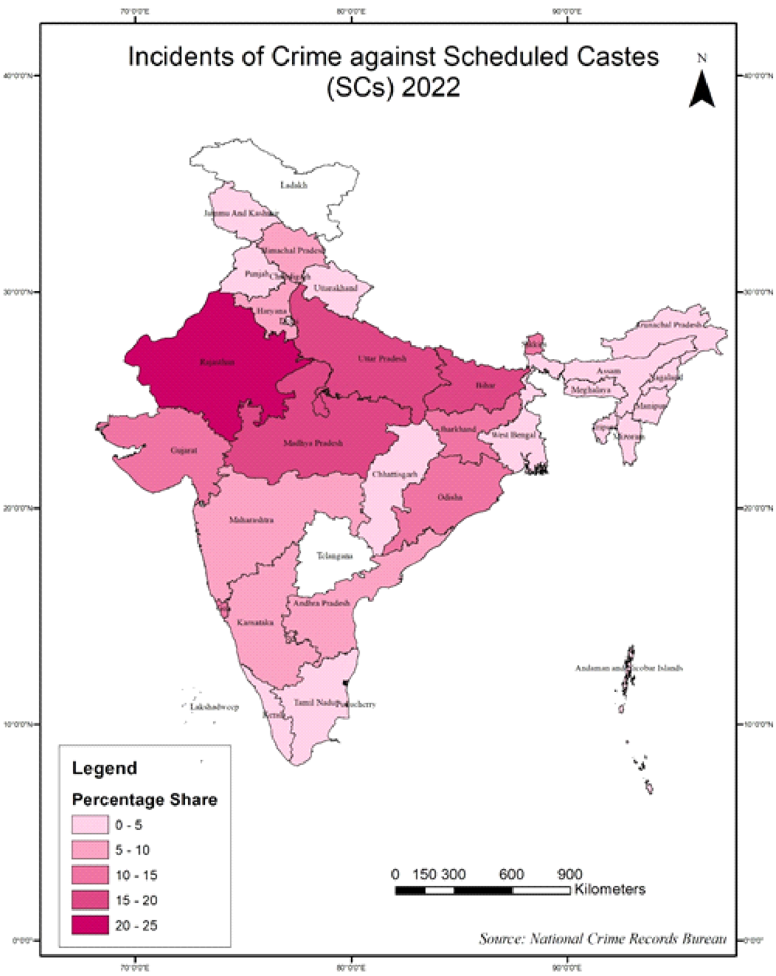

Figure - 4

Although states like West Bengal, Tamil Nadu have very high SC population but the crime against them are minimal. The left oriented academicians have often made claims that Hindus of West Bengal have given up their castes as they have become more of class conscious. The communist government have often propagated a casteless society sidelining the ill effects of castes on the Indian society and have mobilised people on class lines. This may have resulted in government registering cases on caste-based crimes under IPC provisions instead of special Laws (Ramaiah, 2011). The other possible reasons may also be underreporting since only a meagre percentage of total crimes meted out are actually reported due to fear of reprisal, economic dependence on high castes, lack of trust in law enforcement, and social stigma. A number of states like Arunachal Pradesh, Mizoram, Nagaland, Andaman and Nicobar Islands, Lakshadweep have no SC population hence no reporting of crime is there in these states. Following them are states such as Meghalaya, Goa and Sikkim which have very minimal presence of SC population contributing low share in crime against marginalised section.

INCIDENTS OF CRIME AGAINST SCHEDULED TRIBE

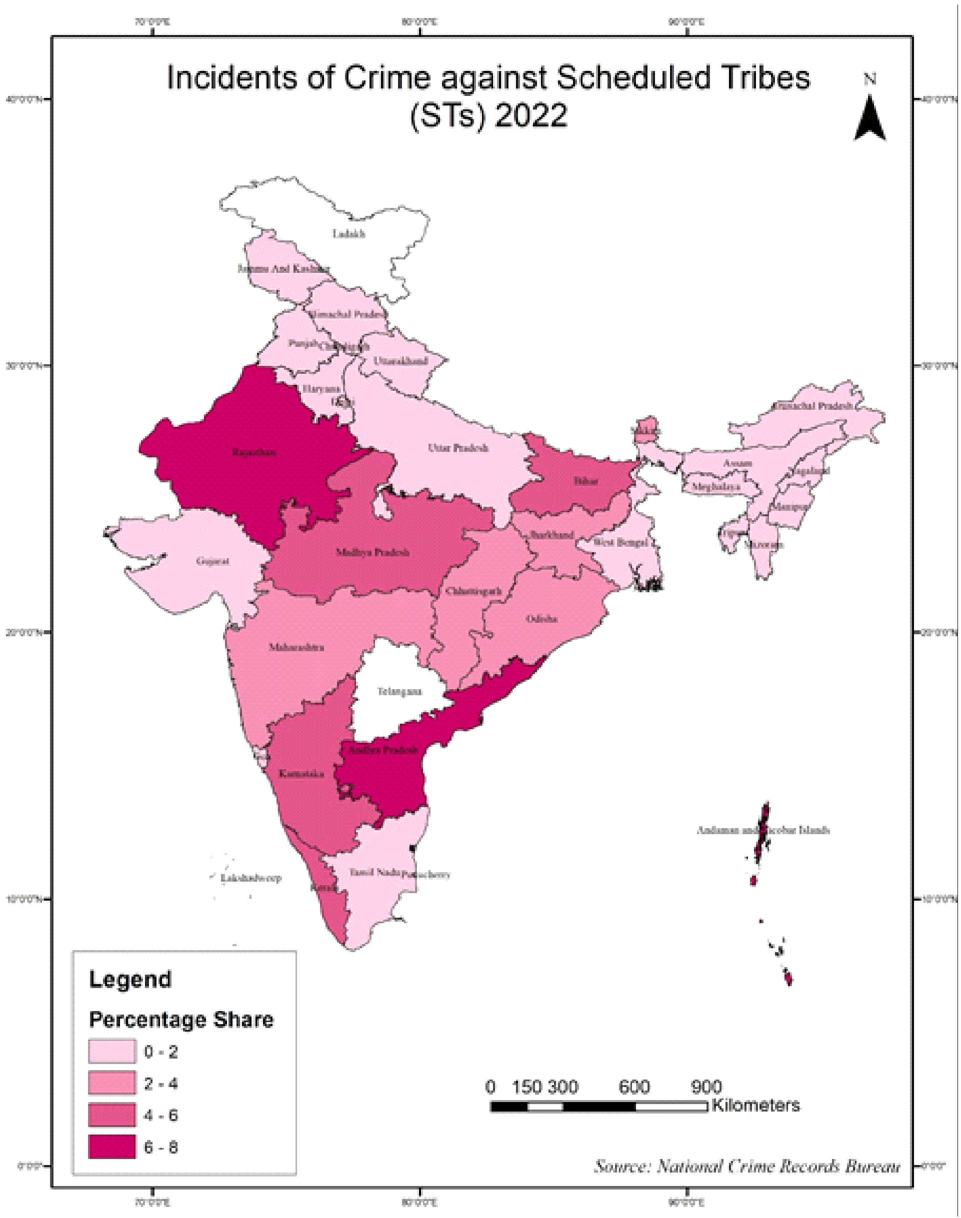

Figure - 5

Tribal population is concentrated in selective belts across the states. The tribal population has a high concentration in the north eastern states constituting a majority of share in the total population of these states. Mizoram, Nagaland, Meghalaya, Arunachal Pradesh constitutes 94%, 87%, 86%, and 68% of tribal population respectively. In terms of numerical strength, the central Indian states such as Madhya Pradesh, Maharashtra, and Rajasthan have highest population of STs. Since the population is unevenly distributed across the states, their concentration and numerical strength have been instrumental in determining the crime rates against ST's. Rajasthan and Andhra Pradesh had the highest incidences of crime against STs in proportion to the total IPC crimes and population in the state. This is followed by Bihar, Kerala, Karnataka and Madhya Pradesh. In these regions the tribal share a common area with non-tribal people which often lead to conflicts between the two groups. Historically many tribal communities have undergone marginalization, exploitation, deprivation and oppression at the hands of non-tribal upper castes. The conflicts escalated over Rights on land and resources between the tribal communities, Government and industries in the name of development often leading to displacement of marginalised communities from their homeland. The lack of basic facilities like healthcare, education and feeling of estrangement with non-tribal people as they were considered encroachers often created conditions conducive to crime and exploitation. Discriminatory behaviour leads to violence, stigmatization based on tribal identity. Such atrocities against them have ignited prospects for naxalism and armed insurgency among the tribal further escalating the conflicts. Tribal population is concentrated only in few districts in Kerala which have a conflict with non-tribal people in rural areas since historical times contributing to high prevalence of crime against ST (Tiwari & Dixit, 2023).

The entire North eastern states have lowest incidence of crime against ST although they have high share of STs in the population. The data collected for crime against ST include crimes committed by a non-ST person on a ST person. Hence, as in North eastern states, the non -ST population are in minority, therefore the states record less crimes under the Special Laws of Atrocity Act. This acts as a major factor for absence of crime against the Tribes in most North eastern states. The next belt with lowest crime against STs is much of the Ganga plain region including states of Punjab, Haryana, Delhi where there is complete absence of ST population so no crimes are recorded against ST population. The north Indian states like Himachal Pradesh, Uttarakhand and Uttar Pradesh have crime rates even less than 1%. They are also the states with lowest incidences of crime against ST since the share of tribal population in states is very meagre hence reducing instances of clashes and conflicts.

CONCLUSION

Crime against the SCs and STs is a matter of grave concern in Indian society as a long history of oppression, subjugation, discrimination and exploitation against these social groups hinder their overall well-being. The stigma of belonging to lower castes remain attached to them even in the present times making them vulnerable. The judicial system provides them with provisions and Laws to protect their dignity, discrimination and violence against them. With the increasing education level and awareness among them, they are more likely to uplift from the caste-based practices. These social groups are expected to voice their concerns more assertively with economic independence, social and political empowerment.

From the above findings it is imperative to state that crime against SC and ST has seen an increasing trend over the years. This indicates a persistent challenge despite the legal provisions. Spatial analysis also highlights disparities in crime rates with certain states showing higher incidences as compared to others due to numerous reasons. Also, one of the biggest challenges remains is that of underreporting. The cases much be much higher than actually reported due yo fear and social stigma. This requires a comprehensive approach that goes beyond legal provisions to identify the root causes of discrimination. There is need for efforts from government agencies, Civil society organisations, and communities itself to end the caste-based violence by uplifting the society from caste prejudices, increasing access to education, employment opportunities, promoting inclusive society and ensuring swift justice delivery. This would promote a life of dignity, respect and social well-being to the lower castes who have always been at a disadvantaged position in the Indian society.

MA Geography
Centre for the Study of Regional Development
Jawaharlal Nehru University
Email Id : shivaniyadav0008@gmail.com

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Research Paper

Dr. Prerna Bhardwaj

Finding a Balance: The Biology of Interactions

This article is a serious effort to understand cause of visible physical reactions of the human body which are hypothetically based on mental aptitude of an individual. This is a case study of British Columbia Children's Hospital, where a seven-year-old child was set up for heart surgery. Due to a congenital cardiac abnormality, she had previously two surgeries. Her parents wanted one of the operating room's restrictions to be amended because they were well aware of the procedure.

Their daughter had previously struggled and been extremely distressed when she was forced to hold her arm while an IV catheter was put while she was strapped to the stretcher and surrounded by strangers in masks. They wanted to remain with her this time until the anaesthesia took effect and she was sound asleep. The hospital personnel persisted despite their belief that the youngster would be attached and even more resistant if parents were there. The anaesthetic procedure was affected without difficulty.

The significance of attachment bonds as modulators of a child's emotions, behaviour, and physiology was overlooked by the conventional hospital practice of barring parents. The presence or absence of parents would have a significant impact on the child's biological status. Her heart rate, blood pressure, neurochemical output, electrical activity in the emotional centres of her brain, and serum levels of the many stress-related chemicals would all differ greatly.

Only a few clearly defined boundaries, either internal or external, allow life to exist. We cannot endure high radiation levels from a nuclear explosion any more than we can tolerate, say, high blood sugar levels. Self-regulation, whether it be physical or emotional, can be compared to a thermostat that makes sure the Even in the face of harsh weather, the temperature inside a home stays consistent.

Young animals and children are essentially incapable of regulating their own biological states; instead, their interactions with caring adults determine all aspects of their internal biological states, including hormone levels, heart rates, and nervous system activity. Love, fear, and rage are examples of emotions that support self-defence while preserving vital bonds with parents and other caregivers. The young creature's sense of a secure bond with the adults is threatened by psychological stress because any disturbance in the relationship may produce internal turmoil. Emotional and social bonding is remain important in terms of biological influences beyond childhood.

As Hoper said that,

"Independent self-regulation may not exist even in adulthood," Dr. Myron Hofer, then of the Departments of Psychiatry and Neuroscience at Albert Einstein College of Medicine in New York, wrote in 1984. "Social interactions may continue to play an important role in the everyday regulation of internal biologic systems throughout life."[1]

Our biological response to environmental challenge is profoundly influenced by the context and by the set of relationships that connect us with other

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human beings. As one prominent researcher has expressed it most aptly,

"Adaptation does not occur wholly within the individual."[2]

Humans as a species evolved as sociable animals whose existence depended on strong emotional ties to family and tribe rather than as solitary beings. Our brain and molecular composition are fundamentally influenced by our social and emotional ties.

The everyday occurrence of significant physiological changes in our bodies as a result of social interaction lets us all realize this. We react physically differently to the statement,

You have burned the toast again, depending on whether it is uttered in rage or with a smile. It is ridiculous to even think that health and illness could ever be understood in isolation from our psychoemotional networks, given our evolutionary history and the available scientific data.

"The basic premise is that, like other social animals, human physiologic homeostasis and ultimate health status are influenced not only by the physical environment but also by the social environment."[3]

A biopsychosocial perspective considers how individual biology, psychological functioning, and interpersonal connections interact and influence one another.

Joyce, a professor of applied linguistics, is forty-four years old.

She believes that self-imposed stress contributes significantly to the development of her asthma symptoms. My episodes tend to occur when I take on more than I can handle. Despite my belief that I am capable, my body is expressing resistance.

I have been a university faculty member for a decade. For many years, I was the alone female. My efforts have resulted in a positive outcome. Although there are now four women, I was still responsible for many tasks inside. I needed to establish myself. In my department, no woman had ever received tenure. There was a negative environment for female professors and their ideas.

I internalized a lot of shoulds. It was quite hard. I struggled with saying no and also were afraid of feeling empty if I said no. I have done many things to fill the emptiness.

There was another professor not mentioning her name because she stays still in the same system and doesn't want to give any wrong impression to the management. She was forty-four years old in the linguistic department and having strong symptoms of Asthma because of self-imposed stress on her. Her asthma has been a major issue throughout fall and winter. She needs larger doses of inhaled drugs to expand airways and reduce inflammation in her lungs.

Then she marked her words that,

"I realize my illness is making me say no. As part of an exchange I was to be going to Baltimore, and I said, 'No, I can't go.' That's happened other times. I've cancelled things, saying, 'I have an asthma attack, so I can't do it.' I'm still hiding behind something. I'm not willing to just say, 'I won't do it."[4]

Nervous discharges can restrict airways in reaction to various stimuli, including emotions. Asthma is also characterized by inflammation of the bronchiolar lining, which is caused by the immune system. Swelling of the airway lining and buildup of inflammatory debris in the bronchioles are the end results.

Asthma impairs the outflow of air from restricted bronchioles rather than inhalation. Asthmatics experience difficulty exhaling and chest tightness. To remove congested airways, the lungs activate the cough reflex.

During acute episodes, laboured exhalations cause a wheezing sound from restricted bronchioles, similar to whistling. In milder cases, the only symptom could be an annoying cough. Asthma can be chronic or intermittent, depending on the individual.

Asthmatic attacks can be triggered by a variety of factors, including allergens, exercise, cold temperatures, drugs like Aspirin, crying, laughter, viral respiratory infections, and emotional arousal. Asthma is a rare condition with a major mind-body component, as recognized by mainstream medicine.

Emotions can increase susceptibility, regardless of the current trigger (e.g., aspirin, cold air, or fear). Chronic emotional stress might make the immune system too sensitive to certain stressors.

Emotions can also impact inflammation in asthma through hormonal changes. The adrenal glands secrete anti-inflammatory steroid hormones, including cortisol, based on signals from the hypothalamic-pituitary system in the brain.

Impairment of the HPA axis (**hypothalamic-pituitary adrenal axis**) can lead to decreased cortisol responsiveness and increased inflammation.

A study conducted at the University of Trier, Germany,

"It discovered that children with atopic dermatitis asthma have lower cortisol production during stressful situations. When asked to tell a story or to do mental math, these children show less increase in the glucocorticoid concentrations in their saliva than do healthy peers."[5]

"Asthma treatment relies heavily on synthetic cortisol-like hormones.

Numerous research on asthmatic children and adults have found a strong link between disease severity and emotional states generated by relationships.[6]

Researchers studying relationships between parents and asthmatic children discovered tendencies of unstable attachment. Such as,

Children with asthma exhibit higher levels of separation anxiety compared to healthy controls and those with cystic fibrosis, a severe congenital lung condition.

"Researchers who looked at the interactions between parents and asthmatic children have identified characteristic patterns of insecure attachments. Separation anxiety has been observed in children with asthma to a greater degree, not only in comparison with healthy controls but also when matched with children suffering from cystic fibrosis, a congenital lung disease, more serious by far."[7]

The severity of the sickness did not trigger the concern study of asthmatic children aged two to thirteen years compared their breathing patterns to those of healthy controls. Each youngster heard recordings of their mother's voice and that of a stranger.

Regardless of the tone of the voice, asthmatic children showed more abnormal respiratory patterns when listening to their mother's voice than when listening to that of a strange woman.

This interesting result suggested a specific emotional effect on breathing that was contrary to what one would have predicted if the child had seen the mother as being reassuring.

As German studies suggested that,

"Asthmatic children were more likely than their healthy counterparts to engage in long, escalating, mutually negative interactions with both their mothers and fathers. Their parents tended to exhibit more critical behaviour toward them than the parents of other children."[8]

A recent Australian study pointed to the importance of positive social relationships in modulating stress. Five hundred and fourteen women who required breast biopsies were interviewed. Slightly fewer than half of the subjects were subsequently diagnosed with cancer, the others with benign tumours.

The results gave us a new dimension to think about that,

"Revealed a significant interaction between highly threatening life stressors and social support. Women experiencing a stressor objectively rated as highly threatening and who were without intimate emotional social support had a ninefold increase in risk of developing breast carcinoma."[9]

Women are more likely than males to seek treatment for anxiety or depression, as the less powerful partner tends to bear a greater amount of shared distress. (The question is not strength, but power: who serves whose needs?) Women are not more psychologically disturbed than their husbands, despite the latter appearing to perform better. The partnership is uneven, with women absorbing their husband's stress and anxiety while also managing their own.

I think this is very important to mention this fact here only that when partners who prioritize the relationship over their personal needs are more likely to acquire physical illnesses, such as autoimmune disease and non-smoking-related malignancies in women.

Conclusion:

These studies help us to pay attention those impacts and factors of stress on our life which are actually ignored. As Dr.Kerr wrote that,

"The existence of a mind-body link and a

person-person link means that it is possible for anxiety in one person to be manifested as a physical symptom in another person, As is the case with the emotional dysfunctions, the one prone to develop symptoms is the spouse who adapts most to maintain harmony in the relationship system."[10]

Nature's ultimate purpose is for individuals to transition from complete dependency to independence, or interdependence among mature adults living in society. Development involves transitioning from external regulation to self-regulation, within the limits of genetic programming.

To reduce stress from threatened relationships, individuals may give up some of their autonomy. However, losing liberty can lead to stress, so this is not a guarantee of good health.

Surrendering autonomy for "security" in a relationship can cause tension, even if we feel relieved. Repressing emotional demands to be "acceptable" to others increases the likelihood of developing sickness.

One approach to cope with the stress of threatening relationships is to shut down emotionally. Vulnerable individuals tend to retreat and avoid intimacy in order to feel safe.

This coping method may reduce anxiety and suppress the subjective sense of stress, but it does not address the physiology.

Emotional connection is both psychologically and biologically necessary. Those who create barriers to connection are not self-regulating; rather, they are emotionally frozen. They will experience severe tension due to unfulfilled needs.

Adults regulate physiologic stress by balancing social and interpersonal security with autonomy. Stress arises when an individual's balance is disrupted, regardless of conscious awareness.

B.Sc., M.Sc., M.A. and Ph.D. degrees from University of Delhi and Dr. B.R.Ambedker University Agra, Uttar Pradesh

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Research Paper


Priya Kumari* **Shivani Yadav****

Domestic Violence in India: An Intersectional and Spatial Analysis Using NFHS-5 (2019-21)

Abstract

In India, domestic violence remains a reflection of embedded societal inequalities, perpetuating cycles of abuse and oppression that permeate every corner of the nation. Prevailing cultural norms and societal constructs reinforce power imbalances and normalize violence within intimate relationships, particularly across regions where deeply ingrained gender, caste, and religious identities intersect. The National Family Health Survey (NFHS-5) 2019-2021 provides crucial insights into the complex dimensions of this phenomenon, highlighting its profound impact across diverse demographic and regional contexts. This study delves into the prevalence, patterns, and correlates of domestic violence, aiming to inform targeted interventions that address underlying structural inequalities and promote gender equality. The study utilizes data from NFHS-5, a nationally representative survey conducted by the Ministry of Health and Family Welfare, Government of India, comprising responses from 46,488 women. The data were analysed using STATA 14.2. Spatial analysis and mapping through ArcGIS 10.7.1 facilitated the visualization of domestic violence patterns across India. The results revealed higher rates in rural areas compared to urban regions, violence increasing with age while educational attainment associated with lower rates. Agricultural workers and economically marginalized individuals faced heightened vulnerability, while women remain disproportionately affected, evidence of violence by other household members and instances of spousal violence against husbands complicate the conventional gendered narrative. Overall, the study demonstrates the need to examine domestic violence through an intersectional and spatial lens that captures how embedded power relations shape its diverse manifestations.

Keywords

Domestic violence, intersectionality, gender, spatial analysis, NFHS-5

Introduction

Domestic violence, a widespread social issue, transcends geographical boundaries and affects individuals across diverse socio-cultural contexts. In India, where traditional gender norms intersect with complex social structures, domestic violence emerges as a significant concern with multifaceted dimensions impacting various facets of society. As defined by the World Health Organization, domestic violence encompasses "physical, sexual, psychological, and economic abuse" occurring within the household, affecting individuals irrespective of age, gender, socio-economic status, or educational background. Research continues to show the negative impact of domestic violence on women. The National Family Health Survey (2019-2021) shows that nearly 30% of women aged 18 to 49 have experienced domestic/ sexual violence. As mentioned by many scholars, domestic violence reflects broader societal inequalities perpetuated by patriarchal structures, where women often bear the brunt of power imbalances within intimate relationships. This perspective aligns with the argument that domestic violence is not merely a private matter but a manifestation of larger systemic injustices rooted in gender discrimination and unequal power relations. India's social structure, characterized by hierarchical divisions based on caste, class, and gender, profoundly influences the prevalence and responses to domestic violence, with implications for the overall social well-being of its people. Research indicates that domestic violence not only inflicts physical and psychological harm but also undermines individuals' economic security, social participation, and overall quality of life. Consequently, addressing domestic violence is not merely a matter of individual safety but a collective imperative for promoting gender equality, social justice, and human rights.

In India, domestic violence remains a reflection of embedded societal inequalities, perpetuating cycles of abuse and oppression across diverse regions of the country. Is domestic violence in India solely a manifestation of gendered victimization, or does it reveal deeper and intersecting hierarchies of power within households and society? Despite strides toward social progress, marginalized communities, including Dalit women, tribal groups, and LGBTQ+ individuals, continue to endure intersecting forms of discrimination that exacerbate their vulnerability to domestic violence. There exist glaring disparities in access to support systems and legal justice for individuals who bear the brunt of systemic injustice, reflecting structural inequalities embedded within social and institutional frameworks. Children, innocent witnesses to domestic turmoil, grapple not only with immediate trauma but also with enduring scars that shape their psychosocial development. Systemic failures in legal enforcement, social protection mechanisms, and community support structures perpetuate cycles of domestic violence, thereby affecting not only immediate victims but also future generations. Moreover, in the face of internal and external migration, migrant women and families confront a labyrinth of challenges, from unfamiliar environments to systemic barriers that hinder their access to essential support services. A significant gap persists between policy rhetoric and the lived realities of individuals most vulnerable to domestic violence, indicating the need for more effective implementation and inclusive institutional responses. In India, domestic violence is primarily addressed through the Protection of Women from Domestic Violence Act, 2005 (PWDVA) and Section 498A of the Indian Penal Code. While the PWDVA provides civil remedies to women facing domestic violence by husband, Section 498A criminalises cruelty by husbands or their relatives against wives, particularly in cases linked to dowry-related harassment. Although these provisions represent significant legal safeguards for women, their gender-specific framework raises important questions about inclusivity, especially in light of emerging evidence that domestic violence may extend beyond conventional gendered assumptions.

Therefore, it is crucial to unpack its various aspects, including the interplay of gender dynamics, rural-urban disparities, and socio-economic factors such as age, education, income, employment, religion, migration patterns, and the overarching concept of intersectionality. Gender, a socially constructed identity, plays a pivotal role in shaping power dynamics within households, often exacerbating the vulnerability of women to violence.

Hence, understanding the various dimensions of domestic violence is essential for fostering a society that is equitable, just, and inclusive.

LITERATURE REVIEW

Prevalence and Patterns of Domestic Violence

The study[1] shows that prevalence varies regionally, ranging from 6% to 59%, influenced by individual, relationship, community, and societal factors. Another study[2] based on the 2005-2006 India National Family Health Survey-III (NFHS-III) examined domestic violence prevalence and risk factors among ever-married women aged 15 to 49 in India. Findings revealed that 31% experienced physical violence and 8.3% experienced sexual violence in the past year. Factors like urban residence, household wealth, Christian affiliation, wife's age at marriage, and education correlated with lower violence risk, while employment and husband's alcohol consumption increased the odds. Belief in justified wife-beating also heightened the likelihood of domestic violence. Regional disparities and cultural norms underscored the complex nature of gender roles in perpetuating domestic violence, emphasizing the need for multifaceted interventions encompassing cultural aspects alongside legal measures.

Factors contributing to domestic violence

In India, gender norms perpetuate male dominance, leading to a prevalence of domestic violence as men exert control within relationships. Age disparities in intergenerational households leave younger members vulnerable to abuse. Socio-economic factors like income and employment status influence power dynamics, with financial dependence increasing vulnerability. The caste system marginalizes Dalits and Adivasis, compounding their susceptibility to domestic violence. Religious beliefs often reinforce patriarchal structures, justifying violence against women. These intersecting dynamics underscore the complexities of domestic violence in India. A study[3] finds that women with some education and access to mobile phones are less susceptible to domestic violence, suggesting that mobile phones and community- based interventions could be effective tools.

Forms of Spousal violence

The paper[4] investigates domestic violence aiming to analyse its various forms, assess data on violence against women through NCRB data. It delineates forms of domestic violence including physical, psychological, sexual, economic, and intellectual abuse, along with societal tolerance. Another study[5] shows the prevalence of various types of violence by intimate partner comparing Scheduled Caste (SC) and General Category women in India using NFHS-5. SC women are found to be more vulnerable to Intimate Partner Violence (IPV) compared to General category women as significant portion of the gap is attributed to factors such as husbands' alcohol consumption, wealth index, controlling behaviour by husband, and parental IPV. Meanwhile, a study[6] reveals a contrasting trend between violence against women and men with age. While violence against women tends to reduce with age, men experience more violence as they age. This challenges conventional assumptions and underscores the importance of not solely focusing on protecting women but also addressing the violence experienced by men.

Temporal change in domestic violence

The study[7] compares the prevalence of domestic violence in India before and during the COVID-19 pandemic using data from the National Family Health Survey (NFHS) conducted in 2015-16 and 2019-21. It highlights the alarming increase in domestic violence during the pandemic lockdown, with no significant improvement in rates compared to previous years. The research underscores the urgent need for social and governmental interventions to address this issue effectively. Additionally, it explores the complex nature of domestic violence, its historical context, and its impact on women's lives. Another study[8] examines IPV prevalence in India using NFHS data from rounds 3 and 4, revealing high rates among ever-married women with state-wise variations. Changes in physical, sexual, emotional, and overall IPV prevalence were noted compared to previous NFHS rounds. Significant predictors include women's and partner's education, socio-economic status, women empowerment, urban-rural residence, and partner's controlling behaviours. The study challenges the notion of decreasing IPV through women's empowerment, highlighting persistent challenges and an urban-rural divide.

Domestic Violence and Health

The study[9] reveals that in the 1980s, India recognized domestic violence as a human rights issue, spurred by rising dowry deaths, leading to legal reforms like section 498-A in the Indian Penal Code. Acknowledged increasingly as a public health concern, domestic violence disproportionately affects women globally, with terms like "violence against women," "domestic violence," and "intimate partner violence" encompassing physical, sexual, psychological, and economic abuse. Another, study[10] found that women who experienced less severe physical violence from their intimate partners were 1.2 times more likely to adopt family planning methods. However, severe physical violence, sexual violence, and emotional violence were not significantly associated with the use of family planning methods.

RESEARCH GAP: The literature review provides an overview of existing research on domestic violence in India, with a predominant focus on violence against women. Various studies examine the prevalence, patterns, and contributing factors of domestic violence, shedding light on its complex nature

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influenced by individual, relationship, community, and societal dynamics by utilising the NFHS dataset. The gap lies in the comprehensive understanding of domestic violence as a whole, as most studies primarily address spousal violence. Key areas requiring further exploration include violence against never-married women, violence against men, and violence perpetrated by other household members. Addressing these gaps is crucial for developing holistic interventions to combat domestic violence effectively.

CONCEPTUAL FRAMEWORK

Intersectionality, a concept coined by Kimberlé Crenshaw, emphasizes the interconnectedness of social identities such as gender, race, class, and sexuality, and their cumulative impact on experiences of discrimination and marginalization. Beyond geographical disparities, socio-economic factors intersect with experiences of domestic violence, reflecting deeper structural inequalities within Indian society. Age, for instance, can influence power dynamics within intergenerational households, with younger women facing higher risks of abuse. Educational attainment has been linked to empowerment and agency, yet paradoxically, educated women may face backlash for challenging traditional gender roles. Income, employment, and economic dependence further complicate the dynamics of domestic violence, with financial constraints often acting as barriers to leaving abusive relationships. Religion and cultural practices also shape perceptions and responses to domestic violence, with patriarchal interpretations exacerbating the vulnerability of marginalized communities. Moreover, migration, whether internal or external, can disrupt social support networks and exacerbate vulnerabilities.

In this study, **"power justice"** is conceptualised as the unequal distribution of power within society and how this imbalance affects access to justice, particularly for marginalized groups. It is shaped by factors such as gender, age, income, employment, class, caste, and religion. These factors intersect to create hierarchies that determine individuals' access to resources, opportunities, and decision-making processes. Within this framework, certain groups wield more power and privilege than others, leading to systemic inequalities and injustices. Addressing power injustices in the context of domestic violence requires comprehensive strategies that challenge existing power structures, promote gender equality, and uphold the principles of social justice and human rights. Marginalized groups, including women, children, lower caste individuals, religious minorities, and those living in poverty, often face systemic barriers to justice and redress. Family structure and dynamics of family units, including extended families and joint families, can influence power dynamics and responses to domestic violence. Traditional practices and rituals, such as dowry and honour-based violence, can perpetuate cycles of abuse and control within families. Geographic variations in socio-economic development, cultural norms, and access to resources can lead to disparities in domestic violence rates across different regions of India. Similarly, spatial dynamics reveal how power operates differently in various geographic locations, highlighting disparities in access to justice, support services, and social norms regarding gender roles and family dynamics.

RESEARCH QUESTIONS

1. How do demographic factors such as age, education, income, and empowerment status correlate with different forms of domestic violence?
2. What spatial pattern of domestic violence across India in 2019-21?
3. Is domestic violence exclusively a women's issue?

OBJECTIVES

- To investigate the correlation between demographic factors and forms of domestic violence questioning the general notion.
- To analyse the spatial distribution and patterns of domestic violence across India during the years 2019-2021.
- To explore the extent to which domestic violence extends beyond women.

DATA BASE AND METHODOLOGY

Data from the fifth round of the National Family Health Survey (NFHS-5: 2019-21) have been used for this study. The NFHS (website: https://dhsprogram.com/data/availabledatasets.cfm), conducted by the Ministry of Health and Family Welfare of the Government of India and implemented by the International Institute of Population Sciences (IIPS). It is a nationally representative survey series focusing on demographic, socio-economic, maternal and child welfare, reproductive health, and family planning issues. Downloaded from DHS Program (https://dhsprogram.com/data/dataset). The NFHS data were processed through STATA 14.2 version, where the sample size of women chosen for survey is 46,488 for domestic violence survey module. The output maps were prepared through ArcGIS 10.7.1.

RESULT AND DISCUSSION

Trend of violence across social indicators

Table1: Intersection of Forms of domestic violence against women by Partner/Husband (in %): NFHS5 (2019-21)

INDICATOR	EV	PV_1	PV_2	SV
RESIDENCE				
URBAN	10.3	22.5	5.7	4.3
RURAL	12.3	27.1	7.4	5.4
AGE				
15-19	8.6	16.3	3.0	3.6
20-24	10.8	23.0	5.2	4.9
25-29	11.4	24.5	6.5	5.0
30-34	12.1	26.6	7.0	5.5
35-39	11.9	26.9	7.6	5.4
40-44	12.2	27.1	7.6	4.7
45-49	13.2	29.1	8.5	5.4
EDUCATION				
NO EDUCATION	14.8	33.6	9.9	6.6
PRIMARY	12.5	28.7	7.4	5.7
SECONDARY	11.0	23.2	5.9	4.6
HIGHER	6.9	14.1	3.3	2.7
OCCUPATION				
NOT WORKING	10.0	22.9	5.5	4.4
PROFESSIONAL	7.8	16.6	5.4	3.3
CLERICAL	11.0	23.8	6.1	5.5
SALES	12.3	25.8	8.4	5.5
SERVICES	14.5	26.5	9.2	5.7
AGRICULTURAL	16.2	34.1	10.5	6.8
SKILLED	15.3	33.0	9.8	6.9
OTHER	16.1	28.4	8.3	9.0
WEALTH INDEX				
POOREST	14.3	32.8	9.3	7.0
POORER	13.1	29.5	8.2	6.0
MIDDLE	12.2	26.1	7.3	4.8
RICHER	10.5	22.5	5.8	4.2
RICHEST	7.9	15.4	3.1	3.0

Note[11]:

EV: Emotional Violence

PV_1: Less Severe Physical Violence

PV_2: Severe Physical Violence

SV: Sexual Violence

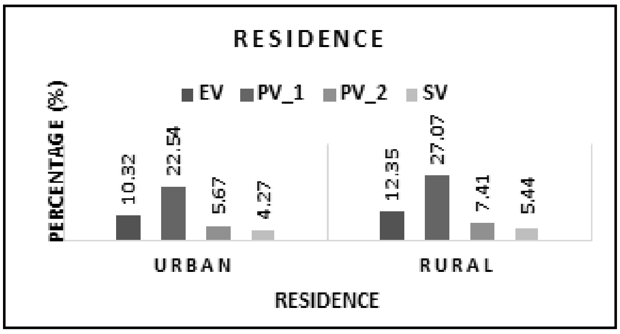

Figure 1 **Source : NFHS-5**

Rural areas consistently exhibit higher prevalence rates compared to urban areas. For instance, emotional violence stands at 12.3% in rural areas, contrasting with 10.3% in urban regions. This trend persists across all types of violence[12], emphasizing rural areas as hotspots for higher rates of violence compared to their urban counterparts.

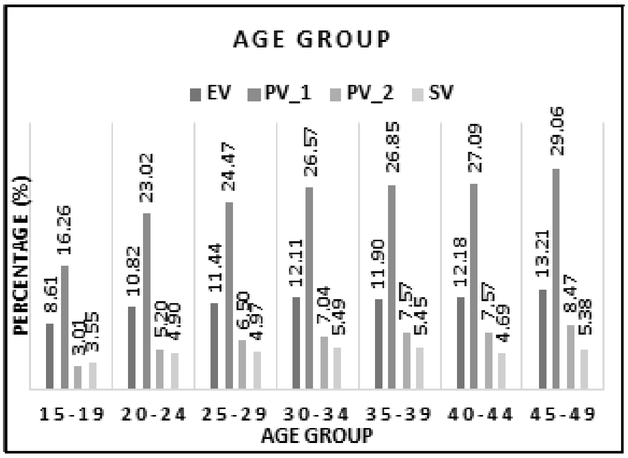

Figure 2 **Source : NFHS-5**

There's a consistent trend of increasing prevalence with age in all types of violence. Emotional violence, is at its lowest among individuals aged 15-19, with a rate of 8.6%, and steadily rises with each subsequent age group, peaking at 13.2% among those aged 45-49.

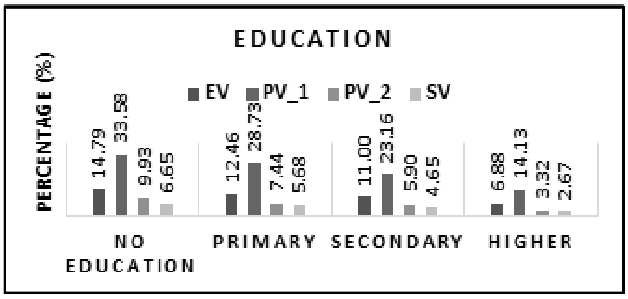

Figure 3 **Source : NFHS-5**

An evident inverse correlation exists between education level and violence, where higher education attainment corresponds to lower rates of violence. The trend culminates in the lowest rates observed among those with higher education. This consistent pattern underscores the significance of education in mitigating the prevalence of violence across various forms.

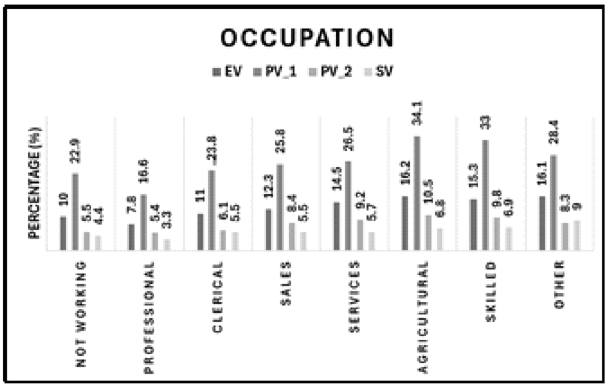

Figure 4 **Source : NFHS-5**

Across all categories of violence, agricultural workers consistently face the highest rates, followed by skilled labourers and those in service occupations. This trend underscores the heightened vulnerability of workers in agricultural to various forms of violence, while highlighting the relatively safer environment within professional fields.

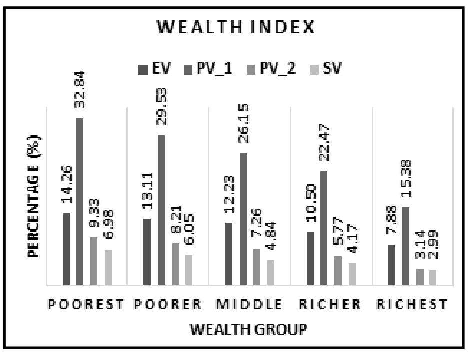

Figure 5 **Source : NFHS-5**

A distinct gradient in violence prevalence emerges across wealth quintiles, revealing a negative correlation between wealth and violence rates. The trend culminates in the lowest rates observed among the richest wealth quintile. This pattern underscores the critical role of socioeconomic status in shaping vulnerability to violence, with higher wealth levels associated with decreased risk.

IPC incidences of cruelty by husband and his family members on women

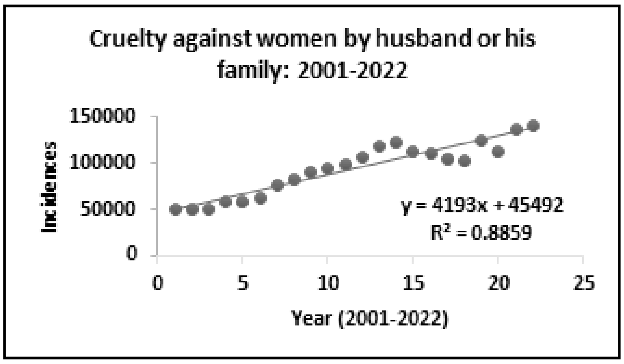

Figure 6: IPC Crime: Cruelty against women by husband or his family: 2001-2022 ***Source: NCRB***

A strong relationship between year and the incidences of cruelty by husbands and their families on women (Y), with a high coefficient of determination ($R^2 = 0.886$) which is statistically significant ($t = 12.463$, $p < 0.001$), indicating that there is a significant linear relationship between time and the incidences of cruelty. According to NFHS 5 the declining domestic violence is evident in many aspects but, the reporting of such crimes has shown significant rise in the incidences, which can be attributed as good reporting system over time and bias of surveyed data on such issues.

Violence against women by non-husband

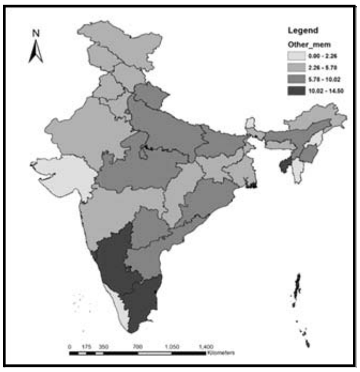

Figure 7 ***Source : NFHS-5***

Tamil Nadu and Karnataka, which stands out with a significantly higher percentage share of violence by individuals other than husbands on women compared to other states in the Southern region. While Southern states generally exhibit lower percentages of such violence, Tamil Nadu's reported percentage of 14.50% is notably higher.

Southern states generally exhibit negative growth rates, indicating potential improvements in marital dynamics attributed to higher levels of education, awareness about gender equality, and effective support services. Conversely, Maharashtra stands out with a remarkably high positive growth rate, suggesting an alarming increase in reported instances of violence.

Is domestic violence only about women?

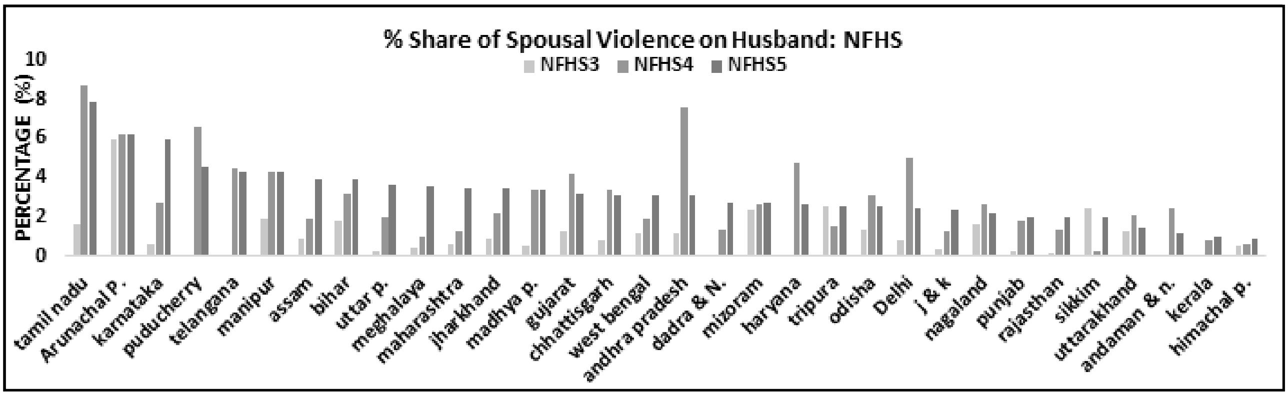

Figure 8: Change in % Share of Spousal Violence on Husband by wife *Source: NFHS-5*

Domestic violence is not limited to women, although women remain the primary victims. Evidence from NFHS data indicates variations in reported violence against husbands across states.

Tamil Nadu, Chhattisgarh, Gujarat, Haryana, Odisha, Delhi, Uttarakhand, and Andhra Pradesh show negative growth rates, suggesting possible improvements in addressing male victimization, or reflect shifting reporting patterns, reinforce traditional norms, persistent stigma around male victimhood, though rural challenges persist. In contrast, Karnataka, Assam, West Bengal, Meghalaya, Maharashtra, and Sikkim stand out with notably high positive growth rates, which may reflect transitional tensions within households, where traditional authority structures are being renegotiated and established gender hierarchies are being challenged, particularly in contexts undergoing social and economic transformation. These trends may also indicate greater visibility of previously unreported forms of conflict. The decline observed in Delhi may also be influenced by its socio-economic diversity, which brings together varied cultural norms, educational levels, and occupational structures within the same urban space. Such heterogeneity can reshape household power relations differently across communities, making it difficult to attribute the decline solely to improved gender relations. Instead, the trend may reflect complex interactions between economic independence, exposure to diverse social values, greater institutional access, and variations in reporting behaviour.

These patterns could reflect gradual shifts toward more balanced household relationships, but they may also be shaped by persistent gender stereotypes that influence reporting behaviour. Positive growth rates in violence against husbands by wives challenge conventional understandings of domestic violence as exclusively gendered victimization. They raise important questions about societal constructions of masculinity and femininity. Social expectations around masculinity—such as the need to appear strong, self-controlled, and emotionally restrained—may discourage men from reporting abuse, leading to possible under-reporting.

Forms of Violence on women by Husband: 2021

The Data from NFHS5 in Figure 9 on various forms of violence shows questionable scenarios, though Emotional violence (EV) is more in share than other violence. However, it does not show much variation across states, only Mizoram is an outlier, meaning EV is observed by all regions, states like Andaman & Nicobar Islands, Kerala, Mizoram, and Lakshadweep, where percentages remain strikingly high.

Conversely, less severe physical violence in 2021 includes Karnataka (42.59%), Bihar (42.62%), and Telangana (36.23%), underscoring the persistence of physical aggression within marital relationships. Despite strides in awareness and intervention, these areas continue to confront significant challenges in mitigating the prevalence of less severe physical abuse against women by their spouses. Severe physical violence remains a concerning issue in states Karnataka (17.89%), Tamil Nadu (12.08%), and Andhra Pradesh (9.72%) stand out with significant percentages of severe physical violence in 2021. These states again raise question regarding correlation of social indicators, as these states should have lower values but showed significant concentration of incidences except Kerala, which has shown relatively lower prevalence across most the categories. This might be due to reporting of incidences or measurement biases of backward regions in terms of wealth, education, occupation of women as compared to these states.

Looking at less severe and severe cases, Uttar Pradesh shows relatively low observation in less severe whereas severe violence is high. Sexual violence also persists as a pressing issue in states like Bihar, W.B, and Karnataka where notable percentages highlight the continued prevalence of sexual abuse within marital relationships. Karnataka shows lowest in terms of mental health but is highest in all the other forms of violence.

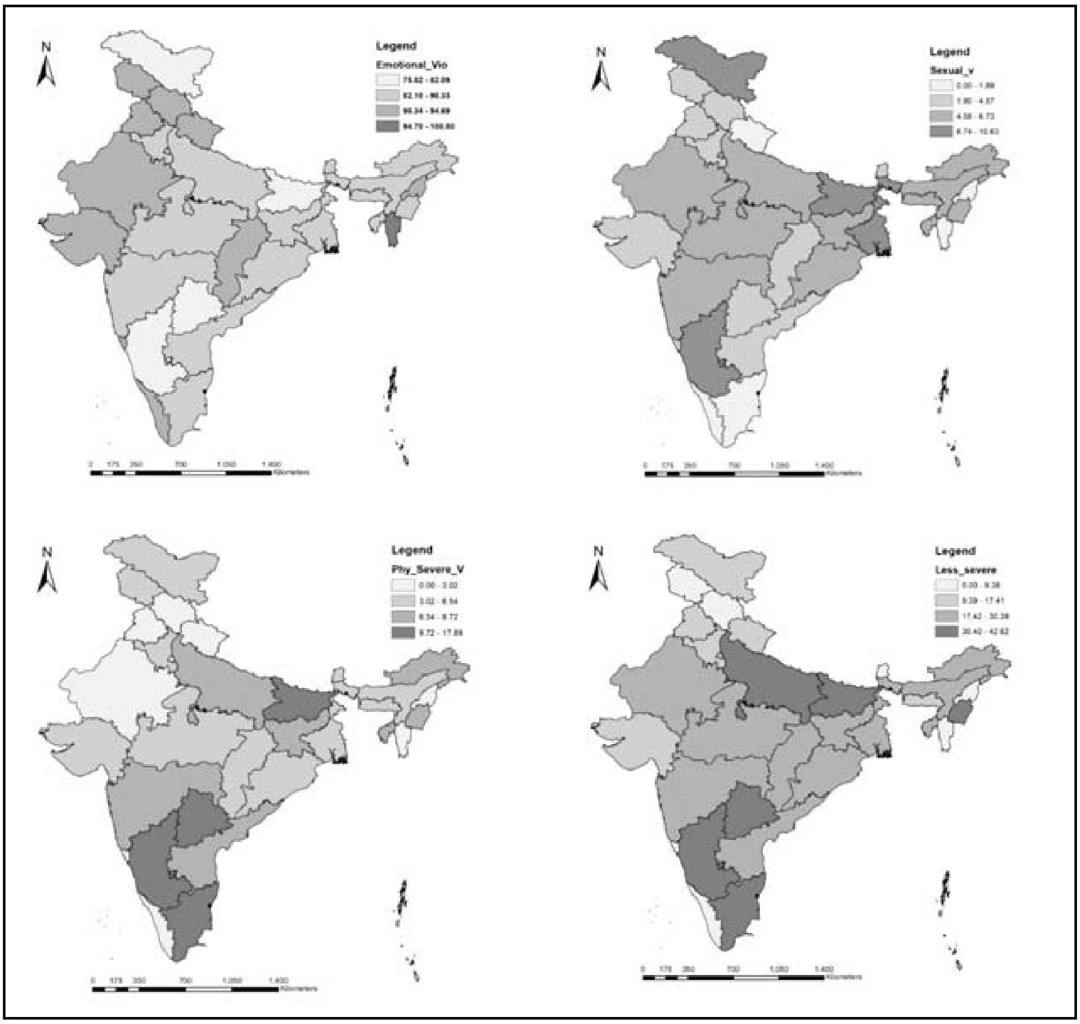

Figure 9: Forms of Violence on women by Husband: 2021 (a: Emotional Violence, b: Sexual Violence, c: Severe Physical Violence, d: Less Severe Physical Violence) Source: NFHS-5

Women experiencing any form of violence never told anyone about it: 2021

States like Jammu & Kashmir, Odisha, Tripura, Tamil Nadu, and Telangana, UP, Bihar, Maharashtra, Haryana, Karnataka, reported relatively high rates of non-disclosure, ranging from 92.71% to 94.94%. Comparing this map to forms of violence (Figure 9), it can be states where any forms of violence was less has high closer to violence especially in Haryana, Ladakh, Andhra Pradesh. Additionally, Himachal Pradesh and Meghalaya demonstrated relatively lower rates of non-disclosure at 79.69% and 83.66%, respectively.

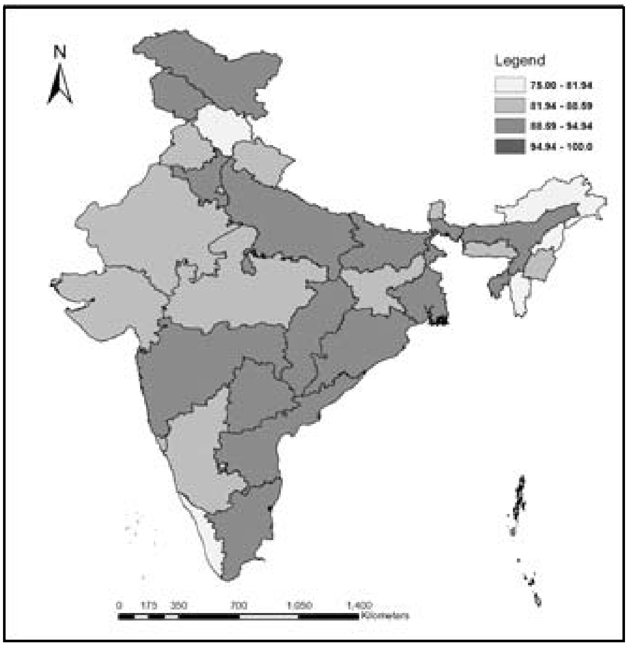

Figure 10: Women experiencing any form of violence never told anyone about it. Source: NFHS-5

While these percentages are lower than the national average, they underscore persistent barriers to reporting and seeking help among women in these regions. Despite the relatively lower rates, any level of non-disclosure indicates gaps in support systems and highlights the ongoing need for efforts to empower women to speak out against domestic violence.

Major Findings

Relationship with other indicators: Rural areas consistently show higher prevalence rates of violence compared to urban areas. There is an increasing trend of violence prevalence with age across all types. There is an inverse correlation between education level and violence rates. Agricultural workers face the highest rates of violence, followed by skilled labourers and service occupations. There is a negative correlation between wealth and violence rates. The significant positive linear relationship between year and the incidences from 2001 to 2022, This may reflect improved reporting mechanisms rather than an actual increase in incidence.

Violence by other members of the household (highest at 14% in Tamil Nadu), which is significant, challenges the conventional perception of domestic violence as being exclusively perpetrated by husbands. In societies like India, where traditional gender roles and patriarchal norms may dominate, there can be a tendency to focus primarily on violence perpetrated by husbands.

Violence against husband, while women are more likely to be victims. However, men, children, and elders can also experience abuse within a household. Social stigma around men being victims can lead to under-reporting of their experiences with domestic violence. However, a rise in domestic violence against husbands may show improvement in the reporting system with a few exceptions.

Forms of DV against women: Reporting may play a role: States with seemingly high violence rates might have better reporting systems compared to those with lower figures. Social indicators are not a perfect measure: States with good social indicators (Kerala) show lower violence rates, but others (Karnataka) don't follow the same pattern. This suggests factors beyond social development contribute to domestic violence. Uttar Pradesh with relatively low reports of less severe violence, but high rates of severe violence. This needs further investigation.

High non-disclosure rates across India suggest significant barriers to reporting and seeking help for victims. Even lower non-disclosure rates indicate a need for improvement in empowering women to speak out.

Conclusion

The study shows that domestic violence in India cannot be reduced to a single explanation. Its patterns are closely linked to gendered power relations, socio-economic disadvantage, and regional disparities that shape lived experiences differently across contexts. Higher prevalence among rural residents, women with limited education, economically marginalised groups, and those in vulnerable occupations underscores the structural dimensions of the problem. Although women remain the primary victims, instances of violence by other household members and against husbands indicate that domestic violence extends beyond a narrow-gendered framework. The persistence of high non-disclosure rates, alongside increasing reported cases, reflects both enduring stigma and evolving institutional engagement with regional variations. Overall, the findings reinforce the importance of examining domestic violence through an intersectional and spatial lens that recognises how demographic factors and embedded power relations shape its realities.

***MA Geography, Centre for the Study of Regional Development, Jawaharlal Nehru University**
Email: priyakumarirajbhar@gmail.com

****MA Geography, Centre for the Study of Regional Development, Jawaharlal Nehru University**
Email: shivaniyadav0008@gmail.com

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11. Author categorisation is done based on type of violence from domestic violence module NFHS-5 (2019-21)
12. Note: NFHS 5: Sample size of women chosen for DV survey is 46,488

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शोध-पत्र

गौरव शर्मा

राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 एवं गणित के शिक्षकों की अवधारणायें

सारांश

यह शोध पत्र राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 के संदर्भ में गणित के शिक्षकों के गणितीय ज्ञान, गणित सीखने व सिखाने संबंधी तथा मूल्यांकन संबंधी अवधारणाओं (Beliefs) को जानने का प्रयास है। इस शोध अध्ययन में गुणात्मक शोध पद्धति अपनाई गई है तथा केस स्टडी प्रणाली का प्रयोग किया गया है। शोध के लिए दिल्ली सरकार के दो विद्यालयों के चार गणित शिक्षकों को केस के रूप में लिया गया।

शिक्षक के गणित सीखने एवं सिखाने के बारे में अवधारणायें निश्चित ही उसकी कक्षा में पढ़ाने के तरीकों को प्रभावित करती हैं। यदि शिक्षक की अवधारणाओं तथा पाठ्यचर्या के उद्देश्यों एवं अवधारणाओं में गहरा अंतर हो तो पाठ्यचर्या के उद्देश्यों की पूर्ति काफी मुश्किल हो जाती है। इसलिए यह जरूरी है कि पाठ्यचर्या जिस तरह के बदलाव की अपेक्षा करती है, उसके लिए मूलभूत ढांचा उपलब्ध कराया जाए।

प्रस्तावना

गणित शिक्षण में नई पाठ्यचर्या का आगमन गणित शिक्षकों के लिए कई चुनौतियों को जन्म देता है, जिनमें पाठ्यचर्या के अंतर्निहित उद्देश्य एवं अवधारणाएँ, अध्यापन कला, नई पाठ्यपुस्तकें व नई मूल्यांकन पद्धति शामिल हैं। राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 भी गणित शिक्षकों के लिए कुछ इसी तरह की चुनौतियाँ प्रस्तुत करती है। किसी भी पाठ्यचर्या को अपने उद्देश्यों में सफल न होने के लिए कई कारक जिम्मेदार हो सकते हैं, जिनमें समय, शिक्षक का ज्ञान व कौशल, शिक्षक की पूर्व अवधारणाएँ, पाठ्यचर्या की अस्पष्ट समझ, संसाधनों की कमी, शिक्षकों की अवशेषी विचारधारा तथा पाठ्यचर्चा नवोन्मेष के बीच का असंतुलन शामिल है (बैनी तथा न्यूस्टैड, 1999)।

यह शोध पत्र राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 के संदर्भ में गणित के शिक्षकों के गणितीय ज्ञान, गणित सीखने व सिखाने संबंधी तथा मूल्यांकन संबंधी अवधारणाओं को जानने का प्रयास करता है। थॉम्पसन (1984) के अनुसार शिक्षकों की ये अवधारणायें शिक्षकों के अमूर्त विचारों की, अक्सर अनजाने में, मौखिक अभिव्यक्तियाँ हैं जो उनकी विचारधारा का हिस्सा होती हैं। स्कोनफेल्ड (1985) के अनुसार गणित के शिक्षकों की मान्यताओं को एक व्यक्ति विशेष दृष्टिकोण से समझा जा सकता है कि किस तरह वह व्यक्ति गणितीय कार्यों में संलग्न है।

नई पाठ्यचर्या के संदर्भ में गणित के शिक्षण के बारे में बताते हुए फुलन तथा स्टैगलबॉज (1991) लिखते हैं कि इस बात की संभावनाएँ कम हैं कि शिक्षक अपनी अवधारणाओं को बदले बिना अपनी शिक्षण पद्धति बदल दे। यह संभव है कि एक शिक्षक बदलाव में निहित अवधारणाओं तथा अवधारणाओं को स्वीकार किए बिना नए संसाधनों का प्रयोग करे तथा अपनी सिखाने की कला में भी बदलाव कर ले, परंतु यह सब बदलाव दूरगामी नहीं होगा (फुलन, 1983)। पाठ्यचर्या के उद्देश्यों तथा शिक्षकों की अवधारणाओं का बेमेल गणित शिक्षण को बुरी तरह से प्रभावित करता है। मार्टिन (1993) के अनुसार यदि पाठ्यचर्या के लागूकरण के दौरान शिक्षक की अवधारणाओं को ध्यान में न रखा जाए तो अपेक्षित बदलाव के अंतर्गत किए गए प्रयोगों की सफलता मुश्किल हो जाती

है।

पिछले तीन दशकों में कई शोध जैसे एंडरसन और पायजा (1996), विल्सन (1990) तथा सोवेल एवं जैम्बो (1997) इस बात की ओर संकेत करते हैं कि पाठ्यचर्या के बदलाव तथा शिक्षकों की अवधारणाओं का बेमेल कहीं न कहीं एक दुविधा की स्थिति पैदा करता है, जिससे अभिष्ट पाठ्यचर्या तथा प्राप्त पाठ्यचर्या (Attained Curriculum) के बीच का अंतर काफी गहरा हो जाता है।

शोध के उद्देश्य

इस शोध पत्र के निम्नलिखित उद्देश्य थे—

- ★ राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 के संदर्भ में गणित विषय के उच्च माध्यमिक कक्षाओं के शिक्षकों की अवधारणाओं को खोजना।
- ★ शिक्षकों की अवधारणाओं और उनके कक्षा में गणित पढ़ाने के तरीकों के बीच संबंध को समझना।
- ★ शिक्षकों की अवधारणाओं और पाठ्यचर्या की निहित अवधारणाओं के बीच संबंध को समझना।

ऐतिहासिक संदर्भ

भारत में विद्यालयी स्तर पर गणित शिक्षण के ऐतिहासिक विकास को समझने के लिए विभिन्न आयोगों और नीतिगत दस्तावेजों की सिफारिशों का क्रमिक अध्ययन आवश्यक है। सर्वप्रथम, 1937 में आई जाकिर हुसैन समिति ने बुनियादी शिक्षा के संदर्भ में गणित को विद्यालयी शिक्षा के एक मूलभूत विषय के रूप में स्वीकार किया। समिति ने इस बात पर बल दिया कि गणित केवल गणना-कौशल तक सीमित न रहकर जीवनोपयोगी समझ विकसित करने का माध्यम होना चाहिए (साइकस, 1988)। इस चरण में गणित को व्यावहारिक जीवन से जोड़ने की प्रारंभिक चेतना दिखाई देती है।

इसके पश्चात 1952 में मुदालियर आयोग (सेकेंडरी एजुकेशन कमीशन) ने माध्यमिक शिक्षा के पुनर्गठन के संदर्भ में गणित की अनिवार्यता को रेखांकित किया। आयोग ने अनुशंसा की कि उच्च माध्यमिक स्तर तक गणित को पाठ्यचर्या में एक प्रमुख विषय के रूप में बनाए रखा जाए, जिससे विद्यार्थियों में तार्किक चिंतन, समस्या-समाधान क्षमता और बौद्धिक अनुशासन का विकास हो सके (भारत सरकार, 1953)। इस दौर में गणित को मानसिक प्रशिक्षण के साधन के रूप में देखा गया।

1964 66 के कोठारी आयोग ने भारतीय शिक्षा व्यवस्था पर गहरा प्रभाव डाला। इस आयोग ने गणित को विद्यालयी शिक्षा का अभिन्न अंग घोषित करते हुए गणित शिक्षण की प्रकृति पर भी महत्वपूर्ण टिप्पणियाँ कीं। आयोग ने स्पष्ट किया कि गणितीय अभिकलनों को केवल यांत्रिक अभ्यास के रूप में नहीं पढ़ाया जाना चाहिए, बल्कि विद्यार्थियों को मूलभूत सिद्धांतों की समझ विकसित करने के अवसर मिलने चाहिए (भारत सरकार, 1966)। यह दृष्टिकोण गणित शिक्षण को रटने से समझ की ओर ले जाने वाला एक महत्वपूर्ण मोड़ था।

राष्ट्रीय शिक्षा नीति 1968 ने गणित शिक्षण में 'खोजी दृष्टिकोण' (inquiry approach) को प्रोत्साहित किया। इस नीति में यह स्वीकार किया गया कि गणित सीखना एक सक्रिय बौद्धिक प्रक्रिया है, जिसमें विद्यार्थियों की भागीदारी और अन्वेषण महत्वपूर्ण हैं (भारत सरकार, 1968)। आगे चलकर राष्ट्रीय शिक्षा नीति 1986 ने इस विचार को और सुदृढ़ किया तथा बच्चों की तार्किक क्षमता, विश्लेषणात्मक सोच और वैज्ञानिक दृष्टिकोण के विकास में गणित की भूमिका पर विशेष बल दिया। यहाँ गणित को केवल विषय नहीं, बल्कि चिंतन के औजार के रूप में देखने की प्रवृत्ति स्पष्ट होती है।

2005 में राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद ने गणित शिक्षण राष्ट्रीय फोकस समूह का एक आधार पत्र तैयार किया। इस आधार पत्र में भारत में गणित शिक्षण के उद्देश्यों तथा उन उद्देश्यों के पीछे समाहित अवधारणाओं की विस्तारपूर्वक चर्चा की गई है। इस आधार पत्र के अनुसार भारत में गणित शिक्षण का मुख्य उद्देश्य बच्चों की सोच का गणितीकरण करना है, जिससे बच्चे अमूर्त विचारों के साथ कार्य कर सकें तथा समस्या समाधान के उपायों को ढूँढ़ सकें। पाठ्यचर्या के अनुसार विद्यालयी गणित में हमें उन परिस्थितियों का निर्माण करना होगा जिसमें बच्चे गणित में आनंद लें, अर्थपूर्ण समस्याएँ प्रस्तुत करें तथा उनके हल ढूँढ़ें। बच्चे गणित को अपने जीवन अनुभवों का हिस्सा समझें, संबंधों तथा संरचनाओं की सोच बनाने में अमूर्त विचारों का भी प्रयोग करें। यह आधार पत्र शिक्षकों से अपेक्षा करता है कि वे प्रत्येक बच्चे को कक्षा में हो रही प्रक्रियाओं के साथ जोड़कर देखें तथा भयमुक्त माहौल प्रदान करने में मदद करें। यह आधार पत्र भारत में गणित शिक्षा की समस्याओं के बारे में भी विस्तार से बात करता है। इस पत्र में गणित सीखने के वातावरण

में निम्नलिखित बिंदुओं को महत्व दिया गया है—

- औपचारिक समस्या समाधान
- दृश्यीकरण
- स्वत: खोज विधि का प्रयोग
- तर्कण तथा उपपत्ति
- अनुमान
- निरूपण
- प्रतिरूपों का प्रयोग
- संबंध स्थापित करना तथा
- गणितीय संप्रेषण

यह पत्र साथ ही साथ आकलन के विषय में यह संतुलन देता है कि राज्य के प्रमाण पत्र के लिए न्यूनतम योग्यता संख्यात्मकता हो, जिससे गणित में अनुत्तीर्ण होने की घटनाएँ कम हो सकें तथा साथ ही साथ उच्च परीक्षाओं को और चुनौतीपूर्ण बनाया जा सके, जिससे ऊपर दिए गए बिंदुओं की समझ और दक्षताओं का मूल्यांकन हो सके।

राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 में गणित शिक्षा को विद्यार्थियों के समग्र बौद्धिक विकास का एक प्रमुख माध्यम माना गया है। रूपरेखा इस बात पर बल देती है कि गणित केवल सूत्रों और प्रक्रियाओं का यांत्रिक अभ्यास नहीं है, बल्कि यह तर्क, पैटर्न की पहचान, समस्या-समाधान और अमूर्त चिंतन की क्षमता विकसित करने वाली एक सशक्त भाषा है। इसलिए गणित शिक्षण को अनुभवाधारित, संदर्भ-संवेदी और अवधारणात्मक समझ पर आधारित बनाया जाना चाहिए। प्रारंभिक कक्षाओं में संख्या-बोध, मापन, आकृतियाँ और पैटर्न जैसी अवधारणाओं को खेलों, गतिविधियों और स्थानीय जीवनानुभवों से जोड़कर प्रस्तुत करने की अनुशंसा की गई है, जिससे विद्यार्थी गणित को अर्थपूर्ण और जीवन से जुड़ा हुआ अनुभव करें।

रूपरेखा आगे यह स्पष्ट करती है कि गणितीय समझ बहुविध प्रतिनिधित्वों जैसे चित्र, सारणी, प्रतीकात्मक निरूपण, मौखिक तर्क के माध्यम से गहरी होती है। अत: शिक्षकों को चाहिए कि वे विद्यार्थियों को एक ही समस्या के विभिन्न समाधान तरीकों पर विचार करने, अपने तर्क को व्यक्त करने तथा सहपाठियों के विचारों पर चर्चा करने के अवसर प्रदान करें। राष्ट्रीय पाठ्यचर्या की रूपरेखा (विद्यालयी शिक्षा) 2023 गणित कक्षा में संवाद, सहयोग और खोजपरक अधिगम को विशेष महत्व देती है। यह भी रेखांकित किया गया है कि गणितीय भय सीखने में एक बड़ी बाधा हैय अत: कक्षा का वातावरण त्रुटि-सहिष्णु, प्रोत्साहनपूर्ण और सुरक्षित होना चाहिए, जहाँ गलती को सीखने की स्वाभाविक प्रक्रिया के रूप में स्वीकार किया जाए।

अंतत:, रूपरेखा का उद्देश्य गणित को परीक्षा-केंद्रित विषय की सीमाओं से बाहर निकालकर विचार, विश्लेषण और रचनात्मकता के विकास के रूप में स्थापित करना है। इसके लिए सतत् और समग्र आकलन, संदर्भित समस्याएँ, तथा जीवन-स्थितियों से जुड़े गणितीय कार्यों को शिक्षण-अधिगम प्रक्रिया में समाहित करने की आवश्यकता पर बल दिया गया है, ताकि विद्यार्थी गणित का उपयोग वास्तविक जीवन में आत्मविश्वासपूर्वक कर सकें।

इस प्रकार, भारत में गणित शिक्षण की ऐतिहासिक यात्रा यांत्रिक गणना-केंद्रित दृष्टिकोण से धीरे-धीरे समझ, खोज, तर्क और निर्माणवादी अधिगम की ओर अग्रसर होती दिखाई देती है। यह विकासक्रम इस बात को भी रेखांकित करता है कि नीतिगत स्तर पर अपेक्षित परिवर्तन तभी प्रभावी हो सकते हैं जब शिक्षकों की अवधारणाएँ इन परिवर्तनों के अनुरूप विकसित हों।

सैद्धांतिक ढाँचा

प्रस्तुत शोध का सैद्धांतिक आधार बहु-विषयी दृष्टिकोण पर निर्मित है, जिसमें हार्डी (1941), स्किलर तथा केमी (1970), पियाजे (1972), वाइगोत्स्की (1978) तथा प्रिंसिपल्स एंड स्टैंडर्ड्स फॉर स्कूल मैथमेटिक्स (2000) में प्रतिपादित विचारों को समेकित किया गया है। समग्र रूप से यह अध्ययन रचनावादी (Constructivist) परिप्रेक्ष्य को अपनाता है, जिसके अनुसार ज्ञान बाह्य रूप से आरोपित न होकर शिक्षार्थी द्वारा सक्रिय सहभागिता, अनुभव और सामाजिक अंत:क्रिया के माध्यम से निर्मित होता है। इस दृष्टिकोण में गणित अधिगम को एक गतिशील, अर्थ-निर्माण की प्रक्रिया के रूप में देखा गया है, जिसमें शिक्षार्थी की पूर्वधारणाएँ, अनुभव और संदर्भ महत्वपूर्ण भूमिका निभाते हैं।

इसी परिप्रेक्ष्य में बच्चों के गणित अधिगम तथा शिक्षकों के गणित शिक्षण को समझने के लिए कुछ प्रमुख मान्यताएँ उभरकर सामने आती हैं। प्रथम, बच्चों का सीखना वयस्कों के सीखने से गुणात्मक रूप से भिन्न होता है; अत: गणित शिक्षण में उनकी संज्ञानात्मक अवस्था, रुचि और अनुभवों को केंद्र में रखना आवश्यक है। द्वितीय, विशेषकर माध्यमिक स्तर तक

विद्यालयी अनुभव बच्चों की सीखने की क्षमता को तीव्र गति से विकसित करते हैं; इसलिए यदि इस चरण में भयमुक्त, सहयोगात्मक और जीवन-संबद्ध अधिगम वातावरण प्रदान किया जाए, तो उनकी गणितीय दक्षताओं का समग्र विकास संभव है। तृतीय, भय या दबाव गणित सीखने की प्रेरणा उत्पन्न नहीं करते; इसके विपरीत वे गणितीय चिंतन को बाधित करते हैं।

आगे, आकलन को अधिगम-सहायक प्रक्रिया के रूप में देखा जाना चाहिए, न कि केवल उपलब्धि मापन के उपकरण के रूप में; अर्थात् गणित का शिक्षण आकलन के लिए नहीं, बल्कि आकलन को शिक्षण को सुदृढ़ करने के लिए प्रयुक्त किया जाना चाहिए। साथ ही, यह भी आवश्यक है कि अध्यापक स्वयं गणित की अंतर्निहित सौंदर्यात्मकता और तार्किक संरचना का अनुभव करे, क्योंकि शिक्षक की यह संवेदनशीलता कक्षा-व्यवहार में परिलक्षित होती है। इसके अतिरिक्त, यह स्वीकार करना भी महत्वपूर्ण है कि बच्चों की गणित सीखने की गति और शैली विविध होती है; अतः एकरूप शिक्षण पद्धति सभी के लिए प्रभावी नहीं हो सकती। अंततः, विद्यालयी स्तर पर गणित शिक्षण को अधिक अर्थपूर्ण बनाने हेतु पाठ्यचर्या का विकेंद्रीकरण और संदर्भीकरण आवश्यक है, ताकि गणित शिक्षार्थियों के वास्तविक जीवन-संसार से जुड़ सके और अधिगम अधिक प्रासंगिक एवं जीवंत बन सके।

शोध प्रक्रिया

प्रस्तुत शोध अध्ययन में गुणात्मक शोध पद्धति को सुनियोजित रूप से अपनाया गया, क्योंकि अध्ययन का मूल उद्देश्य शिक्षकों की मान्यताओं, उनके कक्षा-व्यवहार तथा दोनों के अंतर्संबंधों की गहन और संदर्भ-संवेदी समझ विकसित करना था। शिक्षक-अवधारणाएँ स्वभावतः व्यक्तिनिष्ठ, संदर्भ-निर्भर तथा अनुभव-आधारित होती हैं; अतः उन्हें मात्र संख्यात्मक आँकड़ों के माध्यम से समुचित रूप से नहीं समझा जा सकता। गुणात्मक दृष्टिकोण शोधार्थी को प्रतिभागियों के अनुभवों, उनके अर्थ-निर्माण की प्रक्रियाओं तथा कक्षा की वास्तविक अंतःक्रियाओं को निकट से समझने का अवसर प्रदान करता है। इसी कारण यह पद्धति अध्ययन की प्रकृति और उद्देश्यों के साथ सर्वाधिक उपयुक्त पाई गई।

अध्ययन की प्रकृति को ध्यान में रखते हुए 'केस स्टडी' प्रणाली का प्रयोग किया गया। केस स्टडी विशेष रूप से तब उपयोगी होती है जब शोध का उद्देश्य किसी सीमित इकाई (bounded system) का उसके वास्तविक जीवन-संदर्भ में गहन विश्लेषण करना हो। चूँकि यह अध्ययन गणित शिक्षकों की मान्यताओं और कक्षा-व्यवहार के पारस्परिक संबंधों की सूक्ष्म पड़ताल करना चाहता था, इसलिए व्यापक सर्वेक्षण के स्थान पर सीमित किन्तु गहन अध्ययन को प्राथमिकता दी गई। इस पद्धति ने प्रत्येक शिक्षक के अनुभव, विश्वास और व्यवहार के बीच अंतर्संबंधों को समग्र रूप से समझने की सुविधा प्रदान की।

इसी परिप्रेक्ष्य में दिल्ली सरकार के दो विद्यालयों के चार गणित शिक्षकों को केस के रूप में उद्देश्यपूर्ण ढंग से चयनित किया गया। यह संख्या शोध की गहराई सुनिश्चित करने के लिए उपयुक्त मानी गई, क्योंकि कम केस होने से प्रत्येक प्रतिभागी के संदर्भ, कक्षा-अवलोकन तथा साक्षात्कार का विस्तार से विश्लेषण संभव हो सका। तथापि, केवल चार केसों पर आधारित होने के कारण इस अध्ययन की एक प्रमुख सीमा यह है कि इसके निष्कर्षों का व्यापक सामान्यीकरण (generalization) नहीं किया जा सकता। ये निष्कर्ष मुख्यतः अध्ययनित संदर्भों तक ही सीमित हैं। फिर भी, इस शोध का उद्देश्य सांख्यिकीय सामान्यीकरण नहीं, बल्कि विश्लेषणात्मक अंतर्दृष्टि (analytical insight) विकसित करना था। इस दृष्टि से सीमित केसों के बावजूद अध्ययन शिक्षकों की मान्यताओं और कक्षा-व्यवहार के जटिल संबंधों को समझने में सार्थक एवं औचित्यपूर्ण सिद्ध होता है।

केस

चयनित दो विद्यालयों में से एक विद्यालय X, दिल्ली की उत्तरी सीमा से सटे एक गाँव का उच्चतर माध्यमिक बाल विद्यालय था, जबकि दूसरा विद्यालय Y, दिल्ली के सिविल माध्यमिक लाइन्स क्षेत्र में स्थित उच्चतर माध्यमिक सहशिक्षा विद्यालय था। अध्ययन में शामिल चारों शिक्षक पुरुष थे। इनमें से तीन शिक्षक कक्षा छठी से दसवीं तक गणित पढ़ाते थे, जबकि एक शिक्षक D हाल ही में पदोन्नत होकर कक्षा ग्यारहवीं तथा बारहवीं को गणित पढ़ा रहा था। शिक्षक A गणित में स्नातक था और पिछले ग्यारह वर्षों से कक्षा छठी से दसवीं तक पढ़ा रहा था। शिक्षक B गणित एवं संगणक विज्ञान में स्नातकोत्तर, शिक्षा निष्णात (M.Ed.) करने के बाद डॉक्टरेट का शोधार्थी था। शिक्षक C गणित (विशेष) में स्नातक था तथा शिक्षक व गणित में स्नातकोत्तर था। शिक्षण

अनुभव की दृष्टि से शिक्षक B के पास सात वर्ष, शिक्षक C के पास दो वर्ष तथा शिक्षक D के पास पच्चीस वर्ष का अनुभव था। विद्यालय Y के लगभग 65% छात्र/छात्राएँ विद्यालय के पास स्थित एक बस्ती से आते थे, जबकि विद्यालय X में आसपास के तीन गाँवों से विद्यार्थी आते थे।

सूचना का एकत्रीकरण, विश्लेषण तथा व्याख्या

इस शोध की अवधि लगभग आठ महीने रही। सूचना एकत्रीकरण के लिए बहु-स्रोत विधि अपनाई गई, जिसमें शिक्षकों के पूर्व साक्षात्कार, उनकी कक्षाओं का अवलोकन, तत्पश्चात विस्तृत साक्षात्कार तथा अनौपचारिक संवाद शामिल थे। प्रत्येक शिक्षक की पाँच-पाँच कक्षाओं का अवलोकन किया गया और विद्यार्थियों से भी अनौपचारिक बातचीत की गई। एकत्रित सूचनाओं की विश्वसनीयता सुनिश्चित करने हेतु त्रिभुजन विधि का प्रयोग किया गया। इसके उपरांत प्राप्त आंकड़ों का व्यवस्थित विश्लेषण एवं व्याख्या कर शोध निष्कर्षों तक पहुँचा गया।

विश्लेषण

चारों केसों से प्राप्त सूचनाओं के विश्लेषण से तीन प्रमुख श्रेणियाँ उभरकर सामने आईं–(i) गणितीय ज्ञान के बारे में शिक्षकों की अवधारणाएँ, (ii) गणित सिखाने की कला संबंधी मान्यताएँ तथा (iii) नई पाठ्यचर्या के सिद्धांतों एवं अंतर्निहित अवधारणाओं के प्रति उनका रुझान, तथा समग्र विश्लेषण से यह स्पष्ट हुआ कि शिक्षकों की विषयगत धारणाएँ उनके कक्षा-व्यवहार, विद्यार्थियों के प्रति अपेक्षाओं तथा शिक्षण-पद्धति को प्रत्यक्ष रूप से प्रभावित करती हैं।

गणितीय ज्ञान के बारे में शिक्षकों की अवधारणाएँ

चारों शिक्षकों की गणितीय ज्ञान के संबंध में भिन्न-भिन्न अवधारणाएँ थीं। शिक्षक 'A' ने स्वयं स्वीकार किया कि उन्होंने अध्यापन के रूप में गणित विषय का चयन इसलिए किया क्योंकि इसमें विज्ञान विषय की तरह 'प्रयोग' कम थे। उनके शब्दों में–

''शायद मैं कला विषय लेता तो शायद मैं बेहतर करता, परंतु माता-पिता और दोस्तों के दबाव में मैंने ग्यारहवीं कक्षा में गणित विषय लिया। यह विषय मुझे ज्यादा खास नहीं लगता। इसलिए मैंने इसमें स्नातकोत्तर भी नहीं किया, क्योंकि मुझे पता है कि दिल्ली सरकार के विद्यालयों में गणित के स्नातकोत्तर विषय के अध्यापक की रिक्तियाँ काफी कम हैं, जिससे मेरी पदोन्नति के अवसर भी कम हो जाते हैं।''

यह कथन दर्शाता है कि शिक्षक A के लिए गणित एक बौद्धिक रुचि का विषय न होकर एक व्यावसायिक विकल्प मात्र था।

इसके विपरीत, शिक्षक 'D' के अनुसार उन्हें गणित अत्यंत प्रिय था। उन्होंने गणित विषय के शिक्षक के रूप में सिंगापुर में दो वर्षों तक सेवाएँ भी दी थीं। उनका मानना था कि गणित सीखने के लिए अभ्यास सर्वोपरि है तथा गणितीय ज्ञान अर्जित करने के लिए बच्चों का 'होशियार' होना आवश्यक है। यह दृष्टिकोण इस विचार से भिन्न है कि ''गणित सभी के लिए है और सभी गणित सीख सकते हैं।'' कक्षा अवलोकन के दौरान पाया गया कि वे कुछ विद्यार्थियों की उपेक्षा करते थे तथा कभी-कभी तंज भी करते थे। जब इस विषय में उनसे चर्चा की गई, तो उन्होंने कहा–

''कुछ बच्चे दसवीं कक्षा में सरल मूल्यांकन की वजह से अच्छे ग्रेड लेकर आ गए हैं, परंतु उन्हें गणित नहीं आता और अब उनके लिए गणित सीखना काफी मुश्किल है।''

शिक्षक 'B' ने बताया कि पिछले तीन वर्षों से, जब से उन्होंने गणित में स्नातकोत्तर किया है, उनकी गणित की समझ विकसित हुई है। उन्होंने गणित से संबंधित तीन पुस्तकें पढ़ीं। उन्होंने उल्लेख किया–

''मैंने राष्ट्रीय पाठ्यचर्या का अध्ययन किया तो स्वयं को उससे जुड़ा हुआ पाया।''

ये निष्कर्ष संकेत करते हैं कि शिक्षकों की गणितीय अवधारणाएँ, उनकी शैक्षिक पृष्ठभूमि, व्यावसायिक विकास तथा व्यक्तिगत अनुभवों से गहराई से प्रभावित होती हैं, और यही अवधारणाएँ उनके कक्षा-व्यवहार एवं शिक्षण-पद्धति को प्रत्यक्ष रूप से प्रभावित करती हैं।

गणित सिखाने की कला संबंधी अवधारणाएँ

शिक्षक A, B तथा C ने गणित शिक्षण में अभ्यास को सर्वोपरि माना। उनके अनुसार गणित में दक्षता निरंतर प्रश्नों के अभ्यास से विकसित होती है। शिक्षक C का स्पष्ट मत था कि बच्चों को अधिक से अधिक प्रश्न हल कराने से उनकी गणितीय समझ सुदृढ़ होगी। इसका उदाहरण उनकी कक्षा में देखा गया, जब उन्होंने एक सैंपल पेपर से अनेक प्रश्न सीधे श्यामपट पर लिख दिए और विद्यार्थियों से उनका अभ्यास करने को कहा। उनके शिक्षण में गणित मुख्यत: प्रश्न-समाधान की प्रक्रिया के रूप में प्रस्तुत हुआ, जहाँ दोहराव और प्रक्रियात्मक निपुणता पर बल दिया गया।

इसके विपरीत, शिक्षक B ने गणित शिक्षण में भयमुक्त माहौल को सबसे अधिक महत्त्व दिया। कक्षा अवलोकन के दौरान पाया गया कि विद्यार्थी बिना झिझक उनसे प्रश्न पूछ रहे थे। उनकी कक्षा में अन्य कक्षाओं की तुलना में अधिक शोर-गुल था, किंतु वह सक्रिय सहभागिता का संकेत था। उनके शब्दों में—

''आप साठ बच्चों की कक्षा में यह उम्मीद करें कि बच्चे केवल शांत होकर आपके गणित के सवालों को हल करने के 'रिवाज' को देखते रहें, तो बच्चे कभी गणित सीख नहीं पाएँगे। उनका सहज होना ज्यादा जरूरी है। अपनी कक्षा का कुछ समय तो मुझे उन्हें सहज करने में लगता है, क्योंकि मुझसे पहले वाले पीरियड में बच्चे काफी तनाव में शांत होकर बैठते है।''

यह दृष्टिकोण गणित कक्षा को संवादात्मक और सहभागितापूर्ण बनाने की ओर संकेत करता है, जहाँ सीखना केवल हल निकालने की प्रक्रिया नहीं, बल्कि विचार-विनिमय और जिज्ञासा का परिणाम है।

शिक्षक A तथा D का मत था कि गणित सीखने के लिए बच्चों में जिज्ञासा का होना आवश्यक है। किंतु उन्होंने यह भी माना कि 'फेल न करने की नीति' के कारण कक्षा छः तथा सात के बच्चों में वह जिज्ञासा अपेक्षित रूप से विकसित नहीं हो पा रही है, क्योंकि वे असफलता से भयभीत नहीं होते। इसके विपरीत, शिक्षक D ने यह विचार रखा कि इस नीति ने बच्चों को सहज होकर सीखने में सहायता दी है। उनके अनुसार गणित न सीख पाने के लिए यह नीति उत्तरदायी नहीं है; बल्कि कक्षा में उच्च विद्यार्थी-शिक्षक अनुपात तथा शिक्षकों को दिए गए गैर-शैक्षणिक कार्य अधिक जिम्मेदार हैं।

इन विविध दृष्टिकोणों से यह स्पष्ट होता है कि गणित सिखाने की कला के संबंध में शिक्षकों के बीच एकरूपता नहीं है। कुछ शिक्षक गणित को अभ्यास-आधारित विषय मानते हैं, जबकि कुछ इसे संवाद, जिज्ञासा और भयमुक्त वातावरण से जोड़ते हैं। समग्र रूप से अध्ययन यह संकेत देता है कि प्रभावी गणित शिक्षण के लिए केवल अभ्यास पर्याप्त नहीं है; बल्कि सहज, संवादात्मक और जिज्ञासापूर्ण कक्षा-संस्कृति का निर्माण भी उतना ही आवश्यक है।

पाठ्यक्रम के सिद्धांतों एवं अवधारणाओं के प्रति रुझान

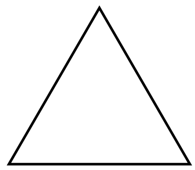
जब नई पाठ्यचर्या के बारे में बात की गई, शिक्षक A, C तथा D इस बात को मान रहे थे कि नई पाठ्यचर्या की वजह से उनके पढ़ाने के तरीकों में कोई बदलाव नहीं हुआ है। पाठ्यचर्या पर बात करने पर शिक्षक क ने बताया कि

''यह पाठ्यचर्या बनाने वाले एक तरफ तो गणित शिक्षण को दैनिक जीवन से जोड़कर देखने की बात कर रहे हैं, वहीं दूसरी ओर इन्होंने दैनिक जीवन में काम आने वाले वाणिज्यिक गणित को समाप्त कर दिया है। अब वह दसवीं पास व्यक्ति जिसने गणित पढ़ा हो, वह अपने आयकर की गणना नहीं कर सकता और कोई भी दुकानदार या कंपनी उसे डिस्काउंट के नाम पर मूर्ख बना सकती है।''

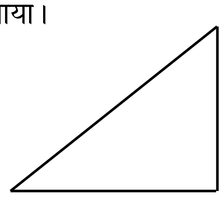
शिक्षक C ने बताया कि पहले नई कक्षा में लघुगणक के सवाल होते थे, परंतु अब वह सब हटाने से बच्चे को ग्यारहवीं कक्षा के गणित को पढ़ने में मुश्किल होती है क्योंकि वहाँ कई जगह लघुगणक का प्रयोग किया जाता है। इसकी वजह से बच्चों की गणना करने की क्षमता में कमी आई है। शिक्षक A, C तथा D इस बात से सहमत दिखे कि नई पुस्तकों में प्रश्नों की संख्या काफी कम कर दी गई है, जिससे बच्चे अभ्यास नहीं कर पाते। शिक्षक A ने कहा कि उनके समय में योगानुपात के सवाल भी हल कराए जाते थे, परंतु अब वह भी नहीं है।

शिक्षक B ने बताया कि सन 2000 से पहले ज्यामिति पढ़ते हुए प्रमेयों को केवल रटाया जाता था, परंतु वे स्वयं ऐसा नहीं करते हैं। शिक्षक B ने नौवीं कक्षा के विद्यार्थियों को ज्यामिति पढ़ाने से पहले एक त्रिभुज बनाने को दिया। ज्यादातर विद्यार्थियों ने चित्र 1 के अनुसार त्रिभुज बनाया।

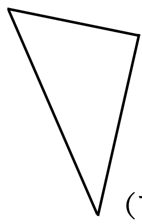
(चित्र 1)



तब उन्होंने बच्चों से सोचने को कहा कि सभी ने एक न्यून कोण त्रिभुज ही क्यों बनाया, जो कि समबाहु त्रिभुज जैसा लग रहा था। उन्होंने बच्चों से पूछा कि किसी ने चित्र 2 या चित्र 3 में दिए गए त्रिभुज की तरह या किसी अन्य तरह का त्रिभुज क्यों नहीं बनाया।



चित्र (2)



(चित्र 3)

कक्षा के बाद बातचीत से पता चला कि वे सभी प्रमेय कराने से पहले बच्चों के साथ मूलभूत ज्यामितीय रचनाओं की

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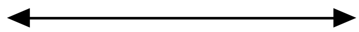
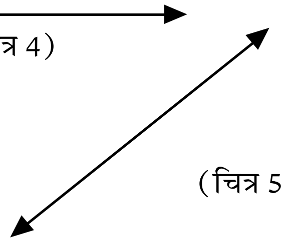
बात करते हैं तथा कोशिश करते हैं कि प्रत्येक बच्चा अपने हिसाब से अपना मनचाहा त्रिभुज या चतुर्भुज बनाकर प्रमेय सिद्ध करने की कोशिश करे।

कक्षा छठी में रेखाएँ एवं कोण पढ़ाते हुए शुरुआत में उन्होंने श्यामपट्ट पर दो रेखाएँ बनाई (चित्र 4 तथा 5)।



(चित्र 4)



(चित्र 5)

फिर उन्होंने पूछा कि कौन-सी रेखा सीधी है, तो ज्यादातर बच्चों ने चित्र 4 की तरफ इशारा किया। केवल दो बच्चे ऐसे थे जिन्होंने दोनों रेखाओं को सीधा बताया। इस तरह उन्होंने बच्चों को सोचने के लिए प्रेरित किया और ऐसे कई उदाहरण उनकी कक्षा में देखने को मिले।

शिक्षक B ने बताया कि कई बार ज्यादा बच्चे होने की वजह से पाठ्यक्रम पीछे छूट जाता है।

चारों अध्यापकों ने उन्हें दिए गए गैर-शैक्षणिक कार्यों जैसे अध्यापकों के आयकर की गणना (शिक्षक D), अध्यापकों के मासिक वेतन के बिल तैयार करना (शिक्षक C), अध्यापकों की सेवा पुस्तिका पूरी करना (शिक्षक A) तथा बच्चों को आठ अलग-अलग तरह की छात्रवृत्तियाँ देना (शिक्षक B) को कक्षा में पढ़ाने की कार्यक्षमता को प्रभावित करने वाला एक कारण बताया। यहाँ यह बता देना आवश्यक है कि प्रत्येक कक्षा में 55 से अधिक विद्यार्थी थे। इस वजह से चारों अध्यापक कक्षा प्रबंधन में ज्यादा समय खर्च कर रहे थे, जो कि कुल समय का 25% से भी ज्यादा था। शिक्षक D ने बताया—

''हमें बच्चों के साथ सख्ती नहीं बरतनी चाहिए, पर आप ही बताइए, अगर कक्षा में 55 से ज्यादा विद्यार्थी हों, तो कभी-कभी ज्यादा शोर होने पर हमें सख्ती बरतनी पड़ती है।''

चारों शिक्षकों से बातचीत करने पर पता चला कि नई पाठ्यचर्या के संदर्भ में हो रहे बदलावों को लेकर उनकी जो तैयारी कराई जानी चाहिए थी, वह सेवाकालीन शिक्षक प्रशिक्षण कार्यक्रमों के द्वारा ठीक से नहीं कराई गई। शिक्षक D ने बताया कि 2006 में हुए 21 दिन के प्रशिक्षण कार्यक्रम बेहतर थे क्योंकि उनमें आने वाले विशेषज्ञ अच्छे थे, जो या तो विश्वविद्यालय के अध्यापक थे या फिर गणित शिक्षण की बारीक समझ रखते थे। वहीं शिक्षक B ने बताया कि गणित शिक्षण को लेकर उनकी विश्वविद्यालय में गणित के शिक्षकों तथा शिक्षा विशेषज्ञों से अनौपचारिक बातचीत होती है, जिसकी वजह से उनकी गणित की समझ बढ़ी है। शिक्षक D ने विद्यालयी तथा विश्वविद्यालयी शिक्षकों के बीच की 'खाई' का उल्लेख किया।

निष्कर्ष

यह अध्ययन दर्शाता है कि गणित के सीखने एवं सिखाने से संबंधित शिक्षकों की अवधारणाएँ उनकी कक्षा-प्रथाओं को प्रत्यक्ष रूप से प्रभावित करती हैं। यद्यपि नई पाठ्यचर्या में गणितीय अवधारणाओं की स्पष्ट समझ, तार्किक चिंतन, समस्या-समाधान तथा गणित को दैनिक जीवन से जोड़ने पर विशेष बल दिया गया है, फिर भी कक्षा-स्तर पर शिक्षण प्रक्रिया आज भी मुख्यत: मूल्यांकन और अंक-केन्द्रित बनी हुई है। इसका प्रमुख कारण यह है कि शिक्षकों की प्रभावशीलता को विद्यार्थियों के अंकों एवं ग्रेड्स के आधार पर आँका जाता है, जिससे अवधारणात्मक समझ की अपेक्षा प्रक्रियात्मक अभ्यास को अधिक महत्व दिया जाता है।

अध्ययन से यह भी स्पष्ट होता है कि पाठ्यचर्या के उद्देश्यों और शिक्षकों की विद्यमान अवधारणाओं के बीच अंतर नई पाठ्यचर्या के प्रभावी क्रियान्वयन में एक महत्वपूर्ण बाधा है। अनेक शिक्षक नई पाठ्यचर्या में निहित गणितीय अवधारणाओं को स्वीकार तो करते हैं, किंतु उन्हें अपनी कक्षा-प्रथाओं में रूपांतरित करने में कठिनाई अनुभव करते हैं। सेवाकालीन शिक्षक प्रशिक्षण कार्यक्रम इस वैचारिक और व्यावहारिक अंतर को पाटने में पर्याप्त रूप से सफल नहीं रहे हैं, क्योंकि इनमें प्राय: सतत सहयोग, कक्षा-आधारित उदाहरणों तथा आत्मचिंतन के अवसरों का अभाव रहता है।

इसके अतिरिक्त, विद्यालयों में अत्यधिक विद्यार्थी संख्या, असंतुलित शिक्षक-विद्यार्थी अनुपात तथा शिक्षकों पर गैर-शैक्षणिक कार्यों का बढ़ता बोझ भी अवधारणात्मक शिक्षण के मार्ग में गंभीर बाधाएँ उत्पन्न करता है। इन परिस्थितियों में शिक्षक पाठ्यक्रम की समय-सीमा पूरी करने और अनुशासन बनाए रखने पर अधिक ध्यान देते हैं, जिससे विद्यार्थियों को स्वतंत्र रूप से सोचने, तर्क करने तथा गणितीय अवधारणाओं को गहराई से समझने के अवसर सीमित हो जाते हैं।

अत: यह आवश्यक है कि पाठ्यचर्या निर्माण एवं

क्रियान्वयन की प्रक्रिया में शिक्षकों की अवधारणाओं को महत्व दिया जाए। पाठ्यचर्या जिस प्रकार के शिक्षण–अधिगम परिवर्तन की अपेक्षा करती है, उसके अनुरूप शिक्षकों के लिए एक मजबूत, समावेशी और सहयोगात्मक आधार–ढाँचा विकसित किया जाना चाहिए। इसमें सतत एवं गुणवत्तापूर्ण सेवाकालीन प्रशिक्षण, विद्यालयी और विश्वविद्यालयी शिक्षकों के बीच सार्थक संवाद, कक्षा–आधारित शोध तथा चिंतनशील अभ्यास को बढ़ावा देना शामिल होना चाहिए। केवल तभी गणित शिक्षण में वास्तविक परिवर्तन संभव होगा और पाठ्यचर्या के उद्देश्यों की प्रभावी एवं सार्थक पूर्ति की जा सकेगी।

TGT Mathematics
Directorate of Education
Government of Delhi
Email: sharmagaurav1984@gmail.com

सन्दर्भ सूची

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Research Paper

Formation of New State and Union Territory : Impact on Indian Federalism

Shubham Yaduvanshi

Abstract

India though has a federal structure, is fundamentally characterised by striking unitary features. This unique characteristic defines India as an "indestructible Union of destructible units." The constitutional mechanism governing the formation of new states and the alteration of existing boundaries, primarily articulated under Article 3, grants the Union Parliament plenary and unchecked unilateral arbitrary power. The paper critically examines the impact of this centralisation, focusing on the 2019 reorganisation of the erstwhile State of Jammu and Kashmir (J&K) into the Union Territories (UTs) of J&K and Ladakh. This research paper argues that the flexibility provided by this Article, while historically instrumental for nation-building, poses a persistent threat to democratic federalism due to the non-binding nature of state consultation. The weaknesses inherent in the procedural checks, such as the inadequacy of consulting state legislatures whose views are non-binding, lead to reorganisation being driven by "electoral politics" or "political compulsions" rather than objective criteria like economic viability or administrative convenience. Therefore, the paper concludes by introduction of enhanced procedural safeguards under Article 3.

Introduction

"India is an indestructible Union of destructible States" - Dr. B. R. Ambedkar. The phrase explains that India as describe under article 1 of the constitution is a Union and not a federation which means no state has the right to secede from the country unlike United states which is a coming together federation, India system is a reflection of holding together federalism. At the same time article 3 provide the skeleton for redrawing the map of the country, it gives power to the parliament to alter the boundaries , name or territory of a state.

In the recent times within the span of 10 years India has seen multiple alteration within its maps, some decisions are welcomed but most of them has been critiqued by the state government and the general public. The evidences are present where union has granted statehood to multiple states who demanded for the same in cases like Nagaland, Tripura, Mizoram, Uttarakhand. In contrast to this Union has used Article 3 even when the demand did not came from the state itself, the State of Telangana was separated from Andhra Pradesh even though the state assembly was against such re organisation. The reorganisation of the erstwhile State of Jammu and Kashmir into the Union Territory of Jammu and Kashmir and the Union Territory of Ladakh, was done when the state was under presidential rule hence bypassing the view of the state. The fight for restoration of statehood is still in the limelight in J&K as in the case of In re abrogation of article 370 the union promised the restoration of statehood which has still not seen the light and Ladhak is also demanding for statehood which is right now a union territory with no legislature. A detailed study of article 3 reveals that states can only communicates its view on such re organisation and such view communicated is also not binding on the parliament. This raises a serious concern whether the parliament can misuse the power which is exclusive and plenary under Article 3 to reorganise a state or form a new union territory according to its own whims and fancies or whether there are any procedural safeguards which puts some restriction on such unfettered power of the parliament. Whether Article 3 effect the federal feature of India as it gives immense power to the parliament and the past incident show the use of such exclusive power.

Research Objectives

A. To examine the federal and unitary structure of the constitution of India
B. To critically examine Article 3
C. Examine the factors which influence the formation of new state or Union territory
D. To examine formation of J&K and Ladakh
E. The changes required in Article 3 to protect the federal structure of the country

Research Questions

A. Whether exercise of plenary power under Article 3 challenges the concept of federalism?
B. Whether reorganisation of J&K and Ladakh under article 3 without taking the view of the state undermines state autonomy?

The Background

Currently Article 3 reads as follows:

" Parliament may by law -

(a) form a new State by separation of territory from any State or by uniting two or more States or parts of States or by uniting any territory to a part of any State,
(b) increase the area of any State,
(c) diminish the area of any State,
(d) alter the boundaries of any State,
(e) alter the name of any State:

Provided that no Bill for the purpose shall be introduced in either House of Parliament except on the recommendation of the President and unless, where the proposal contained in the Bill affects the area, boundaries or name of any of the States, the Bill has been referred by the President to the Legislature of that State for expressing its views thereon within such period as may be specified in the reference or within such further period as the President may allow and the period so specified or allowed has expired."

Article 3 provides for the flexibility in our constitution, how by simple majority parliament can form a new state a alter the boundaries or even form a new union territory thereby "change the political map of India. The only condition that is mentioned is that no such bill shall be introduced except if it is recommended by the president and before such recommendation the bill shall be referred to the state legislature which will get affected by any changes the bill will bring, for expressing its view though the president is not bound by such views. This provision provides for the special feature of Indian federalism, the territories of the units of the federation can be altered as per the desire of the Union, making India "an indestructible Union of destructible States".

Examining the CONSTITUENT ASSEMBLY OF INDIA DEBATES on article 3 we can know the reason why such power was given to the centre instead of following the federal structure followed by the American federation. Historically, as consolidating the nation was a mammoth task, the framers of the Constitution of India put a lot of thought over it, their prime objective being nation's unity. Thus, the efficacy of Article 3 needs to be understood in the light of the backdrop which led to its insertion. The Drafting Committee and Constituent Assembly drafted the provision to suit the prevailing circumstances of that time, where the nation witnessed the brunt of partition, followed by brutal killings and bloodshed, simultaneously, it had this task of integrating princely states and Part A, B & C states. Consequently, consent of states was not made a condition precedent for reorganisation or else it would have become difficult and been counter-productive to say the least.

Here it becomes worth mentioning, the proposal made by one of the members of the drafting Committee, Mr. K.T shah. He suggested that such a legislation constituting a new state should originate from the Legislature of that particular state only, but eventually after detailed deliberations in the Constituent Assembly, considering its chances of getting misused by vested interest, such an idea was finally dropped. On a broader consideration it does seem that the framers intended to vest such exceptional and exclusive powers in Parliament, given the prevailing circumstances at that time.

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The demands for the formation of linguistic states began in August 1946.The Linguistic Provinces Commission also known as Dhar Commission, which was appointed by the Government on June 17, 1948 at the recommendation of Constituent Assembly considered it "inadvisable" to reorganise the Provinces mainly on linguistic basis. It suggested that geographical continuity, and financial self sufficiency, administrative convenience, capacity for future development should be generally the recognised test for reorganisation of provinces. Similarly, the Jawaharlal-Vallabhbhai- Pattabi Committee, that was appointed in the same year by the Indian National Congress in its findings sounded a caution against linguistic principles and shifted its emphasis on security, unity and economic prosperity of the country for reorganisation of states. Government finally appointed a State Reorganization Commission (SRC) in 1954 with Justice Fazl Ali as Chairman and Hriday Nath Kunzru and K.M.Pannikar as members. By and large the SRC recommended creation of states taking into consideration the preservation of the unity and security of the nation, linguistic and cultural affinity of the people and financial, economic and administrative viability. State Reorganization Act was passed in 1956 which re-organized the country into 14 States and 6 UTs.

Thereafter, Parliament has enacted various re-organization Acts from time to time. The concept of Union Territory was first introduced in the States Reorganisation Act, 1956. It refers to those territories that are too small to be independent or are too different economically, culturally and geographically to be merged with the surrounding states or are financially weak or are politically unstable. Due to the aforementioned reasons, they couldn't survive as separate administrative units and need to be administered by the Union Government. Except for Delhi, Union Territories have less population and land size as compared to a state. S autonomous powers while the Union Territories do not have autonomous powers.

Article 3 and Federalism

Federalism: "The method of dividing power so that general and regional governments are each within a sphere coordinate and independent" — K. C. Wheare

The exercise of plenary power by Parliament under Article 3 of the Indian Constitution is widely cited as a crucial feature that challenges the traditional concept of federalism, leading many scholars to characterise the Indian system as centralised or quasi-federal. This power is described as exclusive and plenary. Crucially, any law enacted under Article 3 and Article 2, concerning the admission of new states is explicitly not considered an amendment of the Constitution for the purposes of Article 368. This means that the reorganisation of states can be accomplished by a simple majority in Parliament, rather than the more difficult procedure required for constitutional amendments. The primary way Article 3 challenges federalism is through the implication that the states lack inherent territorial integrity. Unlike federal systems such as the United States or Australia, the Indian federation was not formed by a compact or agreement among sovereign states. Consequently, there is no constitutional guarantee concerning the state's territorial integrity. In the U.S., the consent of the concerned State Legislature is essential before a State can be reorganised.

The procedure stipulated in the proviso to Article 3, requiring consultation with the state legislature, further underscores the centralizing nature of this power. The core contention is that the views expressed by the State Legislature have no binding effect on the Parliament or the President. Parliament is free to deal with the Bill in any manner it sees fit. This provision raises concerns as it enables Parliament to proceed with reorganisation regardless of opposition from the State Assembly. Instances like the carving out of Telangana and the reorganisation of Jammu and Kashmir have been cited as examples where unilateral action proceeded despite or without full consideration of the state's will, leading to concerns about vulnerability to short-term electoral expediency. While Article 3 challenges the classical definition of federalism, the drafters of the Constitution included it deliberately to suit the prevailing circumstances and specific needs of India. The intent was driven by the necessity of consolidating the nation following the Partition and integrating the princely states. The framers foresaw that reorganisation like on a linguistic basis could not be postponed and thus provided an easy and simple method for territorial adjustment. It was feared that requiring the consent of the states would make reorganisation difficult or impossible.

The Role of Judiciary

In *Babulal Parante* v. *State of Bombay*, the contention was raised regarding the formation of the composite State of Bombay, arguing that the subsequent amendment to the initial bill should have been referred again to the state legislature. The Supreme Court dismissed the petition. It was held that nowhere in the proviso to Article 3 is it mentioned that a subsequent amendment to the Bill necessitates fresh referral to the concerned legislature. The court also explained that the views expressed by the State Legislature have no binding effect on Parliament. Furthermore, the requirement of the proviso is fulfilled even if the views of the State Legislature are not received, provided the specified or extended period expires.

Ram Kishore Sen v. *Union of India* the Supreme Court's decision in this case was incorporated into the Constitution (18th amendment) 1966, which clarified the term "State" in Article 3 to include "Union Territories". *Mullaperiyar Environmental Protection Forum* v. *Union of India*, the Court held that the power of Parliament to make law under Articles 3 and 4 is plenary. The constitutional validity of a law made under Articles 3 and 4 cannot be questioned on the ground of lack of legislative competence concerning the Lists of the Seventh Schedule.

S.R. Bommai v. *Union of India*, is a highly significant case cited frequently in the sources, affirming that the constitutional system of India is basically federal. Some of the judges characterized federalism as a "basic feature" of the Constitution. The proper assessment of the federal scheme introduced by our Constitution is that it introduces a system which is to normally work as a federal system but there are provisions for converting it into a unitary or quasi-federal system under specified exceptional circumstances. But the exceptions cannot be held to have overshadowed the basic and normal structure. The exceptions are, no doubt, unique and numerous; but in cases where the exceptions are not attracted, federal provisions are to be applied without being influenced by the existence of the exceptions.

Thus, it will not be possible either for the Union or a State to assume powers which are assigned by the Constitution to the other Government, unless such assumption is sanctioned by some provisions of the Constitution itself. Nor would such usurpation or encroachment be valid by consent of the other party, for the Constitution itself provides the cases in which this is permissible by consent Eg Articles 252, 258(1), 258A; hence, apart from these exceptional cases, the Constitution would not permit any of the units of the federation to subvert the federal structure set up by the Constitution, even by consent. Nor would this be possible by delegation of powers by one Legislature in favour of another.

In summary, the plenary power under Article 3 is a defining feature of Indian federalism, making it unique. It allows for a strong central government to manage internal territorial adjustments, a capacity many argue is necessary for maintaining national unity and security in a diverse country. But, in practice, it is one thing to have a formal or legal power and quite another thing to exercise it. Keeping the political realities in view, Parliament is not free to act at its sweet will without some sort of public acceptance of, or acquiescence into, the proposed measure of reorganisation. This power undeniably diminishes the autonomy and territorial sovereignty of the component units, standing as a primary reason why Indian federalism is often viewed as a centralised structure, rather than a classic balanced federal system.

It is true the power under Article 3 given to the centre is plenary but such power was given to maintain the unity among the states, this Article also depict the unitary feature of Indian constitution. The plenary power given to the centre is important cause if such power is given to the alter their boundary the country may again divide into multiple small states, or the view given by the state is interpreted as concurrence and not just consultation than the majority view will always prevail, just like in case of Andhra Pradesh where state refuse the reorganisaton all together where the minorities which demand for such alteration of boundaries may never get their voice being heard. Even though centre has this plenary power it not be misused and the government must ensure there is some public acceptance with regard to such alteration.

There are various cases in the past where union has used its power under article 3 and where it choose it ignore to use such power where state demand for it, in the recent case of J&K and Ladhak the two were separated and was converted into union territory as at that time the state was under the presidential rule the view of the state could not have been taken and at the same time as Ladhak was not a different state could not present its view. Now from 2019 till date, 6 year had passed and Jammu and Kashmir statehood is not been restored and now there is huge hue and cry also in Ladhak for being recognised as a state and have a legislative assembly of its own. This shows the unfettered power in the hands of the parliament and no say of the state who is been effected by such alteration can lead to consequences which ultimately effect the people and their voices in the state.

Reorganisation of Jammu and Kashmir and Ladakh

The conversion of the state of Jammu and Kashmir into two Union territories has brought into focus for the first time the power of Parliament to convert a state into a Union territory. There is an apprehension in some quarters that the Union government can, with its large majority in both Houses of Parliament, convert any state into a Union territory and thus take over the control of that state. After Kashmir's conversion, it is no longer an impossibility. The process that led to the formation of the Union Territories of Jammu and Kashmir and Ladakh involved a unique historical background, special constitutional status, and a significant legislative overhaul in 2019. Before Indian independence in 1947, J&K was one of the many Princely States. Following the partition, while 562 princely states integrated into the Indian Confederation, J&K was among the few exceptions along with Hyderabad and Junagarh whose ruler initially opted for independence. J&K was ultimately included after its accession following an invasion by Pakistani forces.

The State of J&K enjoyed a special status under Article 370 of the Constitution. Article 370 was characterized by the Supreme Court as a temporary measure intended to achieve J&K's integration into India. Under its terms, Parliament's power to legislate for J&K was restricted to narrow areas like defence and foreign affairs, and further legislation required the "concurrence" of the state assembly. Ladakh was also established as a Union Territory through the enactment of the Jammu and Kashmir Reorganisation Act, 2019. The new Union Territory of Ladakh consists specifically of the Kargil and Leh Districts, but unlike J&K, Ladakh does not have a legislature means it is directly administered by the Central Government. The creation of Ladakh and the UT of Jammu and Kashmir is cited in the sources as a powerful example of the Union Government exercising its extensive, unilateral authority regarding internal territorial organization.

The process was controversial because it occurred while the State was placed under President's rule meaning the State Assembly was dissolved. The Central Government used these regional emergency powers to dissolve the legislature. The President issued an order interpreting the critical amendability clause of Article 370(3) to require consent from the legislative assembly rather than the much more onerous constituent assembly. Since the legislature was dissolved and Parliament was acting as the J&K legislature, Parliament effectively voted to abrogate Article 370 without approval or consultation with the affected state government. This led critics to argue that a complete disregard of federal process was made. The Act removed the statehood status of the erstwhile State of J&K. This resulted in the extinction of the statehood of Jammu and Kashmir from the political map of the country. The former state was reorganized into two new Union Territories, effective October 31, 2019.

This novel usage of regional emergency authority to abrogate a core aspect of federalism and demote a state to a Union Territory was challenged, The Court held that the State of Jammu and Kashmir did not retain an element of sovereignty when it joined the Union of India, justifying the actions taken. The Court held that the Union's action, including the invocation of Article 3 to split and demote J&K to UTs, was a valid "culmination of the process of integration". The Court declined to find mala fide or deception on the part of the Union government regarding the process.

The Court took the Solicitor General's statement that statehood would be restored at an unspecified future date into consideration.

The creation of the Union Territories of Jammu and Kashmir and Ladakh is cited as a recent example highlighting the unchecked, unilateral, arbitrary powers vested in the Centre under Article 3 for the reorganization of states, leading critics to view the action as violating the federal process. There is an apprehension in some quarters that the Union government can, with its large majority in both Houses of Parliament, convert any state into a Union territory and thus take over the control of that state.

As per explanation 1 of Article 3 Parliament can form a new Union territory by separating a part of a state. In other words, Parliament cannot convert a whole state into a Union territory. If the Constitution makers had intended to confer on Parliament the power to convert an entire state into a Union territory or two, then Article 3 would not have used the words "separation of territory from any state". These words make it abundantly clear that a new Union territory can be formed by separating a territory from a state and not by converting the whole state into a Union territory. If the whole state were to be so converted, then this part of Article 3 would become redundant, which is not the constitutional scheme.

Thirdly, although the Constitution of India does not use the term 'federation', India is called a federal country. Moreover, the Indian federal system is a part of a basic structure, which means Parliament cannot amend the Constitution or pass a law that would alter the Republic's federal character. Converting a whole state into a Union territory amounts to negating the federal structure.

Since conversion to a Union Territory, Ladakh has faced a complex mix of progress and unrest. The initial optimism around direct central funding and administrative autonomy has faded, replaced by deepening discontent over the erosion of local political agency and constitutional safeguards. Ladakh's population predominantly tribal and reliant on a fragile mountain ecology has raised strong demands for either full-fledged statehood or inclusion under the Sixth Schedule of the Constitution, which would guarantee protections for tribal identity, land, and culture. Protests have grown through 2023 - 2025, escalating to violent confrontations, fatalities, and the arrest of prominent activists. Governance has become increasingly bureaucratic and disconnected from local aspirations, with Hill Councils sidelined and decisions dominated by officials appointed from New Delhi. The distrust is heightened by the absence of meaningful representation and a Local Public Service Commission, coupled with fears that economic projects such as large-scale solar and industrial initiatives may threaten community land rights.

Against this backdrop, Ladakh's unrest highlights larger questions about Indian federalism, the risks of centralization, and the delicate balance between strategic interests and democratic autonomy in sensitive frontier regions. Resolving these challenges will require more than administrative reforms it demands a constitutional rethink to restore trust, ensure tribal protections, and provide genuine local self-government at India's geopolitical periphery

While instances of militancy and separatist violence particularly stone-pelting have significantly diminished, and tourism and investment have risen, demands for the restoration of full statehood remain strong among local leaders and residents in Jammu and Kashmir. The security situation is relatively stable but fragile, with periodic terror incidents reminding observers of lingering vulnerabilities.

While Article 3 of the Constitution allows Parliament to reorganise states, converting a state into a Union Territory is not meant to be permanent historically, the formation of new states from Union Territories has increased autonomy, not reduced it. It also stress that the Centre gave a solemn undertaking to the Supreme Court during the Article 370 judgment, promising that statehood would be restored "at the earliest", prolonged UT status, even with Assembly elections, causes a "democratic deficit" because ultimate authority remains with the Lieutenant Governor, undermining representative democracy and the people's right to self-rule.

The plenary power under article 3 also highlight that such a precedent permitting indefinite downgrading of a state to a UT could be misused elsewhere, seriously eroding the federal structure and citizens constitutional rights. The Supreme Court itself while upholding the abrogation of Article 370 directed that statehood be restored and Assembly elections held as soon as practicable, reinforcing these constitutional and democratic imperatives. Thus, the continued demand for statehood rests on constitutional provisions, assurance of the Union and the highest court, the practice of federalism as a basic structure, and the need to correct the democratic imbalance caused by prolonged central rule in the region.

Suggestion and Way Forward

Every proposal for legislation which increases or diminishes the area of an existing State, or alters its name or boundaries, shall originate in the Legislature of the State concerned or affected, in such form as the rules of procedure in the Legislature concerned consider appropriate. Proper course would be to consult the people themselves who are affected.

The parties primarily affected are the people themselves of the areas whose boundaries or name is to be altered, or whose position has in any way to be reconstructed. Any question which relates to the alteration of the present units, their territories, boundaries or name, should begin with the people primarily affected, and should not come from the authority or power at the Centre. The authority at the Centre obviously is not familiar with local conditions; or they may have other outlook, may have other considerations, other reasons, for not accepting or agreeing to such a course.

Parliament, and not the President, should have the right to determine the matter after taking into account the opinion of the people of the area concerned and of the vote of the provincial legislature. It is therefore necessary that every Member of the parliament should have the right to give notice of such a bill. Views of the provincial legislature may be taken but the changes should be effected in accordance with the wishes of the people of the area, who want separation. If this is not done then the principle of self determination would be nowhere.

Before such alteration or formation of union territory from a state there is a need for formation of a mandatory committee to ensure that reorganisation is driven by objective considerations rather than political compulsions, the establishment of an independent, depoliticised institution is proposed. The committee will look after economic and social viability, over political considerations, Administrative convenience and local requirements and focus on development and governance rather than utilising religion, caste, and language as the sole grounds for a new state.

Conclusion

After analysing the idea of the special status of Jammu and Kashmir and the consequences of this decision, the study made some general conclusions. The primary conclusion is that this decision was taken in a hasty manner and in such a short period that it was like a flash news for the whole Nation. The people of Jammu and Kashmir were in shock. It gave them a feeling of isolation and they felt from deprived from this decision. The other conclusion is that the abrogation has ushered in political instability in the erstwhile state as the mainstream parties were not taken into confidence before taking such an important decision for the people of the state. The people feel worried that thus may cause demographic change in the State.

The constitutional discourse surrounding Article 3 of the Indian Constitution underscores a fundamental paradox within India’s federal structure a Union that is legally indestructible yet politically capable of reshaping its constituent units at will. The article’s broad language, granting Parliament the power to alter state boundaries, names, and status with minimal procedural constraint, reflects the framers’ intention to maintain national cohesion and administrative adaptability during the formative years of the Republic. However, in the contemporary context, this concentration of authority at the Centre raises serious questions about the democratic ethos and federal balance that the Constitution seeks to uphold.

The 2019 reorganisation of the State of Jammu and Kashmir into two Union Territories Jammu & Kashmir (with a legislature) and Ladakh (without one) serves as a striking example of this tension. While constitutionally permissible, the process was marked by an absence of meaningful consultation with the state’s elected representatives and a disregard for the will of its people. The move has intensified debates on the limits of parliamentary supremacy, the sanctity of statehood, and the evolving nature of Indian federalism. In Ladakh, although Union Territory status initially raised expectations of administrative efficiency and direct development, it has since led to widespread dissatisfaction due to the absence of legislative representation and fears over the erosion of land, employment, and cultural safeguards.

The experience of Jammu, Kashmir, and Ladakh reveals that the exercise of Article 3 powers must be guided not merely by legal formalism but by constitutional morality and democratic sensitivity. The need of the hour is to introduce procedural reforms such as mandatory public consultations, an independent reorganisation commission, and a more participatory role for state legislatures to ensure transparency and inclusiveness. A truly cooperative federation must balance the Union's unity with the autonomy of its constituent units. Therefore, India's future reorganisation efforts must rest on consensus rather than coercion, persuasion rather than unilateralism, and partnership rather than dominance, reaffirming that constitutional authority derives its legitimacy from the people and not merely from the text of the law.

Research Scholar
Faculty of Law
University of Delhi

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फणीश्वरनाथ रेणु के साहित्य में वर्णित मिथिला का सांस्कृतिक वैशिष्ट्य : एक आलोचनात्मक अध्ययन

शिखा मिश्रा

शोध-सार

फणीश्वरनाथ रेणु आधुनिक हिंदी साहित्य के उन विशिष्ट साहित्यकारों में से हैं जिन्होंने 'अंचल' को केवल भूगोल नहीं, बल्कि एक जीवंत पात्र के रूप में प्रतिष्ठित किया। उनके साहित्य, विशेषकर 'मैला आँचल' और 'परती परिकथा' में मिथिला (पूर्णिया प्रक्षेत्र) की सांस्कृतिक अस्मिता, लोक-परंपरा, पर्व-त्योहार और सामाजिक द्वंद्वों का सूक्ष्म चित्रण मिलता है। प्रस्तुत शोध पत्र रेणु के साहित्य के आलोक में मिथिला के सांस्कृतिक वैशिष्ट्य का आलोचनात्मक विश्लेषण करता है।

बीज शब्द

फणीश्वरनाथ रेणु, आंचलिकता, मिथिला संस्कृति, सांस्कृतिक जीवन, लोक जीवन, मैथिली लोकगीत, सामाजिक व्यवस्था

भूमिका

फणीश्वरनाथ रेणु का साहित्य केवल भौगोलिक सीमाओं का अंकन नहीं है, बल्कि वह उस 'सामूहिक अवचेतन' की अभिव्यक्ति है जिसे हम लोक-संस्कृति कहते हैं। रेणु जब मिथिला की बात करते हैं, तो वे केवल उत्तरी बिहार के एक भू-भाग का वर्णन नहीं कर रहे होते, बल्कि वे उस हजारों साल पुरानी सभ्यता के अवशेषों और जीवंत परंपराओं को शब्द दे रहे होते हैं जिसे 'मिथिलांचल' की गरिमा प्राप्त है। रेणु के आगमन से पूर्व, हिंदी कथा-साहित्य मुख्य रूप से शहरी मध्यवर्ग या आदर्शोन्मुख ग्रामीण चित्रण तक सीमित था। रेणु ने इस परिपाटी को तोड़कर साहित्य के केंद्र में उस 'मैले आँचल' को ला खड़ा किया, जो धूल-धूसरित तो है, पर जिसमें ममता और संस्कृति की अगाध ऊर्जा छिपी है।

मिथिला की सांस्कृतिक विशिष्टता को समझने के लिए रेणु ने 'लोक-मानस' की परतें खोली हैं। यहाँ की संस्कृति में एक ओर जहाँ उच्च शास्त्रीय परंपरा का गौरव है (जैसे मण्डन मिश्र और शंकर मिश्र की रचनाएँ), वहीं दूसरी ओर लोक-जीवन की वह सहजता है जो खेतों की मेड़ और चौता-फाग के गीतों में बसती है। रेणु का वैशिष्ट्य यह है कि उन्होंने शास्त्र और लोक के इस द्वंद्व और समन्वय को पहचाना। उनके साहित्य में मिथिला की संस्कृति किसी अजायबघर की वस्तु नहीं, बल्कि एक बहती हुई नदी की तरह है, जिसमें रूढ़ियों का कीचड़ भी है और नव-चेतना का स्वच्छ जल भी।

लोक-विश्वास और तंत्र की पृष्ठभूमि

मिथिला का सांस्कृतिक ढांचा तंत्र और लोक-विश्वासों से गहरा प्रभावित रहा है। रेणु के पात्रों में हम देखते हैं कि वे एक ओर आधुनिक राजनीति (स्वराज, कांग्रेस, सोशलिस्ट पार्टी) से जुड़ रहे हैं, तो दूसरी ओर 'डायन-जोगिन', 'ब्रह्म-पिशाच' और 'कुल-देवताओं' के भय और श्रद्धा से भी मुक्त नहीं हो पाए हैं। यह अंतर्विरोध ही मिथिला की उस समय की वास्तविक संस्कृति थी, जिसे रेणु ने बिना किसी बनावट के प्रस्तुत किया। उनके लिए संस्कृति केवल पर्व-त्योहार नहीं, बल्कि वह संघर्ष भी है जो एक खेतिहर मजदूर अपनी जमीन व आजीविका के लिए करता है।

मिथिला की संस्कृति को परिभाषित करने वाला एक बड़ा कारक 'कोसी' नदी है। रेणु के साहित्य में कोसी केवल एक नदी नहीं, बल्कि एक 'सांस्कृतिक विभीषिका' है। कोसी के कारण होने वाला विस्थापन, भुखमरी और फिर से जीवन खड़ा करने की जिजीविषा ने मिथिला के स्वभाव में एक प्रकार का 'धैर्य' और 'अक्खड़पन' भर दिया है। रेणु ने दिखाया

कि कैसे अभावों के बीच भी यहाँ का जनमानस 'बिदापत' (विद्यापति) के नाच और 'कमला पूजा' के माध्यम से अपनी सांस्कृतिक ऊर्जा को बचाए रखता है। दु:ख और उत्सव का यह विलक्षण मेल ही मिथिला का वह वैशिष्ट्य है, जो रेणु के लेखन को विश्व-साहित्य के समकक्ष खड़ा करता है।

भाषा की लयात्मकता और लोक-रंग

रेणु की भाषा स्वयं में एक सांस्कृतिक चेतना है। उन्होंने मैथिली की कोमलता और अंचल की लोक-बोलियों के खुरदरेपन को मिलाकर एक ऐसी 'भाषाई संस्कृति' विकसित की, जो पाठक को सीधे उस मिट्टी से जोड़ देती है। उनके साहित्य में वर्णित 'ढोलक की थाप', 'मृदंग की गूँज' और 'कमला मैया के जयकारे' केवल ध्वनि नहीं, बल्कि उस अंचल की धड़कनें हैं। वे सिद्ध करते हैं कि संस्कृति केवल बुद्धिजीवियों के विमर्श में नहीं, बल्कि चरवाहों के गीतों और औरतों के सोहर-समदाउन में अधिक सुरक्षित रहती है।

इस शोध पत्र का मुख्य उद्देश्य रेणु के साहित्य में निहित मिथिलांचल की उस विशिष्ट सांस्कृतिक पहचान का अन्वेषण करना है, जो आधुनिकता की चकाचौंध के बीच भी अपनी जड़ें बचाए हुए है। मिथिला केवल एक भौगोलिक इकाई नहीं है; यह एक जीवन दर्शन है, जहाँ 'विद्यापति' की पदावली, 'कोसी' का संताप और 'लोक-कला' का सौंदर्य एक साथ अस्तित्व में रहते हैं।

आंचलिकता और रेणु

हिंदी साहित्य के इतिहास में 'आंचलिकता' शब्द और 'फणीश्वरनाथ रेणु' का नाम एक-दूसरे के पूरक बन चुके हैं। यद्यपि रेणु से पूर्व नागार्जुन और शिवपूजन सहाय जैसे लेखकों के यहाँ अंचल की झलक मिलती है, किंतु एक सुसंगठित साहित्यिक आंदोलन और 'परसेप्शन' के रूप में आंचलिकता को प्रतिष्ठित करने का श्रेय रेणु को ही जाता है। 1954 में प्रकाशित 'मैला आँचल' ने हिंदी उपन्यास की दिशा और दशा दोनों बदल दीं।

आंचलिकता का अर्थ और स्वरूप

साधारण शब्दों में 'आंचलिकता' का अर्थ है—किसी विशेष भौगोलिक क्षेत्र (अंचल) के जन-जीवन, संस्कृति, भाषा, रीति-रिवाज और वहाँ की समस्याओं का केंद्र में होना। रेणु के लिए अंचल केवल एक 'बैकड्रॉप' या पृष्ठभूमि नहीं है, बल्कि वह स्वयं में एक 'महापात्र' है। रेणु की आंचलिकता प्रेमचंद की ग्रामीण चेतना से इस मायने में अलग है कि जहाँ प्रेमचंद गाँव को एक 'इकाई' के रूप में देखते हैं, वहीं रेणु उस गाँव की मिट्टी की गंध, लोक-धुनों, अंधविश्वासों और वहां की विशिष्ट 'नब्ज' को पकड़ते हैं।

रेणु की आंचलिकता के मुख्य स्तंभ

रेणु के साहित्य में आंचलिकता के तीन प्रमुख आयाम स्पष्ट रूप से उभरते हैं :

* **लोक-संस्कृति का उत्सव :** रेणु ने अंचल के गीतों, नृत्यों और त्योहारों को केवल सजावट के लिए इस्तेमाल नहीं किया। 'मैला आँचल' में जब 'बिदापत' (विद्यापति) का नाच होता है या 'रसप्रिया' में मृदंग की थाप गूँजती है, तो वह अंचल की सामूहिक जिजीविषा को प्रकट करती है। उनके साहित्य में लोक-संगीत अभावों के विरुद्ध एक ढाल की तरह खड़ा दिखता है।

* **भाषाई नवीनता :** रेणु ने खड़ी बोली को आंचलिक शब्दावली से सींचकर उसे नया जीवन दिया। उन्होंने मैथिली, मगही और स्थानीय बोलियों के शब्दों का ऐसा प्रयोग किया कि पाठक को उस अंचल की भौतिक उपस्थिति का अहसास होने लगता है। 'ममता', 'कमली' और 'बावनदास' जैसे पात्रों की बोली में अंचल की सरलता और अक्खड़पन दोनों समाहित हैं।

* **राजनीतिक और सामाजिक यथार्थ :** रेणु की आंचलिकता रूमानी (Romantic) नहीं है। वे अंचल के पिछड़ेपन, जातिवाद, अमानवीय गरीबी और तंत्र-मंत्र के जाल को पूरी नग्नता के साथ उघाड़ते हैं। 'मैला आँचल' का 'मेरीगंज' आजादी के बाद के भारत का वह आईना है, जहाँ स्वराज की लहर तो पहुँचती है, पर वह जाति और गुटबाजी के दलदल में फँसकर रह जाती है।

इस प्रकार, रेणु ने सिद्ध किया कि जितना अधिक कोई रचना 'स्थानीय' होगी, उतनी ही वह 'वैश्विक' होने की क्षमता रखेगी। उनकी आंचलिकता मनुष्य की आदिम प्रवृत्तियों प्रेम, ईर्ष्या, भय और आशा को मिट्टी के सोंधेपन के साथ जोड़ती है। उन्होंने अंचल के 'मैले आँचल' के भीतर छिपी मानवीय गरिमा को खोज निकाला। रेणु अंचल को ऊपर से नहीं देखते, बल्कि उसके भीतर रहकर उसकी धड़कन महसूस करते हैं। यही कारण है कि 'परती परिकथा' और 'मैला आँचल' जैसे उपन्यास केवल कहानी नहीं, बल्कि मिथिलांचल के सांस्कृतिक और सामाजिक इतिहास के जीवंत दस्तावेज बन गए हैं।

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रेणु के साहित्य में वर्णित मिथिला का सांस्कृतिक वैशिष्टय

रेणु का साहित्य केवल शब्दों का संकलन नहीं, बल्कि उस सामाजिक व्यवहार और आचरण का मूर्त रूप है जो व्यक्ति को परंपरा से प्राप्त होता है। जैसा कि डॉ॰ वासुदेव शरण अग्रवाल ने कहा है, ''संस्कृत मनुष्य के भूत, वर्तमान और भावी जीवन का महत्वपूर्ण प्रकार रही है। संस्कृति हवा में नहीं रहती, उसका मूर्तिमान रूप होता है। जीवन के नानाविध रूपों का समुदाय ही संस्कृति है। साहित्य, कला, दर्शन और धर्म से जो मूल्यवान सामग्री हमें मिल सकती है उसे नये जीवन के लिए ग्रहण करना, यही सांस्कृतिक कार्य की उचित दिशा और सच्ची उपयोगिता है।''[1]

रेणु के कथा-साहित्य में मिथिलांचल (विशेषकर पूर्णिया अंचल) की मिट्टी, वहां के रीति-रिवाज, लोकगीत, लोकनृत्य और लोकविश्वासों की प्राण-प्रतिष्ठा की गई है। वास्तव में, भारतीय ग्रामीण संस्कृति का वास्तविक स्वरूप इन्हीं अंचलों में दिखाई देता है, क्योंकि अंचल का मूल स्रोत 'कृषि' है । रेणु ने ग्राम्य जीवन की गहराइयों में उतरकर संस्कृति के बहुआयामी स्वरूप को पकड़ा है।

कृषिजन्य संस्कृति व कृषक जीवन

भारतीय अंचल का मूल स्रोत कृषि है, अत: अंचल का सारा सांस्कृतिक प्रसाद कृषि एवं ग्राम्य जीवन में परिव्याप्त है। संस्कृति वास्तव में समाज के रूप को ढालने में महत्वपूर्ण कार्य करती है। रेणु के साहित्य में संस्कृति को एक सामाजिक विरासत के रूप में देखा गया है, जो प्रत्येक अंचल जीवन में व्याप्त है।

भारतीय संस्कृति का वास्तविक रूप ग्रामीण समाज में ही दिखाई देता है क्योंकि इसका मूलाधार कृषि है, जो ग्रामीण समाज का प्राण है। ग्राम्य जीवन की गहराइयों में उतरे बिना इस बहुआयामी स्वरूप को नहीं समझा जा सकता। रेणु के कथा साहित्य में बिहार प्रांत के रीति-रिवाज, लोकपरम्परा और लोकविश्वासों को संजोकर उनकी प्राण-प्रतिष्ठा की गयी है।

कृषि प्रधान पर्व-त्योहार

ग्राम्य जीवन में पर्व-त्योहारों का विशेष स्थान होता है, जो ग्रामीण व्यक्तित्व को सांस्कृतिक संदर्भों से जोड़ते हैं। रेणु की कहानियों में इन पर्वों का उद्देश्य केवल मनोरंजन नहीं, बल्कि जीवन की निरंतरता है।

सिरपंचमी : नए कृषि वर्ष का सगुन

रेणु की कहानी 'सिरपंचमी का सगुन' में कृषक पर्व का अत्यंत सजीव वर्णन मिलता है। यह पर्व मिथिला की कृषि संस्कृति का केंद्र बिंदु है। सिरपंचमी के दिन सभी किसान 'नेम-टेम' करके 'लुहरसार' (लोहार की कार्यशाला) में जाते हैं। किसान बांस की नयी टोकरी में एक पसेरी धान, दूब और पान सुपारी के साथ हल का फाल, खुरपी और हंसिया लेकर एकत्रित होते हैं। नए वर्ष की खेती के लिए इसी दिन 'हल खड़ा' किया जाता है, जो कृषि चक्र के आरंभ का प्रतीक है। इस दिन किसान विशेष सावधानी बरतते हैं कि किसी से झगड़ा न हो या कोई छींक न दे, क्योंकि यह 'सगुन' का दिन है।[2]

आनुष्ठानिक पक्ष और लक्ष्मी पूजन : लुहरसार से लौटकर किसान बैलों को नहलाकर उनके सींगों में तेल लगाते हैं। हल की 'हरेस' पर चावल के आटे की सफेदी की जाती है और स्त्रियाँ उस पर सिंदूर से माँ लक्ष्मी के दोनों पैरों की अंगुलियाँ अंकित करती हैं। गाँव भर के किसान अपने हल-बैल और बच्चों सहित परती जमीन पर एकत्रित होते हैं। केले के पत्ते पर अक्षत, दूध और केले का 'मोती प्रसाद' चढ़ाकर धूप-दीप दिया जाता है और जुताई शुरू की जाती है।[3]

लोक-विश्वास और सांस्कृतिक नियति

मिथिला की सांस्कृतिक विशिष्टता उसके लोक-विश्वासों में निहित है, जिसे रेणु ने 'सिरपंचमी' के माध्यम से उकेरा है। यहाँ प्रकृति और पशु के व्यवहार को भविष्य की नियति से जोड़ा जाता है :

★ **शुभ संकेत :** जुताई के समय यदि बैल मलमूत्र त्याग करे, तो माना जाता है कि उस साल खाद-पानी की कमी नहीं होगी।

★ **अशुभ संकेत :** यदि बैल बैठ जाए या जुए से खुल जाए, तो खेती का भविष्य संकट में माना जाता है।

★ **भाग्य का प्रतीक :** यदि हल का फाल टेढ़ा हो जाए, तो इसे 'तकदीर टेढ़ी' होने का सूचक माना जाता है। ये तत्व ग्राम्य जीवन को अनुशासित एवं व्यवस्थित करते हैं।

मेलों का सांस्कृतिक संस्कार

रेणु के साहित्य में मेलों का चित्रण ग्रामीण जन-जीवन की संस्कारमयी अभिव्यक्ति है। 'तीसरी कसम' कहानी में मेले का चित्रण उदात्त एवं सांस्कृतिक बन पड़ा है। रौता संगीत नौटंकी कम्पनी और हीराबाई का आगमन मेले में

हर्षोल्लास भर देता है। मेले में भीड़ और हलचल के बावजूद नौटंकी देखना 'पाप' समझना जैसे ग्रामीण संस्कार अंचल की अपनी नैतिकता को दर्शाते हैं।[4]

रेणु के साहित्य में लोकगीत : मिथिला की सांस्कृतिक आत्मा

फणीश्वरनाथ रेणु का संपूर्ण कथा साहित्य लोकगीतों के माधुर्य और उनकी जीवंतता से परिपूर्ण है। रेणु के लिए लोकगीत केवल मनोरंजन के साधन नहीं हैं, बल्कि वे अंचल की सुख-दु:खात्मक अनुभूतियों को प्रत्यक्ष करने वाले सशक्त माध्यम हैं। विभिन्न संदर्भों में आए ये गीत कहीं सामाजिक-सांस्कृतिक गहराई को उद्घाटित करते हैं, तो कहीं तत्कालीन युगबोध और जनमानस की जिजीविषा को स्वर देते हैं।

श्रम संस्कृति और ॠतुओं के स्वर

मिथिला की संस्कृति का मूलाधार कृषि है, और इस कृषि-संस्कृति की धड़कन वहां के लोकगीतों में सुनाई देती है। रेणु की कहानियों में पात्र अपने कार्यों और ॠतुओं के अनुसार गीतों का चयन करते हैं। 'रसप्रिया' कहानी इसका उत्कृष्ट उदाहरण है, जहाँ खेतों में काम करते हुए किसान समय और अवसर का ध्यान रखकर गीत गाते हैं :

⋆ **रिमझिम वर्षा :** इस समय 'बारहमासा' के स्वर गूँजते हैं।

⋆ **चिलचिलाती धूप :** तपती दोपहरी में 'विरहा', 'चांचर' और 'लगनी' जैसे गीत गाए जाते हैं।

ये गीत केवल सुर-ताल नहीं, बल्कि मजदूरों और हलवाहों की वास्तविक स्थिति का दर्पण हैं। 'विरहा' का एक गीत किसान-मजदूर की दशा का सजीव श्य प्रस्तुत करता है :

''हाँ रे हल जोते हलवाहा भैया रे ..... खुरपी ले चलावे म - ज - दू - र? एहि पंथे, धानी मोरा है रुसलि।''[5]

यहाँ गीत के माध्यम से एक हलवाहा अपनी रूठी हुई पत्नी के विषय में राहगीरों से कातर स्वर में पूछ रहा है, जो अंचल की सहज मानवीय संवेदना को दर्शाता है।

शास्त्रीयता और लोक का समन्वय : विद्यापति के पद

मिथिला की सांस्कृतिक पहचान महाकवि विद्यापति के पदों के बिना अधूरी है। रेणु ने अपने साहित्य में इन पदों को 'लोक' के साथ जोड़कर एक अद्वितीय सांस्कृतिक वैशिष्ट्य प्रदान किया है। 'रसप्रिया' की तान सुनते ही श्रोता उन्मत्त हो जाते हैं। रेणु लिखते हैं कि गीत सुनते समय ऐसा प्रतीत होता है मानो स्वयं राधा ही गायक के स्वर में आकर बैठ गई हों। विरह की वेदना को व्यक्त करते ये पद पाठक के हृदय को झकझोर देते हैं :

''न दी बह नयनक नी - र। आहो - पललि बहे ताहि ती - - - र। रस म ---- य तनु - गुने नहीं और लागल दुडुक न भांगय जो - र।''[6]

यह गीत न केवल कलात्मक सौंदर्य को उभारता है, बल्कि यह भी सिद्ध करता है कि मिथिला के लोक-जीवन में भक्ति और प्रेम की धारा अत्यंत गहरी है।

लोक-कला और नृत्यगीत : छोकरा नाच

रेणु ने अंचल में प्रचलित 'छोकरा नाच' और उसके साथ गाए जाने वाले गीतों के माध्यम से पात्रों के मनोविज्ञान को स्पष्ट किया है। 'तीसरी कसम अर्थात मारे गए गुलफाम' कहानी में जब हीरामन इन गीतों को सुनता है, तो वे उसे उसके यौवन काल की स्मृतियों में ले जाते हैं :

''सजनवा बैरी हो गये हमारो। सजनवा अरे चिठिया हो तो सब कोई बांचे, चिठिया हो तो हाय। करमवा, होय, करमवा कोई न बांचे हमारो, सजनवा हो करमवा।''[7]

इन लोकगीतों की शक्ति यह है कि ये व्यक्ति को उसके अतीत से जोड़ देते हैं और हृदय में एक अनजानी टीस पैदा कर देते हैं। हीरामन जैसा साधारण गाड़ीवान भी इन गीतों के माध्यम से अपनी आंतरिक भावनाओं को अभिव्यक्त करता है।

गेय लोक-गाथाएँ : महुआ घटवारिन का विलाप

मिथिलांचल में प्रचलित लोक-गाथाएँ और दंतकथाएँ परम्परागत एवं मौखिक स्वरूप की होती हैं। ये गाथाएँ प्राय: गीतों के रूप में गाई जाती हैं। 'तीसरी कसम' में 'महुआ घटवारिन' की गेय कथा का उल्लेख है, जिसे हीरामन गाता है। यह गीत एक सौतेली माँ के अत्याचार और एक विवश युवती की पीड़ा का दस्तावेज है :

''हे अ अ- अ सावन भादका के - र उमड़ल नदिया- गे-- मै -- यो - औ-ओ-मैयो, गे रैनि भयावनी - हे - ए- ए- ए., तड़का - तड़के धड़के करेज-आ-आ मोरा...''[8]

इस कारुणिक गीत का प्रभाव इतना व्यापक है कि इसे सुनकर न केवल मनुष्य बल्कि पशु (हीरामन के बैल) भी प्रभावित होते हैं और उनकी चाल बदल जाती है। हीराबाई जैसी पात्र भी इस गीत को सुनकर किसी काल्पनिक और भावुक जगत में खो जाती है।

मैला आँचल में वर्णित लोक-संस्कृति और सामुदायिक उत्सव

फणीश्वरनाथ रेणु ने 'मैला आँचल' में मिथिला की संस्कृति को उसके उत्सवों और लोक-गीतों के माध्यम से जीवंत किया है। उपन्यास के आरंभ में ही 'मेरीगंज' की स्थापना के साथ वहां के विभिन्न टोलों (यादव टोला, कायस्थ टोला आदि) के बीच के सांस्कृतिक और सामाजिक समीकरणों को दिखाया गया है। 'मैला आँचल' में 'होली' और 'विद्यापति' के पदों का गायन केवल मनोरंजन नहीं, बल्कि सामुदायिक समरसता का प्रतीक है। जब 'खालसा टोला' के लोग मृदंग बजाते हैं, तो वह पूरे अंचल की धड़कन बन जाता है। उपन्यास में एक स्थान पर रेणु लोक-संस्कृति की शक्ति को रेखांकित करते हुए कहते हैं कि ''गीत और संगीत ही इस अंचल के लोगों के दुखों की दवा है।''[9] यहाँ 'तंत्र-मंत्र' और 'अंधविश्वास' भी संस्कृति के एक अभिन्न अंग के रूप में उभरते हैं। खेलावन की स्त्री बाबा पीर से गुहार करते हुए कहती है—

''बाबा जिन पीर ! भूल-चूक माफ करो। मेरे बच्चा का मति फेर दो महतमा ! सिरनी और बद्धी चढ़ाऊँगी, एक भर गाँजा दूँगी।'' [10]

परती परिकथा में वर्णित लोक-संस्कृति और सामुदायिक उत्सव

'परती परिकथा' में रेणु ने संस्कृति के एक और गहरे आयाम—'भूमि और लोक-इतिहास' को स्वर दिया है। यह उपन्यास मिथिला के 'परानपुर' अंचल की कथा है, जहाँ 'परती' (बंजर भूमि) को उर्वर बनाने का स्वप्न देखा जाता है। इसमें 'कथा-कहानी' की परंपरा अत्यंत समृद्ध है। उपन्यास में 'लुत्तो' और 'ताजमनी' के माध्यम से लोक-कथाओं का जो ताना-बना बुना गया है, वह मिथिला की मौखिक परंपरा का वैशिष्ट्य है। 'परती परिकथा' में प्रकृति (कोसी नदी) को एक क्रूर देवी के रूप में पूजा जाता है, जिसे 'कोसी-मैया' कहा जाता है।[11] यहाँ का सांस्कृतिक वैशिष्ट्य यह है कि लोग अपनी विपदाओं को भी गीतों में ढाल लेते हैं। उपन्यास में 'लोक-नृत्य' और 'जाट-जाटिन' के खेल का वर्णन मिथिला की उस सामूहिक चेतना को दर्शाता है जो अभावों में भी उल्लास खोजना जानती है।[12]

लोकगीतों के सामाजिक-सांस्कृतिक आयाम

फणीश्वरनाथ रेणु के साहित्य में वर्णित लोकगीत मिथिला के सामाजिक व्यवहार और सांस्कृतिक विरासत के संवाहक हैं। ये गीत अंचल की 'सामाजिक विरासत' के रूप में प्रत्येक व्यक्ति के जीवन में रचे-बसे हैं और समाज में व्याप्त एकता व अखंडता को सुदृढ़ करते हैं। कृषि प्रधान संस्कृति होने के कारण, यहाँ के लोकगीत श्रम और प्रकृति के साथ गहरे अंतर्संबंधों को प्रकट करते हैं। 'रसप्रिया' जैसी कहानियों में हलवाहों और मजदूरों द्वारा गाए जाने वाले 'बारहमासा', 'विरहा' और 'लगनी' जैसे गीत न केवल थकान मिटाने के साधन हैं, बल्कि वे 'किसान-मजदूर की वास्तविक दशा का सजीव दृश्य' भी प्रस्तुत करते हैं। ये गीत सिद्ध करते हैं कि संस्कृति कोई जड़ वस्तु नहीं, बल्कि एक बहती हुई धारा है जो समय और परिस्थितियों के अनुरूप निरंतर परिवर्तनशील रहती है।

सांस्कृतिक दृष्टि से ये लोकगीत अंचल के 'सामूहिक अवचेतन' और लोक-संवेदना को स्वर प्रदान करते हैं। 'तीसरी कसम' में 'छोकरा नाच' के गीतों का प्रयोग पात्रों के मनोविज्ञान और उनके अतीत की स्मृतियों को जाग्रत करने के लिए किया गया है, जो हृदय में एक अनजानी 'टीस' पैदा करते हैं। वहीं 'महुआ घटवारिन' जैसी गेय लोक-गाथाओं के माध्यम से रेणु ने अंचल की करुणा और पारिवारिक संघर्षों को चित्रित किया है। इन गीतों का प्रभाव इतना व्यापक होता है कि ये मनुष्य और पशु (हीरामन के बैल) के बीच भी एक संवेदनात्मक सेतु का निर्माण कर देते हैं। अंततः, रेणु के साहित्य में लोकगीत केवल मनोरंजन मात्र न होकर मिथिलांचल की अस्मिता, मर्यादा और वहाँ के लोक-मानस की जीवंत अभिव्यक्ति बन गए हैं।

निष्कर्ष

फणीश्वरनाथ रेणु के संपूर्ण साहित्य का अनुशीलन करने के पश्चात् यह स्पष्ट होता है कि उन्होंने मिथिलांचल की 'सांस्कृतिक विशिष्टता' को केवल एक पृष्ठभूमि के रूप में नहीं, बल्कि साहित्य के एक जीवंत चरित्र के रूप में प्रतिष्ठित किया है। रेणु की दृष्टि में संस्कृति कोई जड़ या स्थिर वस्तु नहीं है, बल्कि वह 'सामाजिक व्यवहार एवं आचरण का समुच्चय है जो व्यक्ति को परंपरा से प्राप्त होता है।' उनके उपन्यासों और कहानियों में मिथिला की जो छवि उभरती है, वह मिट्टी की सोंधी गंध, कोसी के संताप, लोकगीतों की गूँज और मानवीय जिजीविषा का एक अद्भुत मिश्रण है।

इस शोध के माध्यम से यह निष्कर्ष निकलता है कि रेणु ने 'आंचलिकता' को एक संकीर्ण घेरे से निकालकर व्यापक

मानवीय संवेदना से जोड़ दिया है। 'मैला आँचल' और 'परती परिकथा' जैसे उपन्यासों में उन्होंने दिखाया है कि कैसे एक अंचल की संस्कृति अपने भीतर अंतर्विरोधों को समेटे हुए है। एक ओर जहाँ विद्यापति के पदों की शास्त्रीय गरिमा और 'सिरपंचमी' जैसे कृषि पर्वों की पवित्रता है, वहीं दूसरी ओर अंधविश्वास, जातिवाद और तंत्र-मंत्र का काला साया भी है। रेणु का वैशिष्ट्य इसी बात में है कि उन्होंने अंचल के 'मैले' और 'उजले' दोनों पक्षों को पूरी ईमानदारी के साथ चित्रित किया है। वे सिद्ध करते हैं कि भारतीय अंचल का मूल स्रोत कृषि है और अंचल का सारा 'सांस्कृतिक प्रसाद' इसी ग्राम-जीवन और मृदा-संस्कृति में व्याप्त है। रेणु के साहित्य में लोकगीतों और लोकगाथाओं की भूमिका अत्यंत केंद्रीय है। 'तीसरी कसम' की 'महुआ घटवारिन' हो या 'रसप्रिया' के विरहा और बारहमासा—ये गीत केवल मनोरंजन नहीं करते, बल्कि अंचल के 'सामूहिक अवचेतन' को स्वर देते हैं। ये गीत सिद्ध करते हैं कि अभावों और गरीबी के बीच भी मिथिला का जनमानस अपनी सांस्कृतिक ऊर्जा को बचाए रखने में समर्थ है। रेणु ने लोकगीतों के माध्यम से यह दर्शाया है कि कैसे संगीत और कला ग्रामीण जीवन की थकान और विसंगतियों के विरुद्ध एक 'कैथार्सिस' (विरेचन) का कार्य करती है। यहाँ संस्कृति और श्रम एक-दूसरे के पूरक बनकर उभरते हैं।

अंतिम रूप से यह कहा जा सकता है कि रेणु ने मिथिलांचल की सांस्कृतिक विरासत को आधुनिक युगबोध के साथ जोड़कर देखा है। उनके पात्र—चाहे वह बावनदास हो, हीरामन हो या मृदंगिया सभी अपनी जमीन और अपनी जड़ों से जुड़कर ही वैश्विक बनते हैं। रेणु का साहित्य हमें यह संदेश देता है कि वैश्वीकरण के इस दौर में अपनी क्षेत्रीय पहचान और सांस्कृतिक वैशिष्ट्य को बचाए रखना ही वास्तविक प्रगति है। उनका आंचलिक लेखन वास्तव में 'अंचल के माध्यम से पूरे राष्ट्र की धड़कन' को पहचानने का प्रयास है। अतः, फणीश्वरनाथ रेणु का साहित्य न केवल मिथिला का सांस्कृतिक दस्तावेज है, बल्कि वह भारतीय ग्राम्य संस्कृति की अस्मिता का अक्षय कोष है, जो आने वाली पीढ़ियों को अपनी जड़ों की ओर लौटने की प्रेरणा देता रहेगा।

शोध छात्रा, हिन्दी विभाग
मानविकी एवं सामाजिक अध्ययन केन्द्र
भगवन्त विश्वविद्यालय, अजमेर

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Research Paper

Anil Kumar Nim* **Dr. Ratan Singh****

Relationship among Problem Solving Skills, Cognitive Style, and Academic Achievement among Teacher Trainees

Abstract

Education Regardless of the demands of the contemporary education system, training of competent teachers has become one of the most urgent needs. At the center of such preparation, a good understanding of the influence of cognitive and metacognitive qualities and their effects on the performance of teacher trainees can be seen. This paper investigates the correlation between problem-solving skills, cognitive style, and academic performance in the context of the pre-service teacher education in India and other places. Based on theoretical concepts in the educational psychology field, and empirical data obtained through the national sources (National Achievement Survey, ASER reports, NCERT data, OECD PISA findings, and Ministry of Education statistics) the article examines the effect of divergent cognitive style field dependence and field independence on the way the trainees cope with problem solving and academic performance. The discussion highlights the patternic trends that demonstrate that field independent trainees usually demonstrate better analytical and problem solving skills that are positively related to academic achievement. There are also differences in gender in cognitive style and performance that are discussed. The conclusion suggests the use of teacher education programmes that embrace differentiation instructions, inclusion of different cognitive styles and systematic acquisition of problem solving skills in order to promote trainee success.

Keywords

Problem Solving Skills, Cognitive Style, Academic Achievement, Teacher Trainees, Field Dependence, Field Independence, Pre-service Teacher Education.

1. Introduction

Teacher education plays a central role in the design of quality of education. The academic and professional capabilities which pre-service teachers acquire during training are also the ones that play off the quality of teaching that they eventually provide in classrooms. Cognitive style and problem-solving ability are also part of the range of qualities that define the academic performance of the teacher trainee and to this end, have continued to be the subject of interest among the academic psychology field and most teacher education studies (Riding and Rayner, 1998; Jonassen and Grabowski, 1993). The ability of a teacher trainee to solve a problem, encompassing either subject-specific, pedagogical, or interpersonal problems is not simply a demonstration of what has been learned; it is a demonstration of the more underlying forms of cognitive activity, such as reasoning, analysis, synthesis and evaluation. In turn, these processes are shaped by the cognitive style of the trainee: the peculiar way in which an individual is subjected to the information by the surrounding environment, how this information is perceived, organized, and processed (Witkin et al., 1977). Two people with similar knowledge backgrounds can vary dramatically in their educational performances provided that their cognitive styles prompt them to approach information in a radically diverse manner. Although this target area is theoretically rich, the interaction of these three constructs of problem-solving skill, cognitive style and academic achievement in an analytical and holistic way has not been made in India compared to other countries. National-level documents including the National Curriculum Framework of Teacher Education and the Curricular guidelines of NCERT highlight the need to cultivate reflective practitioners who can engage in higher order thinking though little systematic research has been conducted into the cognitive and metacognitive bases of teacher trainee performance (NCERT, 2019). The current paper fills this gap with the help of the existing literature on education, survey results, and national data, which provides a conceptual and analytical study of the interaction of problem-solving skills and cognitive style itself to the academic success of teacher trainees. It is discussed in terms of observable tendencies, patterns of the institutional surveys of the education, comparisons between the genders, theoretical arguments, no complicated statistical modelling was used.

2. Conceptual Discussion of Skills of Problem Solving

Problem solving is generally conceptualized as an objective cognitive process that involves the use of pertinent knowledge, strategies and reasoning to help an individual to solve an unsatisfactory state and attain a desired one (Mayer, 1992). Problem solving applies to teacher education is wider than mathematical calculations and includes instructional planning, challenges of classroom management, designing of assessments and reflective observations on learning outcome of students. The basic model used by Polya (1945) to explain problem solving still has its effects in the way problem solving is conceptualised in an education setting, consisting of four steps: understanding what the problem is, developing a plan, implementing the plan, and evaluating the solution. Theory further development, especially the one relying on information-processing theory (Newell and Simon, 1972), suggested the functions of the working memory, the existence of schemas in prior knowledge and the control of metacognition in desirable problem solving. The consequences of problem-solving skills are especially notable among teacher trainees because of two reasons. The first example that comes to mind in academic assignments in teacher education programmes involves lesson planning, analysis of case-studies, curriculum design-exercises, and theoretical examinations etc: the structural requirements of these tasks, such as those of problem solving are often met through analytical and synthetic reasoning. Second, professional disposition of a teacher necessarily presupposes the opportunity to diagnose and address the problem of instruction in real time. Studies have always shown that trainees who are more inclined to problem orientations are more involved in academic materials, will continue to learn longer when faced with hardships, and will eventually perform better academically (Heppner and Petersen, 1982; Arends, 2012). Implicitly, problem solving is identified as among the competencies graduating teachers should display according to the Learning Outcome Framework of NCERT (2017) and the National Curriculum Framework or Teacher Education (2009). In India, though, it is traditional to consider teacher education tests favoring the recall based-knowledge over applying the ability to solve problems thus depriving the trainees of a chance to attain the ability to solve problems realistically (NCERT, 2019).

3. Learning and Style of thinking

Cognitive style is the consistent kind of perception, processing and organizing information of an individual (Messick, 1984). Cognitive style analyses the way a person prefers to work, as opposed to action (performs cognitively) like in the case of cognitive ability, it is the qualitative aspect of information processing, not quantitative. Among the numerous dimensions of cognitive styles found in the literature, the field dependence/field independence (FDI) dimension proposed by Witkin et al. (1954,1977) has had the greatest empirical exploration in the education literature. Field-independent individuals have a tendency to process information in the analytic way which means that they impose their own structure onto ambiguous or complex information. The influence of surrounding perceptual settings is less and they are skilled in detecting embedded figures and restructuring issues. In contrast to field-independent people, field-dependent people have a more global perception of information with a heavier reliance on the surrounding context and external referents in organising and interpreting information. They tend to be more social, interpersonally sensitive and are more sensitive to extrinsic cues (Witkin and Goodenough, 1981). Field-independent students in learning institutions have been observed to be better off in activities that involve analytical thinking, independent structure-organisation of information and abstract thought-processes which is closely similar to the course requirements in teacher education programmes (Tinajero & Paramo, 1998). Although field-dependent learners might be better placed in collaborative and socially mediated learning environments, they might have more trouble with unorganised academic tasks which require self-directed cognitive reorganisation. Even the limited scope of research in Indian teacher education institutions indicates that a significant percentage of trainees have been shown to be field-dependent in terms of cognitive style, potentially due to the previously existing school-education culture based on passive reception and teacher-centred instruction (NCERT, 2019). It has direct implications on teacher education programme design and delivery because field-specific trainees might have to receive more instructional scaffold and systematic instruction so that they can learn to think and analyze independently as should be expected of professional teachers. In addition to the FDI dimension, some other constructs of the cognitive styles including reflective versus impulsive style (Kagan, 1966) and serialist versus holist learning style (Pask, 1976) have been used in educational contexts with similar appropriateness. Reflective learners stop to think of the possible alternatives before acting are more likely to display their accuracy in a problem-solving task, whereas impulsive learners are quicker, but likely to make mistakes. Such differentiational inclinations can be directly applicable in the academic performance of the teacher trainees in examination and assessment situations.

4. Academic Achievement

Academic achievement in the case of pre-service teacher education involves the performance in formal examinations, practical assignments, teaching practicum assessment and continuous internal assessment. It is a cumulative result of the way a trainee is cognitively, motivational and affective involved with a teacher education curriculum (Bloom, 1956; Anderson and Krathwohl, 2001). The national and international data have always shown that the level of academic achievement among the students in higher and professional education is quite varied. Although there is limited direct large-scale survey data on the subject of educator training that directly relates to teacher trainees in the Indian setting, the limited proxy indicators accessible are informative. Even at the secondary and senior secondary levels, UDISE+ (2022) data show that there is substantial inter-state disparity in the proportion of students who have completed educational courses, and this is the academic qualification where teaching trainees are selected. The states that had a higher presence of secondary school education and a higher performance of the Nas- Kerala, Himachal Pradesh and Tamil Nadu- produced a larger pool of teacher education candidates with more foundational academic competencies, which subsequently anticipates an improved performance on B.Ed and D.El.Ed programmes. The data provided by ASER (2023) (where most of the focus is on basic education at the school level level) is not a direct but still significant indicator of the academic readiness of future teacher trainees. Constant underachievement in numeracy and reading comprehension attained at secondary level means that a percentage of those joining teacher education programmes will be having unresolved learning deficits that can limit their learning performance in the training process. The All India Survey on Higher Education (AISHE, 2022) records the pattern of enrolment and performance trends in teacher education, which asserts that female enrolment in B.Ed. programmes has continued to be higher than that of men at the national level- a trend that has bearing with gender based analysis of educational performance.

5. Correlation between Problem Solving, Cognitive style and Academic achievement

The three constructs that will be tested (problem-solving skills, cognitive style, and academic achievement) are not autonomous in relation to each other: they are a network of variables where the other two variables not only influence each other but also are influenced by the other variable. The pathway in this network that is the most direct is the one between cognitive style and problem solving and between problem solving and academic achievement. Due to their analytical type of perception, field-independent teacher trainees are more inclined to the structural independence of academic problem-solving, that is, they break down complex tasks into solvable element and develop systematic strategies of solving problems (Witkin and Goodenough, 1981). This attitude has a direct positive impact on academic assessment of teacher education on the kinds of analytical, application-level and synthesis-oriented activities. On the other hand, field dependent trainees can perform equally or similarly in words of rote-learning when examinations are conducted through recall tests but perform poorly when performing actions that need an individual restructuring or concept application or finding a new solution to a specific problem (Tinajero & Paramo, 1998). This trend indicates that evaluations in the teacher education programmes where memorised material only takes precedence may misrepresent the cognitive-style based diversity in actual academic competence whereby evaluations involving problem solving elements better highlight the fusion between the performance profile of both the FIs and FD groups. Simultaneously, the combination of problem-solving skills and cognitive style is a not only a simple summative predictor of academic performance but rather an interactive one. The trainee whose style is field-dependent might be partially able to offset the problems in analytical processes with highly developed social-learning, cooperation in studying, and proper utilization of external feedback, which is such an approach that is also compatible with the social orientation of FD. This indicates that the links between cognitive style and academic performance are moderated by the instructional context: field-dependent students might do equally well to field-independent counterparts in a well-scaffolded, socially rich instructional environment; though they might fall behind on pure analyses tasks (Riding & Rayner, 1998). A study provides by OECD (2019) as part of PISA 2018 only adds to the evidence that the ability of students to execute self-regulation, metacognitive awareness, and strategic problem solving are some of the most critical predictors of academic performance, which is consistent with the FDI literature. Students who exhibit a stronger metacognitive self-monitoring behavior as to be evidently more of a field-independent cognitive style than a field-dependent one are invariably more successful in reading, mathematics, and science literacy tests in various national settings.

6. Data Sources

To build the conceptual and analytical discussion of the article, the current paper relies on the following sources of data and reports: -

• **National Achievement Survey (NAS), 2021** - It is a nationally representative learning-outcome measure of Class III, V, VIII and X students against an Indian background, which gives a baseline of cognitive and academic preparedness of school students who make up the future pool of teacher-education candidates.

• **Annual Status of Education Report (ASER), 2022-2023** - Documents indicator of the status of education in India, rural areas contain information on both basic and more advanced learning, showing signs of learning deficits concerning the academic background of teacher trainees. - UDISE+ Annual Reports (2021-22; 2022-23) Provides databases on infrastructure and enrolment and retention statistics on schools which give a context on the educational environments that teacher trainees are developed in.

• **NCERT Report and Curricular Documents** -These include the National Curriculum Framework of Teacher Education (NCFTE, 2009) and Learning-Outcome Frameworks that define the normative competency requirements of teacher-education programmes in India.

• **All India Survey on Higher Education (AISHE), 2022** - This offers enrolment, gender data and programme-specific performance data in teacher education (B.Ed., D.El.Ed., M.Ed.) at Indian universities and colleges. - OECD PISA Reports (2018) - Provides internationally comparative information on the performance of students in reading, mathematics, science, and using metacognitive strategies, which form the conceptual framework of the relationship between cognitive style, problem-solving, and academic performance.

• **Ministry of Education, Government of India - Annual Reports** - This will give macro policy and performance figures of the teacher-education industry. The citations of particular numerical data regarding these sources, in the context of which it directly refers to teacher trainees, are also presented. Without this data, conceptual analysis based on the larger educational research literature is used.

7. Analysis and Discussion

7.1. Academic Achievement Trends in Teacher Trainees

According to AISHE (2022) statistics, among B.Ed. programmes in India, 70 percent of all enrolment is comprised of female students- a trend that has not significantly changed since the past decade. The implications of this form of feminisation of the teacher-education pipeline are significant to gender-based analysis of academic achievement. Available institutional data provided by state-level teacher-education boards show that female trainees always score higher than male trainees in internal exams as well as written exams, a trend that is reflective of the overall gender patterns in the higher education reported by the Ministry of Education (2022). Nevertheless, it is an open question whether this performance advantage is a manifestation of actual differences in ability to solve problems, or an artefact of the difference in gender-specific conformity to types of assessment. Although not as direct sources of data, NAS 2021 information has a significant contextual base by teacher-education institutions. The national mean in Mathematics at Class X which is the minimum requirement to join the teacher-education programmes of most states stood at about 44 out of 100, and the mean inter-state deviation is wide (NCERT, 2021). States with relatively greater NAS scores are also characterised by higher results in teacher licensure tests including the Central Teacher Eligibility Test (CTET), as well as the State TET, which positively indicate a carry forward of underlying academic competence into teacher education.

7.2. Patterns of Cognitive Style and Implications of these in Education

The studies have repeatedly shown that most students in highly structured and test centric educational systems have been found to exhibit field-dependent cognitive traits (Saracho, 1997). Since most of Indian school systems put an emphasis on structured, teacher-guided teaching and learning, analytical logic would lead to the consideration that a good percentage of B.Ed. trainees who have only been schooled in the system will show FD orientations when they join teacher-education programmes. This has a clear implication on the nature of academic distresses such trainees will be likely to experience. Teacher education aspects that require analytical thinking, in isolation such as: curriculum critique, case-study critique, philosophical foundations of education, and methods of educational research are exactly those activities in which FD teacher education students are bound to perform poorly compared with their FI counterparts. The results of institutional academic records supported by self-report studies in the literature (Tinajero/ & Paramo, 1998; Riding & Rayner, 1998) show that the FI and FD trainees are stronger on the analytical and application level academic tasks, and the structured, recall, and socially mediated on respectively. This difference points in the direction that the evaluation framework of teacher-education programmes can also prejudice FD trainees in case it depends heavily on unstructured analytical activities not properly instructed. On the other hand, programmes focusing purely on rote-recall type of assessments might not develop and determine the analytical problem-solving capabilities that sound teaching eventually requires.

7.3. Gender, Problem Solving and Academic Performance

A comparison of genders in problem-solving abilities of teacher trainees reveals a complex image. According to the findings of OECD PISA 2018, at secondary-level the female gender scores better on reading literacy compared to males and shows similar or slightly lower scores on mathematics and solving analytical problems in most or all countries taking part (OECD, 2019). In the Indian case, the ASER (2023) data implies that the gender disparities in foundational numeracy are being reduced but still significant in rural and educationally disadvantaged areas. Projecting these trends into the teacher education sector, they imply that come the future female trainees, preponderant in B. Ed. enrolments, will come into the programmes with their significantly better verbal and comprehension-based problem-solving abilities but with rather weaker mathematical and spatial problem-solving abilities than their male counterparts. Such a gendered problem-solving profile can help explain the current trends in internal assessment performances, where female trainees are not only more successful in language and social-science elements, but also demonstrate a smaller margin of success-or-even-disadvantage in mathematics and science-methodology courses.

7.4. Conceptual Synthesis: Relational Framework

Out the synthesis of the evidence and conceptual reasoning used through this article, a consistent relational framework comes out. Cognitive style specifically the FDI dimension serves as a cognitive base variable that determines how the teacher trainees approach academic material and problem solving activity. This is because field independence, through its ability to enable an independent analytical processing, helps to increase the ability of a trainee to approach new problems systematically, something that ultimately results in high-quality performances on academic-based tests that compensate high-level thinking. Although not an academic underachievement factor, field dependence must be supported contextually, provided through structured instruction and learning in groups in order to make cognitive potential work into academic performance. Part of the middle ground are problem-solving skills: these are some of the things that cognitive style constitutes, however, these are also directly responsive to instructional experiences, the growth of meta cognition and the orientation towards motivation. Students selected as trainees in which the problem-solving abilities are enhanced, irrespective of their original cognitive style, show a sustained higher academic success throughout the teacher-education program. This discussion indicates that neither of the two cognitive styles nor the two problem solving skills are adequate predictors of academic achievement. Instead, the interaction of the cognitive style of a trainee, the package of strategies he or she has acquired with regard to problem solving and the pedagogy conditions of the teacher-education programme are all that collectively define academic results.

8. Conclusion

As this paper has provided, the relationship between problem-solving skills, the cognitive style, and academic performance among the teacher trainees have been given conceptual and analytical analysis using the data obtained through educational surveys, national assessment reports, and the available research literature. The review confirms that cognitive style especially field-dependence/field-independence dimension has the significant effect on the approach to problem solving and academic achievement of teacher trainees. Field-independent trainees that are analytic and autonomic in processing information are found to show better performance in tasks of problem-solving and have a higher overall academic performance. Field-dependent trainees who are not disadvantaged cognitively in absolute terms still need differentiated instructions in order to achieve their academic potential. The debate also suggests that gender variations in cognitive style and problem solving although existing, are significantly influenced by the schooling and cultural environment and not innate talent, and feminisation of teacher-education enrolment in India presents the opportunities and burdens of gender-responsive programme design. A number of implications can be drawn to the teacher-education policy and practice. To begin with, problem-solving tasks and activities in teacher-education programs must explicitly entail independent thinking in terms of analytics, as opposed to using assessment methods that are based predominantly on recall. Second, teacher educators ought to be equipped to become sensitive towards cognitive-style differences among trainees, as well as be able to incorporate scaffolded and differentiated instructional methods that can benefit FD learners but not at the expense of analytical requirements of the programme. Third, national-level tests like NAS and tests like CTET require review because they may not be sufficiently capturing of higher-order problem-solving skills as well as knowledge base. The key future research focus must be longitudinal research that follows how problem-solving skills and cognitive-style-related academic patterns evolve during the course of teacher -education programmes, and adopt a mixed-method design that will not only document the trend of quantitative performance over time, but also provide a qualitative account of how the trainees experience cognition change in the process.

***Research Scholar**
Department of Education
Shaheed Mangal Pandey Govt. Girls PG College
Madhavpuram Meerut
Chaudhary Charan Singh University
Meerut, Uttar Pradesh

****Assistant Professor**
Department of Education
Shaheed Mangal Pandey Govt. Girls PG College
Madhavpuram Meerut
Chaudhary Charan Singh University
Meerut, Uttar Pradesh

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Research Paper

Pramod Kumar Paswan

Awareness and Use of E-resources by B.Tech, M.Tech Students and Research Scholars of Delhi Technological University, Delhi: A study

Abstract

This study investigates the awareness and utilization of electronic resources among B.Tech, M.Tech, and research scholars. E-resources like e-journals, e-books, online databases, and institutional repositories are very important for academic and research work in the digital age. The study seeks to evaluate users' familiarity with available electronic resources, their frequency of use, the purposes of access, and the challenges encountered during utilization. We used a structured questionnaire to get primary data from a representative group of students and scholars. The results show that most of the people who answered the survey are familiar with basic e-resources, but the depth of their use varies by academic level. B.Tech students mostly use e-resources for their classes, while M.Tech students and research scholars use more advanced databases for their research. Problems like not enough training, not being able to search well, and sometimes not being able to get to things were found. The study also shows how important library orientation programs are for making better use of the library. It comes to the conclusion that even though people are generally aware of e-resources, they need to learn more about how to use them and get training to get the most out of them. To help students do their best in school, we suggest ways to make things more accessible, teach users, and improve the digital infrastructure.

Keywords

E-resources, Delhi Technological University (DTU), Awareness of e-resources.

1. Introduction

The rapid growth of information and communication technologies in the modern digital age has changed how academic information is accessed, shared, and used. Electronic resources or electronic information resources are referred to by the acronym "e-resources." These are digital or electronic collections of data that may be accessed on a computer, smartphone, or other electronic device. (Jeyapragash, B., Muthuraj, A., & Prabhu, R. (2022).) For university libraries, the information and communication technology (ICT) revolution has brought along both new opportunities and challenges. Libraries currently provide a vast array of network-based services and resources. Libraries can operate from any location thanks to digital references, digital collections, online databases, e-journals, and e-books. (Shahnaz, P., & Balasubramanian, P. (2021).) E-resources, such as e-journals, e-books, online databases, and institutional repositories, are now very important for research and higher education. Universities are putting more money into digital library services to help with teaching, learning, and new ideas. One of India's best technical schools, it offers a lot of e-resources to its students and researchers. But how well these resources are used depends a lot on how aware, accessible, and information-literate users are. B.Tech students typically depend on e-resources for academic tasks and comprehension, whereas M.Tech students and research scholars necessitate advanced and specialized databases for their research endeavors. Even though there are a lot of digital resources available, users often have problems like not getting enough training, not being able to search well, and not using the databases they pay for enough. Consequently, it is essential to evaluate the degree of awareness and usage patterns among various user categories. The goal of this study is to find out how much B.Tech, M.Tech, and research students at Delhi Technological University know about and use e-resources. It also aims to find out what problems users are having and suggest ways to make better use of the product. The study's results will help improve library services and encourage better use of digital resources for research and academic success.

2. Literature Review

Adeshina, K. (2021). This article aims to investigate the availability of different kinds of electronic resources in the discipline of economics on certain university library websites in Delhi. With a focus on economics, it illustrates the many and popular E-resources found on three major library websites. The main basis of the article is a content analysis that was carried out to investigate the library websites and subject portals of the three chosen Delhi universities in order to determine the availability of electronic resources in the field of economics.

Bhat, N. A. (2018). Distance learners employ electronic resources for their learning and research activities because of its accessibility, currency, availability, and dependability. This study examined how frequently, what kinds of e-resources are used, why they are used, and why distance learners at the Open University of Sri Lanka utilize them. For the study, a descriptive survey approach was used. The Open University of Sri Lanka's 26,503 active undergraduates make up the study's whole population. 379 respondents were chosen as a representative sample using the stratified random selection approach. A questionnaire was used to gather the data, and descriptive statistical techniques like frequency counts and percentages were used to evaluate the results. According to the study's findings, the most popular e-resources among distant learners were search engines, email, and e-books; the least popular ones were e-databases, e-thesis and dissertations, and CD/DVDs. According to the study, distance learners at the Open University of Sri Lanka use e-resources primarily for writing assignments, exam preparation, and knowledge updating. They also use them because they are easy to use, accessible, time-saving, more informative, and less expensive. The results show that the majority of distance learners had a favorable opinion of electronic resources. Distance learners may efficiently manage their time between school, employment, family obligations, and social work by using e-resources to obtain information. The study emphasizes the necessity of learner education initiatives including seminars, practicals, and training to improve the information literacy of distant learners.

Gupta, D., & Ansari, M. U. (2019). Electronic information management has undergone a significant transformation as the life cycle of information products has become more digital from "cradle to grave." Along with new problems and difficulties, these developments have brought along new tactics and approaches. In the end, dispersed publishers or information providers are increasingly delivering services to a desktop. Information companies serve as intermediaries between the user and the main service provider or as primary information suppliers. Therefore, the study looks at how University of Ibadan postgraduate students organize their collections and use electronic resources. 312 postgraduate students at the University of Ibadan made up the study population, which used a descriptive survey design. Additionally, the study included both qualitative and quantitative data gathering techniques. 56.1% of respondents agreed that e-resources were used for assignments, 70.5% agreed that they were used for classwork, all agreed that e-resources are used as a supplement to study notes, and 70.8% strongly agreed that e-resources were used for project consultation. Similarly, 80.8% of respondents strongly agreed that e-resources are employed when writing theses. However, it is determined that the University Library should seek more funding to expand its bandwidth and online journal subscriptions. Because the systems will operate more quickly with more bandwidth, access times will also be improved.

Jeyapragash, B., Muthuraj, A., & Prabhu, R. (2022). This study aims to determine how frequently Northern Indian agricultural library patrons utilize electronic resources and investigate the average amount of time they spend utilizing them each day. Additionally, an attempt has been made to look at the trends by state, university, and user category about how frequently they utilize e-resources and how much time they spend using them on average each day. The study was conducted via a survey, and a questionnaire was employed as a means of gathering data. In order to confirm the answers and ask for clarifications, the investigator also spoke with the librarians over the phone and over email. The data was empirically analyzed using the Statistical Package for Social Science. To determine the degree of significance of the correlation between the variables, the Ç2 test was employed. The majority of North Indian agricultural library patrons are seen to utilize e-resources "daily" and "2-3 times a week," indicating that they have a strong inclination to do so. They utilize e-resources for two, one, or even three hours a day, demonstrating that they are voracious, cautious, and wise consumers. As a result, their consumption patterns are comparable to those seen in other fields of knowledge throughout India. No notable difference is seen across various groups of users w.r.t. use frequency and duration of e-resources.

Kumar, A., Baishya, D., & Deka, M. (2021). This study looked at Sri Ramakrishna Engineering College faculty members' knowledge of and use of e-resources. The basic data used in this study was gathered from faculty members employed at Sri Ramakrishna Engineering College's several departments. A total of 277 faculty members were chosen at random from thirteen departments to participate in this study. The questionnaire's empirical approach was used to get the data. The goal of the study is to examine e-resource awareness and purpose, e-resource usage frequency, and e-resource satisfaction. The majority of faculty members are very aware of IEEE 218 (86.17%), Springer Open 128 (50.59%), and O'reilly Open book and Free Engineering books 91 (35.97%). Additionally, the majority of 203 (80.24%) faculty members are completely happy with NPTEL resources.

Marasinghe, M. M. I. K. (2025). The Francis Sulemanu Idachaba Library University of Agriculture, Makurdi, Benue State, Nigeria, students' access to and usage of electronic information resources for research was examined in this study. The study examined the kinds of electronic information resources that students could use for research, their availability, accessibility, and utilization, as well as the challenges that students faced when using these resources. The study also indicate that students at the Francis Sulemanu Idachaba Library had access to a variety of electronic information resources for their research, including e-journals, e-newspapers, the Online Public Access Catalogue (OPAC), CD-Rom databases, e-magazines, e-books, online databases, e-research reports, virtual libraries, science direct online, and Ebscohost reference databases. The results also showed that students had extensive access to the electronic information resources described above for their study. Additionally, the results show that students have excellent access to and use of the electronic information resources available for their study. The results also showed that students at the Francis Sulemanu Idachaba Library University of Agriculture, Makurdi had trouble accessing and using electronic information resources for research due to a number of issues, including inadequate computers in the library, poor internet connectivity, limited subscribed titles, power outages, difficulty accessing and using, lack of relevant e-resources in various disciplines, and no assistance from the library. In order to give students convenient access to online materials, it was suggested that university administrators and library management increase bandwidth and improve internet connectivity. Additionally, the Francis Sulemanu Idachaba Library at the University of Agriculture in Makurdi should have trained staff on hand to help students utilize the e-resources accessible there. Additionally, proper user education should be arranged to help students make better use of the e-resources.

Mishra, R., & Shukla, A. K. (2020). The study's goal is to investigate the OER concerns and challenges faced by social scientists at particular Indian universities. The study also focuses on raising awareness of the idea and makes some recommendations to enhance OER practice. The overall response rate was 86.67%, with 91.33% of respondents being male and 82% being female. It was discovered that the responders answered the questionnaire with great enthusiasm. Additionally, the majority of social scientists are aware of the notion of open educational resources (OER), according to the survey. The research findings are restricted to the social scientists (faculty and research scholars) at the University of Delhi (DU), Mizoram University (MZU), Jawaharlal Nehru University (JNU), and Jamia Milia Islamia (JMI). The research emphasizes the idea of free educational materials in relation to the challenges that social scientists face. The study's field is yet unexplored in India, which makes it distinctive in and of itself and paves the way for the idea of OER to gain traction here as well, as in industrialized nations, the OER movement has already grown to a high degree.

Shahnaz, P., & Balasubramanian, P. (2021). Every area of intellectual endeavor is becoming more and more dependent on electronic resources. This study looks into how Banaras Hindu University social scientists utilize electronic information resources in relation to electronic resource advocacy. According to the survey, social scientists have reasonable access to electronic resources. The results showed that social scientists made equitable use of the library for their studies and other scholarly endeavors.

Siddiqui, S. (2018). The social, political, economic, and cultural advancements have been greatly influenced by university libraries. University libraries now have a clear goal of upgrading e-resources in place of their previous role of maintaining records. Academic performances at all linked colleges and the university itself are centered upon university libraries. By obtaining and making the greatest print and electronic materials available, they aim to assist all of the learning and research endeavors of academics, staff, researchers, and students. ICT advancements have altered demographics, schooling paradigms, the information landscape, and publishing methods. University libraries must adapt fully to fulfill their goal and redefine their responsibilities by making significant efforts to stay up to date with evolving technologies if they are to remain relevant and helpful to their followers. The goal of the current study is to examine how Tamil Nadu university libraries' e-resources are perceived and used by students.

Tofi, S. T., & Fanafa, K. (2019). Electronic resources are widely used in our digital world, and practically all libraries are currently compatible with them. The subscription database and the collection are both available at both universities. The current study focuses on how research scholars use e-journals at the libraries of Babasaheb Bhimrao Ambedkar University (BBAU), Lucknow, and the University of Delhi (DU). Its goal is to examine the sorts, issues, and purpose of the journals. The study's findings showed that more users from both universities utilize e-journals for their research, which is a typical occurrence in the academic world. According to the report, the library must regularly host an orientation workshop on how to use e-journals.

3. Objective of the Study

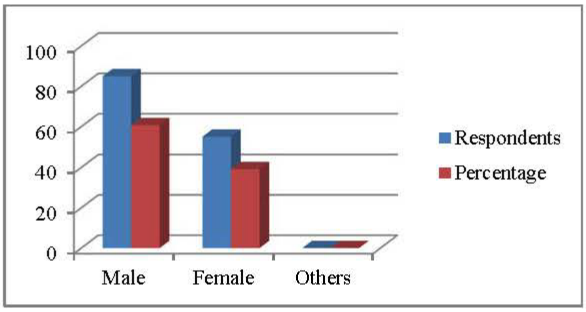
i. Aware and use about e-resources services provided by library
ii. Purpose of visit to Library
iii. Accessioning purpose of e-resources by users
iv. Access of e-resources through search technique
v. Problem faced during access of e-resources

4. Research Methodology

This study use of random sampling for data collection and 200 questionnaire distributed among users of Delhi Technological University (DTU) and received 140(70%). The questionnaire consists of question related to user's Gender, Category of Users, Visit to the Library, Purpose of visit to Library, Aware about e-resources services provided by library, know information about e-resources, Accessioning purpose of e-resources by users, E-resources regularly access, read, and used by users, Users satisfied with availability of e-resources of university library, Problem faced during access of e-resources by users etc.

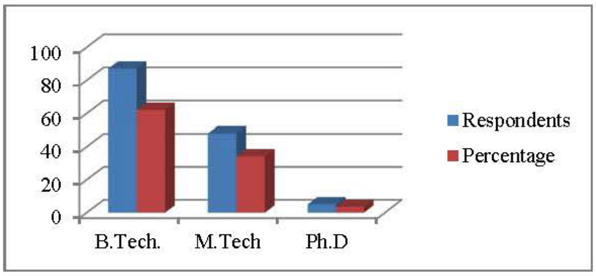
5. Data analysis and Interpretation

Graph no.1 Users Gender



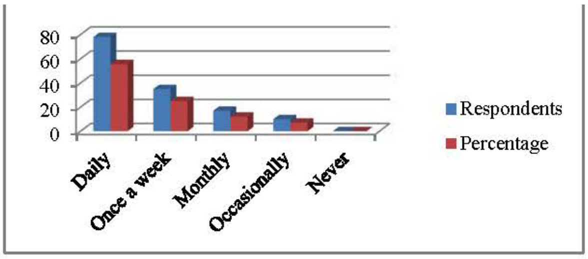
It is clear from graph no. 1 regarding user's gender maximum 85(60.7%) responded are male and 55(39.2%) are female.

Graph no. 2 Category of User



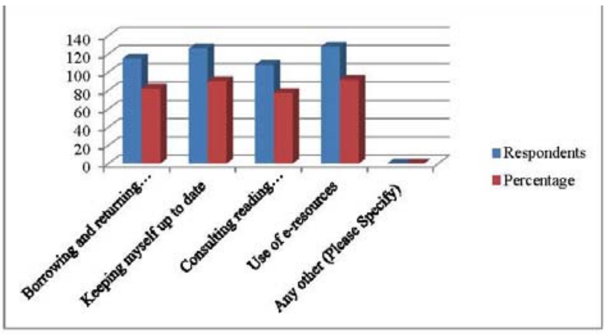
This data shows (Graph no. 2) that reveled users category highest 87(62.1%) students belongs to B.tech, seconded by 48(34.2%) users M.tech and 5(3.5%) were Ph.D.

Graph no. 3 Visit to the Library by users



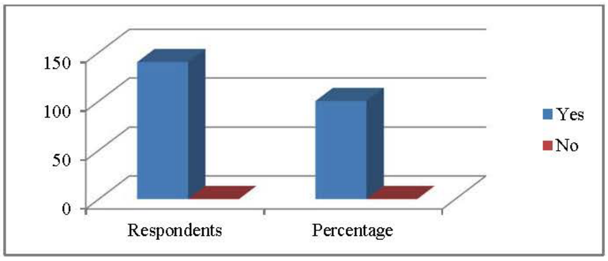
It is evident from the data Graph no. 3 regarding visit library majority 78(55.7%) respondents visits daily, seconded by 35(25%) students visit library once a week, 17(12.1%) respondents visit monthly and at least 10(7.1%) users visit occasionally.

Graph no. 4 Purpose of visit to Library



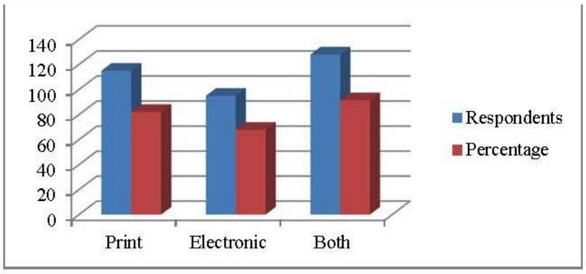
It is evident from Graph no. 4 purpose of visit library highest users 128(91.4) visit library for use of e-resources, seconded by 126(90%) users for keeping myself up to date, 115(82.1%) responded for Borrowing and returning of reading material , at least 108 (77.1%) users visit of library for Consulting reading materials for research use of e-resources.

Graph no. 5 Aware about e-resources services provided by library



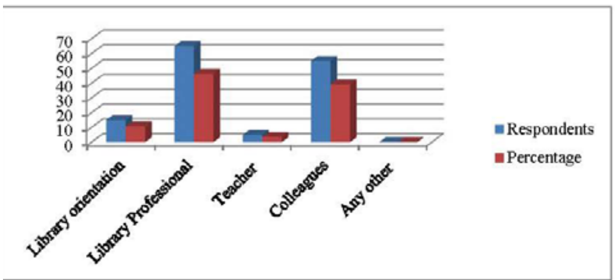
It is evident from the data Graph no. 5 regarding aware about e-resources services provided by library maximum 140(100%) users aware about e-resources and no any users unknown about e-resources.

Graph no. 6 Use of prefer medium medium of e-resources



The data shows that Graph no. 6 majority 128(91.4%) users preferred both (Print and Electronic), seconded by 115(82.1%) preferred print medium, at least 95(67.8%) users prefer electronic.

Graph 7 know information about e-resources



Graph no. 7 shows that regarding e-resources highest 65(46.4%) respondents know e-resources through library professionals, 55(39.2%) users aware through colleagues, 15(10.7%) respondents aware from library orientation and at least 5(3.5%) patron aware from teacher.

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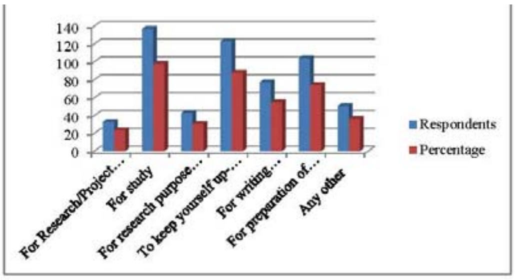
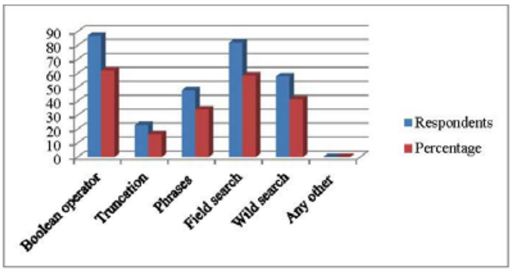
Graph no. 8 Accessioning purpose of e-resources by users



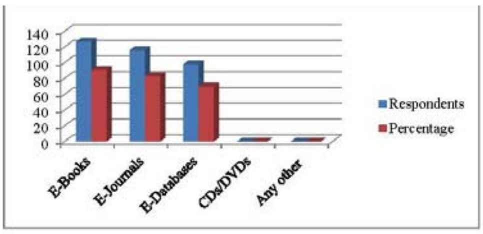
It is evident from the Graph no. 8 purpose of accessioning e-resources 137(97.8%) users use of e-resources for study, seconded by 123(87.8%) for keep up-to-date in his respective specialized areas, 104(74.2%) use for preparation of various examination, 77(55%) for writing article/research paper, 51(36.4%) respondents use e-resources for other purpose, 43(30.7%) for research purpose to know current developments in research area, 33(23.5%) patrons use of e-resources for Research/ Project work.

Graph no. 9 Access of e-resources through search technique



It is clear from Graph no. 9 revel search technique majority 87(62.1%) users used Boolean operator for search e-resources, 82(58.5%) respondents use Field search, 58(41.4%) students use Wild search for e-resources, 48(34.2%) respondents use phrases, 23(16.4%) users used truncation for e-resources.

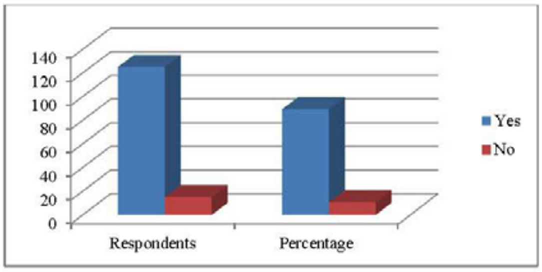
Graph no. 10 E-resources regularly access, read, and used by users



It is evident from the Graph no. 10 regarding users access e-resources regularly highest 127(90.7%) access e-book, 116(82.8%) respondents access e-journals and at least 98(70%) participates use e-database.

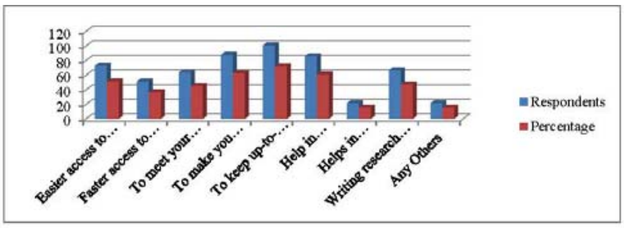
Graph no. 11 Library should conduct information literacy programme/workshops/ training programme for maximum usage of e-resources

Options	Respondents	Percentage
Yes	125	89.2
No	15	10.7



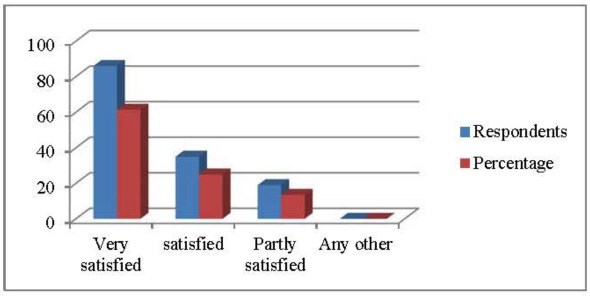
The data shows (table and Graph no. 11) regarding library should conduct information literacy programme in which maximum 125(89.2%) users in favor of library should conduct information literacy programme but 15(10.7%) responded don't in favor.

Graph no. 11.1 If yes, then please tick the appropriate multiple choice



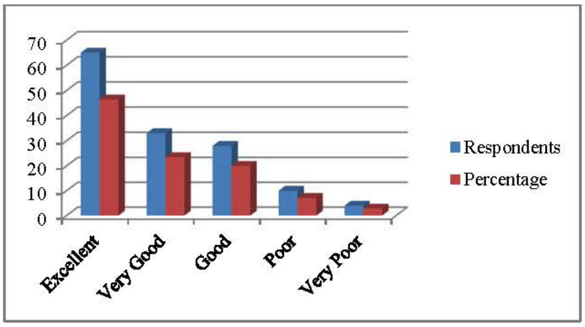
It is evident from Graph no.11.1 maximum 101(72.1%) student's use information literacy programme for keep up-to-date with latest developments in specialized area, seconded by 88(62.8%) users used ILP for increased more knowledge, 86(61.4%) responded use for help in of project presentation etc., 67(47.8%) users used ILP for writing research papers, 22(15.7%) users used ILP for helps in increasing research output and others.

Graph no.12. Users satisfied with availability of e-resources of university library



Graph no. 12 shows that regarding user's satisfaction with availability of e-resources in which maximum 86(61.4%) users very satisfied from availability of e-resources, 35(25%) respondents are satisfied and 19(13.5%) participated partly satisfied from availability of e-resources.

Graph no. 13 Users rated about e-resources



It is clear from Graph no. 13 related to rate of information majority 65(46.4%) users rated excellent for e-resources, 33(23.5%) responded rated very good, 28(20%) students rated good, 10(7.1%) users rated poor and 4 (2.8%) users rated very poor for e-resources.

Graph no. 14 Problem faced during access of e-resources

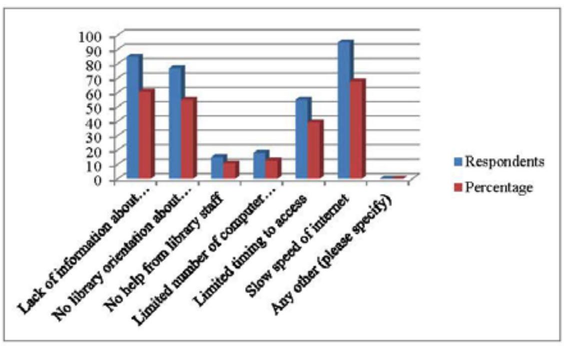


Table no. 14 shows that regarding problem being faced of accessing e-resources highest 95(67.8%) respondents faced problem from slow speed of internet, seconded by 85(60.7%) users facing problem from lack of information about availability of e-resources, 77(55%) users used problem faced from no library orientation about e-resources, 55(39.2%) users faced with limited timing to access, 18(12.8%) users facing problem from limited number of computer terminals to access, at least 15(10.7%) responded facing problem from no help from library staff.

Conclusion

The study on how B.Tech, M.Tech, and research students at Delhi Technological University are aware of and use e-resources shows that e-resources are now an important part of academic and research work. The results show that people are generally aware of e-resources, but different groups of users use them in different ways. Research scholars and M.Tech students use them more often and in more advanced ways than B.Tech students, who mostly use them for basic schoolwork. Even though there are many different digital resources available, some problems still exist, such as not having the right training, not being able to search well, and sometimes not being able to get to them. The study shows how important it is to teach people how to use things correctly and give them access to information. It also stresses how important it is for library professionals to always help users. Better digital infrastructure and making it easier to access can also increase usage. In general, the study shows how important it is to close the gap between the availability and use of e-resources. To get the most out of the program, it is best to have regular awareness events and hands-on training sessions. Making these things stronger will have a big impact on academic excellence and research productivity.

Research Scholar
DLIS, University of Delhi
Pramoddu250@gmail.com

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Research Paper

Anima

Exploring the Relationship Between Music-Evoked Emotional Engagement and Psychological Vulnerability Among Young Adults

Abstract

Background: Music is widely used for emotional expression and regulation; however, its psychological impact varies depending on how individuals engage with it. Emerging evidence suggests that emotionally immersive engagement with music may be associated with both adaptive and maladaptive outcomes.

Objective: This study examined the relationship between emotional engagement with music and psychological vulnerability, operationalized as depression, anxiety, and stress among young adults.

Method: A cross-sectional correlational design was employed with a sample of 136 young adults (18–30 years) recruited through convenience sampling. Emotional engagement with music was assessed using the Adaptive Functions of Music Listening (AFML) Scale, and psychological vulnerability was measured using the Depression Anxiety Stress Scales (DASS-21). Data were analyzed using descriptive statistics, t-tests, ANOVA, Pearson correlations, and multiple regression analyses.

Results: Rumination, strong emotional experience, and reminiscence were positively associated with depression, anxiety, and stress ($p < .05$), indicating that emotionally immersive engagement patterns may relate to higher psychological vulnerability. In contrast, anxiety regulation through music showed a negative association with depression. Gender differences were minimal, and music preference categories did not significantly influence outcomes.

Conclusion: Findings suggest that the psychological impact of music depends less on genre preference and more on patterns of emotional engagement. Music may function as both a coping resource and a context for vulnerability-related processes, highlighting the importance of adaptive engagement strategies in mental health contexts.

Keywords:

emotional engagement, music listening, psychological vulnerability, depression, anxiety, stress, young adults

Introduction

Music is a pervasive and psychologically significant component of everyday life, serving functions that extend beyond entertainment to include emotional expression, mood regulation, and coping. Particularly during young adulthood, a developmental stage characterized by identity formation, academic pressures, and evolving social roles, music often becomes a readily accessible tool for managing emotional experiences. However, despite its widespread use as a coping resource, the psychological effects of music are not uniformly beneficial.

Traditional perspectives, such as mood management theory (Zillmann, 1988), suggest that individuals select music to enhance positive affect and reduce negative emotional states. Yet, empirical findings challenge this assumption, demonstrating that individuals frequently engage with emotionally intense or sad music, even during periods of distress (Van den Tol & Edwards, 2013). Such patterns raise important questions about whether music engagement consistently supports emotional regulation or, in some cases, contributes to the maintenance or intensification of negative affect.

Emotion regulation theory (Gross, 1998, 2015) provides a useful framework for understanding these dynamics, emphasizing that the adaptiveness of emotional strategies depends on how they are implemented. Within this context, emotional engagement with music can be conceptualized as a form of regulation that varies in effectiveness depending on individual differences and listening patterns. For instance, while some individuals use music to process emotions constructively, others may engage in rumination or emotionally immersive listening that prolongs distress (Garrido & Schubert, 2015).

A critical gap in the literature concerns the limited focus on psychological vulnerability as a multidimensional construct encompassing stress, anxiety, and depressive symptoms. Most research has emphasized well-being outcomes or short-term emotional changes, neglecting broader patterns of vulnerability in non-clinical populations. Furthermore, existing studies often examine isolated aspects of music engagement rather than habitual, multidimensional patterns of emotional use.

The present study addresses these gaps by examining the relationship between emotional engagement with music and psychological vulnerability among young adults in everyday contexts. It specifically investigates different dimensions of engagement, such as rumination, emotional immersion, and regulation relate to depression, anxiety, and stress.

Research Objectives:

1. To assess patterns of emotional engagement with music among young adults.
2. To examine levels of psychological vulnerability (depression, anxiety, stress).
3. To analyze relationships between music engagement dimensions and vulnerability.
4. To explore gender and music preference differences.
5. To identify predictors of psychological vulnerability.

Method

Design

A quantitative, cross-sectional correlational design was employed to examine associations between emotional engagement with music and psychological vulnerability.

Participants

The sample consisted of 136 young adults aged 18–30 years, recruited through convenience sampling. Inclusion criteria required participants to be within the specified age range and to engage in regular music listening. Individuals with incomplete responses were excluded.

Measures

Adaptive Functions of Music Listening (AFML) Scale

The AFML Scale assesses multiple dimensions of emotional engagement with music, including stress regulation, rumination, reminiscence, strong emotional experiences, and others. It consists of 46 items rated on a 5-point Likert scale. The scale demonstrates strong reliability and construct validity.

Depression Anxiety Stress Scales (DASS-21)

The DASS-21 is a 21-item self-report measure assessing depression, anxiety, and stress. Items are rated on a 4-point scale, and subscale scores are summed and multiplied by two. The instrument has well-established psychometric properties.

Procedure

Data were collected via an online survey platform. Participants provided informed consent prior to participation and were assured of confidentiality and anonymity. The study adhered to ethical guidelines for research involving human participants.

Statistical Analysis

Data were analyzed using SPSS. Descriptive statistics summarized the data. Inferential analyses included independent samples t-tests, one-way ANOVA, Pearson correlation, and multiple regression. The significance level was set at $p < .05$.

Results

Descriptive Statistics

Participants reported moderate levels of emotional engagement across AFML dimensions. Mean scores for depression ($M = 8.38$), anxiety ($M = 8.60$), and stress ($M = 7.48$) indicated mild to moderate psychological vulnerability. Data met assumptions of normality and homogeneity.

Correlation Analysis

Significant positive correlations were observed between maladaptive engagement patterns and psychological vulnerability:

- Rumination was positively correlated with depression, anxiety, and stress.
- Strong emotional experience and reminiscence also showed positive associations with all three outcomes.

Conversely, anxiety regulation through music demonstrated a negative correlation with depression, suggesting a protective function.

Group Differences

Gender differences were minimal, although females reported higher levels of emotional engagement, particularly in strong emotional experience. No significant differences were found across music preference categories (mellow, melancholic, upbeat, aggressive).

Regression Analysis

Multiple regression analyses indicated that:

- Rumination emerged as a significant predictor of depression and anxiety.
- Strong emotional experience contributed to variance in stress levels.
- Adaptive regulation variables (e.g., anxiety regulation) showed inverse relationships with depression.

Overall, emotional engagement variables accounted for a meaningful proportion of variance in psychological vulnerability.

Discussion

The present study provides evidence that emotional engagement with music is a psychologically meaningful process associated with both adaptive and maladaptive outcomes. Consistent with prior research (Garrido & Schubert, 2015; Taruffi et al., 2017), findings indicate that emotionally immersive and repetitive engagement patterns, particularly rumination, are linked to higher levels of depression, anxiety, and stress.

These results support emotion regulation theory by demonstrating that not all forms of emotional engagement are beneficial. While music can facilitate emotional processing and coping, certain patterns, such as mood-congruent immersion without resolution, may reinforce negative emotional states. The positive association between reminiscence and vulnerability suggests that memory-based engagement may also contribute to emotional intensification, particularly when linked to unresolved experiences.

Importantly, the finding that anxiety regulation through music is negatively associated with depression highlights the dual role of music. This aligns with literature suggesting that music can serve as an adaptive coping tool when used strategically (Saarikallio, 2008). Thus, the psychological impact of music depends less on the content or genre and more on the listener's engagement style.

The absence of significant effects of music preference challenges common assumptions that certain genres are inherently beneficial or harmful. Instead, the findings emphasize that individual differences and emotional goals play a more critical role.

From a theoretical perspective, the study contributes to a more nuanced understanding of music as a context-dependent emotional tool. It integrates emotion regulation frameworks with music psychology, highlighting the importance of examining habitual engagement patterns rather than isolated listening episodes.

Practically, these findings have implications for mental health interventions. Psychoeducational approaches could help individuals become aware of maladaptive engagement patterns, such as rumination through music, and encourage more adaptive uses, such as regulation and cognitive reappraisal.

Limitations and Future Directions

Several limitations should be noted. First, the cross-sectional design limits causal inference. Future longitudinal studies could examine how music engagement patterns influence psychological vulnerability over time. Second, the use of convenience sampling restricts generalizability. More diverse and representative samples are needed.

Third, reliance on self-report measures may introduce response biases. Incorporating behavioral or experimental methods could provide deeper insights. Additionally, the study did not assess variables such as personality traits or cultural influences, which may moderate the observed relationships.

Future research should explore mechanisms underlying adaptive versus maladaptive engagement, including the role of rumination, emotional awareness, and context. Intervention-based studies could also examine how modifying music engagement patterns impacts mental health outcomes.

Conclusion

The present study demonstrates that emotional engagement with music is closely linked to psychological vulnerability among young adults. While music can serve as a valuable emotional resource, its effects depend on how individuals engage with it. Maladaptive patterns, such as rumination and intense emotional immersion, are associated with increased distress, whereas adaptive regulation strategies may offer protective benefits.

These findings underscore the importance of moving beyond simplistic assumptions about music's benefits and toward a more nuanced understanding of its psychological functions. Recognizing the dual role of music can inform both research and practice, particularly in developing interventions that promote healthier emotional engagement.

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Research Paper

Aastha Oberoi

Family Functioning and Coping Flexibility in Emerging Adulthood: A Cross-Sectional Study in an Indian Context

Abstract

Background: Emerging adulthood is marked by developmental transitions and heightened stress exposure, making adaptive coping processes essential for psychological well-being. While coping flexibility has been identified as a key resilience factor, its relational antecedents remain insufficiently explored.

Objective: This study examined the relationship between family functioning (particularly cohesion, flexibility, communication, and satisfaction) and coping flexibility among young adults in India.

Method: A cross-sectional correlational design was used with 176 participants aged 18–25 years. Data were collected using the Family Adaptability and Cohesion Evaluation Scale IV (FACES IV) and the Coping Flexibility Scale (CFS). Pearson correlation and hierarchical multiple regression analyses were conducted.

Results: Balanced family dimensions (cohesion, flexibility, communication, satisfaction) were positively associated with coping flexibility, whereas disengaged and chaotic patterns showed negative associations. Family functioning significantly predicted coping flexibility beyond demographic variables ($\Delta R^2 = .12$, $p = .006$). Rigid family functioning emerged as a significant positive predictor ($\beta = .24$, $p = .007$).

Conclusion: Findings highlight the continued role of family systems in shaping adaptive coping during emerging adulthood. Both emotional support and structured environments appear to facilitate coping flexibility.

Keywords:

family functioning, coping flexibility, emerging adulthood, resilience, FACES IV, India

Introduction

Emerging adulthood represents a distinct developmental phase characterized by identity exploration, instability, and increasing autonomy. Individuals in this stage are required to navigate multiple transitions simultaneously, including academic pressures, career uncertainty, evolving interpersonal relationships, and shifting social expectations. These stressors rarely occur in isolation and often accumulate, placing considerable demands on psychological resources. Consequently, the ability to cope effectively—and more importantly, flexibly—becomes central to successful adaptation during this period.

Traditional models of coping have emphasized relatively stable coping styles, such as problem-focused and emotion-focused strategies. While these frameworks have been influential, they have been critiqued for their limited sensitivity to contextual demands. Increasingly, researchers argue that adaptive coping is less about the type of strategy used and more about the ability to shift strategies based on situational requirements. This perspective is captured in the concept of coping flexibility, defined as the capacity to evaluate the effectiveness of a coping strategy and modify it when necessary (Kato, 2012).

Coping flexibility is particularly relevant in emerging adulthood, where stressors vary widely in controllability and intensity. For instance, academic challenges may require active problem-solving, whereas interpersonal conflicts may necessitate emotional regulation or acceptance. The inability to adjust coping strategies across contexts may lead to maladaptive outcomes, including heightened anxiety, depressive symptoms, and reduced resilience. Conversely, flexible coping has been consistently associated with better psychological adjustment and lower distress.

Despite its importance, coping flexibility has often been conceptualized as an individual trait, with limited attention to its developmental origins. Family systems theory provides a useful framework for addressing this gap. It conceptualizes the family as an interconnected system in which emotional and behavioral patterns emerge through ongoing interactions. From this perspective, coping processes are not solely intrapsychic but are shaped within relational contexts. Early family experiences influence how individuals appraise stress, regulate emotions, and select coping strategies later in life.

Olson's Circumplex Model of family functioning offers a comprehensive framework for understanding these dynamics. The model identifies three central dimensions: cohesion (emotional bonding), flexibility (adaptability of roles and rules), and communication (facilitating dimension). Optimal functioning is characterized by balanced levels of cohesion and flexibility, whereas extremes—such as disengagement, enmeshment, rigidity, and chaos—are associated with maladjustment. Importantly, the model emphasizes that both excessive and insufficient levels of these dimensions can be problematic, highlighting the need for balance rather than maximization.

Complementing this, Kato's Coping Flexibility Hypothesis conceptualizes adaptive coping as a dynamic, two-step process involving evaluation and modification of coping strategies. This framework aligns closely with family systems perspectives, as both emphasize responsiveness and adaptability rather than rigidity. Families that model flexible problem-solving and emotional responsiveness may provide an environment conducive to the development of coping flexibility.

The relevance of these frameworks becomes particularly salient in collectivist contexts such as India. In such settings, family relationships often remain central well into adulthood, with continued involvement in decision-making, emotional support, and daily functioning. While this interdependence can provide stability and support, it may also introduce unique challenges related to autonomy and role expectations. Understanding how family functioning shapes coping flexibility in this context is therefore critical.

Although prior research has linked family functioning to general coping styles, relatively few studies have examined its relationship with coping flexibility as a distinct construct. Moreover, limited research has explored how multiple dimensions of family functioning—both balanced and unbalanced—simultaneously relate to coping flexibility in non-clinical populations. The present study addresses this gap by examining the association between family functioning and coping flexibility among young adults in India.

It was hypothesized that:

1. Balanced dimensions of family functioning would be positively associated with coping flexibility.
2. Unbalanced dimensions would be negatively associated with coping flexibility.
3. Family functioning would significantly predict coping flexibility beyond demographic variables.

Method

Participants

The sample consisted of 176 young adults aged 18–25 years. Participants were recruited through convenience sampling using online platforms. Inclusion criteria required participants to be within the specified age range, proficient in English, and willing to provide informed consent.

Design

A quantitative, cross-sectional correlational design was employed to examine relationships between family functioning and coping flexibility.

Measures

Family Functioning (FACES IV):

The Family Adaptability and Cohesion Evaluation Scale IV assessed eight dimensions: balanced cohesion, balanced flexibility, disengagement, enmeshment, rigidity, chaos, family communication, and family satisfaction. The scale uses a 5-point Likert format and has demonstrated good reliability and validity.

Coping Flexibility (CFS):

The Coping Flexibility Scale assessed evaluation coping and adaptive coping. Higher scores indicate greater flexibility in coping. The scale demonstrated good internal consistency ($\alpha = .82$).

Procedure

Data were collected via an online questionnaire. Participants provided informed consent before completing demographic information and the study measures. Confidentiality and anonymity were maintained.

Data Analysis

Analyses were conducted using Jamovi. Descriptive statistics, reliability analysis, Pearson correlations, and hierarchical multiple regression were performed. Significance was set at $p < .05$.

Results

Descriptive Statistics

Table 1

Descriptive Statistics for Study Variables (N= 176)

Variable	M	SD	Min	Max
Balanced Cohesion	25.5	5.41	8	35
Balanced Flexibility	23.3	5.12	10	35
Disengagement	19.2	4.41	10	32
Enmeshment	19.2	4.2	7	32
Rigidity	19.5	5.07	7	34
Chaotic	17.5	5.1	7	30
Family Communication	33.3	7.99	10	49
Family Satisfaction	31.1	7.5	9	45
Coping Flexibility Scale	27.7	5.57	16	40

Correlation Analysis

Coping flexibility was positively correlated with:

• Balanced cohesion ($r = .22, p = .004$)

• Balanced flexibility ($r = .22, p = .003$)

• Family communication ($r = .21, p = .006$)

• Family satisfaction ($r = .26, p < .001$)

Negative correlations were found with:

• Disengaged ($r = —.15, p = .044$)

• Chaotic ($r = —.21, p = .006$)

No significant correlations were observed with enmeshment ($r = .02, p = .750$) or rigidity ($r = .13, p = .085$).

Regression Analysis

Step 1 (demographics):

$R^2 = .02$, $F(3, 172) = 0.95$, $p = .420$ (not significant)

Step 2 (family functioning):

$R^2 = .14$, $\Delta R^2 = .12$, $F(11, 163) = 2.79$, $p = .006$ (significant)

Significant predictor:

• Rigid functioning ($\beta = .24, p = .007$)

Family functioning significantly improved prediction of coping flexibility, with rigidity as the only significant unique predictor.

Discussion

The present study examined how family functioning relates to coping flexibility among young adults, integrating family systems theory with contemporary coping frameworks. The findings provide both theoretical and contextual insights into the relational foundations of adaptive coping.

First, the positive associations between balanced family dimensions and coping flexibility support the proposition that emotionally supportive and adaptable family environments facilitate adaptive coping processes. Balanced cohesion appears to provide a secure relational base, allowing individuals to approach stressors with reduced defensiveness and greater openness to evaluation. This aligns with attachment-informed perspectives, which suggest that emotional security enhances exploratory behavior and cognitive flexibility.

Balanced flexibility, on the other hand, reflects the family's ability to adjust roles and expectations in response to changing demands. Exposure to such adaptability may foster cognitive schemas centered on change, agency, and problem-solving. Individuals raised in such environments may be more likely to disengage from ineffective coping strategies and adopt alternative approaches. This finding is consistent with Kato's (2012) conceptualization of coping flexibility as a dynamic and evaluative process.

Family communication emerged as an important facilitating mechanism. Open communication may enhance emotional awareness and reflective functioning, both of which are essential for evaluating coping strategies. When families engage in discussions about stress and problem-solving, individuals may develop metacognitive skills that support flexible coping.

Family satisfaction, representing overall relational quality, was also positively associated with coping flexibility. This suggests that cumulative positive relational experiences may foster self-efficacy and resilience, enabling individuals to experiment with different coping strategies.

In contrast, disengaged and chaotic family environments were negatively associated with coping flexibility. Disengagement may limit opportunities for co-regulation and observational learning, leading to narrower coping repertoires. Chaotic environments, characterized by unpredictability, may promote reactive coping patterns that hinder reflective evaluation and strategy adjustment. These findings align with the "risky families" framework, which links adverse family environments to maladaptive stress responses.

A particularly noteworthy finding was the positive predictive role of rigid family functioning. While rigidity is typically conceptualized as maladaptive, this result suggests a more nuanced interpretation. Moderate levels of structure may provide a developmental scaffold, promoting self-regulation and behavioral consistency. In collectivist contexts, such structure may coexist with emotional support, offering stability during periods of uncertainty. This interpretation aligns with research indicating that structured environments can enhance emotional regulation, which is a prerequisite for flexible coping.

The findings also highlight the importance of considering cultural context. In Indian family systems, hierarchical organization and interdependence are often normative and may function differently compared to Western contexts. Structure and relational closeness may not necessarily restrict autonomy but may instead provide a stable foundation for adaptive functioning.

Overall, the study supports the integration of family systems theory and coping flexibility frameworks, suggesting that adaptive coping is shaped through both emotional and structural aspects of family environments.

Limitations and Future Directions

The study has several limitations. The cross-sectional design limits causal inference, and longitudinal research is needed to examine developmental pathways. The use of convenience sampling restricts generalizability, and future studies should include more diverse samples. Self-report measures may introduce bias, and future research could incorporate observational or multi-informant methods.

Future research should also explore mediating mechanisms such as emotional regulation, attachment security, and self-efficacy. Additionally, examining intervention-based approaches that enhance family communication and adaptability may provide practical applications for improving coping flexibility.

Conclusion

The present study demonstrates that family functioning plays a significant role in shaping coping flexibility among young adults. Balanced family environments characterized by emotional connection, adaptability, communication, and satisfaction support adaptive coping processes, while disengaged and chaotic environments may hinder them. Importantly, structured family environments may also contribute positively by fostering self-regulation.

These findings underscore the importance of integrating relational perspectives into models of coping and resilience. Enhancing family functioning may represent a valuable pathway for promoting psychological well-being during emerging adulthood.

Pursuing a Master's Degree
Clinical Psychology
Amity University, Noida

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Research Paper

Ashwani Jhunjhunwala

The Edge AI Revolution: Democratizing Intelligence Through Distributed Infrastructure and the Five-Layer Stack

Executive Summary

The convergence of edge computing, 6G telecommunications, and artificial intelligence is creating the most significant technology democratization opportunity since the mobile internet.[web:104][web:105][web:110] Unlike centralized cloud AI—which concentrates capability, data, and value in hyperscale data centers controlled by a handful of actors—**edge AI distributes intelligence to the periphery**, enabling real-time decision-making, privacy preservation, and access equity across geographies, income levels, and institutional capacity.[web:107][web:111][web:117]

This white paper presents a strategic framework for startups, governments, and enterprises to leverage the **five-layer AI stack** (Infrastructure, Data, Model, Orchestration, Application) through the lens of **edge-first deployment**. We demonstrate how edge AI, accelerated by 6G-native networks, fundamentally alters competitive dynamics, procurement priorities, and social impact potential by:[web:105][web:110]

- **Democratizing access:** Bringing AI capabilities to resource-constrained environments, Tier-2/3 cities, and offline-first scenarios where centralized cloud models fail.[web:109][web:111][web:117]
- **Preserving sovereignty:** Enabling data processing within national, state, or organizational boundaries without cloud dependency. [web:109][web:112][web:117]
- **Reducing latency barriers:** Unlocking applications requiring sub-10ms response times impossible with round-trip cloud architectures. [web:107][web:110][web:114]
- **Lowering economic barriers:** Cutting bandwidth costs, infrastructure dependency, and vendor lock-in for emerging markets and small players. [web:109][web:111][web:117]

For startups targeting government and enterprise sectors—particularly in India and other emerging markets—**edge-native multi-layer positioning** creates defensible advantages in procurement, regulatory compliance, and long-term scalability while advancing broader digital inclusion goals. [web:109][web:112][web:117]

Introduction: The Centralization Crisis and the Edge Solution

The AI Divide: Centralization vs. Democratization

The first era of AI (2015–2023) concentrated intelligence in centralized cloud infrastructure controlled by hyperscalers (AWS, Azure, GCP) and foundation-model providers (OpenAI, Anthropic, Google).[file:71][web:111] This architecture delivered unprecedented capability but created systemic inequities:[web:109][web:111]

- **Geographic concentration:** AI capability concentrated in regions with hyperscale data centers, high-bandwidth connectivity, and cloud provider presence.[web:109]
- **Economic barriers:** Continuous cloud API costs, data egress fees, and bandwidth requirements pricing out low-margin use cases and resource-constrained organizations.[web:109][web:111]
- **Latency constraints:** Round-trip cloud latency

(50–300ms) excluding real-time applications in manufacturing, healthcare, public safety, and autonomous systems.[web:107][web:114]

- **Data sovereignty concerns:** Sensitive data (government, healthcare, defense) requiring transmission to third-party cloud infrastructure in foreign jurisdictions.[web:109][web:115]
- **Offline impossibility:** AI capabilities disappearing entirely when internet connectivity drops, excluding billions in intermittent-connectivity environments.[web:111]

Edge AI inverts this model. By deploying intelligence at the data source—IoT devices, base stations, city infrastructure, vehicles, industrial equipment, consumer devices—edge architectures enable:[web:104][web:107][web:111]

- **Local processing:** Data analyzed where generated, preserving privacy and eliminating cloud dependency.[web:111][web:117]
- **Real-time response:** Sub-millisecond to sub-10ms latency enabling autonomous systems, industrial automation, AR/VR, and mission-critical applications.[web:107][web:114]
- **Offline resilience:** AI capability maintained during connectivity loss, critical for remote areas, disaster scenarios, and defense applications.[web:111]
- **Bandwidth optimization:** Only insights transmitted to cloud, not raw data, reducing network costs by 10–100x.[web:111][web:117]
- **Regulatory compliance:** Sensitive data remaining within jurisdictional boundaries while still enabling AI benefits.[web:109][web:115]

6G as the Great Enabler of Edge Democratization

The integration of AI directly into 6G telecommunications infrastructure represents the inflection point for edge democratization.[web:40][web:110][web:115] Previous generations (4G, 5G) treated the network as passive transport; 6G embeds intelligence into the network fabric itself, creating a **distributed AI platform accessible to all network participants**.[web:40][web:110]

Key 6G-AI convergence vectors democratizing edge intelligence: [web:40][web:41][web:110]

1. **AI-RAN (AI Radio Access Network):** Base stations become inference servers, providing free or low-cost AI compute to devices and applications within cell coverage. [web:40][web:41]
2. **Model-as-a-Service (MaaS) at the edge:** Telcos offer edge-hosted models as network services with usage-based pricing, eliminating startup cloud bills.[web:43][web:52]
3. **Sensing and positioning fusion:** 6G networks provide sub-meter positioning and environmental sensing as API services, democratizing capabilities previously requiring expensive custom hardware.[web:42][web:44][web:54]
4. **Zero-touch orchestration:** Networks automatically distribute workloads across device, base station, edge, and cloud based on latency, cost, and privacy requirements.[web:110][web:115]

This architecture shift means a startup in Tier-2 India, a public hospital in Sub-Saharan Africa, or a manufacturing SME in Southeast Asia can access sophisticated AI capabilities **without hyperscale cloud accounts, dedicated data centers, or ML expertise**—just network connectivity and edge-aware application design.[web:109][web:112][web:117]

The Five-Layer AI Stack: An Edge-First Perspective

The five-layer AI stack (Infrastructure, Data, Model, Orchestration, Application) provides the conceptual framework, but **edge deployment fundamentally changes what each layer looks like and who can participate**.[file:71][web:31][web:107]

Layer 1: Infrastructure Layer—From Centralized to Distributed

Traditional centralized infrastructure:[file:71]

- Hyperscale data centers with 10,000+ GPU clusters
- Requires \$50M–\$500M capital investment
- Controlled by AWS, Azure, GCP, and handful of private cloud providers
- Geographic concentration in US, EU, select Asian metros

Edge-distributed infrastructure: [web:107] [web:109] [web:112][web:117]

- **Micro data centers and edge nodes:** Tier-2/3 cities, branch offices, retail locations, 10–100 servers per site.[web:109][web:112][web:117]
- **Base station compute:** AI-RAN infrastructure embedding GPUs/NPUs at cell towers, covering entire geographies.[web:40][web:41]
- **On-device AI:** Smartphones, IoT sensors, industrial equipment running inference locally with quantized models.[web:107][web:111][web:113]
- **Hybrid edge-cloud continuum:** Dynamic workload distribution optimizing for latency, cost, privacy, and bandwidth.[web:110] [web:114][web:115]

Democratization impact:[web:109] [web:111] [web:117]

- **Capital efficiency:** Edge nodes cost $50K–$2M vs. $50M+ for hyperscale, enabling municipal governments, universities, and SMEs to deploy infrastructure.[web:109][web:112]
- **Geographic distribution:** RackBank India operates edge AI zones in Jaipur, Nagpur, Bhopal, Kolkata, Guwahati—bringing capability outside metros.[web:112]
- **Sustainable infrastructure:** Finland's model of capturing data-center waste heat for district heating demonstrates edge infrastructure can provide dual value (compute + heating), reducing total cost of ownership and enabling deployment in cold climates where energy costs traditionally prohibit data centers.[web:119][web:120] [web:123] [web:126] Microsoft and Fortum's Helsinki project heats 100,000 homes while providing edge compute, recovering 90% of server waste heat through district heating networks.[web:120][web:126][web:130]
- **Local ownership:** Governments, cooperatives, and regional players can own infrastructure rather than depend on hyperscaler presence.[web:109] [web:117]

Startup opportunities at infrastructure layer:[file:71][web:107][web:112][web:117]

Edge Infrastructure Positioning	Democratization Value Proposition
Tier-2/3 edge deployment	Turnkey micro data centers for municipal governments, universities, regional ISPs enabling local AI without hyperscaler dependency[web:112][web:117]
Sustainable edge infrastructure	Heat recovery systems capturing data-center waste for municipal heating, reducing operating costs and environmental impact (Finland model)[web:119][web:120][web:130]
Edge-optimized silicon	Low-power NPUs and specialized processors enabling inference on battery-powered devices and IoT sensors[web:107][web:113]
Hybrid orchestration platforms	Infrastructure-agnostic management distributing workloads across device, base station, edge, cloud based on application requirements[web:110][web:114][web:115]

Table 1: Edge infrastructure democratization opportunities

Layer 2: Data Layer—Democratizing Data Ownership and Privacy

Centralized cloud data paradigm:[file:71]

- Data uploaded to cloud storage (S3, Azure Blob, GCS)
- Centralized feature stores, data lakes controlled by hyperscalers
- Regulatory compliance challenges with cross-border data flows
- Vendor lock-in through proprietary data formats and APIs

Edge-distributed data paradigm:[web:111] [web:115][web:117]

- **Local data generation and labeling:** Data created and processed at edge, never leaving source unless explicitly transmitted.[web:111]
- **Federated data stores:** Distributed databases maintaining data sovereignty while enabling coordinated learning.[web:115]
- **On-device feature extraction:** Sensors and edge devices generating features locally, transmitting only relevant signals.[web:107] [web:111]
- **Privacy-preserving aggregation:** Techniques like differential privacy, secure aggregation, and federated learning enabling insights without raw data sharing.[web:115]

Democratization impact:[web:109][web:111] [web:115][web:117]

- **Data sovereignty by default:** Governments, hospitals, banks process sensitive data locally, complying with DPDPA, GDPR, HIPAA without cloud exemptions.[web:109][web:115][web:117]
- **SME data ownership:** Small players retain control of operational data rather than ceding it to cloud platforms extracting value.[web:111]
- **Reduced data costs:** Eliminating continuous cloud upload/storage fees that price out high-volume, low-margin applications.[web:111] [web:117]
- **Community data governance:** Cooperative and municipal data trusts managing local datasets for public benefit rather than corporate extraction.[web:109][web:117]

Startup opportunities at data layer:[file:71][web:111][web:115][web:117]

Edge Data Positioning	Democratization Value Proposition
Federated learning platforms	Enable collaborative model training across organizations without raw data sharing, democratizing access to larger datasets[web:115]
On-device labeling tools	Mobile-first annotation platforms enabling field data labeling without cloud dependency[web:111]
Privacy-preserving analytics	Tools extracting insights from distributed edge data while maintaining DPDPA/GDPR compliance[web:109][web:115]
Municipal data trusts	Governance platforms managing city/regional datasets for public AI applications[web:117]
Edge data marketplaces	Decentralized exchanges enabling data sharing with sovereignty and compensation controls[web:115]

Table 2: Edge data democratization opportunities

Layer 3: Model Layer—From Foundation Models to Fit-for-Purpose Intelligence

Centralized model paradigm:[file:71][web:31]

- Large foundation models (GPT-4, Claude, Gemini) requiring cloud API access
- Per-token costs creating ongoing dependencies and unpredictable expenses
- General-purpose models lacking domain optimization
- Vendor control of capability roadmap and pricing

Edge-distributed model paradigm:[web:107] [web:111] [web:113]

- **Small Language Models (SLMs):** 1–10B parameter models delivering 70–90% of foundation model quality at 1/100th the computational cost, runnable on edge devices.[web:107][web:113]
- **Quantized and distilled models:** Compression techniques reducing model size 4–16x while preserving accuracy, enabling on-device deployment.[web:107][web:111]
- **Domain-specific models:** Vertical models (medical, legal, manufacturing) outperforming general models on specific tasks with 10–100x fewer parameters.[file:71][web:33]

- **Hybrid routing:** Orchestration determining whether to use on-device SLM, edge model, or cloud foundation model based on task complexity, latency, and cost.[file:71][web:26]

Democratization impact:[web:107] [web:111] [web:113]

- **Economic accessibility:** SLMs eliminate ongoing API costs, enabling free or low-cost AI for price-sensitive users and use cases.[web:107] [web:113]
- **Offline capability:** On-device models work without connectivity, serving rural areas, disaster zones, defense scenarios.[web:111]
- **Language and cultural inclusion:** Smaller models enable local fine-tuning for regional languages, dialects, and cultural contexts without requiring hyperscale compute.[web:107][web:113]
- **Capability democratization:** Startups, researchers, and hobbyists can modify and deploy models without cloud platform permissions.[web:104][web:111]

Startup opportunities at model layer:[file:71][web:107][web:111][web:113]

Edge Model Positioning	Democratization Value Proposition
SLM marketplaces	Curated repositories of edge-optimized models for specific domains and languages[web:107][web:113]
Model compression services	One-click quantization, distillation, pruning converting cloud models to edge-deployable versions[web:107][web:111]
Regional language SLMs	Small models fine-tuned for Indian languages, African languages, Southeast Asian languages[web:107][web:113]
Federated fine-tuning platforms	Collaborative model customization across organizations without data centralization[web:115]
Hybrid model orchestration	Intelligent routing between on-device, edge, cloud models optimizing cost, latency, privacy[file:71][web:26]

Table 3: Edge model democratization opportunities

Layer 4: Orchestration Layer—Enabling Distributed Intelligence

Centralized orchestration paradigm:[file:71]

- Orchestration running in cloud, coordinating between cloud services
- Requires persistent internet connectivity
- Single point of failure and control

Edge-distributed orchestration paradigm: [web:110] [web:114][web:115]

- **Hierarchical orchestration:** Device-level agents coordinating with edge-level supervisors and optional cloud-level strategic planning.[file:71] [web:28][web:110]
- **Offline-capable agents:** Autonomous systems continuing operation during connectivity loss, syncing when reconnected.[web:111]
- **Network-aware routing:** Orchestration leveraging 6G network state (latency, bandwidth, load) to optimize workload placement.[web:110] [web:114]
- **Multi-stakeholder coordination:** Agents spanning organizational boundaries with cryptographic identity and authorization. [web:115]

Democratization impact:[web:110][web:111] [web:114][web:115]

- **Resilience:** Systems maintaining capability during network disruptions, critical for infrastructure, emergency services, defense.[web:111]
- **Local autonomy:** Edge sites operating independently while still participating in broader coordination.[web:110][web:115]

- **Cost optimization:** Automatic workload placement minimizing expensive cloud compute and bandwidth.[web:114]
- **Interoperability:** Standards-based orchestration enabling heterogeneous edge devices and platforms to coordinate.[web:110] [web:115]

Startup opportunities at orchestration layer:[file:71][web:110][web:114][web:115]

Edge Orchestration Positioning	Democratization Value Proposition
Device-edge-cloud orchestration	Platforms dynamically distributing AI workloads across compute continuum for cost and latency optimization[web:110][web:114]
Offline-first agent frameworks	Orchestration systems maintaining operation during connectivity loss, critical for rural and defense applications[web:111]
Multi-tenant edge platforms	Shared infrastructure orchestration enabling multiple organizations to deploy agents on common edge nodes[web:109][web:112]
Network-aware scheduling	6G-integrated orchestration leveraging real-time network state for workload placement[web:110][web:114]
Federated orchestration	Coordination across organizational boundaries with privacy and authorization controls[web:115]

Table 4: Edge orchestration democratization opportunities

Layer 5: Application Layer—Bringing AI Benefits to Everyone

Centralized application paradigm:[file:71]

- Cloud-first web and mobile applications
- Requires constant connectivity
- Designed for high-bandwidth metro environments
- Generic UX not localized for specific contexts

Edge-distributed application paradigm:[web:111] [web:117]

- **Offline-first architecture:** Core functionality available without connectivity, syncing opportunistically.[web:111]
- **Progressive enhancement:** Basic features on low-end devices with limited connectivity; enhanced features when resources available.[web:107][web:111]
- **Local-first data:** User data stored on-device or local edge, with optional cloud backup/sync.[web:111]
- **Context-aware adaptation:** Applications leveraging edge intelligence to adapt to local language, culture, regulation, and resource constraints.[web:107][web:117]

Democratization impact:[web:107][web:111] [web:117]

- **Intermittent connectivity resilience:** Applications usable in rural areas, mobile scenarios, disaster contexts where connectivity fluctuates.[web:111]
- **Affordable access:** Eliminating continuous data charges that price out low-income users; enabling free or low-cost tiers.[web:109] [web:117]
- **Digital inclusion:** Serving populations currently excluded by cloud-first design assumptions (persistent connectivity, high bandwidth, latest devices).[web:109][web:117]
- **Local relevance:** Applications adapted to regional languages, cultural norms, and local regulations rather than generic global solutions.[web:107][web:117]

Startup opportunities at application layer:[file:71][web:107][web:111][web:117]

Edge Application Positioning	Democratization Value Proposition
Offline-first productivity tools	Document editing, communication, collaboration tools functioning without connectivity[web:111]
Regional language interfaces	Voice and text applications in local languages running on-device without cloud translation costs[web:107][web:117]
Low-bandwidth streaming	Edge-optimized video, AR, VR delivering experiences on 3G/4G networks in Tier-2/3 cities[web:109][web:117]
Community-scale applications	Municipal, cooperative, and community applications leveraging local edge infrastructure[web:117]
Resilient critical services	Healthcare, emergency, and public safety applications maintaining capability during disasters[web:111]

Table 5: Edge application democratization opportunities

Edge AI for Government Procurement and Digital Public Infrastructure

Government adoption of AI represents the clearest path to **technology democratization at population scale**.[web:66][web:87][web:90] Unlike commercial markets where capability concentrates among high-value customers, government procurement can mandate inclusive access, equitable distribution, and public-benefit outcomes.[web:66][web:89][web:95]

Edge AI fundamentally changes government procurement calculus:[web:87][web:90][web:95][web:117]

Procurement Dimension	Cloud-First Model	Edge-First Model
Data sovereignty	Data leaves jurisdiction, requires exemptions	Data remains in-country by default [web:109] [web:115][web:117]
Total cost of ownership	Ongoing cloud API and bandwidth fees	One-time infrastructure, low operating cost[web:109][web:111]
Vendor dependency	Lock-in to hyperscaler pricing and availability	Infrastructure under government control[web:109][web:112]
Geographic equity	Capability limited to well-connected metros	Distributed edge serves Tier-2/3 cities equally[web:109][web:117]
Resilience	Single point of failure (cloud/internet)	Distributed architecture with offline capability[web:111]
Local capacity building	Skills concentrated in vendor teams	Infrastructure and expertise remain local[web:117]

Table 6: Cloud-first vs. edge-first government procurement comparison

High-Value Government Use Cases Enabled by Edge AI

Smart Cities: Distributed Intelligence for Urban Management[web:87][web:88]

Traditional smart city architectures centralize data in command centers, creating bottlenecks, latency, privacy concerns, and single points of failure.[web:87] Edge-first design distributes intelligence across city infrastructure:[web:87][web:117]

- **Infrastructure layer:** AI-enabled traffic signals, streetlights, utility meters performing local inference; 6G connectivity enabling coordination; city-owned micro data centers in each zone.[web:87][web:112][web:117]

- **Data layer:** Real-time sensor data processed locally; only aggregated insights transmitted to central systems; citizens retain control of personally-identifiable data.[web:87][web:111]
- **Model layer:** Traffic optimization, energy management, waste routing models running on edge infrastructure; periodic updates from central system.[web:87][web:94]
- **Orchestration layer:** Neighborhood-level agents coordinating traffic, transit, utilities autonomously; city-level strategic planning; inter-city coordination.[web:87][web:110]
- **Application layer:** Citizen apps with offline capability; field staff tools functioning during connectivity loss; resilient emergency services.[web:87][web:111]

Democratization impact: Tier-2/3 cities can deploy smart infrastructure without hyperscale cloud dependency; citizens benefit from AI-optimized services without sacrificing privacy; systems remain operational during disasters.[web:87] [web:109] [web:117]

Safe Cities: Privacy-Preserving Public Safety[web:91][web:96]

Centralized Safe City projects (e.g., Delhi's 3,500 AI cameras) raise privacy concerns with video streams transmitted to command centers and cloud storage.[web:91] Edge-first design processes video locally:[web:91][web:111]

- **Infrastructure layer:** Edge compute at camera sites performing real-time video analytics; only alerts transmitted to command centers, not raw video.[web:91][web:111]
- **Data layer:** Video retained locally for 24–72 hours, then deleted; long-term storage only for confirmed incidents with audit trails.[web:91] [web:115]
- **Model layer:** Behavior detection, crowd analytics, vehicle tracking models running on camera edge devices; periodic model updates.[web:91][web:79]
- **Orchestration layer:** Camera networks autonomously tracking suspects across coverage areas; escalation to human operators only for high-confidence alerts.[web:91][web:110]
- **Application layer:** Command center interfaces showing alerts and analytics, not live feeds; citizen-facing panic apps with offline capability.[web:91] [web:111]

Democratization impact: Public safety benefits without creating mass surveillance infrastructure; privacy by design rather than policy; systems function during internet outages.[web:91][web:111]

Disaster Management: Resilient Intelligence for Crisis Response[web:92][web:97]

Disaster scenarios destroy connectivity, making cloud-dependent systems useless precisely when most needed.[web:92][web:111] Edge-first disaster management maintains capability:[web:92][web:97] [web:111]

- **Infrastructure layer:** Mobile edge nodes deployed with emergency response teams; satellite-connected edge servers in disaster-prone regions; on-device AI for field teams.[web:92] [web:111]
- **Data layer:** Real-time sensor data (weather, river levels, seismic) processed locally; predictive models running on edge infrastructure even without internet.[web:92][web:97]
- **Model layer:** Nowcasting, risk prediction, resource optimization models pre-deployed to edge infrastructure; offline-capable decision support.[web:92][web:97][web:111]
- **Orchestration layer:** Field teams, local authorities, state agencies coordinating through edge-mesh networks; cloud integration when available but not required.[web:92] [web:110] [web:111]
- **Application layer:** Emergency worker apps with offline maps, predictive models, coordination; citizen alert systems using SMS, IVR when data networks fail.[web:92][web:111]

Democratization impact: Rural and remote areas protected by AI-enabled early warning; systems function when connectivity destroyed; field teams empowered with local intelligence.[web:92][web:97] [web:111][web:117]

Telematics and Mobility: Distributed Fleet Intelligence[web:93][web:98]

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Continuous cloud connectivity for vehicle telematics creates bandwidth costs, latency challenges, and privacy concerns.[web:93][web:98][web:111] Edge-first telematics processes data locally:[web:93][web:98][web:111]

- **Infrastructure layer:** On-vehicle edge compute analyzing CAN bus, GPS, video; base station processing for route optimization; depot edge servers for fleet analytics.[web:93][web:111]
- **Data layer:** Raw vehicle data processed on-device; only insights transmitted to cloud; driver privacy protected through local processing and differential privacy.[web:93][web:111][web:115]
- **Model layer:** Driver behavior scoring, predictive maintenance, anomaly detection running on-vehicle compute; route optimization at base stations.[web:93][web:98][web:111]
- **Orchestration layer:** Vehicle-to-vehicle coordination for platooning, traffic management; fleet-level optimization balancing individual vehicle efficiency with system goals.[web:93][web:110]
- **Application layer:** Driver-facing interfaces with offline navigation, coaching; fleet operator dashboards consolidating edge-processed insights.[web:93][web:111]

Democratization impact: Small fleet operators access AI capability without cloud costs; drivers maintain privacy while receiving coaching; systems function in poor-connectivity routes.[web:93][web:109] [web:111][web:117]

Waste Management: Community-Scale Resource Intelligence[web:94][web:99]

Centralized waste management platforms require continuous connectivity from collection vehicles and smart bins, problematic in many urban and all rural contexts.[web:94][web:111] Edge-first waste management operates locally:[web:94][web:111]

- **Infrastructure layer:** Smart bins with edge compute detecting fill levels, contamination; collection vehicles with route optimization running on-board; depot edge servers aggregating insights.[web:94][web:111]
- **Data layer:** Sensor data processed locally; only actionable insights transmitted to municipal systems; waste-picker cooperatives manage their own local data.[web:94][web:99][web:111]
- **Model layer:** Fill prediction, route optimization, contamination detection running on bin and vehicle edge devices; offline-capable operation.[web:94][web:111]
- **Orchestration layer:** Neighborhood-level optimization coordinating bins, vehicles, facilities autonomously; city-level strategic planning; cooperative-level coordination.[web:94][web:99][web:110]
- **Application layer:** Citizen reporting apps with offline capability; waste-picker tools functioning without connectivity; municipal dashboards consolidating edge-processed data.[web:94][web:99] [web:111]

Democratization impact: Waste-picker cooperatives access AI tools without infrastructure costs; small municipalities deploy smart waste management without cloud dependency; systems operate in low-connectivity areas.[web:94][web:99][web:109][web:111][web:117]

Edge AI in National Security and Defense: Lessons from Operation Sindoor and Cyber Warfare

The most extreme test of edge AI's democratization thesis comes from national security and warfare scenarios where **centralized cloud dependency creates catastrophic vulnerabilities** and edge resilience becomes survival imperative.[web:72] [web:76][web:81][web:83]

Operation Sindoor: India's First Edge-AI-Enabled Military Operation

Operation SINDOOR demonstrated how edge-distributed AI fundamentally changes military tempo, precision, and casualty ratios compared to centralized command architectures.[web:72][web:74] [web:76][web:81] Public reporting highlights several edge-AI capabilities:[web:72][web:74] [web:76][web:81]

Edge-enabled capabilities:[web:72][web:74][web:76][web:81]

Capability	Edge AI Implementation
Real-time ISR fusion	Satellite imagery, SIGINT, HUMINT processed at forward edge nodes rather than centralized HQ; sub-minute intelligence-to-decision cycle[web:74][web:76]
Autonomous target prioritization	Computer-vision models running on forward-deployed edge servers identifying high-value targets and deconflicting collateral constraints[web:74][web:81]
Distributed battle damage assessment	Post-strike imagery analyzed at field edge nodes enabling immediate re-targeting decisions without HQ roundtrip[web:74][web:75]
Offline-capable field systems	Tactical commanders operating with edge-resident AI during communications blackout, syncing when connectivity restored[web:73][web:81]
Wargaming and scenario generation	Edge-deployed simulation engines enabling rapid course-of-action analysis at brigade level without depending on centralized systems[web:73][web:81]

Table 7: Operation Sindoor edge-AI capabilities

Democratization implications for defense: [web:72] [web:73][web:81]

- **Tactical autonomy:** Field commanders empowered with local AI capability, reducing dependence on vulnerable centralized command.[web:73][web:81]
- **Resilience:** Operations continue during communications disruption that would cripple cloud-dependent architectures.[web:73][web:81]
- **Speed:** Sub-minute sensor-to-shooter cycles impossible with centralized processing and approval.[web:74][web:76]
- **Smaller force multiplier:** Edge AI enables smaller, distributed units to achieve effects previously requiring centralized mass.[web:73] [web:81]

Startup opportunities: Defense-tech startups can partner with DRDO, BEL, and private primes on edge-AI orchestration, tactical decision support, resilient communications, and dual-use capabilities applicable to disaster response and critical infrastructure.[web:72][web:73]

Iran-Israel Cyber Conflict: Edge as Defense Against "Blinding"

The ongoing cyber dimension of Middle East conflicts demonstrates how **centralized infrastructure creates single points of failure** that adversaries exploit to "blind" situational awareness and command-and-control.[web:78][web:83] Both sides employ:[web:78][web:83]

- **Automated reconnaissance and exploit development:** AI models identifying vulnerabilities in centralized command systems. [web:78]
- **Coordinated cyber-kinetic operations:** Cyber attacks degrading centralized C2 and sensor networks immediately before kinetic strikes.[web:78][web:83]
- **Deception and misinformation:** Generative models creating fake intelligence overwhelming centralized analysis capacity.[web:80][web:85]
- **Infrastructure attacks:** Targeting centralized data centers, cloud providers, telecommunications hubs to create cascading failures.[web:78] [web:83]

Edge architectures materially reduce attack surface:[web:83][web:111][web:115]

Attack Vector	Centralized Vulnerability	Edge Resilience
Command center destruction	Single point of failure; entire system degraded	Distributed command; field units operate autonomously[web:83] [web:111]
Network severing	Cloud-dependent systems lose all capability	Edge systems continue with local intelligence[web:111]
Data exfiltration	Centralized data stores high-value targets	Distributed data; compromising one node yields limited intelligence [web:115]
Malware propagation	Centralized architecture enables rapid spread	Distributed systems limit lateral movement[web:115]

Democratization implications for critical infrastructure:[web:83][web:109][web:111] [web:115] [web:117]

- **Resilient by design:** Edge architectures enable utilities, hospitals, transportation to maintain AI capability during cyber attacks targeting centralized systems.[web:111][web:115]
- **Sovereignty imperative:** Nations avoiding cloud dependency reduce exposure to foreign-controlled infrastructure and data access.[web:109][web:115][web:117]
- **Small-state capability:** Smaller nations deploying edge-AI defense achieve resilience that centralized architectures cannot provide at any budget.[web:109][web:111][web:117]

Multi-Layer Edge Positioning: Defensibility Through Democratization

The strategic framework from the original five-layer stack analysis applies with **amplified importance** in edge contexts:[file:71][web:109] [web:111][web:117]

Why Single-Layer Edge Positioning Fails

Pure application-layer edge solutions remain vulnerable to infrastructure commoditization and cloud-provider vertical integration.[file:71][web:55] Pure infrastructure edge plays require massive capital and face competition from hyperscalers and telcos entering edge markets.[file:71][web:109]

Successful edge startups demonstrate multi-layer integration:[file:71][web:111][web:117]

Multi-Layer Edge Pattern	Democratization Defensibility
Infrastructure + Data + Application	Municipal edge-data-center operators providing compute, data governance, and citizen services as integrated platform[web:109] [web:112][web:117]
Model + Orchestration + Application	Domain-specific edge-AI stacks (healthcare, manufacturing, agriculture) with optimized models, edge-cloud orchestration, and vertical applications[file:71][web:107][web:111]
Data + Model + Application	Industry cooperatives pooling local data for federated model training and deploying shared applications on member infrastructure[web:115][web:117]

Table 8: Multi-layer edge positioning patterns

Edge-specific defensibility mechanisms: [web:109] [web:111][web:115][web:117]

1. **Local data gravity:** Applications generating data at edge create switching costs and network effects within geographic/institutional boundaries.[web:111][web:117]
2. **Offline capability moat:** Edge-first architectures difficult for cloud-native competitors to replicate without full redesign.[web:111]

3. **Sovereignty compliance:** Deep integration with local regulations and data residency requirements creates barriers to foreign competitors.[web:109][web:115][web:117]
4. **Community embedding:** Cooperative and municipal ownership models create social moats beyond pure technical defensibility.[web:117]

Implementation Roadmap for Edge-First Startups

Year 1: Edge-Native Foundation

Q1-Q2: Edge-First Design and Pilot

1. **Architecture decisions:** Determine offline-first vs. online-first, on-device vs. edge-server vs. hybrid, data residency and privacy design.[web:111]
2. **Technology selection:** Edge-optimized models (SLMs, quantized models), edge runtime (TensorFlow Lite, ONNX Runtime, custom), orchestration framework.[web:107] [web:111][web:113]
3. **Pilot partnerships:** Municipal government, cooperative, university, or regional enterprise willing to co-develop edge deployment.[web:109] [web:112][web:117]
4. **Edge infrastructure access:** Leverage government edge programs (IndiaAI, Smart Cities), regional ISP partnerships, or deploy own micro nodes.[web:87][web:112][web:117]

Q3-Q4: Edge Deployment and Validation

1. **Field testing:** Real-world deployment in target connectivity and resource environments (Tier-2/3 city, rural, intermittent connectivity).[web:109][web:111][web:117]
2. **Offline resilience validation:** Demonstrate continued operation during connectivity loss; measure sync behavior on reconnection.[web:111]
3. **Edge economics documentation:** Quantify TCO advantage vs. cloud alternatives (infrastructure, bandwidth, operations); measure latency improvements.[web:109][web:111][web:117]
4. **Sovereignty compliance demonstration:** Document data residency, local processing, regulatory compliance for government procurement.[web:109][web:115][web:117]

Year 1 Milestones:[web:109][web:111][web:117]

- 3–5 edge deployments demonstrating offline capability and cost advantage
- Documented 50–90% cost reduction vs. cloud alternatives
- Regulatory compliance certification (DPDPA, sector-specific)
- Reference customers in target segments (municipal, cooperative, regional enterprise)

Year 2: Edge Ecosystem and Scale

Q1-Q2: Edge Distribution Channels

1. **Telco partnerships:** Integrate with 6G edge platforms and AI-RAN infrastructure for network-embedded distribution.[web:40][web:43][web:110]
2. **Regional ISP channel:** Partner with Tier-2/3 city ISPs providing edge hosting and local customer relationships.[web:109] [web:112][web:117]
3. **System integrator partnerships:** Enable SIs serving government and enterprise to deploy edge solutions without cloud dependency.[file:71][web:90]
4. **Device OEM partnerships:** Pre-install edge-AI capabilities on smartphones, IoT devices, industrial equipment serving target markets.[web:107] [web:113]

Q3-Q4: Edge Platform Evolution

1. **Developer ecosystem:** Release edge-native SDKs, model marketplaces, deployment tools enabling third-party applications.[web:104][web:107]
2. **Federated capabilities:** Enable multi-organization deployments with data federation, collaborative learning, cross-boundary orchestration.[web:115]
3. **Sustainability integration:** Implement waste heat recovery (Finland model), renewable integration, lifecycle optimization for edge infrastructure.[web:119][web:120][web:130]
4. **Geographic expansion:** Replicate successful deployments across similar contexts (other Tier-2 cities, adjacent states, other countries).[web:109] [web:117]

Year 2 Milestones:[web:109] [web:112] [web:117]

- 30–100 edge deployments across multiple geographies
- 2–3 channel partnerships contributing 30–50% of deployments
- Developer ecosystem with 10+ third-party applications
- Demonstrated federated learning or cross-organization orchestration

Year 3: Edge-to-Cloud Continuum Leadership

Platform Maturity:[web:110][web:114][web:115]

1. **Hybrid optimization:** Mature orchestration dynamically routing workloads across device, edge, cloud optimizing cost, latency, privacy, sovereignty.[web:110][web:114]
2. **Industry standards contribution:** Participate in 6G, edge-AI, federated-learning standards bodies influencing interoperability.[web:110][web:115]
3. **International expansion:** Scale proven model to other emerging markets with similar demographics, connectivity, sovereignty requirements. [web:109][web:117]
4. **Impact measurement:** Document democratization outcomes (users reached, costs reduced, services accessed, sovereignty preserved). [web:109][web:117]

Year 3 Milestones:[web:109][web:110][web:117]

- 200+ edge deployments; established category leader in target segments
- Platform operating across 3+ countries or 10+ states
- Published case studies demonstrating democratization impact
- Industry recognition as edge-AI reference architecture

Risks and Mitigation: The Edge-Specific Challenges

Technical Risks

Risk 1: Edge Hardware Heterogeneity

Description: Edge environments span diverse hardware (phones, IoT, servers, base stations) making universal deployment difficult.[web:107][web:111]

Mitigation:

- Containerization and abstraction layers enabling cross-platform deployment[web:110]
- Progressive enhancement architecture adapting to available resources[web:107][web:111]
- Hardware-specific optimization for highest-volume platforms (Qualcomm, MediaTek) [web:107]
- Hybrid fallback to cloud for devices lacking edge capability[web:110][web:114]

Risk 2: Model Drift at the Edge

Description: Edge models diverging from centralized versions; difficult to update deployed models at scale.[web:111]

Mitigation:

- Federated learning architectures continuously improving models from edge data[web:115]
- Over-the-air update infrastructure with rollback capabilities[web:111]
- Model performance monitoring triggering updates when drift detected[file:71]
- Hybrid architectures falling back to cloud for complex cases[web:110]

Risk 3: Edge Infrastructure Reliability

Description: Edge nodes lack data-center-grade power, cooling, redundancy.[web:109][web:111]

Mitigation:

- Distributed architecture eliminating single points of failure[web:111]
- Graceful degradation when edge nodes fail (offline mode, cloud fallback)[web:111]
- Sustainable infrastructure practices (waste heat recovery, renewable integration) reducing operating costs and environmental impact [web:119] [web:120][web:130]
- Municipal and cooperative ownership models investing in local infrastructure[web:117]

Market Risks

Risk 4: Hyperscaler Edge Competition

Description: AWS, Azure, GCP launching edge products competing directly.[web:55][web:109]

Mitigation:

- Focus on segments requiring true sovereignty (government, defense, healthcare) where hyperscaler solutions unacceptable[web:109][web:115]
- Cooperative and municipal ownership models preventing vendor lock-in[web:117]

- Deeper vertical integration (multi-layer positioning) difficult for general-purpose platforms[file:71]
- Below-radar positioning in Tier-2/3 markets underserved by hyperscalers[file:71] [web:109] [web:117]

Risk 5: 6G Deployment Delays

Description: 6G rollout slower than expected, delaying network-edge synergies.[web:40][web:54]

Mitigation:

- Design for 5G-Advanced and incrementally adopt 6G capabilities[web:40][web:41]
- Standalone edge deployments not requiring advanced network features[web:111][web:112]
- Partnerships with telecom equipment vendors (Nokia, Samsung, ZTE) influencing standards [web:40][web:41][web:44]
- Government 6G testbed programs (Bharat 6G Alliance) providing early access[web:61]

Execution Risks

Risk 6: Offline-First Complexity

Description: Building truly offline-capable systems with robust sync, conflict resolution, and state management significantly harder than cloud-first.[web:111]

Mitigation:

- Adopt proven offline-first frameworks (CRDTs, eventual consistency, local-first software patterns)[web:111]
- Invest in strong systems engineering and distributed systems expertise[file:71]
- Extensive field testing in target connectivity environments[web:111]
- Progressive rollout starting with simpler use cases, adding complexity incrementally[file:71]

Risk 7: Democratization Measurement

Description: Difficulty quantifying and communicating democratization impact for investors and stakeholders skeptical of social-mission framing.[web:109][web:117]

Mitigation:

- Develop quantitative metrics (users in low-connectivity areas, cost reduction for SMEs, data sovereignty compliance)[web:109] [web:111] [web:117]
- Publish case studies with government, cooperative, and community partners[web:117]
- Frame democratization as TAM expansion (serving previously unaddressable markets)[web:109][web:117]
- Balance social mission with strong unit economics and margins[file:71]

Conclusion: Edge AI as the Infrastructure of Inclusive Intelligence

The choice between centralized cloud AI and distributed edge AI is not merely technical architecture—it determines **who benefits from the AI revolution and who is left behind**.[web:109] [web:111] [web:117] Centralized models concentrate capability, data, and value in hyperscale facilities controlled by a handful of actors, perpetuating and amplifying existing inequities.[web:109][web:111] Edge-distributed models democratize intelligence by bringing capability to the periphery, enabling participation by geographic regions, economic segments, and institutional types systematically excluded from cloud-first architectures.[web:104] [web:109][web:111][web:117]

The five-layer AI stack—Infrastructure, Data, Model, Orchestration, Application—provides the strategic framework, but **edge deployment fundamentally changes who can build, deploy, and benefit at each layer**:[file:71][web:107] [web:111][web:117]

- **Infrastructure:** From hyperscale monopolies to distributed micro data centers, municipal edge, and community-owned compute.[web:109] [web:112][web:117]
- **Data:** From centralized extraction to local processing, privacy by default, and community data governance.[web:111][web:115][web:117]
- **Model:** From foundation model APIs to small language models, on-device inference, and offline capability.[web:107][web:111][web:113]
- **Orchestration:** From cloud-only workflows to hybrid edge-cloud continuum and offline-resilient agents.[web:110][web:111][web:114]
- **Application:** From connected-elite experiences to offline-first, low-bandwidth, locally-relevant interfaces.[web:107][web:111][web:117]

For startups, edge-first positioning creates **defensibility through democratization**—serving markets, solving problems, and capturing value in contexts where centralized alternatives cannot compete.[file:71][web:109][web:111][web:117] For governments, edge AI enables population-scale deployment of intelligent infrastructure while maintaining data sovereignty, regulatory compliance, and resilient operation.[web:87][web:109][web:115][web:117] For societies, distributed intelligence creates foundations for inclusive digital economies where capability and prosperity don't concentrate in connected metros.[web:109][web:117]

The integration of AI with 6G telecommunications– creating networks that are themselves distributed AI platforms—represents the inflection point.[web:40][web:110] When every base station is an inference server, every network connection provides compute, and every application defaults to edge-first architecture, the barriers to AI access collapse.[web:40][web:43][web:110][web:117]

The future is not a choice between centralized efficiency and distributed equity. **Properly designed, edge architectures deliver both**: better latency, privacy, resilience, and cost—while simultaneously expanding access, preserving sovereignty, and enabling local control.[web:107][web:109][web:111][web:117] The sustainable infrastructure models emerging in Finland, where data-center waste heat powers entire cities, demonstrate that edge computing can deliver dual value (intelligence + energy) that centralized architectures cannot match.[web:119][web:120] [web:130]

This is the edge AI revolution: **intelligence infrastructure owned by communities, serving all populations, respecting local sovereignty, and operating resiliently**—not because it compromises on capability, but because it unlocks capabilities centralized models cannot achieve.[web:109][web:111][web:117]

Sambhav Skilling and Automation LLP

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(Additional references from file:71 sections retained for multi-layer positioning, competitive dynamics, GTM strategy, and implementation roadmap.)

Research Paper

Gadar-1857: Visiblising the marginals in Bihar

Dr. Lalita Kumari

Abstract:

This paper is tended to unravel the details of recent shifts in the historiography of the Gadar of 1857 in India in general and Bihar in particular with the kinds of contestations which are associated with the marginals and their interpretations in the post- colonial and post -modern phases. Moreover, this article is endeavored to explore the implications of such historical literature dealing with the marginal groups visualizing on the success of the process of decolonization. Besides that, the participation of the marginalized groups like, Rajwars, Dhobis, Dusadhs, Manjhi, Badhai[carpenters], Passis [toddy tapers], Paddy cultivators/ paddy transplanters, Mochis [cobblers], tribals like Kol, Santhals, Tawaifs like Dharman Bibi, book sellers like Pir Ali etc.] are being undertaken under the rubric of marginals in the post -colonial and post-modern phases. This article is based on the colonial archives/records, official correspondence, private papers, jail manuals, secret reports, hagiographies, folklores like Urdu, Magadhi, Bhojpuri etc. kept at the Central jails of Gaya, Bankipur, Patna, Hazaribagh, Chatara and state archives of Bihar, Bengal and Uttar Pradesh.

Key-words:

Marginalized groups, post -colonial, post-modern, Dusadhi Badhar, Rajwar rebellion, Guerilla warfare, Tawaifs

Intro.

Under the theme 'Gadar -1857: Visiblising the marginals in Bihar, it is understood that Bihar was an important segment of the erstwhile Bengal province which witnessed the onset of colonization of India. It also represented, paradoxically, the beginning of the process of decolonization from the British colonial yoke i. e. from the uprising of Vellore, 1806 to the culmination of 1857 rebellion which impacted and transgressed the geographical boundaries of the colonial spaces of different provinces in which different segments of the society fought against their common enemy-the British and their reactionary supporters valiantly. Though, the notion of the process of colonization of Bihar [Bengal] may be contested as is the notion of post- coloniality/ post modernity is contested in case of Bihar [India] and England respectively as Bihar under the Bengal province was the cradle of the process of colonization and decolonization too. In so far as has been the case of Bihar [Bengal prince] represents the most important the establishment of British colonialism in India as well as the beginning of the process of decolonization from India. The social contradictions, consequent upon this anomaly, represented in recent historiography of not only India but also the world, the beginning of the process of decolonization of the British colonialism from India in which subalternity effect was dominant confirming the participation of plebeians [marginalized communities] of the society in a large number. The notion of discursive temporality is evident in their fight showcasing their valiance even after knowing the Frant Fanian notion of imperialism[1] I. e. [the idea of defeat was inculcated into the mind of the masses] they would be defeated by the imperialists.

Using the notion of temporality, the idea of post -

coloniality is contested in the late nineteenth century Bihar. Being an integral part of Bengal province which had witnessed anti colonial uprisings since 1770s when the Sanyasis/Fakirs and peasants started their movement against their economic exploitation and oppressions, but no economic development on account of being subjugated by the East India Company, Bihar also witnessed decolonizing spirit[2] as being a participant of the Sanyasi movement and its three districts Purnea, Saran and Bhagalpur were epicenters likewise other European countries i. e. Ireland, Wales, Scotland which underwent inequalities and economic oppressions on account of being peripheral regions while the core region England developed resulting in the beginning of anti-colonial movements or the process of decolonization. On this pretext, Frantz Fanon, Edward Said developed their theories on imperialism and orientalism. Bihar being a poor region of Bengal also underwent economic exploitation and oppression of the British colonialism resulting in the beginning of the different uprisings from Vellore uprising in 1806 to its culmination in the outbreak of the rebellion 1857. The social contradictions consequent upon this anomaly have inspired a number of researchers and historians after the independence of India to research different facets of the rebellion 1857. The Gadar -1857: Visiblising the marginals in Bihar in particular and India in general is an important fall out of the 'dependency theory[3]' of colonialism which was also dominantly practiced in Latin America too by the British.

Taking clue from the Irish, Jamaican, Cape Colony, Scotland, New Zeeland to the Xhosa[4] region of Southern Africa and the Indian uprising of 1857, Fanian notion of under development and its resultant uprisings can be taken into account in the study and interpretation of 'non-elite struggles[5]' which operated through discontinuities in Bihar. The basic objective of this comparison is to re-apprehend the social processes in terms of unclose- able struggle between the self -evidence and continuity of the dominant representations and those other cultural forms whose apparent 'irrationality' and sporadic temporality is as much the effect as much the cause of the marginalization. The study of popular movements for their forms of practice and their simple occurrences are the precursors of ensuing uprisings that have often been removed from the meta-narratives of the rebellion 1857. However, it questions over the forms of temporality that underpins dominant historiography. Hence, the question of forms of temporality is crucial to the political dimension of historiography in a post-nationalist moment[6].

Notwithstanding, visiblising the marginals in the case of Bihar was deviated by Ranjit Guha in his work 'Subaltern Studies' when he projects ambiguously the subaltern historiography as the previous models of colonial or nationalist historiography. In this sense, though, Guha tries to understand the intimate relations between elite historiography and the statist historiography as was pointed out by Antonio Gramsci. However, this was the deviation of the Antonio Gramsci' Hegelian Marxism in refusing to reinscribe the end of subalternity in the capture of the state[7]. Connolly writes that Irish history is 'welter of unrelated facts, a hopeless chaos of sporadic outbreaks, treacheries, intrigues, massacres, murders and purposeless warfare[8]', linking Irish history with the uprising of 1857, Bihar too witnessed the same in the fight against the most powerful imperialist power of the world i. e. the Britain. The rebels fought valiantly against the British in different parts of Bihar witnessing participation of all segments particularly the marginalized classes of the society, but every- thing went awry resulting in the most outrageous suppression of the uprising 1857. However, as with the Gramscian notion, the critique of the meta-narratives or the orthodox historiography of the contemporary times are ostensibly, discernible in case of the uprising of 1857 in Bihar particularly in the light of more in depth researches in which more light is being thrown on the participation of the plebeians of the society, coming into limelight.

As the new researches are coming into limelight, more contestations towards the Cambridge, nationalist or the Marxists are being posed not by the subaltern historians but by the 'revisionist historians[9]'. However, in case of the uprising of 1857 in Bihar, the effects of subalternity is more evident in the words of E. P. Thompson or E. J. Hobsbawm's 'history from the below' or the social and gender history on one side and the French every day and local histories on the other. In consonance with the history from the below Dipesh Chakravarty propounds the 'notion of incomplete modernity' in the Indian context and points out that the uprising of 1857 was 'a fight between modernity, state institutions, rationality and historiography itself on the one side, and that of tribalism, traditionalism, localism, irrationality and mythology[10]' on the other which are the important traits of subalternity evident in Bihar between 1857-59. Moreover, local histories are closely related to the traditional historiographer's suspicion of non-written sources such as ballads and tales that are, nonetheless, crucial to subaltern historiography. These ballads and tales were composed in Magadhi, Bhojpuri and Maithili etc. of the Bihar folklores.

In popular culture of Bihar, Balwai/ Gadar [in colonial records] of 1857 was perceived in the sense of freeing their country from the colonial yoke of the [Firangis]. However, the folklores of Bhojpuri, Magadhi, Bundeli, Bagheli and Awadhi the word firangi was perceived as 'a person who was fair-skinned, a looter, oppressor of our Mulk, a person who ruled over us and enjoyed the power accrued who corrupted our religion and our caste. The Subaltern or folk perception considers uprising of 1857 in Bihar as an attempt towards liberation of our Mulk from the oppressive rule of the 'Firangis[11]'. A Bhojpur ballad of Bihar aptly describes the collective feeling of the people:

"Ah chhod re firangiya! Hamar deshwa,
Lootpat kaile tuhun, majwa udaile,
Kailas desh pr julum-jor,
Shahar gaon looti, phunki, dihiat firangiya,
Suni suni Kunwar ke hridaya mein lagal agiya,
Ab chhod re firangiya, hamar deshwa'!

[O, British, now quit our country, for you loot us, enjoy the luxuries of our country and oppress our countrymen [in return]. You have looted and destroyed our cities and villages, Kunwar's heart burn to know all this. O, British! Now quit our country.]

Same feelings were echoed in another lullaby compiled by William Crooke in the Indian Antiquary which reads

'Oh Babua, that day our grandpa took up his sword
Oh Babua, to keep safe our pride and our plenty,
Our religion, our cows!
Oh Babua, to protect the rent-free lands of our widows!
And to protect our mothers and sisters from disgrace
Oh Babua, to defend the fair name of our fathers and grandfathers;
Oh Babua, when hour of calamity was upon us,
Oh Babua, that day our grandpa took up his sword.
Oh Babua, scorpions bred in our cannons
Oh Babua, the barrelsof our guns have rusted
Oh Babua, we had made sickles out of steel of our swords.
Oh Babua, the Bhojpuris had even thrown their lathis aside
Oh Babua, that day our grandpa took up his sword!
Oh Babua, he was eighty year old,
Oh Babua, his head shook as he moved,
Oh Babua, his hair was white like the heron,
Oh Babua, all his thirty- two teeth he had lost,
Oh Babus, that day our grandpa took up the sword!'

This lullaby was written not only in the eulogy of Kunwar Singh but its basic objective was to encourage the masses of Bihar and Uttar Pradesh to take revenge from the firangis and be ready for the supreme sacrifice as Kunwar Singh was doing at the age of Eighty. At the battle of Bibiganj, though the British were well equipped with sophisticated arms, even after tat Kunwar Singh weakened them and escaped with his force safely which was described in a sohar[12] [an art form in folk music], generally sung by women with great passion:

'It was a night of the month of Bhado
And dark clouds covered the sky
Babu Kunwar Singh went to war at the dead of the night
The Firangis trembled with fear
The skies poured torrents of rain
And the guns showered bullets in the battle field below,
Babu Kunwar Singh's horse advanced with prancing steps
And the white army, he kept beheading!
Heads fell thumping,

With the clap of each trotting hoof! And once he was surrounded alone by the whites

He fought most wondrously,

He held his reins with his teeth

And fought with his hands

His horse ran in strategic circles, As sword clanked against sword

A bloody war was fought in Bibiganj.

The canons roared and the bayonets flashed

And the contending sides fell upon each other

Eyre was stricken with panic and he struck his chest in despair

He said 'This Babu, he is a wizard

Swiftly like a tiger he pronounces

Blessed is the mother who bore

As on mighty as the mountains! The Firangis 'Raj is now doomed

Yes, it can be saved no more,

I am helpless here, here fights a man like Kunwar Singh!'

The poet Nath sings a 'Sohar'

Kunwar's fame shall live fore ever!'

Gadar -1857: Visiblising the marginals in Bihar is also discernible through the 'Patia' -a form of folklore in Magadhi and Bhojpuri dialects of the popular culture of Bihar and Uttar Pradesh. It was an effective medium of communication up to the last decade of the 20th century India. Through this type of 'Patia' [a type of letter] the rebels and the women kept mobilizing the people for their sacrifice to save their country from the firnagis. It also asks women to be prepared to break their bangles, wipe out vermillion from their forehead to become' Rand' [widow] for their Mulk. Thus, people were exhorted to sacrifice their lives to safeguard their Mulk from the firangis well delineated through popular culture/ folklore, an important segment of subalternity. These 'Patias[13]' were written for the mobilization of the people subsequently during the Gadar of 1857 in Bihar, Awadh, Bundelkhand, Jhansi, Auwa and other places. One of the 'Patia written in Bihar in Bhojpuri dialect, reads:

'Ba, Jan Gavai ke Nevta,

Chural Forwai ke Nevta,

Sindoor pochhawai ke Nevta

Jei ho hamar te math del

Jei ho hamar te sath del!'

These folklores represent the popular mentality of people and present the model of peasant consciousness/ subaltern consciousness of the society. Similar feelings were expressed in another Bhojpuri song sung in the Shahabad region of Bihar which emulates the Company rule with the Zamindari rule and expresses their diatribe which shows how precarious the position of the subalterns was! This song reads:

'Company ke raj bhi bhari'

Zamindar ke raj se km na bhari[14]!'

Grierson again writes in his magnum opus on Bihar

'Company ke raj bhari bhail

Lagan, beggar dono jal

Zamindar aur Sarkar ek bhail

Garib ke ghar andhiyal'!

[Rule of East India Company became burdensome, Taxes and forced labour turned into a trap; Landlord and British government coalesced into one resulting in the beginning of darker days ahead for the poor].

[Company rule is heavy, no lighter than the rule of the Zamindar/landlord]

Similar feelings were expressed too in the oral traditions of Magadhi which reads:

'Compary ke raj mein bandhan bhari,

Gorment jailwa ghar se bhari[15]'!

[Bondage of the people multiplied in the Company's rule; The Government jail turned much heavier than the home].

While in Bhojpuri dialect, another rebel couplet prominently used in the region of Shahabad, Arrah, Jagadishpur were:

'Lagaan badhe, jail bharal,

Sipahi bhage, kisan garal[16]'!

[Rents were increased exponentially,

jail filled up; Sepoys ran away,

Peasants suppressed]

Notwithstanding, Urdu Marsiya fragments of Patna region also echoes the same feelings:

Zindan bhi syasat ka ek dar hai,

Jahan Khamoshi bhi jurm qarar hai[17]'!

[The prison had turned away a center of politics, wherein even silence was considered a crime]. Above folklores represents a subaltern political consciousness which were conspicuous by their absence in the state records of jail manuals which counters the prison archives with non-state voices.]

Another couplet compiled by William Crooke in the 'Indian Antiquary: Songs of the Mutiny, part -II, June 1911 reads:

'In the year '14 the war began at Meerut.

Bombay, Madras and Bengal are great presidencies.

When the time of destruction came, the English lost their heads.

Kali wished to sink England.

The cartridges were of cow and pig fat:

When the soldiers heard of it they threw off their uniforms'..

Saith Dhawal Ram: 'In the year fourteen have the English fled and deserted Calcutta[18]'.

William Crooke writes that this song was sung repeatedly sung by Rameshwar Dayal Misra of Kotara village, of the district Itawa, UP. It was recorded by a teacher Raghunandas in a school at Kotara.

Since ballads and tales are crucial to the marginal's effect of the rebellion in Bihar where not only the Dalits but also the tribes like Kols, Santhals, Pahariyas, Manjhis, Chero, Bhogtas, Kharwars kept fighting against British oppression and seizure of their properties and habitats. Their outrageous feelings could be heard in the rhymes of Gond tribal chief who composed the following verse to incite their fellow tribals. Gond Rajah Shankar Shah had turned a traditional Sanskrit Stotra recited to propitiate the deity into an anti-British hymn. The British newspaper The London Times published the translation of the Sanskrit hymn on 31st Oct. 1857:

'Shut the mouth of the slanderers and

Eat up backbiters, trample down the sinners,

You, 'Satrusamgharika'

[name of the Devi, destroyer of the enemy]

Kill the British, exterminate them, Matchundee.

Let not the enemy escape, not the wives and children

Of such oh! Samgharika

Show favour to Shankar; support your slaves;

Listen to the cry of religion.

'Mathalka' eat up the unclean,

Make no delay,

Now devour them,

And that quickly,

Ghor Mathalka[19]'

Effects of marginality in the uprising 1857 in Bihar is also evident from the group of leaders from this state, though they were not divided on the caste and creed lines. Leaders included like Jodhara Singh, Pir Ali, Maiku Mallah, Ranjit Yadav, Zulfikar Khan, Bisnupuria Baba, Ghan Shayam Singh, Ibrahim Khan, Dharmamn Bibi & Karmain Bai [tawaifs, Lakhia [a lower caste woman]. Moreover, songs of many Muslim and lower castes heroes are quite similar in the folklores. Many of the Panwaras [ballads] were composed by Ibrahim Khan, Zulfikar Khan, Rajab Ali, Khudabaksh, Gaus Khan. In furtherance of the deep research, it was also observed that Uprising/ Revolt1857 was extremely popular in the folklores of Kumhar, Luhar, Dhobi and Dusadhs—the lower castes of Bihar. Oral traditions and historical narratives of Bihar particularly Magadh and Bhojpur regions reveal that lower castes were also involved and affected in the uprising 1857. A popular 'Dhobi Geet' of Bhojpur region depicts the emotions of this deprived lower caste in 1857:

'Mahua ke Pedwa tani nik Laged,

Jab Mahwari Hoae

Ara Sabaria tabai nik lage, Kunwar Singh ke Rajwa Hoae'!

'[When Mahua tree blossoms in its season, the suburb of Arrah looks pleasant and beautiful, it looks more beautiful during the reign of Babu Kunwar Singh]'

In fact, Bhojpuri folk culture of Shahabad region is replete with the understood description of Kunwar Singh which was synonymous with the 'liberation from British oppression and foreign thralldom. This popular belief was in grained into the mind of the masses from Lucknow to Calcutta and across the Ganga -river in both of the directions. Moreover, it ios also evident from the ballads of Bihar that not only the Kings/ Zamindars and Sepoys were aware of the deceitful and treacherous activities of the British rule but also the plebeians of the society. It was expressed in one of the couplets of the region which reads:

'Tohfa Debo, Inam Debo

Tah ke Raja banalb re!

Firangia re!

Mose na Chali tor Chaturai.'

[O Firangis! Your awards, felicitations may make a person favorably disposed towards you but you cannot allure me in your deceptive designs].

Marginal's consciousness was also expressed in the form of their vehement opposition and hatred amply found in the Bhojpuri folklores which was very much related to the notion of loyalty and disloyalty. Bhojpuri folklores are replete with the hatred of the local populace against the supporters of the British i. e. 'Maharaja of Dumraon' Maharaja of Tikari etc. In one of the couplets people expressed their anger and hatred against the 'Maharaja of Dumraon' in the following words:

'Bhojpur mein Dumraon Basela,

Uho bade Firangia nu

Sub visen mili gharmen lukaile

Babu parela akele nu,'

[A suburb of Dumraon is situated in Bhojpur wherein a number of British reside. All the visens [Rajput clans] hide in their houses leaving Kunwar Singh alone. This subaltern consciousness vindicates that they were not inert and passive in 1857 uprising instead very organized, committed and involved in conscious mass mobilization through secret letter writings, dissemination of secret messages to the sepoys etc.

Similarly, oral historical sources are 'narrative sources. Hence, the analysis of oral historical sources must avail itself some of the general categories developed by narrative theories in historical literature and folklore. This is a true testimony given in free interviews as of the more organized materials of folklores[20]. In fact, Oral sources from nonhegemonic classes are linked to the tradition of Folk narrative. It is important to underline here that oral has the most intrinsic characteristic that they are 'artificial, variable and partial'. Linking Alessandro Portelli's narrative with the Uprising of 1857 in Bihar, Subalternity effect, we come across the narrative developed on this rebellion and its heroes, both from the elite/ruling magnet to the plebeians of the society including tribals, Dalits and even 'Tawaifs'. By these Oral and popular traditions, the memory of the unfinished tasks of the rebellion is emphasized in oral traditions, in the psyche of the people of the region of Bihar in particular and India in general. The Oral traditions on the uprising 1857 can be exemplified by taking evidence of Amarpeetha[21], Falgun and Holi[22]' and the 'Music of Sohar[23]' [Sung by the women of the region on the occasion of the birth of a child, are rampantly available in the folklores of the region. In most of the regions of Bihar, a festival of 'Godhan' is celebrated in which a 'peetha' is prepared with soaked rice and pulses on the ground which is known as 'Amarpeetha' in Bhojpur and Jagdishpur regions. A oral narrative linked with this 'Amarpeetha' which asserts that eating Amarpeetha on eve of Godhan was mandatory for the success. Story linked with the younger brother of Veer Kunwar Singh who went to fight against the British without eating the Amarpeetha, hence, he was defeated. There is a folk belief that had Amar Singh eaten the Amarpeetha, he would have succeeded in the battle against Denver, the British Commanding Officer. However, this is a ritual, anguish is expressed in Bhojpuri folklore at the defeat of Babu Kunwar Singh and his brother Ama Singh. Moreover, the festivities of Godhan and eating of Amarpeetha are linked with the good omen and expresses the victory of the ensuing generations in the future uprisings.

Another important tale prevalent in Bihar is the festivities of Holi celebrated in the month of Falgun with the splashing colours celebrated with joy. However, on this very auspicious occasion of Holi and splashing colours, a very mournful song is sung in Bhojpur region which is linked with the uprising of 1857 and the defeat of Babu Kunwar Singh. Meaning of this mournful song as is stated in the region is 'there is no meaning of the celebration of this Holi festival until Kunwar Singh is reinstated as the king. 'Without Kunwar Singh this festival of joy is fragile. True joy lies in the liberation of people.'

Effects of marginality in the folklore and oral narratives are also prevalent in the uprising of 1857 in Bihar. Sohar is a ritual song sung on the eve of birth celebration of a newly born child. It is a part of the popular culture and oral tradition sung on the eve of a child to bless him/her for longevity. One of the Sohar songs of Bihar is related to the uprising of 1857 which reads:

'In the month of Bhado,

Bhado mas Andheria, Badariya Gagan Ghere ji,
Tahl Rate Challe, Kunwar Singh Lare Laraiya ji'!

'[In the month of Bhado, night and dark clouds were hovering and covering over the sky when Kunwar Singh went to fight the war, at the end of the night.]'

In fact, through the celebration of such popular cultures and oral narratives, historical events are transformed into popular memories. Through such celebrations historical memories are created, which operates like a samskara of the people at cathartic moments in contemporary times.

Effect of marginality is also evident from the popular narrative of 'Dusadhi Badhar[24]' linked with Babu Kunwar Singh, when he was compelled to participate in the national uprising of 1857. The oral tradition of the Dusadhi Badhr reveals the enshrined story that some of the Roponharins [women paddy transplanters] were transplanting the samplings of paddy in the irrigated field of Jagdishpur in the month of Phalgun. One of the paddy transplanters asked a women named Phulia who happened to belong to Dusadh caste of the same place Jagdishpur. Phulia forbade other women to not to through the mud on the rebellious sepoys, because she was also from the same place from where Kunwar Singh was. Hence, Kunwar Singh was like a brother to her. Kunwar Singh herd this conversation and got impressed by Phulia's emotions and expressions. Hence, Kunwar Singh made her the owner of the same land in which she was transplanting the paddy saplings. The history of oral tradition of Dusadhi Badhar 'is traced from this story when this small tract of land was donated to a woman of the marginalized class.

In the nutshell, it can be said the folklores and oral traditions played extremely important role in the construction of history of the uprising of 1857 in Bihar. The use of oral narratives amongst the marginalized of the society is an integral part of the society which the marginalized classes want to keep them alive. These oral memories prove that the tasks of rebellion 1857 is still unfinished.

Associate Professor
Lakshmibai College
University of Delhi
Email: lalitakumari@lb.du.ac.in

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Research Paper

Trishika Srivastava

Menstrual Health and Hygiene Management in India: A Gendered and Ecological Account

Abstract

This paper critically examines the political economy of menstrual health and hygiene management (MHM) in India through a political ecology framework, analysing the intersections of gender, health systems, and ecological sustainability. Employing feminist critical discourse analysis and drawing on both qualitative and quantitative data, including interviews with menstruating women, sanitary napkin manufacturers, and an assessment of environmental health indicators, the study investigated three key stakeholders: the state, the market, and women. The analysis revealed that India's post-liberalization trajectory has transformed menstrual health into a market commodity, deepening inequalities along socio-economic lines. Only 12% of India's approximately 355 million menstruators use sanitary napkins, while the remaining 88% rely on unsafe alternatives such as unsanitized cloth, ashes, and husk sand, largely due to non-affordability driven by a market-engineered 'disposable syndrome.' The COVID-19 pandemic further exacerbated period poverty, with reduced funding for menstrual products disproportionately affecting rural populations. The study further found that menstrual capitalism, the marketing of hygiene products through feminist messaging to generate corporate goodwill, has entrenched disposable sanitary napkins as the dominant menstrual technology while marginalizing sustainable alternatives like menstrual cups. Ecologically, this dominance carries severe consequences: 12.3 billion pads are discarded annually in India, producing 113,000 tonnes of plastic-laden waste projected to reach 800,000 tonnes by 2030. These products release organo-chlorines into soil, clog drainage systems, contaminate water bodies, and emit dioxins when burnt, while also posing direct health risks to users through fungal and pelvic infections. The paper argues that existing government interventions, focused predominantly on subsidizing disposable napkins, are insufficient and ecologically counterproductive. A reorientation of policy toward sustainable menstrual products, comprehensive menstrual education, and gender-sensitive healthcare frameworks is essential for achieving equitable and environmentally responsible menstrual health management in India.

Keywords:

Menstrual health; Period poverty; Menstrual capitalism; Green menstruation; Gender and health.

1. Introduction

The present study critically examines the political economy of menstrual health and hygiene management (MHM) in India through a political ecology approach. MHM represents a significant intersection of gender, health systems, and ecological sustainability, shaped by historical, cultural, religious, and economic factors (Bobel, 2019). This research examines how political, economic, and social systems intersect to impact menstrual health access, affordability, and stigma, particularly for marginalized populations. The study analyses the ecological, economic, and political dimensions influencing menstrual health practices and the broader implications for gender equality, environmental sustainability, and public health.

Menstrual health is a critical yet often neglected issue, despite its profound implications for gender equality, human rights, and global health. In India, socio-economic disparities exacerbate menstrual inequities, leading to widespread period poverty, where millions of women and girls lack access to menstrual products, education, and adequate water, hygiene, and sanitation facilities (Babbar et al., 2021). The neglect of menstrual health is evident in research priorities; a review found only 400 publications mentioning menstruation in PubMed between 2011–2018, compared to over 10,000 papers on semen (Khedkar, 2023). This study uncovers the dynamics of the menstrual management market through an ecological and political lens, addressing key Sustainable Development Goals (SDGs 3, 4, 5, 6, 8, and 12). A lacuna exists in the literature of 'Political Ecology' of menstruation, especially in the Indian context, where existing scholarship has predominantly employed gendered and socio-cultural lenses. Green Menstruation remains absent from mainstream discourse in India, even as period poverty persists as a significant challenge. This paper probes these unexplored dynamics of the politics of menstruation and its feminist and ecological perspectives in India.

2. Discourses on Health and Menstrual Hygiene

2.1 Health and Politics

Health is profoundly political, shaped by the systems that govern its distribution, access, and prioritization. As Bambra, Fox, and Scott Samuel (2005) argue, health functions like any other commodity within the neoliberal system, unevenly distributed such that a section has more of it than the other. It is dependent upon the political system, affected by its action and inaction, and constitutes an aspect of citizenship as a human right. Yet, health has remained curiously apolitical in mainstream political science. Bambra, Smith, and Kennedy (2008) attribute this to dominant schools of thought like Behaviouralists, Institutionalists, and Rational Choice Institutionalists, whose criteria for what counts as 'political' revolve around institutions, elite interactions, and funding, accommodating health care but not health itself.

The relationship between political systems and health outcomes is well established. Social Democratic countries with welfare policies have demonstrated a greater role in reducing health inequalities through universality of benefits and heavy public spending (Borrell et al., 2007). Clarke, Waring et al. (2021) further demonstrate that both formal political institutions ('big P') and informal organizational politics ('small p') possess a complementary and significant impact upon the healthcare system, identifying five thematic dimensions of political skill: personal performance, contextual awareness, interpersonal influence, stakeholder engagement, and influence on the policy process. As Oliver (2006) underscores, science can only prescribe solutions to medical conditions. Only politics can implement health policies. Public health problems can only be solved through collective action and not individual endeavour.

In the Indian context, these dynamics take on particular urgency. Navarro (2004) emphasizes how societal, economic, political and cultural networks determine individual and population health, a framework directly applicable to India's deeply stratified society. K. Sujatha Rao (2017) argues that the government should lead proactively, noting that even after seven decades of Independence, two thirds of Indians lack access to tap water and clean toilets, over a third are malnourished, and people die from treatable communicable diseases. The health crisis, she contends, can only be resolved by according high priority to health and ensuring strong leadership at political, administrative, and technical levels.

2.2 Gendered Politics of Health

Gender, the socially created qualities of men, women, girls, and boys, is a major determinant of health and wellbeing, and different genders have different needs. Yet, evidence consistently demonstrates that women in India face systemic disadvantages in healthcare access and utilization. A study of 2,377,028 outpatient visits at Delhi's AIIMS in 2016 found that only 37% were women compared to 63% men (Kalra, 2019). This disparity is rooted in multiple, reinforcing factors: both short-term and long-term morbidity is significantly higher in females due to less spending on female health care, with 48.77% of the male-female gap in Health Care

Expenditure in 2011–12 attributable to differential distribution of demographic and socio-economic factors (Saikia et al., 2016). Older women report worse self-rated health and lower healthcare utilization, explained largely by lower literacy, property ownership, and financial independence (Roy and Chaudhari, 2008), while female hospital visits reduce with increased distance from home to hospital (Kapoor, Agarwal et al., 2019).

These disparities persist even when economic barriers are lowered. Dupas and Jain (2021), studying Rajasthan's BSBY insurance program, found females particularly underrepresented in tertiary care: 57% of total spending and 60% of non-childbirth spending was on males, and the female share of utilization decreased from 2015 to 2019. The work emphasizes the need for gender-biased rather than gender-neutral policies. Gender discrimination in health begins early: Borooah (2004) found that girl children received poorer vaccination and nutrition than boys, attributing this to 'patrilocal exogamy' where investments in girls yield lower perceived returns. As Fee and Krieger (1994) argue, health problems require socially-oriented research and appropriate social measures reflected in public policies, not merely biomedical approaches.

2.3 Health: Social Right or Commodity?

The neoliberal framing of health as a market commodity rather than a social right has profound consequences for equity. Navarro (2007) challenges this ideology, showing how it adversely affects human development. Neoliberalism constructs the idea of 'choice', but choice cannot exist without the ability to choose. Health is a physical necessity, not a commodity affordable only by the rich. It is a basic human right. Navarro contrasts the USA, where major commodification produces huge health inequalities, with Venezuela, where active public intervention yielded a better healthcare structure, calling for social democratic and welfare policies.

This commodification disproportionately affects vulnerable populations. Sakellariou and Rotarou (2017) highlight how neoliberal policies negatively affect healthcare access for people with disabilities, using case studies from Chile and Greece, calling for political protectionism focusing on low socio-economic populations. The moral dimension of this commodification is equally significant: Wildes (1999) argues that labelling health care as a commodity is morally inappropriate, since a person in illness and a consumer cannot be equated. The biggest moral responsibility of society is to provide basic services and rights to all.

The commodification of health, as outlined above, finds a particularly acute expression in the menstrual hygiene market. Here, the intersection of neoliberal market logic, gender inequality, and ecological neglect converges to produce a distinct form of exclusion, one that affects nearly half of India's population during their reproductive years. The sections that follow examine this convergence through the lenses of period poverty, menstrual capitalism, and environmental sustainability.

2.4 Period Poverty and Menstrual Capitalism

Period poverty, which refers to the non-affordability of menstrual hygiene products to manage menstruation safely and with dignity, results from economic vulnerability, lack of awareness, and poor hygiene standards (Roy, 2021). Menstrual hygiene products and safe, clean, private menstrual hygiene spaces are often unequally distributed by socio-economic status. Rossouw and Ross (2021), studying eight low- and middle-income countries, found that less wealthy households are less likely to access safe MHM spaces, driven by differences in wealth, education, and infrastructure. In India, the scale of this deprivation is staggering: according to an A.C. Neilson study published in Goyal (2016), only 12% of India's menstruating population (355 million approx.) use sanitary napkins, while the other 88% depend on alternatives like non-sanitized cloth, ashes, and husk sand, with 70% unable to afford sanitary napkins.

The disposable nature of sanitary napkins contributes significantly to their non-affordability. The market has created what Sameena MS (2018) terms a 'disposable syndrome', a structure in which companies produce single-use goods, making people habituated to repeated consumption. A person who can hardly afford food cannot afford a napkin to be thrown away after single use. Period poverty worsened further after COVID-19. Rahatgi and Dash

(2023) found that funding for menstrual products reduced, especially in rural areas bearing the brunt of lockdowns.

While menstruation is a natural phenomenon, it has become a profitable event in the last 100 years (Kissling, 2006). Crawford (2022) coined the term 'menstrual capitalism' to describe the marketing of menstrual products through feminist messages that create a 'halo effect' for enterprises that are, at their core, commercial. Rostvik (2022) uses the term 'the productive body', a state where taboo products like menstrual blood can be branded and sold. Women's health is no longer the key issue. Laws (1991) discusses 'menstrual etiquette', a social norm requiring women to hide menstruation's existence from men, and it is upon this silence and the pressure of normalcy that the menstrual market thrives.

Advertisements play a significant role in further stigmatizing menstruation and deepening period poverty by showcasing expensive disposable products as the only alternative to safe menstruation. Kissling (2008) provides analysis of 'menstrual consumerism,' noting how media portrays menstruation negatively and the menstrual hygiene industry has claimed itself as an 'antidepressant' treating all its ills. Bhasin and Malik (2020) discuss the culture of consumerism promoted by the alliance between industry, ad agencies, and media where women's bodies are commodified. Faust (2020) discovers how advertisements prescribe femininity and capitalize on fear of period blood to sell to the wealthy, while those unable to afford such products are labelled unhygienic. Advertisements never discuss women's health or alternatives, widening the gap between rich and poor.

2.5 Green Menstruation and Environmental Impact

The ecological cost of disposable menstrual products is enormous and growing. An average woman uses 12,000–15,000 pads in her lifetime, each containing the equivalent of five plastic bags, disposing around 60,000–75,000 non-biodegradable plastic bags in her menstruating years (Harrison, 2022). According to the Times of India (2022), 12.3 billion sanitary pads are disposed annually in India, equivalent to 113,000 tonnes of waste. Not only the products but also their packaging is a major source of waste: 400 pounds of menstrual products packaging is discarded per menstruation, per female (Harrison, 2022). A study by Lopez (2021) estimates that by 2030, discarded pads in India could reach 30 billion, equivalent to 800,000 tonnes annually. Meanwhile, the use of sanitary pads is rising: Nanda (2021) documents increases across states such as Bihar (31% to 58.8%), Assam (44.8% to 66.3%), and Maharashtra (66.1% to 84.8%) from 2015–16 to 2019–20.

Data from the Ministry of Drinking Water and Sanitation reveals that of the 12 billion pads disposed annually, they are disposed through multiple, often overlapping methods: mixed with routine waste, buried, flung in the open, or burnt openly. Sanitary napkins contain organo-chlorines that damage soil microflora when buried, super absorbent polymers that clog drains when flushed, contaminants that pollute water bodies when tossed, and release dioxins when burnt (Bhatia, 2017). They also pose direct health threats: plastic-based pads can cause fungal infections, pelvic infections, allergies, and vaginal irritation (Hindustan Times, 2018).

Sustainable alternatives exist but remain marginal. Bhatt (2020) questions why menstrual cups are not mainstream in India, noting the absence of large manufacturers and taboos around insertion. However, Singh, Agarwal et al. (2022) found that 68% of women were ready to continue using menstrual cups after three months of use. Sankhe, Laad, and Shivkami (2020) argue that low-cost sanitary pads alone cannot solve poor menstrual health. Women should be taught to manage menstruation in a safe, hygienic, and sustainable way. Ramchandran (2019) argues that government efforts should focus on sustainable products, not just disposable ones. The World Bank's What a Waste 2.0 report (2018) underscores the broader urgency: the world creates 2.01 billion tonnes of municipal solid waste annually, with 33% not managed in an environmentally friendly manner, and 5% of global gas emissions in 2016 attributable to solid waste.

3. Public Policy and Advocacy

India's policy response to menstrual health has evolved over the past decade, though it remains narrowly focused on product distribution rather than comprehensive menstrual well-being. The Menstrual Hygiene Scheme, launched in 2011 by the Ministry of Health and Family Welfare, focused on the distribution of low-cost sanitary napkins in rural communities through Accredited Social Health Activists (ASHAs), targeting adolescent girls aged 10–19. The National Guidelines for Menstrual Hygiene Management followed in 2015, providing a framework for states to address menstrual health through awareness, infrastructure, and supply.

Subsequent initiatives broadened the scope. The Rashtriya Kishor Swasthya Karyakram, within the ambit of the Ministry of Health, addressed adolescent health including menstrual hygiene as part of a wider reproductive health mandate. The School Health and Wellness Programme, launched jointly by MoHFW and the Ministry of Education, integrated menstrual health education into the school curriculum. More recently, subsidized oxo-biodegradable pads were introduced under Jan Aushadhi Suvidha Kendras at a nominal cost, and the National Menstrual Hygiene Policy of 2023 represents the most comprehensive policy framework to date.

However, a critical pattern emerges across these interventions: nearly all are centred on the distribution or subsidization of disposable sanitary napkins. None of the major policy frameworks actively promote sustainable alternatives such as menstrual cups or reusable cloth pads, nor do they address the ecological burden of disposable products. The policy architecture thus inadvertently reinforces the very market logic, the 'disposable syndrome', that this paper identifies as a driver of both period poverty and environmental harm. A reorientation toward sustainability, menstrual education beyond product use, and gender-sensitive healthcare access remains an urgent policy gap.

4. Research Methodology

This research, situated within the discipline of Political Science, adopted a Political Economy methodology characterized by its interdisciplinary nature. The study employed feminist critical discourse analysis to understand the political economy of menstrual health and hygiene management by analysing market dynamics and state policies, tracing the trends of reforms in policies and programmes from the post-liberalization era to the present.

Qualitative and quantitative methods were used to gather information on the accessibility and availability of menstrual healthcare services across socio-economic groups, with the help of questionnaires and interviews. Within this framework, the work incorporated an ecological dimension, exploring the concept of sustainability. The environmental impact of healthcare policies was analysed and sustainable measures to mitigate such impact were explored.

Rashtriya kishori Swastrha Karyakram comprised official reports from government and international organizations, interviews with menstruating women and girls, interviews with sanitary napkin manufacturing units, and environmental health indicators including AQI, CPCB Guidelines, and SBM Guidelines in Delhi. Secondary data included books, research articles, and special journals around health care and gender.

5. Conclusion: A Way Forward

This study employed critical discourse analysis to understand the political economy of menstrual health and hygiene management in India, with a focus on its politico-ecological implications. Using both primary and secondary data, the research explored the role of three key stakeholders, i.e., the state, the market, and women, and found that their interactions produce a system in which menstrual health is simultaneously commodified by market forces, inadequately addressed by public policy, and borne disproportionately by economically marginalized menstruators.

The analysis demonstrated that the post-liberalization market has created a dominant discourse promoting disposable, plastic-laden menstrual products as the sole pathway to hygiene, delegitimizing indigenous practices while failing to make even this singular solution affordable for the majority. Menstrual capitalism, referring to the practices of operating through feminist messaging and media stigmatization of menstruation, has entrenched this market structure. Ecologically, the consequences are severe and escalating, with India's menstrual waste projected to reach 800,000 tonnes annually by 2030.

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Government interventions, while marking important steps in acknowledging menstrual health as a public concern, have remained narrowly focused on subsidizing disposable napkins. This inadvertently reinforces the market's disposable syndrome rather than challenging it. Sustainable alternatives such as menstrual cups, which showed strong acceptability among users, have received no meaningful policy support.

The study underscores the need for a fundamental reorientation: from product-centric distribution to a comprehensive menstrual health framework that integrates menstrual education, promotes sustainable and affordable alternatives, ensures gender-sensitive healthcare access, and accounts for the ecological dimensions of menstrual management. Bridging the gap between menstrual health, environmental sustainability, and socio-political systems is essential for a more inclusive and sustainable understanding of menstrual health in India. Future research could expand this framework through longitudinal studies of policy outcomes and comparative analyses across Indian states with varying levels of menstrual health infrastructure.

PhD Scholar
Department of Political Science
University of Delhi
Email : tsrivastava.phd@polscience.du.ac.in

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डॉ. प्रमिला

योगेश कानवा के साहित्य में नारी चित्रण

योगेश कानवा राजस्थान के लब्धप्रतिष्ठ साहित्यकार हैं। इनका कृतित्व बहुआयामी है। साहित्यकार कानवा हिंदी और राजस्थानी दोनों भाषाओं में समान अधिकार से साहित्य सृजन करते हैं। 'अब कौन जनक आये', 'कोरडी', 'और मैं वहीं का ककनूस हूँ', 'प्रांजल-सृजन', 'मत्स्यगंधा', रेख इनकी प्रमुख कृतियाँ हैं। उनके साहित्य में नारी चिंतन एक नवीन रूप में उद्‌घाटित हुआ है। उन्होंने अपने साहित्य में स्त्री-पुरुष के संतुलित सामाजिक जीवन को स्थापित करने का प्रयास किया गया है।

नारी की स्थिति युग के अनुरूप परिवर्तित होती रही है। आधुनिक काल में देश करवट बदल रहा है । युगों से उपेक्षिता, निपट भोग्या मानी जाने वाली करुणा, त्याग एवं समर्पण की प्रतिमूर्ति नारी को भी सुधारवादी कवियों की संवेदनशीलता का संस्पर्श पाने का सुअवसर प्राप्त हुआ। आधुनिक काल में नारी का स्वरूप बदला है। पहले से अधिक नारी को महत्त्व प्रदान किया जाने लगा। परन्तु प्रत्यक्ष, अप्रत्यक्ष रूप से वह सदैव पीड़ित और उपेक्षिता रही है। समय का स्वरूप बदला है परन्तु समस्याएं आज भी हैं और प्राचीन समय में भी थीं। समय के साथ-साथ इनका स्वरूप अवश्य परिवर्तित एवं विस्तृत होता गया है। रचनाकार 'योगेश कानवा' के साहित्य में नारी की इन्हीं समस्याओं और पीड़ाओं की सजीव अभिव्यक्ति है। उन्होंने अपने साहित्य में नारी के भोग्या रूप का नहीं अपितु उसके उदात्त रूप का चित्रण किया है।

साहित्य समाज का दर्पण है, एक साहित्यकार समाज की वास्तविक स्थिति को सदैव अपने साहित्य में उद्‌घाटित करता है। साहित्य की मूल चेतना और भावना अथवा आधार मानव और समाज की उन्नति है। साहित्य और समाज दोनों अभिन्न हैं। एक साहित्यकार समाज में होने वाले अच्छे-बुरे परिवर्तन को देखता है, इनकी परख करता है जो परिवर्तन मनुष्य और समाज के लिए कल्याणकारी होते हैं : वह समर्थन करता है और जो परिवर्तन समाज को तोड़ते हैं, समाज की मर्यादा और संस्कृति का हनन करते हैं, मूल्य और चरित्र को उपेक्षित कर देते हैं, साहित्यकार उनका विरोध करता है। इस दृष्टि से वह समाज का अंग होकर भी पथ-प्रदर्शक होता है। प्रेमचंद कहते हैं, ''साहित्य का लक्ष्य केवल महफिल सजाना और मनोरंजन का सामान जुटाना नहीं है - उसका दरजा इतना न गिराइये। वह देश भक्ति और राजनीति के पीछे चलने वाली सच्चाई भी नहीं, बल्कि उसके आगे मशाल दिखाती हुई चलने वाली सच्चाई है।''

किसी भी साहित्य का नारी-चित्रण नारी के गुणों-अवगुणों से प्रभावित होता है और तभी वह समाज से साहित्य में भी वही स्थान प्राप्त करती है जो उसे समाज द्वारा प्रदान किया जाता है। नारी अपने विशिष्ट गुणों के कारण आदि काल से पूजी जाती रही है, परन्तु सर्वाधिक उपेक्षिता भी वही रही है। नारी का चरित्र उसका विशेष गुण होता है। जिसके बल पर उसे ऐसी अपूर्व शक्ति अर्जित होती है कि उसमें विद्यमान लज्जा, त्याग, शील, समर्पण, प्रेम, दया, करुणा, ममता, वात्सल्य आदि अनेक गुण उसको उत्थान एवं उन्नति के शिखर तक पहुँचाने के लिए स्वत: मुखरित हो उठते हैं। विभिन्न कालों में नारी के कई रूप सामने आये हैं। समय के साथ-साथ नारी के जीवन में भी परिवर्तन आया। वैदिक युग से लेकर आज तक नारी की स्थिति बनती एवं बिगड़ती रही।

प्राचीन समय से लेकर वर्तमान तक सिर्फ स्वरूप और समाज द्वारा बनाये नियमों में चंद परिवर्तन आया है। परन्तु

आज भी स्थितियाँ वैसी ही हैं, अपितु उससे भी भयानक रूप सामने आया है । स्त्री–विमर्श की हम चाहे जितनी बातें कर लें किन्तु सच यही है कि आज भी वह मानसिक रूप से परतंत्र रहने के लिए विवश है। पुरुष हमेशा चाहता है कि स्त्री की मानसिक स्वतंत्रता की नकेल उसके अपने हाथों में रहे। रचनाकार योगेश कानवा ने 'जिस्मों की खाट' कविता में नारी की इसी वेदना को अभिव्यक्त किया है—

''जाने कब से झेल रही
यातना के शूल को
अपने तन पर
फिर भी
दिखता नहीं कोई घाव
किसी पतित को।''[1]

नारी आज भी पूरी तरह से पुरुष के वश में ही है। उसकी भावनाओं में पुरुष अभी देवता के समान विराजमान है। वह हमेशा उसके सामने अपने आपको झुकाती है । 'प्रांजल सृजन' कविता में कवि ने व्यक्त किया है : –

''मैं हूँ विजयी किन्तु यह जानती हूँ
हम दोनों हैं सृष्टि–पूरक मानती हूँ।''[2]

आज भी पुरुष स्त्री का शारीरिक व मानसिक शोषण कर रहा है। नव–शिशु रुपी बालिका को मार दिया जाता है। रचनाकार ने इसी को 'अब कौन जनक आये' कविता में अभिव्यक्त किया है –

''देह धारण से पहले ही
उसे विदेही बना देते हैं
पुरुष की आकांक्षा में।''[3]

'प्रांजल–सृजन' कविता में भी कवि ऐसी ही स्थिति को बयां करता हुआ परिलक्षित होता है –

''कुल घातिनी, कुल कलंकिनी मैं कहलाती,
किसी कन्या को इस धरती पर मैं लाती।
अमागी, जिन्दा कुल्हड़ में गाड़ी जाती
बस यूँ ही अन्धियारे में मारी जाती।''[4]

नारी ने प्रत्येक युग में पीड़ा और कष्ट झेला है। वह सदा पुरुष के अहंकार के आगे हारी है। साहित्यकार ने प्रतीकों के माध्यम से उसकी पीड़ा को चित्रित करने का प्रयास किया है। वर्तमान में स्त्री के साथ होने वाले दुर्व्यवहार का चित्रण 'ढाबे की वो खाट' कहानी के माध्यम से करते हैं। जिसमे नारी की पीड़ा का चित्रण है और रचनाकार ने बताया है कि नारी के जीवन और व्यर्थ की वस्तु में कोई अंतर नहीं है – '''खाट' भी स्त्रीलिंग है और औरत भी। क्या विधाता ने स्त्रीलिंग की तकदीर दर्द की स्याही से ही लिखी है? और यदि लिखी भी है तो मर्द को वो आँखें क्यों नहीं दी? जिनसे वो दर्द की तहरीर को पढ़ पाता।''[5] इसी कहानी में रचनाकार ने पुरुष की मानसिकता पर भी प्रहार किया है –''सब मर्द एक जैसे हों। कोई अंतर नही है तुममें और उस ड्राईवर में। तुम मेरे दर्द को महसूस तो कर सकते हो। पर मेरे लिए कुछ भी नहीं कर सकते।''[6]

'ढाबे की खाट' केवल एक कहानी नहीं, बल्कि एक गहरी सामाजिक और मनोवैज्ञानिक पड़ताल है। यह कहानी एक टूटी हुई खाट के माध्यम से स्त्री जीवन, श्रम, समाज की संवेदनहीनता और पुरुषवादी सोच पर तीखा प्रहार करती है। खाट स्त्री का प्रतीक है, जिसे जब तक उपयोगी समझा जाता है, तब तक उसकी जरूरत होती है। जब खाट टूट जाती है, तो उसे एक कोने में डाल देने की बात कही जाती है, ठीक वैसे ही जैसे समाज में स्त्री की उपयोगिता खत्म होने पर उसे हाशिए पर डाल दिया जाता है। कहानी यह सवाल उठाती है कि क्या स्त्री का जीवन केवल त्याग और सहनशीलता तक सीमित रह गया है?

स्पष्ट तौर पर नारी की पीड़ाओं का मार्मिक चित्रण योगेश कानवा ने किया है। 'औरत के भीतर मरी हुई औरत' कहानी में भी रचनाकार ने नारी की इसी पीड़ा को दिखाने की कोशिश की है। ''औरत के भीतर एक मरी हुई औरत का जो केवल समाज के रंगरूप और ठेकेदारों की कठपुतली बनी, भीतर के स्पंदन मरे हुए से और तथाकथित स्त्रीधर्म के निर्वहन को ले लकीर पीटती सी।''[7] इस कहानी में स्त्री सिर्फ एहसास रूप पालती है और स्वयं मर चुकी है। इसी प्रकार प्राचीन काल से नारी जो पीड़ा झेल रही है उसका चित्रण कवि योगेश कानवा ने 'जिस्मों की खाट' कविता में किया है –

''बह रहे हैं नासूर बनकर
अंधी गलियों में
यही वो देह है।
जो बन गयी है खाट
जिस्मों की।''[8]

वर्तमान युग में प्रेम व उसके उपरांत विवाह का प्रचलन है। चंद लम्हों का आकर्षण इन्हें विवाह के बंधन में बाँध देता है। परन्तु अंत में यह दुष्परिणाम में परिवर्तित हो जाते हैं और

जब कोई स्त्री-पुरुष से आगे बढ़ जाती है तो इससे पुरुष मानसिकता पर गहरी चोट पहुँचती है। वह इसे सह नहीं पाता है। 'दोनों आधे-अधूरे' कहानी में रचनाकार ने इसी समस्या को उद्घाटित करने का प्रयास किया है। कॉलेज में रोहन और रानी का प्रेम-प्रसंग, और बाद में प्रेम-विवाह होता है और विवाह के बाद रानी का सिविल सेवा में चयन हो जाता है। यहीं से शुरू होती है पुरुष के अहंकार की कहानी जो स्त्री-पुरुष के भेद को जीवित रखना चाहती है। 'सिमोन द बउवार' में भी लिखा है कि ''जब भी मध्यम वर्गीय लड़की पांच-सितारा हैसियत अर्जित करती है तो उसकी इस बेबाकी से दुनिया के तमाम पुरुष डर जाते हैं, घबरा जाते हैं, वो कभी भी नहीं चाहते कि औरत अपनी सुविधानुसार सैक्युलिटी का प्रदर्शन करें।'' इसी प्रकार रोहन और रानी का प्रेम और दाम्पत्य जीवन भी बिखर जाता है क्योंकि वहाँ पुरुष मानसिकता आड़े आ जाती है। इस प्रकार नारी जीवन में अपेक्षित परिवर्तन के संदर्भ में 'महादेवी वर्मा' का कथन उचित जान पड़ता है - ''सामाजिक अधिकारों का फिर से निरीक्षण तथा उनमें से समय के प्रतिकूल परिस्थितियों को दूर करने का प्रयास भविष्य के लिए श्रेयस्कर हो सकेगा। समाज अपने आधे भाग की अवज्ञा कर कितने दिन जीवित रह सकेगा, यह कहना बाहुल्य मात्र है। पुरुष और स्त्री के कार्य क्षेत्र पृथक-पृथक हैं परन्तु समान रूप से महत्वपूर्ण हैं। ऐसी दशा में यदि महत्वपूर्ण कर्तव्य का पालन करके भी स्त्री को पुरुष की दासता तथा पग-पग पर अपमान का कटु अनुभव करना होगा तो उसको अपने कार्य क्षेत्र को तिलांजलि दे देना स्वाभाविक है।''[9]

यदि पुरुष धनोपार्जन कर अपने कर्तव्य का पालन करता हुआ समाज तथा देश का आवश्यक एवं उपयोगी अंग समझा जाता है, राजनीतिक तथा सामाजिक अधिकारों का यथेष्ट उपयोग कर सकता है तो स्त्री गृह में भविष्य के लिए अनिवार्य संतान का पालन-पोषण कर अपने गुरु कर्तव्य का भार वहन करती हुई इन सब अधिकारों से अपरिचित तथा वंचित क्यों रखी जाती है, यह प्रश्न उठना स्वाभाविक है।

कानवा द्वारा रचित 'रोशनीघर की लड़की' कहानी समाज के खोखलेपन को उजागर करती है। यह स्त्री के संघर्ष, त्याग, और उसके अप्रत्यक्ष योगदान की ओर ध्यान दिलाती है। आलोच्य कहानी हमें सोचने पर मजबूर करती है कि समाज द्वारा जिस स्त्री को तिरस्कृत किया जाता है, वही स्त्री किसी न किसी रूप में समाज के लिए अनमोल योगदान देती है। रोशनीघर में जलने वाली रोशनी केवल एक भटकते जहाज के नाविकों के लिए ही नहीं, बल्कि उन सभी के लिए एक प्रतीक बन जाती है, जो खुद को अंधेरे में महसूस करते हैं। इस कहानी का अंत हमें आत्ममंथन के लिए विवश करता है। क्या समाज को स्त्री के अस्तित्व को केवल एक कठपुतली की तरह देखने की आदत बदलनी नहीं चाहिए? क्या हमें 'रोशनीघर की लड़की' को देवी कहने से पहले उसे इंसान मानना नहीं चाहिए? स्त्री को कभी जलाया जाता है और कभी जलने के लिए मजबूर किया जाता है, लेकिन फिर भी वह अपने हिस्से की रोशनी देना नहीं भूलती।

इस प्रकार 'योगेश कानवा' के साहित्य में स्त्री-पुरुष के संतुलित सामाजिक जीवन को स्थापित करने का प्रयास किया गया है। इनमें स्त्री जीवन का संघर्ष भी और उसमे से विजय प्राप्त करने वाली स्त्री चेतना भी है। कहीं समाज बेड़ियाँ बनाता है तो कहीं उसी में जीवन की सफलता भी दिखाई पड़ती है। नारी धीरे-धीरे आत्मबोध से परिचित हुई है फिर भी अपने सही रूप में स्थान पाने के लिए संघर्ष अवश्य कर रही है। इसलिए सभी विरोध अवरोध को नकार कर उसे आगे आना होगा। तभी समाज और राष्ट्र निर्माण में अपनी भूमिका का निर्वाह पूरी तरह से कर पायेगी और स्वयं की सार्थकता भी तभी सिद्ध कर पायेगी।

सह आचार्य, हिंदी विभाग
लक्ष्मीबाई महाविद्यालय
दिल्ली विश्वविद्यालय, दिल्ली
ईमेल- pramila.lbc@gmail.com

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Dr. Syed Mubin Zehra

Historical Darwazas of Shahjahanabad

Historically speaking we can say that Delhi is more than three thousand years old. The city opens many doors of time and rules and art and culture. But our old Delhi which is also known as Delhi 6, and which was considered the most modern medieval city, is still young with many gates of Mughal era attracting scholars and other interested in Mughal past. Now we have New Delhi and old Delhi and another Delhi in making which is called as Delhi NCR, part of two prominent states Haryana and Uttar Pradesh.

In the annals of history if we go through time and history of the city Delhi was destroyed many times and again stood firm on its ground with new look and name. As per many historians in Delhi there were at least seven new cities developed from Mahabharat to till date. (page 1, Alam Mein Intakhab Delhi, Maheshwar Dayal) Indraparasth, Raipithora, Kilokri, Siri, Tughalqabad, Jahanpanah, Firozabad, Deenpanah, Shershahi and Shajahanabad were all the cities of Delhi. (Page 2-11, Alam Mein Intakhab Delhi, Maheshwar Dayal). We can find many gates of these Delhi such as Badarpur Gate of Tughlaq Times or Cahumukha Darwaza (Four faces Gate) of Lal Kot near Qutub Minar, Hauz Rani Darwaza, Alai Darwaza etc.

In 1611, the European merchant William Finch described and mentioned Delhi as the city of seven forts and 52 gates. But as we know that Delhi was destroyed and rebuilt many times, these gates have also vanished like their grand historical past. But we still find their heartbeats at many archaeological sites. Famous Urdu poet Mir Taqi 'Mir' has rightly put this in his poetry *Dilli Jo Ek Shahar Tha Alam Mein Intakhab*;

دلی جو ایک شہر تھا عالم میں انتخاب
رہتے تھے منتخب ہی جہاں روزگار کے
اس کو فلک نے لوٹ کر ویران کر دیا
ہم رہنے والے ہیں اسی اجڑے دیار کے

Delhi, a chosen city of this world,
Where only the chosen ones of the era used to live,
That chosen city is looted & ruined by the Sky.
I belong to that ruined city...!

Shahjahan built a new city Shajahanabad on the banks of *Jamna* (Yamuna). This city was built in the shape of a bow (kaman) and was stretched in 7 miles and walls were built on three sides of it. Red fort and the city were inaugurated on 18th April 1648 (*Page 11, Alam Mein Intakhab Delhi, Maheshwar Dayal*). The original wall of the Shahjahanbad was built in 1650 with mud and stone with the cost of 50 thousand rupees but could not survive the rains and later during seven years it was rebuilt stronger with the cost of 4 Lakhs rupees. The wall was 6664 yards wide and 9 yard high with 30 feet high 27 *burj* (Towers). (*Page 12, Alam Mein Intakhab Delhi, Maheshwar Dayal*). But cost of this wall varied as mentioned in Page 5, Aasarus Sanadeed written by Sir Syed. It says first time the wall was built with the cost of One

Lakh and 50 thousand rupees. Next time it was built with the cost of 3 Lakhs and 50 thousand rupees and in total 5 Lakhs rupees were spent on the construction of this wall. Aasarus Sanadeed is clear about the dimensions of the wall too. Alam Mein Intakhab Delhi has used word Chordi (Wide) for the length of the wall. In Aasarus Sandeed length of the wall is given as 6364 *gaz* (Yard). In brief one *gaz* is equal to 3 feet or 36 inches. So as per Alam Mein Intakhab, width of the wall is not correctly given.

If we follow Aasarus Sandeed then Length of the wall is 6364 *gaz,* Width is 4 *gaz* and Height is *9 gaz*. There were 27 *Burj* (Towers) of 10 *gaz* radius. Aasarus Sanadeed further adds that there were 5 small and 6 big gates and some more gates were added later.

As per *Page 12, Alam Mein Intakhab Delhi by Maheshwar Dayal,* five gates built by Shahjahan are still there. They are Dilli Darwaza, Nigambodh Darwaza, Kashmiri Darwaza, Ajmeri Darwaza, and Turkman Darwaza. Rajghat Darwaza, Kailaghat Darwaza, Mori Darwaza, Kabuli Darwaza, Patharghati Darwaza, Lahori Darwaza, Ghata Masjid Darwaza and another gate Kolkata Darwaza (built by the Britishers) have not survived the onslaught of time. These Gates used to be closed in the night. In the 1857 revolt, Rajghat Gate was used for entry by sepoys from Meerut.

We find many references of some of these gates of Shahjahanbad in Sair-ul-Manazil of Mirza Sangeen Baig translated in Urdu by Professor Shareef Hussain Qasemi such as Ajmeri Gate (page 59), Turkman Gate (Page 73), Rajghat Gate (Page 59, 98), Kabuli Gate (Page 90, 97), Lahori Gate (Page 87), Kashmiri Gate (page 97, 98, 99, 131), Delhi Gate (Page 59) and Mori Gate (Page 107).

In today's time we struggle to find these historical gates as most of these have not survived the onslaught of time and negligence. Out of the 13 gates only five gates still look at you and try to narrate the past moments in the history of Delhi. Recently I was at Turkaman Gate which is still there but not in a condition it can boast of its past as people living in its surroundings are mostly trying to fight their lives for survival. Not far from there is Ajmeri Gate near new Delhi Railway Station. There is a very old school Anglo Arabic Senior Secondary School, with historical background and building. It was earlier known as Madrasa Nawab Ghaziuddin Khan. This Madrasa was built during the period of Ahmed Shah Baadsha and Alamgir Saani (Asarus Sanadeed, Volume 3, Page 31). This old Delhi School has a red stone Mosque inside and a Dargah. From Turkman Gate if we go towards Bahdurshah Zafar Marg (ITO), we can see Delhi Gate in a good condition. Kashmiri Gate near Inter State Bus Terminal has also survived to witness the changing time. Nigambodh Gate is on the bank of Yamuna and is still there. Interestingly these all-surviving gates were built by Shahjahan.

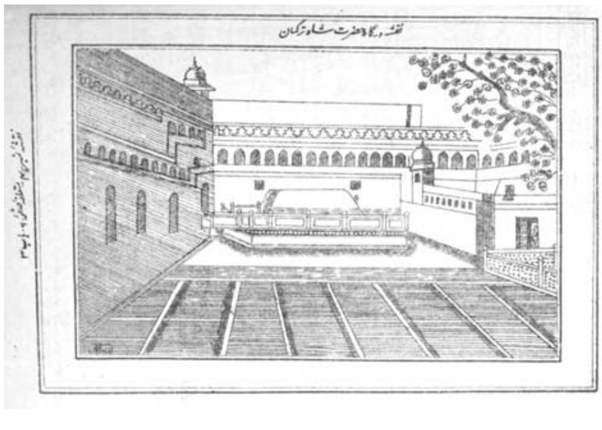
In Sir Syed's Asarus Sanadeed too, volume 3, page 6, Sir Syed has written names of these gates as follows;

1. Dilli Darwaza
2. Rajghat Darwaza
3. Khizri Darwaza
4. Nigambodh Darwaza
5. Kaila Ke Ghat Ka Darwaza
6. Lal Darwaza
7. Kashmiri Darwaza
8. Badar Ro Darwaza
9. Kabuli Darwaza
10. Patharkhati Darwaza
11. Masdood Lahori Darwaza
12. Ajmeri Darwaza
13. Turkman Darwaza

Most of these gates were named after the city they were facing. Even Delhi Gate was facing the Old Delhi so this was called as Delhi Gate.

Now, a brief description of the surviving gates of Shajahanbad which we can still find in 21st Century.

1. Turkaman Darwaza



Turkman Gate is located on Asaf Ali Road at the coordinate of 28°38’N 77°13’E.

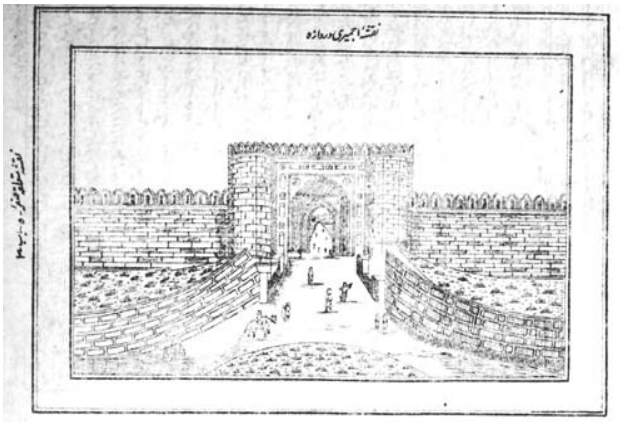
This gate is closed to Dargah of Hazrat Shah Turkman Bayabani. He was a Sufi saint of 13th century. So, its name has derived from the Dargah of this Sufi saint Hazrat Turkman. Grave of Razia Sultan is also close to Turkman Gate. Razia Sultan was the first female Muslim ruler of the subcontinent from 1236 to 1240. If you see her Mazar you will be shocked to see the condition of the grave of the only female Muslim ruler of Delhi. Turkman Gate can be reached by Metro Train to Delhi Gate or Barakhamba Road or New Delhi Railways Station Metro stations. Nearest railway Station is New Delhi Railway Station and can also be reached here from Old Delhi Railway Station if you want to enjoy ride of cycle rickshaw in narrow lanes of Old Delhi.

2. Delhi Darwaza

Delhi Gate is located near Darya Ganj at the coordinate of 28.641196N 77.240511E. Delhi Gate and Ajmeri Gate are almost equidistant from Turkman Gate on opposite sides. The Straight Road from Delhi Gate takes us to Kashmiri Gate passing through Daryaganj. When you cross Daryaganj then you see Red Fort on your right side and Shahi Jama Masjid on your left side. After passing through Shahi Jama Masjid we come across a road leading us to the historical Chandni Chowk. This road ends at another historical Fatehpuri Mosque. We have historical Gurudwara, Temple and Church on this Chandni Chowk Road. Many famous eatery joints are also there specially at Gali Parathe Wali. In Chandni Chowk, Kinari Bazar which is famous for the shopping for marriages and collection of impressive laces, *zari* borders, *gota* work etc.

Now coming back to Delhi Gate, this Gate is southern gate of walled city and was being used by Shahjahan to visit Jama Masjid. Today this Gate is link of New Delhi with Old Delhi. We can enter old Delhi from Turkman Gate and Ajmeri Gate too but then you cannot use four wheelers in day time in narrow *gallis* of these entrances. Delhi Gate Metro Station is nearest Metro Station.

3. Ajmeri Darwaza



Ajmeri Gate is another link of New Delhi to old Delhi near New Delhi Railway Station at the coordinate of 28.64° N, 77.22° E. Ajmeri Gate is another gate of Shahjahanbad which has fought with the time’s destructive nature and has survived to talk about its glorious past. It is almost at the equidistance from Turkman Gate as Turkman Gate is from Delhi Gate. It is situated Near New Delhi Railway Station and Kamla Market. It was a battle ground during 1857 war of Independence. As told earlier Old Delhi College (Now known as Zakir Hussian College) building is close to Ajmeri Gate which has now been shifted to Ramlila Ground near Turkman Gate. Anglo Arabic Senior Secondary School is now using the whole building. Several Oscar Awards Winning film Gandhi was shot in the ground of Anglo Arabic Senior Secondary School. Jalianwala Bagh scene of this famous Ben Kingsle’s movie was picturized here. Near Ajmeri Gate, Madrsa Ghaziuddin was situated outside the wall of Shahjahanbad. This is same place where we have now Anglo Arabic Senior Secondary School situated. British Govt during renovation of the wall decided to demolished this Madrasa building as it was outside the periphery of the city. But since this madrasa was beautifully built the idea of demolition was changed and a new city wall was built outside the Madrasa and this Madrasa was included in the new city. (Asarus Sanadeed, page 5, Volume 3).

4. Kashmiri Darwaza

Kashmiri Gate is famous for 1857 war of independence and situated at the coordinate of 28.66° N, 77.22° E.

Kashmiri Gate is another original gate of Shahjahanbad which still exists. Since this gate was facing North and towards road to Kashmir it was named as Kashmiri Gate. This gate was closed to Yamuna River with many gardens like Qudsia Bagh

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built by Qudsia Begum, mother of Emperor Ahmed Shah and Roshan Ara Bagh, built by Roshanara Begum, the second daughter of the Mughal emperor Shahjahan. The land around this gate was used by royal families to build their gardens and houses. When East India Company ruled Delhi, Britishers also used the surrounding of this famous gate for their palatial houses, Churches, Cemetery and administrative buildings. We can still see the reminiscences of Shajahnabad wall near Kashmiri Gate, if we move into by lanes.

Kashmiri Gate was the main focal point during the first war of Independence in 1857. This gate was captured by the revolutionary sepoy who had completely sealed it. The Kashmiri Gate saw heavy fight as revolutionary forces had captured it for more than four months and Britishers reclaimed it after continuous and intense fighting. A Plaque on Kashmiri Gate clearly mentioned the day on which Britisher's recaptured it after heavy bombardment on freedom fighters. The plaque installed by General Lord Robert Napier in 1876 unfold the event on 14th September 1857, as "On 14th September 1857 British force stormed Delhi. It was after sunrise on that day that the undermentioned party advancing from Ludlow Castle in the face of a heavy fire, lodged powder bags against and blew in the right leaf of this gate, thus opening a way for the assaulting column". The plaque also mentioned names of 11 British and Indian soldiers who were killed or mortally wounded as Lieutenants Duncan Home, Lieutenants Philip Salkeld, Sergeant John Smith, Sergeant A.B. Carmichael, Carporal F. Burgess, Bugler Hawthorne, Soobadar Toola Ram, Jamadar Bis Ram, Havildar Madhoo, Havildar Tirlok Singh and Sepoy Ram Heth. The damage to the walls of the gate by cannon balls is still visible here. (For further information on this fight, read "The Last Mughal, The fall of a Dynasty, Delhi 1857" by William Dalrymple).

Since Kashmiri Gate is an entry point of Delhi from Haryana and Uttar Pradesh it has become a big transportation hub with Inter State Bus Terminal close to this gate. We have Delhi Metro connectivity from many directions of Delhi. Old Delhi Railway Station is the nearest railway station at a walking distance for Kashmir Gate. This Kashmiri Gate is very closed to prominent University of the globe, University of Delhi.

5. Nigambodh Darwaza

This Gate is located on the ring road and was built for the entry to the sacred Nigambodh Ghat near Yamuna River. Nigambodh Ghat is important crematorium for Hindu religion. It is believed that this was the place where Guru Vishwamitra had salvaged the Vedas from the river Yamuna. This has made this Ghat important for last rites. Nigambodh Gate was at the corner of the northeastern side of the Yamuna River. Although actual Gate has faded with the time and the developments around it but whatever is remaining there can reveal the similar Shahjanabad style of construction of red sand stone. If we have a Turkman Gate to honour Hazrat Shah Turkman Bayabani in walled city of Shajahnabad, we have another gate for Hindu community which is spiritually important site too. Today we only find a section of the wall of this gate as development and passing of the time has tried to vanish this gate too like other gates we do not see now of this historical walled city of Shajahanabad.

These gates were almost similar in construction as material used for these gates were same. (Page 5, Volume 3, Asar us Sanadeed by Sir Syed). Since these gates were almost same, if we look at the Turkman Gate, we can imagine the architecture and construction of other gates too. The gateway is rectangular in plan. It is two bays deep, with a flat roof on the first bay while a domed roof on the second bay. The southernmost opening is flanked by semi octagonal double storey bastions on its either side. The gate has three arched openings, with those at the outer ends having double arches. There are no remains of the city wall at present. (Source: Department of Archaeology, National Capital Territory of Delhi's website). These gates were built of brick (*Lakhori*) or rubble with red sand stones on outer side. The actual big *Darwazas,* (gates) were made using large wood and iron reinforcements on it. These gates were having smaller *khidkis* (windows) to be used for entry and exits, if gates are closed.

Delhi is considered as a window to the history of India and these surviving gates of Shahajahnabad are gateways to the last few centuries of Mughal India with a small *jharoka (*window) to look into present and future of India. History as present can reveal a lot if we look at the past with an eye on future. If you visit these remaining Darwazas of Shahjahanbad, try to capture the feeling of music in the ear;

Azeem-o-Shaan Shahenshah Farma Rawa
Hamesha Hamesha Salamat Rahe
O majestic and noble emperor
May your sovereignty
Always remain protected

Associate Professor
Department of History
ARSD College
University of Delhi

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Research Paper

Ms. Meemamsa Mishra

A survey of Sanskrit Computational linguistic tools

Abstract: This work is to analyze the Computational Linguistic tools developed by the University of Hyderabad and JNU. All the tools are based on Sanskrit Language, its grammar and epics written in it. This work is the combined study of language and computer. It joins Ancient linguistic aspects with modern technology. The main objective of this work is to let the world know that Sanskrit is not just a language, but it can uphold both History and Modernization.

Keywords: Computational Tools, linguistics, Sanskrit.

1. Introduction: Computational linguistic tools bridge the gap between computer science and human language. They are such systems that help computers analyze, understand, and process human language easily. These tools are necessary for many fields, driving advancements in areas such as Natural Language Processing (NLP) and machine translation.

Examples of Computational Linguistic Tools:

Natural Language Processing (NLP):

Sentiment Analyzing Tools: These are the tools that automatically determine the tone or opinion expressed in text, like analyzing customer's reviews or social media posts.

Named Entity Recognition (NER): These are systems that identify and categorize key information like names of people, places, and organizations from a certain text.

Machine Translation: These are the tools that automatically translate text or speech from one natural language to another.

Sanskrit Computational Linguistic Tools:

- For Sanskrit specific resources have been developed by different Universities Like JNU and University of Hyderabad, which includes morphological analyzers and generators on their websites.
- These tools support tasks like word segmentation and tagging, which are necessary for textual analysis and preservation of ancient texts.

To conclude, computational linguistic tools empower computers to process language in such ways that it can interact and understand diverse contexts. Institutions such as Jawaharlal Nehru University and the University of Hyderabad have actively engaged in research and development. The University of Hyderabad's Saṃsādhanī platform offers specific tools for Sanskrit computational linguistics like morphological analyzers and Sandhi splitters. Such initiatives play a crucial role in balancing both modern and traditional language research.

2. Literature Review

This section here is the overview of the previous works like this topic. The analysis is as follows:

- *An automatic Sanskrit compound processing by* Anil Kumar (2012): This research paper provides an overview of the evolving field of Sanskrit Computational Linguistics, specifically focusing on the challenges of analyzing complex Sanskrit compounds. The author identifies a significant limitation in existing technology: Sanskrit compounds. Current Limitation: Most existing tools focus on morphological analysis and basic segmentation, leaving the handling of compounds beyond segmentation largely neglected. He also saw a problem with sandhi (phonetic transformation at word junctures) it can be split, but splitting alone does not reveal the semantic relationship between compound components. For this research the researcher intends to explore a hybrid methodology, utilizing both rule-based approaches and statistical methods where applicable.

- *Sanskrit usages in Manimekhala a linguistic study* by Anithamol, P. D. (2022): This research paper majorly focuses on the linguistic approach to analyze Sanskrit compounds present in ancient texts. This is a multidisciplinary linguistic study as it includes the grammatical and lexicographical approach for the study.
- *Sanskrit compiler a natural language interface for basic commands* by Khanganba, K. K. (2022): This research paper explores the intersection of traditional Indian linguistic and logical systems with modern computational science, specifically focusing on the field of Sanskrit Computational Linguistics (SktCOLING). It highlights that while India possesses a rich history of formal logic and linguistic modeling–such as the Sūtra and Navya-Nyaya systemsṃthese traditional models have not evolved into electronic machine languages in the same way Western symbolic logic has.
- *Panini explained and defended by* Kshirsagar V. K. (1978):- This research paper explains how the ancient grammarian Pāṇini created his own set of technical words to build his system of Sanskrit grammar. To keep his rules very short and efficient, he used a style that was sometimes hard to understand, leading later scholars like Patañjali to write explanations to clear up the confusion. In his famous work, the Aṣṭādhyāyī, Pāṇini ussed about 85 special terms. He didn't bother defining common words that were already well-known in his time (like Samāsa), but he made sure to clearly define the new technical terms he invented to make his grammar work.
- *Sandeshrasak ka Bhashavaigyanik Adhyayan by* Mishra, Y. (1986):-This research paper is the phonetic study of the vowels and their evolution in the ancient languages as Prakrit to Sanskrit texts. The evolution of vowels is that certain short sounds, like ''e'' and ''o,'' exist in some dialects but not in others, often turning into different vowels during the transition.
- *Sanskrit linguistic elements in modern Bengali by* Saha, J. (2022):- This research paper majorly focuses on the linguistic approach to analyze Sanskrit compounds present in Bengali language. The goal of this study was to find the essence of Sanskrit in present day Bengali language. It also mentions the origin of Bengali language and its vastness in Indian over the dynasties.
- *Linguistic Review of Sanskrit Origin Words in Prevailing Tibal District in Bilaspur of Himachal Pradesh* by Sharma G. (2020):- This research paper serves as an academic or theological introduction that weaves together historical, literary, and scriptural perspectives to define the identity of the Himalayan region within the Indian subcontinent in Ancient Sanskrit texts and epics.
- *Computational model for linguistics study of sanskrit Balakanda Ramayana as a case study* by Sheeba, V. (2006): - This research paper introduces the significant impact computers have had on human language and communication. It explains that while computers were once the domain of specialists who spoke their specific programming languages, they have now become an essential tool for everyone, leading to the rise of highly simplified communication like SMS language. The author highlights a specific challenge in India, where English is not always the primary

language for many people in fields like agriculture or Ayurveda. Consequently, the passage argues that to truly benefit from technology, computers must be able to process local Indian languages, including classical ones like Sanskrit, which presents unique computational challenges.

- *Sanskrit knowledge-based systems annotation and computational tools by* Terdalkar, H. R. (2024):- This thesis focuses on making the Sanskrit language more accessible to modern computers by developing specialized tools for Natural Language Processing (NLP). Because Sanskrit is considered a 'low-resource' language due to a lack of computer-ready data, the author created several web-based platforms: Sangrahaka for building knowledge graphs from ancient texts like Ayurveda, and Antarlekhaka for detailed manual annotation of grammar and sentence structure. Additionally, the research introduces Chandojñānam to identify poetic meters and correct errors in digitized texts, alongside a collection of Python libraries and a Telegram bot to help learners and programmers work with Sanskrit more easily.
- *Optimizing Linguistic Translation from English to Sanskrit with LSTM Based Neural Networks* by Vaswani, N. (2025) :- This research thesis focused on improving machine translation for Sanskrit, a language that is often difficult for modern tools like Google Translate to handle due to its complex grammar. The researcher developed a custom, character-level translation system using a specific type of AI called an LSTM (Long Short-Term Memory) network. By training this model on a specialized dataset of 2,000 English-Sanskrit word pairs and building it into an offline computer application, the project successfully created a more accurate way to translate Sanskrit text. This work is intended to help preserve the language and serve as a better tool for students and scholars than existing general-purpose translation software.

3. Results

- Detailed analysis of Sanskrit Computational linguistic tools, accessible via **sanskrit.jnu.ac.in**, a significant academic effort by Jawaharlal Nehru University (JNU). These specialized tools are largely the outcome of M.Phil. and Ph.D. Students and their thesis, developed under the guidance of Prof. Girish Nath Jha. They encompass various functionalities, including morphological analyzers, search engines for large Sanskrit corpora, and Sandhi tools, almost all operating within the Unicode 2005 version. Analysis is as follows: -

1. Mahabharat search engine (http://sanskrit.jnu.ac.in/mb/index.jsp):- It is a digital tool that allows users to search for any specific word in Unicode format. Further it identifies exactly where the word appears across the different Parvas (books), Up-parvas (sub-sections), Adhyayas (chapters) and Akhyanas(sub-chapters) of the entire Mahabharata epic.

2. Bhagvadgita search engine (http://sanskrit.jnu.ac.in/sbg/index.jsp):- It is also a digital tool that allows users to search for any specific word in Unicode format. Further it identifies exactly where the word appears across the Adhyayas (chapters) and Shlokas(verses) of the entire Shrimad Bhagvadgita.

3.Ayurveda search engine (http://sanskrit.jnu.ac.in/ayurveda/index.jsp):- It is also a digital tool that allows users to search for any specific word in Unicode format. This consists of 3 different search engines which are as follows: -

a.) Susrut samhita search (http://sanskrit.jnu.ac.in/susruta/index.jsp) - In this tool we can search for any specific word in Unicode format. Further it identifies exactly where the word appears across the Tantras(part) Adhyayas (chapters) and Sutras (verses) of the entire Susrut samhita.

b.) Caraka samhita search (http://sanskrit.jnu.ac.in/caraka/index.jsp) - In this tool we can search for any specific word in Unicode format. Further it identifies exactly where the word appears across the Adhyayas (chapters) and Sutras (verses) of the entire Caraka samhita.

c.) Bhava-Prakash-Nighantu search (http://sanskrit.jnu.ac.in/bpnighantu/search.jsp) - This tool allows researchers to track medicinal terms and formulas across the Ayurvedic texts. We can search for any specific medicinal herb word in Unicode format. Further it identifies exactly where the word appears across the entire Amarakosha Vanaushadhi Varga and Bhavaprakasha Nighantu.

4. Online Manuscript Catalogue system (OMACS) (http://sanskrit.jnu.ac.in/omacs/index.jsp) :- This serves as a digital library management tool. It allows users to search for physical or digital manuscripts based on specific categories like the language used, the script it was written in, and the time it belongs to etc.

5. Raghuvamsham search engine

(http://sanskrit.jnu.ac.in/student_projects/lexicon.jsp?lexicon=raghu):- This is a literary tool, which indexes the famous work of Kalidasa you can search for any word in Unicode and find its presence in the shlokas of Raghuvamsham.

6. Brihadaranyaka - Upanishad search engine

(http://sanskrit.jnu.ac.in/vedanta/busearch.jsp):- This tool helps users to find specific Mantras(verses), Adhyayas(chapters), and Bramhans of Brihadaranyaka - Upanishad using Unicode input.

7. Vedanta search engine (http://sanskrit.jnu.ac.in/vedanta/index.jsp):- This tool provides access to many different books and dictionaries, allowing for deep academic search, in with Unicode.

8. Morphological analyser (http://sanskrit.jnu.ac.in/morph/analyze.jsp):- This is a tool that takes any Sanskrit word in Unicode and breaks it down to find its ''origin'' or root meaning.

Note: - Generally, the server is down. So, opt for other specific analyzers. Mentioned below.

9. Sandhi splitter (http://sanskrit.jnu.ac.in/sandhi/viccheda.jsp):- This is a tool which takes any combined Sanskrit word (a Sandhi) in Unicode and splits it into its individual parts, so the meaning becomes clear.

10. Sandhi generator (http://sanskrit.jnu.ac.in/sandhi/gen.jsp):- This is a tool which allows a user to join two Sanskrit words in Unicode using a '+' symbol to see how they grammatically combine into a new sandhi word.

Note:- The outcome is not correct.

11. Subanta analyser (http://sanskrit.jnu.ac.in/subanta/rsubanta.jsp):- This is a Noun focused tool; you can search for any subanta word in Unicode and the analyser finds the origin of the noun. Like that in morphological analyser.

Note: - No result was found. Maybe the server was down.

12. Subanta generator (http://sanskrit.jnu.ac.in/subanta/generate.jsp) :- This is a Noun focused tool, you can search any word in Unicode, and the generator can take a single word and produce its complete Shabd roop (the full table of grammatical forms).

13. Tinanta analyser (http://sanskrit.jnu.ac.in/tanalyzer/tanalyze.jsp):- This is a Verb focused tool; you can search for any tinanta word in Unicode and the analyser finds the origin of the verb. Like that in morphological analyzer.

14. Tinanta generator (http://sanskrit.jnu.ac.in/tinanta/tinanta.jsp):- This is a Verb focused tool, you can search for any word in Unicode and the generator takes a verb root and automatically create its forms across different Lakaras (tenses).

15. Kridanta analyser (http://sanskrit.jnu.ac.in/kridanta/ktag.jsp):- This analyzer tool is used to study words derived from verbs, helping the user trace them back to their original grammatical roots.

Note: - No result was found.

- Detailed analysis of Sanskrit Computational linguistic tools by the Samsadhani platform at the University of Hyderabad. It is a critical computational linguistic platform, accessible via **https://sanskrit.uohyd.ac.in/scl.** Guided by Prof. Amba Kulkarni,provides crucial computational linguistic tools. These tools are developed through M.Phil. and Ph.D. thesis, including Morphological Analyzers and Sandhi

Splitters for detailed textual analysis. Samsadhani also offers search engines for major Sanskrit texts and Machine Translation capabilities.

1. Morphological analyser:- This is a tool that takes any Sanskrit word in Unicode and breaks it down to find its 'origin' or root meaning.

2. Sandhi splitter: - This is a tool which takes any combined Sanskrit word (a Sandhi) in Unicode and splits it into its individual parts, so the meaning becomes clear.

3. Sandhi generator: - This is a tool which allows a user to join two Sanskrit words in Unicode using a '+' symbol to see how they grammatically combine into a new sandhi word.

4. Aṣṭādhyāyī Simulator: - This is a sophisticated tool where users input a Pratipadik (stem) and select Vibhakti, Ling, and Vachan to view the step-by-step Roop Siddhi (derivation).

5. Transliteration tool: - This is a tool that enables the conversion of text between various scripts, such as converting Devanagri to IAST or Roman scripts or vice versa.

6. Yamaka - Anupraasa Identifier: - This is a literary analysis tool that can identify specific poetic figures of speech (Alankaras) present in the shlokas.

7. Morphological generator: - This is a comprehensive system to generate various word forms, featuring four sub-tools:-

a) Noun- Generator - This tool takes a nominal stem (Prātipadika) and automatically generates its complete 21-form declension table across all seven cases (vibhaktis) and three numbers (vachans).

Note: - Some words such as Sarvanam (pronoun) and other halantya shabdas are not shown.

b) Verb - Forms k̲ Generator - This tool generates complete verb forms by selecting from a predefined list of Sanskrit verb roots (Dhātus), subsequently generating all nine conjugated forms for each of the ten Lakāras (tenses).

Note:- The list of Sanskrit verb roots (Dhātus) does not show.

c) Kridantroop- Generator - This system attaches primary suffixes to verb roots to create derivative words like infinitives, participles, or verbal adjectives.

d) Taddhita- Generator - It applies secondary suffixes to existing nouns to form new words indicating relationships, such as lineage, quality, or origin.

Note: - After giving the Pratipadik the desired outcome is not found.

4. Discussion

The computational tools developed at Jawaharlal Nehru University (JNU) and the University of Hyderabad (UoH), the Sansadhani platform, represent crucial milestones in the digital preservation and analysis of Sanskrit literature. Both the initiatives, guided respectively by Prof. Girish Nath Jha and Prof. Amba Kulkarni, contribute significantly serving as practical applications for M.Phil. and Ph.D. thesis exhibit distinct methodological philosophies.

Distinct Methodologies and Strengths

JNU's website uses corpus management and accessibility. The strength of tools like the Mahabharata and Bhagvadgita Search Engines lies in their ability to perform rapid and Unicode-based searches across vast and complex textual corpora. This addresses a fundamental academic need to access massive philosophical and literary works. Furthermore, specialized tools such as the Ayurveda Search Engine and OMACS demonstrate a holistic vision, bridging traditional knowledge systems with modern computational methods. This ensures that textual exploration is not limited to grammar but extends to specific domain research.

In contrast, the University of Hyderabad's (UoH) Sansadhani portal focuses majorly on the rule-based training of Sanskrit grammar, deeply rooted in the Pāṇinian tradition. The Aṣṭādhyāyī Simulator is a tester, offering sophisticated derivation analysis that is unparallel in linguistic tools. The Morphological Generators (Noun, Verb, Kridanta, and Taddhita) are beyond mere analysis by synthesizing natural language, providing invaluable resources for detailed linguistic exploration. UoH's tools prioritize depth, offering precise morphological and phonetic (Sandhi) analyzers that form the base of accurate machine translation and Natural Language Processing (NLP).

Limitations and Loopholes

Despite these advancements certain loopholes and limitations are still present in these tools. Like in lexical resources such as Mahabharata search engine only 5 Parvas are there. We can only search based on those Parvas.

For other lexical resources such as Bhava-Prakash-Nighantu search an example is necessary because searching was not easy on this platform.

In JNU website's Morphological analyser are mostly having an error. Thus, to find morphemes of the words we must use specific tools such as Tinanta or Subanta analysers.

In JNU website's sandhi generator generated Sandhis were not correct. The result for देव + इन्द्रः should be देवेन्द्रः but the search engine shows देवन्द्रः.

These were some major issues that I analysed while using these tools on the JNU website.

While Sansadhni platform form UoH overcome all these obstacles and gave examples for their tools and gave correct almost all the time.

5. Conclusion:

The tools developed by Jawaharlal Nehru University (JNU) and the University of Hyderabad (UoH) are essential parts of Sanskrit technical research. This study shows that JNU has focused its research on building a large 'digital library'. Their search engines allow students and researchers to find words from books like the Mahabharata or ancient medical texts very easily. At the same time, the Sansadhani website from UoH has focused its research on 'grammar logic'. Their tools are like a smart teacher that can build and break down words using the rules of Sanskrit grammar.

However, there are still some loopholes to fix. The two websites aline with each other because they use different technical standards. Moreover, a search engine can find a word, but it doesn't understand the 'context' of a poem, which can lead to mistakes or ambiguity. Also, many of these tools were made as a thesis project by students of M.Phil. or PhD. under the guidance of Prof. Girish Nath Jha and Prof. Amba Kulkarni. This shows that these tools are great academic work, but they still need more improvements to work perfectly.

To conclude, these websites are like a bridge that connects ancient wisdom with modern computers. They are very helpful for researchers, but they work best when used by someone who already knows some Sanskrit and Computer. In the future, if we can combine JNU's big collection of texts with UoH's smart grammar rules, we can have a perfect system for everyone to use.

B.A (Hons.) Sanskrit
Amity Institute for Sanskrit Studies and Research
Amity University Uttar Pradesh

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'माटी के रंग हजार' कहानी संग्रह में चित्रित स्त्री-पुरुष सम्बन्ध : नवीन संदर्भ

दिव्या कुमारी*   डॉ. प्रमिला**

डॉ. सुरेश सिंह राठौड़ समकालीन कथा साहित्य के ऐसे कहानीकार हैं जिनकी कहानियों में संवेदना का आकाश बृहद, विस्तृत और व्यापक है। 'माटी के रंग हजार' संग्रह की कहानियाँ आम आदमी की जिंदगी का जीवंत दस्तावेज है। वर्तमान भौतिकतावादी युग में परिवार के समीकरण बदलते सामाजिक मूल्य और तिरोहित होते मानव मूल्यों एवं मानवीय संवेदना से शून्य आज के मनुष्य का यथार्थ चित्रण इन कहानियों में हुआ है। 'माटी के रंग हजार' में हर कहानी के विषय में नवीनता है। समकालीन जीवन में घटने वाली घटनाओं तथा उनके परिवेश का व्यापक प्रभाव पात्रों पर प्रत्यक्ष या परोक्ष रूप से देखा जा सकता है। आज के परिवेश की सच्चाइयों के विविध आयामों को चित्रित करती हैं।

संकलन की प्रथम कहानी 'रिश्तों के समझौते' बदलते रिश्तों के समीकरणों पर लिखी गई सार्थक कहानी है। इस कहानी में बताया गया है कि व्यक्ति, भौतिकता की अंधी दौड़ में इतना अन्धा हो चुका है कि उसकी जिन्दगी एवं उसके परिवेश में रिश्तों की अहमियत शून्य हो चुकी है। उसे सिर्फ अपने आप से मतलब है दूसरों से नहीं, भाव शून्यता हर तरफ देखी जा सकती है। कहानी में दर्शाया है कि किस प्रकार शादी जैसे पवित्र बंधन में पति-पत्नी एक दूसरे से समझौता करते हैं, जो भविष्य में उनके सुखी संसार के विनाश का कारण बनता है। कहानी में स्त्रियों की स्वार्थ लोलुपता के चलते धन के प्रति उनकी अधिक लालसा से होने वाले अनर्थ की ओर संकेत किया गया है। बदलते सामाजिक परिवेश में स्त्रियां भी पुरुषों से कम नहीं हैं आधुनिक परिवेश में वे न केवल पुरुष के कंधे से कंधा मिलाकर कार्य करने में विश्वास रखती है बल्कि उसी के अनुरूप अपने स्वतंत्रता की भी माँग करती है।

डॉ. राठौड़ कहानी के मुख्य पात्र पूजा के माध्यम से बताते हैं कि आज की स्त्री जिस स्वतंत्रता की बात करती है उसकी सीमाएं क्या हैं क्योंकि एक सीमा के बाद वह स्वतंत्रता स्वच्छंदता में परिवर्तित हो जाती है, जहां रिश्ते नाते किसी के भी कोई मायने नहीं रहते, जहां इंसान स्वयं केंद्रित हो जाता है और अपने स्वार्थ के अलावा उसे और कुछ नहीं दिखाई देता। मुख्य पात्र पूजा अपने पति दिनेश से मात्र इस बात पर तलाक ले लेती है क्योंकि उसने उसको बिना बताए 12 लाख का कर्ज अपने पारिवारिक आर्थिक सहायता हेतु ले रखा था।

पूजा द्वारा कहे गए ये शब्द ''ये सिर से पांव तक कर्ज में डूबा है पापा। तीस हजार की महीने की बैंक किस्त, दस हजार पिताजी को गांव और पाँच हजार भाई को पढ़ाई के। कुल साठ हजार में पैंतालीस हजार परिवार पर खर्च कर देता है। मुझे क्या खिलाएगा ये?''[1] उसकी मानसिक विकृति का परिचय देता है जहाँ उसके लिए पैसे से बढ़कर कुछ नहीं है; परिवार और उनकी जरूरतें भी नहीं।

उसकी इस मानसिक विकृति के पीछे उसके बड़े सपने हैं वह कहती है-''मैंने पहले ही कहा था मुझे ऐश की जिंदगी जीनी है फुट-पाथियों की तरह नहीं। ये कहता है कि रोटी कपड़े की कमी नहीं आने दूँगा। मैं एक जोड़ी कपड़ों पर जीवन बसर करने वाली नहीं। मेरे भी अपने सपने हैं, बैंकॉक जाना है, स्विट्जरलैंड जाना है। इतनी सी तनख्वाह में मुझे क्या ऐश करवाएगा? इसने मेरे जीवन के सारे सपने मार दिए

हैं पापा।''[2]

यह दर्शाता है कि आधुनिक समय में स्त्रियों के जीवन जीने और उनके सोच दोनों में ही काफी परिवर्तन हुआ है। पहले के जमाने में स्त्रियाँ समायोजन कर लिया करती थीं, जिससे पति-पत्नी के बीच ऐसे आर्थिक मतभेद नहीं देखे जाते थे, पर आज की स्त्री अपने सपनों की पूर्ति चाहती है चाहे इससे उसको रिश्तेदारों को कितनी ही तकलीफे झेलनी पड़े, यह उसके लिये मायने नहीं रखता।

वर्तमान समय में पैसा इतना महत्वपूर्ण हो गया है कि उसके आगे कोई भी संबंध टिक नहीं पा रहा है। जब तक पूजा को दिनेश के लोन के बारे में पता नहीं चलता तब तक दोनों में प्यार बना रहता है लेकिन जैसे ही उसे पता चलता है कि यह आदमी कर्ज में डूबा हुआ है तो अचानक से सारी स्थितियाँ बदल जाती हैं और ऐसी स्थिति में अपने सगे संबंधियों का साथ देने के बजाय पूजा अपने कंफर्ट को देखते हुए उसे तलाक दे देती है जो कि वर्तमान समय में स्त्रियों में पनप रही स्वच्छन्दता की भावना को दर्शाता है।

पूजा के यह शब्द कि ''नारी शक्ति का लोहा मान लो दिनेश अब तुम और तुम्हारा यह पुरुष रूपी समाज हमारा कुछ भी नहीं बिगाड़ सकते। हम झूठे मुकदमे रचकर तुम्हें जब चाहे जेल भेज सकती हैं।''[3] पूजा की पुरुष सत्ता के प्रति विरोध को दर्शाती है जिसमें नारी शक्ति के दंभ में वह इतनी कुंठित हो गई है कि इसके लिए अगर उसे झूठे इल्जाम लगाकर अपने संबंधियों को जेल भी भेजना पड़े तो भी वह इससे पीछे नहीं हटेगी। कहानी दर्शाती है कि वर्तमान समय में संबंधों का अर्थ कुछ और हो गया है जहाँ किसी के भी साथ संबंध स्थापित करने से पहले अपने स्वार्थ और इच्छाओं के बारे में अच्छे से विचार कर लिया जाता है। जब तक स्वार्थ सिद्ध होता रहता है तब तक संबंध अच्छे चलते हैं। आजकल संबंध प्रेम पर आधारित न होकर स्वार्थपरक एकता पर आधारित हो गए हैं।

दूसरी कहानी 'कोहरे के आर-पार' अशोक, लता और रवि के प्रेम त्रिकोण पर आधारित है। शादी को सिर्फ एग्रीमेंट समझने वाली लता अशोक की भावनाओं की हत्या कर देती है। वह रवि से प्रेम करती है लेकिन किसी कारणवश रवि से उसकी शादी नहीं हो पाती तो वह उससे अनैतिक सम्बन्ध रखती है तथा अशोक और उसके माता-पिता की भावनाओं का उपहास करती है। आज सामाजिक संबंधों के साथ-साथ परिवार के आत्मीय रिश्तों से जुड़े सरोकार भी बहुत कमजोर पड़ रहे हैं। सही बात यह है कि इस वैश्विक दौर में रक्त सम्बन्ध के साथ में अब नातेदारी तथा रिश्ते भी स्वार्थ की आग में झुलसने को मजबूर है। परिवार के आत्मीय संबंधों पर चोट करने वाली तमाम घटनाएँ आज देखने में आ रही हैं।

लता अपने प्रेम को पाने के लिए अपने संबंधों को ताक पर रख देती है। अपने पति, सास ससुर सभी को धोखा देती है और स्वच्छंदता से अपना जीवन यापन करती है। पति-पत्नी का संबंध जो कि विश्वास की एक डोर पर टिका रहता है उसको खंडित करती है। लता के यह शब्द ''हाँ। तुम्हारा और मेरा रिश्ता है ही क्या? दुनिया की नजरों में मेरी माँग के सिंदूर, मेरे बच्चों के बाप। पर सच सुनोगे तो तुम अपने आप को भूल जाओगे अशोक। सच यह है कि ये रवि के हैं।''[4] दर्शाता है कि आज के समय में रिश्तों की कोई अहमियत नहीं है यहां रिश्ते सिर्फ नाम के रह गए हैं, लता अपने जिस प्रेमी के साथ शादी करके जीवन यापन करना चाहती थी उससे शादी नहीं कर पाती और इसी कारण वह अशोक के साथ शादी करके उसे धोखा देती है जिसका परिणाम अशोक तलाक के रूप में झेलता है।

'माटी के रंग हजार' शीर्षक कहानी जमना और अजित के प्रेम सम्बन्ध और उसके बाद तलाक की हलफबयानी बयाँ करती है। मात्र कुछ पैसों, छोटे घर और आजादी (स्वच्छंदता) की चाह में जमना जानबूझकर अपना सर्वस्व खत्म कर लेती है। वास्तव में यदि कहा जाये तो समस्त रिश्ते स्वार्थ की बलिवेदी पर बलि हो रहे हैं। 21वीं सदी में लोग तरक्की, नाम शोहरत और कैरियर के हिसाब से रिश्तों की प्राथमिकता तय करते हैं। जहाँ व्यक्ति सपनों की दुनिया को पाने के लिए वास्तविक दुनिया को भुला देता है। यहीं से शुरु होती है रिश्तों में दूरियाँ। कई बार रिश्तों में खटास आ जाती है। व्यक्ति पहले की तुलना में अपनों को कम महत्व देता है और रिश्तों का गणित बदल जाता है।

छोटी-छोटी बातों को तूल देने से पति-पत्नी के आपसी सम्बन्ध खराब हो जाते हैं। कहानी की प्रमुख पात्र जमना अपने क्रोध और जिद के चलते अपने जीवन को बर्बाद कर लेती हैं और अपने उस पति से तलाक ले लेती है, जिससे वह सारे समाज से लड़कर शादी करती है। तलाक लेने के बाद उसके

जीवन में वे खुशियां नहीं होती हैं जो शायद उसे एक जीवन साथी के आने पर नसीब होती और जीवन के मध्यान्ह में उसे इस बात का एहसास होता है कि अकेले जीवन गुजारना बहुत मुश्किल है।

वहीं दूसरी ओर लेखक ने यह बताने का प्रयास किया है कि आज की पढ़े लिखे शिक्षित युवा सामाजिक प्रतिष्ठा के बदले अपनी इच्छाओं को अधिक महत्त्व देते हैं। उन्हें अपनी पसंद से, अपनी मर्जी से ही शादी करनी है और वह यह मानते हैं कि अपना जीवन साथी चुनने का उन्हें पूरा अधिकार है। इसीलिए जमना भी अपने द्वारा चुने हुए इंसान से शादी करना चाहती है। वह अपने पिता से कहती है कि ''समाज-समाज क्या समाज ही जरूरी है? आदमी चाँद पर चला गया और आपकी दकियानूसी सोच अभी भी बदली नहीं।''[5] समाज से लड़कर जमना जब अपनी पसंद के लड़के से शादी करती है और शादी के बाद जब वह जीवन के यथार्थ से परिचित होती है तब उसे अपने और अजीत के बीच का फर्क महसूस होता है और उसे पता चलता है कि मैं इस छोटे से घर में जीवन यापन नहीं कर सकती और इसी कारण वह छोटी सी बात पर लड़कर वह अजित से तलाक ले लेती है। लेखक ने इस कहानी में यही जिक्र किया है कि लव मैरिज आगे जाकर सक्सेस क्यों नहीं हो पाती है? क्योंकि शुरुआती दौर में दोनों ही जीवन के यथार्थ से परिचित नहीं होते हैं और कल्पना के सहारे नए जीवन के ख्वाब बुनते हैं लेकिन जैसे ही वह उस यथार्थ जीवन में प्रवेश करते हैं तब उन्हें धरातल का पता चलता है जहाँ कल्पना के सहारे चलने वाले रिश्ते धराशाही हो जाते हैं। जमना कहती हैं ''फिर यह लव मैरिज यह तो आदमी को कहीं का नहीं छोड़ती। बहुत ही जल्दी चुक जाता है प्यार, रिश्ते, रिश्तों के गर्माहट, जीवन का मजा सब कुछ छूट सा जाता है, न जीवन में रोमांस बचता है और न ही संवाद।''[6]

संग्रह की कहानी 'अर्थ पिपासा' की प्रिया चन्द पैसों के लिए अपने पति बिहारीलाल और बच्चों को छोड़ देती है तथा स्वच्छन्द जिन्दगी जीती है किन्तु फिर भी एक दिन थक हारकर वह अपने बच्चों को फोन करती है किन्तु उसकी बच्ची रूबल उसे पहचाने से मना कर देती है। पारिवारिक मूल्यों की छीजत का रोना हर तरफ सुनाई देता है परन्तु इसकी तह में जाने की कोई जरुरत ही नहीं करता।

अवलोकन बताते हैं कि आज हर रिश्ता एक तनाव से गुजर रहा है। चाहे वह रिश्ता माता-पिता का हो या पति-पत्नी का, या भाई-बहिन का या दोस्त-दोस्त का, अधिकारी या कर्मचारी का। इन सभी रिश्तों के बीच एक शीत युद्ध-सा है। वस्तुत: रिश्ते समझ और निरंतर संवाद की मांग करते हैं और आज की भागदौड़ भरी जिंदगी में समयाभाव के कारण ऐसा संभव नहीं है। संवाद का अभाव इन सामाजिक रिश्तों की गर्माहट को कम करता है। प्रस्तुत कहानी संकलन वर्तमान में दरकते रिश्तों, नारी अस्मिता के साथ-साथ समाज में भी तेजी से बदल रहे घटनाक्रम पर दृष्टिपात करता है। कहानी बताती है कि किस प्रकार केवल पैसों के पीछे भागने से हम हमारे जीवन के महत्वपूर्ण पलों और महत्वपूर्ण रिश्तों से दूर हो जाते हैं।

'अर्थ पिपासा' कहानी में कहानीकार ने लिखा भी है- ''वह इस बात को क्यों नहीं समझती कि समस्या जीवनयापन की नहीं, जीवन को समझने की है। गृहस्थी एक गाड़ी के समान है और पति-पत्नी उसमें लगे पहिए हैं।''

स्त्री और पुरुष के स्वभाव में निज भावों का भाव होना चाहिये। भावों का मार्ग एक तरफा नहीं वरन दो तरफा होना चाहिये। तभी स्थिति स्वस्थ कहलायेगी अन्यथा अस्वस्थता रिश्तों को बीमार करती हुयी उसे मृत्यु की ओर धकेल देगी।

स्वयं राठौड़ जी ने पुस्तक के प्रारम्भ में यह लिखा है कि ''स्त्री-पुरुष दोनों को ही परिवार के दायरे में अपने-अपने कर्तव्यों का निर्वहन करते हुये रहना ही पड़ेगा अन्यथा पश्चाताप के आँसुओं के अलावा कुछ भी शेष न रहेगा।''[7]

रिश्तों के समझौते, कोहरे के आर-पार, वासना बनाम प्रेम, माटी के रंग हजार, अर्थ पिपासा कहानियों में जो बात खास तौर पर उभरकर आयी है वह यह कि यहाँ स्त्री को एकदम अनुकुल परिस्थितियाँ मिल रही हैं, पैसा है, स्वतंत्रता है, फैसला लेने की आजादी, सब कुछ वो शायद उससे भी कहीं ज्यादा, जिसे पाने के लिये सदियों से विश्वस्तर पर लम्बा संघर्ष चला आ रहा था। बावजूद इसके सभी अनुकूलना को प्रतिकूलना में बदल कर काल्पनिक पीड़ा का वरन कर संघर्ष करती है। अपनी सार्थकता को सिद्ध करने के लिए स्थितियों को बिगाड़ रही है।

'रिश्तों के समझौते' में पूजा की नजरों में उसके पति दिनेश का यह कसूर है कि उसने बहन की शादी के लिये कर्ज लिया तथा विवाह के बाद भी वह अपने माता-पिता व भाई का

खर्च वहन कर रहा है। इसी को आधार बनाकर पूजा उससे तलाक लेना चाहती है। दिनेश उससे कहता है, ''तीन साल की बात है कॉपरेट कर लो। उसके बाद तुम्हें जितने रुपये चाहिये उसे मैं दूँगा, चाहे मुझे एकस्ट्रा काम ही क्यों न करने पड़े, मैं तुम्हें जीवन के सारे सुख दूँगा।''[8]

इसके उलट पूजा का यही मानना है कि ''मैं एक स्त्री हूं और नारी शक्ति को शायद तुम नहीं जानते दिनेश। मेरे अधिकारों को तुम शायद भूल गए हो। दहेज, घरेलू हिंसा, उत्पीड़न जैसे बहुत से हथियार है मेरे पास। कितना ताकतवर कर दिया है सरकार ने हमें। अब मैं अबला नहीं, ताकतवर स्त्री हूँ। तुमने मुझसे दहेज नहीं माँगा, फिर भी मैं तुम पर दहेज का केस दर्ज करवाऊँगी और सुनो तुम्हारे वेतन में से आधा हिस्सा भी लूँगी।... विगत बीस सालों का साहित्य उठा कर देखो उसने नारी को कितना ताकतवर बना दिया है। पुरुष समाज से बदला लेना इसने हमें सिखा दिया है।''[9]

'कोहरे के आर-पार' कहानी में लता को सास-ससुर के साथ रहते हुये भी किसी पुरुष मित्र के साथ बे रोक टोक घूमने की आजादी मिली हुई थी परिवार में, सास ने गली मोहल्ले में हो रही अपनी बहू व रवि की कानाफूसी तक को नजरअंदाज कर दिया था, बावजूद इस अनुकूलना के विपरीत लता उन्हें हर पल धोखा देती रही। सास के घर होने व लता के तनाव के बीच पति अशोक द्वारा पति का दिया साथ लता को भाता है, सास का घर छोड़कर जाना, पति का मूकदर्शक बनना उसे अपनी जीत महसूस होती है-''बड़ा खुश हुई थी लता। उस दिन अपना स्त्री होना सार्थक समझा था उसने। स्त्री शास्त्र को जानने वाली महिलाओं का मानना है कि अपने पति को मुट्ठी में करना और उसे इशारों पर नचाना ही को वास्तविक स्त्री धर्म है।''[10] बावजूद इसके वह अंत में यह भी कहती है कि ''मुझे इस घर में घुट-घुट कर नहीं मरना अशोक। मेरे भी कुछ अरमान है, मेरा भी अपना जीवन है, उसे मैं अपनी तरह जीना चाहती हूँ। अपने लोगों के साथ जीना चाहती हूँ।''[11]

'माटी के रंग हजार' कहानी में जमना की भी यही स्थिति है। वह नहीं चाहती कि पति परिवार वालों का खर्च उठाये अपनी स्वच्छन्द सोच व अहम् के नशे में चूर वह घर को तोड़ देती है अपने पिता को वह कहती है-''बापूजी मुझे जिंदगी मेरे हिसाब से जीनी है। मुझे आजादी की जिन्दगी जीनी है। जहाँ किसी प्रकार की रोक-टोक न हो, पैसों की तंगी न हो। मैं कब जा रही हूँ; कब आ रही है, किसके साथ कहाँ गई कोई पूछने वाला न हो। मुझे आजादी चाहिए माँ, आजादी चाहिए घर, परिवार, रिश्ते नाते सबसे आजादी चाहिए।''[12]

एक स्थान पर यह पंक्ति दृष्टव्य है-''दस कमरों का घर जिसमें बचा है एक प्राणी वो भी प्राणहीन।'' पुरुष की विभिन्न मनोदशा के साथ-साथ कहानीकार डॉ. राठौड़ ने स्त्री के मन को पढ़ा है। असंतुलन के बीच संतुलन खोजती कहानियों में स्त्री के स्वाभिमान, अप्राप्य प्रेम, विरह व मिलन की उत्कंठा को भिन्न-भिन्न आयामों से उकेरा गया है। मनोवैज्ञानिक धरातल पर यह सत्य है कि जब प्राकृतिक इच्छा पूर्ण नहीं हो पाती तो व्यक्ति का समग्र जीवन अनगढ़ा-सा रह जाता है। 'मन मरुस्थल' कहानी की नायिका प्रेम प्राप्ति के लिये पति को छोड़कर प्रेमी के साथ भाग जाती है किन्तु विवशता देखिये कि घरवालों को पता चलने पर अपने ही प्रेमी पर कलंक लगाती है। परिवार व समाज का भय उसे सच्चाई को अभिव्यक्त नहीं करने देना।

उनकी कहानियों में नवीन प्रयोग हुए हैं। लेखक ने दाम्पत्य जीवन में आए दुराव को दूर करने का प्रयास करते हुए दोनों की सहभागिता की वकालत की है। जिसके बिना गृहस्थी का चलना असंभव सा हो जाता है। कहीं पर स्त्री की स्वच्छंदता पर कटाक्ष भी दिखायी पड़ता है। उन्होंने नई चेतना, एकाकीपन, मानसिक दबाव, बेरोजगारी, संयुक्त परिवारों की घुटन, सामाजिक दबाव, भ्रष्टाचार आदि स्थितियों परिस्थितियों को मुख्य रूप से समाहित किया है।

प्रस्तुत संग्रह की कहानियाँ बढ़ते भौतिक सुख-सुविधाओं की दौड़ उसमें आगे बढ़ने की प्रतियोगिता में शामिल हो जीवन को गति देने वाली परिस्थितियों और मानव की मन:स्थितियों दोनों को चित्रित करती हुयी यह बताती है कि मशीनी क्रियाशैली और उसके फलस्वरूप उत्पन्न भावनात्मक शून्यता के साथ निस्पृह जीवन ने मानव मस्तिष्क पर अमिट प्रभाव डाला है। पाश्चात्य संस्कृति, बाजारवाद का प्रभाव भी दृष्टिगत होता है।

इन कहानियों की एक खास बात रेखांकित करने योग्य है कि जहाँ स्त्री के जीवन पर संकट आता है तब वह मुक्ति के प्रयास करती है लेकिन संग्रह की कुछ कहानियों में पीड़ित पुरुष के पास कोई ऐसा मार्ग नहीं है जहाँ वह किसी के आगे रोएँ, क्योंकि अभी तक तो उसे स्त्री के जीवन में विनाश लाने वाला कारक माना जा रहा था। ऐसे में क्रमश: वह अकेला

होता जाता है। भौतिकतावादी पिपासा और स्वच्छंतावादी दृष्टि के दुष्परिणाम के कारण परिवार टूट रहे हैं, असहयोग बढ़ रहा है। पुरुष मन की पीड़ा यहाँ प्रबल है, साथ ही पारिवारिक रिश्तों का सम्मान करने का आग्रह भी है। परिवार के दायरे में दोनों को अपने-अपने कर्तव्यों का निर्वहण करते हुए ही बराबरी के दर्जे के साथ रहना पड़ेगा तभी ये सम्बन्ध सुदृढ़ बन सकेगा। विमर्शों के दौर में 'माटी के रंग हजार' कहानी संग्रह की अधिकांश कहानियाँ पुरुष विमर्श को रेखांकित करती हैं, जो स्त्री-पुरुष संबंधों को नवीन सन्दर्भ प्रदान करती हैं।

***शोधार्थी, हिंदी विभाग,**
लक्ष्मीबाई महाविद्यालय,
दिल्ली विश्वविद्यालय
****सह आचार्य, हिंदी विभाग**
लक्ष्मीबाई महाविद्यालय
दिल्ली विश्वविद्यालय, दिल्ली
ईमेल- pramila.lbc@gmail.com

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Research Paper

डॉ. सुष्मिता

बौद्ध-वाङ्मय एवं संस्कृत

प्राचीन भारतीय बौद्ध साहित्य कथ्य एवं कथन-प्रकार, दोनों ही दृष्टियों से अत्यन्त समृद्ध है। दो स्वरूपों वाली, संस्कृत भाषा में बौद्ध-धर्म-दर्शन पर विशाल साहित्य आज भी विद्यमान है परन्तु बौद्ध-संस्कृत साहित्य का अपेक्षित अनुशीलन इस साहित्य की उद्‌भव भूमि भारत में न संस्कृत की मुख्य-धारा के साथ किया जा रहा है और न ही बौद्धों की अपनी एक विशेष लक्षणों वाली बौद्ध-संस्कृत अथवा संकर-संस्कृत के रूप में। बौद्ध संस्कृत के महत्व एवं उसमें रचित साहित्य का विहंगम दष्टि से अवलोकन करते हुए बौद्धों द्वारा संस्कृत भाषा को अपनी रचनाओं के माध्यम बनाने वाली प्रवृत्ति के संभावित कारणों का विवेचन ही इस लघु शोध-पत्र का विवेच्य विषय है।

यह तथ्य सुविदित है कि संसार के अधिकतर प्राचीन धर्मों के समान बुद्ध ने मौखिक रूप में ही अपने धर्मोपदेश दिए तथा इसके पूर्व प्रथम शतक तक उनके भिक्षु-शिष्यों ने कण्ठस्थ करके मौखिक परंपरा में उन उपदेशों को जीवित रखा। पैंतालीस वर्षों तक प्राचीन मध्यदेश के ग्रामों एवं निगमों में भिक्षाटन करते हुए जो मौखिक उपदेश दिए उन्हें उस समय की किसी भी एक विशिष्ट बोली अथवा भाषा में प्रचारित करने को भी नहीं कहा। अत: हम इस प्रश्न का आज तक सुनिश्चित उत्तर प्राप्त नहीं हो सका है कि बुद्ध के उपदेशों एवं उनके मौखिक संग्रहों की मूल भाषा बुद्धकाल की कौन सी भाषा या बोली थी ? बौद्ध-धर्म की सबसे पुरानी शाखा थेरवाद का सुदृढ़ विश्वास है कि भगवान बुद्ध ने अपने समय में मगध जनपद में सामान्य जनों द्वारा बोली जाने वाली मागधी में अपने उपदेश दिए। पालि विनय-पिटक के चूल-वग्ग में ब्राह्मण जाति में उत्पन्न अपने दो ब्राह्मण शिष्यों को ''सका निरुक्ति'' (अपनी मातृ भाषा) में ही बुद्ध वचनों के प्रचार-प्रसार हेतु तथा छन्दस में ऐसा न करने हेतु निर्देश देते हुए दिखलाया गया है-

''अनुजानामि, भिक्खवे, सकाय-निरुत्तिया
बुद्धवचनं परियापुणितुंन्ति''[1]

चूलवग्ग के इस कथन में दो सका-निरुन्ति के यथार्थ तात्पर्य से सम्बद्ध दो तथ्य संकेतित हुए हैं:-

1. यहां बुद्धघोस[2], के अनुसार 'सकाय-निरुत्तिया' का अर्थ स्वयं सम्यक-सम्बुद्ध की अपनी मातृभाषा है, जो कि बुद्धकालीन मागधी है। परन्तु अधिकतर आधुनिक विद्वानों ने इस अर्थ को बुद्ध के भाषा-विषयक उदार दृष्टिकोण से सर्वथा विपरीत मानते हुए इसका अर्थ अपनी अपनी भाषा या अपनी बोली माना है। इस अर्थ की पुष्टि सातवीं सदी के एक बौद्ध लेखक विनीतदेव के इस कथन से भी हो जाती है कि सर्वास्तिवादी बौद्ध भिक्षु संस्कृत का, महासांघिक भिक्षु प्राकृत का, सम्मितीय भिक्षु अपभ्रंश का तथा स्थविरवादी पैशाची का प्रयोग करते थे।[3], अत: विभिन्न बोलियों में लिखित या संगृहीत बुद्ध-वचनों की पाण्डुलिपियों तथा चीनी आदि भाषा के मूल-संस्कृत से किए गए अनुवादों आदि से सकाय-निरुक्ति शब्द का अर्थ अपनी अपनी भाषा ही अधिक युक्तियुक्त कहा जा सकता है।

2. चूल-वग्ग के इस कथन में दूसरा महत्वपूर्ण संकेत यह है कि भगवान बुद्ध ने अपने शिष्यों को 'छन्दस' में बुद्धवचन सीखने से मना किया था। यहां 'छन्दस्' का तात्पर्य वैदिक साहित्य की भाषा है, लोक-व्यवहार या सामान्य बोलचाल में प्रयुक्त संस्कृत नहीं। आचार्य बुद्धघोष ने भी उपर्युक्त बुद्ध-वचन की व्याख्या करते हुए यह कहा है -

''छन्दसो आरोपेमा'ति वेदं विय

सक्कत-भासायं वाचनामग्गमारोपेमाति।''[4]

आचार्य बुद्धघोष के इस कथन से भी यह स्पष्ट संकेत मिलता है कि बौद्ध भिक्षु-संघ में ब्राह्मण-कुलों से आए हुए कुछ भिक्षु अपने पुराने संस्कारों के कारण छन्दस् अर्थात् वेदों की भाषा को पवित्र समझते थे तथा सामान्य जनों की बोलियों को वैदिक संस्कृत की अपेक्षा निम्न श्रेणी का समझते थे। दो स्तरों वाली संस्कृत भाषा के अस्तित्व की पुष्टि संस्कृत के प्रसिद्ध वैयाकरण पाणिनि के दो सूत्रों द्वारा भी हो जाती है। उन्होंने ''छन्दसि बहुलं''[5], जैसे सूत्रों में वेदों की साहित्यिक भाषा के लिए जहां 'छन्दसि' शब्द का प्रयोग किया है वहीं दिन प्रतिदिन के व्यवहार में शिष्ट जनों द्वारा प्रयुक्त भाषा के लिए उन्होंने भाषायाम् नित्यंम्''[6], जैसे सूत्रों में भाषा शब्द का प्रयोग कर संस्कृत के दो स्तरों के तथ्यों को स्पष्ट कर दिया था। अत: यह कहना सर्वथा युक्तियुक्त एवं साहित्यिक साक्ष्यों द्वारा समर्थित है कि भगवान बुद्ध द्वारा 'उपदिष्ट सकाय-निरुत्ति' का तात्पर्य लोक-व्यवहार में प्रचलित बुद्धकालीन वे विभिन्न जनभाषाएं थीं जिनमें सामान्य शिष्ट जनों द्वारा प्रयुक्त वह संस्कृत भी थी जिसके अस्तित्व के ठोस साहित्यिक साक्ष्य हमें रामायण, महाभारत तथा पुराणों आदि में मिल जाते हैं तथा जिसमें बौद्धों का विशाल साहित्य मूल रूप में अथवा तिब्बती एवं चीनी भाषा के अनुवादों के रूप में आज भी मिल रहा है। अत: यह कहा जा सकता है कि भगवान बुद्ध के भाषा प्रयोग - विषयक उदार दृष्टिकोण के फलस्वरूप ही सर्वास्तिवादी एवं अन्य बौद्ध-निकायों में बुद्ध वचनों का संग्रह संस्कृत भाषा में किया गया, जो किसी भी रूप में भगवान बुद्ध की भाषा-प्रयोग-विषयिणी जनतांत्रिक भावना के सर्वथा अनुकूल था, प्रतिकूल नहीं।

नेपाल, मध्य एशिया एवं चीनी तुर्किस्तान आदि के क्षेत्रों से प्राचीन खंडित पाण्डुलिपियों के रूप में बौद्ध आगमों एवं प्रातिमोक्ष-सूत्रों आदि का जो विशाल भण्डार प्राप्त हुआ है उनसे तथा प्राचीन काल में संस्कृत में संकलित विनय, सूत्र एवं अभिधर्म के चीनी भाषा एवं भोट-भाषा में किए गए अनुवादों से भी यही तथ्य उद्भाषित होता है कि पालि के अतिरिक्त मिश्रित संस्कृत (संकर संस्कृत) एवं शुद्ध संस्कृत दोनों प्रकार की संस्कृत में बुद्ध-वचनों के संग्रह एवं निर्वचन किए गए। किसी एक भाषा में नहीं।

1. शुद्ध मानक संस्कृत में बौद्ध साहित्य

यह भी स्मरणीय है कि भारत एवं श्रीलंका में पालि-भाषा में संकलित बौद्ध-साहित्य कितना भी परिपूर्ण एवं समृद्ध क्यों न हो परन्तु यह बौद्ध-धर्म की थेरवाद नामक एक ही शाखा का ही प्रतिनिधित्व करता है। उत्तर-भारत तथा पश्चिमोत्तर भारत के क्षेत्र में कालक्रम में सर्वास्तिवाद तथा महासांघिक जैसी शाखाओं तथा महायानी शाखाओं ने अनेक कवित्वमयी एवं गम्भीर रचनाएं शुद्ध एवं परिष्कृत संस्कृत में लिखीं। प्रसिद्ध बौद्ध कवि अश्वघोष की बुद्ध-चरितम एवं सौन्दरनन्दं जैसी कालजयी रचनाएं, कश्मीर एवं गान्धार के सर्वास्तिवादी आचार्यों की अभिधर्म-कोश तथा अभिधर्म-प्रदीप जैसे गम्भीर दार्शनिक ग्रन्थ परिनिष्ठित शास्त्रीय संस्कृत में लिखे गए। दक्षिण के महायानी आचार्य नागार्जुन, पुरुषपुर (पेशावर) के प्रकाण्ड पण्डित आचार्य असंग एवं बसुबन्धु तथा नालंदा के प्रसिद्ध महाविहार के दिङ्गनाग, धर्मकीर्ति एवं शान्तरक्षित की प्रमाण-वार्तिक एवं तत्व-संग्रह जैसी गम्भीर रचनाएं शुद्ध संस्कृत में लिखकर बुद्ध-शासन की सम्पूर्ण विकास-यात्रा को समृद्ध बनाने में तथा बौद्ध-दर्शन के ऐतिहासिक-क्रम को सुस्पष्ट रूप से निर्धारित करने में अमूल्य योगदान किया है। बौद्धों एवं ब्राह्मणों की न्याय-परम्परा के बीच जो संवाद हुए तथा इससे शास्त्रीय न्याय-दर्शन में जो गम्भीर ज्ञान-परम्परा विकसित हुई, उसका सुस्पष्ट विकास बौद्धों के इन संस्कृत-ग्रन्थों द्वारा ही हुआ।

यह सत्य है कि दुर्भाग्यवश शुद्ध संस्कृत में लिखित अनेक बौद्ध ग्रंथों की यह अमूल्य निधि अपने मूल रूप में विलुप्त हो चुकी है। यह निश्चित रूप से भारत की सांस्कृतिक सम्पदा की अपूरणीय क्षति है। परन्तु सौभाग्यवश मूल में विलुप्त अधिकतर बौद्ध संस्कृत ग्रंथों के चीनी एवं तिब्बती अनुवादों से इस तथ्य की पुष्टि हो जाती है कि रस-परिपूर्ण कवित्वमयी रचनाओं तथा गम्भीर शास्त्रीय ग्रंथों की रचना के लिए बौद्धों ने संस्कृत भाषा को संप्रेषण के सशक्त माध्यम के रूप में स्वीकार किया था। आज भारत की गम्भीर ज्ञान-परम्परा की बौद्ध-संस्कृत-वाङ्गमय-रूपी इस कड़ी को सशक्त बनाना हमारा राष्ट्रीय दायित्व है।

2. मिश्रित संस्कृत में बौद्ध-साहित्य

जिस प्रकार थेरवादी शाखा ने मागधी अथवा पालि को अपने साहित्य के माध्यम के रूप में इसलिए अपनाया क्योंकि यह बुद्ध द्वारा अनुमोदित 'सका निरुत्ति' (अपनी अपनी भाषा) में एक थी, ठीक उसी प्रकार अन्य क्षेत्रों के भिक्षुओं ने बुद्ध-वचनों को अर्धमागधी, कौशली आदि बोलियों में संग्रहीत

किया। बोलचाल में तत्कालीन औदीच्य जनपद (आधुनिक पेशावर, रावलपिंडी) में प्रयुक्त साधारण लोगों द्वारा व्यवहार में स्वीकृत संस्कृत भी इनमें अन्यतम थी। गिलगिट कूचा, खोतान, कासगर तथा सोकडिआना आदि मध्य-एशियाई क्षेत्रों में जो पाण्डुलिपियां या उनके खण्डित भाग मिले हैं उनमें एक ऐसी संस्कृत भी प्राप्त हुई है जो प्राकृतों की शब्दरूप-संरचना एवं शब्दावली आदि की दृष्टि से पालि तब अन्य प्राकृतों से अत्यधिक प्रभावित है। इसकी भाषा, विशेषरूप से इसकी गाथाओं की भाषा पूर्णरूप से न तो संस्कृत है और न ही प्राकृत। इस भाषा पर अनेक भाषा-शास्त्रीय अध्ययन तो हुए हैं और अभी भी हो रहे हैं परन्तु अभी तक बौद्ध-साहित्य की इस विशिष्ट स्वरूप वाली संस्कृत से संबंधित अनेक भाषाशास्त्रीय एवं ऐतिहासिक प्रश्नों का युक्तिसंगत समाधान प्राप्त नहीं हो सका है। उदाहरण के लिए इस भाषा के नामकरण को लेकर ही विद्वान एक मत नहीं है। सेनार्त एवं विन्टरनित्ज[7], जैसे विद्वानों ने गाथाओं में इसका अधिक प्रभाव देख कर इसे गाथा-संस्कृत नाम दिया है, जब कि एजर्टन ने इस भाषा का गहन अध्ययन कर इसका नाम संकर संस्कृत या हाइब्रीड संस्कृत रखा।[8], परन्तु प्रो. वी. राघवन जैसे अनेक विद्वानों ने इसे सामान्य जनों के व्यवहार में प्रचलित रहने की प्रवृत्तियां प्रकट करने वाली भाषा कहा।[9] इन विद्वानों का यह तर्क था कि इस भाषा में शिष्ट संस्कृत पर सामान्य जनों का प्रभाव अपेक्षाकृत अधिक रहने से यह समाज में सरलता से समझी जाने वाली वह संस्कृत बनी जिसका उन्मुक्त प्रयोग न केवल बौद्धों ने अपितु जैनों एवं हिन्दू पुराणों के रचनाकारों ने भी समान रूप से किया। पुराणों की भाषा सामान्य जनों की भाषा थी। इस तथ्य की पुष्टि कीलहार्न एवं कीथ जैसे विद्वानों ने भी की है।[10] इससे इस मान्यता की भी पुष्टि हो जाती है कि मूल रूप में पुराण पालि एवं किसी अन्य प्राकृत में प्रणीत हुए थे परन्तु बाद में उन्हें संस्कृत में रूपांतरित किया गया। परन्तु उस रूपान्तरण में भी मूल के कुछ प्रभाव रह ही गए। टी. बरो नामक एक विद्वान ने भी पुराणों की संस्कृत को जन-सामान्य द्वारा प्रयुक्त सामान्य जनों की संस्कृत कहा है[11] पुराणों का प्रचार-प्रसार ब्राह्मणों की अपेक्षा सूतों ने अधिक किया है, इस तथ्य को ध्यान में रखते हुए यह कहना अयुक्तियुक्त नहीं होना चाहिए कि पुराणों एवं बौद्ध आगमों के कुछ भागों की संस्कृत जनसामान्य द्वारा सरलता से ग्राह्य संस्कृत थी जो तत्कालीन मध्य-चरण की आर्य विभाषाओं (Middle indo-aryan dialects) के बीच औदीच्य-विभाषा के रूप में प्रचलित थी। यदि बर्नाउफ जैसे कुछ विद्वानों के इस मत को स्वीकार किया जाए कि बौद्ध-संस्कृत शुद्ध-संस्कृत एवं पालि-भाषा की मध्यवर्तिनी एक ऐसी गढ़ी हुई भाषा है, तो फिर इसकी संरचना पालि भाषा जैसी होनी चाहिए थी। परंतु वस्तुस्थिति इससे भिन्न होने से इसे जन-सामान्य द्वारा व्यवहार में प्रयुक्त बोलचाल की संस्कृत मानना ही अधिक उपयुक्त होगा जैसा कि प्रो. विन्टरनित्स आदि विद्वानों ने भी माना है।

सम्भव है कि पाणिनीय व्याकरण के उत्तरकाल के प्रारंभिक चरणों में बौद्ध लोग साहित्य-रचना के माध्यम के रूप में संस्कृत भाषा का प्रयोग करने में अरुचि रखते हों। यह भी संभव है कि यह संस्कृतलेखन के लिए उत्कर्षकाल न रहा हो। परन्तु पतंजलि के महाभाष्य, कौटिल्य के अर्थशास्त्र एवं भरत के नाट्यशास्त्र जैसी कालजयी रचनाओं से यह कहना अधिक उपयुक्त है कि ईस्वी पूर्व द्वितीय शतक से ही संस्कृत-लेखन का उत्कर्ष काल प्रारंभ हो गया था तथा ईसा पूर्व की प्रथम दो शताब्दियों के दौरान, बौद्ध लेखक भी संस्कृत की ओर अभिमुख होने लगे थे। इसके कारण जो भी रहे हों परन्तु इतना तो स्पष्ट है कि जब बौद्धों ने एक बार प्राकृतों को संस्कृत का परिधान ग्रहण करा के बौद्ध-संस्कृत के रूप में प्रस्तुत करना प्रारम्भ किया तो इसके उपरान्त भारत में (कम से कम उत्तर-भारत में) बौद्ध-वाङ्मय के के सशक्त माध्यम के रूप में शुद्ध संस्कृत एवं मिश्रित संस्कृत, दोनों को विशिष्ट स्वीकृति प्राप्त हो गई। संस्कृत बौद्ध आगमों के मूल-संस्कृत की खण्डित पाण्डुलिपियों तथा चीनी भाषा में अत्यन्त प्रारंभिक काल से ही बौद्धों द्वारा संस्कृत भाषा के प्रयोग की पुष्टि निम्नलिखित साक्ष्यों द्वारा हो जाती है।

(क) संस्कृत-आगम एवं विनय

ब्रिटिश अन्वेषक सर स्टाइन, ग्रुण्डेल तथा फ्रांस के प्रसिद्ध खोजी पी. पालियो आदि द्वारा पूर्वी तुर्किस्तान से प्राप्त पाण्डुलिपियों एवं .... प्रिंट्स के बीच अनेक बृहत एवं छोटे आकार के त्रिपिटकीय खण्ड खोजे गए। उदाहरणार्थ सर्वास्तिवादियों के प्रातिमोक्ष-सूत्र के खण्ड तथा संस्कृत विनय-पिटक के अन्य संग्रह इसी क्षेत्र में प्राप्त पाण्डुलिपियों में खोजे गए। पालियों को मध्य एशिया से प्राप्त खण्डित पाण्डुलिपियों के आधार पर एल. फाइनट ने संस्कृत प्रातिमोक्ष का सम्पादन फ्रांसीसी अनुवाद के साथ किया। सर स्टाइन के संग्रह में प्राप्त एक खण्ड का संपादन स्टाइन के संग्रह में प्राप्त पूसे महोदय

द्वारा किया गया।[12] इसी प्रकार मध्य एशिया के तुर्फान से प्राप्त संस्कृत में रचित भिक्षुणी प्रातिमोक्ष का संपादल भी किया गया। महासांघिकों को लोकोत्तरवादी शाखा के विनय के रूप में ज्ञात महावस्तु के अतिरिक्त सर स्टाइन के संग्रह में प्राप्त पालि–महावग्ग का समानान्तर एक खण्ड पूसे द्वारा 1913 ई. के J R A S में प्रकाशित हुआ।

इसी प्रकार विनय–पिटक के अन्य भागों के संस्कृत समान्तरों के खण्ड भी मध्य एशिया तथा नेपाल से प्राप्त पाण्डुलिपियों में खोले जा चुके हैं।

(ख) सर्वास्तिवादी संस्कृत आगम

पालि सुत्त–पिटक के पांच निकायों के संस्कृत समानान्तर दीर्घागम, मध्यमागम आदि शीर्षकों में चीनी अनुवादों में अविकल रूप में प्राप्त है। साथ ही पूर्वी तुर्किस्तान के विविध क्षेत्रों से प्राप्त पाण्डुलिपियों में भी इन बौद्ध संस्कृत आगमों के कुछ खण्डित अंश पाए गए हैं तथा पिशेल एवं पूसे नामक विद्वानों द्वारा सम्पादित भी है। इनमें संस्कृत दीर्घागम के संगीति सुत्त आटानाटिय सुत्त तथा मध्यमागम के उपालि–सुत्त प्रमुख है। संस्कृत आगमों के मध्य–एशिया से प्राप्त खण्डित पाण्डुलिपियों तथा इनके चीनी अनुवादों के तुलनात्मक अध्ययनों से इनके बीच कुछ असमानताएं तथा कुछ समानताएं भी पाई गई है। इस दिशा में अभी भी बहुत कुछ अध्ययन अपेक्षित है।

(ग) अभिधर्म के सात संस्कृत प्रकरण

पालि के सात अभिधम्म पकरणों के समान सर्वास्तिवादी बौद्ध शाखा के ज्ञान–प्रस्थान आदि सात अभिधम्म–ग्रन्थ केवल चीनी अनुवादों में ही मिलते हैं। मूल–संस्कृत में नहीं। पालि भाषा के अभिध्म्म–पिटक के सात प्रकरणों से चीनी अनुवादों में प्राप्त सात ग्रन्थों की कोई भी समानता नहीं दिखती। विद्वानों का मत है कि बौद्ध–धर्म की विभिन्न शाखाओं के धम्म एवं विनयों में विशेष भिन्नरूपता नहीं है वहीं उत्तर काल में विकसित उनके अभिधम्म। अभिधम्म का स्वरूप परस्पर में विभिन्नता ही प्रदर्शित करता है।

(घ) चीनी अनुवादों एवं मध्य–एशिया से प्राप्त खण्डित पाण्डुलिपियों के अतिरिक्त नेपाल एवं तिब्बत के बौद्ध मठों से प्राप्त पाण्डुलिपियों से भी बौद्धों के विशाल संस्कृत साहित्य का आधुनिक जगत में प्रकाशन संभव हो सका है। ब्रायन हडसन नामक पश्चिमी गवेषक ने नेपाल की भीतरी क्षेत्रों से अनेक पाण्डुलिपियां खोज निकालीं। इनमें से कुछ का प्रकाशन एशियाटिक सोसायटी कोलकाता द्वारा किया गया तथा अनेक पाण्डुलिपियों का प्रकाशन होना अभी भी शेष है। हंगरी के प्रसिद्ध विद्वान गवेषक अलेक्जेंडर कोमा दे कोरोस ने तिब्बती में अनूदित बौद्ध–संस्कृत–साहित्य से संबंधित महत्वपूर्ण गवेषणाएं की। इन सभी अन्वेषक सुधी जनों के अथक प्रयासों के फलस्वरूप ही बौद्धों का वह विशाल संस्कृत साहित्य प्रकाश में आ सका है जो उस समय तक अंधकार में डूबा हुआ था।

(ङ) महापण्डित राहुल सांकृत्यायन का योगदान इस दिशा में अविस्मरणीय रहेगा। अत्यल्प साधनों के रहते हुए भी उन्होंने तत्कालीन तिब्बत के दुरुह क्षेत्रों की अनेक यात्राएं की तथा वहां के बौद्ध मठों में सुरक्षित संस्कृत भाषा में रचित प्रमाण–वार्तिक एवं अभिधर्मकोष जैसे महत्वपूर्ण शास्त्रीय ग्रन्थों की पाण्डुलिपियां खोज निकाली। ये पाण्डुलिपियां बिहार रिसर्च सोसायटी पटना में सुरक्षित हैं तथा इनमें से अधिकतर का प्रकाशन भी के.पी. जायसवाल संस्थान पटना द्वारा किया जा चुका है। इनके अतिरिक्त कुछ विद्वानों द्वारा चीनी एवं तिब्बती अनुवादों से कुछ ग्रंथ संस्कृत में पुनः रूपान्तरित किए गए है।

बौद्धों के विशाल संस्कृत साहित्य की अनेक महत्वपूर्ण रचनाएं अभी भी अपने संस्कृत मूल में अप्राप्त है। बौद्ध–धर्म–दर्शन के विविध पक्षों के यथार्थ उद्घाटन में इन कृतियों के अध्ययन का महत्व सर्व–विदित है। नालन्दा के प्राचीन महाविहार के दिङ्नाग, स्थिरमति, धर्मकीर्ति, शान्तरक्षित तथा कमलशील जैसे आचार्यों ने संस्कृत वाङ्मय को अपनी युगजयी रचनाओं द्वारा समृद्ध किया था। आगमों बुद्धचरित पर रचित उत्तम काव्य–कृतियों अवदानों जातक–कथानकों, महायान के वैपुल्य–सूत्रों आदि के रूप में बौद्ध–संस्कृत–साहित्य में न केवल बुद्धधर्म एवं विनय का ही। विशदीकरण हुआ है, अपितु वाद–विद्या, व्याकरण, मूर्तिकला, स्थापत्य जैसे धर्म–निरपेक्ष विषयों पर भी दो स्तरों वाली संस्कृत में गम्भीर कृतियां प्रस्तुत की गईं। बुद्ध–सहस्र–....स्तोत्रों मंत्रों एवं धारणियों की रचना द्वारा भी भक्तिभाव से परिपूर्ण अनुपम वाङ्मय भी बौद्धों के संस्कृत साहित्य की विशिष्ट लेखन–विधाएं हैं।

निष्कर्ष रूप में यह कहा जा सकता है बुद्धवचनों का संग्रह तत्कालीन जनभाषाओं में किया गया। तत्कालीन औदीच्य–विभाषा के कलेवर में जो सामान्य जनों में प्रयुक्त संस्कृत में भी बुद्ध–वचनों का जो संग्रह हुआ उसकी खंडित पाण्डुलिपियां

मध्य एशिया के विभिन्न क्षेत्रों से प्राप्त हुई है। सर्वास्तिवादी शाखा के बौद्धों तथा महायानी बौद्धों ने अपने गंभीर शास्त्रों के लिए परिनिष्ठित संस्कृत भाषा का माध्यम अपनाया क्योंकि गुरु-गम्भीर विषयों के प्रतिपादन में तत्कालीन विभाषाएं सक्षम नहीं थीं। संस्कृत को ग्रन्थलेखन-माध्यम बनाने के अनेक कारण हो सकते हैं। यहां इतना ही कहना आवश्यक है कि मूल-संस्कृत तथा चीनी एवं भोट-भाषा में किए गए अनुवादों के रूप में बौद्धों का जो विशाल संस्कृत साहित्य सृजित हुआ। उस के अध्ययन-अध्यापन की स्थिति आज के भारतीय शिक्षा-केन्द्रों में संतोषजनक नहीं है तथा सामान्य अध्येताओं को इस भाषा का प्रारंभिक परिचय तक नहीं है। मध्य एशिया एवं नेपाल में प्राप्त बौद्ध-संस्कृत ग्रंथों का सूचीकरण एवं प्रकाशन जैसे कार्य भारत के प्रमुख बौद्ध-विद्या केन्द्रों की योजनाओं में स्वीकार किए जाएं तथा विश्वविद्यालयों के संस्कृत-विभागों के पाठ्यक्रम में अन्तर्भूत किए जाएं। गम्भीर बौद्ध-वाङ्मय के प्रति हमारी यही वास्तविक श्रद्धांजलि होगी।

काव्यशास्त्रीय लेखन-परम्परा के संवर्धन में पालि भाषा के प्रभाव का अनुशीलन

(सुबोधालंकार के विशेष संदर्भ में)

सार-संक्षेप

पालि भाषा तथा उसमें रचित एवं संकलित साहित्य प्राचीन भारतीय ज्ञान परंपरा का अनमोल रतन एवं सर्वोत्तम धरोहर है। दुर्भाग्यवश सुदीर्घ कालावधि से हम इस वाङ्मय से सर्वथा असंपृक्त हो गए थे। ठीक इसी प्रकार पालि-भाषा तथा इसमें रचित साहित्य भी भारतीय साहित्य की रचना विधाओं एवं इसकी मूल प्रवृतियों से सर्वथा अपरिचित सा हो गया था। सौभाग्यवश भारत की इस राष्ट्रीय धरोहर को हमारे पड़ोसी देश श्रीलंका के निष्ठावान स्थविरों ने न केवल सुरक्षित रखा अपितु नई-नई लेखन विधाएं ग्रहण कर पालि भाषा को सर्वांगीण बनाने का स्तुत्य प्रयास किया।

पालि-साहित्य की मुख्य विषय वस्तु का प्रधान स्वर बुद्ध-प्रवेदित धम्म तथा उन्हीं के द्वारा प्रज्ञप्त विनय के शिक्षापद है। काव्य, कथा और आख्यान आदि यहां तिरच्छान-विज्जा के रूप में परिगणित है। संभवत: निवृत्तिमुखता तथा संसार-परांगमुखता के अनिवार्य प्रतिफल के रूप में पालि-साहित्य के स्वरूप एवं प्रतिपाद्य विषय का विनिश्चय हुआ इस तथ्य की संभावना अत्यन्त बलवती प्रतीत होती है कि पालि साहित्य का एक मात्र केन्द्रीभूत लक्ष्य समस्त मानसिक क्लेशों का उपशमन अथवा निर्वाण है। स्वयं भगवान बुद्ध को यह कहते हुए यह दिखलाया गया है कि जिस प्रकार समुद्र का एक मात्र रस लवण रस है उसी प्रकार बुद्ध के समस्त धर्मोपदेश का एक मात्र प्रयोजन दु:ख का निरोध या निर्वाण है। सम्पूर्ण पालि साहित्य की संरचना में यही मानसिकता सक्रिय दिखाई पड़ती है। किन्तु इस समय उपलब्ध पालि वाङ्मय के सम्यक अनुशीलन से यह भी स्पष्ट होता है कि विषयवस्तु की व्यापकता की दृष्टि से सर्वांगीण न होने पर भी पालि-साहित्य भारतीय भाषाओं में निबद्ध साहित्य में ही नहीं अपितु समूचे विश्व-साहित्य में विशिष्ट स्थान प्राप्त करने में सक्षम है। भगवान बुद्ध द्वारा उपदिष्ट बहुजन हितकारी सद्धर्म के प्राचीनतम एवं प्रामाणिकतम स्वरूप के विनिश्चय के लिए पालि-साहित्य ही सबसे अधिक विश्वसनीय श्रोत सिद्ध हुआ है। इतना ही समकालीन भारतीय समाज के विविध पक्षों तथा तत्कालीन भारतीय भूगोल आदि के ज्ञान का वस्तुनिष्ठ प्रकाशन होने के साथ-साथ अभिव्यक्ति की विशिष्ट प्रकृति विशिष्ट स्वरूप वाला वाक्य विन्यास अपने संकलनकाल उपलब्ध प्राचीन भारतीय काव्य-रचना की विविध विधाओं की उत्तम निदर्शन-स्थली के रूप में पालि-साहित्य सुतराम उपादेय है।

यहां यह भी ध्यातव्य है कि चितविशुद्धि एवं रागविमुक्ति के मूलभूत संदेशों का संवाहक होने के बावजूद पालि-साहित्य में मनोरम गीतिकाव्य, पहेली-काव्य, वीरगाथा-काव्य एवं आख्यान-गीतियों के हृदयावर्जक स्थल विद्यमान है। भव्य एवं जीवन्त संवादों की योजना, उपमा रूपक जैसे विभिन्न काव्यालंकारों का उचित संविधान भी पालि-साहित्य में प्रभूत मात्रा में दृष्टिगत होता है। परन्तु यह सचमुच विचारणीय है कि काव्य के सौन्दर्य अथवा कवित्व का वस्तुपरक मूल्यांकन करने वाला जो समृद्ध काव्यशास्त्रीय विवेचन संस्कृत के काव्यशास्त्र की की विविध शास्त्राओं में प्राप्त होता है। वह पालि-तिपिटक, अट्ठकथाओं तथा टीकाओं आदि में सूत्र रूप में भी अप्राप्त है। इसके कारणों की जांच-पड़ताल करते हुए हमें यह ज्ञात होता है कि इस विषय पर पालि भाषा में रचित एकमात्र रचना श्रीलंका में तेरहवीं सदी में महाथेर संघरक्खित द्वारा लिखित ''सुबोधालंकार'' है। प्रस्तुत शोध पत्र का मूल अभिप्रेत व पालि-अलंकार शास्त्र की रस एक मात्र रचना से सम्बन्धित कतिपय तथ्यों का अनुशीलन है। इनमें से कुछ विचारणीय बिन्दु निम्नलिखित है-

क. क्या एक ही भारतभूमि में रचित संस्कृत एवं

पालि-साहित्य का मूल स्वर एक दूसरे से सर्वथा भिन्न है?

ख. क्या इन दोनों वाङ्मयों के मध्य किसी प्रकार का संवाद या अन्त:सम्बन्ध था?

ग. क्या पालि-तिपिटक का अन्तिम स्वरूप श्रीलंका के स्थविरों द्वारा निर्धारित किए जाने के फलस्वरूप वैदिक परम्परा पर आश्रित संस्कृत-साहित्य की प्रकृति एवं लेखन-विधा से पालि-परम्परा का लेखन पर्याप्त रूप से भिन्न हो गया?

इन प्रश्नों के अतिरिक्त पालि की एकमात्र काव्यशास्त्रीय रचना ''सुबोधालंकार'' से सम्बद्ध निम्नलिखित बिन्दु भी विचारणीय है :-

क. क्या सुबोधालंकार पालि में रचित एक मौलिक रचना है अथवा संस्कृत अलंकारशास्त्र की किसी रचना का अन्धानुकरण है?

सहायक प्राध्यापक
बौद्ध अध्ययन विभाग
दिल्ली विश्वविद्यालय, दिल्ली

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Research Paper

Visualization and Storytelling with Big Data in Social Science Research and Teaching

Anu Singh

Abstract

The advent of the Digital Age has ushered in an unprecedented era of data generation, commonly referred to as "big data." Characterized by its immense volume, velocity, and variety, big data is fundamentally reshaping the landscape of social science research and pedagogy. This paper critically examines the integration of big data, data visualization, and storytelling within the social sciences, with a specific focus on India. The paper explores the epistemological shift from traditional theory-driven to data-driven inquiry and analyzes its implications for research methodologies and the conceptualization of knowledge, while engaging with critical data studies perspectives that highlight feminist, decolonial, and subaltern approaches. Drawing on empirical evidence from Indian government and civil society initiatives, it showcases how integrative approaches are being leveraged for evidence-based research, policymaking, and enhanced transparency, and grassroots social advocacy. Concurrently, the paper addresses the significant challenges unique to India, including a persistent digital divide, ethical concerns surrounding data privacy and algorithmic bias, and the need for robust institutional capacity-building. It is argued that while the potential of big data for inclusive development is immense, its full realization requires a concerted effort to strengthen data literacy and fluency, create capacities, both infrastructural and of human resources, upgrade and align curriculum, foster interdisciplinary collaboration, and embed a strong ethical and justice framework into both research and educational practices. The paper concludes by outlining key future directions for harnessing big data into social research to achieve profound and sustainable social impact in India.

Keywords:

Big Data, Data Visualization, Storytelling, Digital Literacy, Data Ethics.

1. Introduction

Visualization refers to the process of representing data through visual formats such as charts, graphs, maps, dashboards, heat maps, and network diagrams so that patterns, trends, and relationships within large datasets can be easily understood. Data visualization is both an art and a science that combines principles from communication, statistics, psychology, and design. Its main objective is to present complex information clearly and simply, avoiding cognitive overload and enabling diverse audiences—such as policymakers, researchers, and the public—to interpret data effectively. Visualization therefore helps transform overwhelming volumes of raw data into accessible and transparent insights (Srivastava, 2023). Storytelling, in contrast, goes beyond the visual display of data. It refers to the practice of combining data, visuals, and narrative to communicate insights in a persuasive, engaging, and relatable way. The paper argues that storytelling "humanizes" data by connecting statistical information with real human experiences and social contexts. Through narrative framing, storytelling makes abstract numbers meaningful and memorable, enabling researchers to communicate social problems more effectively and stimulate public debate, policy attention, and social change (Roth, 2020).

The contemporary world is experiencing an exponential surge in data generation, widely known as big data. This transformation is not only quantitative but also qualitative, defined by its immense Volume (massive datasets), rapid Velocity (high-speed generation and processing), and diverse Variety (structured, unstructured, and semi-structured formats). Beyond these core characteristics, big data is also scrutinized for its Veracity (trustworthiness), Variability (inconsistency), Volatility (transience) and potential Value (capacity for insights) (Schroeder, 2013, pp. 2-6). The big data has become the cornerstone of contemporary knowledge production offering far reaching scale and granularity. This digital transformation presents both transformative opportunities and significant challenges for social science research, a field traditionally reliant on more controlled, smaller-scale datasets and analytical methods. The integration of big data necessitates a re-evaluation of how social scientists conceptualize research questions, conduct analyses, and communicate their findings. However, data studies caution against seeing data as objective or universal, for instance, feminist and decolonial perspectives highlight how social inequalities, power dynamics, and historical contexts shape what counts as 'data' and how it is used.

Traditionally, social science research has followed a theory-driven approach, where hypotheses derived from established frameworks are tested against empirical data. Big data, however, introduces a paradigm of data-driven discovery, enabling researchers to inductively identify patterns and correlations that can inform the development of entirely new theoretical constructs (Mayer-Schönberger & Cukier, 2013, pp. 12-15). This creates a productive tension between the predictive accuracy of large datasets and the explanatory power of established theories. A key challenge is to integrate these two approaches, leveraging data for its predictive capabilities while grounding interpretations in comprehensive theoretical frameworks for deeper, long-term insights (Boyd & Crawford, 2012, pp.663-664). This evolving landscape demands a fundamental re-evaluation of social scientist training and a move towards more interdisciplinary academic structures.

In the Indian context, this digital transformation is particularly pronounced. With over 90 crores mobile connections and a rapidly growing base of 10 crore active mobile data users, India's digital initiatives like 'Digital India' and the 'Aadhar' system have contributed to a significant "Data Deluge" (India Policy Insights). However, this growth is accompanied by unique challenges, including a significant digital literacy gap, ethical considerations surrounding data privacy, and the need for tailored pedagogical approaches to social science research that address the country's diverse socio-economic realities.

The proliferation of big data has generated significant debate in the social sciences regarding its epistemological, methodological, and ethical implications. Early scholarship such as Mayer-Schönberger and Cukier (2013) highlighted the revolutionary capacity of big data to shift inquiry from theory-driven deduction to data-driven induction. This claim is further supported by Schroeder (2013), who noted that big data's sheer volume, velocity, and variety allow unprecedented opportunities for knowledge production. At the same time, Boyd and Crawford (2012) offered a critical counterpoint, cautioning against uncritical celebrations of data abundance. They underscored that while big data may enhance predictive accuracy, it does not guarantee explanatory depth or objectivity, emphasizing that scale does not inherently equate to truth.

This epistemological tension between prediction and explanation is central to ongoing debates in critical data studies. Savage and Burrows (2007) identified the promise and perils of large-scale data infrastructures for sociology, foreshadowing the methodological shifts the field would face. More recent interventions by Noble (2018) and Benjamin (2019) deepened the critique, showing how algorithmic systems built on biased data often reproduce and even amplify existing social inequalities, especially along lines of race, caste, gender, and class. Similarly, Smith (2012) and Santos (2014) contributed decolonial perspectives that interrogate how dominant data practices often silence Indigenous and Subaltern knowledges. Their calls for "cognitive justice" emphasize the importance of epistemic plurality in resisting the epistemicide embedded within standardized datasets.

Within this broader discourse, feminist data studies have emphasized reflexivity and accountability. D'Ignazio and Klein (2020) advanced a feminist praxis of data work through principles such as "examine power" and "elevate emotion and embodiment," reframing data practices as ethical and political, not merely technical. These perspectives call attention to the lived realities and marginalized voices often excluded from large-scale data systems, reinforcing the argument that data work must be embedded in justice-oriented frameworks.

Another major strand of literature centres on data visualization and storytelling as indispensable tools for making big data meaningful and impactful. Kelleher and Wagener (2011) proposed guidelines for effective data storytelling, stressing clarity, simplicity, and the avoidance of cognitive overload. Visualization, in this sense, is not neutral but constitutive of how knowledge is shaped and communicated. Dafoulas (2004) expanded on this by emphasizing storytelling's role in humanizing data, translating abstract numbers into relatable narratives that resonate with diverse audiences. These approaches underscore the dual function of visualization: both as a technical aid in processing vast datasets and as a narrative tool that fosters engagement, persuasion, and inclusion.

The Indian context adds important layers to this conversation. Government initiatives such as Digital India, Aadhaar, and the National Data and Analytics Platform (NITI Aayog) demonstrate the transformative potential of big data for governance, policy design, and public accountability. Similarly, civil society efforts such as Elrha's (2021) *Digital Storytellers for Social Change* showcase how participatory visualization and storytelling empower vulnerable communities to communicate their lived experiences directly to decision-makers. However, reports from the International Data Corporation (IDC, 2014) revealed that the adoption of big data analytics in Indian enterprises remains limited, reflecting a significant gap between data generation and effective utilization.

A critical barrier in India is the digital divide, with surveys from the National Statistical Office (2019) showing that only a minority of households and youth possess basic digital literacy. Government programs such as the *Pradhan Mantri Gramin Digital Saksharta Abhiyan* (Ministry of Electronics and IT, 2022) and higher education reforms spearheaded by institutions like TISS, JNU, Ashoka University, and Amrita Vishwa Vidyapeetham attempt to address these deficits. Yet, as the ICSSR and DST emphasize, institutional capacity building and infrastructural investments remain uneven, hindering the integration of data-driven methods into pedagogy and research.

In sum, the literature reveals three major themes viz., the epistemological shift from theory-driven to data-driven inquiry, and the critiques that caution against treating data as neutral; the centrality of visualization and storytelling in making big data accessible, impactful, and inclusive; the unique challenges and opportunities within the Indian context, where infrastructural inequalities, digital literacy gaps, and ethical considerations complicate the deployment of big data in social science research and teaching.

Despite the global and Indian scholarship, little research integrates these three themes—epistemology, visualization, and pedagogy—through a feminist, decolonial, and justice-oriented lens. Existing studies either emphasize technical affordances, highlight ethical critiques, or focus narrowly on institutional capacity. What remains underexplored is how visualization and storytelling practices can bridge the gap between big data's technical potential and the demands of inclusive, context-sensitive social science research in India. This paper argues that visualization and storytelling function as epistemic bridges between data-driven methodologies and justice-oriented social science in India, transforming big data from a technical resource into a democratic pedagogical tool. It also critically analyzes how big data, visualization, and storytelling are being harnessed to explore and communicate historical, psychological, socio-political, economic, and environmental issues within India, while also examining the inherent challenges and future directions for this evolving field.

This study adopts a **conceptual synthesis combined with a policy review approach.** Rather than generating primary quantitative data, the paper brings together interdisciplinary scholarship on big data, visualization, and storytelling with policy documents, institutional reports, and programmatic evidence from the Indian context. The aim is analytical integration: to situate emerging data-driven practices within broader epistemological and pedagogical debates in social science.

The selection of case studies is purposive rather than exhaustive. Initiatives were chosen based on three criteria: (1) their relevance to social science research or teaching; (2) their demonstrable use of data visualization or storytelling in governance, advocacy, or pedagogy; and (3) their significance within the Indian socio-digital landscape. Government platforms (e.g., public data dashboards), higher education programs, and civil society interventions were included to reflect diverse institutional sites where big data practices are shaping knowledge production and dissemination.

The analysis is guided by an interdisciplinary lens drawing from **critical data studies, feminist data theory, and decolonial scholarship.** This framework foregrounds questions of power, representation, epistemic justice, and inequality in data collection, interpretation, and visualization. By situating technical developments within social and historical contexts, the paper critically examines not only what big data enables, but also whose knowledge it privileges, whose experiences it marginalizes, and how visualization and storytelling can either reproduce or challenge existing hierarchies.

2. Theoretical and Conceptual Underpinnings

The integration of big data into social science research is not merely a technical upgrade but an epistemological shift. It redefines the very nature of knowledge generation, moving beyond the confines of hypothesis testing to embrace inductive, exploratory analysis. At the same time, emerging scholarship in critical data studies—particularly feminist and decolonial perspectives—cautions against treating big data as neutral, emphasizing how power, inequality, and context shape both data collection and interpretation. This section explores the conceptual foundations of this shift, as well as the indispensable roles of data visualization and storytelling in making big data accessible, accountable, and impactful.

2.1. Changing Methodology: From Theory-Driven to Data-Driven Inquiry

The traditional scientific method in social sciences involves a deductive process: a researcher develops a hypothesis based on existing theory, collects data to test it, and then draws a conclusion. The advent of big data introduces a complementary, inductive approach. The sheer volume and velocity of big data allow for the identification of previously unseen patterns, trends, outliers and correlations that can spark new research questions and contribute to emergent theoretical constructs (Savage & Burrows, 2007, pp. 885-890). Feminist and post-modern scholars argue that without addressing how structural inequalities shape both datasets and algorithms, purely data-driven approaches risk reproducing bias under the guise of neutrality. Feminist and decolonial frameworks foreground questions of who collects data, whose voices are excluded, and how knowledge hierarchies are reinforced or challenged (Noble, 2018, pp. 169, 90-118).

However, this shift necessitates a careful reconciliation of inductive discovery with deductive explanation. The predictive accuracy of big data can be immense, but it may not always provide the underlying causal mechanisms or explanatory power that social science traditionally seeks. Relying solely on predictive models for social policy decisions, without a robust theoretical understanding, risks addressing only the symptoms of complex social issues rather than their root causes. The epistemological challenge, therefore, is to create an integrated framework that combines the strengths of both approaches, using data-driven insights to inform and refine theoretical constructs that can, in turn, provide deeper, more rigorous explanations (Boyd & Crawford, 2012, pp. 666-668).

2.2. Data Visualization and Storytelling as Imperative Tools

In an era of big data, where the volume of information can be overwhelming, data visualization and storytelling emerge as critical tools for transforming raw data into accessible, impactful, and meaningful insights and engagements. Data visualization is both an art and a science, drawing on principles from communication, psychology, statistics, and design (Kelleher & Wagener, 2011, p.82). It involves choosing appropriate design patterns—such as bar charts, line graphs, pie charts, scatterplots, heatmaps, and network diagrams, interactive dashboards, info graphs—to effectively represent various analytical tasks. The core objective is to ensure clarity, simplicity, and consistency in design to avoid cognitive overload and enhance comprehension for diverse audiences which includes policy makers, community leaders, the general public, and of course, the social scientist community. The aim is to demystify data, make it less intimidating, and also ensuring in the process transparency, accuracy, fairness in the narrative choices so that inconvenient truth is not obscured or existing biases reinforced.

Beyond simply presenting data, storytelling combines data, visuals, and narrative to communicate insights persuasively and engagingly. Storytelling humanizes data, making complex information relatable and memorable (Dafoulas,2004, pp.563-564). This is particularly crucial in social science, where abstract statistics can obscure the lived realities of people. By weaving data into compelling narratives, researchers can make complex societal challenges understandable, contextual and actionable, facilitating public discourse and driving meaningful change. The ability of storytelling to amplify marginalized voices, as seen in projects where vulnerable communities use smartphones to convey their experiences, is a testament to its power as a tool for inclusion, empowerment, equitable participation, social change and advocacy. It facilitates public discourse and driving meaningful change, while also ensuring that marginalized voices are not only amplified but recognized as producers of knowledge rather than merely subjects of data.

3. Empirical Applications and Case Studies in India

India's unique socio-digital landscape presents a rich environment for the application of big data, visualization, and storytelling. While the nation has embraced big data through various government initiatives, its effective utilization, especially in the social sciences, has been a mixed bag. This section explores empirical evidence from both government and civil society initiatives, demonstrating the tangible impacts and persistent challenges.

3.1. The Indian Context: A Gap Between Data Generation and Utilization

India's rapid digital transformation has generated a massive volume of data. However, this vast data generation capacity stands in stark contrast to the slow adoption of Big Data Analytics (BDA) in enterprises and, by extension, in social science research. A 2014 survey by the International Data Corporation (IDC) of 250 Indian enterprises found that only 15% had adopted or deployed BDA technology (IDC, 2014, p.7). This gap between data availability and effective utilization is a missed opportunity for evidence-based policy and targeted social impact interventions.

The lack of "perceived strategic value" often cited as a reason for BDA non-adoption may stem from a narrow, profit-centric perspective that overlooks big data's potential to address complex social challenges (IDC, 2014, p. 9). To fully realize the societal benefits of India's data revolution, it is crucial to prioritize and fund social science research applications of big data, ensuring its utility extends beyond commercial gains to inform policies on poverty, health disparities, and educational inequalities.

3.2. Evidence from Government and Civil Society Initiatives

Indian government initiatives are increasingly leveraging data visualization for transparency and informed decision-making. The India Policy Insights (IPI) platform, for instance, provides geo-visualized data on public policy, public health, and Sustainable Development Goals (SDGs) at the district and parliamentary constituency levels (India Policy Insights). This empowers stakeholders to track progress and identify regional disparities in initiatives like the Jal Jeevan Mission (JJM) for safe drinking water and the Mhara Gaon Jagmag Gaon (MGJG) for uninterrupted electricity. By geo-visualizing data, these tools allow tailor made location-specific interventions. The Revenue Department's use of Tableau for land records further enhances transparency and accountability.

Large-scale datasets have profoundly influenced Indian policymaking. The 1986-87 NSSO survey, which revealed that 69.23% of females over the age of 6 were illiterate, was a key driver for the creation of major educational programs like the Sarva Shiksha Abhiyan (National Sample Survey Office [NSSO], 1987). Similarly, a 2018 survey highlighted that despite increased latrine ownership, 40-50% of rural people in several states still practiced open defecation, emphasizing the need to address social attitudes alongside infrastructure (NSSO, 2018). More recently, the National Family Health Survey (NFHS) (2019-21) data demonstrated the success of programs like Gram Swaraj Abhiyan in improving access to basic services, and a global Multidimensional Poverty Index (MPI) update reported that 415 million people in India moved out of multidimensional poverty between 2005-06 and 2019-21, underscoring the impact of data-driven insights on assessing national progress (National Family Health Survey [NFHS], 2021; United Nations Development Programme (UNDP), 2022.

Civil society organizations in India are also embracing these tools for social impact. Jan Sahas, an NGO, utilized dashboards to track labour migration, helping 1.5 million migrant workers access relief and employment services during COVID -19 pandemic. Another particularly powerful example is Elrha's "Digital Storytellers for Social Change" project, which equipped vulnerable communities in Kerala and Uttarakhand with smartphones to create videos conveying their experiences with issues like floods and water scarcity directly to decision-makers (Elrha, 2021). This participatory approach demonstrates how data storytelling can amplify marginalized voices, transforming passive data into active civic engagement and advocacy. It also resonates with decolonial and subaltern perspectives, as they shift the locus of authority from external experts to communities themselves, challenging dominant narratives about whose knowledge counts in policymaking.

4. Pedagogical Integration in Indian Higher Education

To fully capitalize on big data's potential, a fundamental reform of social science pedagogy is required. This section examines how Indian higher education is integrating these concepts, the challenges faced, and the initiatives aimed at building essential skills.

4.1. Emerging Curricula and Institutional Cohorts

Indian universities are beginning to recognize the need for a new generation of data-fluent social scientists, leading to the development of specialized programs. The traditional academic silos, which separate social sciences from computer science, statistics, mathematics, psychology, and design are increasingly being thawed. Amrita Vishwa Vidyapeetham offers an M.Sc. in Social Data Science & Policy, blending data science, social science, and public policy. Delhi University's School of Open Learning provides an online M.Sc. in Data Science and a BCA in Data Analytics, while the Tata Institute of Social Sciences offers an M.A./M.Sc. in Analytics with a focus on sustainability challenges and data ethics. Ashoka University's "Data Sciences for Social Impact" program integrates real-life datasets relevant to the Indian context, and Jawaharlal Nehru University offers a Post-Graduate Diploma in Big Data Analytics. Cluster Innovation Centre (CIC), University of Delhi through its 'Meta Colleges' programme fosters interdisciplinary practices for project-based visualization and storytelling collaborations. IIT Kanpur's CS 661 course, grounds students in modern scalable visualization methods and their application to complex data domains relevant to Indian social context. The Centre for Social Impact and Philanthropy (CSIP) at Ashoka University conducts data-driven research on philanthropic capital in India. Oxfam India Data Economy and Lab are also skilling policy advocates and grass roots organizations in data story telling techniques. These programs typically equip students with foundational skills in AI tools like Python, R, Tableau, SQL, and Excel, alongside advanced concepts in Machine Learning and Natural Language Processing. Besides, specific training initiatives are emerging for academics and professionals to cultivate data visualization and storytelling skills by organizations like Data Literacy Project, AIR Data Literacy Institute, IIM Bangalore, Indian Institute of Human Settlements (IIHS), IIT Kanpur, Indian Statistical Institute (ISI), etc.

4.2. Bridging the Digital Literacy Gap

Despite these emerging academic programs, a significant digital divide persists, posing a major challenge to democratizing data and ensuring equitable participation in a data-driven society. A recent National Statistical Office (NSO) survey revealed that only 26.8% of Indian youth aged 15-24 possess basic internet Browsing skills, and more broadly, only 38% of Indian households are digitally literate (NSO, 2019). These statistics underscore the critical need to enhance foundational digital literacy.

The Indian government has launched several initiatives to bridge this gap. The National Digital Literacy Mission (NDLM) and the subsequent Pradhan Mantri Gramin Digital Saksharta Abhiyan (PMGDISHA) have made significant strides, with PMGDISHA having enrolled over 6.62 crores candidates, trained 5.68 crores, and certified 4.22 crores by December 2022 (Ministry of Electronics and Information Technology, 2022). Government's initiative BharatNet attempting to provide broadband connectivity to all Gram Panchayats in India. However, a persistent disparity remains, as highlighted by an NSO survey showing that only 14.5% of rural women aged 15-29 can perform basic internet functions (NSO, 2019). This necessitates pedagogical strategies that explicitly address these gaps, ensuring all students have the foundational training, and tools like broadband connectivity and devices, required for advanced data competencies. AICTE-Tableau collaboration rolled out cascade workshops across 10,500 institutions, training master-educators to teach visualization literacy. This programme addresses the skill deficit of data fluency amongst the faculty and by cascading effect or down streaming technique, amongst the students and attempts to democratize data literacy and fluency across vast network of institutions. DIKSHA Platform (Digital Infrastructure for Knowledge Sharing), a foundational digital utility on school education and a real time visual analytics/ dashboard for education equity spread across 36 States and Union Territories, supports 1.4 crores teacher certification enabling largescale pedagogical outreach.

4.3. Infrastructure and Resources for Research and Teaching

Robust infrastructure and accessible resources are critical for enabling big data research and teaching. The Department of Science & Technology (DST) in India supports this through schemes like the Fund for Improvement of S&T Infrastructure (FIST), which provides financial support up to Rs. 10 Crore for equipment and computational facilities (Department of Science & Technology (DST). Other schemes like Promotion of University Research and Scientific Excellence (PURSE) also similarly aims to augment research capacity. The Indian Council of Social Science Research (ICSSR) also plays a crucial role by providing e-resources through its National Social Science Documentation Centre (NASSDOC), offering subscriptions to major academic databases and journals (ICSSR). The Government of India's One Nation One Subscription (ONOS) initiative further expands access to a wide array of social science journals. For the public data access and visualization, the NITI Aayog's National Data and Analytics Platform (NDAP) facilitates easy access to government datasets, allowing users to search, merge, visualize, and download data across various sectors (NITI Aayog). The availability of both commercial visualization tools like Tableau and Power BI and open-source tools like Tejas represents significant steps toward democratizing data access and analytical capabilities for social science research in India.

5. Epistemological and Ethical Implications

The integration of big data into social science is not without its challenges, particularly concerning epistemology and ethics. This section critically examines the implications of data-driven inquiry and the ethical considerations that are paramount in the Indian context.

5.1. Epistemological Tensions: Reconciling Predictive Power with Explanatory Depth

The shift towards data-driven inquiry, while offering unprecedented predictive accuracy, poses a profound challenge to the traditional goals of social science. Social science aims to provide rigorous explanations of *why* phenomena occur, not just predict *what* will happen (Boyd & Crawford, 2012, 662-679). The "noise"(spams, fake and unreliable data and outliers from social media sources) and biases inherent in big data, coupled with a focus on unseen patterns and correlations rather than causality, can lead to superficial or even inaccurate interpretations. Relying solely on predictive models for social policy and research without a robust theoretical understanding embedded in a specific context emanating out of multi-level longitudinal data and analysis, risks addressing superficial symptoms rather than root causes. The sheer volume of data does not inherently guarantee quality or accuracy for nuanced social enquiry. This underscores the need for social scientists to move beyond mere data literacy to develop sophisticated techniques for data cleaning, validation, and contextualization, ensuring that theoretical constructs are built on reliable and meaningful data. Data studies of D'Ignazio and Klein (2020) propose principles such as "examine power" and "elevate emotion and embodiment" to rethink how data is collected, analyzed, and communicated. It emphasizes that scale does not equal truth; instead, data must be situated within social and historical contexts. Further, feminist approaches argue on reflexivity in analysis (Noble, 2018, pp. 18, 110, 167-69), while decolonial critiques demand attention to whose experiences are erased by standardized datasets as Western research practices silence Indigenous voices (Smith, 2012, p. 802) and the need for cognitive justice to acknowledge subaltern knowledge systems (Santos, 2014).

5.2. Ethical Considerations in the Indian Context

The application of big data in India raises several critical ethical considerations due to the nation's unique socio-digital landscape.

Privacy and Confidentiality: The Digital Personal Data Protection Act (DPDPA) 2023 is a landmark legislation in India, designed to safeguard individual privacy rights (Government of India, 2023). It introduces concepts such as explicit consent, data minimization and the right to be forgotten, which are paramount in social science research. Researchers must without fail adhere to these principles of data privacy and protection, ensuring that participants are fully aware of data collection purposes and risks. The use of robust anonymization techniques is crucial, especially in qualitative data that can reveal sensitive identities.

Algorithmic Bias and Discrimination: A significant concern is the potential for AI systems, often trained on big data, to perpetuate and amplify existing societal inequities rooted in historical injustices such as caste, religion, gender, and socio-economic status (Suresh & Guttag, 2021, pp. 44-51). Unrepresentative datasets can lead to "data inequity," where algorithms fail to capture the cultural or linguistic diversity of underserved populations as well as intra group diversity. For example, India's digital health initiatives that rely on smartphone usage may systematically exclude large segments of women, older adults, and rural populations who lack digital access. Addressing this requires diverse and inclusive datasets, ethical AI guidelines, and a fundamental reengineering of values into system design. Feminist scholars highlight the gendered exclusions of digital infrastructures, while decolonial perspectives critique how imported data models often ignore local epistemologies and reinforce colonial hierarchies of knowledge. Ruha Benjamin extends this to reproduction of gendered-racial inequalities through coded systems like the "New Jim Code" (2019, pp.5-6). Digital infrastructures are designed within gendered and racialized contexts that privilege certain subjects while marginalizing others, making feminist critique necessary to expose these exclusions.

Transparency and Accountability: Researchers and organizations must be transparent about their data collection and usage practices, and accountable for the insights they generate. This includes open disclosure of research aims, public reporting of findings, and transparency regarding sponsorship and conflicts of interest. Without such measures, data storytelling, a powerful tool, risks being used to mislead or reinforce biases, a practice that can be perceived as "ethics washing." The social researcher must be cognizant to maintain a balance between privacy-social utility paradox.

6. Capacity Building, Interdisciplinary Collaboration, and Future Directions

The full potential of big data for social science in India can only be realized by addressing the aforementioned challenges through strategic capacity building and fostering a culture of interdisciplinary collaboration and institutional coordination.

6.1. Strengthening Data Literacy and Visual Communication Training

Building critical data literacy also involves teaching students to interrogate not only technical aspects of visualization but also the social values embedded in them, in line with feminist and decolonial pedagogies. The urgent need for capacity building in data literacy is also evident from the statistics. Despite government initiatives like PMGDISHA certifying 4.22 crores candidates in rural areas as literates by December 2022, significant digital literacy gaps persist (Ministry of Electronics and Information Technology, 2022). The digital-divide especially rural-urban, and across genders, castes, class, tribes, age, region must be bridged in a mission mode, and devices and internet connectivity must be made easily accessible to all. Pedagogical interventions must move beyond general digital literacy to cultivate critical visual literacy, training social scientists not only to create charts but also to critically engage with and question the visual representations of data. This involves teaching students to identify potential biases in visual framing and to understand the rhetorical strategies embedded within data-driven narratives. There is an urgent need to include data literacy, data visualization and storytelling techniques in school and university curriculum. This has to be in conjunction with targeted training initiatives like those offered by The Data Literacy Project, the AIR Data Literacy Institute, AICTE-Tableau Collaboration as well as workshops at institutions like IIM Bangalore, IIHS, Indian Statistical Institute (ISI) which are crucial for faculty development.

6.2. Fostering Interdisciplinary Collaboration

The complexity of big data necessitates breaking down traditional academic silos. Analyzing large-scale human behavior from social media data requires expertise from computer science for data processing, advanced statistics for pattern identification, and social sciences for contextual interpretation. The emergence of specialized programs, as discussed in Section 4.1, is a positive step. Beyond academia, fostering collaboration between government, academia, and the private sector is essential. This can bridge the divide between those who possess the technical skills to extract data and those who understand the social context and policy needs. Creating common platforms and shared understandings among technical experts, domain specialists, social scientists, policymakers and administrators is paramount to ensure that data-driven insights are both technically sound and socially relevant, grounded in critical frameworks that account for power, justice, and epistemic diversity. Indian initiatives like VizChitra and the Data Visualization and Storytelling Digital Summit are beginning to cultivate such collaborative communities.

7. Conclusion

In the era of digital transformation, big data presents an unparalleled frontier for social science research and pedagogy in India. This paper has underscored the indispensable role of data visualization and storytelling as powerful methodological and pedagogical tools, enabling social scientists to navigate, interpret, and communicate the complexities inherent in voluminous, dynamic, and diverse datasets. Empirical evidence from Indian universities, government programmes, and civil society initiatives demonstrates the tangible impact of visual storytelling, from geo-visualized public policy data on the India Policy Insights platform to participatory video-making by grassroots communities. These initiatives are democratizing data and expanding the public reach of academic research, contributing to evidence-based social science research and social change.

However, the journey is fraught with challenges, notably the significant digital literacy gaps, the ethical complexities surrounding data privacy and algorithmic bias, and the need to reconcile data-driven insights with robust theoretical frameworks. The findings highlight a compelling need for systemic reform. Capacity building in data literacy and visual communication must be prioritized, moving beyond basic digital access to digital fluency for cultivating critical visual engagement among scholars and citizens alike. Fostering genuine interdisciplinary collaboration, bridging the traditional divides between social sciences and computational fields, is paramount for addressing complex societal issues effectively. Finally, curricular reforms are essential to systematically embed data literacy, visual communication training, and ethical data practices into social science education. By embracing these transformative potentials while diligently addressing the ethical and infrastructural challenges, and embedding critical data studies perspectives—feminist, decolonial, and justice-oriented—into pedagogy and practice, India can ensure that big data not only advances social research but also democratizes knowledge and challenges entrenched inequalities.

Associate Professor
College of Vocational Studies
And
Ph.D. Scholar, Department of History,
University of Delhi, Delhi
Email: anu07malhotra@gmail.com

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Research Paper

Mrityunjay Singh

Role of Student Societies in Skill Development among Delhi University Students

Abstract

Delhi University's formally structured, faculty-mentored student societies have received almost no direct empirical attention, despite operating at considerable organisational scale. This study investigates whether participation in institutionally recognised, faculty-mentored student societies at Delhi University produces significant and measurable development in the field of skill development, management competency, and corporate ethics awareness.

Primary data was collected from 405 students across Delhi University colleges via structured Likert scale questionnaire between December 2025 and January 2026. Three hypotheses were developed and tested, that society participation significantly develops professional skills (H1), management competencies (H2), and corporate ethics awareness (H3). One-sample t-test were employed for hypothesis testing, Kruskal-Wallis tests for inter-group comparisons across four hierarchical position levels (core team, department head, functional members, general members), and Pearson correlations to assess the relationship between participation intensity and each outcome construct. Internal consistency was evaluated using Cronbach's alpha, and instrument validity was assessed.

All three null hypotheses were rejected at $p < 0.001$. Outcomes are not uniformly distributed. There is a statistically significant position-based gap in professional abilities and managerial competences, with core team members scoring much higher than general members.. Corporate ethics awareness departs from this pattern, developing comparably across all position groups, suggesting that ethics formation is driven by institutional exposure rather than role-specific responsibility. Participation intensity showed the strongest association with professional skills and the weakest, though still significant, correlation with corporate ethics awareness.

The finding of the study contribute to the original empirical evidence to the indian higher education literature, drawing on Delhi University's formally structured, faculty-supervised society framework, a context of considerable scale and organisational complexity that has received limited scholarly attention to date.

Keywords:

Student societies, Professional skills, Management competencies, Extracurricular activities, Delhi University.

1. Introduction

Employers in industries continually state that new graduates do not possess the practical skills that organisations require the most: communication, teamwork, ethical judgment, and coordination of work under pressure (Pereira et al., 2020; Mulyana et al., 2024). This issue is more acute in India. The classroom delivery has been the most prevalent form of delivery and it yields graduates who are theoretically competent but practically unready (Mishra and Aithal, 2023).

Student societies provide one of the limited areas out of the curriculum where students operate on real budgets, organize real events, organize teams and are answerable to faculty supervisors. It is hard to achieve such accountability in a classroom. Both Ha Thi Thuy et al. (2025) and Nghia (2017) discovered that active extracurricular activity resulted in more significant professional skill formation when compared to a lack of activity, and Buckley and Lee (2021), who conducted a review of thirty years of evidence, established that the pattern is observable in a variety of institutional settings.

Not every extracurricular activity is the same, however. Tran (2017) and Foley et al. (2022) both discovered that more stable developmental outcomes were realised through institutionally embedded societies formally supervised compared to loosely organised peer groups. The responsibility system is important. Institutional control, defined lines of reporting, and faculty mentorship transform what the students practise and what they internalise.

The society structure of Delhi University is ensconced at the formal end of the spectrum. Every recognised society has functional departments that run the event management, marketing, finance, human resources and research departments headed by student coordinators. Roles include general member, functional member, department head and core team. Institutions obtain external sponsorship, host industry professionals and institutional funds, which are managed by the faculty. This design is much more similar to professional organisations and provides the conditions of a true organisational learning which are inaccessible to informal clubs (Lave and Wenger, 1991).

Nonetheless, there is virtually no empirical information on what is really being acquired by the students of Delhi University by participating in society. Sinha et al. (2025) analyzed the student clubs in Ranchi, which were among the very few India-specific contributions, but they were oriented on extensive academic and personal growth instead of the professional, managerial and ethical aspects, which are most applicable in workforce preparedness.

This paper fills this gap. The sample size was 405 students of Delhi University who participated in the study through a structured questionnaire based on Likert scale between December 2025 and January 2026. Three hypotheses were made and evaluated that society participation is an important contributor to professional skills (H1), management competencies (H2) and corporate ethics awareness (H3). The SPSS was analyzed by one-sample t-tests, Kruskal-Wallis tests, Pearson correlations, Cronbach alpha and corrected item total correlations.

2. Literature Review and Hypothesis Development

2.1 Conceptualizing Student Societies and Extracurricular Activities in Higher Education

The literature defines student societies in a disparate way although they are more than 100 years old in university life. They are mainly described as organised student-led groups which act outside of the mainstream curriculum, yet this framing describes a very broad spectrum of arrangements (Buckley and Lee, 2021). At one extreme are non-institutional peer groups. On the other end are formally recognised organisations that have faculty mentorship, financial responsibility and reporting procedures. The tendency to equate such as these is a methodological issue that reoccurs in extracurricular research.

Zeeman et al. (2019) provided a helpful conceptualization of the difference between co-curricular activities, with a structure designed to augment formal learning goals, and extracurricular, which can have no developmental structure whatever. Buckley and Lee (2021) and Foley et al. (2022) both discovered that rather than giving way to loosely organised peer groups, societies with clear accountability structures had more consistent developmental outcomes. The quality of engagement is different when there are institutional consequences placed on the performance of a student. That structural situation will influence what students practice and what they internalise as professional norms. This paper is specifically based on the officially managed societies of Delhi University where the institutional sanction, faculty mentorship, and departmental reporting are the norm.

2.2 Student Societies and Development of Professional Skills

Communication, teamwork, leadership, problem solving and time management are the most regularly associated professional skills with participation in society. These are also the most frequently reported skills that employers lack in new graduates (Pereira et al., 2020). Both Jamal (2012) and Nghia (2017) also discovered that students that actively engaged in extracurricular activities rated their communication and professional levels of skill measurably higher than students who did not engage in extracurricular activities. The profits were not brought about through training but through practice through repetitions in scenarios where the communication actually had results.

The same applies to teamwork and leadership. The results reported by Foley et al. (2022), Jackson and Bridgstock (2021), Tomlinson (2017), and Sulistyanto et al. (2025) are consistent, showing that long-term organisational engagement resulted in the development of coordination, collaboration, and competencies that are relevant to employability. In the case of leadership, Alonso (2017) and Sazali et al. (2025) discovered that students who occupied formal roles in organisations and not just membership roles showed better development in leadership compared to those who were not assigned specific roles. Whether position level predicts professional skill development in the hierarchical society structure of Delhi University is one of the key questions that this study addresses. Time management is not a variable that is examined independently but can be found in graduate reflections. Mulyana et al. (2024) discovered that balancing between society work and academic tasks was the most common environment where students acquired prioritisation and time allocation skills.

2.3 Student Societies and Management Competencies

As explored here, management competencies are process-based operational skills: event planning, budget management, knowledge of organisational processes, team orchestration and decision making that impact group performance. These are unlike interpersonal soft skills in that they not only state what a student is able to perform but not just how they interact.

Teamwork and communication can be partially covered in classroom instruction. Such management competencies demand genuine circumstances. Without an actual budget, a student cannot practise budget management, or without volunteers who might not cooperate, learn to coordinate volunteers. Kolb (1984) maintained that to develop competencies, it is necessary to practice the development in the real stakes and not simulation. Student societies can offer just that. As Hui et al. (2021) discovered, perceived job readiness was directly linked to event management and organisational coordination experience. Samanes et al. (2023) discovered that engineering learners who were highly organisationally involved expressed much greater confidence in planning and task coordination, which they attribute to practice under real constraints, and not an intuitive familiarity with the concept. Both Sazali et al. (2025) and Burns (2016) discovered that occupation of formal organisational positions provided real decision-making situations that included competing priorities and stakeholder interests, which cannot be recreated by case studies.

2.4 Awareness of Student Societies and Corporate Ethics

The ethics awareness of the corporate is the least empirically tested of the three constructs. The extracurricular literature focuses on skills and leadership, with little consideration on whether participating influences the awareness of professional ethical standards and accountability norms. Borges et al. (2017) established that structured participation of students in groups formed a feeling of social responsibility and duty to individual performance. The same literature noted that student organisations served as an arena of invisible curriculum wherein professional ethical standards were passed down in an observational and practical manner and not through explicit teaching. Mulyana et al. (2024) discovered that responsibility and accountability were some of the most frequently reported consequences of organisational experience, with students citing their roles in society as the initial setting where they felt a real sense of responsibility in the results of actions they took on others. Limbong et al. (2025) discovered that ethical behavior and integrity were formed via long-term exposure to institutional supervision and faculty advisory, rather than in ethics classes. The society structure of Delhi University is based on such conditions.

2.5 Theoretical Framework

There are three frameworks describing the circumstances in which the society participation generates the results that were studied here. Experiential Learning Theory (1984) by Kolb suggests that significant learning transits through concrete experience, reflective observation, abstract conceptualisation and active experimentation. The society work is a perfect fit in this cycle: organize an event, reflect on what did not go well with a faculty mentor, use what was learned in the next activity. Morris (2019) affirmed that experiences involving a combination of authentic experience and guided reflection yield more powerful results compared to observational options.

According to Vygotsky and the Social Learning Theory (1978), it is best when a student is placed at the level between what a student can perform without assistance and what they can accomplish under assistance. This is occupied by senior members of society and faculty mentors. Foley et al. (2022) discovered that the key transfer mechanisms of extracurricular skills to professional settings were peer interaction and formal mentorship.

The Communities of Practice theory by Lave and Wenger (1991) describes the reasons why position level matters. New members start at the fringes and through experience grow to become competent with more participation as time goes by. Foley et al. (2022) discovered this peripheral-central shift of involvement to be the process that drives the development of graduate attributes in university clubs, and it explains why general membership with no active responsibility has weaker developmental results.

2.6 Research Model and Hypothesis Development

Drawing on the empirical evidence reviewed in sections of literature review and grounded in the theoretical frameworks established in section 2.5, the following hypotheses are proposed for empirical testing in the context of Delhi University:

H01: Student societies have no significant impact on the development of professional skills among students of Delhi University.

H11: Student societies have a significant impact on the development of professional skills among students of Delhi University.

H02: Student societies have no significant impact on the development of management competencies among students of Delhi University.

H12: Student societies have a significant impact on the development of management competencies among students of Delhi University.

H03: Student societies have no significant impact on corporate ethics awareness among students of Delhi University.

H13: Student societies have a significant impact on corporate ethics awareness among students of Delhi University.

3. Research Methodology

3.1 Research Design

In this study, a quantitative descriptive design of cross-sectional analysis will be employed, which is suitable in analyzing perceptions among a specified population and whether or not the measured variables exhibit statistically significant trends.

3.2 Nature and Source of Data

The paper uses pure primary data based on the students of Delhi University who had attended institutionally recognised student societies or not, currently or in the past.

3.3 Population and Sampling

The target group will include current and graduated students of the Delhi University who have previous experience in the society. The voluntary response non-probability sampling was chosen, and it is often employed in educational research based on surveys when the population is large and spread across geographical areas (Etikan et al., 2016). A minimum sample size was calculated based on Cochran (1977) formula:

n• $= Z^2 \times p \times q / e^2$

where $Z = 1.96$, $p = q = 0.5$, and $e = 0.05$, yielding a minimum of 384 respondents. The study collected 405 valid responses, exceeding this threshold.

3.4 Research Instrument

In this study, a structured questionnaire was created encompassing all three constructs, namely, professional skills, management competencies and corporate ethics awareness. It was influenced by Ha Thi Thuy et al. (2025) and modified to the context of the Delhi University. Basing the items on published literature provided content validity, as the items aligned with the theory. Responses were on a five-point Likert scale (1 Strongly Disagree; 5 Strongly Agree). The instrument was pilot tested on ten students prior to full administration and refinements made as per the feedback obtained.

3.5 Data Collection Procedure

Two methods were used to collect the data, an online questionnaire using Google Forms, and the physical mode of outreach using QR-coded cards, which were handed out personally across the colleges of Delhi University. This two-way strategy enhanced diversity and coverage of samples. At the beginning, informed consent and response anonymity were guaranteed. The 405 responses were collected between December 2025 and January 26.

3.6 Tools of Data Analysis

All the data were coded and analysed with the help of SPSS. The reliability was evaluated by using Cronbach alpha which yielded an alpha = 0.961 (total) with values of alpha = 0.933 (professional skills), alpha = 0.887 (management competencies) and alpha = 0.831 (corporate ethics awareness) which all surpassed the alpha = 0.70 threshold (Nunnally, 197)

There were three methods of measuring validity. The grounding of literature and pilot testing was used to establish content validity. Corrected item-total correlations were compared to assess convergent validity, where anything more than 0.30 is found to be acceptable (Nunnally, 1978), and average variance extracted, with a range of 0.50 being acceptable as proposed by Fornell and Larcker (1981). Inter-construct correlations of the three composite scores were used to measure discriminant validity.

All variables were calculated using descriptive statistics. T-tests were done on a unit of 3.0. Construct scores were compared using Kruskal-Wallis tests with four position groups and non-parametric testing was chosen due to the ordinal character of Likert-scale scores (Kaur and Kumar, 2022). The relationship between the participation intensity and each of the outcome constructs was analyzed using Pearson correlation.

4. Results

This section provides the results of 405 students at Delhi University on seven subsections: demographic profile, participation profile, item-level descriptive statistics, reliability and validity test, one-sample t-tests, Kruskal-Wallis test as well as correlation test.

4.1 Demographic Profile of Respondents

First-year students formed the largest group at 30.6% (n = 124), followed by second-year (24.7%, n = 100), third-year (24.4%, n = 99), graduated (11.1%, n = 45), and fourth-year students (7.7%, n = 31).

Table 1: Demographic Profile of Respondents

Year of Study	Frequency	Percentage
First Year	124	30.60%
Second Year	100	24.70%
Third Year	99	24.40%
Fourth Year	31	7.70%
Graduated	45	11.10%
Total	405	100%

Compiled by the author based on primary data collection.

4.2 Participation Profile

43.0% (n = 174) had participated in one society, 28.6% (n = 116) in two, 11.1% (n = 45) in three, and 15.8% (n = 64) in more than three. More than half the sample had experience in two or more societies. General members represented 33.6% (n = 136), functional members 23.7% (n = 96), core team members 23.0% (n = 93), and department heads 18.0% (n = 73). Almost two-thirds held positions beyond general membership.

Table 2: Participation Profile of Respondents

Number of Societies	Frequency	Percentage
1	174	43.00%
2	116	28.60%
3	45	11.10%
More than 3	64	15.80%
Total	405	100%

Position Held	Frequency	Percentage
General Member	136	33.60%
Functional / Team Member	96	23.70%
Department Head / Coordinator	73	18.00%
Core Team (President/ Secretary / Treasurer)	93	23.00%
Total	**398**	**100%**

Compiled by the author based on primary data collection.

4.3 Descriptive Statistics: Item-Level Analysis

All of the items were rated on a scale of five. Agreement would be indicated by a means greater than 3.0. On professional skills, the range of item means was between 3.11 and 3.86 with the interaction with different backgrounds having the highest means (M = 3.86, SD = 1.06) and budgeting having the lowest (M = 3.11, SD = 1.25). Each of the 12 items is above the neutral middle. The highest items (M = 3.64, SD = 1.14) of management competency were between 3.49 and 3.64. The items on corporate ethics had a range of 3.43 to 3.60, with accountability having the highest score (M=3.60, SD=1.19).

Table 3: Item-Level Descriptive Statistics — Professional Skills (H1)

Item	N	Mean	SD
Interaction with diverse backgrounds	398	3.86	1.06
Event planning and coordination skills	397	3.46	1.16
Budgeting and financial management skills	395	3.11	1.25
Understanding organisational processes	393	3.51	1.15
Practical problem-solving exposure	397	3.49	1.21
Bridging theory and practice	392	3.4	1.21
Professional readiness for future work	394	3.39	1.22
Communication and public-speaking skills	395	3.64	1.12
Teamwork skills	393	3.65	1.18
Leadership qualities	393	3.52	1.21
Time and pressure management	390	3.49	1.21
Confidence in handling responsibilities	393	3.58	1.19
Composite Mean	**400**	**3.501**	**0.901**

Compiled by the author based on primary data collection.

Table 4: Item-Level Descriptive Statistics — Management Competencies (H2)

Item	N	Mean	SD
Adaptability to challenging situations	390	3.57	1.17
Decision-making abilities	394	3.49	1.15
Managing people and responsibilities	392	3.62	1.16
Overall personal and professional growth	394	3.64	1.14
Composite Mean	**395**	**3.578**	**1.001**

Compiled by the author based on primary data collection.

Table 5: Item-Level Descriptive Statistics — Corporate Ethics Awareness (H3)

Item	N	Mean	SD
Ethical behaviour and			
responsibility	392	3.43	1.2
Awareness of professional			
and organisational ethics	393	3.45	1.18
Accountability and			
professional conduct	390	3.6	1.19
Composite Mean	**394**	**3.49**	**1.031**

Compiled by the author based on primary data collection.

4.4 Reliability and Validity Assessment

Reliability

The alpha factor was used to ensure a high level of internal consistency among all constructs: alpha = 0.933 (professional skills), alpha = 0.887

(management competencies) and alpha = 0.831 (corporate ethics awareness) with an overall instrument value of alpha = 0.961, which is above the 0.70 mark (Nunnally, 197

Content Validity

The validity of the content was determined by literature grounding and pilot testing. The items were all based on the available literature on student engagement with the society and professional growth systematically.

Convergent Validity

The corrected item-total correlations (CITC) were found to be ranging between 0.391 and 0.791 with professional skills, 0.736 to 0.778 with management competency and 0.661 to 0.747 with corporate ethics awareness which is above the minimum level of 0.30 (Nunnally, 1978). AVE values of 0.583, 0.746, and 0.748 respectively met the 0.50 threshold of Fornell and Larcker (1981).

Discriminant Validity

The inter-construct correlations were between r = 0.808 and r = 0.868. These are moderately high, but they are indicative of the interrelationship between the three constructs. All constructs have their own domain with their own item compositions and reliability coefficients.

Table 6: Reliability and Validity Summary

Construct	Items	Alpha	CITC Range	AVE	Inter-construct r (max)
Professional Skills	12	0.933	0.391 to 0.791	0.583	0.868
Management Competencies	4	0.887	0.736 to 0.778	0.746	0.868
Corporate Ethics Awareness	3	0.831	0.661 to 0.747	0.748	0.849

Compiled by the author based on primary data collection.

4.5 Hypothesis Testing: One-Sample t-Tests

Means of composite constructs were compared using one-sample t-tests to a neutral test value of 3.0. One important finding with $p < 0.05$ and a mean greater than 3.0 is that one rejects the null hypothesis.

Professional skills returned a composite mean of 3.501 (SD = 0.901, N = 400), $t(399) = 11.118$, $p < 0.001$, 95% CI [3.412, 3.589].

H01 is rejected.

Management competencies returned a composite mean of 3.578 (SD = 1.001, N = 395), $t(394) = 11.490$, $p < 0.001$, 95% CI [3.479, 3.677], the largest mean difference across the three constructs.

H02 is rejected.

Corporate ethics awareness returned a composite mean of 3.490 (SD = 1.031, N = 394), $t(393) = 9.428$, $p < 0.001$, 95% CI [3.388, 3.592].

H03 is rejected.

Table 7: One-Sample t-Test Results

Construct	N	Mean	SD	Mean Diff.	t	df	p / 95% CI
Professional Skills	400	3.501	0.901	0.501	11.118	399	< 0.001 [3.412, 3.589]
Management Competencies	395	3.578	1.001	0.578	11.49	394	< 0.001 [3.479, 3.677]
Corporate Ethics Awareness	394	3.49	1.031	0.49	9.428	393	< 0.001 [3.388, 3.592]

Test value = 3.0.   Compiled by the author based on primary data collection.

All three null hypotheses are rejected at $p < 0.001$.

4.6 Kruskal-Wallis Test: Differences by Position Held

Kruskal-Wallis test was used to determine whether the construct scores were significantly different among four position groups.

Professional skills returned $H = 16.701$, $p < 0.001$. The highest scores were obtained by the core team members ($M = 3.77$), the department heads ($M = 3.65$), the functional and general members ($M = 3.42$ and 3.32, respectively).

Management competencies returned $H = 12.420$, $p = 0.006$. The highest score ($M = 3.84$) was again found in core team members and lowest score ($M = 3.45$) in general members. The difference in position is higher in this case than professional skills.

$H = 4.334$, $p = 0.228$ is not significant, which is an awareness of corporate ethics. The awareness of ethics is built in a similar fashion at all ranks.

Table 8: Kruskal-Wallis Test Results by Position Held

Construct	Position	n	Mean	SD	H	p
Professional Skills	General Member	135	3.32	0.94	16.701	< 0.001
	Functional Member	96	3.42	0.89		
	Department Head	72	3.65	0.7		
	Core Team	93	3.77	0.88		
Management Competencies	General Member	134	3.45	1.02	12.42	0.006
	Functional Member	95	3.46	1.05		
	Department Head	71	3.69	0.79		
	Core Team	92	3.84	0.98		
Corporate Ethics Awareness	General Member	134	3.42	1.09	4.334	0.228
	Functional Member	94	3.48	1.07		
	Department Head	71	3.45	0.93		
	Core Team	92	3.67	0.94		

Compiled by the author based on primary data collection.

4.7 Pearson Correlation: Participation Intensity and Outcome Constructs

The three constructs were significantly and positively correlated with the participation intensity as operationalised as the mean of three items in Section B at $p < 0.001$. The highest correlation was with professional skills ($r = 0.535$), then management competencies ($r = 0.439$), and corporate ethics awareness ($r = 0.378$).

Table 9: Pearson Correlation — Participation Intensity and Outcome Constructs

Construct	r	p
Professional Skills	0.535	< 0.001
Management Competencies	0.439	< 0.001
Corporate Ethics Awareness	0.378	< 0.001

Compiled by the author based on primary data collection.

The nature of each construct is reflected in the ordering. Society work is a way of practice of professional skills and a repetition of this process. Ethics awareness in corporations is a result of institutional exposure, an aspect that justifies its low but significant association with the intensity of participation.

5. Discussion

All the null hypotheses were rejected at $p = 0.001$. Students of Delhi University who attended formally supervised student societies with faculty mentoring showed a great positive development in terms of professional skills, management competencies, and awareness of corporate ethics. The result that is interesting to analyze is not the overall finding but how the three constructs act in different ways in comparison to each other.

5.1 Professional Skills Development

Professional skills returned a composite mean of 3.501 (SD = 0.901), $t(399) = 11.118$, $p < 0.001$, confirming H11. Teamwork (M = 3.65), and communication (M = 3.64) were the two highest-ranked items, which is consistent with Ha Thi Thuy et al. (2025) and Nghia (2017) in Vietnamese universities. Interaction with diverse backgrounds (M = 3.86) was the highest-ranking item overall, which is consistent with Buckley and Lee (2021), who found diverse peer exposure as one of the most consistent results of extracurricular participation. The lowest score of 3.11 on budgeting is not surprising as financial responsibility is vested at higher levels of positions.

The Kruskal-Wallis test was used to confirm the significant positional gradient ($H = 16.701$, $p < 0.001$), with core team members having the highest score (M = 3.77) and the general members the lowest score (M = 3.32). Both Alonso (2017) and Zeeman et al. (2019) discovered that, rather than participation, professional skill development is caused by actual responsibility. The current results are in line with that conclusion.

5.2 Management Competencies

The composite mean of the three constructs in management competencies was the highest with the highest value of 3.578 (SD = 1.001), $t(394) = 11.490$, $p < 0.001$, which supports H One. The largest difference of 0.578 between the neutral midpoint was highest among the three constructs. It is worth noting that management competency gains were perceived to be a little stronger than professional skill gains by students.

The items assessing this construct, adaptability, decision-making, people management, and overall professional growth, directly align with what is needed in society roles practised by students. Both Mulyana et al. (2024) and Samanes et al. (2023) concluded that management competency development in university students was mainly due to real organisational experience rather than classroom education or familiarity with the concepts. The Kruskal-Wallis test was significant ($H = 12.420$, $p = 0.006$), with members of the core team having significantly higher scores (M = 3.84) than general members (M = 3.45). Here the disparity is greater than between professional skills as this indicates the concentration of the management duties at high levels in the society hierarchies. The same trend was observed in the case of Malaysian university alumni (Sazali et al., 2025).

5.3 Corporate Ethics Awareness

Corporate ethics awareness returned a composite mean of 3.490 (SD = 1.031), $t(393) = 9.428$, $p < 0.001$, confirming H11 . The more interesting finding here is the Kruskal-Wallis test which was not significant ($H = 4.334$, $p = 0.228$). Ethics awareness was built on similar levels irrespective of position occupied in comparison to professional skills and management competencies. This leads to the institutional environment itself as the main mechanism. An ethics formation is being developed to a general member through mere exposure when he or she attends the meetings, observes the decision making process and is subjected to an accountability structure. Both Borges et al. (2017) and Limbong et al. (2025) concluded that ethical behavior and social responsibility were formed by engaging in institutionally-monitored environments over time, and not by studying it or performing particular actions. The structure of Delhi University establishes the same conditions to all the participating students and this is why there is a homogenous development within position groups.

The level of participation and the outcome of development.

There was a positive correlation between participation intensity and all three constructs at p <

0.001, i.e., $r = 0.535$ with professional skills, $r = 0.439$ with management competencies and $r = 0.378$ with corporate ethics awareness. The ordering is the same as Kruskal Wallis patterns. Both Foley et al. (2022) and Tran (2017) established that depth of engagement was more significantly related to the development of graduate attributes, as compared to participation. The value of $r = 0.535$ on professional skills suggests that the participation level is a significant predictor of professional skill scores, with a significant impact on a single predictor.

5.4 Cross-Cutting Findings

There are two findings that have an interpretive significance not limited to the hypothesis results.

The positional gradient is the first. The core team members obtained a significantly higher score when compared to the general team members on professional skills ($M = 3.77$ vs $M = 3.32$) and management competencies ($M = 3.84$ vs $M = 3.45$). The gap means that there is a significant dependence of developmental returns on the level of responsibility held. The hierarchical society structure of Delhi University provides a ladder of opportunity and the extent to which a student ascends it will determine the extent of gains he or she will accrue.

The second one is corporate ethics awareness, the only construct in which position level did not have a significant impact ($H = 4.334$, $p = 0.228$). The general members and the core team members acquired ethics awareness at similar levels. Skills demand certain activities which are unevenly distributed. Ethics seems to be inculcated in the institutional environment in itself, in faculty control, norms of accountability, standards of conduct that exist in all interactions with society. It takes an ethics education to be imparted on even a general member, merely by himself belonging to a formally overseen society.

5.5 Implications

The position-based gradient is the most practical result to students. Becoming a part of a society is one thing, becoming a responsible person is another. Students who do not graduate to the advanced member levels can be missing a lot of what the societies have to offer.

To faculty mentors, the results are in favor of a more participatory role. Motivating students to graduate to coordination roles, strike a balance between work in society and academic activities, and owning programmes yield more developmental results on numerous fronts at the same time.

To institutional administrators the evidence is direct. Faculty-mentored societies are formally monitored and help to fill in professional competencies that are constantly reported by employers as lacking in new graduates (Pereira et al., 2020). Giving them a free hand entails resources, acknowledgement and room to student initiative within acceptable institutional parameters.

6. Conclusion

This paper discussed whether attendance at institutionally recognised, faculty-led student societies at the Delhi University leads to quantifiable growth in terms of professional skills, management and corporate ethics awareness. The response, based on 405 respondents in colleges of Delhi University is obvious. At $p < 0.001$ all three null hypotheses were rejected. The involvement of the society is a contributing factor to each of the three constructs.

The results contribute novel empirical evidence to an international body of literature, which has reported the developmental importance of structured extracurricular involvement (Ha Thi Thuy et al., 2025; Nghia, 2017; Mulyana et al., 2024; Foley et al., 2022), and they do so in a context that has been practically unexplored. The society structure in the form of Delhi University is formally organised, supervised by faculty and organisationally complicated. That building, it happens, is important.

Distribution of outcomes is not equal. Students in senior positions and especially core team members and department heads report significantly higher development of professional skills and management competency development than do students who only attend as general members. Both constructs have statistically significant positional gradient. Becoming a member of a society is a beginning. The concentration of developmental return is in assuming authentic responsibility in it.

It is another situation with corporate ethics awareness. It grows much higher than the neutral mid-point, but in contrast to the other two constructs, it does not change according to position. The levels of development of ethics awareness are similar between general members and core team members. This is a direction to the institutional environment itself as the mechanism. The interaction of faculty supervision, standards of accountability and norms of conduct inherent in any formally supervised society creates an ethics education that is accessible to all members in spite of their role. Such a result has direct consequences regarding the manner in which the student society structures are conceptualized, provisioned, and structured.

This picture was solidified by participation intensity. The more active participants indicated higher levels of development in all three constructs, the most and the least meaningful respectively one-to-one association with professional skills and corporate ethics awareness respectively. The amount of input a student makes determines the amount of output, but the ethics discovery indicates that the floor is higher than most might think even to minimal members.

In the case of students, the implication is simple, position matters. To faculty mentors, it is an indication of enhancing students to be actively responsible as opposed to being on the sidelines. It provides a direct case to institutional administrators to resource and formally acknowledge societies as developmental infrastructure, rather than activity.

7. Future Scope and Limitations.

These findings have three constraints that define their reading. The data are self-reported, thus, the results are perceived development and not the competency gains as measured objectively. The sample is self-selected, by voluntary response, which restricts generalisability. The research is also geographically limited to the Delhi University with the society structure that may not be reflective of other institutions in India.

Longitudinal designs that follow students over several years of participation, comparative studies among universities with varying society structure, and the design with employer or faculty ratings and student self-reports to triangulate the perceptual results presented herein would be beneficial in future research.

Kirori Mal College
University of Delhi

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