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शोधअजलि

CONVERGENCE OF IDEAS

A Multidisciplinary Research Perspective

(Volume-I-2026)

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KM. MAYAWATI GOVT. GIRLS P.G. COLLEGE

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शोधजलि



शोधऱुजलि

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संरकुषक

प्रुाचारुय, कु. मायावती राजकीय महिला सुनातकोत्तर महाविद्यालय,
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संपादकीय

‘ऋते ज्ञानान् मुक्तिः’ ज्ञान के बिना मुक्ति संभव नहीं है और वह ज्ञान जो निरंतर परिष्कृत न हो, जड़ता को प्राप्त हो जाता है। किसी भी शोध पुस्तक का मूल ध्येय केवल शोध-पत्रों का संकलन मात्र नहीं होता, बल्कि वह एक ऐसी बौद्धिक चेतना का आह्वान करती है, जो समाज को चिंतन के नवीन धरातल पर ले जाए। वर्तमान समय में, जब सूचनाओं का अतिरेक (Information Overload) हमारे सामने है, तब ‘तथ्य’ और ‘सत्य’ के बीच के सूक्ष्म अंतर को समझना ही वास्तविक अनुसंधान है।

अनुसंधान केवल एक शैक्षणिक औपचारिकता नहीं, बल्कि एक कठिन साधना है। यह ‘दृष्ट’ से ‘अदृष्ट’ की ओर बढ़ने की यात्रा है। आज के वैश्विक परिवेश में अंतर्विषयक (Interdisciplinary) शोध की महत्ता बढ़ गई है। एक भाषाविद् जब विज्ञान के सिद्धांतों का अवलोकन करता है या एक इतिहासकार जब समाजशास्त्र के दृष्टिकोण से अतीत को खंगालता है, तब ज्ञान की ऐसी नई रश्मियाँ प्रस्फुटित होती हैं जो पूर्वाग्रहों से मुक्त होती हैं। हमें यह समझना होगा कि शोध का अर्थ केवल पुराने सिद्धांतों की पुनरावृत्ति नहीं, बल्कि उन पर तर्कसंगत प्रश्न खड़े करना और समकालीन प्रासंगिकता के साथ उनका सामंजस्य बिठाना है। शोध मात्र तथ्यों के संकलन का कार्य नहीं है, बल्कि यह नवीन दृष्टिकोणों और नवाचार को जन्म देने वाली एक सतत प्रक्रिया है। उच्च शिक्षा संस्थानों में शोध की भूमिका केवल अकादमिक जगत तक सीमित नहीं रहनी चाहिए, अपितु इसे समाज की वास्तविक आवश्यकताओं की पूर्ति का माध्यम बनना चाहिए। पर्यावरणीय स्थिरता से लेकर तकनीकी उन्नति तक, शोध ही वह माध्यम है जो ज्ञान को उपयोगी और प्रासंगिक बनाता है। विशेषकर भारत जैसे राष्ट्र में, जहाँ पारंपरिक ज्ञान का विशाल भंडार उपलब्ध है, शोध की सहायता से ही इसे

आधुनिक संदर्भों में पुनर्परिभाषित किया जा सकता है। हमारे संस्कृत साहित्य, योग, आयुर्वेद और दार्शनिक विचारधाराएँ ऐसी अनमोल निधियाँ हैं, जिन्हें शोध और शिक्षा के माध्यम से अधिक व्यवस्थित और व्यावहारिक बनाया जाना अनिवार्य है।

अकादमिक जगत के सामने आज सबसे बड़ी चुनौती मौलिकता (Originality) को अक्षुण्ण बनाए रखने की है। तकनीक के सुलभ होने से डेटा और संदर्भों तक पहुँच तो आसान हुई है, परंतु इससे 'साहित्यिक चोरी' (Plagiarism) और सतही विश्लेषण का संकट भी गहराया है। एक सजग शोधार्थी का यह दायित्व है कि वह अपने कार्यों में प्रामाणिकता और ईमानदारी का पालन करे। शोध की गुणवत्ता उसके पृष्ठों की संख्या से नहीं, बल्कि उसके द्वारा प्रस्तुत किए गए नवीन 'विमर्श' (Discourse) से मापी जानी चाहिए।

भारतीय मेधा ने सदैव ही समानता की पक्षधर है। हमारे प्राचीन ग्रंथों में 'संवाद' की जो परंपरा रही है, वही आधुनिक शोध पद्धति का प्राण है। आज आवश्यकता इस बात की है कि हम अपनी जड़ों से जुड़ी हुई प्रज्ञा को आधुनिक अनुसंधान प्रविधियों (Research Methodologies) के साथ जोड़ें। यह शोध पुस्तक इसी दिशा में एक विनम्र प्रयास है। जहाँ परंपरा और आधुनिकता का संगम हो सके और जहाँ युवा मस्तिष्क अपनी जिज्ञासाओं को एक व्यवस्थित और तार्किक रूप दे सकें।

इस शोध पुस्तक का यह अंक पाठकों और विद्वानों के समक्ष विचार-मंथन के लिए प्रस्तुत है। हमारा विश्वास है कि इसमें सम्मिलित शोध-लेख न केवल अकादमिक चर्चाओं को जन्म देंगे, बल्कि भावी शोधार्थियों के लिए प्रकाश-स्तंभ का कार्य भी करेंगे। जिज्ञासा की ज्योति बुझनी नहीं चाहिए, क्योंकि जिज्ञासा ही ज्ञान की जननी है। हम यह आशा करते हैं कि 'शोधाञ्जलि' के माध्यम से ज्ञान की यह खोज सतत बनी रहेगी, जो एक समृद्ध और जागरूक समाज की पहचान है। यह पहल न केवल विद्यार्थियों को प्रोत्साहित करेगी, बल्कि संपूर्ण अकादमिक जगत को एक नवीन ऊर्जा और प्रेरणा प्रदान करेगी।

—प्रधान संपादक



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संस्कृत कथा संग्रह 'इक्षुगंधा' में नारी विमर्श

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इक्षुगंधा कथा संग्रह डॉ. अभिराज राजेंद्र मिश्र द्वारा संस्कृत भाषा में रचित आठ कथानिकाओं का एक संग्रह है। इक्षुगंधा की कथाएँ मुख्य रूप से आधुनिक युग से संबंधित विषय वस्तु, नारी विमर्श, मानवीय संघर्ष, ग्रामीण जीवन की संवेदनाओं आदि के अत्यंत प्रभाव पूर्ण चित्रण के लिए प्रसिद्ध है।

आधुनिक संस्कृत साहित्य के अत्यंत महत्वपूर्ण साहित्य सृजनधर्मी डॉ. अभिराज राजेंद्र मिश्र जी का जन्म 2 जनवरी 1943 को उत्तर प्रदेश के जौनपुर जिले में महियसी अभिराजी देवी एवं पंडित दुर्गा प्रसाद मिश्र के मध्य पुत्र के रूप में हुआ। अल्पायु में पिता का असमय देहांत होने के कारण इनका बचपन माता व पितामह के संरक्षण में व्यतीत हुआ। प्रारंभ से ही संस्कृत भाषा और साहित्य में रुचि होने के कारण इन्होंने अपनी शैक्षणिक उपाधियां (एम.ए., पी.एच.डी., डी.लिट.) संस्कृत में प्राप्त कीं। अपने रचना कौशल से अत्यंत व्यापक साहित्य सृजन कर आधुनिक संस्कृत को अधिक लोकप्रिय बनाने में इनका विशेष योगदान है। डॉ. अभिराज राजेंद्र मिश्र के कथा-साहित्य में नारी एक संवेदनशील, संघर्षशील, धैर्यवान तथा मानवीय मूल्यों से युक्त चरित्र के रूप में उभरती है। इक्षुगंधा कथा-संग्रह में नारी

- स्नातकोत्तर तृतीय सेमेस्टर, संस्कृत विभाग, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर गौतम बुद्ध नगर।
- प्रोफेसर एवं विभागाध्यक्ष, संस्कृत विभाग, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर गौतम बुद्ध नगर।

की स्थिति न केवल सामाजिक वास्तविकताओं का दर्पण है, बल्कि भारतीय सांस्कृतिक मूल्यों के भीतर स्त्री की गहन मनोवैज्ञानिक यात्रा का भी चित्रण करती है।

उनकी रचनाओं के व्यापक संग्रह में से इक्षुगंधा एक अत्यंत चर्चित व प्रसिद्ध रचना है। इसमें सामाजिक विचार धाराएँ, नारी विमर्श, विकासशील भारत में नारी की स्थिति एवं आधुनिक नारी प्रभावशाली रूप में प्रस्तुत की गई हैं।

इस विशिष्ट कथा संग्रह के लिए अभिराज राजेंद्र जी को सन् 1988 में साहित्य अकादमी पुरस्कार से सम्मानित किया जा चुका है एवं आधुनिक संस्कृत साहित्य में विशेष योगदान देने के लिए सन् 2020 में पद्मश्री से सम्मानित किया गया है।

इक्षुगंधा के अंतर्गत जिजीविषा, सुखशयितप्रच्छिका, अनामिका, एकहायनी, शतपर्विका, भग्नपञ्चर, तांबूलकरंकरवाहिनी और इक्षुगंधा आठ कथानिकाएँ हैं। सभी कथानिकाओं की विषय वस्तु स्वातंत्र्योत्तर काल के अंतर्गत विकासशील भारत में उपजति हैं।

कथाओं में स्त्री की स्थिति यह स्पष्ट रूप से दर्शाती है कि भारतीय समाज में नारी अब भी पुरुष केंद्रित सोच, सामाजिक मर्यादाओं, रूढ़ियों, और परंपरागत भूमिकाओं के बीच संतुलन बनाने को बाध्य है। जिजीविषा, भग्नपञ्चर और इक्षुगंधा कथायें स्त्री की अनुभूत समस्याएँ— संरक्षण का दबाव, परिवार की अपेक्षाएँ, सामाजिक आलोचना, स्वतंत्र निर्णयों पर रोक आदि नारी की यथार्थवादी झलक प्रस्तुत करती हैं।

संग्रह की पहली कथा नायिका तप्ती पर आधारित है, जो दर्शाती है कि स्त्री कठिन परिस्थितियों में भी आत्मबल, धैर्य और संघर्षशीलता का परिचय देती है। संकटों से उबरने के संकल्प में, सम्मान की रक्षा, परिस्थितियों से समझौता न करने में, अपनी पहचान को बचाए रखना, आदि रूपों में उसकी जिजीविषा प्रकट होती है। यह आधुनिक स्त्री सशक्तिकरण संकल्प को पुष्ट करता है।

इस कथासंग्रह की चौथी कथा एकहायनी के अंतर्गत विमला के माध्यम से एवं भग्नपञ्चर कथा में वंदना की माता के माध्यम से लेखक एक अत्यंत प्रभावशाली व्यंग्य उपस्थित करते हैं। “एकहायनी” = एक ही कथा में बंधी

हुई स्त्री अर्थात् समाज स्त्री को केवल एक ही रूप में देखना चाहता है:— केवल पत्नी, माता, बहन तथा गृह-धुरी के रूप में अनेक दायित्व निभाती है, लेकिन उन दायित्वों के बीच उसकी व्यक्ति-सत्ता अक्सर उपेक्षित रह जाती है। स्त्री की पहचान को “एक” आयाम में सीमित कर देना ही नारी-दमन का सबसे सूक्ष्म रूप है।

सुखशायितप्रच्छिका के अंतर्गत लेखक ने कथा की नायिका शुभदा के द्वारा नारी के सकारात्मक रूप को प्रकट किया है साथ ही कथा का स्वच्छ वातावरण में उसकी सकारात्मकता और भी मनोरम प्रतीत होती है वहीं अनामिका कथा के अंतर्गत भी नवजात कन्या को पहचान दी गई है। दोनों ही कथाओं में नारी के जीवन को संरक्षित किया गया है।

“शतपर्विका” में डॉ. अभिराज राजेन्द्र मिश्र ने नारी-जीवन की उन अनेक परतों (शत = सौ / अनेक, पर्विका = परत, चरण, उद्भावनाएँ) को उजागर किया है, जो सामान्यतः समाज की दृष्टि से ओझल रहती हैं। यह कथा स्त्री के बहुआयामी व्यक्तित्व, मानसिक संघर्ष, और सामाजिक नियतियों को अत्यंत कलात्मक रूप में उभारती है। “शतपर्विका” रमा, श्यामा, श्यामला, विमला, अमला, अचला और कमला एवं उनकी माँ सौभाग्यवती के माध्यम से संकेत करती है कि स्त्री का जीवन सैकड़ों पर्वों, संघर्षों और अनुभवों से बना है। यह समाज की उस रूढ़ि का विरोध है जिसमें स्त्री को केवल-एक भूमिका (जैसे- पत्नी), एक भावना (स्नेह/करुणा), एक कर्तव्य (सेवा), या एक आदर्श (त्याग) तक सीमित कर दिया जाता है। कहानी में स्त्री इन सीमाओं को तोड़कर अपने वास्तविक स्वरूप को प्रकट करती है जिससे कथा को एक सकारात्मक मोड़ प्राप्त होता है।

कथासंग्रह की आठवीं एवं अंतिम कथा “इक्षुगन्धा” संग्रह की शीर्षक-कहानी होने के कारण पूरे संग्रह के केंद्रीय भावों का सार भी अपने भीतर समेटे हुए है। “इक्षु गंधा का शाब्दिक अर्थ है—“गन्ने की सुगंध” नारी का जीवन बाहर से- सहनशील, शांत, संयमी दिखता है, लेकिन भीतर- दबे हुए रोष, अपूर्ण इच्छाएँ, उपेक्षा की पीड़ा, और आत्म-अभिव्यक्ति की कमी सतत चलती रहती है। यह मनोवैज्ञानिक द्वंद्व नारी-विमर्श की मूल समस्या है कि स्त्री अपने “अंतर्बोध” को व्यक्त ही नहीं कर पाती। परंतु नारी इतने पर भी खुद को मौका देती हैं और अपने साथ-साथ सभी के जीवन को

संवार लेती हैं।

संग्रह में स्त्री की स्थिति का एक महत्वपूर्ण पक्ष है— आर्थिक असुरक्षा, भावनात्मक निर्भरता, स्वावलंबन के अवसरों की कमी। लेखक सूक्ष्मता से संकेत देते हैं कि स्त्री का वास्तविक सशक्तिकरण तभी होगा, जब वह आर्थिक और मानसिक रूप से स्वतंत्र होगी। इस बात को और अधिक पुष्ट करने के लिए लेखक ने सभी कथाओं को एक सकारात्मक अंत दिया है। चाहे शुरुआत कितनी भी संघर्षशील हो एक सकारात्मक अंत सभी के लिए प्रेरणा है।

‘इक्षुगंधा’ एक ऐसी कृति है जिसमें स्त्री जीवन के विविध आयामों को गहराई से उकेरा गया है। इसमें नारी विमर्श केवल स्त्री की पीड़ा का चित्रण नहीं करता, बल्कि उसकी सक्रियता, संघर्षशीलता और आत्मनिर्णय की चेतना को भी सामने लाता है।

इक्षुगंधा में नारी विमर्श के स्वरूप को निम्न रूपों में देखा जा सकता है—

1. स्त्री अस्मिता और पहचान

- कृति में स्त्री को केवल गृहस्थ जीवन तक सीमित नहीं किया गया है।
- उसकी व्यक्तिगत इच्छाएँ, स्वप्न और आकांक्षाएँ भी उतनी ही महत्वपूर्ण हैं जितनी सामाजिक भूमिकाएँ।
- स्त्री की पहचान को स्वतंत्र और स्वायत्त रूप में प्रस्तुत किया गया है।

2. पितृसत्तात्मक व्यवस्था पर प्रश्नचिह्न

- ‘इक्षुगंधा’ में स्त्री के जीवन को नियंत्रित करने वाली सामाजिक और पारिवारिक संरचनाओं पर आलोचनात्मक दृष्टि डाली गई है।
- यह विमर्श दिखाता है कि स्त्री की स्थिति केवल परंपरा का परिणाम नहीं है, बल्कि पितृसत्ता द्वारा निर्मित सत्ता-संतुलन का हिस्सा है।
- स्त्री की आवाज को दबाने वाली परंपराओं को चुनौती दी गई है।

3. स्त्री जीवन की पीड़ा और संघर्ष

- स्त्री के जीवन में उपस्थित घुटन, असमानता, और मानसिक तनाव

को संवेदनशीलता से चित्रित किया गया है।

- साथ ही, यह भी दिखाया गया है कि स्त्री केवल पीड़ित नहीं है, बल्कि वह संघर्ष करती है और अपने अधिकारों के लिए खड़ी होती है।

4. समानता और अधिकारों की चेतना

- नारी विमर्श का मूल उद्देश्य स्त्री-पुरुष के बीच समानता स्थापित करना है।
- शिक्षा, राजनीति, अर्थव्यवस्था और संस्कृति-हर क्षेत्र में स्त्री की समान भागीदारी की मांग की गई है।
- स्त्री को केवल परिवार की धुरी नहीं, बल्कि समाज की सक्रिय शक्ति के रूप में देखा गया है।

5. सांस्कृतिक और भावनात्मक आयाम

- 'इक्षुगंधा' में स्त्री की संवेदनशीलता, उसकी रचनात्मकता और सांस्कृतिक चेतना को भी महत्व दिया गया है।
- स्त्री के भावनात्मक संसार-उसकी आशाएँ, निराशाएँ, प्रेम और आत्मबल-को साहित्यिक रूप में अभिव्यक्त किया गया है।

इक्षुगन्धा कथा-संग्रह में नारी न तो केवल पीड़िता है और न ही मात्र त्याग की प्रतिमूर्ति- वह एक सजग, संघर्षशील, आत्मसम्मानि, जिजीविषा-युक्त और मूल्यपरक व्यक्तित्व है। 'इक्षुगंधा' में नारी विमर्श स्त्री को सामाजिक संरचना का निष्क्रिय पात्र नहीं मानता, बल्कि उसे सक्रिय, संघर्षशील और आत्मनिर्णयशील व्यक्तित्व के रूप में प्रस्तुत करता है। यह विमर्श स्त्री की स्वतंत्र पहचान, समानता और अधिकारों की चेतना को साहित्यिक रूप में स्थापित करता है।

अंततः कहा जा सकता है कि डॉ. अभिराज राजेन्द्र मिश्र नारी की स्थिति को अत्यंत यथार्थवादी, सहानुभूतिपूर्ण और सांस्कृतिक रूप से संवेदनशील दृष्टि से प्रस्तुत करते हैं, जिसके आधार पर यह कथा-संग्रह न केवल संस्कृत साहित्य अपितु सामाजिक रूप से भी आधुनिक नारी-विमर्श के लिए अत्यंत महत्वपूर्ण सिद्ध होता है।

सन्दर्भ ग्रन्थ सूची

1. मिश्र डॉ. अभिराज राजेंद्र, इक्षुगन्धा, वैजयंत प्रकाशन; सनराइज विला; लोअर समर हिल, शिमला
2. यादव डॉ राजमंगल, आधुनिक संस्कृत साहित्य संग्रह, जे.पी. पब्लिशिंग हाउस 27/28, शक्ति नगर, दिल्ली





भारतीय दर्शन में कार्यकारणवाद

•नीतू, पाल —author

•डॉ. नीलम शर्मा —corresponding author

भारतीय दर्शन में कार्यकारणवाद एक अत्यन्त महत्वपूर्ण अवधारणा है, जो कार्य और कारण के पारस्परिक संबंध को स्पष्ट करती हैं। कार्य और कारण का संबंध सभी दर्शनों के लिए मूलभूत हैं, क्योंकि इससे सृष्टि की उत्पत्ति, परिवर्तनशीलता, तथा जड़ और चेतन के बीच के संबंधों को समझने की दृष्टि प्राप्त होती है। यह सिद्धांत उत्तर देता है कि कोई कार्य उत्पन्न कैसे होता है, और उसका कारण क्या है? क्या कार्य पहले से कारण में निहित होता है, या वह नई सृष्टि है? क्या कारण कार्य में रूपांतरित होता है, या कार्य केवल कारण का भ्रम है? ऐसे अनेक प्रश्नों का समाधान विभिन्न दर्शनों ने अपने-अपने दृष्टिकोण से प्रस्तुत किया है। भारतीय दर्शनों में कार्यकारण के संबंध को लेकर गहन विचार-विमर्श हुआ है। न्याय, वैशेषिक, सांख्य, वेदांत, जैन तथा बौद्ध जैसे विविध दर्शन-सम्प्रदायों ने इस सिद्धांत की भिन्न-भिन्न व्याख्याएँ की हैं। कुछ दर्शनों ने कार्य को कारण में पूर्व-निहित मानकर सत्कार्यवाद को स्वीकार किया, तो कुछ ने कार्य को एक नवीन उत्पत्ति मानते हुए असत्कार्यवाद की स्थापना की। अद्वैत वेदांत ने विवर्तवाद के माध्यम से कार्य को केवल मिथ्या-प्रतीति बताया।

प्रस्तुत शोधपत्र में कार्यकारणवाद की इस व्यापक दार्शनिक पृष्ठभूमि

- स्नातकोत्तर संस्कृत द्वितीय वर्ष, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्धनगर।
- असिस्टेंट प्रोफेसर, संस्कृत विभाग, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्धनगर।

का विश्लेषण किया जाएगा, तथा विभिन्न भारतीय दर्शनों में इसके स्वरूप सम्बन्ध आदि को प्रस्तुत किया जाएगा। यह अध्ययन न केवल तात्त्विक गहराई को समझने में सहायक होगा, बल्कि भारतीय चिंतन की वैज्ञानिकता और तार्किक शक्ति को भी उद्घाटित करेगा।

कार्यकारणवाद के प्रमुख सिद्धांत

1. सत्कार्यवाद (सांख्य दर्शन)
2. असत्कार्यवाद (न्यायवैशेषिक दर्शन)
3. विवर्तवाद (वेदांत दर्शन)
4. क्षणिकवाद (बौद्ध दर्शन)

सत्कार्यवाद— कारण के संबंध में सांख्य दर्शन का मत सत्कार्यवाद कहलाता है। कोई भी कार्य सूक्ष्म रूप में अपने कारण में विद्यमान रहता है। वस्तुतः उसकी नवीन सृष्टि नहीं होती है, बल्कि द्रव्य के गुणों या धर्मों में कुछ अंतर हो जाता है। अतः कार्य भी अपने कारण से भिन्न नहीं हैं। ईश्वरकृष्ण प्रणीत सांख्यकारिका में पांच युक्तियों के द्वारा इस सिद्धांत को सिद्ध किया गया है—

असदकरणादुपादानग्रहणात्सर्वसंभवाभावात्।

शक्तस्य शक्यकरणात् कारणाभावाच्च सत्कार्यम्॥

—(सांख्यकारिका)

1. जिसका अस्तित्व ही नहीं है उसकी कभी उत्पत्ति नहीं हो सकती है।
2. किसी कार्य की उत्पत्ति के लिए विशिष्ट उपादान का ही ग्रहण किया जाता है।
3. प्रत्येक वस्तु से प्रत्येक वस्तु उत्पन्न नहीं हो सकती है।
4. कार्य और कारण अभिन्न हैं, इन्हें एक दूसरे से पृथक् नहीं किया जा सकता है।
5. कारण अपनी योग्यता के अनुरूप ही कार्य उत्पन्न करता है।

यदि तिल के कणों में तेल पहले से विद्यमान नहीं होता तो, तिल से तेल कभी उत्पन्न नहीं होता। अतः असत् वस्तु या कार्य की उत्पत्ति नहीं होती। किसी कार्य विशेष की उत्पत्ति के लिए कारण विशेष की आवश्यकता होती है।

उदाहरणार्थ तिल से तेल, मृत्तिका से घट, तंतु से पट आदि कार्य उत्पन्न होते हैं। तिल, मृत्तिका, तंतु उपादान कारण हैं। उपादान कारण ही कार्य रूप में परिवर्तित हो जाते हैं, परंतु परिवर्तन से पूर्व कार्य अपने उपादान कारण में सत् रूप में विद्यमान रहता है न कि असत् रूप में। यदि कारण और कार्य असंबद्ध होंगे तो कारण से कार्य की उत्पत्ति नहीं हो सकती है। कार्य कारण का रूपांतरण रूप है। दही दूध का दूसरा रूप है। दोनों में केवल अवस्था-भेद है। सांख्यमतानुसार कार्य सत्ता अपने कारण में विद्यमान रहती है। अतः कार्य उत्पन्न होने से पहले भी सत् है।

सांख्य दर्शन परिणाम वादी है। इसके अनुसार प्रकृति कारण है। त्रिगुणात्मक संसार कार्य प्रकृति का त्रिगुणात्मक जगत के रूप में रूपांतरण है। यही सत् का परिणाम है।

असत्कार्यवाद

न्याय वैशेषिक दर्शन का कार्य कारण सिद्धांत असत्कार्यवाद या आरंभवाद कहलाता है। इस दर्शन के अनुसार कार्य और कारण का संबंध वास्तविक है, किन्तु कार्य अपने कारण में पूर्व से निहित नहीं होता। कार्य कारण में उत्पत्ति से पूर्व सर्वथा असत् होता है यह सर्वथा एक नवीन आरंभ है। यही सिद्धान्त असत्कार्यवाद कहलाता है।

गौतम मुनि ने न्यायसूत्र में कहा गया है—

उत्पत्तिविनाशौ नित्ययोः प्रतिषेधः।

—न्यायसूत्र 1.1.9

अर्थात् नित्य पदार्थों (जैसे आत्मा, परमाणु आदि) की उत्पत्ति और विनाश नहीं होता, जबकि अनित्य पदार्थों (जैसे घट, पट आदि) की उत्पत्ति होती है। इससे यह स्पष्ट होता है कि जो कार्य उत्पन्न होता है, वह पहले असत् था; उसके अस्तित्व का उद्भव कारण के प्रभाव से होता है। विभिन्न न्याय दार्शनिकों का मत है कि यदि कार्य कारण में पहले से विद्यमान होता, तो उत्पत्ति का कोई प्रयोजन नहीं रह जाता। उत्पत्ति केवल उसी वस्तु की होती है जो पहले नहीं थी। इस प्रकार न्याय दर्शन का कार्यकारणवाद असत्कार्यवाद कहलाता है— अर्थात् कार्य कारण में पहले से नहीं था, वह कारण के द्वारा उत्पन्न होता है। न्याय-वैशेषिक परंपरा में कार्य को एक नवीन सृष्टि माना

गया है, जो कारणों के संयोग से उत्पन्न होता है, न कि किसी पूर्वगामी कारण में पहले से ही विद्यमान रहता है। यहाँ कार्य की उत्पत्ति के लिए तीन प्रकार के कारणों की आवश्यकता होती हैं—

समवायी कारण—

“यत्समवेतम् कार्यमुत्पद्यते तत्समवायिकारणम्”

(तर्कभाषा पृष्ठ सं० 39)

जिसमें कार्य समवाय संबंध से उपस्थित रहता है। तन्तु पट का समवायी कारण है। क्योंकि पट तन्तुओं से ही समवाय संबंध से उत्पन्न होता है इसी प्रकार मिट्टी घड़े का समवायि कारण है।

असमवायी कारण—

“यत्समवायिकारणप्रत्यासन्नमवधृतसामर्थ्यं तदसमवायिकारणम्”

(तर्कभाषा पृष्ठ सं० 43)

असमवायी कारण वह है जो समवायी कारण से निकट संबंध रखता है तथा जिसमें कारण का सामान्य लक्षण भी है कहा जा सकता है कि यह एक गुण या कर्म है जो समवायी कारण में समवेत होकर कार्योत्पत्ति में सहायक होता है जैसे पट के लिए तंतुओं का सहयोग असमवायी कारण है।

निमित्त कारण—

“यन्नसमवायिकारणं, नाप्यसमवायिकारणम्,

अथ च कारणं तन्निमित्तकारणम्”

(तर्कभाषा पृष्ठ सं० 51)

जो समवायी कारण एवं असमवायी कारण की सहायता से कार्य उत्पन्न करता है, जो निर्माण की प्रेरणा या साधन होता है, जैसे कुम्हार। जब ये तीनों कारण समुचित रूप से एकत्र होते हैं, तब कार्य उत्पन्न होता है। कार्य की उत्पत्ति से पूर्व उसका पूर्वाभाव रहता है, और उत्पत्ति के साथ वह अभाव समाप्त हो जाता है। “कार्यं प्रागभावप्रतियोगि” (तर्कसंग्रह पृष्ठ सं० 139)

उदाहरण के लिए जब कुम्हार मिट्टी से घड़ा बनाता है, तो वह घड़ा पहले से मिट्टी में नहीं था, वह एक नवीन वस्तु है। अतः न्याय-वैशेषिक

दर्शन में कार्यकारणवाद की अवधारणा वैज्ञानिक एवं तार्किक है, यहाँ कार्य का निर्माण एक नवीन सृजन के रूप में स्वीकार किया गया है, न कि किसी छिपे हुए तत्व के प्रकट होने के रूप में।

विवर्तवाद

वेदान्त दर्शन का कार्य कारण सम्बन्धी सिद्धांत विवर्तवाद कहलाता है। विवर्तवाद के अनुसार केवल कारण की ही एकमात्र सत्ता है, कार्य की नहीं।

अतत्त्वतोऽन्यथा प्रथा विवर्त इत्युदीरितः

(वेदान्तसार, पृष्ठ सं० 106)

वेदान्त दर्शन के अनुसार संपूर्ण नाम-रूपात्मक विश्व ब्रह्म का वास्तविक रूपांतरण नहीं है बल्कि एक आभास, भ्रम या विवर्त है। इस विवर्त का कारण अध्यास है। ब्रह्म ही एकमात्र सत् है, कारण है। ब्रह्म ही अध्यास के कारण जगत् के रूप में दृष्टिगत होता है। अतः ब्रह्म सत्य है और जगत् मिथ्या।

विवर्तवाद के अनुसार विकार केवल विवर्त या आभास मात्र है जब अविद्या का नाश होने पर ज्ञान का उदय होता है तब जीव ब्रह्म ऐक्य की अनुभूति होती है। उस स्थिति में जगत् और उसके व्यावहारिक प्रपंच भी लुप्त हो जाते हैं। जगत् ब्रह्म का विवर्त मात्र है परिणाम नहीं। हम सृष्टि को सत्य मानते हैं, वस्तुतः यह मिथ्या है। सर्प रस्सी का विवर्त है क्योंकि उसकी सत्ता रस्सी से भिन्न है। रस्सी की व्यवहारिक सत्ता है सर्प का स्वरूप आभास मात्र है। इस प्रकार जगत् ब्रह्म का विवर्त है। ब्रह्म की परमार्थिक सत्ता है और जगत् की व्यवहारिक।

क्षणिकवाद

बौद्ध दर्शन क्षणिकवाद को मानता है। इस सिद्धांत के अनुसार इस संसार में कुछ भी स्थायी नहीं है प्रत्येक वस्तु सतत परिवर्तित होती रहती है इसे 'क्षणभंगुरतावाद' भी कहा जाता है।

कोई भी वस्तु पूर्व क्षण में उत्पन्न हो करके, पश्चात क्षण में नष्ट हो जाती है। बौद्ध दर्शन में माना जाता है कि कारण और कार्य एक क्षण में नहीं रह सकते अर्थात् बीज के नष्ट होने पर ही अंकुर की उत्पत्ति होती

है। कारण के नष्ट होने के बाद ही कार्य की उत्पत्ति होती है। क्षणिकवाद यह भी कहता है कि सभी वस्तुएँ कारण और परिणाम के चक्र में बंधी हैं— हर वस्तु किसी कारण से उत्पन्न होती हैं और एक नए परिणाम का कारण बनती हैं। इस सिद्धांत का उद्देश्य यह समझाना है कि जब सब कुछ क्षणिक और अस्थायी है, तो किसी भी वस्तु में स्थायित्व की अपेक्षा करना भ्रम है। इसे समझकर व्यक्ति मोह और दुख से मुक्त हो सकता है और निर्वाण की ओर अग्रसर हो सकता है।

निष्कर्ष

भारतीय दर्शन में कार्य-कारणवाद का सिद्धांत यह प्रतिपादित करता है कि संसार की प्रत्येक वस्तु, घटना या परिवर्तन किसी न किसी कारण से उत्पन्न होता है। यह मान्यता है कि बिना कारण के कोई भी कार्य संभव नहीं है। इस सिद्धांत के अनुसार कार्य और कारण का संबंध निश्चित, अनिवार्य और नियमबद्ध होता है। विभिन्न दर्शनों ने इस संबंध को भिन्न-भिन्न दृष्टिकोणों से देखा है। सांख्य दर्शन सत्कार्यवाद का समर्थन करता है, जिसमें कार्य पहले से ही कारण में निहित होता है। इसके विपरीत न्याय और वैशेषिक दर्शन असत्कार्यवाद को मानते हैं, जिसमें कार्य कारण में पूर्व में विद्यमान नहीं होता, बल्कि वह नवीन उत्पत्ति होती है। बौद्ध दर्शन क्षणिकवाद के आधार पर कार्य-कारण को क्षणिक और सतत परिवर्तनशील मानता है, जबकि अद्वैत वेदांत में कार्य (जगत्) को मिथ्या और कारण (ब्रह्म) को ही एकमात्र सत्य माना गया है। इन भिन्न दृष्टिकोणों के बावजूद सभी दर्शनों में यह सामान्य स्वीकार्यता है कि कार्य बिना कारण के उत्पन्न नहीं हो सकता। अतः कार्य-कारणवाद भारतीय दर्शन का एक मूलभूत सिद्धांत है, जो केवल भौतिक जगत ही नहीं, बल्कि मानसिक, नैतिक और आध्यात्मिक क्षेत्रों में भी लागू होता है। यह सिद्धांत जीवन और ब्रह्मांड की गूढ़ रहस्यमय प्रक्रिया को समझने का आधार प्रदान करता है।

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लोक परंपरा से आधुनिक अभिव्यक्ति तक: आदिम कला की विकास यात्रा

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प्रस्तावना

मानव सभ्यता के आरंभिक काल से ही कला मानव जीवन का अभिन्न अंग रही है। जब मानव ने बोलना सीखा भी नहीं था, तब भी उसने अपनी अनुभूतियों, भय, आशा, प्रेम और श्रद्धा को अभिव्यक्त करने के लिए चित्रों, प्रतीकों और ध्वनियों का सहारा लिया। यही आदिम कला थी, एक ऐसी सजीव अभिव्यक्ति जो मनुष्य की आत्मा और प्रकृति के बीच संवाद का माध्यम बनी।

आदिम कला व लोक कला के आरंभ की ठीक-ठीक तिथि तो निश्चित नहीं की जा सकती क्योंकि मनुष्य ने आरंभ में बहुत धीरे-धीरे और बहुत अधिक समय में विकास किया है पर इतना कहा जा सकता है कि लोक कला की उत्पत्ति आदिम कला से हुई है। प्रागैतिहासिक मनुष्य अपनी आदिम अवस्था में जिस समय खेती करने लगा, उसकी कलाओं में स्थिरता आई। उसी समय उसमें लोक-भावना का जन्म हुआ। फिर भी यह निश्चित रूप से नहीं कहा जा सकता कि लोक कला के उत्पन्न होते ही आदिम कला समाप्त हो गई। बहुत समय तक आदिम कला और लोक कला साथ-साथ

- बी.ए. पंचम सेमेस्टर, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्ध नगर।
- असिस्टेंट प्रोफेसर, चित्रकला विभाग, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्ध नगर।

चलती रही। उस समय की कलाकृतियों में दोनों शैलियों का मिश्रित रूप भी दिखाई देता है। लोक कला की उत्पत्ति 20000 ई.पू. से 10000 ई.पू. के मध्य मानी जा सकती है। मानव सभ्यता के विकास का अध्ययन करने वाले विद्वानों के विचार से मनुष्य ने लगभग 10000 वर्ष ई.पू. से सभ्य होना आरंभ किया। विकास के इतिहास में एक ओर आदिम कला और दूसरी ओर सुसंस्कृत कला के मध्य स्थित रही है

प्राचीन आदिम कला में से एक ओर सुसंस्कृत कला का और दूसरी ओर लोक कला का विकास होता है। एक में प्रतिभा को सहारा मिलता है तो दूसरी को औसत सामाजिक जीवन का सहारा प्राप्त होता है। आदिम कला को तत्कालीन समाज का प्रतिबिंब कहा जा सकता है और यह सामाजिक तथ्यों के प्रति उत्तरदायी होती है। जबकि दूसरी तरफ लोक कला में बाल-सुलभ सहजता भी होती है और आदिम सामाजिकता भी, लेकिन शास्त्रीय कला का गंभीर चिंतन उसमें नहीं होता है। लोक कला का माध्यम बालक की अवस्था और आदिम समाज की व्यवस्था की समाप्ति के बाद ही अस्तित्व में आता है और वह समाज के निश्चित सौंदर्य विज्ञान की कसौटी पर खड़ा उतरने वाले शास्त्रीय समाज के समांतर चलता है।

लोक कला को आदिम कला के अधिक निकट माना जाता है क्योंकि आदिम कला ही अधिक विकसित समाज में पहुंच कर लोक कला कहलाई।

आदिम कला का उद्भव और स्वरूप

आदिम कला का इतिहास मानव सभ्यता के प्रारंभिक युग तक जाता है। पुरातत्वविदों ने भीमबेटका (मध्य प्रदेश), लास्को (फ्रांस) और आल्टामीरा (स्पेन) की गुफाओं में जो चित्र खोजे हैं, वे इस तथ्य के प्रमाण हैं कि मानव ने अपनी अनुभूतियों को दृश्य रूप देने की प्रवृत्ति बहुत पहले विकसित कर ली थी।

इन गुफा चित्रों में शिकार के दृश्य, पशु-पक्षियों के चित्र, धार्मिक प्रतीक और नृत्य की मुद्राएँ प्रमुख हैं। इन चित्रों में प्रयुक्त रंग प्राकृतिक स्रोतों से बनाए गए थे जैसे गेरू, कोयला, रक्त या वनस्पतियों से प्राप्त रंग। चित्रांकन का उद्देश्य केवल सौंदर्य नहीं था बल्कि यह एक सांस्कृतिक अनुष्ठान या सामूहिक स्मृति का माध्यम था।

आदिम कला आदिम मनुष्य की दो वृत्तियों का इतिहास है एक सौंदर्यबोध

और दूसरी सांसारिक संघर्षों के मध्य जीवन की इच्छा। आदिम मनुष्य सृष्टि के रहस्यों से अनभिज्ञ था। प्रकृति की भयंकर शक्तियों से डर कर वह उन्हें प्रसन्न करने का प्रयत्न करता था। वह उनकी पूजा करता, उन्हें भेट अथवा बलि देता था। इन शक्तियों पर अंकुश लगाने की बात वह सोच भी नहीं सकता था। उसकी इस प्रवृत्ति ने ही प्रकृति की विभिन्न शक्तियों की देवताओं के रूप में पूजा और टोटमवाद को जन्म दिया। अपनी उपासना को प्रभावपूर्ण एवं आकर्षक बनाने के प्रयत्न में उसने कलाओं की सृष्टि की।

आदिम कला में प्रतीकता की प्रधानता है। प्रतीकता के द्वारा एक ओर रूप की सरलता का बोध होता है, दूसरी ओर आंतरिक अर्थ का। प्रतीक के माध्यम से केवल स्थूल, भौतिक और ऐन्द्रिक को ही व्यक्त नहीं किया जाता वरन् सूक्ष्म, अलौकिक एवं अदृश्य वस्तुओं तथा भावों को भी प्रस्तुत किया जाता है। आदिम कला में यह प्रतीकता बहुत व्यापक है। यहां तक कि आभूषण भी प्रतीकों के आधार पर निर्मित किए जाते हैं। उनमें चमगादड़ों, मधुमक्खियों, मछलियों तथा अन्य पशु-पक्षियों के आधार पर ज्यामितीय एवं प्रतीक आकृतियां बनाई जाती हैं। इन्हें सरलता से पहचाना नहीं जा सकता।

आदिम कला में प्रतीकों में जिन आकृतियों को प्रस्तुत किया जाता है उनमें एक विशेष ईश्वरीय शक्ति कल्पित कर ली जाती है। कतिपय जीवित प्राणियों के आधार पर भी प्रतीक निर्मित कर लिए जाते हैं। इन्हें टोटम अथवा गुप्त संबंध सूचक चिन्ह भी कहते हैं। समस्त आदिम कला में इस प्रकार के टोटम मिलते हैं। जिस समय अशोक का पुत्र महेंद्र और पुत्री संघमित्रा बोधि वृक्ष की शाखा लेकर सिंघल द्वीप गए थे उस समय उनके साथ भी एक भेड़िए का टोटम था। वाल्मीकि रामायण एवं कतिपय पुराणों में राक्षसों के रथ, विमान आदि वाहनों पर भेड़िए (ईहामृग) एवं पक्षियों के टोटम अंकित होने के अनेक उल्लेख हैं। भारत की ज्यामितीय एवं प्राकृतिक डिजाइनों में आज भी प्राचीन काल से चले आए हुए अनेक प्रतीक मिल जाते हैं, जिनमें त्रिभुज, वृत्त, स्वास्तिक, चक्र, अण्ड, सर्प, गिद्ध, सिंह, हस्ती, मत्स्य, योनि तथा लिंग प्रमुख हैं।

आदिम कला में जिन प्रतीकों का प्रयोग हुआ है उनका विकसित रूप आज भी संसार की महान सभ्यताओं में दिखाई देता है। हिंदू, बौद्ध और

ईसाई उपासना पद्धतियों में त्रिशूल, स्वास्तिक, चक्र एवं क्रॉस आदि इसी प्रकार के चिन्ह हैं। आदिम कला की प्रतीकता सूक्ष्मतम स्तरों तक पहुंच सकती है, ऐसा नहीं है कि वह केवल साधारण भावों अथवा आकृतियों को ही प्रतीकात्मक विधि से अंकित करती रही हो। आदिम समाज की परंपराएं और व्यक्तियों की क्रियाएं केवल भौतिक पक्षों से ही प्रभावित नहीं होती, उनमें अंधविश्वासों का भी योग रहता है। आदिम मनुष्यों में अदृश्य शक्तियों के प्रति भावात्मक प्रतिक्रियाएं चलती रहती हैं। आदिम कला इसी समाज का प्रतिबिंब है। इस कला में अंतः प्रेरणा और रहस्यात्मकता विशेष है। प्रकृति में होने वाले परिवर्तनों के साथ आदिम समाज बहुत सहयोग करता है अतः आदिम कला बौद्धिक न होकर प्रवृत्ति मूलक है। आदिम मनुष्य की सौंदर्य चेतना उसके सीमित ज्ञान पर आधारित रही है। यह ज्ञान वस्तुओं के भौतिक पक्ष पर आधारित नहीं होता, इसमें तर्क का भी समावेश नहीं रहता। आदिम मनुष्य प्रत्येक वस्तु में अदृश्य रहस्यात्मक शक्ति मानता है और स्वयं को भी उसका दास समझता है। आदिम कला में जो ताजगी और प्रभावशीलता है उसके कारण अनेक वर्तमान कला आंदोलनों ने उससे प्रेरणा ग्रहण की है।

लोक कला की उत्पत्ति एवं विकास

लोक कला की उत्पत्ति एवं इतिहास के संबंध में मतैक्य नहीं है तथापि यह कहा जा सकता है कि एक पृथक वातावरण में प्राचीन परंपराओं को अक्षुण्ण रखने वाली कला है। यूरोप में 19वीं शती में विद्वानों का ध्यान कुछ ऐसी परंपराओं की ओर गया जो अनपढ़ कृषक तथा ग्रामीण लोगों में मौखिक रूप से चलती थी और जिनकी जड़ें किसी प्रकार की शास्त्रीय मान्यताओं को स्पर्श नहीं करती थीं। किंतु इन परंपराओं में एक ओर मानव सभ्यता के विकास का इतिहास छुपा हुआ था तो दूसरी ओर अत्यंत भावुक और सरल कलात्मकता भी थी। धीरे-धीरे इन मौखिक परंपराओं को एक नाम देने की आवश्यकता हुई। बहुत सोच विचार के बाद इन्हें लोक वार्ता नाम दिया गया, इसके साथ ही मौखिक परंपरा में चले आए गीतों का अध्ययन भी आरंभ हुआ। इस अध्ययन के समय ही विद्वानों का ध्यान उन कलाकृतियों की ओर गया जो मौखिक साहित्य से जुड़ी हुई थी और तब यह माना जाने

लगा कि लोक में ऐसी चित्र शैली भी प्रचलित है जिसे लोक कला कहा जा सकता है। आदिम कला से एक ओर सुसंस्कृत कला का और दूसरी ओर लोक कला का विकास होता है। एक में प्रतिभा को सहारा मिलता है तो दूसरी को औसत सामाजिक जीवन का सहारा प्राप्त होता है।

भारतीय समाज में लोक कला केवल दीवारों या कपड़ों तक सीमित नहीं रही। यह शिल्प, नाट्य, संगीत, नृत्य, वस्त्र, खिलौनों, आभूषणों और वास्तुकला तक फैली। मिट्टी के खिलौने, लोक मुखौटे, अल्पना और रंगोली जैसी कलाएँ आज भी घरेलू जीवन का हिस्सा हैं। उदाहरणस्वरूप, उत्तर भारत में अल्पना और चौकपूरणा, बिहार में मधुबनी चित्रकला, और महाराष्ट्र की वारली कलाकृतियाँ सभी घरेलू और सामाजिक अनुष्ठानों से जुड़ी रहीं।

इन कलाओं में न केवल सौंदर्य का भाव है बल्कि जीवन-दर्शन भी निहित है। प्रत्येक रेखा, प्रतीक और रंग का धार्मिक या सामाजिक अर्थ होता है।

लोक कला की प्रमुख विशेषताएँ

- **सामूहिकता और परंपरागततार:** लोक कला किसी एक व्यक्ति की नहीं, बल्कि पूरी जाति या समुदाय की धरोहर होती है।
- **प्रकृति-संलग्नतार:** लोक कला प्रकृति से सीधे जुड़ी होती है फूल, पत्ते, पेड़, पक्षी, नदियाँ, पर्वत सभी इसके अंग हैं।
- **सरलता और प्रतीकात्मकता:** लोक कला में जटिलता की अपेक्षा सादगी होती है। आकृतियाँ प्रतीकात्मक होती हैं।
- **धार्मिकता और अनुष्ठानिकता:** अधिकांश लोक कलाएँ किसी न किसी पूजा, पर्व या संस्कार से जुड़ी होती हैं।
- **मौखिक परंपरा:** लोक कला में कथाएँ, गीत, नृत्य, और चित्रकारी मौखिक परंपरा से आगे बढ़ती हैं।

भारत में लोक कला के असंख्य रूप हैं— मधुबनी, वारली, पट्टचित्र, फड, गोंड, भित्ति चित्र, संधाल चित्र, कलमकारी, आदि। ये न केवल सौंदर्य के प्रतीक हैं बल्कि सामाजिक-सांस्कृतिक दस्तावेज भी हैं।

लोक परंपरा और आदिम कला का पारस्परिक संबंध

आदिम कला और लोक कला के बीच गहरा संबंध है। आदिम कला

जहाँ मानव की प्रारंभिक अनुभूति का रूप थी, वहीं लोक कला उसी अनुभूति का परिष्कृत सामाजिक रूप है। दोनों में समानताएँ हैं प्रकृति के प्रति सम्मान, सामूहिक चेतना, और जीवन के विविध रंगों की सरल अभिव्यक्ति।

उदाहरणस्वरूप, भीमबेटका की गुफा चित्रकला में जो नृत्य करते मानव समूह दिखाई देते हैं, वही परंपरा आगे चलकर गोंड कला या वारली चित्रों में नृत्यरत स्त्री-पुरुष आकृतियों के रूप में दिखाई देती है। यह निरंतरता दर्शाती है कि लोक परंपरा ने आदिम कला की आत्मा को जीवित रखा।

प्रागैतिहासिक भावनाएँ ही परंपरागत रूप में लोक कलाओं में चलती रही हैं। आदिम तथा प्रागैतिहासिक कला धार्मिकता तथा जादू टोने से प्रभावित है। फ्रेजर का विचार था कि समस्त कलाएँ आदिम मानव के धार्मिक और यातुक विचारों से उत्पन्न हैं। टायलर नामक एक अन्य विद्वान ने यह मत व्यक्त किया कि आदिम युग में जिन भावनाओं ने मानव समाज को प्राणावित रखा था वे ही निरंतर चलती हुई लोक जीवन में समाप्त हुईं। इन दोनों विद्वानों के कारण लोक कला को आदिम कला के अत्यधिक निकट माना जाने लगा। यहां तक कहा गया कि आदिम कला ही अधिक विकसित समाजों में पहुंचकर लोक कला कहलाई। लोक कला में निहित यातुक भावनाओं का प्रमाण वर्तमान आदिम जातियों तथा सभी समाजों के निम्न वर्गों में प्राप्त होता है।

औद्योगिक युग और लोक कला का संक्रमण

औद्योगिक क्रांति के बाद जब मशीन आधारित उत्पादन बढ़ा, तो लोक कलाओं का स्वरूप भी प्रभावित हुआ। हस्तनिर्मित वस्तुओं की जगह मशीनों से बने उत्पादों ने ले ली। इस दौर में लोक कलाकारों की आजीविका पर संकट आया और परंपरागत शैलियाँ लुप्त होने लगीं।

किन्तु इसी समय राष्ट्रीय पुनर्जागरण के दौर में लोक कला को नए सिरे से पहचान मिली। रवीन्द्रनाथ ठाकुर, नंदलाल बोस, जमिनी रॉय जैसे कलाकारों ने लोक शैली को आधुनिक संदर्भ में पुनर्जीवित किया। जमिनी रॉय ने बंगाल की पटुआ परंपरा से प्रेरणा लेकर आधुनिक चित्रकला में लोक-संवेदना का समावेश किया। इस प्रकार लोक परंपरा आधुनिक कला के पुनरुत्थान की नींव बनी।

आधुनिक युग में आदिम और लोक कला की पुनर्व्याख्या

आधुनिक काल में कलाकारों ने लोक और आदिम कला से प्रेरणा लेकर उसे नई दृष्टि से प्रस्तुत किया। आधुनिक कला ने व्यक्ति की अंतःसंवेदना, अभिव्यक्ति की स्वतंत्रता, और प्रयोगशीलता पर बल दिया। गोंड कलाकार जतिन श्याम, बड़ा देवी आदि ने पारंपरिक गोंड कला को आधुनिक विषयों से जोड़ा। मधुबनी कलाकार सीता देवी, गंगा देवी और भूला पासवान शस्त्री ने सामाजिक सरोकारों, नारी विमर्श और पर्यावरणीय संदेशों को अपने चित्रों में स्थान दिया।

समकालीन भारतीय कलाकारों जैसे एस.एच. रजा, एम.एफ. हुसैन, और तैयब मेहता ने भी भारतीय लोक प्रतीकों और मिथकीय संदर्भों का प्रयोग अपने कार्यों में किया। आधुनिक तकनीक के युग में लोक कला अब कैनवास, डिजिटल आर्ट, फैशन, सिनेमा और डिजाइन में भी दिखाई देती है। उदाहरण-स्वरूप फैशन डिजाइनर लोक कढ़ाई और बुनाई को आधुनिक वस्त्रों में समाहित कर रहे हैं। सिनेमा में लोक चित्रों का प्रयोग दृश्य पृष्ठभूमि के रूप में बढ़ा है। डिजिटल प्लेटफॉर्म पर लोक कलाकार अपनी कला को वैश्विक स्तर पर प्रदर्शित कर रहे हैं। यह सब दर्शाता है कि लोक परंपरा आधुनिक अभिव्यक्ति में नए रूपों में पुनर्जीवित हो रही है।

सांस्कृतिक वैश्वीकरण और लोक कला की चुनौतियाँ

वैश्वीकरण के युग में जहाँ लोक कला को अंतरराष्ट्रीय पहचान मिली है, वहीं इसके समक्ष अनेक चुनौतियाँ भी हैं—

- **वाणिज्यिकरण:** लोक कला अब व्यापारिक उत्पाद बनती जा रही है, जिससे उसकी आत्मा प्रभावित हो रही है।
- **सांस्कृतिक संकरण:** परंपरा और आधुनिकता के मिश्रण से मूल पहचान धूमिल होने का खतरा है।
- **प्रशिक्षण और संरक्षण की कमी:** लोक कलाकारों के लिए समुचित प्रशिक्षण और आर्थिक सहायता का अभाव है।
- **डिजिटल माध्यम की प्रतिस्पर्धा:** आधुनिक तकनीक लोक कलाकारों के लिए अवसर भी है और चुनौती भी।

इन चुनौतियों के बावजूद, लोक कला अपनी जीवंतता बनाए हुए है क्योंकि यह मनुष्य की जड़ों और उसकी आत्मा से जुड़ी है। भारत में नई

शिक्षा नीति (2020) ने लोक कला और पारंपरिक शिल्प को शिक्षा का अभिन्न अंग बनाने पर बल दिया है। विद्यालयों और विश्वविद्यालयों में लोक कला पर आधारित पाठ्यक्रम प्रारंभ हो रहे हैं। इससे युवा पीढ़ी में अपनी सांस्कृतिक जड़ों के प्रति संवेदनशीलता बढ़ेगी और परंपरा की निरंतरता बनी रहेगी।

निष्कर्ष

“लोक परंपरा से आधुनिक अभिव्यक्ति तक” की यात्रा केवल कला की यात्रा नहीं, बल्कि मानव सभ्यता की आत्मा की यात्रा है। आदिम गुफा चित्रों से लेकर डिजिटल कैनवास तक, यह यात्रा मनुष्य की संवेदना, अनुभव और सृजन की निरंतरता का प्रतीक है। लोक कला ने हमेशा समाज के जीवन-मूल्यों, धार्मिक आस्थाओं और सांस्कृतिक विविधता को जीवित रखा है। आधुनिक कला ने इन परंपराओं को नया अर्थ, नया रूप और वैश्विक पहचान दी है।

इस विकास यात्रा से यह स्पष्ट होता है कि परंपरा और आधुनिकता परस्पर विरोधी नहीं, बल्कि एक-दूसरे के पूरक हैं। आदिम कला की जड़ें आज भी आधुनिक अभिव्यक्ति के वृक्ष को पोषण दे रही हैं।

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जलवायु परिवर्तन की पृष्ठभूमि में उत्तर प्रदेश में
मानसून के स्वरूप में परिवर्तन :
एक भौगोलिक अध्ययन

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1. प्रस्तावना

जलवायु परिवर्तन वर्तमान वैश्विक पर्यावरणीय विमर्श का केंद्रीय विषय बन चुका है। औद्योगिक क्रांति के पश्चात मानव गतिविधियों में तीव्र वृद्धि हुई है, जिसके परिणामस्वरूप वायुमंडल में ग्रीनहाउस गैसों की सांद्रता में उल्लेखनीय वृद्धि हुई है। इस प्रक्रिया ने वैश्विक तापमान में वृद्धि के साथ-साथ मौसम संबंधी प्रणालियों को भी गहराई से प्रभावित किया है।

भारत में मानसून-आधारित जलवायु व्यवस्था को ऐतिहासिक रूप से अपेक्षाकृत स्थिर माना जाता रहा है, किंतु हाल के दशकों में इसमें असामान्य परिवर्तन देखे जा रहे हैं। उत्तर प्रदेश, जहाँ की अधिकांश जनसंख्या कृषि पर निर्भर है, इन परिवर्तनों से विशेष रूप से प्रभावित हो रहा है। मानसून की अनिश्चितता ने राज्य की कृषि प्रणाली, जल उपलब्धता तथा सामाजिक संरचना पर प्रतिकूल प्रभाव डाला है।

- एम ए प्रथम वर्ष, कु.मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतमबुद्ध नगर।
- प्रोफेसर एवं विभागाध्यक्ष, भूगोल विभाग, कु.मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतमबुद्ध नगर।

2. अध्ययन क्षेत्र: उत्तर प्रदेश का भौगोलिक स्वरूप

उत्तर प्रदेश भारत के उत्तरी मैदानों में स्थित एक प्रमुख राज्य है, जिसकी भौगोलिक संरचना अत्यंत विविधतापूर्ण है। राज्य का अधिकांश भाग गंगा-यमुना के उपजाऊ मैदानों से निर्मित है, जबकि दक्षिणी भाग में बुंदेलखंड का पठारी क्षेत्र विस्तृत है।

राज्य की जलवायु उपोष्णकटिबंधीय मानसूनी है, जहाँ वार्षिक वर्षा का अधिकांश भाग दक्षिण-पश्चिम मानसून से प्राप्त होता है। पूर्वी उत्तर प्रदेश में अपेक्षाकृत अधिक वर्षा होती है, जबकि पश्चिमी एवं दक्षिणी भागों में वर्षा की मात्रा कम रहती है। यही भौगोलिक असमानता मानसून में होने वाले परिवर्तनों के प्रभावों को और अधिक जटिल बना देती है।

3. जलवायु परिवर्तन: एक सैद्धांतिक विवेचना

जलवायु परिवर्तन का तात्पर्य दीर्घकालिक मौसमी औसतों में होने वाले स्थायी परिवर्तनों से है। तापमान में वृद्धि, वर्षा प्रतिरूपों में अस्थिरता तथा चरम मौसमी घटनाओं की आवृत्ति में वृद्धि इसके प्रमुख संकेतक माने जाते हैं। वैज्ञानिक अध्ययनों के अनुसार, इन परिवर्तनों के लिए मानवीय गतिविधियाँ प्रमुख रूप से उत्तरदायी हैं।

भारतीय मानसून प्रणाली जलवायु परिवर्तन के प्रति अत्यंत संवेदनशील मानी जाती है। वायुमंडलीय परिसंचरण, समुद्री सतह तापमान तथा भूमि-समुद्र तापीय अंतर में होने वाले परिवर्तन मानसून के व्यवहार को प्रत्यक्ष रूप से प्रभावित कर रहे हैं।

4. उत्तर प्रदेश में मानसून का पारंपरिक प्रतिरूप

ऐतिहासिक रूप से उत्तर प्रदेश में मानसून जून के मध्य तक सक्रिय हो जाता था और सितंबर के अंत तक प्रभावी बना रहता था। जुलाई और अगस्त के महीनों में नियमित एवं व्यापक वर्षा होती थी, जो खरीफ फसलों के लिए अत्यंत अनुकूल मानी जाती थी। इस अपेक्षाकृत स्थिर मानसूनी व्यवस्था ने लंबे समय तक राज्य की कृषि प्रणाली तथा ग्रामीण जीवन को संतुलित बनाए रखा।

5. मानसून के स्वरूप में आए प्रमुख परिवर्तन

5.1 मानसून के आगमन में अनियमितता

वर्तमान समय में मानसून के आगमन में विलंब की प्रवृत्ति स्पष्ट रूप

से देखी जा रही है, जिसके कारण कृषि कार्यों की समय-सारणी प्रभावित होती है।

5.2 तीव्र एवं अल्पकालिक वर्षा

कम अवधि में अत्यधिक वर्षा की घटनाओं में वृद्धि हुई है, जिसके परिणामस्वरूप बाढ़, जलभराव तथा भूमि अपरदन जैसी समस्याएँ उत्पन्न हो रही हैं।

5.3 वर्षा का असंतुलित वितरण

राज्य के विभिन्न भागों में वर्षा का वितरण असमान होता जा रहा है। पूर्वी उत्तर प्रदेश में अतिवृष्टि, जबकि बुंदेलखंड जैसे क्षेत्रों में अल्पवृष्टि की स्थिति सामान्य होती जा रही है।

5.4 मानसूनी अवधि में शुष्क चरण

मानसून काल के दौरान लंबे शुष्क अंतराल फसलों की वृद्धि को बाधित करते हैं तथा सिंचाई पर निर्भरता को बढ़ाते हैं।

6. कृषि प्रणाली पर प्रभाव

उत्तर प्रदेश की कृषि व्यवस्था मुख्यतः मानसून पर आधारित है। मानसून की अनिश्चितता के कारण फसल बुवाई में देरी, कृषि उत्पादकता में कमी तथा जोखिम में वृद्धि देखी जा रही है। विशेष रूप से छोटे एवं सीमांत किसान इन परिवर्तनों से सर्वाधिक प्रभावित हो रहे हैं।

7. जल संसाधनों पर प्रभाव

मानसून में असंतुलन के कारण भूजल पुनर्भरण की प्रक्रिया प्रभावित हुई है। एक ओर बाढ़ के समय जल का व्यापक अपव्यय होता है, वहीं दूसरी ओर शुष्क अवधि में पेयजल संकट और अधिक गहरा जाता है।

8. सामाजिक एवं आपदात्मक प्रभाव

बाढ़, सूखा तथा ताप लहरों जैसी आपदाएँ उत्तर प्रदेश में अब अधिक बार घटित हो रही हैं। इन आपदाओं के परिणामस्वरूप स्वास्थ्य समस्याएँ, आर्थिक असुरक्षा तथा ग्रामीण क्षेत्रों से शहरी क्षेत्रों की ओर पलायन में वृद्धि देखी जा रही है।

9. अनुकूलन उपाय एवं नीतिगत प्रयास

सरकार द्वारा जल संरक्षण, सूक्ष्म सिंचाई, फसल बीमा तथा जलवायु कार्य योजनाओं जैसी अनेक पहलें की गई हैं। तथापि, इन उपायों की प्रभावशीलता बढ़ाने के लिए स्थानीय परिस्थितियों के अनुरूप रणनीतियों को अपनाना आवश्यक है।

10. निष्कर्ष

इस अध्ययन से स्पष्ट होता है कि जलवायु परिवर्तन के प्रभावस्वरूप उत्तर प्रदेश में मानसून का स्वरूप निरंतर परिवर्तित हो रहा है। मानसून की बढ़ती अनिश्चितता राज्य की कृषि, जल संसाधनों तथा सामाजिक संरचना के लिए दीर्घकालिक चुनौती प्रस्तुत करती है। भविष्य में जलवायु-सहिष्णु विकास, वैज्ञानिक जल प्रबंधन तथा क्षेत्र-विशिष्ट नीतियों को अपनाना अनिवार्य होगा।

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पंडवानी लोक संगीत का ग्रामीण क्षेत्रों पर प्रभाव –संगीत

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प्रस्तावना-

पंडवानी का अर्थ होता है “पांडव-वाणी” अर्थात पांडवों की कथा। यह एक पारंपरिक लोक संगीत शैली है, जो छत्तीसगढ़ और मध्य भारत के कुछ हिस्सों में विशेष रूप से लोकप्रिय है। इसकी उत्पत्ति महाभारत के समय से ही मानी जाती है, क्योंकि उस समय बहुत कम लोग थे जो पढ़ना-लिखना जानते थे और कहानियों को पीढ़ी-दर-पीढ़ी इसी प्रकार से आगे बढ़ाया जाता था। गांवों में अक्सर त्योहारों, मेलों या विशेष आयोजनों के दौरान पंडवानी का आयोजन किया जाता है। इसमें गायक अपनी गायकी और वाद्य यंत्रों के माध्यम से कथाओं को जीवंत बना देते हैं। पंडवानी की खास बात यह है कि यह सिर्फ संगीत नहीं है, बल्कि एक कहानी कहने का तरीका है जो लोगों के दिल और दिमाग पर असर डालता है।

ग्रामीण क्षेत्रों में पंडवानी का महत्व इसलिए भी ज्यादा है क्योंकि यह बच्चों और युवाओं को सांस्कृतिक शिक्षा देती है, समाज में एकता बढ़ाती

- बी.ए. पंचम सेमेस्टर, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्ध नगर।
- असिस्टेंट प्रोफेसर, संगीत विभाग, कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर, गौतम बुद्ध नगर।

है और स्थानीय कलाकारों को पहचान और रोजगार का अवसर भी देती है। पंडवानी केवल गायन ही नहीं बल्कि एक पूरी प्रस्तुति होती है।

पंडवानी की खास बात यह है कि इसमें कथा, संगीत और अभिनय का मिश्रण होता है। यह न केवल सुनने में सुंदर लगता है बल्कि देखने में भी आकर्षक होता है। ग्रामीण क्षेत्रों में यह प्रस्तुति अक्सर मेलों, त्योहारों या खास आयोजनों में दी जाती है और लोग बड़े उत्साह के साथ इसे देखते और सुनते हैं।

पंडवानी का इतिहास

पंडवानी लोक संगीत का इतिहास बहुत पुराना है। इसे मुख्य रूप से छत्तीसगढ़ और आसपास के क्षेत्रों में जन्म मिला। इसका नाम महाभारत के पांडवों से लिया गया है, क्योंकि इसमें पांडवों और उनके जीवन की घटनाओं को गाकर और नाटकीय रूप में प्रस्तुत किया जाता है।

पंडवानी शुरू में केवल गांवों के मेलों, त्योहारों और धार्मिक आयोजनों में गायी जाती थी। समय के साथ यह एक खास लोक कला का रूप बन गई। इसके माध्यम से केवल मनोरंजन ही नहीं बल्कि लोगों तक शिक्षा, समाजिक संदेश और नैतिक मूल्यों की बातें भी पहुँचाई जाती थीं।

इस लोक संगीत में मुख्य रूप से दो शैली प्रसिद्ध हैं— धीमी पंडवानी और तेज पंडवानी। धीमी पंडवानी में गायन में ज्यादा भाव और विस्तार होता है, जबकि तेज पंडवानी में ताल और वादन पर ज्यादा जोर दिया जाता है। छत्तीसगढ़ की मशहूर पंडवानी गायिका तीजन बाई ने पंडवानी को अंतरराष्ट्रीय स्तर पर पहचान दिलाई। उनके गायन में कथा की भावपूर्ण प्रस्तुति और संगीत का अनोखा संयोजन देखने को मिलता है। इनके अलावा भी कई लोक कलाकारों ने इस परंपरा को जीवित रखा और नई पीढ़ी तक पहुँचाया। पंडवानी का इतिहास केवल गायकी तक सीमित नहीं है, बल्कि यह ग्रामीण समाज की संस्कृति, परंपराओं और मान्यताओं का प्रतिबिंब भी है। यह दिखाता है कि कैसे लोक संगीत लोगों के जीवन और सोच पर गहरा प्रभाव डालता है। आज भी पंडवानी की परंपरा जीवित है और यह दर्शाती है कि कैसे एक लोक संगीत शैली पीढ़ियों तक सांस्कृतिक, सामाजिक और नैतिक संदेश पहुँचाने का काम करती रही है।

ग्रामीण क्षेत्रों में पंडवानी का महत्व-

ग्रामीण क्षेत्रों में पंडवानी केवल मनोरंजन का साधन नहीं है। यह लोक संगीत गांव के जीवन में सांस्कृतिक, सामाजिक और शैक्षिक दृष्टि से महत्वपूर्ण योगदान देता है। पंडवानी ने सदियों से ग्रामीण समाज में अपनी खास पहचान बनाई है और लोगों के जीवन में गहरी छाप छोड़ी है।

1. नैतिक शिक्षा और जीवन मूल्यों का प्रचार-

पंडवानी में महाभारत की कहानियों के माध्यम से जीवन के मूल्यों को प्रस्तुत किया जाता है। पांडवों की वीरता, धर्मपरायणता और नैतिकता की कथाएँ बच्चों और युवाओं को नैतिक शिक्षा देती हैं।

उदाहरण के तौर पर, अर्जुन का लक्ष्य की ओर निरंतर प्रयास और ध्यान देना, युवा पीढ़ी को जीवन में धैर्य और अनुशासन सिखाता है।

भीष्म पितामह और अन्य पात्रों की कथाएँ न्याय, कर्तव्य और सामाजिक जिम्मेदारी की सीख देती हैं।

इस प्रकार पंडवानी के गीत और प्रस्तुति न केवल मनोरंजन करते हैं, बल्कि जीवन के सही और गलत निर्णयों के बारे में भी मार्गदर्शन करते हैं।

2. सामाजिक एकता और सामुदायिक सहयोग-

पंडवानी का आयोजन गांवों में मेलों और त्योहारों के दौरान होते हैं। इन आयोजनों में पूरा समाज एक साथ आता है।

लोग मिलकर कार्यक्रम का आनंद लेते हैं और सामाजिक मेलजोल बढ़ता है। इस दौरान बच्चों और युवाओं को एक साझा सांस्कृतिक अनुभव मिलता है, जो गांव में समुदाय की एकता को मजबूत करता है।

यह समारोह बुजुर्गों, युवाओं और बच्चों को जोड़ने का माध्यम भी बनता है, जिससे सभी पीढ़ियों में आपसी संबंध मजबूत होते हैं।

3. युवाओं में सांस्कृतिक जागरूकता और प्रतिभा का विकास-

पंडवानी युवाओं को अपनी जड़ों और लोक कला से जोड़ती है। युवा कलाकार पंडवानी सीखकर अपनी गायकी और अभिनय में सुधार करते हैं। इसके माध्यम से उन्हें अपनी सांस्कृतिक पहचान और गांव की परंपराओं के प्रति गर्व की भावना विकसित होती है।

कई युवा पंडवानी को अंतरराष्ट्रीय मंच तक ले जाने के प्रयास करते हैं, जिससे गांव की संस्कृति को बाहर के लोगों तक पहुँचाने में मदद मिलती है।

4. मनोरंजन और सांस्कृतिक उत्सव-

पंडवानी का सबसे बड़ा महत्व यह है कि यह मनोरंजन के साथ-साथ सांस्कृतिक उत्सव का माहौल भी लाती है। गांव के लोग पंडवानी सुनकर आनंदित होते हैं और दिनभर की थकान को भूल जाते हैं।

यह ग्रामीण जीवन में उत्सव और खुशियों का माहौल पैदा करती है। लोकगीतों और कथाओं के माध्यम से सांस्कृतिक संदेश आसानी से लोगों तक पहुँचते हैं।

5. सामाजिक संदेश और जागरूकता-

पंडवानी सिर्फ पुरानी कथाओं तक सीमित नहीं है। समय के साथ इसमें सामाजिक मुद्दों और जागरूकता का भी समावेश होने लगा है। यह लोगों को सामाजिक बुराइयों, अन्याय और असमानता के प्रति सचेत करती है। ग्रामीण समाज में महिलाओं, बच्चों और बुजुर्गों के अधिकारों और कर्तव्यों के बारे में भी संदेश पहुँचाती है। पंडवानी गाँवों की वो चीज है जो सिर्फ आँखों का साज नहीं बल्कि ये सीधे-सीधे लोगों के दिल और सोच से जुड़ जाती है। जब गाँव में पंडवानी चलती है तो लोग हँसते भी हैं, रोते भी हैं और सोचते भी हैं।

पंडवानी का सामाजिक प्रभाव-

पंडवानी लोक संगीत का ग्रामीण समाज पर बहुत गहरा प्रभाव पड़ता है। यह न केवल लोगों का मनोरंजन करती है, बल्कि समाज में एकता, जागरूकता और नैतिक सोच को भी बढ़ावा देती है। पंडवानी के माध्यम से महाभारत की कथाओं को जब लोक कलाकार अपनी गायकी, हाव-भाव और अभिनय के साथ प्रस्तुत करते हैं, तो वह केवल कहानी नहीं रहती- वह समाज को सीख देने वाला अनुभव बन जाती है।

1. सामाजिक जागरूकता का माध्यम-

पंडवानी के माध्यम से कई सामाजिक संदेश दिए जाते हैं। कलाकार

जब कथा में अन्याय, लालच या अधर्म के परिणामों को दिखाते हैं, तो लोग अपने जीवन से उसकी तुलना करते हैं। यह समाज को बुराइयों से दूर रहने की प्रेरणा देती है। कई कलाकार अपनी प्रस्तुति में आज के सामाजिक मुद्दों जैसे नशा, बाल विवाह या स्त्री सम्मान जैसे विषय भी शामिल करते हैं।

इस तरह पंडवानी समाज को सोचने पर मजबूर करती है कि जीवन में सही क्या है और गलत क्या।

2. महिलाओं की भूमिका और सशक्तिकरण-

छत्तीसगढ़ की प्रसिद्ध पंडवानी गायिका तीजन बाई इसका सबसे बड़ा उदाहरण हैं। उन्होंने यह साबित किया कि एक महिला भी लोक गायकी के क्षेत्र में पुरुषों से आगे बढ़ सकती है। उनके योगदान से गांव की कई महिलाओं ने भी कला और संस्कृति के क्षेत्र में कदम रखा।

इससे ग्रामीण समाज में महिलाओं के प्रति दृष्टिकोण में सकारात्मक बदलाव आया।

आज कई महिला कलाकार पंडवानी के माध्यम से अपनी प्रतिभा दिखा रही हैं।

3. सामूहिकता और सामाजिक एकता-

गांवों में जब पंडवानी का कार्यक्रम होता है, तो पूरा समाज एक साथ इकट्ठा होता है। छोटे-बड़े, अमीर-गरीब, सभी लोग एक जगह बैठकर समान रूप से आनंद लेते हैं।

इससे सामाजिक भेदभाव कम होता है और एकता की भावना मजबूत होती है।

यह लोगों के बीच आपसी सहयोग और सद्भावना को बढ़ावा देती है।

4. परंपराओं और लोक संस्कृति का संरक्षण-

पंडवानी के माध्यम से ग्रामीण समाज अपनी संस्कृति, परंपराओं और लोक भाषा को जीवित रखता है। कलाकार जब स्थानीय बोली और लोक शब्दों का प्रयोग करते हैं, तो वह संस्कृति पीढ़ी दर पीढ़ी आगे बढ़ती है। बच्चे और युवा इसे सुनकर अपनी जड़ों से जुड़ाव महसूस करते हैं।

5. सामाजिक परिवर्तन का साधन-

पंडवानी केवल अतीत की कहानी नहीं सुनाती, बल्कि वर्तमान समाज में बदलाव लाने की ताकत भी रखती है।

यह समाज में अच्छाई, समानता और एकता का संदेश देती है। कई बार कलाकार पंडवानी के माध्यम से भ्रष्टाचार, गरीबी या शिक्षा की कमी जैसे मुद्दों को भी उठाते हैं, जिससे लोगों में जागरूकता बढ़ती है।

पंडवानी का आर्थिक प्रभाव-

पंडवानी लोक संगीत केवल सांस्कृतिक दृष्टि से ही नहीं, बल्कि आर्थिक दृष्टि से भी ग्रामीण क्षेत्रों के लिए बहुत महत्वपूर्ण है। इसने गांवों में रोजगार, पर्यटन और स्थानीय बाजार को बढ़ावा देने में अहम भूमिका निभाई है। जब किसी गांव या कस्बे में पंडवानी का आयोजन होता है, तो उससे न सिर्फ कलाकारों को आय होती है, बल्कि उस आयोजन से जुड़े कई लोगों को भी आर्थिक लाभ मिलता है।

1. कलाकारों के लिए रोजगार का साधन-

पंडवानी गायन करने वाले कलाकार, वादक, ड्रमर, ढोलकिया, हारमोनियम वादक आदि सबकी रोजी-रोटी इस कला से जुड़ी होती है। कई कलाकारों को सरकार की ओर से सम्मान और आर्थिक सहायता भी मिलती है।

कुछ कलाकार तो अपने प्रदर्शन के जरिए राष्ट्रीय और अंतरराष्ट्रीय स्तर पर पहचान बनाकर अच्छी आय प्राप्त कर रहे हैं। इस कला के माध्यम से कई परिवारों की आजीविका चल रही है।

2. मेलों और सांस्कृतिक आयोजनों से आय-

गांवों में जब पंडवानी के कार्यक्रम आयोजित किए जाते हैं, तो उसके साथ कई आर्थिक गतिविधियाँ भी शुरू हो जाती हैं। स्थानीय दुकानदारों, खाने-पीने की दुकानों और छोटे व्यापारियों को इससे कमाई का अवसर मिलता है।

कार्यक्रम देखने आने वाले लोगों की वजह से स्थानीय बाजार में रौनक बढ़ जाती है। यह ग्रामीण अर्थव्यवस्था के लिए छोटे स्तर पर लेकिन स्थायी लाभ पहुँचाती है।

3. पर्यटन और सांस्कृतिक प्रचार-

पंडवानी को देखने के लिए अक्सर शहरों और दूसरे राज्यों से भी लोग गांवों में आते हैं। इससे ग्रामीण पर्यटन को बढ़ावा मिलता है। बाहर से आने वाले पर्यटक स्थानीय हस्तशिल्प, कपड़े और स्मृति-चिह्न खरीदते हैं, जिससे कारीगरों को आर्थिक लाभ होता है।

यह ग्रामीण इलाकों में आर्थिक विकास और सांस्कृतिक पहचान दोनों को मजबूत करता है।

4. सरकारी सहायता और योजनाएँ-

सरकार ने लोक कलाकारों के लिए कई योजनाएँ चलाई हैं, जिनसे पंडवानी कलाकारों को भी सहायता मिलती है। लोक कला अकादमी, सांस्कृतिक विभाग और पर्यटन विभाग की ओर से कार्यक्रमों में पंडवानी गायकों को आमंत्रित किया जाता है। कुछ कलाकारों को सरकारी पुरस्कार और आर्थिक अनुदान भी प्राप्त होता है, जिससे वे अपनी कला को आगे बढ़ा सकें। यह सहायता ग्रामीण कला को जीवित रखने में मदद करती है।

5. आधुनिक माध्यमों से आय के नए रास्ते-

आजकल पंडवानी केवल गांवों में ही नहीं, बल्कि सोशल मीडिया और ऑनलाइन प्लेटफॉर्म के जरिए भी लोगों तक पहुँच रही है। कलाकार अब अपने प्रदर्शन YouTube, Facebook और अन्य प्लेटफॉर्म पर डालकर अतिरिक्त आय अर्जित कर रहे हैं। इससे उनकी कला को न केवल प्रसिद्धि मिलती है बल्कि आर्थिक स्थिरता भी मिलती है।

इस तरह, पंडवानी लोक संगीत ने ग्रामीण समाज की आर्थिक स्थिति को मजबूत करने में महत्वपूर्ण भूमिका निभाई है। यह न केवल कलाकारों की जीविका का साधन बनी है, बल्कि पर्यटन, मेलों और स्थानीय व्यापार के माध्यम से गांवों के विकास में भी सहयोग करती है।

पंडवानी का शैक्षिक और सांस्कृतिक प्रभाव-

पंडवानी छत्तीसगढ़ की वह अमूल्य लोककला है, जो केवल मनोरंजन तक सीमित नहीं, बल्कि शिक्षा और संस्कृति दोनों का गहरा संदेश देती है। इस लोकगाथा के माध्यम से महाभारत जैसे महाकाव्य की कथाओं को आम जनता तक सरल और रोचक रूप में पहुँचाया जाता है। इसके जरिए ग्रामीण

समाज को धर्म, नीति, न्याय, साहस और सत्य जैसे जीवन मूल्यों की शिक्षा मिलती है।

शैक्षिक दृष्टि से पंडवानी लोगों में इतिहास, संस्कृति और परंपराओं की समझ विकसित करती है। गाँवों में जहाँ औपचारिक शिक्षा की पहुँच सीमित रही, वहाँ पंडवानी जैसे लोकमाध्यमों ने जनमानस को शिक्षित करने का कार्य किया। इसने लोगों में सीखने की जिज्ञासा, अभिव्यक्ति की कला और भाषा के प्रति प्रेम भी बढ़ाया।

सांस्कृतिक दृष्टि से पंडवानी ने छत्तीसगढ़ की लोकसंस्कृति को विश्व स्तर पर पहचान दिलाई है। इसकी गायन शैली, संवादों की प्रस्तुति, पारंपरिक वेशभूषा और संगीत वाद्य जैसे तंबूरा, मंजीरा आदि छत्तीसगढ़ी लोकजीवन का अभिन्न अंग बन चुके हैं। यह लोककला पीढ़ी दर पीढ़ी सांस्कृतिक धरोहर के रूप में आगे बढ़ती रही है, जो आज भी समाज को अपनी जड़ों से जोड़ती है।

आधुनिक समय में पंडवानी केवल मंचीय प्रस्तुति तक सीमित नहीं रही, बल्कि विद्यालयों और विश्वविद्यालयों में इसे लोकसाहित्य और लोककला के अध्ययन का हिस्सा बनाया जा रहा है। इससे नई पीढ़ी न केवल अपनी संस्कृति से परिचित हो रही है, बल्कि लोककलाओं के संरक्षण और संवर्धन की भावना भी उनमें विकसित हो रही है।

पंडवानी संगीत का युवा पीढ़ी पर प्रभाव-

आज के समय में जब आधुनिक संगीत और पॉप कल्चर का बोलबाला है, फिर भी पंडवानी जैसे लोकसंगीत का प्रभाव युवा पीढ़ी पर धीरे-धीरे फिर से बढ़ रहा है। बहुत से युवा कलाकार इस लोककला से प्रेरित होकर इसे सीखने और मंचों पर प्रस्तुत करने लगे हैं। सोशल मीडिया और सांस्कृतिक कार्यक्रमों के माध्यम से युवाओं में अपनी जड़ों और परंपराओं को जानने की जिज्ञासा बढ़ रही है।

पंडवानी केवल संगीत नहीं, बल्कि जीवन दर्शन सिखाने वाली कला है। यह युवा पीढ़ी को धैर्य, समर्पण, साहस और सत्य के मार्ग पर चलने की प्रेरणा देती है। महाभारत की कहानियों के माध्यम से यह उन्हें अच्छाई-बुराई के फर्क को समझने और जीवन के नैतिक मूल्यों को अपनाने के लिए प्रोत्साहित करती है। कई कॉलेजों और विश्वविद्यालयों में भी आज लोककला

और लोकसंगीत को विषय के रूप में शामिल किया जा रहा है, जिससे युवाओं में पंडवानी जैसी पारंपरिक कलाओं के प्रति सम्मान और रुचि बढ़ रही है। कुछ युवा कलाकार तो पंडवानी के नए रूपों पर प्रयोग भी कर रहे हैं, जिससे यह परंपरा आधुनिक समय के अनुरूप नई पहचान पा रही है।

इस प्रकार पंडवानी न केवल अतीत की याद है, बल्कि युवाओं के लिए प्रेरणा और सांस्कृतिक चेतना का स्रोत भी बन चुकी है।

पंडवानी का वर्तमान परिदृश्य-

वर्तमान समय में पंडवानी केवल गाँवों तक सीमित नहीं रही, बल्कि राष्ट्रीय और अंतरराष्ट्रीय स्तर पर अपनी विशेष पहचान बना चुकी है। पहले जहाँ यह लोककला केवल ग्राम्य वातावरण में कथा-गायन तक सीमित थी, वहीं अब इसे मंचीय रूप देकर बड़े-बड़े कार्यक्रमों, सांस्कृतिक उत्सवों और नाट्य-महोत्सवों में प्रस्तुत किया जा रहा है। प्रसिद्ध कलाकारों जैसे तीजन बाई, रीताबाई, उषा बारले आदि ने पंडवानी को नई ऊँचाइयों तक पहुँचाया है, जिससे यह कला विश्व भर में प्रसिद्ध हुई है।

आज पंडवानी न केवल एक लोकगाथा का रूप है, बल्कि यह समाज के विचारों, संघर्षों और भावनाओं को भी प्रकट करने का माध्यम बन चुकी है। शिक्षा संस्थानों में लोककला के अध्ययन के रूप में पंडवानी को शामिल किया जा रहा है, ताकि नई पीढ़ी अपनी जड़ों से जुड़ी रह सके।

सरकार और विभिन्न सांस्कृतिक संगठनों द्वारा भी पंडवानी कलाकारों को प्रोत्साहन दिया जा रहा है। हालाँकि, आधुनिक मनोरंजन माध्यमों और तकनीकी युग के प्रभाव से इस पारंपरिक कला के सामने कई चुनौतियाँ भी हैं— जैसे युवाओं में रुचि की कमी और मंच अवसरों का घटता दायरा। फिर भी कुछ समर्पित कलाकार इस परंपरा को जीवित रखने में निरंतर प्रयासरत हैं।

पंडवानी आज भी छत्तीसगढ़ की पहचान, गर्व और सांस्कृतिक आत्मा के रूप में जीवित है— जो समय के साथ बदलती हुई भी अपनी जड़ों से गहराई से जुड़ी हुई है।

निष्कर्ष-

पंडवानी लोक संगीत केवल एक पारंपरिक कला नहीं है, बल्कि यह

ग्रामीण समाज की सांस्कृतिक, सामाजिक, शैक्षिक और आर्थिक जीवन का अभिन्न हिस्सा है। यह लोककला पीढ़ियों से गांवों में नैतिक शिक्षा, सामाजिक एकता और सांस्कृतिक जागरूकता फैलाती रही है। महाभारत की कथाओं के माध्यम से यह हमें जीवन के मूल्यों, धर्म, साहस और सत्य की सीख देती है।

आज भी पंडवानी अपनी जड़ों से जुड़ी हुई है और युवाओं को अपनी संस्कृति और परंपराओं से परिचित कराती है। इसके माध्यम से कलाकार अपनी प्रतिभा और जीवनयापन के अवसर भी प्राप्त करते हैं। साथ ही यह ग्रामीण समाज में सामाजिक जागरूकता फैलाने, महिलाओं और बच्चों को प्रेरित करने और स्थानीय अर्थव्यवस्था को सहारा देने का भी काम करती है।

भले ही आधुनिक तकनीक और संगीत की नई शैली पंडवानी के सामने चुनौतियाँ पेश कर रही हों, फिर भी इसके संरक्षण और प्रसार के प्रयास लगातार जारी हैं। पंडवानी ने साबित कर दिया है कि लोक संगीत केवल मनोरंजन का साधन नहीं, बल्कि समाज और संस्कृति को जोड़ने, शिक्षित करने और प्रेरित करने का शक्तिशाली माध्यम है।

इस प्रकार, पंडवानी न केवल हमारी सांस्कृतिक धरोहर है, बल्कि यह आने वाली पीढ़ियों के लिए प्रेरणा और गर्व का स्रोत भी बनी रहेगी।

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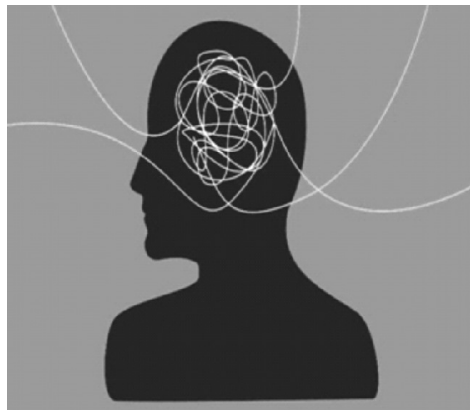
Mental Health and Well-being

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INTRODUCTION

Mental health is a key part of overall well-being, influencing how people think, feel, and function. This review outlines major mental health disorders, including anxiety, mood, psychotic, personality, and eating disorders, along with their biological, psychological, and social risk factors. Poor mental health affects



<https://neurowellnesspa.com/what-causes-mental-illness/>

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relationships, physical health, work, education, and self-esteem. Effective management includes psychotherapy, medication, support groups, hospitalization when needed, and self-help strategies. Prevention occurs at primary, secondary, and tertiary levels to promote well-being, support at-risk groups, and reduce relapse. Despite growing awareness, mental health remains stigmatized and under-resourced, requiring stronger systems and supportive environments.

“Mental health is an essential part of overall well-being that includes an individual’s emotional, psychological, and social state.”

Mental health means how well your mind works and how well you handle life. When your mental health is good, you can deal with stress, understand your strengths, learn new things, work properly, and take part in your community. Good mental health is important on its own and is also a basic human right.

Everyone experiences mental health differently. It lies on a wide scale, and where someone falls on this scale can change over time. Many things like your personal habits, family support, community environment, and living conditions can either protect your mental health or harm it. Most people can handle difficulties, but those who face tough or negative situations are more likely to develop mental health problems.

Mental health conditions include mental illnesses, emotional or social difficulties, and other states that cause serious stress, problems in daily activities, or risk of self-harm. Many of these conditions can be treated easily and at low cost, but health systems in many parts of the world do not have enough resources. Because of this, many people still do not get the treatment they need.

On **October 10**, the world comes together for **World Mental Health Day** a day to break those walls. It’s a time to raise awareness, show support, and remind everyone that they’re not alone. In schools and colleges, students can take part in a variety of activities writing essays, giving speeches, making posters, joining group discussions all centered on understanding and compassion.

The themes for World Mental Health Day often highlight

inclusion and support ideals that should live not just in schools, but in homes too. Because when we build spaces where students feel safe to talk, to share, to struggle, that's where true healing begins.

TYPES OF MENTAL HEALTH

- **Anxiety disorders:** People with anxiety disorders respond to certain objects or situations with fear and dread, as well as with physical signs of anxiety or panic, such as a rapid heartbeat and sweating. An anxiety disorder is diagnosed if the person's response is not appropriate for the situation, if the person cannot control the response, or if the anxiety interferes with normal functioning. Anxiety disorders include generalized anxiety disorder, panic disorder, social anxiety disorder, and specific phobias.
- **Mood disorders:** These disorders, also called affective disorders, involve persistent feelings of sadness or periods of feeling overly happy, or fluctuations from extreme happiness to extreme sadness. The most common mood disorders are depression, bipolar disorder, and cyclothymic disorder.
- **Psychotic disorders:** Psychotic disorders involve distorted awareness and thinking. Two of the most common symptoms of psychotic disorders are hallucinations the experience of images or sounds that are not real, such as hearing voices and delusions, which are false fixed beliefs that the ill person accepts as true, despite evidence to the contrary. Schizophrenia is an example of a psychotic disorder.
- **Personality disorders:** People with personality disorders have extreme and inflexible personality traits that are distressing to the person and/or cause problems in work, school, or social relationships.

In addition, the person's patterns of thinking and behaviour significantly differ from the expectations of society and are so rigid that they interfere with the person's normal functioning. Examples include antisocial personality disorder, obsessive-compulsive personality disorder, histrionic

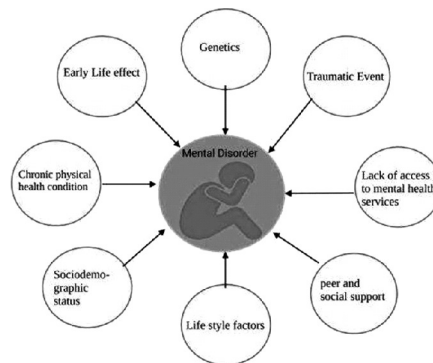
personality disorder, schizoid personality disorder, and paranoid personality disorder.

- **Eating disorders:** Eating disorders involve extreme emotions, attitudes, and behaviours involving weight and food. Anorexia nervosa, bulimia nervosa, and binge eating disorder are the most common eating disorder.

Other diseases or conditions, including various sleep-related problems and many forms of dementia, including Alzheimer's disease, are sometimes classified as mental illnesses, because they involve the brain.

RISK FACTORS RESPONSIBLE FOR MENTAL HEALTH

Risk factors for mental health conditions are complex and can include biological factors like genetics and brain chemistry, psychological factors such as trauma or stress, and environmental and social factors like poverty, abuse, and social isolation. These risk factors often interact with each other, with early childhood experiences and ongoing life stressors playing a significant role in vulnerability.



<https://apps.apple.com/app/id535886823?pt=9008&ct=iosChromeShare&mt=8>

A. Biological mental health

Biological mental health is the study of mental health

conditions by focusing on their biological basis, such as genetics, brain function, and neurochemistry. This approach views mental health disorders as physiological conditions with physical roots in the brain, which can be addressed through therapies like medication, diet, and exercise. It considers factors like brain structure, the function of nerve cells and neurotransmitters, and the influence of genetics.

Genetics: A person's genetic makeup can influence their vulnerability to mental health disorders.

Brain structure and function: Biological psychiatry examines how different areas of the brain and the nerve cell circuits that connect them are related to mental health and illness.

Neurotransmitters: The chemical messengers (neurotransmitters) that nerve cells use to communicate are a central focus. Many medications aim to restore balance in these chemicals.

B. Psychological mental health

Psychological mental health is a state of emotional, psychological, and social well-being that affects how you think, feel, and act. It involves the ability to cope with stress, realize your potential, work productively, and contribute to your community. Mental health is more than just the absence of a mental disorder; it is a fundamental part of overall health that is crucial at every stage of life.

Emotional well-being: The ability to manage your emotions and cope with life's challenges.

Psychological well-being: A sense of purpose, self-acceptance, and the capacity for personal growth.

Social well-being: Maintaining constructive relationships and functioning effectively in social situations.

C. Social mental health

Social health is the ability to form and maintain healthy, positive relationships and interact effectively with others. It involves communicating clearly, respecting personal boundaries, and

participating in social activities to build community and emotional well-being. Good social health is crucial for overall well-being and can improve both mental and physical health.

Relationship skills: The ability to form and maintain meaningful, positive relationships with others.

Communication: Communicating clearly and assertively, while respecting others' needs.

Social participation: Actively engaging in social activities and community life.

SYMPTOMS OF MENTAL HEALTH

If several of the following are occurring, it may be useful to follow up with a mental health professional.



<https://mpowerminds.com/blog/Physical-symptoms-of-mental-disorders-Find-a-mental-health-therapist-near-you>

- **Sleep or appetite changes-** Dramatic sleep and appetite changes.
- **Decline in personal care-** Difficulty caring for oneself including bathing.
- **Mood changes-** Rapid or dramatic shifts in emotions or depressed feelings, greater irritability.
- **Withdrawal-** Recent social withdrawal and loss of interest in activities previously enjoyed.

- **Body Pain-** Difficulty managing pain such as stomach aches or headaches
- **Drop in functioning-** An unusual drop in functioning, at school, work or social activities, such as quitting sports, failing in school or difficulty performing familiar tasks.
- **Problems thinking-** Problems with concentration, memory or logical thought and speech that are hard to explain.
- **Increased sensitivity-** Heightened sensitivity to sights, sounds, smells or touch; avoidance of over-stimulating situations.
- **Apathy-** Loss of initiative or desire to participate in any activity.
- **Feeling disconnected-** A vague feeling of being disconnected from oneself or one's surroundings; a sense of unreality.
- **Illogical thinking-** Unusual or exaggerated beliefs about personal powers to understand meanings or influence events; illogical or "magical" thinking typical of childhood in an adult.
- **Nervousness-** Fear or suspiciousness of others or a strong nervous feeling.
- **Unusual behaviour-** odd, uncharacteristic, peculiar behaviour.
- **Changes in school or work-** Increased absenteeism, worsening performance, difficulties in relationships with peers and coworkers.

Vargas, S. M., Huey, S. J., Jr., & Miranda, J. (2020) said One or two of these symptoms alone can't predict a mental illness but may indicate a need for further evaluation. If a person is experiencing several at one time and the symptoms are causing serious problems in the ability to study, work or relate to others, he/she should be seen by a physician or mental health professional. People with suicidal thoughts or intent, or thoughts of harming others, need immediate attention.

HOW DOES MENTAL HEALTH AFFECT DAILY LIFE?

Mental health can affect various aspects of daily life, from work and relationship to personal enjoyment and family dynamics.

Understanding these effects will help people living with mental health receive the right support, and get us closer to a compassionate, judgment free society.

Daily Activities

Mental health issues reduce enjoyment in everyday tasks and hobbies. Routine activities may feel overwhelming or meaningless. Gradually reintroducing small, manageable tasks can help restore routine. Salles & Barros (2009) found that mental health services emphasize the importance of daily activities because they promote autonomy and a meaningful place in society.

Relationships

Relationship maintenance becomes difficult due to misunderstandings and withdrawal. Timothy P. Johnson (1991) study showed that psychological distress predicts decreases in primary social relationships. His findings also show a transactional relationship social connections later mental health. Supportive, nonjudgmental communication can strengthen relationships.

Family and Caregivers

Mental health struggles impact family members and friends, causing stress and burnout. Support systems help families build resilience and cope together.

Physical Health

Mental illness often presents with physical symptoms like fatigue, sleep disturbance, and frequent illness. Severe conditions like schizophrenia and bipolar disorder increase risks of obesity, diabetes, and cardiovascular disease. Many people with serious mental illness live 15–20 years less, highlighting the need for integrated physical and mental healthcare.

Self-Esteem and Confidence

Poor mental health lowers self-worth and confidence, making individuals feel like a burden. Validation from others and positive self-talk help rebuild emotional strength.

Work and Education

Mental health affects focus, motivation, productivity, and performance. Flexible deadlines, understanding educators, and workplace accommodations help individuals thrive despite challenges.

Social Life

Social interaction may feel exhausting or anxiety-provoking, leading to isolation. Safe, supportive environments help individuals reconnect and rebuild social networks.

Overall Societal Understanding

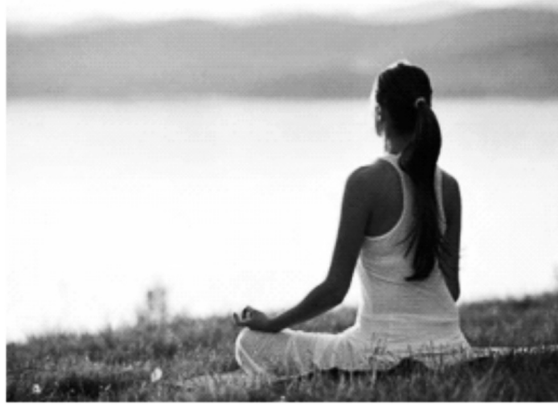
Understanding these impacts supports a compassionate, stigma-free society. Salles & Barros (2009) emphasize the importance of inclusion in the job market and interpersonal relationships for people with mental illness.

TREATMENTS

Many people diagnosed with mental illness achieve strength and recovery through participating in individual or group treatment. There are many different treatment options available. There is no treatment that works for everyone. Individuals can choose the treatment, or combination of treatments, that works best.

Psychotherapy-Psychotherapy is the therapeutic treatment of mental illness provided by a trained mental health professional. Psychotherapy explores thoughts, feelings, and behaviours, and seeks to improve an individual's well-being. Psychotherapy paired with medication is the most effective way to promote recovery. Examples include: Cognitive Behavioural Therapy, Exposure Therapy, Dialectical Behaviour Therapy, etc.

Medication-Medication does not outright cure mental illness.



<https://workscounselingcenter.com/meditation-strength-training-for-the-mind/>

However, it may help with the management of symptoms. Medication paired with psychotherapy is the most effective way to promote recovery.

Case Management-Case management coordinates services for an individual with the help of a case manager. A case manager can help assess, plan, and implement a number of strategies to facilitate recovery.

Hospitalization-In a minority of cases, hospitalization may be necessary so that an individual can be closely monitored, accurately diagnosed or have medications adjusted when his or her mental illness temporarily worsens.

Support Group-A support group is a group meeting where members guide each other towards the shared goal of recovery. Support groups are often comprised of non-professionals, but peers that have suffered from similar experiences.

Complementary & Alternative Medicine- Complementary & Alternative Medicine, or CAM, refers to treatment and practices that are not typically associated with standard care. CAM may be used in place of or addition to standard health practices.

Self Help Plan-A self-help plan is a unique health plan where

an individual addresses his or her condition by implementing strategies that promote wellness. Self-help plans may involve addressing wellness, recovery, triggers or warning signs.

Peer Support-Peer Support refers to receiving help from individuals who have suffered from similar experiences.

PREVENTION

Prevention can help all of us, whether we currently have good mental health or not. We all have mental health that changes depending on what's happening in our lives.

There are three types of prevention:

- **Primary prevention: stopping mental health problems before they start**- This focuses on stopping people from developing mental health problems and promoting good mental health for all. It often targets and benefits everyone in a community. Examples include anti-stigma campaigns such as Mental Health Awareness Week or teaching school children about emotions and mental ill health.
- **Secondary prevention: supporting those at higher risk of experiencing mental health problems**- This focuses on supporting people who are more likely to develop mental health problems, either because of characteristics they were born with or experiences they've had. It includes LGBTQIA+ people (because they have a higher chance of being bullied), people who have experienced trauma, people with long-term physical health conditions and victims of hate crimes.
- **Tertiary prevention: helping people living with mental health problems to stay well** - This helps people with mental ill-health stay well and have a good quality of life. It aims to reduce people's symptoms, empower them to manage their well-being and reduce the risk of relapse.

The overall objective of mental health promotion and prevention is to reduce the incidence of new cases, additionally delaying the emergence of mental illness. However, promotion and prevention

in mental health complement each other rather than being mutually exclusive. Moreover, combining these two within the overall public health framework reduces stigma, increases cost-effectiveness, and provides multiple positive outcomes as stated by Singh, Kumar and Gupta (2022)

CONCLUSION

The conclusion highlights that mental health is a growing and critical public health challenge. Mental health is becoming a bigger and more serious public health issue. Unfortunately, a lot of people still don't fully understand it, and our mental health services are underfunded and underdeveloped.

Worse, mental health problems don't affect everyone equally they hit people living in poverty and other disadvantaged situations much harder.

Yes, we've made progress in this area, but we still have a long way to go. To really make a difference, we need to tackle deeprooted, systemic problems.

Mental health affects every part of 'who we are, how we think', how we learn, how we work, and how we connect with others. It's not just something separate. It shapes our entire experience of life. When we feel stressed, anxious, or sad, it's so important to acknowledge those feelings instead of pushing them aside. Hiding our emotions might feel safer at first, but in the long run, it can make things worse for our studies, for our relationships, for our sense of self.

Yet, many students don't open up about their struggles. *There's this fear of judgment or being labelled.* That silence builds walls: walls between friends, walls in classrooms, walls within ourselves.

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Malgudi as a Living Presence: R. K. Narayan's Fictional Town as Character

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R. K. Narayan holds a foundational position in Indian English literature, and much of his reputation rests on his invention of Malgudi, the small South Indian town where most of his narratives are set. For generations of readers, Malgudi has come to feel as real as any geographical town, with its Sarayu River, Market Road, Albert Mission School, streets, banks, temples, and modest homes. At a first glance, Malgudi might appear to be only a setting, a stable background against which the individual dramas of Swami, Chandran, Raju, Margayya, Jagan, and countless others unfold. Yet a closer reading shows that Malgudi is endowed with memory, temperament, and an evolving personality. It hosts, shapes, provokes, and responds to its inhabitants. This paper argues that in Narayan's fictional universe, Malgudi is more than a physical space: it functions like a character whose presence structures the narrative, influences other characters, and registers the shifting currents of Indian society from the colonial to the postcolonial period.

When we treat Malgudi as a character, we are immediately

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led to ask: what are its traits? Narayan presents Malgudi as modest, middle-class, and unheroic, but never dull. It is a town of small ambitions and everyday anxieties, where the most dramatic events often arise from ordinary situations: a boy's fear of exams in *Swami and Friends*, a college student's romantic and philosophical confusions in *The Bachelor of Arts*, or a money-lender's dreams and failures in *The Financial Expert* (Narayan, *Swami and Friends*; *The Bachelor of Arts*; *The Financial Expert*).

The very modesty of Malgudi is one of its defining features. It refuses to be the grand metropolis of nationalist rhetoric; instead, it stands for the "average" Indian town, with all its charm and constraints. Like a quiet, observant character, Malgudi rarely makes loud statements, yet its subtle presence determines the tone of Narayan's fiction: gently ironic, deeply humane, and resistant to melodrama.

Narayan's earliest Malgudi novel, *Swami and Friends*, already reveals how closely the town is tied to the emotional life of its inhabitants. The schoolboy Swaminathan moves through the streets on his way to the Albert Mission School, lingers near bookshops, peeps into the club, and plays on the Maidan. These spaces are not anonymous. They are saturated with Swami's fears, joys, and fantasies. The oppressive atmosphere of the classroom contrasts with the liberating expanses of the playing field; Market Road, with its noise and bustle, marks the passage from childhood innocence to the adult world of commerce and colonial authority (Narayan, *Swami and Friends*). Here, Malgudi behaves like an older companion or guardian for Swami: it disciplines him, tempts him, shelters him, and sometimes punishes him. We begin to sense that Malgudi's personality is deeply intertwined with the experience of growing up; to describe Swami's childhood without Malgudi would be almost impossible.

Similarly, in *The Bachelor of Arts*, Chandran's intellectual and emotional journey is inseparable from Malgudi's specific topography. The college, the riverside, and the domestic spaces he inhabits become stages on which his academic ambitions, romantic feelings, and eventual disillusionments are performed

(Narayan, *The Bachelor of Arts*). The town appears to “know” Chandran’s restlessness; it confines him within its expectations of a respectable middle-class life and yet allows him moments of philosophical escape, such as his temporary renunciation and wandering. Malgudi is thus not a neutral location but a character with a consistent set of expectations, silently enforcing its norms on young men like Chandran while tolerating small acts of rebellion. The tension between individual desire and the town’s conservative rhythms gives Malgudi a moral presence, comparable to an elder relative whose approval matters even when it is not voiced.

In *The Financial Expert*, the character of Margayya and the town of Malgudi are so deeply entangled that Margayya’s rise and fall can be read as Malgudi’s commentary on the illusions of quick wealth. Margayya first conducts his “business” under a banyan tree near the Co-operative Bank, a location that visually and symbolically links informal financial dealings with modern institutions (Narayan, *The Financial Expert*). As Margayya moves into different spaces—a more official office, a larger house—we witness Malgudi’s social hierarchy at work: neighbors gossip, clients arrive and vanish, and the town tacitly registers its disapproval of Margayya’s greed and pretensions. Here Malgudi functions like a skeptical observer, constantly bringing the character back to the reality of his social position. Even when Margayya appears powerful, he cannot escape the gaze of Malgudi’s community. The town, in this sense, is an active moral agent that participates in the narrative’s critique of financial ambition.

The Vendor of Sweets, extends this dynamic by showing Malgudi caught between tradition and modernity. Jagan, the sweet vendor, is rooted in Gandhian ideals and local customs, while his son Mali represents globalized aspirations, creative writing programs abroad, and consumerist desires (Narayan, *The Vendor of Sweets*). Malgudi reflects and refracts this conflict through physical and social spaces: Jagan’s traditional sweet stall, the lane where he interacts with customers, the neighborhood where gossip

about Mali's behavior circulates, and the changing townscape that now includes new businesses, foreign gadgets, and altered habits. Malgudi here displays something like wounded pride and anxious curiosity. It does not fully reject modernity, but it does not embrace it wholeheartedly either. The town's "character" is one of cautious negotiation, trying to maintain continuity while absorbing change. Through Malgudi, Narayan dramatizes a specifically Indian struggle with modernization, suggesting that the town—as a collective consciousness—resists being swept away by global forces.

Perhaps the most internationally known Narayan novel, *The Guide*, complicates Malgudi's character even further by linking it to questions of spirituality, performance, and fraud. Raju the guide is inseparable from the spaces he occupies: the railway station, the tourist routes he narrates, Rosie's home, and later the village and the temple where he is mistaken for a holy man (Narayan, *The Guide*). While much of the novel moves outside the central town area, Malgudi remains a reference point, a place of both rumor and remembrance. The town's memory of "Railway Raju" as a talkative, somewhat dubious guide stands in tension with his later image as a saintly figure. In this sense, Malgudi acts like a character who remembers Raju's past and silently questions his new identity. The final scenes of the novel, where the community waits anxiously for rain while Raju undertakes a fast, resonate back to Malgudi's long history of accommodating both everyday life and the possibility of miracles. The space around Raju does not simply host the drama; it participates in the creation of belief and doubt. Malgudi's character thus includes an element of spiritual ambivalence: the town is skeptical, yet capable of faith.

The short stories collected in *Malgudi Days* are crucial to understanding how Malgudi's character is built through accumulation and repetition. Each story may focus on a different protagonist—a talkative man, an astrologer, a schoolboy, a municipal clerk—but they share common locations: the marketplace, the riverbank, small houses, schools, and roadside spots (Narayan, *Malgudi Days*). As readers, we begin to recognize these spaces

and anticipate the kind of events they might host. The town acquires a stable “personality” through such narrative echoes. The astrologer’s narrow lane, the municipal office’s bureaucratic atmosphere, and the bus stand’s transitory energy all contribute to a composite picture of Malgudi as a place that knows how to laugh at itself, endure hardship, and move on. Through these stories, Malgudi becomes a multi-voiced character, speaking through a range of minor figures whose brief lives still leave marks on the town’s memory.

From a theoretical perspective, Malgudi can be read as what Mikhail Bakhtin calls a “chronotope”—a particular configuration of time and space that shapes the meanings of narrative events (Bakhtin). Time in Malgudi is slow, cyclical, and tied to festivals, school terms, harvests, and elections. This temporal rhythm is inseparable from the spatial layout of the town, with its predictable routines and familiar routes. The chronotope of Malgudi foregrounds the everyday rather than the exceptional. In this sense, the town resembles a character whose defining attribute is endurance. While individual heroes rise and fall, Malgudi persists, quietly absorbing their stories into its larger history. Similarly, from the perspective of postcolonial urban studies, Malgudi can be seen as a “city-text” that challenges colonial and metropolitan maps by placing an Indian small town at the center of narrative attention (Naik 229–31). Instead of Calcutta, Bombay, or London, it is Malgudi—fictional yet believable—that becomes the primary site of experience. This re-centering of space is itself a political gesture: Narayan grants dignity and complexity to the provincial town, refusing to treat it as merely marginal.

Narayan’s narrative techniques further contribute to Malgudi’s sense of characterhood. His use of limited third-person narration, frequent free indirect discourse, and gently ironic commentary creates an intimate distance between narrator, character, and town (Walsh 85–88). The narrator often describes Malgudi with affectionate irony, as though speaking about a familiar relative whose minor flaws are well known but forgiven. Descriptions of the town’s reactions, gossip, and collective opinion animate it as

a social organism. The repetition of certain place-names and landmarks across different texts functions much like the recurrence of motifs in character development: each new visit to Market Road or the Sarayu River adds another layer to Malgudi's personality. Moreover, Narayan rarely provides a fully "objective" map of the town; we see Malgudi through the eyes of particular characters—Swami, Chandran, Raju, Jagan—whose perceptions are shaped by age, gender, class, and desire. This shifting focalization ensures that Malgudi is never static; like a complex character, it reveals different facets of itself to different people.

If we consider the larger historical arc that runs through Narayan's Malgudi novels, we also notice that the town registers significant social and political changes: the late colonial period, the nationalist movement, and post-independence adjustments. Yet these events are rarely shown through grand political speeches or violent upheavals. Instead, Malgudi reflects them through altered habits, new institutions, shifting economic conditions, and small changes in everyday life. A new bus route, a college debate, an election campaign, or the arrival of foreign education becomes Malgudi's way of commenting on national history (Naik 236–40). This understated mode of engaging with history gives Malgudi a long memory and a subtle voice; it is as if the town quietly notes and evaluates each phase of India's transformation. The continuity of Malgudi across decades of writing allows readers to experience historical change not as abstract chronology but as lived experience in a specific locality.

To describe Malgudi as a character is therefore not simply a metaphor but a critical strategy that highlights the active role of space in Narayan's fiction. Malgudi has a temperament—moderate, humorous, resilient. It has values—respectability, community, modest ambition, and a suspicion of extremes. It has a memory, built up across multiple texts and stories. It adapts to new circumstances while maintaining a recognisable core identity. For literature students, approaching Malgudi in this way opens up fresh research possibilities: they can analyze how different characters negotiate the town's expectations, how class and caste

shape access to its spaces, how gendered movement within Malgudi maps onto patriarchal structures, and how the town's response to modernity shifts from novel to novel. Such investigations show that Narayan's achievement lies not only in his individual protagonists but in his creation of a whole world whose "character" is as compelling as that of any human figure.

Conclusion

In conclusion, R. K. Narayan's Malgudi stands as one of the finest examples of a fictional town that functions as a character within a literary oeuvre. Through detailed, affectionate, and ironic description; through repeated use of common spaces; through the slow unfolding of historical time; and through the perspectives of varied protagonists, Narayan invests Malgudi with agency, memory, and moral presence. The town shapes destinies, constrains desires, sustains communities, and quietly comments on the changing face of India. To read Malgudi only as a setting is to miss the depth of Narayan's imaginative geography. When we recognize Malgudi as a living presence, we see more clearly how space itself can think, feel, and act within narrative. For literature students, this insight is crucial: it demonstrates that the study of "character" in fiction must go beyond human figures to include those places that, like Malgudi, bear witness to the dreams and disappointments of an entire society.

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A Review of Educational Provisions for Marginalized Group in India

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Introduction

When you compare a privileged boy from South Delhi to a disadvantaged Dalit girl from Jharkhand, the numbers are pretty stark: she has just a 25% chance of finishing her secondary education. This really highlights just how much the Indian education system is still influenced by class and caste, even after seventy-five years of independence. Education is recognized as a basic human right by international agreements like the Universal Declaration of Human Rights (Article 26), the International Covenant on Economic, Social and Cultural Rights (1966), and the Convention on the Rights of the Child (1989), and India is on board with all of these. The 86th Constitutional Amendment in 2002 brought Article 21A into play, and the Right of Children to Free and Compulsory Education Act (RTE Act) of 2009 gave it the legal backing it needed. Nevertheless, according to this study, education is still segregated by class, caste, gender, locality, and religion. The treatment of education as a commodity rather than a right keeps the SCs, STs, Muslims, and the rural poor, especially

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girls, in a cycle of poverty that lasts for generations and thus deepens the gap between those who have and those who do not.

Historical and Legal Development

During pre-independence times education was largely restricted to the upper castes and those involved in colonial administration. The architects of India's Constitution categorized education under the enforceable Directive Principles (Articles 41, 45, 46). This approach was later altered by activism. In *Mohini Jain v. State of Karnataka* (1992) the Supreme Court extended education to be part of the right to life with dignity under Article 21. The following year, the Supreme Court in *Unni Krishnan v. State of Andhra Pradesh* (1993) decided to partially overrule *Mohini Jain* with respect to capitation fees but still maintained the state responsibility to supply education up to the age of 14 and declared that the non-regulated commercialization violates Article 14.

The 86th Amendment (2002), which added Article 21A and changed Article 45, was the result of civil society engagement and the combination of these court rulings. The RTE Act, 2009, made the right a reality through revolutionary measures: free and compulsory education (age 6–14), ban on capitation fees and screening, 25% reservation for EWS and SC/ST in private unaided schools, infrastructure and teacher norms, neighborhood school mandates, and ban on corporal punishment.

The Supreme Court in *Society for Unaided Private Schools v. Union of India* (2012), decided to uphold the 25% quota. It was held that private schools which provide public services cannot be an absolute autonomous body and as such are not entitled to complete freedom in their. In 2022 a bench of three judges further elucidated this. Dismissed all state efforts to undermine the quota via executive orders.

The Persistent Privilege–Underprivilege Divide:

Empirical Evidence

Access and Enrollment

UDISE+ 2023–24, indicates a Gross Enrolment Ratio that

appears impressive at 100. 1% for the stage. However, the A-NER presents a contrasting picture showing 87. 4% of children aged 6–14 years are enrolled in the inappropriate grade for their age. Breaking down by social group uncovers inequalities.

Learning Outcomes

According to ASER 2024 42. 8% of Class V students in rural government schools are capable of reading a Class II level text and only 25. 9% can perform division. In contrast these percentages exceed 70% in private schools. Children attending schools are currently approximately 2. 5 to 3 times more likely to reach grade-appropriate proficiency compared to those, in government schools (ASER 2024; Drèze 2024)

Hidden Costs and Indirect Exclusion

Even “free” government schooling costs poor households an estimated 18-28 per cent of annual income to bear the expenses of uniforms, transport, and stationery (Oxfam-CBGA 2023). The additional out-of-school pressures-child labour, early marriage particularly of girls, seasonal migration, and caste-based discrimination in the classroom-further raise dropout rates

Comparative Table : Enrollment Trends, Challenges, and Recommendations

<i>Aspect</i>	<i>Enrollment Trends / Data</i>	<i>Key Challenges</i>	<i>Recommendations</i>
Primary/ Elementary	High GER (e. g. , 98. 3% for STs per UDISE+2023-24; historical ST gains to 43% by 1997-1998)	Geographic isolation, poverty, cultural irrelevance	Multilingual Multilingual curricula, community mobilization, SSA expansion
Secondary/ Higher secondary	Sharp drops (ST GER:75% Secondary, 46% higher; 5. 5% higher ed share)	Discrimination, infrastructure deficit, transitions, child labor	Bridge courses, scholarships, pil for enforcement, gender sensitive incentives.

<i>Aspect</i>	<i>Enrollment Trends / Data</i>	<i>Key Challenges</i>	<i>Recommendations</i>
ST-Specific	GIRLS > BOYS (e. g. , 51. 4% higher secondary GER for ST girls); state highs (Kerala 95. 2%) vs. lows (M. P 32. 9%)	Linguistic barriers, remote access (10% habitations > 2km from schools)	Region-specific policies, tribal knowledge integration, refined metrics
Policy/Legal	RTE Act 2009, Articles 21A/46, NEP 2020(target 50%GER by 2035)	Inadequate funding, implementation gaps, quality dilution	Monitoring / retention via social mapping, anti-discrimination guidelines, teacher training from marginalized groups
Overall Marginalized	(SCs/ STs/OBCs) 27. 2% higher ed GER; 250 Million affected by exclusion	Caste/ethnicity-based stigma, early marriage, economic pressures	Inclusive environments, decision making, impact assessments.

Digital Apartheid

Amid the pandemic 70–75% of children in the wealth quintile lacked any access to smartphones or the internet whereas in the highest quintile access was almost complete. According to NITI Aayog 2022 learning deficits among children from backgrounds are estimated to be 2–3 times greater, than those of their counterparts.

Theoretical Framework: Reproduction and Capabilities

Pierre Bourdieu’s ideas of capital and habitus describe how advantaged families pass on benefits via language styles, social connections and ingrained habits that educational institutions tend to favor. Children from disadvantaged background start with “deficient” capital and face symbolic harm when their manner of speaking, clothing or conduct is devalued. The capability approach, by Amartya Sen and Martha Nussbaum changes the emphasis from supplying resources—a school facility—to freedoms—the

true ability to learn. Starvation, bias, physical punishment or teaching in a language can significantly diminish the transformation of resources into abilities. Therefore, fairness requires actions and situational teaching methods rather than equal inputs.

Policy Interventions and Gaps

The 25% EWS reservation is still poorly enforced: 60–62% of seats are occupied owing to paperwork hurdles and societal prejudice. Key programs—Samagra Shiksha, Mid-Day Meal (PM Poshan) and Kasturba Gandhi Balika Vidyalayas—have experienced better infrastructure and increased attendance yet academic performance stays the same. The National Education Policy 2020 envisions achieving equity by monitoring Socio Economically Disadvantaged Groups, implementing the Gender Inclusion Fund, establishing Special Education Zones and promoting mother tongue instruction during the early stages of schooling. However, five years on five Special Education Zones have been officially designated and the monitoring of SEDGs is still basic. Public spending on education remains fixed at 4.6% of GDP. The Economic Survey 2024–25 reports this figure, which's significantly lower, than the 6% target established in 1968. According to Accountability Initiative 2025 a precise calculation shows that the total allocation from the center and states, for 2024–25 is 3.1%

Structural Barriers and Political Economy of Privilege: Dual-Track Schooling

Prestigious private schools charge about Rs 6 lakh each year. Exploit legal technicalities to avoid the 25% reservation consistently or assert minority status to bypass it. Budget private schools in city slums have fees that are out of reach for families dependent on daily wages. The coaching sector has turned into the de facto barrier to education and civil service entry is heavily biased towards students, from upper-caste urban English-medium backgrounds.

Teacher Crisis

More than 1.1 million teaching positions remain unfilled; 40%

of the existing teachers are employed under unstable contract conditions. Teachers coming from well-off backgrounds are often found to have caste and religious prejudices. On the federal level, while Kerala and Himachal Pradesh reach almost equally through strong public systems, other states like Bihar and Uttar Pradesh are lagging behind. Education is a figure on the Concurrent List. That is why richer states can outspend poorer ones by marginal rates of advantage. NFHS-5 (2019–21) reveals that among ST women aged 20–24, only 39% completed ten years of schooling, compared to 68% of upper-caste women. A Dalit Muslim girl in a remote village of Uttar Pradesh is facing four times the disadvantage.

Strategies to Realize Education as a True Right

Strict enforcement of the 25% EWS quota must be accompanied by efficient online documentation, independent social audits, and specially created anti-discrimination cells. The state should step up investments in education so that by 2030 public spending on education amounts to at least 6% of GDP, with a minimum of 50% of the total budget earmarked for elementary education and the teachers. The principle of mandatory recruitment of teachers should be observed and diversity recruitment must be obligatorily.

- Require pre-service and ongoing training, focusing on inclusion and anti-bias teaching methods.
- Empower SMCs by ensuring 75% membership from disadvantaged parents and devolving genuine financial powers.
- Institutionalize bridge courses and accelerated learning for first-generation and over-age learners.
- Standardize quality Early Childhood Care and Education, by improving Anganwadis to tackle gaps in school preparedness.
- Instruction in mother tongue/ methods by qualified educators; it is important to note that 78% of tribal students are educated in languages different, from those spoken at home (NCERT 2023)

- Regulate the coaching industry and place a cap on the fees of elite private schools through state-level fee regulation committees.
- Develop data dashboards displaying results at the crossroads of caste, class, gender, disability and migration.

Conclusion

The right to education was made a fundamental one by the Constitution of India back in 2002 but the actual access to this right has been largely out of reach for the majority of people. Even with the law and policy framework in place- from Article 21A to NEP 2020- the political economy of privilege that includes private school lobbies, coaching industries, teacher biases due to upper castes, and fiscal conservatism is still causing a hindrance to the realization of substantive equity. The promise enshrined in the constitution will be fulfilled only when children from the margins go on to achieve in the educational environments that are relatively resourced, inclusive, and. Without these efforts, the demographic dividend might become a disaster instead. Continuous monitoring by the judiciary and involvement of the civil society backed by the political will are necessary to make education the main factor of social equality as envisaged by the.

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The Impact of Music on Mood

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INTRODUCTION

Music is something that almost every person in the world listens to, enjoys, and connects with. It is a powerful part of human life and has been used for thousands of years for celebrations, relaxation, healing, worship, and entertainment. Even though people come from different cultures, speak different languages, or live in different environments, music remains a common way for humans to express feelings. Because of this, researchers have become very interested in understanding how music affects the way we feel. The topic of the impact of music on mood explores how different types of music can change our emotions, thoughts, and even our physical reactions.

Mood is a long-lasting emotional state. It is different from emotions because emotions are short and appear quickly, while moods can stay for a longer time and influence how we act throughout the day. Music has the special ability to influence mood because it works directly with the brain areas that process emotions, memories, and rewards. This means that music can make people feel happy, sad, relaxed, energetic, calm, or motivated depending on the type of music they listen to. Many people use

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music to change their mood without even realizing it—for example, listening to upbeat music to feel energetic in the morning or choosing soft music to relax before sleeping. People also connect music to personal experiences. A song that reminds someone of a happy moment can instantly improve their mood, while another song may bring back memories that make them feel emotional.

Modern research has shown that music affects not just our mind but also our body. Listening to music can change heart rate, breathing, and hormone levels. Because music has such strong effects, it is also used in hospitals and therapy centers to help people cope with stress, anxiety, depression, and emotional difficulties. Music therapy has become an important field that uses music to support mental health and emotional well-being.

Meyer explains that music affects emotion and mood because it creates expectations in the listener. When these expectations are fulfilled or violated, emotional responses—such as tension, release, or mood change—occur.

—According to Leonard B. Meyer,

*According to Dr. Jane Edwards
(Music Therapy Researcher),*

Edwards defines music’s influence on mood as a therapeutic process in which specific musical qualities can help manage, regulate, or shift emotional states within clinical and everyday settings.

—According to Daniel Levitin (Neuroscientist)

Levitin describes music’s impact on mood as the activation of brain circuits related to reward, memory, and emotion, causing measurable changes in feelings and emotional state.

Understanding how music affects mood requires looking at several theories from psychology, neuroscience, and music studies. Researchers have spent many years trying to explain why music has such a strong emotional power over people. The theoretical background of this topic helps explain *how* and *why* music can

make us feel happy, calm, sad, excited, or thoughtful. Different theories focus on the brain, the body, personal memories, and cultural influences to explain the emotional effects of music.

Emotional Response to Music

One of the most important ideas in this field is that music triggers emotional responses in the brain. According to researchers like Patrik N. Juslin and Leonard Meyer, music creates emotions by playing with our expectations. When we listen to music, our brain predicts what will come next—such as the next beat or melody. If the music meets our expectations, we feel satisfied or calm. If it surprises us, we can feel excited or curious. This process explains why music can quickly change how we feel.

The brain areas involved in emotional responses—such as the amygdala, hippocampus, and nucleus accumbens—are highly active while listening to music. These brain regions control emotions, memories, and rewards. Studies show that music can release dopamine, a chemical linked to pleasure and motivation. This is why people often feel joy or goosebumps when listening to their favourite songs.

Cognitive and Physiological Mechanisms

Music affects not only the mind but also the body. Theories in both psychology and neuroscience explain that certain features of music—like tempo, rhythm, volume, and melody—can change physical reactions. For example:

- **Fast or loud music** may increase heart rate and energy levels.
- **Soft, slow music** can slow down breathing and reduce stress hormones.
- **Repetitive rhythms** can help the brain and body relax through a process called *entertainment*, where the body's rhythms align with the beats of the music.

Another cognitive theory suggests that music influences the way we think about a situation or memory. Lyrics can make us

recall past events, which can strengthen emotional reactions. If the memory is positive, the mood becomes better; if the memory is sad, the mood may become lower. This shows that mood changes are often a mix of the music itself and the personal meaning attached to it.

Expectation and Meaning Theory

Leonard Meyer's Expectation Theory is a major part of the theoretical background. Meyer believed that music creates emotions because it builds and breaks expectations. For example, when we expect a certain note or rhythm and the music delays it, tension increases. When the expected note finally comes, there is a feeling of release or satisfaction. This process helps explain why music can "move" us emotionally without needing any words or lyrics.

Meaning Theory also states that music gains emotional power from cultural and personal connections. A song used in a person's childhood, at a wedding, or during a meaningful moment carries emotional weight that can influence mood instantly.

Mood Regulation Theory

Another important theory is Mood Regulation Theory, explained by researchers like Robert Thayer and Suvi Saarikallio. This theory focuses on the idea that people use music intentionally to change their mood. According to this perspective, people choose music for several emotional purposes:

- **Relaxation:** To calm down after stress.
- **Stimulation:** To gain energy or motivation.
- **Distraction:** To take attention away from negative thoughts.
- **Expression:** To express emotions that are difficult to put into words.
- **Comfort:** To feel understood or less alone.

These strategies show that music is not only something we listen to, but a tool we use to manage how we feel.

Social and Cultural Theories

Music's effect on mood is also shaped by social and cultural factors. Cultural theories explain that people learn emotional meanings of music from the society they live in. For example, certain instruments or rhythms might be associated with joy in one culture but sadness in another. Social theories also suggest that music helps create group identity, such as at festivals, religious ceremonies, or sports events. In these situations, mood is influenced not only by the music itself but also by the shared emotional atmosphere of the group.

Neuroscience-Based Theories

Modern neuroscience offers explanations for why music has such deep emotional effects. Brain-imaging studies show that music activates the same reward systems that respond to food, love, and social connection. This means that music has the power to produce strong positive emotions and improve mood in a natural, non-medical way. Music also affects brainwave patterns, helping the mind shift into states of relaxation, focus, or alertness. This supports the use of music as a therapeutic tool in mental health treatment.

Overall, the theories about music and mood suggest that music affects us through a combination of brain activation, body responses, personal memories, cultural knowledge, and emotional expectations. These theories together explain why music is such a powerful force in human life and why it has such a strong influence on mood. Understanding these theoretical foundations helps to support the research on how music can be used for emotional well-being, stress reduction, and mental health improvement.

Influence of Music on Mood

• Positive Mood Enhancement

One of the strongest effects of music is its ability to create positive emotions. When people listen to upbeat, fast-paced, or cheerful music, their mood often lifts. This happens because such

music stimulates the brain's reward centers and increases the release of dopamine—a chemical linked to happiness and motivation. For example:

- Happy pop songs can increase feelings of joy and excitement.
- Fast music can boost energy and make people feel active or enthusiastic.
- Inspirational music can improve confidence and motivation.

This is why many people play energetic music when exercising, starting their day, or doing tasks that require energy and focus. Music can act like a natural mood booster without the need for medication or external support.

• **Music and Relaxation or Stress Reduction**

Music is also widely used to calm the mind and reduce stress. Soft, slow, or gentle music—such as classical, instrumental, or ambient music—can lower heart rate and relax the body. When people listen to soothing music:

- Breathing becomes slower.
- Muscles relax.
- Stress hormones such as cortisol decrease.
- The mind becomes calmer and clearer.

This calming effect is why music is used in meditation, yoga, therapy, hospitals, and even during sleep. Slow music helps the body shift into a relaxed state, which reduces anxiety and helps people manage emotional stress more effectively.

• **Influence of Lyrics on Mood**

The words or lyrics in a song can also strongly influence mood. Songs with positive or empowering lyrics often lift mood by encouraging motivation, hope, or confidence. On the other hand, sad or emotional lyrics can evoke deeper thoughts or memories. For example:

- Inspirational lyrics can make someone feel strong and motivated.
- Heartbreak lyrics can trigger sadness or emotional memories.

- Storytelling songs can take the listener on an emotional journey.

People often choose songs that match their feelings. For example, someone who is sad might choose sad music because it makes them feel understood, while someone who wants to feel energized might choose music with strong, positive message

- **Influence of Personal Memories and Associations**

Music is often connected to personal experiences. A song played during a special moment—such as a birthday, graduation, or family event—can quickly bring back memories and feelings linked to that event. Similarly, a song from childhood or from a meaningful period of life can deeply affect mood. This happens because the brain connects sounds with emotional memories stored in the hippocampus (the memory center of the brain).

For example:

- A song that played during a fun trip might make someone feel happy.
- A song associated with a loved one might bring comfort or sadness.
- A song from childhood might create nostalgia and warm feelings.

These connections show how music can shape mood even after many years.

- **Influence of Tempo, Rhythm, and Melody**

The structure of music itself plays a major role in mood change:

- **Tempo (speed of the music)**

- Fast tempo increases excitement and energy.
- Slow tempo creates calmness and relaxation.

- **Rhythm**

- Strong rhythms can make people feel motivated or ready to move.

- Gentle rhythms can reduce anxiety and create a peaceful feeling.

- **Melody and Harmony**

- Smooth melodies can create comfort and warmth.
- Complex or dissonant melodies may create tension or curiosity.

These musical elements influence mood even if a person does not understand the language of the song or the style of the music.

- **Negative Mood Induction**

Although music often improves mood, it can sometimes create negative emotions. For some listeners:

- Very loud or aggressive music may cause stress or irritation.
- Sad music may increase feelings of loneliness or sadness.
- Dark or intense music might trigger negative memories.

However, it is important to note that some people enjoy sad or emotional music because it helps them express or release emotions they normally hide. In this case, the sad music is not harmful but emotionally helpful.

- **Cultural and Social Influence on Mood**

Cultural background affects how people interpret music. In some cultures, certain instruments or rhythms represent happiness, while in others they represent sorrow. Social settings also influence mood. Music played in a group—like at concerts, festivals, or celebrations—can create shared emotions and increase feelings of connection.

For example:

- Fast, rhythmic music at a festival creates excitement among the crowd.
- Traditional or religious music may create a mood of comfort, respect, or peace.
- National songs can create feelings of pride.

Thus, mood is shaped not only by the music itself but also by

the environment in which it is heard.

• **Music as a Tool for Mood Regulation**

People often use music intentionally to control or manage their mood. This is known as **mood regulation**, and it includes activities such as:

- Listening to calming music to reduce stress
- Playing energetic music to feel awake
- Choosing sad music to process emotions
- Listening to music for comfort when feeling lonely
- Using music to focus during study or work

Through these behaviours, music becomes a tool for emotional management, helping people handle everyday challenges.

Applications of Music in Daily Life

• **Application of Music in Mental Health and Therapy**

One of the most important uses of music is in **music therapy**, a professional field where trained therapists use music to improve emotional and psychological health. Music therapy helps people who struggle with stress, anxiety, depression, trauma, or emotional disorders. This is because music can calm the mind, help express feelings, and create a safe emotional space.

How music therapy helps mood:

- Relaxing music reduces stress hormones like cortisol.
- Singing or playing instruments helps express feelings that are hard to speak.
- Music helps patients feel less lonely and more emotionally supported.
- Rhythm-based activities can reduce anxiety and increase focus.
- Emotional songs can bring comfort and allow emotional release.

Music therapy is used in hospitals, mental-health clinics, rehabilitation centers, and special education schools.

- **Application of Music in Stress Relief and Relaxation**

Many people use music as a natural way to manage daily stress. Soft, slow, instrumental music helps the body and mind relax, which improves overall mood. It is helpful for students, working professionals, and people with busy or stressful routines.

Examples:

- Listening to calming music before sleep for better rest
- Playing soft music during study or reading
- Using peaceful music during meditation or yoga
- Listening to instrumental music while taking a break

Music reduces mental tension and helps the mind reset after tiring activities.

- **Application of Music in Education and Learning**

Music is widely used in schools and colleges because it affects concentration, memory, and motivation. This makes learning more effective and enjoyable.

How music helps students:

- Soft background music improves focus during study.
- Music rhythms help in memorizing information (like alphabet songs).
- Motivational music reduces exam stress and boosts confidence.
- Music breaks in classrooms improve mood and reduce anxiety.
- Group music activities encourage cooperation and positive emotions.

Teachers use music intentionally to create a happy and productive learning environment.

- **Application of Music in Workplaces**

Companies and workplaces use music to improve employee mood, reduce stress, and increase productivity. Research shows that music creates a positive environment that encourages creativity and teamwork.

Benefits of music at work:

- Energizing music increases motivation in the morning.
- Calm music can improve focus during detailed tasks.
- Music reduces stress in high-pressure jobs.
- Workplace playlists improve team morale and mood.

Even retail stores and restaurants use music to create a pleasant mood for workers and customers.

• Application of Music in Exercise and Sports

Music has a very strong effect on physical energy and motivation. Athletes, gym-goers, and trainers use music to enhance performance.

How music helps in exercise:

- Fast-tempo music increases energy and movement.
- Music reduces the feeling of tiredness.
- Motivational music improves endurance and speed.
- Rhythmic beats help maintain a steady exercise pace.
- Music boosts mood and motivation during difficult workouts.

This is why most gyms, sports events, and fitness videos always include music.

• Application of Music in Medical Settings

Hospitals use music to help patients stay calm, reduce pain, and manage anxiety.

Examples:

- Playing calming music before or after surgeries
- Helping children relax during medical procedures
- Reducing anxiety in patients with chronic illnesses
- Improving mood and comfort in elderly care centers
- Supporting pregnant women during labor

Music creates a healing environment and helps patients deal with emotional stress.

- **Application of Music in Social and Cultural Activities**

Music plays a major role in social bonding and community mood. Festivals, celebrations, religious ceremonies, and cultural events use music to create specific emotional atmospheres.

Applications:

- Wedding music creates happiness and excitement
- Festival music builds energy and celebration
- Religious music promotes peace and devotion
- National songs create unity and pride
- Traditional music strengthens cultural identity

Music helps groups feel connected and emotionally aligned.

Music is used in many areas of life because of its strong effect on mood. It helps in mental health treatment, education, work, exercise, social events, and personal relaxation. These applications show that music is not just entertainment—it's a powerful emotional tool that improves quality of life and promotes mental and emotional balance.

Research Findings

Research on the impact of music on mood has grown rapidly over the last few decades, bringing strong scientific evidence that music can significantly change emotional states. Studies from psychology, neuroscience, music therapy, and cognitive science all agree that music influences mood through various biological, psychological, and social processes.

- **Music Has a Measurable Effect on the Brain**

Scientific research using brain-scanning technologies (such as fMRI and EEG) shows that music activates several brain regions involved in emotion, memory, and pleasure. Researchers found that:

- Listening to enjoyable music increases activity in the **nucleus accumbens**, the brain's reward center.

- Emotional music triggers the **amygdala**, which controls emotional reactions.
- Nostalgic or meaningful music activates the **hippocampus**, which handles memory.
- The **prefrontal cortex**, responsible for decision-making and emotional control, also becomes active.

These brain changes explain why music can create happiness, sadness, excitement, or calmness so quickly and so powerfully.

Music Improves Positive Emotions

Many studies show that music increases positive mood states. Research findings include:

- Upbeat and fast-tempo music boosts happiness and enthusiasm.
- Music with major keys generally produces joyful feelings.
- Preferred or favorite music triggers dopamine release, which increases motivation and pleasure.
- People report feeling more energetic and confident after listening to lively songs.

These findings explain why people often use music to start their day, prepare for work, or improve their mood when feeling low.

- **Music Reduces Stress and Anxiety**

A large body of research shows that music can significantly reduce stress levels. Findings include:

- Slow and soft music lowers **cortisol**, a hormone linked to stress.
- Relaxing music slows heart rate and breathing, creating a calming effect.
- Patients exposed to music before surgery report lower anxiety.
- Music during medical treatments helps reduce fear and tension.
- Meditation and classical music improve emotional balance and reduce worry.

These findings support the use of music in hospitals, therapy sessions, and stress-management programs.

- **Music Helps with Emotional Expression and Processing**

Studies show that music helps people express and process emotions, especially when they struggle to communicate their feelings verbally.

Findings include:

- Sad music can help listeners release built-up emotions, creating emotional relief.
- Music with meaningful lyrics allows people to reflect on personal experiences.
- Teenagers and young adults often use music to cope with emotional stress or identity issues.
- Music encourages emotional awareness and helps individuals understand their own feelings better.

This explains why many people turn to music when they are going through difficult times

- **Music Enhances Focus, Productivity, and Cognitive Performance**

Many experiments show that certain types of music improve thinking and working ability.

Key findings:

- Soft instrumental music increases concentration and reduces distractions.
- Background music helps improve memory and information recall.
- Students studying with quiet classical music often demonstrate better academic performance.
- In workplaces, music can reduce boredom and improve work efficiency—especially during repetitive tasks.

However, research also shows that **music with lyrics can distract during complex problem-solving tasks** because the words interfere with mental processing.

- **Music Supports Physical Performance and Motivation**

Sports psychologists have found strong connections between music and physical energy.

Important findings:

- Fast-tempo music during exercise increases stamina, speed, and motivation.
- Music reduces the perception of fatigue, making workouts feel easier.
- Athletes who warm up with music show higher confidence before competition.
- Rhythmic music helps people maintain a steady pace while running or cycling.

These results explain why gyms, sports events, and fitness programs heavily use music.

- **Personal Preferences Strongly Influence Mood Effects**

Research shows that the emotional impact of music depends heavily on the listener's personal taste.

Findings highlight that:

- Preferred or familiar music has a stronger positive effect than random music.
- Cultural background influences how people interpret musical emotions.
- A song that makes one person happy may not have the same effect on another.
- Music connected with personal memories triggers stronger emotional responses.

This means that music's influence on mood is powerful but also very individual.

- **Music Can Sometimes Produce Negative Mood States**

While most research focuses on positive effects, studies also identify situations where music can create negative moods.

Findings include:

- Very loud or aggressive music can increase stress, anger, or irritability in some listeners.
- Sad music may deepen negative emotions in individuals already experiencing depression.
- Repetitive exposure to emotionally heavy songs can worsen rumination (overthinking).
- Music with violent or disturbing lyrics can increase anxiety in sensitive listeners.

These findings show that music's effects are not always universally positive and should be used mindfully.

CONCLUSION

The findings of this research show that music has a strong and meaningful influence on human mood. It affects how people feel by interacting with the brain, the body, and personal memories. Music can increase positive emotions such as happiness, motivation, and relaxation, while also helping reduce stress and anxiety. Because of these effects, people often use music every day to manage their emotions—whether to feel calm, energized, or understood.

- The research also shows that the mood effects of music are not the same for everyone. Personal preference, cultural background, and emotional state all shape how a person responds to a particular song. While music usually improves mood, certain types—like very loud or sad music—may sometimes increase negative feelings in some listeners.
- Overall, music is a powerful and simple tool for emotional well-being. It supports mental health, improves focus, enhances social connection, and boosts physical performance. These benefits make music an important part of daily life and a valuable resource in therapy, education, healthcare, and personal mood regulation. Music's ability to influence mood in such a natural and accessible way highlights its importance in improving quality of life.

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Diabetes Mellitus

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INTRODUCTION

Diabetes mellitus is a chronic metabolic disorder characterized by persistent hyperglycemia resulting from defects in insulin secretion, insulin action, or both. This review provides an overview of the major forms of diabetes, including Type 1 diabetes mellitus, Type 2 diabetes mellitus, Type 3c (pancreatogenic) diabetes, gestational diabetes mellitus, and maturity-onset diabetes of the young (MODY), with emphasis on their etiology, clinical features, and diagnostic criteria. The roles of genetic predisposition, environmental influences, autoimmune mechanisms, and insulin resistance in disease development are discussed. Key biochemical alterations, common clinical manifestations, and acute and chronic complications associated with diabetes are outlined. Current management strategies, including lifestyle modification, pharmacological therapy, and regular monitoring, are summarized. Early diagnosis, patient education, and long-term preventive measures are essential to reduce disease burden and improve quality of life.

Diabetes mellitus affects individuals of all age groups and represents one of the most prevalent non-communicable diseases

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worldwide. Most forms of diabetes are chronic, lifelong conditions that require continuous medical care. Although diabetes can be effectively managed through pharmacological therapy and lifestyle modification, it remains a serious metabolic disorder associated with acute complications such as hyperglycemia and diabetic ketoacidosis, as well as chronic complications primarily resulting from vascular damage. As a lifelong condition, diabetes requires sustained lifestyle management, regular monitoring, and patient awareness to prevent complications and maintain overall health (Sapra & Bhandari, 2022).



<https://stemcellstransplantinstitute.com/diabetes-mellitus-treatment-options/>

TYPES OF DIABETES MELLITUS

A. Type 1 Diabetes Mellitus (T1DM)

Type 1 diabetes mellitus is a chronic metabolic disorder characterized by hyperglycemia due to an absolute deficiency of insulin. It results from autoimmune destruction of the insulin-producing-cells of the pancreas, leading to little or no insulin production. Because insulin is essential for glucose uptake and energy metabolism, individuals with T1DM are unable to regulate blood glucose levels without exogenous insulin.

T1DM commonly develops during childhood or adolescence, though it may occur at any age. Its etiology involves autoimmune mechanisms combined with genetic susceptibility and environmental triggers. Management requires lifelong insulin therapy, regular blood glucose monitoring, dietary regulation, physical activity, and patient education.

B. Type 3c Diabetes Mellitus (Pancreatogenic Diabetes)

Type 3c diabetes mellitus develops as a result of pancreatic damage caused by conditions such as chronic pancreatitis, pancreatic cancer, cystic fibrosis, haemochromatosis, or surgical removal of the pancreas. Damage to pancreatic tissue leads to impaired insulin secretion and abnormal glucose regulation, resulting in diabetes.

C. Gestational Diabetes Mellitus (GDM)

Gestational diabetes mellitus is a form of glucose intolerance that develops during pregnancy in women with no prior history of diabetes. It is characterized by elevated blood glucose levels and requires careful management to reduce maternal and fetal complications. GDM is typically diagnosed between 24 and 28 weeks of gestation through glucose testing. Although it usually resolves after childbirth, affected women have an increased risk of developing Type 2 diabetes later in life.

D. Maturity-Onset Diabetes of the Young (MODY)

Maturity-onset diabetes of the young is a rare, inherited form of diabetes caused by mutations in a single gene involved in insulin production or secretion. It follows an autosomal dominant inheritance pattern, with a 50% chance of transmission to offspring if one parent is affected. MODY typically presents before the age of 25 years and occurs independently of obesity or ethnic background.

ETIOLOGY OF DIABETES MELLITUS

1. Genetic Factors

Type 1 Diabetes Mellitus

Genes within the human leukocyte antigen (HLA) system play a major role in susceptibility to T1DM. Certain alleles, such as HLA-DR4, increase disease risk, while others, including HLA-DR2, provide protection. In addition, non-HLA genes such as **INS** and **PTPN22** influence insulin production and immune regulation.

Type 2 Diabetes Mellitus

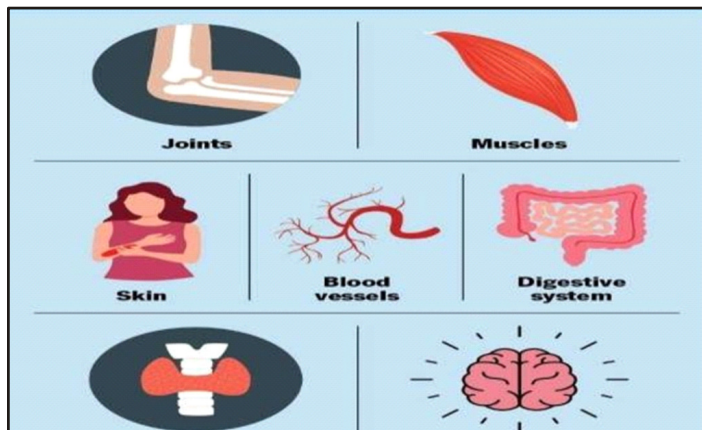
Type 2 diabetes mellitus is a polygenic disorder involving multiple genetic variants that affect insulin secretion, insulin sensitivity, and β -cell function. Many of these variants influence gene expression, altering pathways critical to glucose metabolism.

2. Environmental Factors

Environmental influences contribute significantly to diabetes development and progression. These include unhealthy dietary habits, physical inactivity, obesity, stress, vitamin D deficiency, viral infections, environmental pollutants, urbanization, and socioeconomic factors. These elements may act independently or synergistically to increase disease risk.

3. Autoimmune Factors (Type 1 Diabetes)

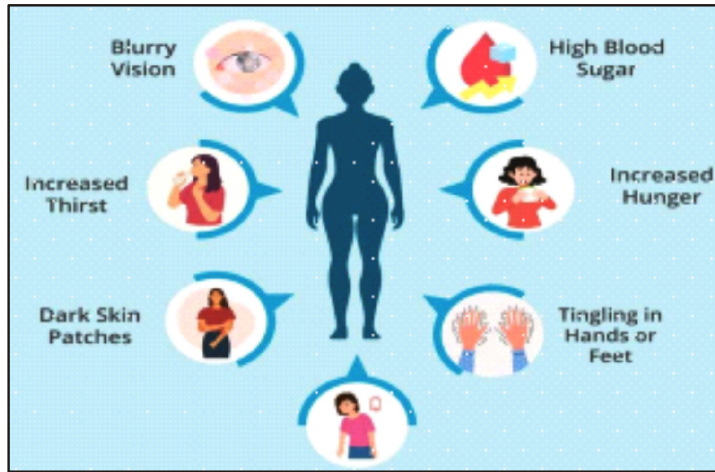
T1DM results from autoimmune destruction of pancreatic β -cells triggered by genetic and environmental factors. It is frequently associated with other autoimmune disorders, particularly autoimmune thyroid disease. Antithyroid antibodies are present in approximately 20% of children with T1DM at diagnosis, with higher prevalence in females (Rajaei et al., 2019).



<https://my.clevelandclinic.org/health/diseases/21624-autoimmune-diseases>

4. Insulin Resistance (Type 2 Diabetes)

Insulin resistance arises from genetic predisposition combined with lifestyle factors such as obesity, physical inactivity, and diets high in refined carbohydrates and unhealthy fats. Conditions such as polycystic ovary syndrome, sleep apnea, aging, and certain medications also increase risk (Papadakis et al., 2022).

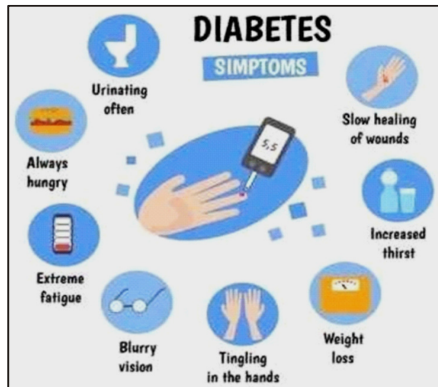


<https://www.everydayhealth.com/type-2-diabetes/insulin-resistance>

SYMPTOMS OF DIABETES MELLITUS

Common symptoms include polyuria, polydipsia, polyphagia, blurred vision, fatigue, dry skin, delayed wound healing, peripheral neuropathy, and increased susceptibility to infections.

T1DM often presents abruptly with nausea, vomiting, and abdominal pain, whereas T2DM



<https://www.istockphoto.com/photos/diabetes-symptoms>

develops gradually and may remain asymptomatic for years. Gestational diabetes is usually asymptomatic and detected through routine screening.

DIAGNOSIS OF DIABETES MELLITUS

Diagnosis is based on blood glucose testing, including:

- **A1C e" 6.5%**
- **Fasting plasma glucose e" 126 mg/dL**
- **2-hour OGTT glucose e" 200 mg/dL**
- **Random plasma glucose e" 200 mg/dL** with classic symptoms

BIOCHEMICAL CHANGES

Diabetes affects carbohydrate, lipid, and protein metabolism, leading to chronic hyperglycemia, dyslipidemia, ketone body formation, metabolic acidosis, and increased oxidative stress.

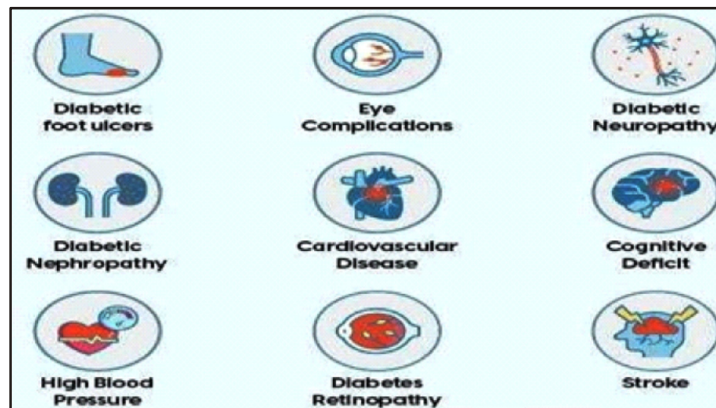
COMPLICATIONS OF DIABETES MELLITUS

Poorly controlled diabetes mellitus can lead to a wide range of acute and chronic complications that affect multiple organ systems. One of the most serious complications is **cardiovascular disease**, including coronary artery disease, heart attack, and stroke, as chronic hyperglycemia accelerates atherosclerosis and damages blood vessels.

Diabetic neuropathy is another common complication, resulting from prolonged high blood glucose levels that damage peripheral nerves. It commonly affects the lower limbs, causing pain, tingling, numbness, and loss of sensation, which increases the risk of injury. **Diabetic nephropathy** occurs due to damage to the renal blood vessels, leading to proteinuria, reduced kidney function, and, in severe cases, kidney failure.

Diabetic retinopathy results from damage to retinal blood vessels and may cause blurred vision, visual impairment, or blindness if not detected early. Poor circulation and nerve damage can also lead to **diabetic foot complications**, including ulcers, infections, and in severe cases, amputation.

Individuals with diabetes are more prone to **skin and soft tissue infections** due to impaired immune function and delayed wound healing. **Hearing impairment** is more prevalent among people with diabetes as a result of nerve and vascular damage. In addition to physical complications, diabetes is associated with **mental health disorders**, particularly depression and anxiety, which may arise from the psychological burden of managing a chronic disease. Early detection and proper management are essential to prevent or delay these complications.



<https://www.fitterfly.com/blog/diabetes-complications/>

MANAGEMENT AND TREATMENT

Lifestyle Modification

Healthy diet, weight control, regular physical activity, smoking cessation, and alcohol moderation are essential components of diabetes management.

Pharmacological Treatment

- **T1DM:** Lifelong insulin therapy
- **T2DM:** Lifestyle modification, oral antidiabetic drugs (e.g., metformin), and insulin if required

PREVENTION

Prevention of diabetes mellitus involves reducing modifiable

risk factors through healthy lifestyle practices. A balanced diet rich in fruits, vegetables, whole grains, and lean proteins helps improve insulin sensitivity, while limiting refined sugars, processed foods, and unhealthy fats reduces the risk of obesity and insulin resistance. Regular physical activity, including at least 150 minutes of moderate exercise per week, enhances glucose utilization and supports weight control. Maintaining a healthy body weight is essential, as excess body fat increases the risk of Type 2 diabetes. Smoking cessation further lowers diabetes and cardiovascular risk. Routine health check-ups, along with regular monitoring of blood glucose, blood pressure, and lipid levels, enable early detection and prevention of diabetes and its complications.

CONCLUSION

Diabetes mellitus is a chronic metabolic disorder resulting from defects in insulin secretion or action. With early diagnosis, appropriate treatment, lifestyle modification, and regular monitoring, most complications can be prevented. Increased awareness and adherence to management strategies are essential to improve outcomes and quality of life.

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Amla (Phyllanthus/ emblica): The Sacred Panchvati Tree; Bridging Health, Ecology, and spirituality

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Introduction

This paper shines a light on Amla, one of the five revered trees of the Panchvati, weaving together its traditional, environmental, cultural, astrological, and spiritual threads. By framing Amla through an ethnobotanical lens, we show how it functions not just as an Ayurveda “Rasayana” but also as a living emblem of ecological balance and cultural heritage. The study traces its role in holistic health, daily rituals, and the broader Indian ecological consciousness, while also mapping its precise placement in Panchvati gardens according to Vastu principles. Our aim is to revive and document the indigenous knowledge that links nature, culture, and spirituality through this remarkable plant.

Amla, commonly called Indian gooseberry, sits at the heart of the Panchvati tradition, a sacred quintet (Amla, Ashvattha, Bel, Bargad, Ashoka) that ancient scriptures say creates a charged space for meditation, health, and ecological harmony. Its extraordinary vitamin C and antioxidant content have made it a

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cornerstone of Ayurveda, yet its cultural and spiritual resonance is equally profound. This paper moves beyond botany to explore how Amla’s multifaceted identity sustains both people and the planet, offering a blueprint for integrating traditional wisdom into modern conservation.

Traditional Uses

Amla is celebrated in classical texts as Amalaki, a premier Rasayana that promotes longevity, immunity, and tissue repair. Forms of consumption range from fresh fruit (often eaten with a pinch of salt) to sun dried powder, juice, pickles, and the iconic Chyawanprash. Therapeutic indications include ocular health (eye washes), digestive support (combined with ginger), respiratory relief (honey infused decoctions), hepatoprotection (clinical studies show reduced serum transaminases after 8 weeks), and skin rejuvenation (topical pastes with sandalwood). Folk applications cover hair tonics (oil macerated with leaves), cooling summer drinks, and wound healing poultices—practices that tribal healers regard as a universal remedy. Whole plant utilization is evident: leaves for oral ulcers, bark for chronic diarrhea, seeds as anthelmintics, and roots for Vata related joint pain, reflecting a holistic “whole plant” philosophy.



Environmental Significance

Amla's deep taproot and xerophytic nature make it a champion for afforestation in semi arid zones. Its rapid leaf litter decomposition enriches topsoil organic carbon and fuels microbial activity, while the extensive root network curbs soil erosion and improves water retention. The tree's dense foliage offers nectar for pollinators, shelter for birds, and a substrate for beneficial fungi, boosting local biodiversity. In agroforestry, Amla pairs well with nitrogen fixing legumes like *Vigna* spp., enhancing soil nitrogen and overall farm resilience.



Cultural Significance

Amla Navami in the Kartik month is a joyous occasion: families plant saplings and pray for health and longevity, turning the act of planting into a living blessing. Temple groves often feature Amla as the first tree near shrines, symbolising purity and the presence of Vishnu. Thursday offerings of the fruit are believed to attract prosperity, aligning with Jupiter's benefic influence. Elders teach children sustainable harvesting, embedding conservation ethics that reinforce community identity and pride in maintaining Amla trees in their surroundings.

Astrological & Spiritual Significance

In Vedic astrology, Amla is linked to Jupiter (Guru), the planet of wisdom and abundance. Consuming or planting Amla is thought

to strengthen Jupiter’s influence, enhancing mental clarity and material well being. The plant is classified as sattvic, balancing the three doshas and calming the mind, making it ideal for tapas and meditation practices where its subtle fragrance and antioxidant rich fruit nourish both body and spirit. Vastu Shastra places Amla in the northeast (Ishan/ Kona) to capture the first sunrise rays, amplifying its purifying energy and supporting mental focus.

Environmental Consideration (Direction & Placement in Panchvati)

When designing a Panchvati garden, Vastu recommends situating Amla in the northeast corner, an area bathed in early sunlight that symbolises purity and intellect. Planting in well drained, sun exposed soil not only fulfills spiritual prescriptions but also fosters micro ecosystems and enhances the overall energy of the landscape.

Conclusion



Amla stands as a powerful symbol of the unity between nature and human well being. Its ecological services—carbon capture, soil restoration, biodiversity support—pair with its medicinal,

cultural, and spiritual gifts. Reviving indigenous knowledge of Amla through community planting, education, and urban landscaping can strengthen ecological responsibility while addressing modern health and sustainability challenges.

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India's Traditional Knowledge Systems in A Globalizing World

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Globalization has led to a world where ideas, cultures, and technologies are increasingly interconnected, creating both opportunities and challenges. While the dominance of Western knowledge systems has grown globally, the importance of indigenous knowledge traditions has also come to the forefront, especially in addressing the complex issues of the modern era.

INTRODUCTION

The Indian Knowledge System is vast, encompassing a range of disciplines such as philosophy, mathematics, medicine (especially Ayurveda), astronomy, ecology, and education. These traditions offer holistic solutions, emphasizing interconnectedness between the self, society, and the environment.

“विद्यां ददाति विनयं, विनयाद् याति पात्रताम्।
पात्रत्वाद्धनमाप्नोति, धनाद्धर्मं ततः सुखम्॥”

In English, this translates knowledge makes a person humble, Humility begets worthiness, worthiness creates wealth, and wealth leads to right conduct, and right conduct brings contentment.

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The Indian knowledge system refers to the collective body of knowledge, beliefs, practices, and traditions that have originated from and evolved within the Indian subcontinent. It is a rich and diverse repository of wisdom that has evolved over thousands of years, encompassing various fields.

The Indian Knowledge System (IKS) is the systematic transmission of knowledge from one generation to next generation which comprises of Jnan, Vignan, and Jeevan Darshan that have evolved out of experience, observation, experimentation, and rigorous analysis. IKS is based on the Vedic literature, the Upanishads, the Vedas, and the Upvedas. It holds significant relevance in contemporary times for a multitude of reasons.

KEY PRINCIPLES & CONCEPTS OF IKS

At the heart of IKS lies the belief in the interconnectedness of all existence. Knowledge is not viewed merely as intellectual accumulation but as a transformative journey toward self-realization and social harmony. The following concepts form the core of IKS:

1. Four Purusharthas

The Purusharthas represent the four fundamental goals of human life, providing a structured yet flexible framework that blends ethical, material, emotional, and spiritual dimensions:

- 1. Dharma** (Righteousness and Duty): Upholding moral values, societal responsibilities, and ethical conduct.
- 2. Artha** (Wealth and Prosperity): Pursuing economic stability and material well-being through righteous means.
- 3. Kama** (Desire and Pleasure): Enjoying life's legitimate pleasures while maintaining alignment with Dharma.
- 4. Moksha** (Liberation): Realization of the true self and freedom from the cycle of birth and death.

These goals are interconnected, with Dharma guiding Artha and Kama, and Moksha representing the ultimate aspiration.

2. Panch Mahakosh

The *Panch Mahakosh* explains the five layers of human existence according to Vedantic philosophy:

- **Annamaya Kosha** — the physical sheath
- **Pranamaya Kosha** — the energy sheath
- **Manomaya Kosha** — the mental/emotional sheath
- **Vijnanamaya Kosha** — the intellectual sheath
- **Anandamaya Kosha** — the bliss sheath

Together, these layers portray the holistic nature of human identity, integrating body, mind, and spirit.

3. Ashtangik Marg (Eightfold Path of Yoga)

Patanjali's Eightfold Path provides a comprehensive roadmap for physical health, mental clarity, emotional balance, and spiritual awakening. The eight limbs are:

1. **Yama** – moral discipline
2. **Niyama** – personal discipline
3. **Asana** – physical postures
4. **Pranayama** – breath regulation
5. **Pratyahara** – withdrawal of senses
6. **Dharana** – focused concentration
7. **Dhyana** – meditation
8. **Samadhi** – union with supreme consciousness

This system serves as both a science of well-being and spiritual discipline.

4. Para Vidya and Apra Vidya

These categories distinguish between two forms of knowledge:

- **Para Vidya – Higher Knowledge:**
Knowledge that leads to spiritual awakening and realization of Brahman, attained through meditation, devotion, and introspection.
- **Apra Vidya – Lower Knowledge:**
Empirical and intellectual knowledge related to sciences, arts, languages, and worldly understanding.

Both forms are complementary — Apara Vidya supports worldly progress, while Para Vidya leads toward liberation.

5. Tri Ratna in Jainism

Jain philosophy identifies three jewels necessary for spiritual liberation:

- Right Faith (Samyak Darshan)
- Right Knowledge (Samyak Jnana)
- Right Conduct (Samyak Charitra)

These ensure clarity, ethical living, and disciplined practice, ultimately guiding individuals toward *Kevalya* (pure knowledge).

6. Trigunas

In Samkhya and Vedanta, all matter and human behavior arise from the interplay of three gunas:

- **Sattva:** Purity, harmony, clarity
- **Rajas:** Activity, passion, restlessness
- **Tamas:** Inertia, darkness, ignorance

Spiritual practices aim to increase Sattva while reducing Rajas and Tamas, fostering inner peace and awareness.

GLOBAL FOOTPRINTS OF THE INDIAN KNOWLEDGE SYSTEM

India's intellectual heritage is one of the oldest and most diverse in human civilization. Long before the rise of modern Western science, ancient Indian thinkers explored nearly every field of knowledge — from mathematics and medicine to architecture, astronomy, and philosophy. Historical and archaeological records reveal that Indian scholars developed concepts that shaped global understanding centuries later.

1. Mathematics and Astronomy

- India gave the world the concept of Zero (0) and the decimal number system, first documented by Aryabhata and later refined by Brahmagupta .

- Aryabhata calculated π (pi) accurately to 3.1416 and introduced trigonometric functions such as sine, cosine, and versine.
- The Kerala School of Mathematics (14th–16th century) led by Madhava of Sangamagrama developed ideas like calculus centuries before Newton
- Aryabhata's Aryabhatiya and Bhaskara II's Siddhanta Shiromani accurately described the Earth's rotation, solar and lunar eclipses, and heliocentric ideas long before Europe adopted them.

2. Medicine and Surgery (Ayurveda)

- **Charaka Samhita (circa 600 BCE):** Detailed descriptions of anatomy, pathology, diagnosis, and herbal treatments — forming one of the world's oldest medical treatises.
- **Sushruta Samhita (circa 600 BCE):** Known as the “Father of Surgery,” **Sushruta** performed complex surgeries like plastic surgery (rhinoplasty), cesarean section, and cataract removal using surgical instruments.
- **Preventive Medicine and Immunity:** Ayurveda's emphasis on lifestyle, diet, and balance of the three doshas (Vata, Pitta, Kapha) shows an advanced understanding of holistic health.

3. Education and Universities

- **Takshashila University (6th century BCE):** It was one of the world's first universities, offering 60+ subjects including politics, economics, medicine, and warfare.
- **Nalanda and Vikramashila Universities (5th century CE):** They were global centers of learning attracting scholars from China, Korea, Greece, and Persia.

Hiuen Tsang (Chinese scholar) described Nalanda as a hub of intellectual excellence with thousands of students and teachers.

4. Philosophy and Logic

- **Atomic Theory by Kanada (Vaisheshika School, 6th**

century BCE): It proposed that all matter consists of indivisible particles (“anu”), predating modern atomic theory.

- **Concept of Consciousness:** The Upanishads discussed consciousness, mind-body relation, and reality — themes that modern neuroscience and quantum physics still explore.

5. Geography and Environmental Knowledge

- **Agricultural Practices:** Ancient texts like **Krishi-Parashara** describe soil classification, crop rotation, and sustainable farming.
- **Vriksha Ayurveda (Plant Science):** Explained soil health, seed treatment, grafting, and tree surgery — early examples of agricultural biotechnology.

6. Language, Literature, Music, and Cultural Sciences

- **Panini’s Ashtadhyayi (5th century BCE):** A masterpiece of grammar and linguistics — an algorithmic system of Sanskrit grammar that resembles modern computational models.

Panini’s rule-based system inspired modern **natural language processing (NLP)** and **computer linguistics**.

7. Yoga and Psychology

- **Patanjali’s Yoga Sutras** are systematic guide to human consciousness, mindfulness, and mental health — now globally recognized.
- Ancient Indian yogic psychology discussed **states of consciousness (samadhi)** and **neuroscience of awareness** far ahead of its time.

8. Spiritual and Ethical Systems

- The concept of Dharma (righteous duty), Karma (action and consequence), and Ahimsa (non-violence) shaped global ethics and influenced figures like Mahatma Gandhi and Martin Luther King Jr.
- The **Bhagavad Gita** provides one of the earliest syntheses of philosophy, psychology, and spiritual practice.

CONTEMPORARY SIGNIFICANCE OF THE INDIAN KNOWLEDGE SYSTEM

In a rapidly changing world dominated by technology and globalization, the values, ideas, and scientific understanding from the Indian tradition provide a timeless foundation for solving modern challenges such as :

- Modern healthcare is rediscovering the importance of mental balance, lifestyle, and preventive medicine — ideas that were central to **Ayurveda and Yoga** thousands of years ago.
- The analytical and logical frameworks developed by ancient Indian scholars still influence modern disciplines. For e.g., Concepts like zero, infinity, and algorithms form the basis of modern computing, coding, and data science.
- The principle of “**Vasudhaiva Kutumbakam**” — “the world is one family” — inspires global environmental responsibility and sustainable lifestyles.
- Concepts like **Dharma (righteous duty)** and **Karma (cause and effect)** encourage accountability and mindfulness in personal and professional life.
- Ancient universities like Nalanda and Takshashila were early examples of multidisciplinary and experiential learning and a great example of integration of ethics, art, and science in one curriculum
- Ancient Indian metallurgy, architecture, and medicine show that innovation rooted in ethics and sustainability creates long-lasting progress.

CHALLENGES FACED BY INDIA IN REVIVING THE INDIAN KNOWLEDGE SYSTEM (IKS).

Despite its rich and advanced heritage, India faces several challenges in bringing back and integrating the Indian Knowledge System into modern education, research, and society. These challenges are historical, social, and practical in nature

1. Colonial Legacy and Neglect of Indigenous Knowledge

For nearly two centuries, the British education system replaced

traditional learning with Western models due to which ancient centers of learning such as *Gurukuls* were replaced by English-based institutions focused mainly on colonial administration. As a result, traditional subjects like **Ayurveda, astronomy, Sanskrit grammar, and philosophy** lost institutional support.

2. Lack of Awareness and Documentation

Much of India's traditional knowledge remains scattered in ancient manuscripts written in Sanskrit, Pali, Prakrit, and regional languages. Many of these texts have not been fully **translated, digitized, or scientifically validated**, which limits accessibility. There is also **low public awareness** about how relevant IKS is to modern challenges like health, sustainability, and technology.

3. Scientific Validation and Integration Challenges

Some aspects of IKS, especially in Ayurveda or Vedic science, are often dismissed because they lack **modern empirical testing** or standardized scientific proof. The global scientific community often demands **quantitative evidence**, which traditional systems were not designed to provide in the same format.

4. Limited Institutional and Financial Support

Universities and research institutes that focus on IKS often face **budget constraints, lack of modern infrastructure, and low enrollment**. Many IKS practitioners work in isolation without strong institutional backing or standardized curricula.

5. Globalization and Cultural Mindset

Globalization and modern lifestyles often prioritize fast results and material progress, leaving little space for introspective or holistic systems like IKS. The younger generation find IKS "**old-fashioned**" due to lack of exposure in schools. Western systems dominate global academic discourse, making Indian contributions less visible internationally.

6. Policy and Curriculum Gaps

There is a shortage of qualified teachers, modern teaching

materials, and updated syllabi integrating IKS with current knowledge and without clear guidelines, institutions struggle to include IKS systematically in mainstream education.

7. Misinterpretation and Pseudoscience

Some individuals misrepresent IKS concepts without proper research, mixing spiritual beliefs with unverified claims. This creates **confusion and discredit** among genuine scholars and scientists trying to revive IKS responsibly.

GOVERNMENT INITIATIVES AND FUTURE PROSPECTS

Government has taken various majors to re-establish the Indian Knowledge Systems to preserve India's ancient wisdom and apply it in modern contexts. Some of the efforts are :

- **IKS Division under AICTE** funds research projects in Ayurveda, yoga, traditional sciences, Indian mathematics, classical arts, manuscripts, and tribal knowledge.
- **NEP 2020** promotes introducing IKS-based topics like yoga, Indian philosophy, traditional architecture, environmental ethics, and ancient technology in schools and colleges.
- **Digitization of ancient manuscripts** is being carried out to preserve India's heritage and make knowledge accessible to researchers worldwide.
- **Support for organic and natural farming methods**, inspired by traditional agricultural wisdom such as panchagavya, mixed cropping, and rainwater conservation.
- **Government schemes for startups** using IKS principles, such as natural wellness products, Ayurvedic formulations, organic cosmetics, eco-friendly materials, and traditional craft technologies.
- **Promotion of yoga and Ayurveda at global platforms** through international conferences, AYUSH centers, and collaborations with foreign universities.

- **Documentation of tribal and local knowledge**, especially in areas like herbal medicine, food preservation, forest management, and climate adaptation.

Future Scope

- **Holistic healthcare growth** through integration of Ayurveda, yoga therapy, traditional healing practices, and modern medicine.
- **Sustainable agriculture development** using traditional irrigation, soil nourishment techniques, seed preservation methods, and climate-resilient crops.
- **Eco-friendly building technologies**, inspired by ancient Indian architecture like Vastu-based layouts, natural ventilation, and local materials.
- **Environmental conservation** with traditional knowledge of forests, water bodies, biodiversity, and community-led resource management.
- **Innovation in science and engineering** by studying ancient metallurgical practices, mathematical concepts, astronomical observations, and design principles.
- **Boost to India's soft power**, as global interest in Indian culture, wellness systems, sustainable practices, and ancient sciences continues to grow.
- **More academic and industry collaborations**, turning IKS into a strong pillar for research, entrepreneurship, and global knowledge exchange.

CONCLUSION

The Indian Knowledge System is not merely a set of ancient ideas but a living framework offering solutions to contemporary global issues. Its holistic approach to health, sustainability, ethics, and social harmony remains remarkably relevant. Practices such as yoga, meditation, Ayurveda, and ecological wisdom are now embraced across the world for their ability to enhance physical, mental, and emotional well-being. Moreover, the interdisciplinary

nature of IKS — connecting philosophy, science, culture, and spirituality — makes it a powerful foundation for future innovation and societal development.

IKS continues to inspire researchers, thinkers, and practitioners globally, proving that traditional wisdom, when understood and applied responsibly, can guide humanity toward a more balanced, sustainable, and enlightened world.

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Indigenous Fermented Foods of India: Nutritional and Public Health Perspectives

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Introduction

The World Health Organization defined adolescent as the age group of 10–19 years, characterized by rapid physical growth, sexual maturation, cognitive development, and psychosocial changes. Adolescence is a period of rapid physical development, during which individuals gain approximately 15–20% of their adult height and nearly half of their adult bone mass by the end of this phase. In fact, nearly 45% of total skeletal mass accrues during adolescence, and about 90% of adult bone mass is achieved by the end of the second decade of life (World Health Organization, 2006). Inadequate nutrition at this stage not only impact immediate health and academic performance but also increases the risk of long-term consequences such as poor reproductive health, reduced work capacity.

India is home to the world's largest adolescent population, with more than 250 million adolescents, accounting for approximately one-fifth of the country's total population. This demographic

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advantage, however, is accompanied by serious public health challenges related to nutrition. According to the **National Family Health Survey (NFHS-5, 2019–21)**, about **59% of adolescent girls (15–19 years)** and **31% of adolescent boys** in India are anaemic. Also, micronutrient deficiencies, undernutrition, and emerging issues of overweight and obesity, reflecting a **double burden of malnutrition**. This dual challenge is worsened by rapid urbanization, increased consumption of ultra-processed foods, sedentary lifestyles, and declining dietary diversity among adolescents.

During adolescence stage, there is increased nutritional requirements, particularly for **energy, high-quality protein, iron, calcium, zinc, iodine, and B-complex vitamins**. Also, the requirement of Iron rise sharply during this phase, especially among adolescent girls due to the onset of menstruation, making them particularly vulnerable to iron-deficiency anaemia. Calcium and vitamin D are crucial for skeletal development, while B-vitamins play an essential role in energy metabolism and neurological development.

Scientific evidence indicates that fermentation enhances the **nutritional quality and functional properties** of foods.

During fermentation, complex carbohydrates and proteins are partially broken down into simpler, more digestible forms, improving overall digestibility. Significantly, fermentation reduces anti-nutritional factors such as phytic acid, thereby increasing the bioavailability of essential minerals like iron, zinc, and calcium—nutrients that are critically deficient among Indian adolescents. Additionally, fermented foods are known to contain increased levels of **B-group vitamins**, including thiamine, riboflavin, and folate, which are vital for adolescent growth, energy production, and cognitive functioning.

Another key benefit of fermented foods on adolescent health is **gut health modulation**. Fermented foods are natural sources of beneficial microorganisms, particularly lactic acid bacteria, which can support a healthy gut microbiome. The gut microbiome plays a crucial role in nutrient absorption, immune regulation, and

inflammation control. Adolescence is a formative period for gut microbiome stabilization, and disturbances due to poor diet or frequent infections and dietary habits may have long-term health implications. Studies from India and other low and middle-income countries have shown that fermented milk products can reduce the incidence and duration of diarrhoeal diseases in children, suggesting potential benefits for adolescents as well (Jeyaram, K., Lahti, L., Tims, S. *et al*, 2025).

Besides this, emerging research highlights the role of fermented foods in **immune alteration and metabolic health**. Bioactive compounds produced during fermentation, such as short-chain fatty acids and bioactive peptides, have been associated with anti-inflammatory effects and improved metabolic regulation.

From a public health perspective, integrating fermented foods into existing adolescent nutrition and health programs presents a promising opportunity. National initiatives such as the **Rashtriya Kishor Swasthya Karyakram (RKSK)** and school-based feeding schemes offer platforms through which nutritionally enhanced and culturally familiar fermented foods could be promoted. Such incorporation would not only improve dietary quality but also support local food systems and preserve indigenous food knowledge.

In view of the high prevalence of nutritional deficiencies among Indian adolescents and the nutritional and functional advantages of fermented foods, it is essential to critically examine their potential role in adolescent health promotion. This paper explores Indian fermented foods in relation to adolescent nutritional requirements and health outcomes, focussing on their relevance for sustainable and culturally appropriate public health nutrition strategies.

Significance of Indian based fermented food in Diet:

India possesses one of the world's richest traditions of fermented foods influenced by geography, climate, agricultural practices, and cultural diversity. Long before the emergence of modern food science, fermentation was employed as a natural

method for food preservation, flavor enhancement, and improvement of digestibility. In recent years, growing scientific interest in the gut microbiome and functional foods has renewed attention toward traditional fermented foods as affordable and culturally acceptable dietary interventions for health promotion.

Unlike commercial probiotic supplements, Indian fermented foods are typically prepared using natural or back-slopping fermentation methods, resulting in complex microbial communities. These foods are consumed daily across socio-economic groups, making them particularly relevant in the Indian context for addressing nutritional deficiencies, digestive disorders, and lifestyle-related diseases.

Diversity of Indian Fermented Foods

Indian fermented foods can be broadly categorized based on food groups and region:

1. Cereal- and Pulse-Based Fermented Foods

Commonly consumed products include *idli*, *dosa*, *uttapam*, *appe*, *dhokla*, and *khaman*. These foods are produced by fermenting rice and legumes (primarily black gram), leading to the growth of lactic acid bacteria and yeasts. Following are the benefits of cereal and pulse based fermented food:

- Improved protein digestibility: Fermentation also improves **protein digestibility** by partial hydrolysis of storage proteins into peptides and free amino acids. Studies have demonstrated increased availability of essential amino acids such as lysine, which is typically limited in cereals.
- Reduction of anti-nutritional factors such as phytates: One of the most well-documented benefits of cereal fermentation is the **reduction of anti-nutritional factors**, particularly phytic acid. Phytates chelate essential minerals such as iron, zinc, calcium, and magnesium, reducing their intestinal absorption. During fermentation, microbial phytases degrade phytic acid, thereby enhancing mineral bioavailability.
- Enhanced bioavailability of iron, zinc, and B-vitamins: Cereal

fermentation has been shown to increase the content and bioavailability of several **B-group vitamins**, including thiamine (B₁), riboflavin (B₂), niacin (B₃), folate (B₉), and vitamin B₁₂, in some fermented products. Lactic acid bacteria and yeasts are capable of synthesizing these vitamins during fermentation.

- Easier digestion, especially for children and elderly populations: Fermentation breaks down complex carbohydrates and starches into simpler sugars and organic acids, resulting in improved digestibility and reduced gastrointestinal discomfort. This is especially beneficial for individuals with compromised digestive function. Additionally, fermented cereal foods often exhibit a **lower glycaemic index (GI)** compared to their non-fermented counterparts. Organic acids such as lactic and acetic acid slow gastric emptying and glucose absorption, thereby improving post-prandial glycaemic control. This property may help reduce the risk of insulin resistance and metabolic disorders, which are increasingly observed among adolescents due to changing dietary patterns.

2. Dairy-Based Fermented Foods

Fermented milk products such as *dahi* (curd), *lassi*, *chaas*, *shrikhand*, and regional products like *mishti doi* are prepared through the controlled fermentation of milk by lactic acid bacteria (LAB), primarily belonging to the genera *Lactobacillus*, *Streptococcus*, and *Bifidobacterium*. Following are some health benefits related to dairy based fermented foods:

- Source of beneficial lactic acid bacteria: One of the key health benefits of dairy-based fermented foods is their role as a **rich source of beneficial lactic acid bacteria**, which help maintain intestinal microbial balance. These probiotic microorganisms inhibit pathogenic bacteria through the production of organic acids, bacteriocins, and other antimicrobial substances and is essential for optimal digestion, nutrient absorption, and immune system regulation.

- Improved lactose digestion, particularly beneficial for lactose-intolerant individuals: Fermented milk products are also known to improve lactose digestion, beneficial for the lactose intolerance population in India. During fermentation, lactic acid bacteria hydrolyzes lactose into glucose and galactose, thereby significantly reducing lactose content.
- Support for gut microbial balance and immune health: Probiotic bacteria present in fermented milk products interact with gut-associated lymphoid tissue, enhancing both innate and adaptive immune responses.

3. Vegetable, Bamboo Shoot, and Fish Fermentations

In North-Eastern India, foods such as *gundruk*, *sinkhi*, *axone*, *kinema*, *soibum*, and fermented fish products are integral to local diets. Common fermented products include *gundruk* and *sinkhi* (fermented leafy vegetables), *axone* and *kinema* (fermented soybean products), *soibum* (fermented bamboo shoots), and a variety of fermented fish products consumed across states such as Sikkim, Manipur, Nagaland, Assam, and Meghalaya. These foods are typically produced through natural fermentation processes involving diverse microbial consortia dominated by lactic acid bacteria, *Bacillus* species. These fermented food helps in enhancing self-life of food, are rich in essential amino acids and other micronutrients and have antimicrobial and anti-inflammatory properties.

Regular consumption of Indian fermented foods has been associated with improved digestive function. Fermentation partially breaks down complex carbohydrates and proteins, reducing gastrointestinal discomfort and enhancing nutrient absorption. These foods can promote beneficial gut bacteria, improve bowel regularity, reduce incidence of bloating and indigestion and support gut barrier integrity. Bioactive compounds produced during fermentation may influence inflammatory pathways and enhance mucosal immunity.

In the Indian context, where gastrointestinal infections and malnutrition remain public health challenges, fermented foods offer

a low-cost, dietary means of improving gut health.

Safety, Standardization, and Challenges in handling fermented foods:

Despite their benefits, traditional fermentation practices may face challenges related to hygiene, inconsistent microbial quality, and risk of contamination if not properly managed. One of the primary concerns relates to **hygiene and food safety**, particularly in household and community-level fermentation processes where environmental conditions and handling practices vary considerably. Inadequate sanitation, poor-quality raw materials, and lack of temperature control may increase the risk of microbial contamination if fermentation is not properly managed. Unlike industrially fermented products that use standardized starter cultures, traditional fermentations often rely on natural or spontaneous microbial inoculation.

Another important safety concern is the **presence of biogenic amines** such as histamine, tyramine, and putrescine in certain fermented foods, particularly fermented fish and protein-rich products. These compounds are formed through microbial decarboxylation of amino acids during fermentation and, when consumed in high amounts, may pose health risks, including headaches, hypertension, and gastrointestinal disturbances.

Addressing food safety concerns must be approached carefully so as not to undermine or displace **indigenous fermentation knowledge**. Traditional practices have evolved over generations and are deeply embedded within local cultures and food systems. Therefore, food safety interventions should emphasize **capacity building, hygiene education, and community engagement**, rather than imposing restrictive regulations that may discourage traditional food preparation. Participatory approaches that combine scientific validation with indigenous expertise can help enhance safety while preserving cultural integrity. Balancing modern food safety standards with the preservation of traditional fermentation practices is essential for promoting fermented foods as part of sustainable diets.

Conclusion:

Indian fermented foods represent a culturally rooted, nutritionally rich, and health-promoting dietary component with significant relevance in contemporary India. Their role in supporting gut health, immunity, and metabolic balance underscores their potential as functional foods. Strengthening scientific evidence, ensuring safety, and integrating traditional fermented foods into nutrition and public health frameworks can contribute meaningfully to holistic health and sustainable food systems in India.

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AI-Personalized Learning: Impact on Student Performance in Indian Higher Education Institutions

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Introduction

Artificial Intelligence (AI) is reshaping education worldwide. In Indian higher education institutions (HEIs), where diversity of learners, scale, and resource constraints co-exist, AI-driven personalized learning promises to be a transformative force. Personalized learning—tailoring instruction, pace, content, and assessment to individual learner needs—has been a long-standing pedagogical ideal. AI offers practical ways to approach that ideal by using data, adaptive algorithms, and intelligent tutoring to create individualized learning trajectories. This article examines how AI-personalized learning affects student performance in Indian HEIs, synthesizing key concepts, mechanisms of impact, empirical and theoretical evidence, challenges specific to the Indian context, and policy and practical recommendations for institutions seeking to harness AI responsibly and effectively.

Defining AI-Personalized Learning

AI-personalized learning is the deployment of machine

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learning, natural language processing, user modeling, and related AI techniques to adapt instructional content, feedback, assessment, and learning pathways to the needs, preferences, and performance of individual learners. Typical elements include diagnostic assessments, adaptive content sequencing, real-time feedback, predictive analytics for risk detection, and personalized recommendation engines. Importantly, personalization driven by AI can be continuous and dynamic, reacting to learners' interactions, affective states, and demonstrated competencies rather than relying on static grouping.

How Personalization Affects Learning: Theoretical Perspectives

Several learning theories provide a frame to understand why personalization could affect performance. Constructivist and sociocognitive approaches emphasize the role of scaffolding and zone of proximal development—AI can offer scaffolds that are precisely calibrated to a learner's current competence. Mastery learning principles suggest that ensuring competence before advancing improves retention and transfer; AI can operationalize mastery learning by allowing learners to progress at their own pace with automatically adjusted support. Cognitive load theory highlights that tailoring the amount and complexity of information to a learner's processing capacity can reduce overload and improve learning efficiency—adaptive systems can manage intrinsic and extraneous load through chunking and sequencing.

Mechanisms of Impact on Student Performance

AI-personalized learning can influence student outcomes through several interrelated mechanisms:

- 1. Diagnostic Precision and Targeted Remediation:** Fine-grained analytics can identify misconception patterns and skill gaps, allowing systems and instructors to provide targeted remediation that addresses the root cause of errors rather than generic review.
- 2. Adaptive Pacing and Mastery Sequencing:** Students can

receive content aligned with their readiness, spending more time on difficult concepts while accelerating through familiar material—reducing boredom for fast learners and frustration for others.

3. **Timely, Specific Feedback:** Automated formative feedback at scale helps students correct errors immediately and practice more effectively, which is crucial to learning complex skills.
4. **Motivation and Engagement:** Personalized goals, challenges, and learning paths can increase relevance and autonomy—factors known to enhance intrinsic motivation which, in turn, supports deeper engagement and performance.
5. **Predictive Early Warning:** Predictive models can identify at-risk students early, enabling timely pedagogical or pastoral interventions that can prevent dropout or failure.
6. **Scalability of Quality Instruction:** AI tools can deliver high-quality tutoring heuristics at scale, partly mitigating faculty shortages or uneven tutor distribution.

Evidence on Impact: What Research Shows

Research from global contexts indicates positive effects of adaptive learning and intelligent tutoring systems on achievement, particularly in STEM subjects and foundational skills. Meta-analyses of intelligent tutoring systems have reported effect sizes ranging from small to moderate, with larger gains when systems provide individualized feedback and scaffold problem solving. In blended contexts—where AI systems supplement rather than replace instructor-led teaching—learning gains tend to be more robust. However, outcomes are heterogeneous: much depends on implementation fidelity, alignment with curriculum, quality of content, and socio-technical factors like internet access.

In the Indian HEI context, empirical evidence is growing but still uneven. Pilot studies and institutional reports indicate improved formative assessment scores, higher course completion rates in adaptive MOOCs, and better retention in foundational mathematics and programming courses where adaptive practice platforms were integrated. Anecdotal and programmatic evidence also shows that

personalized pathways can help first-generation and remedial learners by offering scaffold practice and self-paced modules that complement large lecture formats common in India.

Measuring Impact: Key Performance Indicators

Assessing the effect of AI-personalized learning on student performance should include multiple indicators:

Academic Achievement: Changes in course grades, standardized assessment scores, mastery checks, and concept inventory measures.

Learning Gains: Pre–post growth, effect sizes on validated instruments, and long-term retention.

Engagement Metrics: Time-on-task, frequency of practice, depth of interaction (e.g., problem-solving steps), and voluntary use.

Retention and Completion: Enrollment persistence, module/course completion rates, and dropout reductions.

Equity Outcomes: Differential impacts across socio-economic backgrounds, language proficiencies, and first-generation status.

Skill Transfer: Ability to apply learned skills in novel contexts, project work, or higher-level courses.

Student Satisfaction and Self-Efficacy: Learner perceptions of support, control, and confidence.

A mixed-methods evaluation approach—combining quantitative analytics with qualitative feedback from students and faculty—yields deeper insights into why performance changes occur.

Benefits Specific to Indian HEIs

- 1. Large-Class Personalization:** Many Indian universities operate high-enrollment lecture courses. AI enables individualized practice and feedback at scale without proportional increases in instructor labor.
- 2. Support for Diverse Learners:** With students entering

HEIs from varied schooling backgrounds, adaptive systems can bridge gaps by providing remedial pathways in a non-stigmatizing, self-paced manner.

3. **Language and Contextualization:** AI tools that include multilingual interfaces and local contextual examples can reduce cognitive and cultural barriers to comprehension.
4. **Resource Optimization:** Predictive analytics can help prioritize counseling and tutoring resources for students who most need human intervention.
5. **Data-Informed Pedagogy:** Institutional analytics can reveal curriculum bottlenecks, enabling faculty to redesign courses around concepts that systematically challenge students.

Challenges and Risks

Despite potential, AI-personalized learning faces significant challenges, many of which have amplified relevance in India:

Infrastructure and Access

Stable internet, device availability, and campus bandwidth are uneven across institutions. Without addressing digital divides, personalization could exacerbate inequities.

Content Quality and Localization

Adaptive systems are only as good as their content and pedagogy. Content must align with Indian curricula, assessment norms, and industry expectations. Poorly designed feedback or irrelevant examples may reduce effectiveness.

Faculty Readiness and Ownership

Successful deployment requires faculty buy-in, training in interpreting analytics, and willingness to integrate AI outputs into teaching. There is a risk that AI becomes a black-box substitute rather than a tool that augments pedagogical judgement.

Data Privacy and Ethics

Personalization requires collection of sensitive learning data.

Institutions must implement robust data governance, consent mechanisms, and transparent use policies to protect student privacy and prevent misuse.

Algorithmic Bias and Fairness

Predictive models trained on historical data may replicate existing biases, such as disadvantaging non-traditional students. Regular auditing and inclusive dataset practices are essential.

Assessment Validity

If AI systems drive practice around test formats rather than conceptual understanding, gains may be test-specific rather than indicating deep learning. Assessment design must incorporate higher-order skills.

Cost and Sustainability

Procuring, customizing, and maintaining AI platforms entail costs. Institutions must plan for long-term budgets, local capacity-building, and open-source alternatives where feasible.

Implementation Pathways for Indian HEIs

To translate promise into measurable student performance gains, Indian HEIs can pursue a sequence of strategic actions:

- 1. Pilot with Clear Learning Objectives:** Start small—choose foundational courses with measurable outcomes (e.g., gateway mathematics, introductory programming) and run randomized or matched comparison pilots to evaluate impact.
- 2. Co-Design with Faculty:** Engage instructors in content curation, interpretation of analytics, and feedback loops so AI complements pedagogical aims.
- 3. Focus on Blended Models:** Use AI to handle formative practice and diagnostics while preserving human-led synthesis, discussion, and higher-order assessment.
- 4. Invest in Infrastructure and Digital Equity:** Provide device loan schemes, campus Wi-Fi improvements, and

offline-capable versions of adaptive platforms where necessary.

5. **Capacity Building:** Train faculty and academic support staff in data literacy, ethical AI use, and adaptive pedagogy.
6. **Robust Data Governance:** Establish policies on data minimization, retention, anonymization, and third-party data-sharing; obtain informed consent from learners.
7. **Iterative Evaluation:** Use mixed-method assessments to monitor academic outcomes, student experience, and equity impacts; iterate on content and algorithms accordingly.
8. **Localize Content:** Ensure examples, language options, and cultural frames reflect the Indian learner population.
9. **Financial Sustainability:** Explore consortium models, shared platforms across institutions, and partnerships with public-sector stakeholders to reduce costs.

Recommendations for Policy and Practice

National Guidelines: Regulatory bodies and higher education authorities should issue guidelines on ethical AI in education, interoperability standards, and data protection norms tailored for HEIs.

Funding for Research and Pilots: Government-funded pilot programs can seed innovation and produce evidence on longitudinal impacts.

Open Educational Resources (OERs): Encourage development of high-quality, openly licensed adaptive content that institutions can adapt and share.

Faculty Incentives: Recognize and reward faculty contributions to AI-enabled curricular innovation and evidence-based teaching.

Student Agency and Transparency: Provide students with dashboard access to their learning data, clear explanations of algorithmic decisions, and options to opt out where appropriate.

Future Directions and Research Gaps

Several areas require focused research in the Indian context:

Longitudinal Impact Studies: Beyond short-term gains, studies should track retention of skills, progression to advanced courses, employability outcomes, and lifelong learning trajectories.

Equity-Focused Evaluations: Disaggregate outcomes to understand impacts on marginalized groups, first-generation students, and those from different language backgrounds.

Adaptive Design for Non-STEM Disciplines: Explore personalization models for humanities, arts, and social sciences where assessment formats and learning objectives differ.

Explainable AI for Education: Develop interpretable models that provide actionable insights to instructors and learners without obscuring reasoning processes.

Cost–Benefit Analysis: Empirically assess return on investment for various models (commercial platforms, in-house development, consortium subscriptions).

Conclusion

AI-personalized learning holds significant potential to enhance student performance in Indian higher education by offering diagnostic precision, targeted remediation, adaptive pacing, and scalable high-quality practice. When integrated thoughtfully—grounded in sound pedagogy, backed by robust infrastructure, and governed by clear ethical standards—AI can help Indian HEIs address diversity in learner readiness, reduce failure in gateway courses, and improve overall learning outcomes.

However, the promise is not automatic. Realizing sustained performance gains requires institutional commitment to faculty development, data governance, content localization, and equity-focused implementation. Policymakers, institutions, faculty, and technology providers must collaborate to pilot, evaluate, and scale solutions that are pedagogically robust, culturally relevant, and accessible. With careful design and continuous evaluation, AI-personalized learning can become a practical lever for improving learning at scale in India’s higher education system.

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Understanding Teen Mental Health

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Introduction

Teenage is one of the most beautiful yet controversial age in the life of a human being. It starts with hopes and dreams, a sense of power to change the world on their own along with fears of failing, humiliation and a sense of confusion with the changing physicality. Their mind is full of anxiety, for their future, their looks, peer pressure, social standing and their level of influences amongst their peers and social circle. It is a task of great challenge to raise such young minds with varied emotions and sensitive minds. Identifying the issues of teens and resolving them at the initial growing stages ensures that we as parents are doing are jobs well. Identification of mental health issues starts within the family itself hence it becomes the priority of the family to be mindful of such issues and pay close attention in resolving it This review paper tries to understand the meaning of teen mental health, its causes, symptoms and solutions. Even if we look back at our Vedas, immense importance was given to physical and mental health of any individual. Utmost importance was given to spiritual learning and wellbeing of adolescences. Meditation and self-control were the ways in which a teen kept a tab on anxiety and mental health issues. In older time due to unavailability of social media and

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internet anxiety level of children were controllable. With increased exposure, we are experiencing increased risks to young minds. At teenage, the young minds are not fully grown and any improper influence directly impacts their emotions and behaviors.

In today's era, we have been hearing so much about young teen taking their own life. All this is the reason of not taking immediate measures to tackle this epidemic. Awareness about teen mental health should be a important agenda for policymakers of any country. It is also the responsibility of parents and social group to provide kids with nurturing environment so that mental health is of quality and aids in holistic development of the child.

This paper reviews the various aspects of teen mental health and provides a consolidated overview of the issue.

Key Facts and Findings

As per WHO findings

- At least 1 in 7 teens are affected by mental health issues which contributes to 15% of the global number.
- Facing depression, anxiety at young age leads to disabilities and illnesses in the adulthood.
- Between ages 15-20, suicide is the third cause of death.
- If mental illness goes undetected, it may lead to not having a fulfilling life in adulthood and hence lack of opportunities in a teen's life.

Meaning of Teen Mental Health

When we talk about teen mental health, we mean identifying the status of young minds. For teenagers, the brain development mostly is at that crucial stage where the influence and emotions get registered at a deeper level. The emotional development at that sensitive age is not up to par, hence any slight wrong influence or decision registers in their mind in the wrong context raising the chances of a possible mental health issue. Most of the times we feel that the teens hold no power at all in decision making or while making choices. As parents or adults, our habit is always to take

decisions on behalf of our younger ones. We tend to ignore the fact that an overpowering nature of a guardian can often lead to an involuntary nudge of young minds into the deep well of anxiety, stress and a possible mental health problem. Mental health issues are considered as a stigma in our society and it is often confused with physical sickness, lethargy or sadness. Ignoring the symptoms of a growing mental health problem can lead to devastating issues at a later stage.

As the saying goes “Your physical health is as important as the mental health.” Hence just like physical health, mental health needs proper attention. A proper process of identifying, diagnosis and the resolution of the issue is primary for the healthy development of young minds. The curiosity, ideas, reviews and thoughts of teens should hold some weight in order to properly address the status of their mental health. When we do so we realize that half the battle is already won in tackling any issue lying with their physical or mental health.

Symptoms of Teen mental health Issues

- **Frequent Emotional breakdown** - Teens with mental health issues tend to breakdown more frequently than normal when they are triggered beyond their threshold point. Too much pressing of an issue or badgering reflects in their emotional response which maybe crying, severe / uncontrollable anger, hypertension, anxiety and unexpected tantrums.
- **Loss of Interest in Physical activities** – Loss of interest in any physical activity is quite a clear symptom of an unhealthy mind. Teens tend to curl up in their own world and refrain from indulging themselves in any outdoor or fun activities. Lethargy and laziness may creep up in their behaviour which is a clear indication that the child may have mental health issue.
- **Loss of appetite** – Generally teen age (ages 12-17) is the peak growing age of an individual. Taking meals at proper times in the form of a balanced diet is essential for the proper

growth of the child. In this scenario, if a teen is facing loss of appetite, then a proper diagnosis of the situation should be done. According to the data published by National Library of Medicine in 2025, about 76% of depressed teens face loss of appetite. Hence this indicator is one the prominent ones when it comes to identification of the mental health issue in teens.

- **Deterioration in academic performance** – When the mind is fogged with problems and issues, the concentration level of any individual is impaired. When it comes to young teens, the concept is no different. Focusing on studies, co-curricular activities and any creative project become an impossible task to achieve. Often times parents, guardians and Teachers fail to understand the underlying issue of poor performance of children. If identified at this stage, solution comes easier and issue could be tackled with little to no effort.
- **Self-harm** – The situation of self-harm is a much progressive stage of mental health issue. When a teen decides to harm himself/herself, it means that he/she cannot find a way to resolve the underlying problem on their own and people around them have failed to identify what they are going through. It becomes even more difficult for the victim to explain their plight. It's a moral responsibility of any individual to identify any such child and give them proper counselling so that the stage of self-harm could be avoided completely. According to the data published by Cambridge press journal, “the suicide rate among teens between the year 2014-2019 was between 7.12% and 8.74% in India.” Here the percentage may seem low but when the conversion is done in number of teens, it amounts to more than 49,000 teens. the number is quite high and needs attention of the policy makers.

Causes of Teen mental health issues

- **Unhealthy home environment** - Home is safe place for any child. It's a place where mind and body grows and

nurtures. When parents or family fails to provide healthy growing environment and conditions to the younger generation, it automatically pushes them a nudge into the well of anxiety and depression. One of the major causes of poor mental health is unhealthy conditions at home. Parents may be abusive or absent; they may be pessimists and discouraging to their children giving an open invitation to mental health issues.

- **Unrealistic goals and unhealthy competition** – When anyone sets any unrealistic goals for their young ones, they are inadvertently setting them up for failures. Imposing ambitions and making competition unhealthy for any teen which they may not be able to achieve, produces a sense of low self esteem and low confidence in them which in turn results in depression and anxiety.
- **Social pressure** – The tendency to fit in among the peer group is one the prominent feature of the teenage. The need and curiosity of being accepted and popular amongst their social circle holds a sensitive place in their minds. But there are numerous cases where acceptance doesn't come easy and in turn the dejection gives birth to several mental health problems.
- **Unresolved/non responsive reactions of peers** - Teenage is an age of attractions and infatuations. Almost every teenager goes through this phase of having soft feelings for the opposite gender. At such a tender age and sensitive mind any non-welcomed response or non-desirable response creates an inferiority complex in the receiver's mind. This is one of the biggest reasons for unhealthy mind and may be the only cause which needs special attention from family and friends.

Ways to resolve mental health issue in teens

- **Generating awareness about the issue** – Being aware is the best medicine to tackle any problem or issue. By making our society aware about existing mental health problems we

take a step forward in the direction of progress. Only if every person in society takes cognizance of the fact that there is an issue of mental health among teens it becomes easier to identify the problem at a very early stage and thus ending it becomes easier itself.

- **Including healthy and spiritual lesson in education system** – In earlier days, as early as the Vedic period, a lot of emphasis was given to physical and spiritual education and wellbeing of a student. A large part of the days' time was attributed to meditation and spiritual learning which endured the minds calmness and strength. If today's education system inculcates such habits, growing minds would get much stronger and would be able to endure problems related to mental issues with ease.
- **Including mental health diagnosis along with physical health** - When a child is born there are various physical benchmarks to assess the proper growth physically. But any mental health development parameters are still missing. If the healthcare system devises a proper measurable mental health evaluation program it would be much easier to resolve the issue if and when it arises. Proper check up at a proper time can cure both physical as well as mental illness.
- **Creating a loving and nurturing family environment** – Every learning starts at home. If value system at home is of high quality, it reflects directly in the members part of it. Similarly, a loving nurturing environment ensures that the children living in them are taken care of, loved and provided proper attention and care when they need it the most. Providing a quality environment always results in raising of well rounded individual with a healthy mind.
- **Less use of phones / social media**- In this era of technology, every adult, teen and child, boy or girl have a social media presence. It may be a boon in certain sense but overusing the social platforms / technology should be kept in check. An equal division of time for every activity will not only eliminate mental health problems but will ensure that the

child is not missing out on any aspect of growth.

Existing policies in India to tackle mental health issues

- **The mental healthcare act, 2017** – It's an act to provide mental healthcare and services to the person with mental illness and to protect, promote and fulfill the rights of such person during delivery of mental care.
- **The national suicide prevention strategy (NSPS) 2022**– It includes mental screenings for students in schools and colleges. It also works towards establishing helplines for psychological support. It works at creating awareness campaigns about mental illness and also works of ensuring implementation of proper workplace mental health programs.
- **The National tele Mental health Programme (Tele MANAS)** - the National Tele Mental Health Programme of India, Tele Mental Health Assistance and Networking Across States (Tele MANAS) are toll free numbers that provide tele counselling to the affected. The counsellors are decided based on the degree of the issue of the caller and desired counselling is provided.

Conclusion

A country with a rich Indian culture has been endowed with great scriptures and great teachings from earlier thoughts of schools. We take pride in the conative domains of our population. A generation of strong value systems has enabled us to fight with any mental health issue that comes our way. But with rapidly changing world , a plethora of technology, rising exposure to the social media world and demanding times , the challenge of keeping mental health sound is inevitable. We have discussed all the symptoms, causes, solutions and policies of the rising mental health issue in teens which could easily be explicated to any age group. The only way to get completely rid of the issue is to treat it the same we would treat ant physical illness. If the stigma around mental health could be removed, the problem may not seem so grave as it does now.

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Integrated Ayurvedic and Modern Approach for Type 2 Diabetes Mellitus: A Comprehensive Review

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INTRODUCTION

1. Background on Diabetes Mellitus: Prevalence, Types, and Pathophysiology

Type 2 Diabetes Mellitus (T2DM) accounts for 90–95% of all diabetes cases globally (International Diabetes Federation, 2023). It is characterized by hyperglycemia resulting from two major processes:

Insulin resistance—peripheral tissues (mostly muscle and liver) fail to respond to insulin.

Cell dysfunction—gradual decline in pancreatic insulin-producing cells.

Key drivers include genetic predisposition, sedentary lifestyle, visceral obesity, chronic inflammation, high-calorie diets, stress, hormonal imbalance, and gut microbiota alterations (American Diabetes Association, 2023). Untreated or poorly controlled T2DM

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results in microvascular (retinopathy, neuropathy, nephropathy) and macrovascular (stroke, heart disease) complications.

1.2 Limitations of Conventional Treatments and Need for Complementary Approaches

Although modern medicine offers effective blood glucose-lowering agents, it faces several limitations:

- Does not reverse disease; T2DM often progresses despite treatment.
- Medication adherence issues due to side effects (e.g., gastrointestinal discomfort from metformin).
- Limited focus on lifestyle and metabolic roots, including stress, digestion, sleep, obesity, and diet quality.
- Long-term complications still occur even with glycemic control (Gupta & Misra, 2017).
- Psychological burden and stress are rarely addressed in standard care.

Because of these limitations, global health models increasingly support integrative approaches combining biomedical treatment with lifestyle modification, nutrition, mind-body interventions, and traditional medical systems such as Ayurveda.

1.3 Ayurveda's Perspective on Health and Disease (Focus on Kapha and Metabolism)

Ayurveda defines health as a state in which the three doshas—Vata, Pitta, and Kapha—remain in their natural equilibrium, Agni (digestive and metabolic fire) is strong and consistent, the dhatus (body tissues) are well-nourished, the malas (waste products such as urine, feces, and sweat) are eliminated properly, and the srotas (body channels responsible for transport and communication) remain clean and unobstructed. In this framework, Type 2 Diabetes Mellitus (T2DM) correlates primarily with the aggravation of Kapha dosha, which is often triggered by excessive intake of sweet, oily, heavy foods, a sedentary lifestyle, excessive daytime sleep, chronic psychological stress, and an inherited or genetic

susceptibility. These causative factors weaken and destabilize Agni, resulting in the formation of Ama—a toxic, undigested metabolic residue that interferes with normal physiology. Over time, Ama accumulates and leads to Meda dhatu dushti (vitiation and excess of adipose tissue), along with srotorodha (blockage of micro- and macro-channels), impairing nutrient transport, hormone signaling, and metabolic regulation. As Ama and Kapha continue to rise, they also provoke Pitta, creating a mixed Kapha-Pitta imbalance that further disrupts glucose metabolism and tissue function. This pathological cascade, described extensively in classical texts such as Charaka Samhita (Sutrasthana), ultimately manifests as Prameha, a broad group of metabolic disorders characterized by abnormalities in urine and metabolism, within which Madhumeha (diabetes mellitus) is a major and advanced subtype.

1.4 Prameha and Madhumeha: Ayurvedic Definition Linked to Diabetes

Classical Ayurvedic texts describe 20 types of Prameha, each categorized according to the predominance of Kapha, Pitta, or Vata dosha, reflecting different patterns of metabolic derangement. Among these, Madhumeha is regarded as the most severe and advanced form, characterized by the excretion of sweet urine (Madhu = honey), along with polyuria, persistent fatigue, generalized weakness, and marked weight changes, which may include either obesity or progressive emaciation depending on dosha involvement and disease chronicity. Ayurveda explains that in Madhumeha, aggravated Vata draws the essence of the dhatus (tissues) into the urine, causing its sweetness and excessive quantity, symbolizing profound metabolic collapse. Modern correlations place Madhumeha in alignment with chronic hyperglycemia, insulin resistance, dyslipidemia, metabolic syndrome, and advanced or poorly controlled Type 2 Diabetes Mellitus, conditions in which glucose regulation, insulin signaling, and tissue metabolism are severely impaired. Classical works such as Kashyapa Samhita and Sushruta Samhita emphasize that untreated Kapha-dominant stages of Prameha gradually deteriorate into

Vata-dominant Madhumeha, reflecting a transition from early metabolic dysfunction to advanced, degenerative, and systemic glyceemic pathology.

2. INTEGRATED TREATMENT APPROACH

Diabetes management requires a multidimensional plan targeting:

- Metabolic correction
- Glucose regulation
- Tissue rejuvenation
- Lifestyle discipline
- Prevention of complications

Modern medicine provides rapid biochemical control, while Ayurveda provides metabolic restructuring (Agnideepana, Ama-Pachana, Kapha-Meda balance, Srotoshodhana). An integrated approach leverages the strengths of both.

3. Modern Medical Management

Modern T2DM therapy includes:

Pharmacotherapy forms the cornerstone of modern medical management of Type 2 Diabetes Mellitus, with different drug classes targeting various aspects of glucose regulation. Metformin is widely accepted as the first-line therapy due to its ability to improve insulin sensitivity, reduce hepatic glucose production, and support modest weight control. Sulfonylureas, on the other hand, work by stimulating pancreatic β -cells to secrete more insulin, offering rapid glucose-lowering effects but carrying a risk of hypoglycemia and weight gain. DPP-4 inhibitors help prolong the action of incretin hormones, enhancing meal-related insulin secretion in a glucose-dependent manner. SGLT2 inhibitors function by promoting glucose excretion through urine, which not only lowers blood glucose but also offers additional benefits such as weight loss and cardiovascular protection. In advanced or long-standing diabetes, insulin therapy becomes necessary when β -cell function declines significantly and oral medications are insufficient.

Although these therapies effectively control hyperglycemia and reduce complication risks, they primarily manage symptoms rather than correcting the root metabolic disturbances, such as insulin resistance, chronic inflammation, and abnormal fat metabolism—highlighting the growing importance of integrating lifestyle, dietary, and holistic approaches for long-term metabolic restoration.

3.1 Lifestyle Prescription

Modern clinical guidelines for managing Type 2 Diabetes place strong emphasis on creating a calorie deficit, increasing physical activity, achieving weight reduction, and maintaining a balanced macronutrient intake. A calorie deficit helps lower excess body fat, particularly visceral fat, which plays a key role in insulin resistance. Regular physical activity improves glucose uptake by muscles, enhances insulin sensitivity, and supports cardiovascular health. Weight reduction—especially a 5–10% loss—has been shown to significantly improve metabolic parameters, reduce fasting glucose, and even delay disease progression. Balanced macronutrient intake, including appropriate proportions of carbohydrates, proteins, and healthy fats, stabilizes blood sugar levels and prevents post-meal spikes. Interestingly, these modern recommendations closely mirror Ayurvedic ahara–vihara principles, which stress light, easily digestible foods, controlled portion sizes, regular exercise, and disciplined lifestyle routines to maintain Kapha–Meda balance. Thus, current scientific guidelines reinforce what Ayurveda has long emphasized: that sustainable dietary habits and active living are foundational for preventing and managing diabetes.

3.2 Ayurvedic Line of Treatment for Prameha-Madhumeha

Ayurveda outlines a multi-layered treatment framework including:

- Nidana Parivarjana (removal of causes)
- Shodhana (cleansing/purification)
- Shamana (balancing therapies)
- Rasayana (rejuvenation)

- Ahara (diet)
- Vihara (lifestyle)
- Classical texts provide highly structured approaches.

Nidana Parivarjana, or the elimination of causative factors, is considered the first and most essential step in the Ayurvedic management of Prameha. Charaka emphasizes that habits such as excessive intake of sweet foods, curd, jaggery, and oily or heavy preparations, along with a sedentary lifestyle and frequent daytime sleep, directly aggravate Kapha and Medas, initiating the pathogenesis of Prameha. These classical etiological factors align closely with modern risk factors for Type 2 Diabetes, including high-calorie diets, frequent consumption of refined sugars and processed foods, physical inactivity, and obesity. Ayurveda explains that such habits weaken Agni (metabolic fire), promote the formation of Ama (metabolic toxins), and lead to the buildup of unhealthy fat tissue, ultimately disturbing insulin regulation and glucose metabolism. By removing these causative factors, Nidana Parivarjana aims to halt disease progression, restore metabolic balance, and create a foundation for further treatments such as Shodhana, Shamana, and lifestyle correction, making it a highly relevant preventive approach even in contemporary diabetes management.

3.3 Shodhana Therapy (Purificatory Treatments)

Ayurveda recommends Shodhana (purification therapy) particularly for Kapha-dominant Prameha, with Vamana (therapeutic emesis) considered the primary treatment for obese diabetics (Sthula Pramehi); Charaka states that in Kapha-origin Prameha, Vamana is the foremost therapy, helping reduce Kapha–Meda accumulation, enhance metabolic fire, and improve insulin-like actions comparable to enhanced insulin sensitivity. Virechana (purgation therapy) is advised by Sushruta for clearing vitiated Pitta and Kapha, as it cleanses obstructed channels, reduces abdominal fat, improves liver metabolism, and supports glycemic control. For advanced or Vata-dominant conditions like Madhumeha, Basti (medicated enema) is highlighted by Charaka and Vagbhata as

the most effective therapy, as it regulates the gut–brain axis, improves glucose metabolism, reduces cravings, and maintains long-term glycemic stability. Modern science increasingly acknowledges the role of the gut microbiota in metabolic health, aligning closely with the traditional benefits attributed to Basti.

3.4 Shamana Therapy (Medicating/Balancing Treatments)

Ayurveda recommends several internal herbal preparations to control symptoms of Prameha–Madhumeha and restore dosha balance. Among the most important classical anti-diabetic herbs is Gudmar (*Gymnema sylvestre* or Meshashringi), described in Charaka Samhita as a Prameha-hara drug that reduces excessive sweetness and balances Kapha and Medas, with modern research showing its ability to reduce sugar absorption and support β -cell regeneration. Haridra (Turmeric) is praised by Sushruta for its Kapha-hara properties in Prameha, and today it is known for its strong anti-inflammatory action and its role in improving insulin sensitivity. Jamun (*Syzygium cumini*) is detailed in Bhavaprakasha for its ability to reduce excessive urination and sweetness in urine; modern studies confirm that Jamun seed powder lowers blood glucose and enhances insulin activity. Triphala, widely used for metabolic correction, is described in classical texts as improving Agni and mitigating Meda disorders, supporting better digestion and fat metabolism. Lastly, Shilajit is highlighted in the Charaka Samhita as a potent remedy for Madhumeha that strengthens the body; modern perspectives consider it supportive for energy, glucose control, and overall metabolic balance. (Charaka Samhita, Chikitsa Sthana 6/29)

3.5 Ahara (Dietary Regimen)

Ayurveda lays great emphasis on diet for Prameha.

Classical Dietary Guidelines

Charaka states:

“Foods that are dry, light, bitter, and astringent are beneficial in Prameha.”

(Charaka Samhita, Chikitsa Sthana 6/18)

Recommended foods:

Barley (Yava)

Millets

Green leafy vegetables

Bitter foods (karela, neem)

Soups and light grains

Avoid:

Sweets

Dairy excess

Heavy, oily foods

Alcohol

Contemporary equivalent: fast foods, refined carbs

3.6 Vihara (Lifestyle Regimen)

3.6.1 Vyayama (Physical Activity)

Ayurveda strongly emphasizes the role of daily physical activity in maintaining metabolic balance, especially for conditions involving Kapha and Medas (fat tissue). The classical text Charaka Samhita states, “Daily exercise destroys Kapha and Medas” (Sutra Sthana 7/31), highlighting that regular movement helps regulate digestion, reduce sluggishness, and prevent the accumulation of excess fat and mucus. According to Ayurvedic physiology, exercise stimulates Agni (digestive fire), enhances circulation, improves insulin sensitivity, and supports proper functioning of the srotas (body channels). This ancient guidance aligns closely with modern scientific recommendations, such as the WHO guideline of at least 150 minutes of moderate-intensity aerobic activity per week, which has been proven to reduce the risk of Type 2 diabetes, obesity, cardiovascular disease, and metabolic syndrome. In essence, both Ayurveda and modern global health frameworks advocate consistent, moderate physical activity

as a foundational lifestyle intervention for preventing chronic diseases and maintaining long-term well-being.

3.6.2 Yoga & Breathing Practices

Ayurvedic tradition places strong emphasis on incorporating gentle yet consistent physical and breath-related practices into daily life to maintain metabolic balance, especially for individuals with Kapha-dominant disorders such as Prameha. Walking after meals is one of the simplest but most effective recommendations in Ayurveda; it enhances digestion, prevents post-meal lethargy, supports Agni, and reduces the formation of Ama. Modern physiology supports this practice, showing that even a 10–15 minute postprandial walk significantly lowers blood glucose spikes by enhancing glucose uptake in skeletal muscles. Alongside walking, Ayurveda strongly advocates Pranayama techniques—particularly Bhastrika and Kapalbhata—for their Kapha-reducing (Kapha-shamaka) effects. These dynamic breathing practices increase metabolic rate, improve oxygenation, stimulate the sympathetic response in a controlled manner, and help burn excess mucous and adipose tissue associated with Kapha imbalance. They also modulate the autonomic nervous system, lowering stress-induced cortisol levels that contribute to insulin resistance. Together, post-meal walking and Kapha-pacifying Pranayama form a powerful integrative approach that enhances digestion, promotes fat metabolism, and stabilizes blood glucose, aligning ancient wisdom with modern metabolic science

- Meditation to reduce stress hormones
- Modern effects include:
- Improved insulin sensitivity
- Reduced cortisol
- Improved glucose uptake

3.6.3 Dinacharya (Daily Routine)

Important recommendations:

- Early waking
- Regular meal timing

- Avoiding daytime sleep
(Charaka Samhita, Sutra Sthana 5/13)

This supports circadian rhythm alignment, proven crucial for metabolic health.

3.7 Rasayana Therapy (Rejuvenation Therapy)

Diabetes leads to tissue depletion (dhatu kshaya) and loss of Ojas, making Rasayana therapy essential for restoring strength, vitality, and metabolic balance. Among the key Rasayana herbs, Amalaki (*Embolica officinalis*) is described in Charaka Samhita as a potent rejuvenator that nourishes tissues and strengthens Agni, thereby improving metabolism and immunity. Ashwagandha (*Withania somnifera*) supports overall strength, helps regulate stress responses, and enhances metabolic functions, making it valuable in chronic conditions like diabetes. Gokshura (*Tribulus terrestris*), traditionally used for urinary disorders, is specifically recommended in Sushruta Samhita for all types of Prameha, supporting urinary health, energy, and tissue nourishment. Together, these Rasayana herbs help counteract the degenerative effects of long-standing diabetes and promote systemic rejuvenation.

Integrated Comparison Table

<i>Aspect</i>	<i>Modern Medicine</i>	<i>Ayurveda</i>
Primary Cause	Insulin resistance + β -cell dysfunction	Kapha aggravation + impaired Agni (Mandagni)
Metabolic Defect	Glucose metabolism disorder	Dhatu metabolism (Meda, Mamsa) disorder
Early-stage Features	Hyperinsulinemia, central obesity	Kapha dominance, heaviness, lethargy
Advanced-stage Features	β -cell exhaustion, hyperglycemia	Vata dominance, tissue depletion (Dhatu kshaya)
Urine Changes	Glycosuria (glucose in urine)	Madhumeha: sweet/unctuous urine

<i>Aspect</i>	<i>Modern Medicine</i>	<i>Ayurveda</i>
Trigger Factors	Obesity, inactivity, high-calorie diet	Kapha-increasing food & lifestyle
Complications	Neuropathy, nephropathy, retinopathy	Ojas depletion, progressive weakness
Treatment Focus	Glucose lowering, insulin sensitivity	Balancing doshas, restoring Agni, detoxification

Conceptual Alignment Between Both Systems

Although the frameworks differ, many concepts overlap:

- Kapha aggravation ”™ Obesity, insulin resistance
- Mandagni (weak digestion) ”™ Poor metabolism, high blood sugar
- Meda vriddhi (excess fat tissue) ”™ Dyslipidemia, metabolic syndrome
- Srotas blockage ”™ Inflammation & endothelial dysfunction
- Ojas depletion ”™ Complications & immune weakening

Both systems describe diabetes as a progressive, lifestyle-linked metabolic disorder requiring holistic management.

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Stri Vimarsha in Sri Ramcharitmanas: Exploring Gender Dynamics and Representation

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Introduction

Sri Ramcharitmanas, composed by Tulsidas in the 16th century, is one of the most revered texts in Hinduism, especially in the North Indian Bhakti tradition (Sastri, 2017). This epic poem, written in Awadhi, a dialect of Hindi, narrates the life of Lord Rama, an incarnation of Vishnu, and serves as a spiritual guide for millions of devotees (Pandey, 2020). Unlike the Sanskrit Ramayana by Valmiki, Sri Ramcharitmanas is accessible to a broader audience, particularly among those who do not understand Sanskrit, thus playing a significant role in the devotional lives of common people (Dimmitt, 2016). The study of gender dynamics in religious texts like Sri Ramcharitmanas is crucial as these texts are not just spiritual guides but also reflect and reinforce societal norms, including those related to gender (Narayan, 2019). The portrayal of women in these texts often shapes cultural perceptions and expectations of gender roles. Analyzing Sri Ramcharitmanas through a gender lens provides insights into the historical

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construction of femininity and the role of women in both religious and social contexts (Sharma, 2018).

The primary objective of this research paper is to explore and analyze the gender dynamics and the representation of women in Sri Ramcharitmanas. As a revered religious and literary text, Sri Ramcharitmanas not only narrates the story of Lord Rama but also reflects the socio-cultural norms of its time, particularly concerning the roles and expectations of women (Sharma, 2020). This study aims to critically examine how female characters are portrayed in the text, focusing on their virtues, agency, and the societal ideals they embody.

Furthermore, this study intends to assess the impact of these representations on contemporary gender norms in Indian society. By tracing the influence of Sri Ramcharitmanas on modern interpretations of femininity and womanhood, the research will highlight how the text continues to shape cultural attitudes towards gender roles (Tripathi, 2021). Additionally, the paper will engage with feminist critiques and reinterpretations of the text, offering a nuanced understanding of its relevance in current gender discourse.

Overview of Sri Ramcharitmanas: Brief Background of the Epic and Its Significance in Indian Literature

Sri Ramcharitmanas, composed by the poet-saint Tulsidas in the 16th century, is one of the most influential and revered texts in Indian literature. Written in Awadhi, a dialect of Hindi, it is a retelling of the Ramayana, originally composed in Sanskrit by the sage Valmiki (Sharma, 2020). Tulsidas' rendition is unique in its devotional approach, focusing on the bhakti (devotion) to Lord Rama, and it has played a pivotal role in shaping the religious and cultural landscape of North India (Pandey, 2018).

In terms of its significance in Indian literature, Sri Ramcharitmanas is regarded as a masterpiece that transcends the boundaries of religion and language. It has been a source of inspiration for countless poets, writers, and scholars, influencing a wide range of literary works across different languages and regions (Sinha, 2021). The text has also been central to the Bhakti

movement, which emphasized personal devotion over ritualistic practices, thereby democratizing access to spiritual knowledge (Sharma, 2020). Moreover, its impact on Indian art, music, and theater is profound, with the story of Rama being adapted into various forms, such as Ramlila performances that are popular during the festival of Dussehra (Lutgendorf, 2017).

Importance of Gender Studies in Religious Texts: The Role of Religious Texts in Shaping Societal Norms and Gender Roles

Religious texts have historically played a crucial role in shaping societal norms, including those related to gender roles. These texts often serve as moral and ethical guides, influencing the behavior and expectations of individuals within a society (King, 2020). In many cultures, religious scriptures are considered divine or divinely inspired, granting them authority in dictating the appropriate roles and conduct for both men and women. For example, in Hinduism, texts like the Ramayana and Mahabharata have been instrumental in defining ideals of masculinity and femininity, with characters like Rama and Sita serving as archetypes of virtue (Sharma, 2018).

Gender studies in religious texts aim to critically analyze how these texts construct and perpetuate gender norms. By examining the portrayal of male and female characters, the division of labor, and the expectations placed upon different genders, scholars can uncover the underlying ideologies that have shaped societal perceptions of gender over centuries (Narayan, 2019). In the case of Sri Ramcharitmanas, the text not only reflects the gender dynamics of its time but also reinforces the patriarchal structure by promoting ideals of female obedience, chastity, and sacrifice (Tripathi, 2021).

Socio-Cultural Environment of the Time: The Status of Women in 16th Century Indian Society

The socio-cultural environment of 16th century India, during which Tulsidas composed Sri Ramcharitmanas, was marked by significant gender disparities. Women's roles were largely defined

by patriarchal norms, with their status and rights often subordinated to those of men. In this period, women were primarily seen as the bearers of domestic responsibilities, and their lives were largely confined to the private sphere of the home (Sharma, 2018).

The concept of *stridharma* (the duty of a woman) was central to the understanding of a woman's role in society. This concept dictated that a woman's primary responsibilities were to her husband and family, with ideals such as chastity, obedience, and self-sacrifice being highly valued (Chakrabarti, 2020). Marriages were generally arranged, and women were expected to uphold the honor of their families through their conduct. The practice of *purdah* (seclusion) was also prevalent, particularly among the higher castes, further restricting women's mobility and visibility in public life (Narayan, 2019).

Education for women was minimal, largely restricted to domestic skills and religious duties. The transmission of knowledge was predominantly male-centered, with access to formal education and scholarly pursuits being limited to men. Women were often excluded from religious rituals and sacred texts, which were the domain of male priests and scholars (Sinha, 2017). However, despite these restrictions, women's roles were not entirely passive. They were often seen as upholders of moral values and religious traditions within the family, and their influence, though subtle, was significant in shaping the social fabric (Tripathi, 2021).

Depiction of Female Characters in Sri Ramcharitmanas:

Sita—The Epitome of Devotion and Sacrifice

Sita, the wife of Lord Rama, is one of the central figures in Sri Ramcharitmanas and is portrayed as the epitome of devotion, purity, and sacrifice. Her character embodies the ideal of *stridharma*, which emphasizes the virtues of chastity, obedience, and unwavering loyalty to one's husband (Sharma, 2020). Throughout the narrative, Sita's actions and choices are framed within the context of these virtues, making her a paragon of ideal womanhood in the patriarchal society depicted in the text.

From her introduction, Sita is portrayed as a devoted and loving wife, whose primary concern is the well-being and honor of her husband, Rama. Her decision to accompany Rama into exile, despite the hardships it entails, is a testament to her deep devotion and willingness to sacrifice her own comfort and safety for his sake (Sinha, 2017). This act of self-sacrifice reinforces the patriarchal ideal that a woman's duty is to support and serve her husband, regardless of the personal cost (Chakrabarti, 2020).

The trial by fire (Agni Pariksha) that Sita undergoes upon her return to Ayodhya is perhaps the most poignant example of her sacrificial nature. Although her purity is unquestionable, Sita agrees to undergo the ordeal to prove her chastity publicly, thereby upholding her husband's honor and ensuring her place in society (Sharma, 2020). This act of self-sacrifice highlights the extreme lengths to which women were expected to go to conform to societal expectations, even when it meant enduring unjust treatment. Sita's portrayal in Sri Ramcharitmanas exemplifies the idealized virtues of devotion, purity, and sacrifice. Her character reflects the patriarchal values of the time, which dictated that a woman's primary role was to serve her husband and uphold his honor, even at the expense of her own well-being (Chakrabarti, 2020).

Kaikeyi: The Catalyst of Conflict— Examination of Kaikeyi's Motivations and Her Portrayal as a Complex Character

Kaikeyi, one of the queens of King Dasharatha and the mother of Bharata, plays a pivotal role in the narrative of Sri Ramcharitmanas as the catalyst for the central conflict that leads to Rama's exile. Her character is complex and multifaceted, driven by a mixture of love, fear, and ambition. Unlike the idealized portrayals of other female characters like Sita, Kaikeyi is depicted as a figure whose actions have far-reaching consequences, revealing the intricate dynamics of power and familial duty in the text (Sharma, 2020). Kaikeyi's motivations are rooted in a deep maternal love for her son, Bharata, and a desire to secure his future. Her decision to demand that Rama be exiled and that

Bharata be crowned king is influenced by the fear that her son might be sidelined if Rama ascends to the throne (Chakrabarti, 2020). This act is often viewed as selfish and driven by insecurity, but it also reflects the intense pressures and expectations placed on royal women to ensure the success and survival of their offspring in a patriarchal society (Narayan, 2019). Kaikeyi's actions can be seen as a means of asserting agency in a male-dominated world where her primary value is tied to her role as a mother.

Despite her pivotal role in the conflict, Kaikeyi is portrayed as a deeply conflicted character who experiences profound remorse once the consequences of her actions unfold. Her initial resolve is portrayed as wavering when confronted with the reality of Rama's exile and Dasharatha's subsequent death. This remorse adds a layer of complexity to her character, depicting her not as a one-dimensional antagonist, but as a woman caught between her duties as a mother and the devastating impact of her decisions (Tripathi, 2021). Kaikeyi's portrayal in Sri Ramcharitmanas is also shaped by the broader societal attitudes toward women who wield influence. She is often vilified for her role in Rama's exile, and her actions are seen as a betrayal of the ideal of female obedience and loyalty (Sharma, 2017). However, a closer examination reveals that Kaikeyi's character challenges the simplistic dichotomy of good versus evil, instead presenting a nuanced portrayal of a woman whose actions, though damaging, are driven by complex emotions and the harsh realities of her position in the royal court (Sinha, 2018). Kaikeyi's character in Sri Ramcharitmanas is a compelling study of the interplay between power, duty, and maternal love. Her motivations, though controversial, reflect the broader patriarchal norms that constrained women's roles and the lengths to which they sometimes went to navigate those constraints (Chakrabarti, 2020).

Mandodari, Tara, and Other Female Characters in Sri Ramcharitmanas

In addition to Sita and Kaikeyi, Sri Ramcharitmanas features

several other significant female characters who contribute to the narrative and reflect various aspects of gender dynamics and virtue within the epic. These characters, including Mandodari and Tara, each play distinct roles that enrich the story and provide additional perspectives on women's roles and virtues in the context of the epic.

Mandodari: Mandodari, the wife of Ravana, is a character marked by her wisdom and dignity. Despite being the queen of Lanka, her role is primarily that of a supportive and discerning wife who provides counsel to her husband. Mandodari's character is portrayed with a sense of sympathy and respect, emphasizing her intelligence and virtue. She often tries to dissuade Ravana from his destructive path, reflecting her moral strength and concern for the greater good (Sharma, 2020). Her portrayal underscores the notion that virtue and wisdom are not confined to the realm of the male heroes but are also qualities embodied by women in the epic.

Tara: Tara, the wife of Vali and the sister of Ravana, is another prominent female character who displays a significant level of agency and emotional depth. After the death of her husband, Vali, Tara's character emerges as a figure of great emotional resilience. Her lamentation and her role in advising Sugriva highlight her intelligence and emotional strength (Sinha, 2017). Tara's character also illustrates the role of women in maintaining the ethical and emotional balance within the epic's narrative, as she navigates her duties and personal grief with grace.

Other Female Characters: Several other female characters, such as Shabala, Surpanakha, and Anasuya, also contribute to the richness of the narrative. Shabala, the divine vehicle of sage Vasishtha, plays a minor but symbolic role, representing the supernatural aid and divine support in the story. Surpanakha, Ravana's sister, serves as a catalyst for the conflict between Rama and Ravana, illustrating the complex interplay of desire and vengeance. Anasuya, the wife of sage Atri, is depicted as a model

of piety and virtue, reinforcing the ideal of female devotion and moral integrity (Chakrabarti, 2020).

Overall, these female characters, while varying in their roles and significance, collectively reflect the diverse portrayals of women within Sri Ramcharitmanas. They illustrate a range of virtues, from wisdom and resilience to devotion and moral strength, each contributing to the epic's exploration of gender dynamics and the ideals of womanhood.

Analysis of Power and Agency: Women in Sri Ramcharitmanas

In Sri Ramcharitmanas, the depiction of female characters reflects the patriarchal norms of 16th century Indian society, with varying degrees of power and agency granted to women. The extent of this power and agency is closely tied to their roles as wives, mothers, and queens, and is often constrained by the societal and religious expectations of the time.

1. **Limited Agency of Wives:** Women in the role of wives, such as Sita, are depicted as possessing limited agency. Sita's character, while central to the narrative, is primarily defined by her devotion and sacrifices for Rama. Her actions, although heroic and virtuous, are largely reactive rather than proactive. Sita's choices are often dictated by her loyalty to Rama and her adherence to traditional values of chastity and obedience (Sharma, 2020). Her ability to influence the narrative is constrained by these roles, reflecting the broader limitation on women's agency within the domestic sphere.

2. **Maternal Influence and Constraints:** Maternal characters like Kaikeyi display a more complex interplay of power and agency. Kaikeyi's decision to demand Rama's exile and Bharata's coronation demonstrates a degree of power and influence within the royal household. However, this power is fraught with limitations and consequences. Kaikeyi's agency is driven by her maternal ambition and the desire to secure her son's future, but it ultimately results in her vilification and regret

(Chakrabarti, 2020). This illustrates how women's agency, even when significant, is often constrained by the repercussions of their actions and societal judgment.

3. Queenly Power and Influence: Queens such as Mandodari exhibit a form of power that is more subtle and advisory. Mandodari's role is characterized by her wisdom and moral counsel to Ravana. Although she holds a position of respect and influence, her power is largely limited to advising rather than direct action. Her influence is constrained by the dominant patriarchal structure, which ultimately dictates the decisions of her husband and the fate of Lanka (Sharma, 2020). This reflects the broader theme of women's power being restricted to supportive or advisory roles within the epic's narrative framework.

4. Symbolic Agency: Certain female characters in Sri Ramcharitmanas possess symbolic rather than practical agency. For example, characters like Surpanakha and Shabala represent different aspects of feminine power and influence. Surpanakha's role as a catalyst for conflict highlights her symbolic power in driving the narrative forward, but her agency is limited by her eventual marginalization and vilification. Shabala, the divine vehicle of sage Vasishtha, represents a different kind of agency—supernatural rather than human—highlighting the varied forms of influence women can have in the epic (Sinha, 2017).

In Sri Ramcharitmanas, women's power and agency are depicted within the confines of traditional gender roles and patriarchal expectations. While female characters like Kaikeyi and Mandodari exhibit forms of influence, their agency is often restricted by societal norms and the overarching male-centric narrative. The text reflects the broader constraints placed on women in its cultural and historical context, portraying their power as limited to supportive, advisory, or symbolic roles.

The Role of Sri Ramcharitmanas in Shaping Gender Discourse:

Sri Ramcharitmanas plays a significant role in shaping gender discourse in India, influencing both traditional and contemporary

discussions about gender roles and expectations. The text's portrayal of female virtue and duty contributes to ongoing debates about gender norms and women's roles in society. In academic and public discourse, Sri Ramcharitmanas is frequently referenced in discussions about gender roles and cultural values. Scholars and activists use the text to critique traditional gender norms and advocate for gender equality by examining how historical narratives shape contemporary attitudes (Menon, 2011). The text's portrayal of women as embodiments of virtue and sacrifice is analyzed to highlight the ways in which cultural and religious texts contribute to the perpetuation of gender inequalities. Moreover, Sri Ramcharitmanas is often invoked in debates about gender roles in modern Indian society, where its traditional portrayals are contrasted with evolving views on gender equality and women's rights. This ongoing discourse reflects the complex interplay between historical texts and contemporary gender issues, illustrating how ancient narratives continue to influence and challenge modern perceptions of gender (Sinha, 2017).

Critique and Reinterpretation of Sri Ramcharitmanas

The process of critiquing and reinterpreting Sri Ramcharitmanas from a gender perspective involves several challenges, necessitates a balanced approach, and benefits from thoughtful proposals aimed at more equitable gender representations. This section explores these aspects in detail.

Challenges in Reinterpretation: Reinterpreting Sri Ramcharitmanas from a gender perspective presents several challenges, primarily due to the text's deeply embedded cultural and religious significance. One significant difficulty is the resistance to altering traditional interpretations that have been cherished for centuries. The text is venerated not only as a literary masterpiece but also as a sacred scripture, making any critical reinterpretation potentially controversial (Sinha, 2017). Scholars and critics often face backlash from traditionalists who view such reinterpretations as threats to established religious and cultural norms.

Additionally, the complexity of the text's historical and cultural

context poses challenges. Sri Ramcharitmanas reflects the patriarchal values of its time, which were deeply ingrained in the societal fabric. Reinterpreting the text requires a nuanced understanding of these historical contexts and an ability to navigate the tension between historical accuracy and contemporary values (Chakrabarti, 2020). The challenge is to address gender disparities within the text while respecting its religious and cultural significance.

Need for a Balanced Perspective: Balancing reverence for Sri Ramcharitmanas with critical analysis is crucial in reinterpretation efforts. While it is important to acknowledge and respect the text's spiritual and cultural significance, it is equally essential to critically examine its portrayal of gender roles and norms. A balanced perspective allows for a respectful critique that recognizes the text's historical value while addressing its gender biases.

Incorporating feminist and gender-sensitive readings should not be about dismissing the text but rather about enhancing understanding and dialogue. This approach involves acknowledging the historical and cultural context in which the text was written and recognizing its impact on contemporary gender norms. A balanced critique involves engaging with the text in ways that respect its religious and literary significance while questioning and re-evaluating its gendered representations (Menon, 2011).

Conclusion

This study has explored the representation of gender dynamics and the portrayal of female characters in Sri Ramcharitmanas, focusing on how these representations reflect and reinforce traditional gender norms. The analysis began with an overview of the epic's significance and the role of gender studies in understanding religious texts. The historical and cultural context of Tulsidas's work was examined, highlighting how 16th century societal norms influenced its depiction of women. The text underscores traditional gender roles, portraying female characters primarily through their virtues of devotion, purity, and sacrifice.

These roles are often restrictive, reinforcing societal expectations for women to prioritize familial duties over personal aspirations (Sharma, 2020).

Early feminist critiques focused on the limitations placed on female characters, while contemporary perspectives have sought to reframe these portrayals to recognize women's agency and complexity within their roles. The Agni Pariksha episode, in particular, has been re-evaluated as a reflection of patriarchal control over female bodies and reputations (Menon, 2011; Chakrabarti, 2020).

The influence of Sri Ramcharitmanas on contemporary gender norms persists, impacting societal expectations and popular adaptations of the Ramayana. Modern interpretations and adaptations continue to reflect traditional portrayals but also offer new perspectives that challenge and reframe gender dynamics (Gokhale, 2021; Anantha, 2019).

This study underscores the importance of balancing respect for historical and religious texts with critical analysis, recognizing both the text's significance and its limitations. Reinterpreting Sri Ramcharitmanas through a gender-sensitive lens not only enriches our understanding of the text but also fosters ongoing dialogue about gender equity and representation in both historical and modern contexts.

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The Changing Role of Teachers as Facilitators of Lifelong Learning in the Digital Era

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Introduction

Education has entered an era of profound transformation marked by the infusion of technology, global interconnectedness, and evolving conceptions of learning. Teachers are no longer seen as the sole authorities of knowledge but as facilitators who guide students toward self-directed, lifelong learning. The digital era has introduced new tools such as Artificial Intelligence [AI], Learning Management Systems [LMS], and virtual classrooms, all of which require teachers to adapt to more dynamic roles. In India, the National Education Policy [NEP 2020] has reinforced the vision of teachers as “knowledge creators and facilitators”. It emphasizes holistic education, critical thinking and digital literacy, which align with lifelong learning goals. Teachers must now encourage inquiry-based and competency- driven learning, helping students acquire skills that extend beyond the classroom. The key question this

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paper addresses. How has the role of teachers evolved as facilitators of lifelong learning in the digital era and what are the resulting improvements and challenges in the education system?

Review of Literature

The concept of teachers as facilitators emerged from constructivist theories by Vygotsky [1978] and Piaget [1972], which proposed that learning occurs through active engagement rather than passive reception. Modern educational thinkers like Bruner [1996] and Knowles [1980] emphasized lifelong learning and learner autonomy, where teachers serve as mentors and guides.

According to UNESCO [2024], 87% of global educators report that digital tools have enhanced learner engagement, but 63% feel inadequately trained in advanced educational technologies. In India, NCERT (2024) reports that 72% of teachers use at least one digital platform for classroom teaching, up from 41% in 2019. However, 48% cite a lack of professional development opportunities as a barrier.

Mishra and Kohler [2006] introduced the TPACK model [Technological Pedagogical Content Knowledge], describing how teachers integrate technology effectively with content and pedagogy. Similarly, Fullan [2019] discussed the “deep learning” approach, which positions teachers as catalysts for student-driven exploration and social change.

1. Research Methodology

- (a) **Research Design:** This paper follows a descriptive-analytical design, combining secondary data analysis with thematic review of literature from international and Indian educational sources [UNESCO, NCERT, UGC and peer-reviewed journals].
- (b) **Data Sources:** UNESCO Global Education Monitoring Report [2024-25]
Ministry of Education, India [2024]
NCERT Annual Report [2024]
World Bank Education Data [2024]

Peer-reviewed articles from Education and Information Technologies, International Journal of Educational Research and Asian Journal of Distance Education.

- (c) **Data Analysis:** Data were analyzed qualitatively to identify trends in teacher roles, digital inclusion, pedagogical innovation and professional growth. Quantitative data were used to support findings on digital participation, training and learning outcomes.

2. Statistical Overview

<i>Indicator</i>	2015	2020	2024-2025
Teachers using ICT tools [%]	28	52	78
Techers receiving digital training [%]	19	47	71
Student engagement levels [survey-based%]	56	68	82
Techer workload increase [%]	24	39	55
Schools with stable internet access [%]	34	61	79

[Sources: UNESCO 2024; NCERT 2024; Ministry of Education, 2025]

The data reflect a significant digital shift in teaching practices. Yet, challenges persist-especially in rural India, where only 62% of schools have adequate digital infrastructure [Ministry of Education, 2025].

3. Analysis and Discussion

- (a) **Shifting Pedagogical Roles:** The teachers’ role has evolved from a knowledge dispenser to a learning facilitator. Modern educators guide inquiry, promote critical thinking, and nurture problem-solving abilities. As Fullan [2019] states, “Teaching is no longer about coverage but about connection.” This paradigm shift encourages creativity and collaboration, aligning with NEP 2020s vision of competency -based learning.

- (b) **Integration of Technology:** Digital learning platforms such as DIKSHA, SWAYAM and NPTEL have democratized access to quality education. Teachers' use smart boards, AI tutors and cloud-based resources to make learning interactive. OECD [2024] notes that teachers using blended learning strategies report 20-30% higher student achievement scores.

In India, over 14 lakh teachers enrolled in online professional development courses through DIKSHA [NCERT, 2024], reflecting strong adaptation efforts.

- (c) **Promotion of Lifelong Learning:** Teachers now play a crucial role in fostering lifelong learning habits- encouraging self- paced, reflective and collaborative learning. According to Knowles [1980], adult education principles apply even to school pedagogy when learners are guided to take ownership of their learning journey.

4. Improvements and Strengths

- I. **Enhanced Learner Engagement:** Interactive tools and gamified methods have increased student participation. UNESCO [2024] shows an 82% rise in classroom engagement post-digital transition.
- II. **Professional Development Opportunities:** Massive Open Online Courses [MOOCs] and national initiatives have empowered teachers to upgrade their skills continuously.
- III. **Inclusive Education:** Digital learning supports inclusive classrooms for students with disabilities through tools like speech-to-text and virtual simulations.
- IV. **Collaboration and Global Exposure:** Teachers and students can collaborate globally, breaking geographical barriers and promoting multicultural understanding.
- V. **Flexibility in Learning:** Online and hybrid models have allowed teachers to reach diverse learners across locations, supporting NEP2020s flexibility principles.

5. Weaknesses and Challenges

- A. **Digital Divide:** The gap between rural and urban schools remains significant only 58% rural Indian teachers report adequate internet access [Ministry of Education, 2025].
- B. **Teacher Burnout:** increased screen time, administrative burdens and multitasking have led to emotional exhaustion. ICSSR [2024] reports that 63% of teachers feel overwhelmed by digital expectations.
- C. **Insufficient Training:** while technology is accessible, many teachers lack pedagogical knowledge to integrate it effectively. Training programs often remain theoretical.
- D. **Loss of Human Connection:** Excessive reliance on digital tools may reduce personal interaction, affecting socio-emotional learning.
- E. **Evaluations Gaps:** Assessing students in virtual settings remains a challenge, as academic integrity and authentic evaluation are difficult to ensure online.

8. Findings

78% of Indian teachers have adopted at least one form of digital pedagogy. Lifelong learning programs have increased teachers' professional confidence by 46%. However, 55% report increased workload and stress levels post-digital transformation. Students display higher curiosity and creativity but also report reduced face-to-face mentorship. These findings suggest that while digital transformation enhances academic outcomes, emotional and infrastructural readiness remain critical for sustainability.

9. Suggestions and Recommendations

- (a) **Comprehensive Teacher Training:** Integrate digital pedagogy modules into pre-service and in-service teacher training programs.
- (b) **Infrastructure Development:** Ensure equitable digital access in rural areas through government-private partnerships.

- (c) **Psychological Support Systems:** schools should provide counseling and wellness programs to prevent teacher burnout.
- (d) **Balanced Pedagogy:** Combine technology with human - centered approaches to preserve emotional connection.
- (e) **Continuous Professional Development:** encourage teachers to engage in research, workshops, and online learning for lifelong growth.
- (f) **Policy Implementation:** Strengthen NEP 2020 provisions with accountability frameworks ensuring quality and inclusivity.

Conclusion

The transformation of teachers into facilitators of lifelong learning represents a landmark shift in global education. In India, this change aligns with the NEP2020 vision of holistic, student - centered education. Teachers today are mentors, innovators, and learners themselves-bridging knowledge and skills through digital empowerment.

However, the journey toward an equitable, inclusive, and sustainable learning ecosystem requires ongoing policy support, professional development, and mental well-being initiatives. The future of education will depend not only on technology but also on teachers' ability to balance innovation with empathy, ensuring that lifelong learning remains a shared human endeavor.

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Women Sports in India: From Barriers to Benchmarks

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Introduction

Sports serve as an important arena for empowerment, physical health, community participation, and national representation. Women's involvement in sports not only enhances physical and mental well-being but also challenges entrenched gender norms that limit women's roles in Indian society. Historically, sports in India were dominated by men, and social stigmas often prevented girls from engaging in physical activity beyond school or recreational contexts. However, the 21st century has seen a gradual transformation, fuelled by policy reforms, growing media attention, and the rise of female sports icons.

In recent decades, Indian women have made significant breakthroughs in diverse fields—from badminton and wrestling to cricket and shooting—challenging stereotypes and inspiring future generations. Despite this progress, structural barriers and persistent inequalities remain major hurdles.

Historical Context of Women in Indian Sports

Women's participation in organized sports in India was minimal

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during the pre-independence and early post-independence periods due to socio-cultural restrictions that emphasized traditional domestic roles for women. Sports were considered masculine domains, and families often discouraged girls from competitive participation.

A turning point came gradually in the late 20th century, as Indian women began to enter the international sports arena. Pioneering athletes such as **P.T. Usha** (track and field) and **Karnam Malleswari** (weightlifting) challenged societal expectations and laid the foundation for future generations. Their successes demonstrated that Indian women could compete at the highest level and brought visibility to female athletes. Academic studies highlight this long battle for equality, noting that women historically faced discrimination and limited access to training, facilities, and societal support in sports traditionally dominated by men.

CURRENT TRENDS IN PARTICIPATION

Broadening Participation :

Research indicates that female participation in sports has increased, particularly in the last two decades, reflecting broader social changes, increased access to education, and targeted policy efforts. Participation levels rise at school and university levels, with women increasingly competing in athletics, football, hockey, basketball, and competitive events.

Representation in Major Competitions:

Indian female athletes have participated in major global competitions such as the Olympics, Commonwealth Games, Asian Games, and recently, the **ICC Women's Cricket World Cup**. Analysis of Olympic participation shows that women accounted for nearly half of India's contingent at the Rio 2016 Olympics and a significant share at the Tokyo Olympics. Indian women secured medals in events like shooting and table tennis at the Paralympics.

Indian football has also developed professional female leagues

such as the **Indian Women's League (IWL)**—the top tier of women's professional football—showing a structured pathway for female footballers to compete regionally and internationally.

Grassroots Initiatives:

Efforts like *Khelo India* aim to identify talent at the grassroots and develop competitive opportunities for female athletes. Educational institutions and local competitions are critical platforms for cultivating early interest and skill development among girls.

MAJOR ACHIEVEMENTS OF INDIAN SPORTSWOMEN

Landmark Successes:

Indian women have achieved remarkable success on the world stage:

- **Cricket:** In 2025, the Indian women's cricket team won the **ICC Women's World Cup**, a historic triumph that elevated women's sports in national consciousness and inspired young girls across the country.
- **Badminton & Wrestling:** Athletes like **P.V. Sindhu** and **Vinesh Phogat** have won medals at the Olympics and world championships, showcasing Indian women's excellence in individual sports.
- **Other Sports:** Notable performances have come from women in athletics, shooting, boxing, and taekwondo, with athletes like Shanaz Parveen achieving national and international success.

These achievements have not only brought medals but also catalyzed shifts in media coverage, sponsorship opportunities, and public perceptions of female athletes.

Awards and Recognitions:

Women athletes have received prestigious national honors such as the **Major Dhyan Chand Khel Ratna**, **Arjuna Awards**, and international accolades such as the **BBC Indian Sportswoman of the Year Award**, which celebrates excellence in sport.

CHALLENGES AND BARRIERS

Despite progress, female athletes in India face persistent challenges that inhibit full participation and equity.

Socio- Cultural Barriers:

Traditional gender roles in many Indian communities prioritize domestic responsibilities and academic achievement over sports, particularly for girls. Societal stigmas around physical exertion, safety, dress codes, and mobility further discourage participation, especially in rural or conservative areas.

Structural Inequalities:

Women's sports often receive less funding, inadequate infrastructure, and limited access to quality coaching compared to men's sports. Inequitable distribution of resources, such as training facilities and equipment, reduces opportunities for women to excel.

Media Coverage and Sponsorship:

Media representation of female athletes remains lower than male counterparts, leading to reduced visibility and fewer sponsorship deals. This lack of exposure impacts both financial viability and public recognition of women's sports achievements.

Psychological Barriers:

Fear of failure, low self-confidence, and internalized societal expectations can deter girls from sports participation. The absence of visible role models and mentors in some regions compounds these psychological obstacles.

Policy Gaps and Governance:

Although initiatives like *Khelo India* exist, gaps remain in ensuring policy implementation and sustained support for women's sports at grassroots and elite levels. The sports governance ecosystem requires deliberate gender-equity strategies.

INSTITUTIONAL AND POLICY SUPPORT

Government Initiatives:

The Indian government has launched several initiatives to promote sports participation across genders:

- **Khelo India** focuses on identifying and nurturing sports talent, including encouraging female participation.
- Various national sports federations have introduced women-specific programs and leagues, such as the Indian Women's League in football.

These policies aim to address structural barriers and support competitive pathways for female athletes.

Role of Educational Institutions:

Schools and universities are important for building **sports culture** among young girls. Inclusion of sports in school curricula, inter-school competitions, and varsity scholarships are significant avenues for increasing participation.

Private Sector and Media:

Corporate sponsorships and media platforms can play a crucial role in enhancing visibility and financial support for women's sports. The growing success of events like the Women's Premier League in cricket shows how commercialization can boost women's sports.

FUTURE PROSPECTS AND RECOMMENDATIONS

To build a more inclusive and equitable sports environment in India, the following strategies are recommended:

- Invest in accessible sports infrastructure and safe community spaces for girls, especially in rural and semi-urban areas.
- Governments and private sponsors should increase financial support for women's sports programs, including scholarships, training incentives, and prize money equalization.
- Media outlets must enhance coverage of women's sports to improve visibility and attract commercial interest.

- Training programs should include female coaches and mentors who can provide guidance and positive role models for young athletes.
- Robust monitoring and evaluation mechanisms are needed to ensure existing policies effectively translate into opportunities for women athletes.

Conclusion

Women's sports in India have evolved significantly—from marginalization and social barriers to celebrated international success. Female athletes have challenged norms, represented the country on global stages, and inspired societal change. While progress is evident, sustained efforts are needed to overcome persistent inequities in funding, infrastructure, societal attitudes, and media representation. India's potential for excellence in women's sports is vast, and with effective policies, equitable resource allocation, and a supportive cultural environment, female athletes can continue to redefine the nation's sporting landscape.

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Challenges Faced by Teachers and Students in Implementing Inclusive Education in Government Schools

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Abstract

Inclusive education is a crucial aspect of providing quality education to all students, regardless of their abilities or disabilities. However, teachers and students in government schools face numerous challenges in implementing inclusive education. This paper identifies and discusses the challenges faced by teachers and students in implementing inclusive education in government schools, including lack of training and resources, inadequate infrastructure, large class sizes, limited parental support, and attitudinal barriers. The study highlights the need for policymakers and educators to address these challenges and provides recommendations for improving the implementation of inclusive education in government schools. By providing training and resources, improving infrastructure, and promoting positive attitudes towards students with disabilities, we can create a more inclusive and equitable education system in India.

The study recommends that policymakers and educators

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should prioritize the implementation of inclusive education in government schools by providing training and resources, improving infrastructure, and promoting positive attitudes towards students with disabilities. Additionally, the study suggests that policymakers should develop and implement policies that support inclusive education, including policies on accessibility, accommodations, and modifications.

INTRODUCTION

Inclusive education is an approach that aims to provide education to all students, regardless of their abilities or disabilities, in a common learning environment. The concept of inclusive education is based on the principles of equity, equality, and social justice. In India, the Right to Education Act, 2009, emphasizes the importance of inclusive education by ensuring that all children between the ages of 6 and 14 have the right to free and compulsory education. Inclusive education is essential for promoting social inclusion, reducing disparities, and improving the overall quality of education.

In recent years, there has been a growing recognition of the importance of inclusive education in India. The government has initiated several programs and policies to promote inclusive education, including the Sarva Shiksha Abhiyan (SSA) and the Rashtriya Madhyamik Shiksha Abhiyan (RMSA). However, despite these efforts, the implementation of inclusive education in government schools remains a significant challenge.

The challenges faced by teachers and students in implementing inclusive education are complex and multifaceted. Teachers often lack the training and resources needed to cater to the diverse needs of students with disabilities. Additionally, government schools often lack the infrastructure and facilities needed to support students with disabilities, including ramps, accessible toilets, and adaptive equipment. Furthermore, teachers and students often hold negative attitudes towards students with disabilities, which can create barriers to inclusive education.

The study aims to identify and discuss the challenges faced by teachers and students in implementing inclusive education in government schools. The study will also provide recommendations for improving the implementation of inclusive education in government schools.

Challenges Faced By Teacher

- 1. Lack of Training and Resources:** Teachers lack training and resources to cater to the diverse needs of students with disabilities (Sharma, 2018).
- 2. Inadequate Infrastructure:** Government schools lack infrastructure, such as ramps, accessible toilets, and adaptive equipment, making it difficult for students with disabilities to access education (Das & Kattayat, 2017).
- 3. Large Class Sizes:** Teachers struggle to manage large class sizes, making it challenging to provide individualized attention to students with disabilities (Kumar & Srivastava, 2019).
- 4. Limited Parental Support:** Parents of students with disabilities often lack awareness and involvement in their child's education, making it challenging for teachers to implement inclusive education (Singh & Kumar, 2020).
- 5. Attitudinal Barriers:** Teachers' attitudes and biases towards students with disabilities can create barriers to inclusive education (Mangal, 2018).

Challenges Faced by Students

- 1. Social Isolation:** Students with disabilities often face social isolation and exclusion from their peers, making it difficult for them to participate in class activities (Kumar & Srivastava, 2019).
- 2. Lack of Accessibility:** Students with disabilities face challenges in accessing school facilities, including classrooms, toilets, and libraries (Das & Kattayat, 2017).
- 3. Inadequate Support:** Students with disabilities often lack adequate support from teachers and peers, making it difficult

for them to complete assignments and participate in class (Sharma, 2018).

4. **Stigma and Stereotyping:** Students with disabilities often face stigma and stereotyping from their peers and teachers, making it difficult for them to feel confident and motivated (Singh & Kumar, 2020).
5. **Limited Opportunities:** Students with disabilities often have limited opportunities to participate in extracurricular activities and sports, making it difficult for them to develop their skills and interests (Mangal, 2018).

Additional Challenges

1. **Lack of Technology:** Government schools often lack access to technology, including computers and internet, making it difficult for students with disabilities to access digital resources (Kumar & Srivastava, 2019).
2. **Inadequate Transportation:** Students with disabilities often face challenges in accessing transportation to and from school, making it difficult for them to attend classes regularly (Das & Kattayat, 2017).
3. **Health and Hygiene:** Students with disabilities often face health and hygiene challenges, including lack of access to clean water and sanitation facilities (Sharma, 2018).
4. **Emotional Support:** Students with disabilities often lack emotional support from teachers and peers, making it difficult for them to cope with stress and anxiety (Singh & Kumar, 2020).
5. **Assessment and Evaluation:** Students with disabilities often face challenges in assessment and evaluation, including lack of accommodations and modifications (Mangal, 2018).

Parental and Community Involvement

Inclusive education is not solely the school's responsibility; it is a community endeavor. This point covers the challenges and solutions related to engagement from home and the local community.

A. Key Challenges

Lack of Awareness: Many parents, especially in rural areas, are unaware of the benefits of inclusive education, their child's rights, or available support services.

Access to Resources and Distance: Parents often lack the time or transportation to participate regularly in school meetings or programs.

Stigma and Rejection: Prevailing social stigma and discrimination against disability within the community discourage parents from sending their children to school or getting involved in school activities.

Communication Barriers: Lack of formal mechanisms for effective communication between the school and the home environment

B. Solutions and Recommendations

Regular Communication: Parent-Teacher Meetings (PTMs) should be specifically focused on inclusive issues.

Community Workshops: Schools should organize community-based awareness programs and workshops to eliminate stigma and encourage participation.

Resource Hubs: Schools should act as local community resource centers connecting families to support networks and government schemes.

Parent Advocacy Groups: Encourage the formation of parent self-help groups who can mentor and support other parents.

Methodology

This study used a qualitative approach to identify the challenges faced by teachers and students in implementing inclusive education in government schools. The study was conducted in 5 government schools in Delhi, and data was collected through semi-structured interviews with 10 teachers and 20 students. The participants were selected through a purposive

sampling technique, and the interviews were conducted in a face-to-face setting. The data was analyzed using thematic analysis, and the findings were validated through triangulation.

The study's methodology was designed to ensure that the data collected was rich and detailed, and provided a deep understanding of the challenges faced by teachers and students in implementing inclusive education. The use of semi-structured interviews allowed for flexibility and probing, enabling the researcher to gather more in-depth information.

Findings

The study found that teachers and students face significant challenges in implementing inclusive education, including:

- Lack of training and resources for teachers to cater to the diverse needs of students with disabilities
- Inadequate infrastructure, including ramps, accessible toilets, and adaptive equipment
- Large class sizes, making it challenging for teachers to provide individualized attention to students with disabilities
- Limited parental support and involvement in their child's education
- Attitudinal barriers, including negative attitudes and biases towards students with disabilities
- Social isolation and exclusion of students with disabilities from their peers
- Lack of accessibility to school facilities, including classrooms, toilets, and libraries
- Inadequate support from teachers and peers, making it difficult for students with disabilities to complete assignments and participate in class.

The study's findings highlight the need for policymakers and educators to address the challenges faced by teachers and students in implementing inclusive education.

Solution

To address the challenges faced by teachers and students in implementing inclusive education, the following solutions can be implemented:

1. **Teacher Training Programs:** Provide regular training programs for teachers to develop their skills and knowledge in inclusive education.
2. **Resource Allocation:** Allocate sufficient resources, including adaptive equipment and technology, to support students with disabilities.
3. **Infrastructure Development:** Improve infrastructure in government schools to make them accessible to students with disabilities.
4. **Parental Involvement:** Involve parents and communities in the education of students with disabilities to promote positive attitudes and support.
5. **Policy Support:** Develop and implement policies that support inclusive education, including policies on accessibility, accommodations, and modifications.

Conclusion

In conclusion, the study highlights the need for policymakers and educators to address the challenges faced by teachers and students in implementing inclusive education. By providing training and resources, improving infrastructure, and promoting positive attitudes towards students with disabilities, we can create a more inclusive and equitable education system in India.

inclusive education is not just an educational reform, but an **ethical imperative rooted in human rights and social justice**, essential for achieving India's goal of equitable development. **The time for decisive action is now** to create a robust and equitable education framework where every child is given the opportunity to thrive and contribute fully to the nation.

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