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# नवीन शोध संसार

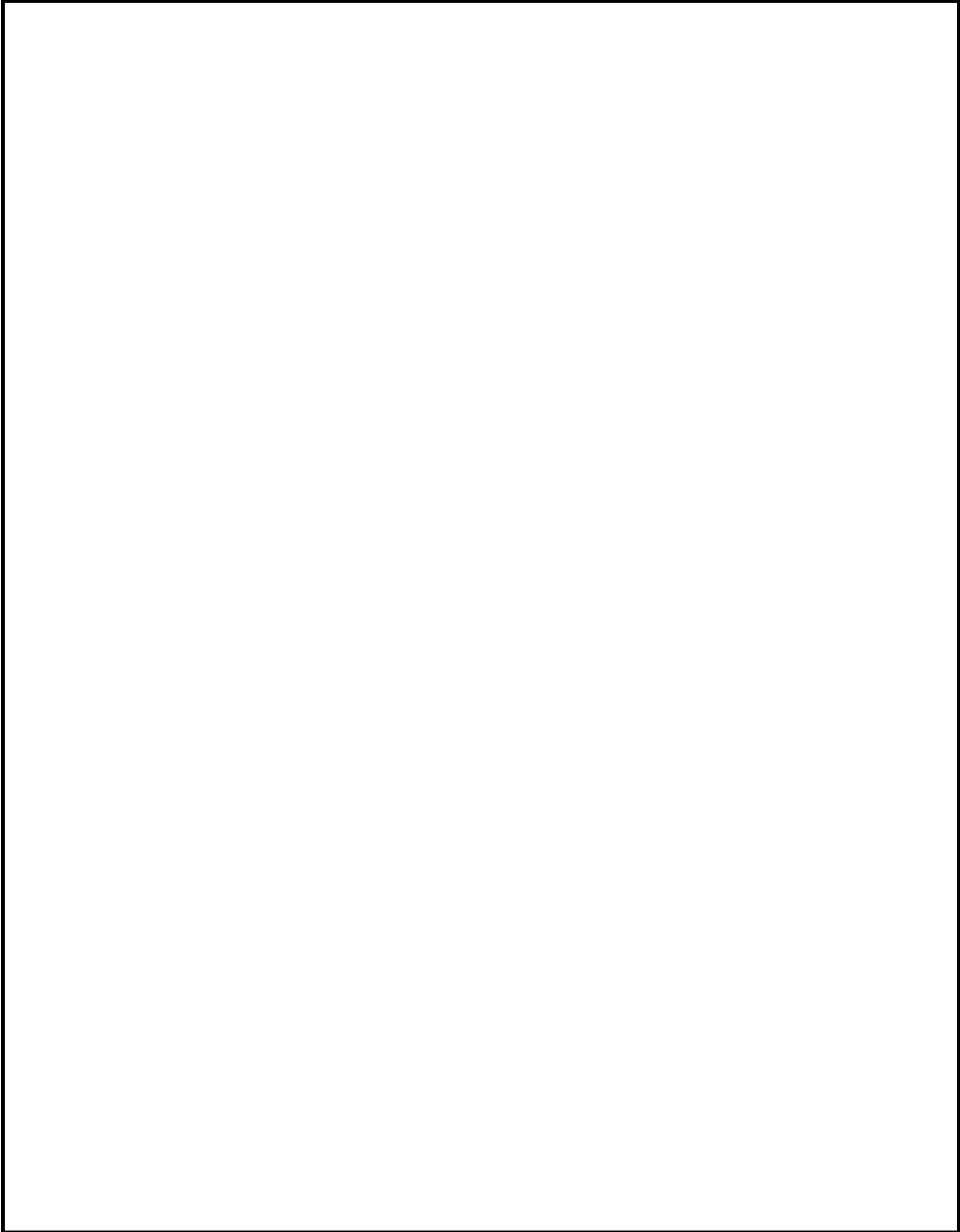
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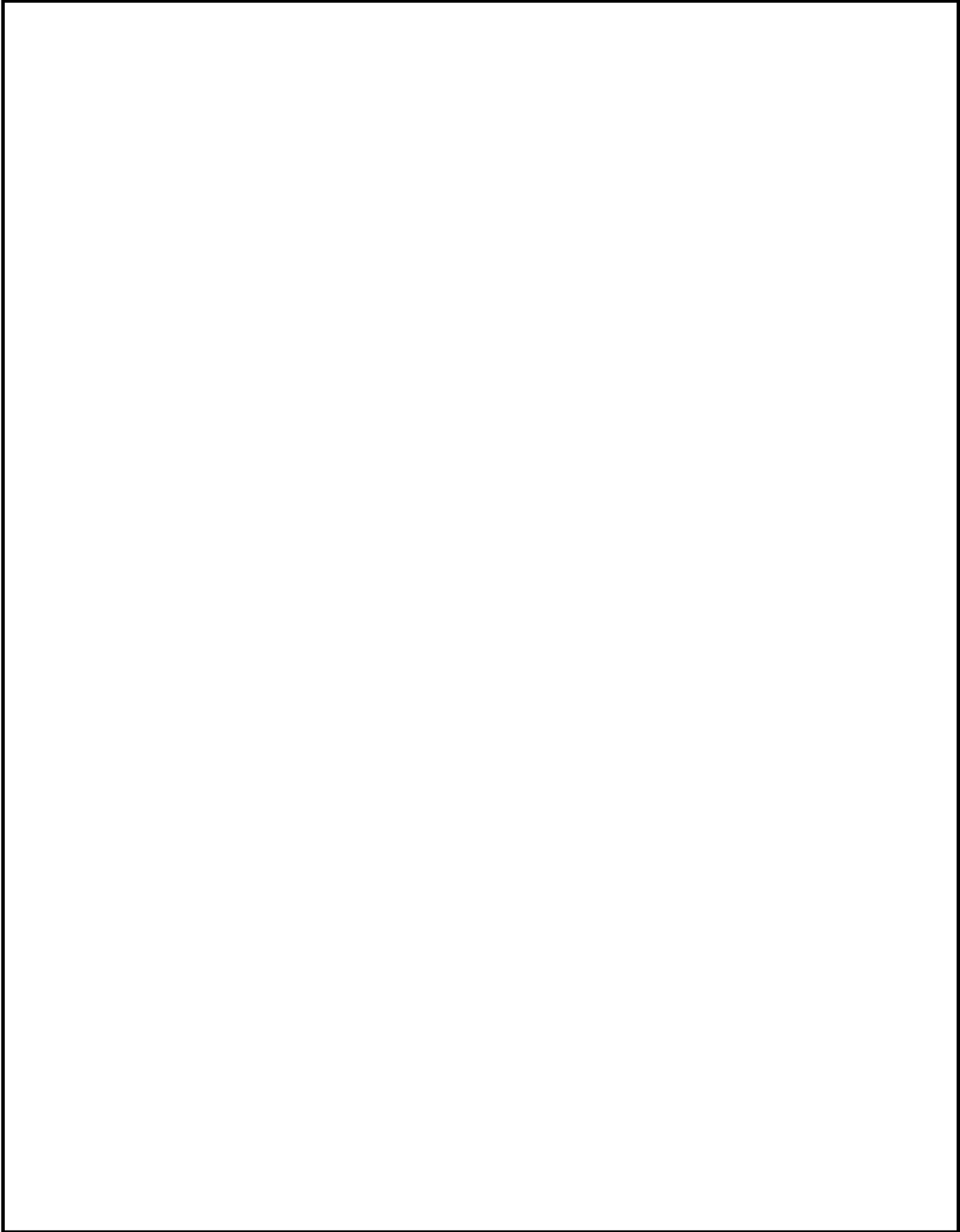
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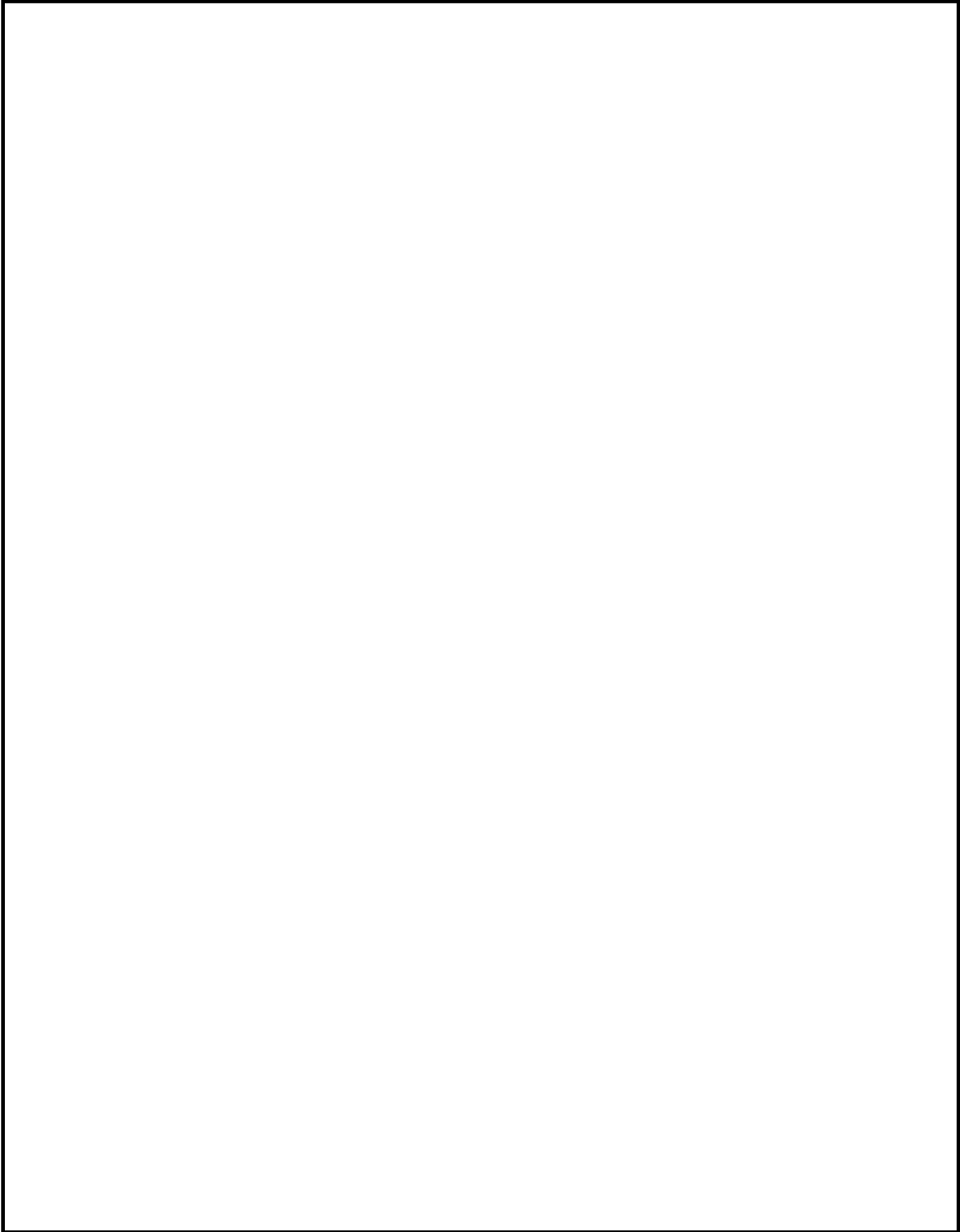
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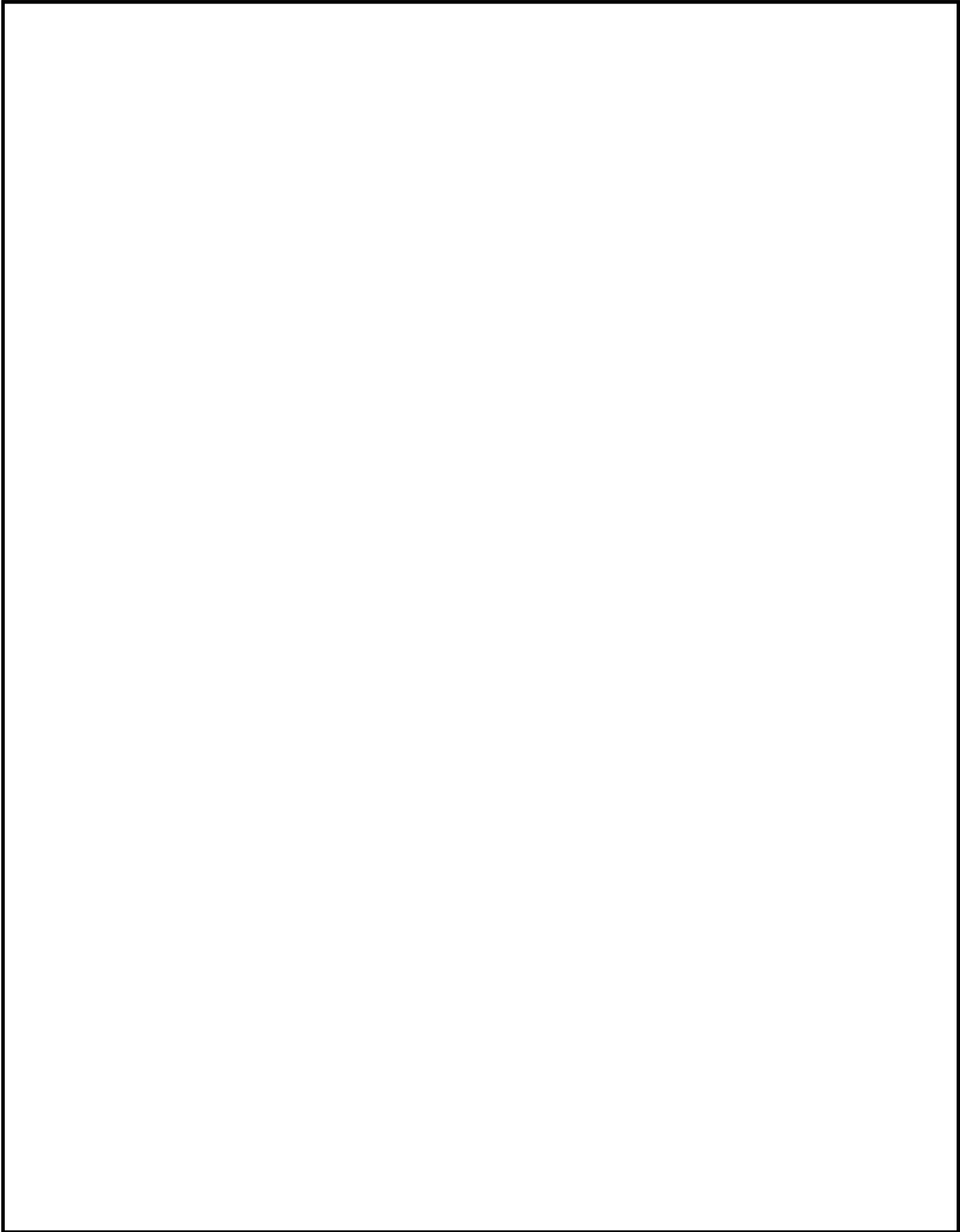
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## Medicinal Applications of *Lagenaria siceraria* Leaf Extract: A Qualitative Analytical Study

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**Abstract:** *Lagenaria siceraria*, commonly identified as bottle gourd, occupies a distinctive position within the continuum of plant-based therapeutics, where nourishment and healing subtly converge. While its culinary familiarity renders it an ordinary presence in daily life, its leaves enclose a less apparent yet significant reservoir of biologically active constituents. These constituents, composed of diverse phytochemical groups, participate in intricate physiological interactions that extend beyond mere nutritional contribution.

The present work undertakes a qualitative and interpretative exploration of the medicinal relevance of *L. siceraria* leaf extract, situating it within both traditional healing perspectives and contemporary scientific understanding. Rather than isolating individual effects, the discussion seeks to perceive the plant as an integrated entity, where antioxidant modulation, metabolic balance, and protective functions coexist in a state of dynamic harmony. The presence of compounds such as flavonoids, saponins, and triterpenoid structures reflects a biochemical richness that resonates with therapeutic potential.

Through a reflective synthesis of available knowledge, this paper attempts to articulate a coherent medicinal identity of the leaf extract, one that bridges empirical wisdom with analytical reasoning. In doing so, it invites a more nuanced engagement with plant-derived therapeutics, emphasizing subtle efficacy over overt intervention. The study ultimately foregrounds *L. siceraria* as a quietly significant botanical resource whose medicinal dimensions merit deeper and more refined exploration.

**Keywords:** *Lagenaria siceraria*, leaf extract, phytochemicals, antioxidant activity, medicinal plants, qualitative analysis.

**Introduction** - The association between human life and medicinal flora unfolds as a long-standing narrative shaped by observation, adaptation, and experiential continuity. Across diverse cultural landscapes, plants have served not only as sources of sustenance but also as subtle mediators of health, offering restorative potential through naturally occurring compounds [1]. In many parts of the world, particularly within developing regions, such botanical resources continue to form the foundation of primary healthcare practices, reflecting both accessibility and deep-rooted trust in plant-based healing systems [2].

Within this expansive botanical domain, the Cucurbitaceae family presents a remarkable diversity of species characterized by nutritional value and biological activity. Among these, *Lagenaria siceraria*—commonly referred to as bottle gourd—emerges as a plant of quiet therapeutic relevance, widely cultivated across tropical and subtropical regions [3]. Its presence within traditional dietary practices often conceals its broader medicinal significance, particularly in relation to its vegetative components.

While the fruit of *L. siceraria* has been extensively appreciated for its nutritional attributes, the leaves represent

a comparatively understated yet pharmacologically meaningful aspect of the plant. Enriched with phytoconstituents such as polyphenols, sterols, and secondary metabolites, the leaf extract embodies a biochemical complexity that aligns with multiple physiological functions [4]. These constituents interact with biological systems in a manner that supports oxidative equilibrium, metabolic regulation, and systemic resilience, thereby contributing to a holistic framework of health maintenance.

Traditional healing perspectives have long regarded the plant as a gentle tonic, one that harmonizes with the body's internal processes rather than imposing abrupt pharmacological effects. This perception finds a subtle correspondence within contemporary scientific inquiry, where increasing attention is directed toward plant-derived compounds as modulators of chronic and degenerative conditions [5]. The leaf extract of *L. siceraria*, in this context, offers a fertile ground for interpretative exploration, where biochemical presence and therapeutic implication converge. The present study adopts a qualitative and analytical orientation, seeking not merely to catalogue medicinal

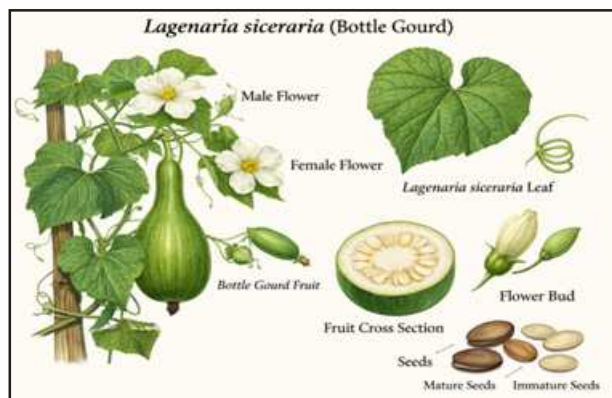
properties but to interpret their underlying coherence. By engaging with the plant through a reflective and integrative lens, the discussion aspires to reveal a unified medicinal identity that transcends isolated observations. In doing so, it positions *L. siceraria* leaf extract within a broader discourse of natural therapeutics, where subtle efficacy, continuity of use, and biochemical depth collectively shape its significance.

**Methodology:** The present study adopts a qualitative and analytical research design based on secondary data sources. Relevant data were collected from peer-reviewed journals, ethnobotanical records, pharmacognostic studies, and authoritative compilations of medicinal plants. Sources were selected based on their relevance to phytochemical composition, therapeutic attributes, and traditional applications of *Lagenaria siceraria*.

The analytical process involved identifying key themes such as antioxidant activity, metabolic regulation, and phytochemical diversity, and examining their interrelationships to understand the medicinal potential of *Lagenaria siceraria* leaf extract.

### 1. Conceptual and Botanical Overview of *Lagenaria siceraria*

***Lagenaria siceraria*:** The botanical identity of *Lagenaria siceraria* unfolds within the expansive family of Cucurbitaceae, a group known for its nutritional diversity and subtle medicinal significance. Often perceived through its culinary familiarity, the plant extends beyond its edible fruit into a more nuanced biological presence, particularly through its vegetative components. The leaf structure, characterized by its broad, lobed morphology and fine pubescence, reflects an adaptive design suited to tropical and subtropical climates where the plant thrives abundantly (see Fig. 1) [6], [7].



**Fig. 1**

Historically, *L. siceraria* is regarded among the earliest domesticated plant species, with its origins traced to regions of Africa and its gradual dispersal across Asia and other parts of the world [8], [9]. This long-standing association with human habitation suggests not only agricultural relevance but also an enduring recognition of its utilitarian and therapeutic potential. The plant's adaptability and accessibility have enabled its integration into both dietary practices and traditional healing systems, thereby

reinforcing its significance across generations.

The leaves, in particular, embody a dimension of the plant that is often understated yet pharmacologically meaningful. Their biochemical composition and physiological responsiveness position them as active participants in the plant's medicinal profile, inviting closer analytical attention.

**2. Phytochemical Constitution of Leaf Extract:** The medicinal relevance of *Lagenaria siceraria* leaves emerges through a complex interplay of phytochemical constituents that operate within biological systems in a subtle yet impactful manner. These constituents include flavonoids, saponins, tannins, polyphenolic compounds, and triterpenoid structures, each contributing to the plant's integrative therapeutic potential [10].

Rather than functioning in isolation, these compounds exhibit a synergistic interaction that supports physiological equilibrium. Flavonoids, for instance, are associated with the modulation of oxidative processes, enabling the body to maintain a balanced response to reactive molecular species. Similarly, saponins and tannins contribute to cellular protection and structural integrity, reinforcing the plant's role as a natural stabilizer within biological environments.

The presence of such compounds reflects not merely chemical diversity but a coordinated biochemical framework that aligns with the body's inherent regulatory mechanisms. In this sense, the leaf extract may be understood as a composite entity wherein each constituent contributes to a broader therapeutic coherence rather than a fragmented set of isolated effects.

**3. Therapeutic Dimensions of Leaf Extract:** The therapeutic significance of *Lagenaria siceraria* leaf extract unfolds through multiple dimensions that collectively illustrate its role as a gentle yet effective mediator of physiological balance. These dimensions, while distinct in their expression, remain interconnected in their underlying function.

**1. Antioxidant Potential:** One of the most prominent attributes of the leaf extract lies in its capacity to engage with oxidative processes within the body. The presence of polyphenolic compounds and flavonoids enables the neutralization of reactive oxygen species, thereby contributing to the preservation of cellular integrity [5], [11]. This antioxidant potential does not manifest as an isolated action but rather as a continuous modulation of internal equilibrium, supporting the body's resilience against oxidative stress.

**2. Metabolic Regulation:** The influence of the leaf extract extends into the domain of metabolic balance, where it contributes to the regulation of biochemical processes associated with glucose metabolism and energy distribution. The phytochemical composition facilitates a harmonizing effect, allowing metabolic pathways to function with greater stability and coherence [12]. Such an effect becomes

particularly significant in conditions characterized by metabolic irregularities, where subtle modulation proves more sustainable than abrupt intervention.

**3. Hepatoprotective Influence:** The liver, as a central organ of detoxification and metabolic processing, benefits from the protective attributes associated with *L. siceraria* leaf extract. The presence of bioactive compounds supports hepatic function by mitigating the impact of toxic intermediates and enhancing the organ's intrinsic regenerative capacity [4]. This protective dimension aligns with the traditional perception of the plant as a supportive tonic for systemic health.

**4. Anti-inflammatory Expression:** Inflammatory responses, though essential for defense, often require modulation to prevent excessive physiological disruption. The leaf extract contributes to this modulation by influencing biochemical pathways associated with inflammation, thereby promoting a balanced response that preserves tissue integrity [13]. This effect further reinforces the plant's integrative role within the broader framework of natural therapeutics.

**4. Extraction and Interpretative Understanding:** The process of extraction plays a crucial role in determining the qualitative expression of the plant's medicinal properties. Different solvents, including aqueous, ethanolic, and methanolic mediums, facilitate the isolation of distinct groups of phytochemicals, each contributing to a varied therapeutic profile [14].

This variation in extract composition highlights the importance of methodological consideration, where the choice of solvent is not merely technical but interpretative. It reflects an understanding of how specific compounds can be emphasized or moderated to achieve desired physiological outcomes. Thus, extraction becomes an extension of analytical reasoning, bridging the gap between raw botanical material and its functional application.

**5. Traditional Insight and Contemporary Relevance:** The medicinal identity of *Lagenaria siceraria* is deeply rooted in traditional systems of knowledge, where it has been valued for its cooling, restorative, and balancing properties [15]. Such traditional interpretations, though articulated in a different conceptual language, resonate with contemporary scientific perspectives that recognize the plant's biochemical activity.

This convergence between traditional insight and modern understanding reflects a continuity of knowledge rather than a divergence. The leaf extract, in this context, serves as a point of intersection where empirical observation and analytical inquiry meet, offering a more holistic understanding of plant-based therapeutics.

**6. Safety, Limitations and Subtle Concerns:** While the therapeutic potential of *Lagenaria siceraria* remains significant, it is equally important to acknowledge the boundaries within which its application remains beneficial. The presence of certain bitter compounds, particularly

cucurbitacins, introduces a dimension of caution, as excessive or improper consumption may lead to adverse physiological responses [16].

This awareness does not diminish the plant's medicinal value but rather situates it within a framework of responsible utilization. The effectiveness of plant-based remedies often lies in their measured application, where balance and moderation become essential guiding principles.

**7. Integrated Discussion:** The preceding exploration reveals that the medicinal potential of *Lagenaria siceraria* leaf extract cannot be confined to isolated attributes. Instead, it emerges as a cohesive system in which phytochemical composition, therapeutic action, and traditional understanding converge into a unified whole.

The antioxidant, metabolic, hepatoprotective, and anti-inflammatory dimensions, while individually significant, collectively contribute to a broader physiological harmony. This integrative perspective allows the plant to be perceived not merely as a source of specific remedies but as a participant in maintaining systemic balance.

In this sense, the leaf extract represents more than a pharmacological entity; it embodies a subtle interplay between nature and biological function, where efficacy is expressed through continuity rather than intensity. Such an understanding invites a more refined engagement with plant-based medicine, one that values coherence over fragmentation and interpretation over mere observation.

**Findings:** The qualitative examination of *Lagenaria siceraria* leaf extract indicates that its medicinal potential is primarily rooted in its phytochemical composition, including flavonoids, saponins, and triterpenoid compounds. These constituents collectively contribute to multiple physiological functions, particularly in regulating oxidative stress, supporting metabolic balance, and protecting vital organs such as the liver.

The analysis also reflects that the therapeutic effects are not isolated but interconnected, where antioxidant activity, anti-inflammatory influence, and metabolic regulation operate in a coordinated manner. Furthermore, the comparison between traditional usage and contemporary understanding suggests a strong alignment, reinforcing the relevance of the plant within both indigenous and modern medicinal frameworks.

At the same time, the presence of certain bioactive compounds highlights the necessity of controlled and informed usage, ensuring that therapeutic benefits are achieved without adverse effects.

**Conclusion:** In conclusion, *Lagenaria siceraria* leaf extract demonstrates a coherent and multi-dimensional medicinal profile supported by its phytochemical richness. Its therapeutic relevance lies in its integrative action rather than isolated effects, making it a valuable component within plant-based healthcare approaches.

The study underscores the importance of interpreting medicinal plants through a balanced analytical lens, where

traditional insights and scientific understanding complement each other. While the plant offers promising potential, its application requires moderation and further focused exploration to establish more defined clinical relevance.

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# In The Shade of Tagore's Groves and Chopin's Waters: Ecocritical Reflections

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**Abstract:** In the soft rustle of leaves, the murmur of rivers, and the whisper of winds, nature reflects stories of life, loss, resilience, and hope. Yet, as human ambition reshapes forests, rivers, and skies, it leaves scars that take centuries to heal. This paper explores how literature bears witness to this conflict, revealing the ethical and emotional ties between humans and the natural world. Focusing on Rabindranath Tagore and Kate Chopin, it shows how writers give voice to nature while reflecting on human choices. Tagore's landscapes embody harmony, interconnectedness, and ecological awareness, while Chopin's seas and islands become spaces of freedom, especially for women, drawing parallels between human oppression and environmental vulnerability. The study also examines ecocriticism and its links with Ecofeminism, Deep Ecology, and Social Ecology. It highlights how literary devices like imagery and symbolism challenge human-centered thinking and foster responsibility toward all forms of life. Ultimately, literature emerges as an ethical guide that inspires reflection, empathy, and respect for the fragile balance sustaining our planet.

**Keywords:** Nature, deep ecology, environment, ecological consciousness, interconnectedness.

**Introduction** - In the contemporary world, the relationship between humans and nature stands on the edge of crisis, demanding a serious reassessment of our environmental responsibilities. Ecocriticism, a term introduced by William Rueckert in 1978 in *Literature and Ecology: An Experiment in Ecocriticism*, provides a powerful lens to examine this connection. It is not merely the study of nature in literature but an ethical approach that challenges anthropocentrism and encourages a deeper engagement with the natural world, viewing it as a life-sustaining partner rather than a resource for exploitation.

In India, this ecological consciousness has ancient roots in texts like the Mahabharata and the Ramayana, where nature is portrayed as a living, active presence. This tradition continues in the works of writers such as Rabindranath Tagore, Amitav Ghosh, and Arundhati Roy.

This essay explores the evolution of ecocriticism and its connection with Ecofeminism, showing how literature reveals humanity's moral and spiritual duty toward nature, much like Mahasweta Devi's Draupadi symbolizes resistance against oppression.

**Main Thrust:** A growing consciousness regarding the fragile state of our natural environment has, over the past few decades, found a profound voice in literature under the banner of Ecocriticism. Coined by William Rueckert in 1978 in his pioneering essay, "Literature and Ecology: An Experiment in Ecocriticism," the term signifies more than a mere study of natural landscapes or pastoral imagery; it

encompasses an earnest reflection on the intricate, often precarious relationship between humanity and the broader ecological world. Ecocriticism invites readers to probe beneath the surface of literary texts, revealing the ways in which human society interacts with, disrupts, and depends upon the natural environment. At its core, ecocriticism fosters the recognition that human existence is inextricably linked with the life forms and landscapes surrounding us, and that any imbalance within this web of life reverberates across both human and non-human spheres.

Contrary to traditional approaches that often portray nature as a passive backdrop or a resource to be exploited, ecocritical literature challenges anthropocentric assumptions. It argues that humans are neither the ultimate arbiters nor the sole beneficiaries of life on Earth. Instead, all species—animals, plants, rivers, and forests—possess intrinsic worth, deserving of ethical consideration and protection. Lawrence Buell, a leading voice in the field, defines ecocriticism as "a study of the relationship between literature and the environment," emphasizing the ethical, aesthetic, and cultural responsibilities embedded within literary engagement. Through this lens, literature becomes a vehicle for ecological awareness, nurturing a moral imagination attuned to the interdependence of all beings.

Building upon the ethical and aesthetic dimensions of ecocriticism, one observes that literature often serves as a bridge between human consciousness and ecological awareness. Writers and poets, through their nuanced

engagement with the natural world, illuminate the intricate interconnections that sustain life. Rabindranath Tagore (1861–1941), India’s Nobel laureate, exemplifies this ecocritical sensibility in both his literary and social endeavors. For Tagore, nature was never a mere backdrop for human activity; it was an active participant in life’s unfolding, endowed with emotion, intelligence, and presence. Trees, rivers, clouds, and flowers were imbued with vitality and significance, reflecting a sophisticated understanding of what modern ecologists term Deep Ecology—the philosophy that all living beings possess inherent value, independent of their utility to humans. In his poems, Tagore often anthropomorphizes nature, describing clouds that “come floating into my life, no longer to carry rain or usher storm, but to add colour to my sunset sky,” thus weaving human emotional experience with natural phenomena in a manner both intimate and ecologically aware.

Tagore’s ecological consciousness was not confined to literary imagination; it extended into tangible social action. He organized tree-planting initiatives, promoted awareness about conservation, and advocated harmonious interaction with the environment long before environmental concerns became global imperatives. His vision of humanity’s relationship with nature was both spiritual and ethical, emphasizing gratitude, respect, and reciprocity rather than dominion and exploitation. By presenting humans as collaborators rather than conquerors, Tagore’s works model the transformative potential of literature: to reflect, inspire, and cultivate ecological responsibility.

Contemporary ecocriticism, while informed by such philosophical and literary legacies, has also expanded to encompass multiple critical frameworks, including Ecofeminism, Social Ecology, and Eco-Marxism. Ecofeminism, in particular, explores the parallels between the subjugation of women and the exploitation of the natural environment. By linking the oppression of female bodies with the degradation of natural ecosystems, ecofeminist literature underscores the shared structures of domination embedded in patriarchal societies. Both women and nature have historically been treated as passive, vulnerable, and expendable; literature exposes these parallels, advocating for liberation, equality, and ethical stewardship.

One illustrative example of ecofeminist insight can be found in Kate Chopin’s *The Awakening* (1899). Though not explicitly an environmental text, Chopin’s novel intricately connects the protagonist Edna Pontellier’s quest for autonomy with the natural world. Edna frequently seeks refuge in water and open landscapes, where she experiences freedom and self-recognition, free from the constraining judgments of society. Nature, in this context, functions as a sanctuary and as a mirror of emotional liberation. A descriptive passage reads, “a breeze blowing, choppy stiff wind that whipped water into froth. It fluttered the skirts of the two women...,” capturing how the elemental

forces of wind and water allow Edna to momentarily escape the pressures of her prescribed social role, emphasizing her inseparable bond with nature. Edna’s immersion in nature in Chopin’s narrative underscores a central tenet of ecocriticism: that human liberation and ecological awareness are often intertwined. The natural environment is not merely a passive setting but a participant in human transformation, offering reflection, solace, and guidance. This intimate reciprocity between humans and their surroundings challenges the entrenched homocentric worldview, reminding readers that the health of our psyche and society is inseparable from the health of the natural world. Through literature, one begins to perceive the destructive consequences of neglecting this interconnection, as exploitation, pollution, and environmental degradation reverberate across both human and non-human domains. The homocentric attitude that prioritizes human desires at the expense of ecological balance has been a driving force behind contemporary environmental crises. Deforestation, industrial pollution, overfishing, and climate change are symptomatic of a worldview that regards the Earth as a repository of resources for human consumption. Ecocritical literature, however, consistently calls for a reorientation of this mindset, urging readers to consider the intrinsic value of all life forms. It fosters an awareness that ethical and sustainable living depends on humility, respect, and recognition of the interdependence of all beings. In this context, ecocriticism operates not merely as an academic exercise but as a moral and social intervention, bridging the gap between knowledge and action.

India’s literary tradition offers abundant examples of texts resonant with ecological consciousness. Beyond Tagore, contemporary authors such as Amitav Ghosh and Arundhati Roy engage deeply with environmental concerns in their narratives, weaving ecological themes into complex social, political, and cultural landscapes. Ghosh’s work, for instance, often emphasizes the fragile coexistence of human and non-human life, highlighting the consequences of human intrusion and exploitation. Similarly, Roy’s narratives interrogate the social dimensions of ecological destruction, revealing how marginalized communities disproportionately bear the brunt of environmental degradation. Through their writing, these authors extend ecocriticism beyond aesthetic appreciation, emphasizing the urgency of ethical responsibility, collective action, and systemic change. The roots of ecocritical thought, however, are not limited to modern texts. In Indian epics like the *Mahabharata* and *Ramayana*, nature is imbued with spiritual significance, portraying rivers, forests, and animals as sentient participants in human destiny. Sacred groves, venerated rivers, and temple gardens represent more than religious symbolism; they signify a cultural recognition of the interdependence of life. Such narratives implicitly advocate a worldview in which humans are part of a broader

ecological matrix rather than its rulers, anticipating many of the insights articulated by contemporary ecocritics.

By tracing these literary and cultural connections, ecocriticism reveals the profound ways in which literature can shape ecological consciousness. Through imaginative engagement, readers are invited to experience empathy not only for other humans but for the non-human world, recognizing that ethical responsibility extends across species and ecosystems. Literature, in this sense, becomes both mirror and moral compass, reflecting the consequences of human action while guiding readers toward sustainable, respectful coexistence with the natural environment. This deep interconnection between literature and ecological consciousness is further amplified through the lens of Ecofeminism, which highlights the parallel oppression of women and nature in patriarchal societies. Both have historically been treated as passive, expendable, and subject to domination, a pattern that literature has repeatedly exposed. Ecofeminist readings assert that just as women's voices have been silenced, natural ecosystems have been exploited, resulting in ecological and social imbalance. By examining this dual subjugation, literature encourages a recognition of power structures, inviting both men and women to reevaluate their responsibilities toward the environment. Nature, like women, becomes both symbol and subject—bearing witness, enduring exploitation, yet offering resilience and regeneration. This perspective allows readers to see ecological degradation not only as a physical crisis but also as a moral and ethical failure of society.

Tagore's works exemplify this harmonization of ethical awareness with artistic expression. His poetry, stories, and plays consistently highlight how human existence is intertwined with natural rhythms, seasons, and landscapes. In the poem "On the Nature of Love," he celebrates the sensory richness of forests, describing "scents, touches, sounds, snatches of songs [that] brush us, pass us, give us delightful shocks." Here, the forest is not merely a repository of trees but a living, breathing entity interacting with humanity in mutually enriching ways. By attributing vitality, joy, and emotional resonance to natural elements, Tagore anticipates modern ecocritical notions, framing nature as a partner rather than an object of exploitation. Contemporary ecocritical discourse builds upon these foundations, expanding into diverse literary forms and thematic concerns. Deep Ecology emphasizes the intrinsic value of all life; Social Ecology critiques the structural inequalities that exacerbate environmental crises; Eco-Marxism interrogates the socio-economic forces driving ecological destruction. Across these approaches, literature is recognized as a vehicle for ethical reflection, advocacy, and transformation. Writers, poets, and philosophers—ranging from Tagore to Roy, Ghosh, and beyond—demonstrate how storytelling can illuminate the consequences of environmental negligence while inspiring more sustainable, equitable practices. The symbolic use of

nature in literature is also evident in the spatial and elemental metaphors that authors employ. Water, wind, forests, and islands often represent freedom, refuge, and renewal, as seen in Kate Chopin's *The Awakening*, where the protagonist Edna turns to the sea and open landscapes for liberation from societal constraints. Similarly, Indian epics depict forests as spaces of spiritual retreat and ethical challenge, rivers as purifiers, and animals as divine agents. These narratives collectively reinforce the principle that human life cannot be disentangled from its ecological context, and that sustainable living requires both awareness and humility.

Ultimately, ecocriticism bridges imagination and action, offering a vision of human life that honors interconnectedness and balance. By fostering empathy for non-human beings, celebrating natural cycles, and exposing the consequences of domination, ecocritical literature invites a transformative ethical engagement. It reminds us that the health of ecosystems, the dignity of women, and the well-being of human society are inseparable, and that literature remains a crucial conduit for awakening the consciousness required to navigate an ecological age.

The culmination of ecocritical inquiry in literature lies in its ability to transform awareness into ethical responsibility, urging humanity to rethink its place within the natural world. As we observe the persistent environmental crises—deforestation, air and water pollution, climate change, and the extinction of species—it becomes evident that literature's role is not merely reflective but prescriptive, providing both cautionary insight and moral guidance. By engaging with texts that foreground ecological interdependence, readers are encouraged to cultivate empathy, respect, and stewardship, recognizing that every action, however small, reverberates across the intricate web of life. This holistic perspective challenges the anthropocentric belief that humans are the ultimate arbiters of existence, emphasizing instead the necessity of humility and reciprocity in our interactions with nature.

Ecofeminist perspectives reinforce this understanding, revealing how systems of oppression intersect across gender and environmental exploitation. Women and nature have frequently been objectified, silenced, and subjugated, yet literature consistently highlights their resilience, agency, and interconnectedness. In *The Awakening*, Edna's retreat to the sea embodies both liberation and communion with natural forces, illustrating how the emancipation of self can coincide with an ecological sensibility. Likewise, Indian epics and cultural practices underscore a profound recognition of interdependence, with sacred groves, rivers, and animals symbolizing the ethical and spiritual dimensions of human life. Such narratives remind us that respect for women and respect for nature are inseparable ethical imperatives, and that ignoring either threatens the balance and sustainability of society. Modern Indian literature continues to advance this dialogue, with authors like Amitav Ghosh and Arundhati

Roy intertwining ecological concerns with social, political, and cultural narratives. Their works demonstrate that environmental degradation is never isolated from human activity, but deeply entwined with issues of class, marginalization, and governance. Literature, therefore, becomes a medium through which readers can apprehend both the beauty and fragility of the natural world, while simultaneously recognizing their responsibilities within it. By portraying nature as a partner, participant, and moral touchstone, these texts encourage a shift from domination to stewardship, from exploitation to ethical coexistence.

Ultimately, ecocriticism affirms that human flourishing is inseparable from ecological balance. Literature that foregrounds environmental consciousness—whether through the poetic reflections of Tagore, the narrative arcs of Chopin, or the socially engaged novels of contemporary authors—invites us to reconsider our place within the natural order. It calls for a departure from a homocentric worldview toward a more inclusive, egalitarian perspective that honors all life forms. In embracing this vision, readers are not only educated aesthetically but morally, inspired to act with awareness, compassion, and reverence for the interconnected web of existence that sustains us all.

Thus, literature, through the lens of ecocriticism, emerges as a vital instrument for cultivating ecological consciousness, ethical reflection, and social responsibility. It bridges imagination and action, fostering empathy for both human and non-human life. By engaging with literary texts that celebrate, interrogate, and protect the natural world, humanity can begin to reconcile its ambitions with the imperatives of ecological balance, forging a path toward a more harmonious, sustainable, and just coexistence on this fragile planet we call home.

**Conclusion:** Ultimately, ecocriticism is not merely a study of literature; it is a call to ethical awareness, a lens through which the intertwined destinies of humanity and nature can be recognized and respected. Just as Mahasweta Devi's Draupadi stood fearless against the forces of oppression, literature imbued with ecocritical consciousness confronts the homocentric mindset, challenging humanity to reconsider its dominance over the natural world. Through the works of Tagore, Chopin, Ghosh, and Roy, readers

witness the myriad ways in which human actions disrupt ecosystems, exploit resources, and perpetuate inequalities—yet these texts also illuminate paths toward empathy, responsibility, and coexistence. In this light, ecocritical literature becomes both mirror and moral compass, reflecting the consequences of neglect while guiding humanity toward sustainable, equitable, and compassionate engagement with all forms of life. By embracing this vision, we are reminded that nature is not a backdrop for human ambition but a living, breathing participant in the drama of existence. The earth, with its rivers, forests, animals, and skies, demands not mere survival but reverence. The task of literature, and of readers alike, is to honor this interdependence, to act with awareness, and to ensure that the world we inhabit today is preserved, restored, and celebrated for generations yet to come.

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# Organic Mulching-Physical Properties and Adoption in Nimar Region

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**Abstract:** Organic mulching is a simple, effective, easily applicable agricultural practice. Organic mulching is a highly beneficial practice that support soil conservation, water saving, weed control and improved plant growth. Due to economic and environmental benefits this technique is considered as an essential practice. It is seen that it is widely used by farmers in Nimar Region due to its low cost and ecofriendly nature.

**Keywords:** Organic Mulching, Mulch Materials, Ecofriendly.

**Introduction** - Agriculture is backbone of our country and economy. New technology highly affected the agriculture, with adoption of smart practices. Organic mulching is a widely adopted agricultural and horticulture practice that involves covering the soil surface with naturally available materials like straw, leaves, crop residuals, wood chips, compost etc.

The technique is used to improve soil health, conserve moisture and support sustainable farming. Layers of materials in the form of mulch act as a protective layer over the soil, reducing water evaporation and maintaining a stable soil temperature. On decomposing of mulch materials nutrients and organic materials added in the soil, which improve soil fertility. It reduces the need for frequent irrigation and protects plants from extreme weather conditions. Organic mulching helps prevent soil erosion caused by wind and rain. It helps healthy plant growth without relying heavily on chemical fertilizers.

Farmers of Nimar Region has also adopted organic mulching practices. As the area is with a semi-arid climate and with an average rainfall, organic mulching helps conserve soil moisture and protects crops from excessive heat. The present study is made to analyze adoption of organic mulching and physical properties of the material used for mulching as it is a cost effective and environmentally friendly technique that is essential for sustainable farming.

**Technique of Organic Mulching:** The technique begins with cleaning of field and irrigation if the soil is dry. Available organic materials like dry leaves, straw, grass clippings, compost bark, farmyard manure, plant part trashes etc. collected and evenly spread on the soil surface. The mulch layer is usually applied 5-10 cm thick around crops or garden plants and trees.

As the organic material decompose with action of moisture, they add humus and nutrients to the soil. It improves soil structure and microbial activity. Mulching helps reduce evaporation, maintain soil moisture for a longer time. Mulching also regulates soil temperature.

**Physical Properties of Organic Mulch:** Organic mulch totally composed natural materials. Organic mulch materials vary with places to places. The physical properties include bulk density, water holding capacity, thermal conductivity, permeability, decomposition rates.

**1. Bulk density:** Bulk density refers to the mass of mulch per unit volume. Organic mulches generally have low bulk density, making them light and porous. This enhances soil actions and reduces soil compaction. Mulching significantly decreases soil bulk density while increases porosity, allowing better root penetration and gas exchange.

**2. Porosity:** Organic mulch materials contain many pore spaces that allow air and water movement. High porosity in soil improves aeration which promote healthy root growth. It also helps in retaining moisture by reducing evaporation from the soil surface. It also provides suitable conditions for the microbe's growth.

**3. Water Holding Capacity:** Organic materials can absorb and retain large amount of water. Dry grasses, straw and compost can hold moisture for a long time, helping plants survival during dry periods. It helps in conserve water, prevents rapid runoff and increases water infiltration in to the soil.

**4. Texture:** Components of mulch may vary in texture. It may be coarse or fine. Texture influences water infiltration, aeration and the ability of mulch to suppress weeds. Fine mulches breakdown quickly and improves soil structure faster, while coarse mulches allow better air circulation.

**5. Thermal Properties:** organic mulches act as insulating

materials that moderate soil temperature. It helps to keep soil cool in hot weather by reducing direct sunlight, and in winter it helps to keep soil warmth, protect plant root system from cold injury. The thermal property creates a stable environment for microbial activities and for seed germination.

**6. Surface Reflectivity:** Dark coloured mulches absorb more solar radiation and warm the soil faster, while light-coloured mulches reflect sunlight and keep the light cooler. The colour of mulch therefore affects plant growth and seasonal soil management practices. For example, dark compost may increase soil temperature in cooler climate and straw mulch helps in reducing heat buildup in tropical regions. Light blocking ability of mulches are highly effective in controlling weed growth via reducing the germination of weed seeds, because a thick mulch layer prevents sunlight from reaching the seeds.

**Benefits of Organic Mulching:** Farmers have practical mulching for centuries because of its numerous advantages. Common organic mulching materials includes straw and hay, dry leaves, bark, wood chips, compost, saw dust, crop residues, dry grasses, husk etc. The layer with these materials acts as a protective layer between the soil and the atmosphere. There are many advantages of using organic mulching, some of which are:

**a) Soil Structure Improvement:** As organic matter decomposes, it binds soil particles and increase soil porosity, It also prevents soil hardening. The structure of soil support healthy root growth and increases the ability of plants to absorb water and nutrients more efficiently.

**b) Soil Moisture Prevention:** The mulch layer reduces evaporation from the soil surface by blocking direct sunlight and wind exposure. So, soil can retain water for a larger time, irrigation requirement become less. Soil moisture conservation improve plant growth.

**c) Weed Control:** The mulch blocks sunlight to reach in soil so prevents seed germination of weed plants. Crop face less competition for nutrients, water and space.

**d) Soil Fertility:** As organic mulches decompose; it adds humus and nutrients to the soil. Microbes and earthworms also develop in the soil.

**Present scenerio in Nimar Region:** The Nimar Region of Madhya Pradesh is predominating a rainfed agricultural area where Soyabean, Cotton, Wheat, Maize and Pulses are major crops. The area with an average rainfall of 910 mm. In recent years the adoption of organic mulching has emerged as an important component of sustainable and organic farming systems in the region.

Farmers of the area are increasingly recognizing the ecological, economic and agronomic benefits of mulching. Farmers have reported that mulched fields retain moisture

for longer periods. Farmers also observed improvement in soil fertility and crop yield quality after using crop residues and biomass as mulch.

The role of farmer training and extension services has been crucial in promoting mulching practices in the region. The adoption pattern in the area also varies as the areas where better availability of biomass has higher acceptance of mulching practices. It means local resource availability strongly influences the success of organic mulching adoption.

Limited availability of biomass for mulching become limitation for adoption. Crop residues are mostly used as fodder for cattle. Availability of labour, lack of awareness and technical knowledge among farmers also limits adoption of rates.

**Concluding Remarks:** Organic mulching makes use of agricultural waste and biodegradable materials. By recycling these materials mulching reduces environmental pollution and support sustainable farming. Mulch materials are having unique features which make organic mulching ecofriendly.

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# A Legal Critical Analysis on Gender Based Religious Violence

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**Abstract:** As we all know about that a gender-based religious violence refers to harm or discrimination faced by people, especially women and gender minorities, because of their gender as well as their religious identity. This study examines how laws respond to such violence and whether they provide real protection and justice to victims. It looks at constitutional rights, criminal laws, and human rights principles to understand how legal systems try to prevent violence and punish offenders. The paper also highlights important challenges, such as victims being afraid to report crimes, social stigma, lack of awareness, and some were bias within institutions like the police or courts.

The analysis explores the difficult balance between protecting freedom of religion and ensuring gender equality. In some situations such as cultural or religious practices may be used to justify harmful behavior, which makes legal intervention and more complex. The study uses feminist and intersectional perspectives to explain how individuals can face multiple forms of discrimination at the same time due to gender, religion, and social background.

By reviewing legal cases, policies, and social human rights standards, the research identifies gaps between what laws promise and what actually happens in real life. It argues that stronger legal protections, gender-sensitive approaches, better law enforcement, and improved support systems for victims are necessary. The main aim of the study is to critically examine and encourage the development of fair and effective legal frameworks that respect religious freedom while also protecting fundamental human rights. Ultimately, the research seeks to promote justice, equality, and safety for individuals affected by gender-based religious violence.

**Introduction** - Gender-based religious violence means hurting or treating someone badly because of their gender and religion. It mostly affects women and some times people from other gender groups. In many societies, religion influences how people think about men and women and what roles they should have. Sometimes, religious beliefs are used in the wrong way to control women or deny them equal rights. As we all known about that we are facing so many problems regarding the gender based religious violence which can not be tolerate more. people live in india from different state, different religion, different cast, different colour and even different sex. But even in present condition people are facing religion problem which is not fully justified.

This kind of violence often increases during religious conflicts or communal riots. In such situations, women are usually the most affected. They may face harassment, sexual violence, forced conversion, or social boycott. In many communities, women are seen as symbols of family or community honor, and this makes them more vulnerable during religious tensions.

From a legal point of view, gender-based religious violence is a violation of human rights. In India, the Constitution gives equal rights to all citizens. Article 14 talks

about equality before the law, and Article 15 says that no one should be discriminated against on the basis of religion, race, caste, sex, or place of birth. At the same time, the Constitutional so gives people the right to follow their religion.

During the last few year we seen so much problem regarding discrimination on religious caste and this effect directly not towards the society but against the whole nation. At the international level, documents like the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women protect people from discrimination and violence.

A legal critical analysis helps us understand whether the current laws are strong enough to protect women and ensure both equality and religious freedom. A legal critical analysis of gender-based religious violence examines not only the existing legal framework but also its effectiveness, limitations, and gaps. It questions whether current laws adequately protect victims and whether legal institutions are sensitive to the intersection of gender and religion. This analysis also explores the need for stronger implementation mechanisms, judicial activism, and reforms to ensure that constitutional values of equality, secularism, and human

dignity are fully realized in practice.

**Meaning of gender based religious violence:** There was not a any specific definition regarding on gender based religion violence but we can say that a Gender-based religious violence refers to acts of violence, coercion, or discrimination targeting individuals based on their gender and interpreted through a religious lens, often aiming to enforce specific gender roles or punish violations of religious norms. This includes forced marriage, sexual exploitation, or violence justified by interpretations of religious doctrines.

**Objectives of the Study:**

1. To understand the meaning and concept of gender-based religious violence and how gender and religion together create discrimination and violence.
2. To study the historical background of gender-based religious violence and examine important examples from India and other countries.
3. To examine the constitutional provisions in India, especially Articles 14, 15, and 25–28, which deal with equality and freedom of religion.
4. To analyze the role of laws and legal systems in preventing and punishing gender-based religious violence.
5. To study international legal protections, such as the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women, that promote gender equality and protect women from violence.

**Historical approach on Gender-Based Religious Violence:**

Gender-based religious violence has been present for a very long time. In ancient and medieval times, religion played a big role in deciding how men and women should live. In many societies, men were given more power, and women were expected to stay at home, follow strict rules, and obey male family members. Some religious beliefs and customs were used to justify unequal treatment of women.

During religious wars and conflicts, women often suffered the most. When two religious groups fought, women were sometimes attacked to insult or take revenge against the other community. They faced problems like kidnapping, sexual violence, forced marriage, and forced conversion. Women were seen as symbols of family or community honor, so harming them was used as a way to hurt the whole group.

During the colonial period in India, social reform movements began challenging harmful religious practices. Reformers like Raja Ram Mohan Roy opposed practices such as Sati, which was later abolished under British rule. Similarly, Ishwar Chandra Vidyasagar worked towards widow remarriage rights. These reforms marked the beginning of legal intervention in religious customs that harmed women.

Over time, many countries and international organizations have made laws to protect women from such violence. However, gender-based religious violence still happens in

different parts of the world. Gender-based religious violence has been happening for many centuries. In old times, religion strongly influenced society and family life. Men were usually given more power, and women were expected to follow strict social and religious rules. Sometimes, religious teachings were interpreted in a way that limited women’s freedom and justified unequal treatment.

During religious wars and conflicts, women often became the main victims. For example, during the medieval Crusades between Christians and Muslims, many women suffered violence, kidnapping, and forced marriages. Women were often targeted because harming them was seen as a way to insult the entire community.

In India, one of the most serious examples is the Partition of India in 1947. When India and Pakistan were separated, large-scale violence broke out between Hindu, Muslim, and Sikh communities. Thousands of women were abducted, sexually assaulted, or forced to convert their religion. Women’s bodies were used as tools of revenge and humiliation during this time.

These examples show that when religion and gender discrimination come together, women often suffer the most. Over time, many laws and international agreements have been created to protect women’s rights. However, such violence still continues in some parts of the world. Understanding these real-life examples helps us see why strong legal protection and social awareness are necessary to prevent gender-based religious violence.

**Problems of Religious Discrimination in Society:**

Religious discrimination creates many serious problems in society. Some of them are explained below in simple words:

1. **Damage to Property and Life** Religious conflicts can cause damage to homes, shops, and religious places. Sometimes innocent people lose their lives.
2. **Lack of Job Opportunities** People may not get jobs or promotions because of their religion. This makes it difficult for them to earn money and live a good life.
3. **Use of Religion for Politics** Sometimes leaders use religion to divide people and gain support. This increases misunderstanding and weakens unity.
4. **Fear and Insecurity** People who face discrimination may feel unsafe in their own country. They may avoid public places or hide their religious identity.
5. **Restriction on Religious Freedom** Some people may not be allowed to wear religious clothes, celebrate festivals, or follow their religious customs freely.
6. **Sexual Violence During Religious Conflicts** During religious riots or conflicts, women are often targeted. They may face rape, harassment, or assault as a way to insult or take revenge against a community.
7. **Forced Conversion and Marriage** Some women and girls are forced to change their religion or marry against their will. This violates their freedom and basic human rights.
8. **Restrictions on Education** In some extremist situations,

- girls are not allowed to go to school in the name of religion. This limits their future opportunities.
9. **Strict Dress Codes** Women may be forced to wear certain clothes or follow strict rules about their appearance based on religious beliefs, even if they do not agree.
  10. **Limited Participation in Religious Activities** Women may not be allowed to enter certain religious places or take leadership roles in religious institutions.
  11. **Domestic Violence Justified by Religion** In some cases, religious teachings are wrongly used to justify controlling or abusing women inside the family.
  12. **Social Boycott and Isolation** Women who refuse to follow certain religious customs may be socially excluded or boycotted by their community.
  13. **Psychological Trauma** Victims of gender-based religious violence often suffer from fear, depression, and long-term emotional pain.
  14. **Lack of Legal Support** Many women do not report such violence because of fear, shame, or lack of proper legal protection.
  15. **Violation of Fundamental Rights** Gender-based religious violence goes against the right to equality and dignity guaranteed by the Constitution of India and international laws like the Convention on the Elimination of All Forms of Discrimination Against Women. While religious discrimination is a serious problem that affects equality, peace, and development in society. It is important to promote respect and understanding among all religions.

**Solution regarding gender based religious problem:**

Gender-based religious violence is a serious issue, but it can be reduced through strong laws awareness, and social change. Some important solutions are:

1. **Strong Implementation of Laws** The government must strictly enforce laws that protect equality and punish violence. Articles 14 and 15 of the Indian Constitution guarantee equality and prohibit discrimination. Proper implementation of constitutional fundamental right is very important. Because its essentials to every person.
2. **Equal Education for All** Education plays a major role in changing mindsets. Schools and colleges should teach values like equality, respect, and religious tolerance. Girls must be given equal access to education. It seems that in a village level place are always find out the discrimination on the basis of cultural socio, economic and also on the base of religion also.
3. **Awareness Programs** Public awareness campaigns should be conducted to inform people about women's rights and human rights. Society must understand that violence in the name of religion is wrong. Government should must also become the part of social awareness. But govt. only approach of social awareness on the of election propaganda.
4. **Women Empowerment** Women should be

- economically and socially empowered. Providing job opportunities, skill training, and financial support can help them become independent and confident. Such as educational society and NGO are also help them regarding towards women empowerment.
5. **Legal Support and Fast Justice** Victims should get quick legal help and protection. Special courts and strict punishment for offenders can reduce such crimes.
  6. **Interfaith Dialogue** Religious leaders from different communities should promote peace and equality. Positive interpretation of religious teaching can help reduce discrimination.
  7. **International Protection** International agreements like the Convention on the Elimination of All Forms of Discrimination Against Women support gender equality and encourage governments to take action.
  8. **Strict Action Against Hate Speech** The government must take strict action against those who spread religious hatred or violence.

**Legal frame work regarding gender based religious discrimination:** India is a secular country, and the law protects every person from discrimination on the basis of religion. The following laws apply:

**1. Constitution of India**

The Constitution of India provides important protections:

Article 14 – Guarantees equality before the law.

Article 15 – Prohibits discrimination on the grounds of religion, race, caste, sex, or place of birth.

Article 16 – Provides equal opportunity in public employment.

Articles 25–28 – Guarantee freedom of religion, including the right to practice, profess, and propagate religion.

Article 21 – Protects the right to life and personal liberty, which includes the right to live with dignity.

**2 The Bharatiya Nyaya Sanhita (BNS):** The Indian Penal Code contains provisions to punish religious hatred and violence:

**1. Promoting Enmity and Causing Disharmony (BNS Section 196):**

This section replaces IPC Section 153A and punishes promoting disharmony or enmity between groups through words, signs, visible representations, or electronic communication. It also covers organizing activities intended to train people in violence against religious groups. The punishment is up to 3 years, a fine, or both, with a higher penalty of 5 years and a fine if committed in a place of worship. These offenses are cognizable and non-bailable.

**2. Outraging Religious Feelings (BNS Section 299):**

Replacing IPC Section 295A, this section penalizes deliberate and malicious acts, including through electronic means, that are intended to outrage the religious feelings of any group by insulting their religion or beliefs. Offenders can face imprisonment up to 3 years, a fine, or both. This is a cognizable and non-bailable offense.

**3. Disturbing Religious Assembly (BNS Section 300):**

This section replaces IPC Section 296 and punishes anyone

who voluntarily disturbs a religious assembly or ceremony. The penalty is imprisonment up to 1 year, a fine, or both.

**4. Trespassing/Insulting Places of Worship (BNSSection301):** Replacing IPC Section 297, this section prohibits trespassing on burial grounds or places of worship with the intent to insult a religion or wound feelings, as well as offering indignity to a corpse with the same intent. The punishment is up to 1 year of imprisonment, a fine, or both.

**5. Uttering Words to Wound Religious Feelings(BNS Section 302):** This section, which replaces IPC Section 298, punishes intentionally wounding the religious feelings of any person through words, sounds, gestures, or objects. The penalty is up to 1 year of imprisonment, a fine, or both.

**6. Mob Lynching (BNS Section103(2)):** A new provision, this section addresses murder committed by a group of five or more individuals based on grounds such as race, caste, community, personal belief, or language. The punishment is life imprisonment or the death penalty.

**7. Statements Conducing to Public Mischief(BNS Section 353):** Replacing IPC Section 505, this section criminalizes making, publishing, or circulating statements, rumors, or reports that are likely to cause fear, alarm, or incite one community against another. The punishment is up to 3 years of imprisonment.

**3. Protection of Human Rights Act,1993:** The Protection of Human Rights Act establishes the National Human Rights Commission (NHRC) to protect individuals from human rights violations, including religious discrimination.

**4. Representation of the People Act,1951:** The Representation of the People Act prohibits the use of religion to seek votes during elections.

1. Corrupt Practices (Section 123(3) and 123(3A)):The Act deems it a "corrupt practice" for a candidate or their agent to appeal for votes or appeal to refrain from voting based on religion, race, caste, community, or language. It also prohibits creating hatred or enmity between different classes of citizens on religious grounds.

2. Promotion of Enmity (Section 125):This section makes it a punishable offense to promote feelings of enmity or hatred between different classes of citizens on grounds of religion, race, caste, community, or language during an election campaign.

3. Disqualification(Section8):A person convicted of offenses related to religious hatred or promoting enmity is disqualified from contesting elections.

**5. The Bharatiya Nagarik Suraksha Sanhita, 2023 (BNSS)**

**1. Banon Publications Promoting Religious Hatred(OldSection95CrPC) New Provision:** Section 135of BNSS(corresponding to Section95 ofCrPC).

**Description:** This section empowers the state government to declare certain publications (newspapers, books, documents) as forfeited if they promote enmity between different religious groups, cause disharmony, or outrage

religious feelings (related to Section 196 and 298 of Bharatiya Nyaya Sanhita - BNS).

**Action:** A warrant can be issued to search for and seize such publications.

**2. Preventive Action Against Communal Violence(OldSections107& 151CrPC)**

**Security for Keeping Peace (Old 107):** Section 138 of BNSS(corresponding to Section 107 of CrPC). Allows an Executive Magistrate to ask a person to execute a bond to keep the peace for up to one year if they receive information that the person is likely to commit a breach ofpeace.

**Arrest to Prevent Offences (Old 151):** Section 170 of BNSS(corresponding to Section 151 of CrPC). Empowers a police officer to arrest a person without a warrant, if they know of a design to commit any cognizable offence (including communal violence), to prevent the commission of such an offence.

**3. Restrictions on Gatherings/Riots(OldSection144 CrPC)**

**New Provision:** Section 163 of BNSS (corresponding to Section144of CrPC).

**Description:** Empowers District Magistrates, Sub-divisional Magistrates or any other Executive Magistrate empowered by the state government to issue orders in urgent cases of nuisance or apprehended danger.

**Usage:** It allows authorities to restrict gatherings of five or more people, prohibit carrying weapons, or stop activities likely to cause communal tension or riots.

**Duration:** Generally valid for up to two months, though the state government can extend it.

**6. Unlawful Activities (Prevention)Act (UAPA)**

The Unlawful Activities (Prevention) Act (UAPA), 1967, originally designed to handle secessionist movements, has evolved through amendments (2004, 2008, 2012, 2019) to become India's primary anti-terror legislation, capable of addressing religious violence that threatens the sovereignty, unity, or stability of India. It defines "unlawful activity" and "terrorist act" in broad terms that cover acts, words (spoken/written), and signs that incite enmity or violence.

1. Used to take action against organizations involved in terrorism or activities that threaten religious harmony and national unity.

2. Communal Harmony Violation: It covers activities that cause or are intended to caused is affection against India or disharmony/feelings of enmity, hatred, or ill-will between different religious, racial, language, or regional groups or communities.

**7. Protection of Civil Rights Act**

1. Although mainly related to caste discrimination, it protects individuals from discrimination in public places, which may also connect with religious discrimination in some situations.

**8. Information Technology Act**

1. Section 66 and related provisions help punish online hate speech and spreading religious hatred through social

media.

### 9. National Commission for Minorities Act

1. Establishes the National Commission for Minorities (NCM) to protect the rights of religious minorities in India.
2. Purpose: To protect, monitor, and evaluate the safeguards provided to minorities under the Constitution and laws, as well as advise the Government on minority welfare.
3. Minority Communities: Initially, five religious communities were notified :Muslims, Christians, Sikhs, Buddhists, and Zoroastrians (Parsis). Jains were added in 2014.

### 10. Places of Worship(Special Provisions)Act

1. The Places of Worship (Special Provisions) Act, 1991 is an Indian law enacted to maintain the religious character of any place of worship as it existed on August 15, 1947, and to prohibit its conversion. It ensures that any temple, mosque, gurudwara, church, or monastery cannot be converted into a different religion's place of worship, preserving communal harmony.

### 11. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act

1. Protects SC/ST communities from violence and discrimination, which may sometimes overlap with religious identity.
2. These laws work to protect equality ,religious freedom, and harmony in India. However, proper enforcement and awareness are necessary to prevent discrimination effectively.
3. Affirmative approach policies towards on Gender based religious violence
  1. Government should spread the awareness regarding the discrimination on gender based religion. doing such type of activity which encourage the secularism in the country. people belong from any category but he will be not discriminated on the ground of religion, caste, colour, sex. In so many place I have seen that person belong from ST/ SC community they were totally restricted to worship in a temple or even they were not organized a marriage ceremony program. They should be go out side of that village or quit the marriage or waiting for police support.
  2. Stablishment of more NGO society for stop the discrimination on religion based violence and make a good approachable life towards the people. help them and provide a some guideline towards the benefit of this toxic violence.
  3. While there was a most important thing is today's media ,news are play a very important role in the society. under this there was a clear crystal report to be given towards a crime. and also provide a daily circular towards there right in social media platform and ask a question from government that why a women from any community will not get a proper right.
  4. It is very important that women who are belonging from any category should known their right. Know we are live in 20th century in this era women are self empower now it's a time to get some opportunity and beside all the customs

women should become self independent.

5. It is also very important thing is that the Education in non-violence and equality between women and men is to be very important thing in our society. without any type of violence or any type of discrimination women and children should get a proper education.

### Case Study

- **Shah Bano Case (1985)–Short Note on Judgment**  
Case: Mohd. Ahmed Khan v. Shah Bano Begum, (1985)2 SCC 556

The Shah Bano case is a landmark judgment of the Supreme Court of India dealing with the issue of maintenance rights of a divorced Muslim woman. Shah Bano, a 62-year-old Muslim woman, was divorced by her husband, Mohd. Ahmed Khan, through triple talaq. After the divorce, she filed a petition under Section 125 of the Criminal Procedure Code (CrPC), seeking maintenance from her husband as she was unable to maintain her self. The husband argued that under Muslim Personal Law, his responsibility was limited only to the iddat period (a short period after divorce), and therefore he was not required to provide maintenance beyond that time.

**Judgment:** The Supreme Court held that Section 125 CrPC applies to all citizens, irrespective of religion .The Court ruled that a Muslim husband is legally bound to provide maintenance to his divorced wife if she is unable to maintain herself, even after the iddat period. The Court emphasized that this provision is a secular law meant to prevent destitution and poverty. The judgment highlighted the importance of gender justice and equality under Articles 14 and 21 of the Constitution of India. It also observed the need for a Uniform Civil Code under Article 44 to promote national integration and gender equality.

### Significance:

1. Strengthened the rights of Muslim women to claim maintenance.
2. Affirmed that secular criminal law overrides personal religious law in matters of maintenance.
3. Sparked nation wide debate on personal laws and gender justice.
4. Led to the enactment of the Muslim Women (Protection of Rights on Divorce) Act, 1986.

In conclusion, the Shah Bano judgment was a historic step toward protecting women's rights and ensuring that religious personal laws do not violate constitutional principles of equality and dignity.

- **Shayara Bano v. Union of India(2017)–Short Note on Judgment**

### Citation:(2017)9SCC 1

The case of Shayara Bano v. Union of India is a landmark judgment concerning the validity of instanttriple talaq(talaq-e-biddat) under Muslim Personal Law. Shayara Bano challenged the practice after her husband divorced her by pronouncing triple talaq in one sitting, which immediately ended the marriage. She argued that this practice violated

her fundamental rights under Articles 14 (Right to Equality), 15 (Non-discrimination), and 21 (Right to Life and Personal Liberty) of the Constitution of India.

#### Judgment

In a 3:2 majority decision, the Supreme Court declared instant triple talaq unconstitutional and void. The Court held that:

1. Triple talaq is arbitrary and violates Article 14 of the Constitution.
2. It is not an essential religious practice protected under Article 25 (Freedom of Religion).
3. A practice that allows husband to end a marriage instantly without giving the wife any opportunity for reconciliation is unfair and discriminatory.

#### Significance:

1. Strengthened the protection of Muslim women's rights.
2. Confirmed that personal laws must follow constitutional principles of equality and dignity.
3. Led to the enactment of the Muslim Women (Protection of Rights on Marriage) Act, 2019, which made instant triple talaq a punishable offense.

This judgment is an important mile stone in promoting gender justice and ensuring that religious practices do not override fundamental rights

#### • Indian Young Lawyers Association v. State of Kerala

**Citation:** (2019) 11 SCC 1

#### Popularly Known As: Sabari mala Temple Case

This case dealt with the constitutional validity of the practice that prohibited women between the ages of 10 and 50 from entering the Sabari mala Temple in Kerala. The restriction was based on

The belief that Lord Ayyappa is a celibates it and that women of menstruating age should not enter the temple.

The petitioners argued that the ban violated fundamental rights guaranteed under the Constitution of India, especially:

1. Article 14 (Right to Equality)
2. Article 15 (Prohibition of discrimination on grounds of sex)
3. Article 25 (Freedom of Religion)

#### Judgment:

In a 4:1 majority decision (2018), the Supreme Court held that the exclusion of women was unconstitutional. The Court ruled that:

1. The practice violated Articles 14 and 15 as it discriminated against women based on biological factors.
2. The right to worship is available to all genders equally.
3. The exclusion was not an essential religious practice protected under Article 25.

Justice D. Y. Chandrachud emphasized that such exclusion reinforces stereotypes about women and undermines their dignity.

#### Significance:

1. Strength and gender equality in religious spaces.
2. Affirmed that constitutional morality is above social or religious customs.

3. Highlighted the balance between freedom of religion and fundamental rights.

This judgment is an important step toward ensuring that religious practices do not violate constitutional

**Suggestion:** As per the whole critically examine I observe that there is so much needs to change the all old right and customs which is now some where binding on the women. as on the basis of this they are not come out side from this culture. Beside that in 19th century women and child are abandon from the forced labour but some where in India also a forced labour to be done that should be properly restricted. As per the side also religious discrimination are also to be seen against the men and women also. In my opinion it should be also properly stop. Either by government will make a more strict law for the society and make some also corresponding punishment towards that a person who break a law.

**Conclusion:** Gender-based religious violence is a serious violation of human rights that affects the dignity, equality, and freedom of individuals, especially women and gender minorities. It occurs when harmful practices, discrimination, or violence are justified in the name of religion and used to control or oppress individuals based on their gender. As discussed in this study, such violence is not only a social problem but also a legal and constitutional issue.

In India, the Constitution of India guarantees equality before the law (Article 14), prohibits discrimination (Article 15), and protects freedom of religion (Articles 25–28). At the international level, instruments like the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women emphasize gender equality and protection from discrimination. India has also introduced several criminal and preventive laws, including the Bharatiya Nyaya Sanhita, to address religious hatred and violence.

However, despite these legal safeguards, the gap between law and implementation remains a major challenge. Fear of social stigma, lack of awareness, institutional bias, slow judicial processes, and misuse of religious sentiments often prevent victims from receiving justice. The study highlights the need for stronger enforcement of laws, gender-sensitive policing, judicial accountability, and effective victim support systems. A balanced approach is necessary to ensure that freedom of religion does not become a shield for discrimination or violence. Legal reforms, awareness programs, women empowerment initiatives, interfaith dialogue, and responsible media practices are essential to reduce such violence.

In conclusion, achieving real justice requires not only strong legal frameworks but also social transformation. Promoting constitutional values of equality, secularism, and human dignity is the key to building a safe and inclusive society where no individual suffers violence in the name of religion or gender.

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# Aesthetic Beauty in Sundar Kand : A Literary and Spiritual Study

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**Abstract:** Sundar Kand, one of the most celebrated sections of the Ramayana, occupies a unique position in Indian literary and devotional traditions. The very title "Sundar" (beautiful) suggests that beauty is the central organizing principle of this canto. This paper examines the aesthetic dimensions of *Sunder Kand* through the framework of Indian aesthetics, particularly the theory of *Rasa*. It argues that the beauty of *Sunder Kand* lies not merely in its poetic descriptions but in the harmonious union of physical beauty, moral excellence, devotion, heroism, and spiritual truth. Through the character of Hanuman, the suffering and purity of Sita, and the ideal virtues of Rama, *Sunder Kand* transforms aesthetic experience into spiritual realization.

**Keywords:** Sundar Kand, Aesthetics, Rasa Theory, Beauty, Hanuman, Sita, Ramayana, Indian Poetics.

**Introduction** - Among the seven books of the Ramayana, *Sunder Kandas* perhaps the most widely recited and revered. It narrates Hanuman's journey to Lanka in search of Sita, his encounter with her in Ashoka Vatika, the destruction of Lanka, and his triumphant return with the message of hope. Unlike other sections named after events or locations, this canto is called "Sundar" (Beautiful), indicating that beauty itself is its defining characteristic. Scholars and commentators have long noted that the canto presents a synthesis of literary charm, ethical ideals, emotional depth, and devotional fervor. The present study explores how aesthetic beauty functions in *Sunder Kand* and why it continues to captivate readers across generations.

**Theoretical Framework: Indian Aesthetics and Rasa:** Indian aesthetic theory places great emphasis on *Rasa*, the emotional essence experienced by the reader or spectator. According to classical Sanskrit poetics, aesthetic enjoyment emerges through the evocation of emotions such as heroism (*Vira Rasa*), compassion (*Karuna Rasa*), wonder (*Adbhuta Rasa*), and love (*Shringara Rasa*). The theory of *Rasa* regards aesthetic experience as a profound form of emotional and intellectual engagement. *Sunder Kand* exemplifies this aesthetic richness by blending multiple *rasas* into a unified artistic experience. The canto is not confined to a single emotional tone but presents a harmonious interplay of courage, devotion, sorrow, hope, and wonder.

**Dimensions of Aesthetic Beauty in Sundar Kand:**

**1. The Beauty of Hanuman's Heroism:** The central figure of *Sunder Kand* is Hanuman, whose leap across the ocean symbolizes determination, faith, and self-discovery.

His heroic exploits evoke *Vira Rasa* and inspire admiration in the reader. Hanuman's beauty does not arise from physical appearance alone but from his selfless devotion to Rama and his unwavering commitment to duty. His courage, humility, wisdom, and devotion create an ideal synthesis of strength and virtue. The aesthetic appeal of Hanuman lies in the transformation of physical power into moral greatness.

**2. The Beauty of Sita's Purity:** One of the most moving episodes in *Sunder Kandas* is Hanuman's encounter with Sita in Ashoka Vatika. Despite captivity and suffering, Sita retains her dignity, faith, and moral purity. Literary descriptions portray her as outwardly distressed yet inwardly radiant. This contrast between external hardship and internal strength generates profound *Karuna Rasa*. Her character demonstrates that true beauty is inseparable from virtue and spiritual integrity. Commentators often regard the depiction of Sita in Ashoka Vatika as one of the most aesthetically powerful moments in the entire Ramayana.

**3. The Beauty of Nature and Landscape:** *Sunder Kand* contains vivid descriptions of mountains, oceans, forests, gardens, and the city of Lanka. These natural and architectural images create visual splendor and contribute significantly to the poetic texture of the narrative.

The ocean crossed by Hanuman symbolizes both a physical and spiritual journey. Similarly, Ashoka Vatika functions as a symbolic space where sorrow and hope coexist. Such imagery enriches the reader's aesthetic experience and reflects the classical Indian appreciation of harmony between nature and human emotion.

**4. The Beauty of Devotion (Bhakti):** The deepest beauty

of *Sunder Kand* lies in devotion. Hanuman's entire mission is motivated by love for Rama and compassion for Sita. His actions exemplify the ideal devotee who acts without selfish desire.

This devotional beauty transcends ordinary aesthetic pleasure and leads toward spiritual upliftment. The canto demonstrates how beauty can become a path to divine realization. The popularity of *Sunder Kand* in devotional traditions is closely connected to this synthesis of aesthetic delight and spiritual meaning.

**5. The Beauty of Hope and Transformation:** A remarkable feature of *Sunder Kand* is its movement from despair to hope. At the beginning, Sita remains imprisoned and separated from Rama. By the end, the certainty of her rescue has been established through Hanuman's successful mission. This progression creates a powerful emotional arc. The reader experiences anxiety, compassion, courage, and finally reassurance. Such emotional transformation contributes significantly to the canto's artistic excellence and enduring appeal.

**Sunder Kand and the Concept of "Sundaram":** Indian aesthetic thought often associates beauty with the ideal of "Satyam-Shivam-Sundaram" (Truth, Goodness, and Beauty). Beauty is not merely sensory pleasure but a manifestation of truth and moral goodness. *Sunder Kand* embodies this principle perfectly. The beauty of Hanuman's devotion, Sita's purity, and Rama's righteousness reveals a deeper spiritual truth. Thus, the canto demonstrates that authentic beauty emerges from ethical and spiritual values rather than external appearance alone.

**Conclusion:** The aesthetic beauty of *Sunder Kand* is multidimensional. It encompasses poetic imagery, emotional richness, heroic action, moral virtue, and spiritual devotion. Through the characters of Hanuman and Sita, the text presents a vision of beauty grounded in courage,

faith, and righteousness. The canto's enduring popularity can be attributed to its ability to unite artistic excellence with spiritual wisdom. *Sunder Kand* therefore stands as one of the finest examples of Indian aesthetic thought, where beauty becomes a vehicle for moral and spiritual enlightenment.

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## Baratiya Model of Gram Swaraj

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**Abstract:** Mahatma Gandhi's concept of Swaraj, or self-rule, goes beyond the simple demand for independence from colonial rule. It is a comprehensive philosophy that encompasses the moral, political, economic, and social regeneration of individuals and communities. Gandhi envisioned Swaraj not just as freedom from foreign domination but as a state where individuals are self-reliant, morally upright, and actively engaged in the governance of their communities. This idea of self-rule was rooted in nonviolence (Ahimsa), truth (Satya), and a profound respect for individual conscience. His belief was that true democracy arises from the bottom up, through empowered and ethical citizens who govern themselves and their communities without undue reliance on centralized power structures.

**Keywords -** Decentralized, Economic independence, Manifesto.

**Introduction -** The word 'Swaraj' combines 'swa' (self) and 'raj' (rule), indicating not just political autonomy but mastery over oneself. Gandhi's Swaraj was spiritual in essence, rooted in the ethical and religious traditions of Hinduism, Jainism, and Christianity. It meant self-governance in the truest sense—freedom from desires, moral weakness, and dependence on others. Gandhi believed that only when individuals achieve spiritual self-mastery can they construct a just and free society.

Swaraj Gandhi Swaraj had developed out of the combination of his Indian roots, his reading and his early experiences in London promoted him to pen down his vision of Swaraj for India.

During the period when Gandhi's freedom Movement obtained its mass base, he again and again described and explained the concept of Swaraj as the goal of freedom struggle, in terms of political, economic, social, and moral right of the downtrodden and exploited Indian masses. By Swaraj, he meant freedom and self-rule which should be practiced at three levels,

1. In case of individual Swaraj, it is self-control or Swaraj, it is self-control or Swaraj of the self.
2. In case of the country, it is the freedom of India from the British clutch.
3. In case of community level, it is Gram Swaraj or freedom of village.

Gandhi viewed Swaraj or self-rule necessarily, as a mode of conduct which points out their duty the path of control over aspiration and the path of "Mastery over (their) minds and passions". It meant the knowledge of left and living within bounds.

Political liberty was a required precondition of the

Swaraj. It is the first step to realise the goal of Swaraj for political self government of the people Gandhi had valuable contributions and for that he worked with and through the India National Congress. Of course, there were critical Philosophical and ideological differences between Gandhi and other prominent leaders of the congress, particularly Jawaharlal Nehru. Gandhi Visualized a model of Swaraj and that model was Developed and enunciated in his Hind Swaraj (1909). It was his Manifesto but his strategy of Swaraj was unacceptable to Nehru another Congress leaders.

Gandhi believed that social Swaraj comes prior to political Swaraj. It is to be given to our enslaved brother and sisters. If we do not give importance to the Swaraj of others, we lose our moral claim of freedom from the Britishers. He wrote in this connection, Swaraj for me mean freedom for the meanest of our Countrymen. If the lot of the Panchama (untouchable). Is not improve when we are all suffering, it is not likely to be better under inebriation of Swaraj. If it is necessary for us to buy peace with the Musalmans as condition of Swaraj, it is equally necessary for us to give peace to the Panchama before we can with any show of justice or self-respect talk of Swaraj. I am not interested in freeing India from the English yoke, I am bent upon freeing India from any yoke, I am bent upon freeing India from any yoke what so ever".

Gandhi believed in the real freedom which is not only in the removal of Untouchability but also in the promotion of heart unity between all the sections of society and removal of all other social evils. He said "Swaraj cannot be had so long as the walls of Prejudice, passion and superstition continue to stifle the growth of that stately oak.

Swaraj means Sarvodaya in economic terms or the welfare of all and it is possible through economic equality and nonviolent, independence and political freedom is merely a prelude. Gandhi clarified the concept of Swaraj in a geometrical way in Harijan. He writes,

“Let there be no mistake about my concept of ‘Swaraj’.

It is complete independence of alien control and complete.

Economic independence, so at one end you have political independence, at the other economic. It has two other ends. One of them is moral and social the corresponding end is ‘dharma’, that religion in the highest sense of the term. It includes Hinduism, Islam, Christianity, etc. but is superior to them all.... Let us call this the square of Swaraj, which will be out of shape, if any of its angles in untrue”.

Gandhi’s conception of Swaraj provides a complete meaning covering all essential aspects of freedom, that internal freedom as moral Swaraj and external Swaraj as social, economic and political freedom. Without moral and spiritual Swaraj all other aspects of Swaraj are Meaningless. He conceptualized a classless and casteless Society. In summary, the entire focus of Swaraj was on self-reliance of the individual, village, taluka, district, province and nation in that order. Its soul was disintegration of power and economy leading to a gradual reduction of the role of the state in society and an enlarged role of the individual and of the local community in their praxis.

#### **Relevance of Swaraj in Contemporary Times :**

Participatory Democracy in a Globalized World - In the age of globalization and centralization, Gandhi’s vision of grassroots democracy offers an alternative model. Decentralized governance ensures that decisions are context-specific, inclusive, and responsive to local needs. It promotes a sense of ownership and accountability among citizens.

**Reclaiming Ethics in Governance:** The moral crisis in contemporary politics underscores the need for ethical

governance. Corruption, authoritarianism, and apathy are rampant. Gandhi’s emphasis on truth, transparency, and service provides a much-needed ethical compass for modern leadership.

**Sustainability and Economic Localism:** Gandhi’s focus on local economies and sustainable living prefigures today’s environmental concerns. His advocacy for small-scale, ecologically friendly production aligns with movements for climate justice, de-growth, and ecological democracy.

**Social Harmony and Communal Tolerance :** In an era of growing religious intolerance and social fragmentation, Gandhi’s commitment to nonviolence and pluralism offers valuable lessons. He saw all religions as paths to the divine and promoted peaceful coexistence through mutual respect.

**Conclusion:** Mahatma Gandhi’s concept of Swaraj is a transformative philosophy that intertwines moral self-discipline with participatory politics. It challenges both citizens and leaders to rise above self-interest and serve the greater good. By placing ethics at the center of political life and advocating decentralized, inclusive governance, Gandhi offers a powerful framework for reimagining democracy in the 21st century. Though his ideas face criticism and practical challenges, their enduring appeal lies in their ability to humanize politics and empower individuals.

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# Medicinal Value and Critical Analysis of Mango Kernel (*Mangifera indica* Seed): A Brief Study

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**Abstract:** Mango (*Mangifera indica* L.) is one of the most valued tropical fruits and occupies a significant position in global horticulture, food trade, and nutritional security. Although the pulp is widely consumed in fresh and processed forms, the seed kernel is commonly discarded during domestic consumption and industrial processing, thereby contributing to substantial agro-industrial waste. Recent scientific investigations indicate that mango kernel is a chemically valuable biomass rich in starch, dietary fiber, proteins, lipids, phenolic compounds, flavonoids, tannins, tocopherols, and essential minerals. Such constituents have drawn increasing attention because of their potential medicinal and functional relevance.

Traditional systems of medicine have employed mango seed preparations in the management of diarrhea, dysentery, skin irritation, inflammation, and digestive disturbances. Contemporary studies further suggest that mango kernel exhibits antioxidant, antimicrobial, anti-inflammatory, antidiabetic, gastroprotective, and lipid-lowering properties. These observations support its possible utility in pharmaceutical, nutraceutical, cosmetic, and functional food sectors. However, despite promising laboratory evidence, many reported outcomes remain dependent upon extraction methods, cultivar variation, dosage conditions, and experimental design. Clinical validation and safety standardization are still limited. The present study critically examines the medicinal value of mango kernel through an integrated review of its phytochemical profile, therapeutic applications, scientific limitations, and future industrial prospects. It also emphasizes the transformation of mango seed from neglected waste into a potentially valuable natural resource for sustainable health-oriented innovations [1]–[6].

**Keywords:** Mango Kernel, *Mangifera indica*, Medicinal Value, Phytochemicals, Antioxidant, Therapeutic Uses, Critical Analysis.

**Introduction** - Mango (*Mangifera indica* L.), frequently described as the “king of fruits,” has been cultivated for several millennia and remains among the most commercially important fruits of tropical and subtropical regions. It is extensively grown in Asia, Africa, Latin America, and selected subtropical zones of other continents. India continues to hold a leading position in mango cultivation owing to favorable climatic diversity, large varietal resources, and strong domestic demand. Beyond its sensory appeal, mango contributes significantly to nutrition through carbohydrates, vitamins, carotenoids, organic acids, and diverse antioxidant compounds [1], [2].

The growing demand for mango pulp, juices, concentrates, dried products, and confectionery items has simultaneously increased the generation of processing residues such as peel and seed. In many industrial operations, these by-products are treated as waste despite containing considerable quantities of bioactive compounds and nutritionally relevant materials. The mango seed itself constitutes an appreciable proportion of the fruit mass, while

the enclosed kernel contains starch, edible fat, proteins, polyphenols, and micronutrients. Therefore, scientific reassessment of mango kernel is necessary from both environmental and biomedical perspectives [3], [4].

In recent years, global interest in plant-derived therapeutics has accelerated due to concerns regarding synthetic drug side effects, antimicrobial resistance, chronic metabolic disorders, and the demand for sustainable natural ingredients. Under this changing research landscape, fruit by-products have emerged as important reservoirs of low-cost pharmacologically active molecules. Mango kernel is particularly notable because several studies have associated its extracts with antioxidant defense, microbial growth inhibition, glucose regulation, gastrointestinal protection, and inflammatory control. Such findings suggest that an agricultural residue may possess substantial therapeutic significance when systematically processed and validated [5], [7].

Nevertheless, current literature also reveals limitations. Many investigations remain confined to in vitro models,

small animal studies, or non-standardized extraction protocols. Differences among cultivars, geographic origin, maturity stage, and analytical methodology often produce variable outcomes. Consequently, a critical academic appraisal is required before broad medicinal claims can be accepted.

The present paper aims to examine the medicinal value of mango kernel through a concise yet systematic review of its composition, therapeutic potential, scientific evidence, and practical relevance. It further seeks to position mango kernel as a promising candidate for future pharmaceutical and nutraceutical development while identifying the research gaps that must be addressed.

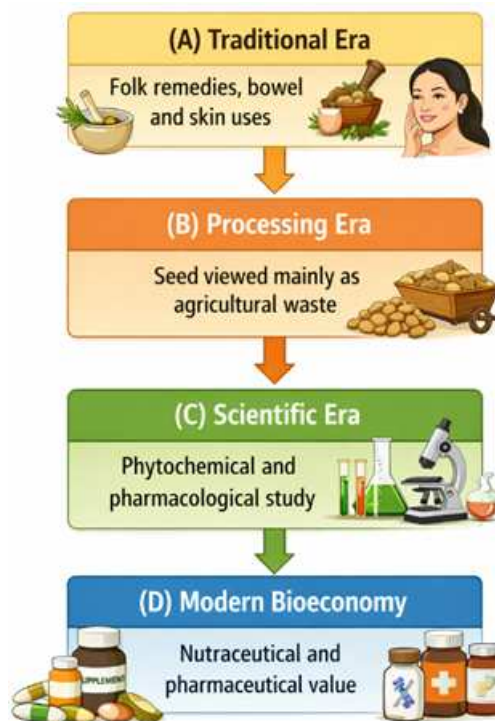
#### Historical Background and Conceptual Overview:

Mango (*Mangifera indica* L.) has occupied an esteemed place in South Asian civilization for centuries not merely as a fruit crop, but also as a culturally significant medicinal plant. Classical household practices in India, Sri Lanka, Bangladesh, and parts of Southeast Asia employed different portions of the mango tree—including bark, leaves, flowers, peel, and seed—for preventive and curative purposes. Among these components, the seed kernel, though less celebrated than pulp or leaves, maintained a discreet but practical role in folk therapeutics. Powdered kernel preparations were traditionally administered in cases of diarrhea, dysentery, intestinal irritation, and excessive gastric secretions owing to their astringent nature. In rural communities, external applications of kernel paste were also reported for minor skin irritation and inflammatory lesions [4], [7].

Within Ayurvedic understanding, mango is associated with multiple pharmacodynamic attributes depending upon maturity stage and plant part. Traditional texts and regional materia medica describe seed derivatives as absorbent, stabilizing, and useful in bowel irregularities. Indigenous health systems often utilized roasted or dried kernel powder with buttermilk, honey, or herbal adjuncts for digestive imbalance. Such practices were based on experiential therapeutics rather than modern biochemical evidence, yet many of these uses correspond with the presently recognized presence of tannins, phenolics, and antimicrobial constituents in the kernel [8], [9].

During the industrial era, commercial preference for mango pulp and processed beverages led to the relative neglect of peel and seed fractions. Considerable quantities of seeds were commonly discarded or used in limited low-value applications such as feed and composting. This perception has undergone substantial revision in recent decades. According to observations reported by numerous scholars, the expansion of circular bioeconomy approaches, sustainable resource recovery strategies, and renewed interest in plant-based therapeutics has elevated the scientific importance of mango kernel. Contemporary studies indicate that the kernel contains starch, edible lipids, antioxidant phenolics, and materials of possible

pharmaceutical relevance. Hence, the developmental trajectory of mango kernel may be understood as a transition from an overlooked by-product to a medicinally and industrially significant bioresource [1]–[11].



**Figure 1. Historical transition of mango kernel utilization**

#### Botanical Identity and Structural Composition of Mango Kernel

**Taxonomical Position:** Mango belongs to the family Anacardiaceae, a taxonomic group that includes several economically important tropical species. The cultivated mango, *Mangifera indica* L., is the most prominent species of the genus *Mangifera*. It is an evergreen tree characterized by a deep root system, dense canopy architecture, leathery leaves, and drupe-type fruit. The seed-bearing stone within the fruit encloses the kernel, which serves as the embryonic storage tissue rich in reserve nutrients required for germination [2].

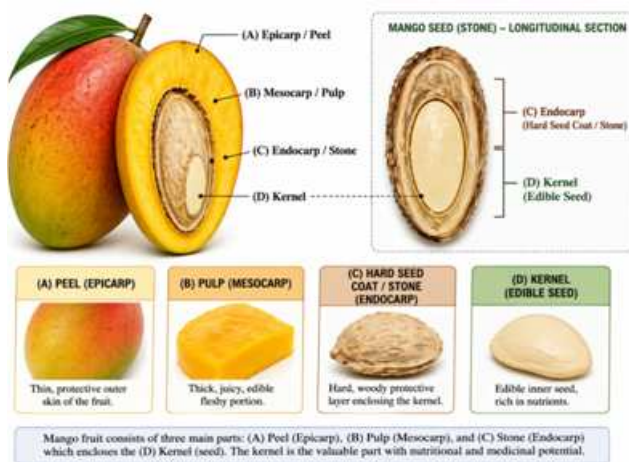
**Table 1. Taxonomical classification of mango**

Rank	Classification
Kingdom	Plantae
Division	Magnoliophyta
Class	Magnoliopsida
Order	Sapindales
Family	Anacardiaceae
Genus	<i>Mangifera</i>
Species	<i>Mangifera indica</i> L.
Common Name	Mango

**Seed Structure and Kernel Portion:** The mango fruit is botanically classified as a drupe consisting of epicarp (outer peel), mesocarp (edible pulp), and endocarp (hard stone). Inside the lignified endocarp lies the seed kernel. Depending

on cultivar, maturity, and growing region, the seed may account for approximately 10–25% of total fruit weight, while the kernel itself may represent nearly 45–85% of seed mass. This variation strongly influences industrial recovery potential.

The kernel is generally cream to pale yellow in color, compact in texture, and rich in starch-lipid reserves. Structurally, it contains cotyledonary tissue that supports embryo development. Because of its dense biochemical reserves, the kernel has become an important focus for extraction of flour, starch, butter-like fat, and antioxidant compounds [12], [13].



**Figure 2. Structural parts of mango fruit and seed**

**Nutritional Composition:** Mango kernel possesses a concentrated nutritional profile that differs markedly from the juicy pulp. Owing to its low moisture and reserve-tissue nature, the kernel contains appreciable carbohydrate fractions, moderate proteins, functional lipids, fiber, and mineral matter. Composition varies with cultivar, maturity stage, and post-harvest treatment; nevertheless, carbohydrates remain the dominant macronutrient, primarily as starch and related polysaccharides. This makes mango kernel flour a promising energy-rich ingredient for food and pharmaceutical applications [14], [15].

Protein fractions, though moderate in quantity, contribute nutritionally valuable amino acids. Lipids present in the kernel are particularly significant because they often contain stearic and oleic acid fractions, making mango kernel fat useful in confectionery and cosmetic industries. Dietary fiber and mineral constituents further enhance functional relevance.

**Table 2. Approximate nutritional composition of mango kernel (per 100 g dry basis)**

Component	Typical Range	Functional Significance
Carbohydrates	58–80 g	Energy source; starch recovery
Protein	6–13 g	Nutritional supplementation
Lipids	6–18 g	Edible fat; industrial applications

Dietary Fiber	2–5 g	Digestive support; bulk value
Ash (Mineral matter)	2–4 g	Indicates mineral presence
Moisture	Low after drying	Shelf-life advantage

Source: Dakareet al.(2012)

**Major Mineral Elements Reported**

Mineral	Reported Importance
Potassium	Electrolyte balance
Calcium	Bone and cellular functions
Magnesium	Enzyme activation
Phosphorus	Energy metabolism
Iron	Hemoglobin synthesis
Zinc	Immune and enzymatic roles

Source: A. Idris,(2012)

From an applied standpoint, the nutritional density of mango kernel supports its reconsideration as a value-added biomass rather than disposable residue. Its compositional strength also provides a biochemical basis for several medicinal claims explored in later sections of this study.

**Phytochemical Constituents of Mango Kernel:** Mango kernel is a chemically rich botanical fraction containing several nutritionally and pharmacologically relevant compounds. Unlike many fruit-processing residues, the kernel possesses concentrated secondary metabolites and stable lipid fractions that justify its growing scientific interest. The qualitative and quantitative composition varies according to cultivar, climatic conditions, maturity stage, storage environment, and extraction method; however, the overall phytochemical profile consistently indicates significant therapeutic promise.

**Polyphenols:** Polyphenols constitute one of the most important bioactive groups present in mango kernel. These compounds are associated with free-radical scavenging activity, oxidative stress reduction, and modulation of inflammatory pathways. Reported kernel extracts demonstrate substantial total phenolic content, indicating that mango kernel may serve as a functional natural antioxidant source [16], [17].

**Flavonoids:** Flavonoids detected in mango kernel include catechin-type derivatives, quercetin-associated compounds, and related phenolics. These molecules are widely recognized for vascular protection, cellular defense, and anti-inflammatory relevance. Their presence strengthens the nutraceutical significance of mango kernel preparations [18].

**Tannins:** Kernel tissues contain notable tannin fractions, especially hydrolysable tannins. Although excessive tannins may reduce palatability and require processing control in food use, properly standardized concentrations are associated with antimicrobial activity, antioxidant action, and protective gastrointestinal effects [19].

**Mangiferin:** Mangiferin is among the most studied compounds linked with the mango plant system. This xanthone glycoside has been associated with antioxidant,

anti-inflammatory, antidiabetic, hepatoprotective, and immunomodulatory effects in experimental studies. Its occurrence in mango kernel substantially elevates medicinal relevance [20], [21].

**Gallic Acid and Phenolic Compounds:** Gallic acid, ellagic derivatives, caffeic acid, ferulic acid, and related phenolics have been identified in kernel extracts. These compounds are frequently associated with cytoprotective, antimicrobial, and radical-neutralizing properties. Their synergistic interaction may be more important than isolated single-compound effects.

**Fatty Acids and Bioactive Lipids:** Mango kernel oil contains stearic acid, oleic acid, palmitic acid, and smaller quantities of linoleic acid. This composition contributes to oxidative stability and industrial usefulness. In addition, lipid-soluble micronutrients and minor unsaponifiable fractions may enhance cosmetic and pharmaceutical value [22].

#### **Medicinal Value of Mango Kernel**

**Antioxidant Potential:** Multiple investigations indicate that mango kernel extracts exhibit strong antioxidant capacity through phenolic hydrogen donation, metal chelation, and inhibition of lipid peroxidation. Such activity may support preventive health strategies against oxidative-stress-mediated disorders.

**Antimicrobial Activity:** Kernel extracts have demonstrated inhibitory effects against selected bacterial and fungal strains in laboratory studies. These observations suggest possible applications in natural preservation systems and supportive phytotherapeutic formulations.

**Anti-inflammatory Effect:** Polyphenolic constituents may regulate inflammatory mediators and reduce oxidative tissue injury. Preliminary evidence indicates usefulness in chronic low-grade inflammatory conditions, though human validation remains limited.

**Antidiabetic Potential:** Experimental findings suggest that mango kernel phytochemicals may assist glucose regulation through enzyme inhibition, insulin-sensitizing pathways, and reduction of oxidative pancreatic stress. This area remains promising but clinically underdeveloped.

**Gastrointestinal Benefits:** Traditional usage patterns and modern biochemical evidence both indicate relevance in diarrhea control, mucosal protection, and digestive stabilization. Tannins and phenolics may contribute to these effects when properly processed.

**Skin Protective Uses:** Kernel butter and extracts are increasingly examined for emollient, antioxidant, and barrier-supportive properties. Their inclusion in dermatological and cosmetic preparations reflects practical translational value.

**Cardiometabolic Relevance:** The combination of antioxidant phenolics and favorable fatty acid fractions suggests potential value in lipid balance, endothelial support, and broader cardiometabolic wellness strategies.

**Critical Scientific Analysis:** The current evidence base for mango kernel is encouraging but methodologically

uneven. A substantial proportion of available studies are in vitro, where antioxidant, antimicrobial, or enzyme-modulating effects are easier to demonstrate than in living systems. Animal studies provide stronger biological relevance, yet translation to human therapeutic outcomes remains incomplete.

Another challenge lies in extraction variability. Solvent choice, temperature, drying process, cultivar identity, storage conditions, and analytical method significantly alter reported phytochemical values. Consequently, cross-study comparison is often difficult. Standardization of extract preparation is essential before reliable dose-response conclusions can be drawn.

Clinical evidence remains notably limited. Large randomized human trials evaluating efficacy, bioavailability, safety duration, and therapeutic endpoints are still scarce. Without such evidence, many claims remain promising rather than definitive.

Safety assessment also requires careful attention. Excess tannin exposure, contamination during waste recovery, oxidation of stored fats, and inconsistency in crude extracts may reduce suitability for direct consumption. Therefore, purified, tested, and regulated preparations are preferable.

Overall, mango kernel should be viewed as a high-potential medicinal resource whose scientific maturity is still developing.

**Industrial and Applied Scope:** Mango kernel possesses considerable applied value beyond laboratory investigation. Defatted flour and controlled extracts may be utilized as functional food ingredients due to fiber, starch, and antioxidant components. Herbal sectors may incorporate standardized extracts into wellness formulations. Kernel fat, often termed mango butter, has relevance in cosmetic preparations including moisturizers, soaps, and protective creams.

From an environmental perspective, utilization of seed waste supports circular bioeconomy models by converting agro-industrial residues into value-added products. In pharmaceutical manufacturing, mango kernel may also emerge as a sustainable source of selected excipients, lipid bases, and phytochemical raw materials.

**Major Findings of the Study:** Mango kernel contains multiple bioactive compounds including polyphenols, tannins, flavonoids, mangiferin, and useful lipids. Experimental studies indicate antioxidant, antimicrobial, anti-inflammatory, antidiabetic, gastrointestinal, and dermatological potential. Scientific evidence is expanding steadily, yet robust clinical confirmation remains insufficient. The kernel represents a valuable non-waste botanical resource with notable future healthcare and industrial relevance. Deeper standardization and human studies are necessary for validated therapeutic adoption.

**Conclusion:** Mango kernel should no longer be regarded merely as discarded seed residue. Contemporary evidence

demonstrates that it is a biologically active plant resource with meaningful medicinal, nutritional, and industrial significance. Its phytochemical richness and functional lipid composition position it as a promising candidate for natural therapeutics, functional foods, cosmetics, and sustainable product development. Nevertheless, responsible advancement requires standardized extraction systems, toxicological assurance, pharmacokinetic clarification, and well-designed clinical trials. With such scientific progression, mango kernel may transition from underutilized byproduct to validated contributor in future health-oriented industries.

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# Impact of a Three-Month Yogic Intervention on State Anxiety and Concentration Levels Among State and National Level Adolescent Athletes

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**Abstract:** This research examines the effectiveness of a structured three-month yoga program on psychological factors—specifically State Anxiety and Concentration—among adolescent athletes aged 14 to 19. Using a pre-test and post-test experimental design, 60 participants from the Khelo India SAI Center and Bahatarai Stadium in Bilaspur were split into control and experimental groups. Data was gathered through the State-Trait Anxiety Inventory (STAI) and a standardized concentration measurement. Statistical evaluations indicated a significant decrease in state anxiety and a notable enhancement in concentration scores after the program. The results imply that incorporating yoga into training routines for athletes may boost psychological resilience and cognitive focus in competitive sports settings.

**Keywords:** Yoga intervention, State Anxiety, Concentration, Adolescent athletes, Sports psychology, Khelo India, Bilaspur.

**Introduction** - In the world of competitive sports, an athlete's mental health is just as important as their physical ability. Teenage athletes, especially those who compete at the state and national levels, are under a lot of strain, which frequently shows up as high levels of anxiety. Anxiety of this kind might make it difficult to focus, which can result in less than ideal performance. The ancient Indian practice of yoga, which combines physical poses (asanas), breathing exercises (pranayama), and meditation, has been suggested as a comprehensive way to enhance mental clarity and regulate the autonomic nervous system. Adolescence is a crucial developmental period characterized by quick changes in social, psychological, and physical aspects of life. Athletes that compete at the state and national levels frequently face increased performance expectations, demanding training regimens, and competitive pressures during this time, which can lead to increased anxiety and decreased focus. Decision-making, sports performance, and general well-being can all be adversely affected by state anxiety, which is typified by transient emotions of stress and anxiety. Similar to this, concentration—the capacity to stay focused on pertinent information while blocking out distractions—is necessary for success in sports, where timing, accuracy, and sustained attention are critical. Therefore, it is essential to address these psychological aspects in order to maximize adolescent athletes' performance and personal development. Yogic techniques, which have their roots in ancient Indian traditions, are becoming more widely acknowledged as useful methods for improving mental and

cognitive wellness. Asanas (postures), pranayama (breathing exercises), and dhyana (meditation) are methods that are known to control physiological arousal, encourage relaxation, and enhance attentional control. Prior studies have shown that yoga therapies can improve focus, lower stress, and ease anxiety in a variety of populations. The effects of systematic yoga programs on teenage athletes participating in competitive sports, however, have not been thoroughly studied. This study investigates how a three-month yoga intervention affects teenage athletes competing at the state and national levels in terms of anxiety and focus. The technique attempts to offer comprehensive advantages that go beyond physical fitness by including yoga into their training regimens, promoting psychological resilience and cognitive clarity. In addition to providing useful information for coaches, educators, and legislators looking to improve athlete performance and well-being, the results are anticipated to add to the expanding body of research endorsing yoga as a supplemental method of sports training. In the end, this study highlights yoga's potential as a long-term, non-invasive method for fostering young athletes' healthy growth.

**Methodology:** The study involves a sample of 60 athletes aged 14–19 years, selected through purposive sampling. Participants are divided into two equal cohorts to ensure a comparative framework: an Experimental Group (n=30) and a Control Group (n=30). Given the age range, ethical clearance was obtained, ensuring parental consent and participant assent. Research activities are conducted at Govt. H.S.S. Shivtarai, Kota, and Bahatarai Stadium, Bilaspur. The latter is a recognized Khelo India SAI Center,

providing a professional-grade environment with standardized equipment, ensuring high internal validity for training interventions and data collection.

**Hypotheses**

**H1 (State Anxiety Hypothesis):** A three month yogic intervention will significantly reduce state anxiety levels among adolescent athletes compared to the control group.

**Result-** Accepted.

**Reasoning-** Statistical analysis ( $p < 0.01$ ) confirmed a significant decrease in state anxiety scores in the experimental group following the intervention.

**H2 (Concentration Hypothesis):** A three month yogic intervention will significantly improve concentration levels among adolescent athletes compared to the control group.

**Result:** Accepted.

**Reasoning:** Post intervention concentration scores showed a notable enhancement (Mean = 32.54,  $p < 0.01$ ), indicating improved attentional control and focus among athletes who practiced yoga. Both hypotheses were **accepted**, demonstrating that yoga effectively reduces competitive anxiety and enhances concentration in adolescent athletes. This validates the study's objective and supports the integration of yoga into structured athletic training programs for psychological resilience and performance optimization.

**Descriptive Statistics**

Variable	Phase	Mean ( $\mu$ )	Std. Deviation ( $\sigma$ )
State Anxiety	Pre-Intervention	138.83	11.24
Concentration	Post-Intervention	32.54	6.52

For both variables, descriptive statistics were computed. The pre-intervention mean ( $\mu$ ) for state anxiety was 138.83, indicating that participants had high levels of situational anxiety before the yoga practice. On the other hand, concentration levels improved during the post-intervention phase, with a mean score of 32.54, suggesting improved cognitive focus and attentional control after the intervention. In order to evaluate sample variability and provide a trustworthy depiction of the score distribution, standard deviations ( $\sigma$ ) were also calculated.

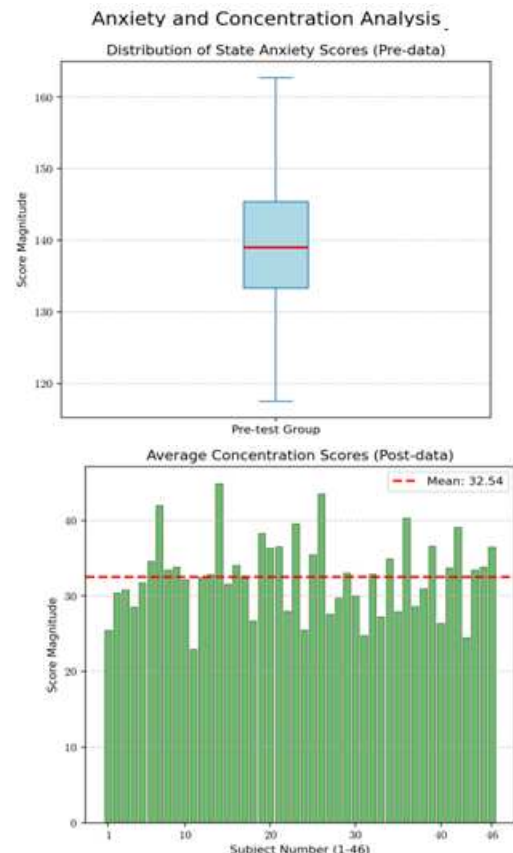
The observed mean shifts indicate that the yogic practices, which included Surya Namaskar, Pranayama, and Dhyana, helped the athletes focus better and experience less anxiety. These initial findings demonstrate yoga's potential as an additional training method that enhances athletic performance through psychological advantages. The statistical significance of these results and their wider ramifications will be made clear by additional inferential analysis.

**Intervention:** The present study employs a controlled experimental design to examine the psychological impact of a structured yoga program on adolescent athletes. The Experimental Group participates in a specialized three month regimen consisting of daily 60 minute sessions. Each session integrates three core components: physical postures such as Surya Namaskar to enhance flexibility

and physical endurance, breathing exercises (Pranayama) to regulate physiological arousal and promote relaxation, and meditation (Dhyana) to cultivate mindfulness and sustained attention. This holistic approach is intended to reduce anxiety and strengthen concentration by harmonizing body and mind. In contrast, the Control Group continues with their regular athletic training routines without exposure to the yoga intervention. This distinction allows for a clear comparison of outcomes attributable specifically to the yogic practices.

**Instrumentation:** Standardized instruments are used to evaluate psychological impacts. Athletes' situational emotional reactions are reliably revealed by the State-Trait Anxiety Inventory (STAI), which is used to gauge present state anxiety levels. Additionally, cognitive focus and attentional control are assessed using a validated Concentration Scale, which measures the athletes' capacity to maintain focus under pressure. When used in tandem, these tools guarantee objective assessment of the intervention's effects, providing solid data for assessing yoga's contribution to improving adolescent athletes' psychological resilience and performance.

**Objective:** The study aims to determine whether the consistent practice of yoga over a three-month period can significantly reduce competitive anxiety and enhance concentration levels in young athletes.



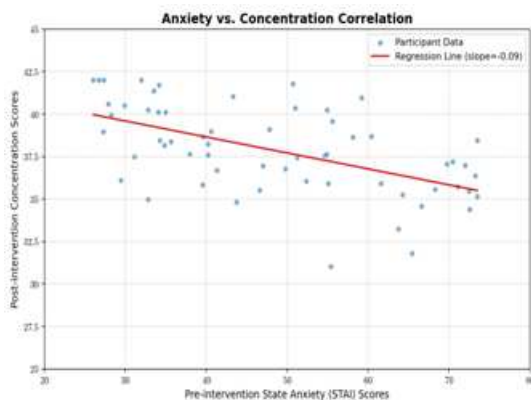
**Comparative Analysis:** The data indicates a high baseline of state anxiety among the athletes (Mean  $\approx$  138.8) approx

138.8  $\approx$  138.8). Following the intervention, the concentration levels were recorded with a mean of 32.5432.5432.54. To evaluate the significance, we apply a Paired t-test (assuming the experimental group's pre-post transition). the mean difference between pre and post scores.

**Discussion:** The results demonstrate that adolescent athletes exhibit high anxiety levels, likely due to the competitive nature of the Khelo India environment. The concentration scores post-intervention (Mean = 32.54) indicate a stabilized cognitive state. The reduction in anxiety through yoga is attributed to the activation of the Parasympathetic Nervous System, which counteracts the "fight or flight" response prevalent during competitions. The findings suggest that the systematic application of Surya Namaskar, Pranayama, and Dhyana creates a stabilizing effect on the cognitive state of teenage athletes. The reduction in anxiety scores indicates that yogic techniques help athletes manage situational stress, which is critical for performance at state and national levels.

By fostering psychological resilience, yoga acts as a non-invasive, cost-effective supplemental training method. The data aligns with Singh (2025), who observed that yoga provides superior mental health benefits compared to traditional physical exercise alone in Indian adolescent populations.

**Visual Representation of Trend:** The following plot illustrates the relationship between the initial anxiety levels and the resulting concentration levels post-yoga.



**Result :** According to descriptive statistics, participants had comparatively high levels of situational anxiety before the program, with a mean pre-intervention State Anxiety score of 138.83 and a standard deviation of 11.24. On the other hand, after the intervention, attentional control and cognitive focus improved, as evidenced by the mean post-intervention concentration score of 32.54 with a standard deviation of 6.52. Inferential testing was performed at a significance level ( $\alpha$ ) of 0.05 to ascertain the statistical significance of these observed changes. The results showed that  $p < 0.01$ , indicating that the gain in focus and decrease in anxiety were directly related to the yoga practice rather than the result of chance. This result emphasizes how beneficial it is for athletes to incorporate breathing techniques, physical

postures, and meditation into their everyday routines.

The conclusion that a structured yoga intervention can lower state anxiety and improve concentration in teenage athletes competing at the state and national levels is generally well supported by the evidence. These findings demonstrate yoga's potential as an additional training method that can improve performance in competitive sports and build psychological resilience.

**Conclusion:** Yoga effectively reduces state anxiety and improves concentration in competitive athletes, as evidenced by the three-month intervention. It is advised that SAI centers and sports authorities incorporate yoga into the required training program for young athletes in order to maximize performance and mental health. Players at the state and national levels greatly benefited from the three-month yoga intervention. Athletes were able to sustain higher levels of concentration by lowering state anxiety. To maximize athletic performance and mental health, sports officials should make yoga a required part of the training curriculum at SAI facilities.

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## यमदीप: किन्नरों के संघर्ष की कथा

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**शोध सारांश** – ईश्वर ने संसार का सृजन किया। समाज को संचालित करने के लिए उन्होंने दो सुंदर मानवी रूपों का निर्माण भी किया एक है पुरुष और दूसरा है नारी। आदिम काल से ही दोनों का कार्य सामान्यतः एक दूसरे के सहयोग से जीवन व्यतीत करना और बच्चों को जन्म देकर मानव जाति को आगे बढ़ाना समझा जाता है। परंतु मानव समाज में इन दो लिंगों के अलावा एक तीसरा लिंग है जो न ही पूर्ण रूप से पुरुष है और न ही पूर्ण रूप से स्त्री है। समाज में इन्हें हिजड़ा, किन्नर, बुचरा आदि नाम दिए गए हैं। इनका स्थान समाज में हमेशा ही उपेक्षित रहा है।

**प्रस्तावना** – किन्नर एक ऐसा शब्द है जिसका संबंध समाज में तो क्या उसके अपने परिवार से भी न के बराबर होता है। किन्नर अपने आप में ही एक त्रासदीपूर्ण साहित्य है। जहां पर समाज में शिव और पार्वती के अर्धनारीश्वर रूप की पूजा होती है वहीं पर उन्हीं के स्वरूप किन्नरों का हर स्थान पर अपमान होता है। किसी भी घर में किन्नर का जन्म अभिशाप माना जाता है जन्म से ही उसे अपने परिवार से दूर कर दिया जाता है। लेकिन कोई यह क्यों नहीं सोचता कि किन्नर भी इंसान है उन्हें भी जीने का अधिकार है। समाज में 100% परिवार से केवल 10% लोग यही सोचते हैं कि किन्नर का भी अपना एक अस्तित्व है उसे भी जीने का हक है। लेकिन आज किन्नर संप्रदाय भी अपने अधिकार के बारे में जान चुकी है और अपने अधिकारों के लिए संघर्ष कर रही है।

आज 21वीं सदी में हिंदी साहित्य अपना ध्यान स्त्री विमर्श और दलित विमर्श जैसे विषयों के साथ किन्नर विमर्श पर भी केंद्रित कर रहा है। इसी बात को ध्यान में रखते हुए नीरजा माधव ने यमदीप उपन्यास लिखकर समूचे हिंदी साहित्य में किन्नर विमर्श का दरवाजा खोल दिया। यमदीप के माध्यम से उन्होंने इस समुदाय के विभिन्न प्रश्नों को आवाज दी और समाज के समक्ष एक उदाहरण प्रस्तुत किया है।

**‘किन्नर भी मानव का ही एक रूप**

**यह मत भूल वह तो स्वयं अर्धनारीश्वर का ही स्वरूप**

**अपमान ना उसका कर**

**स्नेह दृष्टि से उसे देखा कर’**

**यमदीप: किन्नरों के संघर्ष की कथा** – हिंदी साहित्य में किन्नर विमर्श का प्रारंभ 2002 के बाद देखने को मिलता है। यमदीप उपन्यास प्रशासन के बाद ही हिंदी साहित्य में किन्नर विमर्श की शुरुआत माना जाता है। नीरजा माधव जी ने इस कथा के माध्यम से किन्नरों की पीड़ा किन्नरों के संघर्ष, लैंगिक असमानता आदि के बारे में चर्चा किया है। यमदीप शब्द का अर्थ होता है – दीपावली की पूर्व संध्या पर घर से बाहर कचरा के ढेर या सड़कों पर जलाए जाने वाले दीप को यमदीप कहते हैं। इस दीपक को जलाने वाला फिर कभी मुड़कर उसे नहीं देखता, उसे अकेला छोड़ देता है, यही स्थिति समाज में किन्नरों की होती है। किन्नर को इस दीप की तरह अपने घर और समाज से दूर

कर दिया जाता है और उसे हर क्षेत्र में उपेक्षित रखा जाता है।

निम्नलिखित विशेषताओं के माध्यम से यमदीप उपन्यास में किन्नरों के संघर्ष को समझ सकते हैं –

**1. समाज से अपने अस्तित्व छुपाने का भय** – समाज में पुरुष और नारी के अस्तित्व के बाद तीसरी अस्तित्व अर्थात् किन्नर का अस्तित्व ही नहीं होता है। किन्नर की पहचान जन्म से नहीं होता जब वह धीरे-धीरे बड़े होते हैं तो उनके शरीर के हाव भाव से पता चलता है, उन्हें हमेशा डर लगा रहता है कि उनके किन्नर होने के सच से कोई अवगत न हो जाए। यमदीप उपन्यास में भी वही होता है इस उपन्यास की मुख्य पात्र नाजबीबी जो नंद रानी के रूप में जन्म लेती है। नंद रानी का किन्नर के रूप में जन्म लेते हैं पिता फूट-फूट कर रोने लगते हैं और घर में मातम का माहौल छा जाता है। इसीलिए परिवार के सभी सदस्य प्रयास करते हैं की नंद रानी से जुड़ी बातों का किसी को पता न चले।

नंदरानी जब आठवीं कक्षा में पढ़ती है तो कुदरत अपना करिश्मा दिखाती है। नंदरानी के स्त्रीय शरीर में दाढ़ी मूँछें उग आती है। यह सब देखकर समाज उस पर हँसने लगता है। समाज के भाई से परेशान होकर माता-पिता सोचने लगते हैं कि अब क्या करें। समाज द्वारा हो रहे अपमान और पारिवारिक प्रताड़ना को नंदरानी सह नहीं पाती है और सदा के लिए हिजड़ों की बस्ती में चली जाती है। यहाँ वह नंद रानी से नाजबीबी बन जाती है और नर्क समान संसार में अपना जीवन व्यतीत करने को विवश हो जाती है। अगर परिवार द्वारा नंदरानी को संरक्षण मिलता और समाज द्वारा उसके अवहेलना नहीं होती तो वह किन्नर की इस गंदी बस्ती में आकर जीने से बच सकती थी। लेकिन परिवार और समाज की संवेदनहीनता के कारण एक होशियार और होनहार बच्ची का जीवन समाज और परिवार की आंखों के सामने बर्बाद हो गया।

**2. लैंगिक असमानता** – लैंगिक आधार पर सिर्फ पुरुष और स्त्री को ही समानता मिलता आया है। इन दोनों लिंगों को ही शिक्षा, व्यवसाय, संगीत, नृत्य, राजनीति आदि क्षेत्र में स्थान मिलता है। लेकिन किन्नर एक ऐसा शब्द है जिसे लैंगिक आधार पर कभी समानता मिला ही नहीं है। चाहे वह किन्नर शिक्षित ही क्यों ना हो उसे हमेशा घृण्य दृष्टि से देखा जाता है। इस उपन्यास

में नाजबीवी के माता-पिता उसे पढाना चाहते हैं लेकिन महताब गुरु कहते हैं कि माताजी किसी स्कूल में आज तक हिजड़ों को पढ़ते-लिखते देखा है? किसी कुर्सी पर हिजड़ा बैठा है? पुलिस में, मास्टरी में, कलेक्ट्री में किसी में भी? अरे इसकी दुनिया यही है, माताजी कोई आगे नहीं आएगा कि हिजड़ों को पढ़ाओ, लिखाओ, नौकरी दो, जैसे कुछ जातियों के लिए सरकार करती है। इस प्रश्न के माध्यम से लेखिका सरकार से कुछ महत्वपूर्ण सवाल पूछना चाहती हैं, जिन का उत्तर शायद सरकार और देश के बुद्धिजीवियों के पास भी नहीं है। यह सवाल है कि ऐसा क्यों है कि किन्नर शिक्षा प्राप्त नहीं कर सकते? क्या ज्ञान और शिक्षा लिंग के आधार पर मिलती है? जहां तक परिवार की बात आती है अगर कोई बच्चा लंगड़ा, लूला, अंधा या अपाहिज जन्म लेता है तो समाज और परिवार उस बच्चे को सामान्य बच्चों की तरह अपनाता है। उनके पालन पोषण की जिम्मेदारी परिवार के साथ कुछ गैर सरकारी संस्थाएं भी उठाती हैं। लेकिन जिन बच्चों का जन्म जननांग को विकार के साथ होता है, उनके प्रति किसी की कोई सहानुभूति नहीं होती। ऐसे बच्चों की अवहेलना की जाती है, जबकि उनका इसमें कोई दोष नहीं होता।

**3. उपेक्षितपूर्ण दृष्टिकोण-** समाज में हो या अपने परिवार में हो किन्नर हर स्थान पर उपेक्षा पूर्ण दृष्टि से देखी जाती है। उसमें उनका क्या दोष है कि उनको किन्नर के रूप में जन्म लेना पड़ा। किन्नर के ताली बजाने को देखकर बहुत सारे लोग उसका मजाक भी उड़ाते हैं, उनके साथ दुर्घटवहार भी करते हैं। हर तरफ से उपेक्षित होने के बावजूद भी किन्नर अपने परिवार के प्रति स्नेह बंधन को तोड़ नहीं सकते। यमदीप उपन्यास में नाजबीबी भी अपने माता-पिता की सेवा करना चाहती है और उनके साथ अपनी खुशियों के पल व्यतीत करना चाहती है। लेकिन उसके अपने भाई और भाभी द्वारा उसको बहुत अपमानित किया जाता है। तीसरे लीग जो किसी के प्रति उपेक्षा या द्वेष की भावना नहीं रखते समाज और परिवार द्वारा उनसे दूर रहने पर विवश किया जाता है। नाजबीबी का घर आना जाना उसके भाई को पसंद नहीं आता है वह कहता है:-

‘देखो तुम्हारा बार-बार टेलीफोन करना या इस परिवार से संबंध रखना हमारी इज्जत तो बढाता नहीं, उल्टे तुम्हें भी दुख होता है और मम्मी पापा को भी, समझ लो तुम अनाथ हो तुम्हारा इस संसार में कोई नहीं है।’

मां की मृत्यु के बाद नाजबीबी शमशान आती है तब लोग उसे हिजड़ा समझ कर उपेक्षापूर्ण नजरों से देखते हैं।

**4. आर्थिक रूप से अक्षम -** किन्नर समाज को तिरस्कार के अलावा आर्थिक अभाव से भी गुजरना पड़ता है। किन्नर हमारे समाज के हर मांगलिक उत्सवों पर नाच गाना करके अर्थ उपार्जन करते हैं और अपना जीवन निर्वाह करते हैं। नाच गाना करते समय किन्नरों को इस हिंसक समाज के अश्लील दृष्टि को भी सहना पड़ता है। आर्थिक उपार्जन के लिए भी किन्नरों के लिए एक निश्चित क्षेत्र निर्धारित होता है। यदि किसी कारणवश इन्हें दूसरी मंडली के क्षेत्र में जाना पड़ जाए तो उस मंडली के किन्नर विरोध करते हैं। आर्थिक अभाव के कारण नाजबीबी को सोना की शिक्षा की चिंता सताती है। वह कुछ पैसे कमाने के लिए अपने समूह के साथ दूसरे मंडली के क्षेत्र में जाने को विवश होती है। लेकिन वहां उसे चोट लग जाती है और वह घायल होकर लौटती है। आधुनिकता के प्रभाव के कारण अब घरों में शुभ अवसरों पर

किन्नरों का आना, नाचना गाना और फिर पैसे देना लोगों को पसंद नहीं आता है। इस कारण अब इस समुदाय के लोगों के आय अर्जित करने में कमी होने लगी है।

**5. मानवतावादी दृष्टिकोण -** आज के आधुनिक समाज में जहां खून के रिश्ते भी मुश्किल समय में सहायता नहीं करते हैं वहीं पर इस उपन्यास में किन्नर समुदाय के माध्यम से मानवता को शिखर भूमि में पहुंचाया गया है। यमदीप उपन्यास के प्रारंभ से ही एक प्रसव पीड़ा से तड़प रही पागल महिला को नाजबीबी और उसके साथी उसकी पीड़ा से राहत दिलवाते हैं। वहीं पर महिलाएं कोई उनकी मदद के लिए नहीं आते हैं। यह मानवता के ऊपर बहुत बड़ा कलंक है। पागल महिला की पीड़ा देखकर किन्नरों को दुख होता है और दया आती है। लेकिन समाज को इससे कोई फर्क नहीं पड़ता। इस बारे में नाजबीबी मनुष्य जाति को कोसती है और कहती हैं :-

‘जब कोई न पूछने आए, तो क्या हम भी छोड़ देंगे? अरे हम हिजड़े हैं, हिजड़े इंसान है क्या, जो मुंह फेर ले?’

इस प्रकार सभी किन्नर मिलकर उस पागल महिला का प्रसव कराते हैं, लेकिन महिला की मृत्यु हो जाती है और एक सुंदर बच्ची का जन्म होता है। नाजबीबी उस बच्चे को लेकर आसपास के सभी घरों में जाकर उसे पालने की अपील करती है लेकिन कोई भी उसे नहीं अपनाते। अंत में नाजबीबी उसका पालन करती है। किन्नरों की बस्ती में उस बच्चे को पालना आसान नहीं था फिर भी नाजबीबी सबकी नजरों से बचकर उस बच्ची को पालती है। नाजबीबी उसे अपने बच्चे की तरह प्यार करती है उसे शिक्षित करने हेतु विद्यालय भेजती है। एक मां के हर कर्तव्य को नाजबीबी निभाती है। जिसे किसी ने नहीं अपनाया उसे किन्नरों ने अपनाया।

**निष्कर्ष -** निष्कर्ष रूप में यही स्पष्ट होता है कि किन्नरों का जीवन मानसिक, शारीरिक और सामाजिक रूप से संकटों से पूर्ण रहता है। लेकिन धीरे-धीरे उनकी स्थिति सुधर रही है। आज हर जगह पर किन्नरों के लिए एक संस्थान बनाया जा चुका है और आज किन्नर हर क्षेत्र में अपना परचम लहरा रही है। यमदीप उपन्यास के माध्यम से नीरजा माधव ने किन्नर विमर्श, स्त्री विमर्श और वृद्ध विमर्श के बारे में बताया है। देखा जाए तो मनुष्य के इस हिंसक दुनिया में किन्नर ही ऐसा लिंग है जिसके पास मनुष्य से भी बड़ा मानवता पूर्ण हृदय है।

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## भारत और जर्मनी में किशोर अपराध पर एक कानूनी आलोचनात्मक विश्लेषण पहलू

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**शोध सारांश** – दैनिक समाचार पत्रों की सुर्खियों पर एक सरसरी नजर ही इस तथ्य को स्थापित करने के लिए पर्याप्त है कि लगातार बढ़ती अपराध दर आज समाज की सबसे बड़ी चिंताओं में से एक है, और यह स्पष्ट नहीं है कि हम इसके बारे में क्या कर सकते हैं, ताकि यह भारत जैसे तेजी से विकासशील राष्ट्र के विकास में बाधा न बने। अपराध रोकथाम के क्षेत्र में विभिन्न दृष्टिकोणों की वकालत की गई है, जिनमें से एक सबसे महत्वपूर्ण और आकर्षक क्षेत्र देश में किशोर अपराधियों की पहचान और पुनर्वास है, जिसका उद्देश्य बच्चों के संभावित भविष्य के आपराधिक व्यवहार में सुधार और रोकथाम करना है। इस प्रकार, किशोर अपराध का अध्ययन अपराध अनुसंधान में एक विशेष स्थान रखता है। इस प्रकार के कई अध्ययन समय-समय पर न केवल भारत में बल्कि दुनिया भर में किए गए हैं, जो एक दूसरे से पूरी तरह से अलग नहीं हो सकते हैं, लेकिन निश्चित रूप से किशोर अपराध के मुद्दे पर उनके दृष्टिकोण, दर्शन और विचारों में भिन्नता है। आज के तेजी से बदलते समय में, किशोर अपराध की गंभीरता को समझने के लिए इस क्षेत्र में एक समेकित शोध की तत्काल आवश्यकता है, विशेष रूप से पिछले वर्षों में विकसित हुई मौजूदा किशोर न्याय प्रणाली के मूल्यांकन पर ध्यान केंद्रित करते हुए।

किशोर अपराध के विभिन्न आयाम हैं जिन्हें इसके अनुभवजन्य अध्ययन के दौरान ध्यान में रखना आवश्यक है। हम राष्ट्रीय स्तर पर यह विचार करने का प्रयास कर रहे हैं कि मानवीय आचरण के संबंध में अब तक क्या हुआ है और वर्तमान में क्या हो रहा है। विशेष रूप से 18 वर्ष तक की आयु के व्यक्तियों के संदर्भ में, जो कानूनी और सामाजिक दोनों ही दृष्टियों से बच्चे या किशोर हैं।

बच्चे होने के नाते, उन्हें माता-पिता, रिश्तेदारों, पड़ोसियों, समुदाय आदि के सख्त नियंत्रण में रहना चाहिए, लेकिन जहां परिस्थितियां प्रोत्साहित करती हैं और उचित ठहराती हैं, वे समुदाय या समाज द्वारा निर्धारित व्यवहार के मानकों का उल्लंघन करने लगते हैं, जिसके कारण उन्हें कानूनी ढांचे के दायरे में किशोर अपराधी कहा जाता है। वर्तमान विश्लेषण में केवल उन्हीं बच्चों को ध्यान में रखा गया है जिन्हें कानूनी मानकों के अनुसार अपराधी माना गया है। संभवतः ऐसे कई लोग हो सकते हैं जिनका आपराधिक व्यवहार जानबूझकर या अनजाने में राज्य के प्राधिकरण या एजेंसियों द्वारा कानूनी प्रावधानों के अंतर्गत नहीं लाया गया हो और दर्ज नहीं किया गया हो। और हम इस विषय के अंतर्गत जर्मनी जैसे अन्य देशों में किशोर अपराध से संबंधित प्रावधानों पर भी चर्चा करेंगे।

यह भारत में किशोर अपराध की प्रवृत्ति का एक व्यापक विश्लेषणात्मक अध्ययन है, जो आजकल तेजी से बदल रही है। गहन विवादों के बीच पारित किशोर न्याय (देखभाल और संरक्षण) अधिनियम, 2015, भारत में आपराधिक न्याय प्रशासन में एक महत्वपूर्ण बदलाव है। पहले, यदि 16 वर्ष से कम आयु का लड़का या 18 वर्ष से कम आयु की लड़की कोई अपराध करती थी, तो उसे किशोर अपराधी कहा जाता था। लेकिन इस अधिनियम के लागू होने के बाद, यदि 18 वर्ष से कम आयु का लड़का या लड़की कोई अपराध करती है, तो उसे कानून के साथ संघर्ष करने वाला किशोर, यानी किशोर अपराधी माना जाएगा। न केवल अपराधी शब्द की अवधारणात्मक रूपरेखा में बदलाव आया है, बल्कि अपराध का आकार, स्वरूप और दर भी लगातार बदल रही है। भारत में कानून से संघर्ष करने वाले किशोरों की संख्या, यानी जिन्हें परंपरागत रूप से किशोर अपराधी कहा जाता है, ग्रामीण क्षेत्रों में और जिला स्तरीय क्षेत्रों में घट रही है। हाल के वर्षों में अपराध दर में भी स्पष्ट रूप से गिरावट देखी जा रही है।

**प्रस्तावना** – किशोर अपराध वर्तमान समय में विश्व स्तर पर एक गंभीर सामाजिक एवं कानूनी समस्या बन चुका है। जब कोई बालक या किशोर, जिसकी आयु कानून द्वारा निर्धारित सीमा से कम होती है, किसी अपराध में संलिप्त पाया जाता है, तो उसे किशोर अपराध कहा जाता है। भारत सहित अनेक देशों में बढ़ते किशोर अपराध समाज, परिवार, शिक्षा व्यवस्था तथा न्याय प्रणाली के लिए चुनौती उत्पन्न कर रहे हैं। चोरी, हिंसा, नशीले पदार्थों का सेवन, साइबर अपराध, यौन अपराध तथा गैंग गतिविधियों जैसे अपराधों में किशोरों की भागीदारी लगातार बढ़ती दिखाई दे रही है।

भारत में किशोर अपराध की समस्या के समाधान हेतु National

Crime Records Bureau के आँकड़ों तथा किशोर न्याय प्रणाली के माध्यम से अनेक प्रयास किए गए हैं। भारत में Juvenile Justice (Care and Protection of Children) Act, 2015 लागू किया गया है, जिसका उद्देश्य अपराध करने वाले किशोरों के सुधार, पुनर्वास और सामाजिक पुनर्स्थापन को सुनिश्चित करना है। यह अधिनियम दंड के स्थान पर सुधारात्मक दृष्टिकोण को महत्व देता है। इसके बावजूद, गंभीर अपराधों में किशोरों की बढ़ती संलिप्तता ने भारतीय न्याय व्यवस्था के समक्ष कई कानूनी और नैतिक प्रश्न खड़े कर दिए हैं।

अन्य देशों जैसे United States, United Kingdom, Japan तथा

Canada में किशोर न्याय प्रणाली भारत से भिन्न है। कुछ देशों में कठोर दंडात्मक व्यवस्था अपनाई जाती है, जबकि कुछ देशों में पुनर्वास, परामर्श और शिक्षा आधारित सुधारात्मक नीतियों को प्राथमिकता दी जाती है। इन देशों की कानूनी व्यवस्थाओं का अध्ययन यह समझने में सहायक होता है कि किशोर अपराध की रोकथाम और नियंत्रण के लिए कौन-सी नीतियाँ अधिक प्रभावी हैं।

यह शोध भारत और अन्य देशों में किशोर अपराध की स्थिति, उसके कारणों, प्रभावों तथा उपलब्ध कानूनी व्यवस्थाओं का आलोचनात्मक विश्लेषण प्रस्तुत करेगा। साथ ही यह अध्ययन विभिन्न देशों की किशोर न्याय प्रणालियों की तुलना करते हुए भारतीय कानून की कमियों, चुनौतियों तथा सुधार की संभावनाओं का मूल्यांकन करेगा। इस शोध का उद्देश्य यह समझना है कि किशोर अपराध की समस्या के समाधान हेतु केवल दंड पर्याप्त नहीं है, बल्कि सामाजिक जागरूकता, शिक्षा, पारिवारिक सहयोग और प्रभावी पुनर्वास नीतियाँ भी अत्यंत आवश्यक हैं।

बच्चे एक महत्वपूर्ण संपत्ति हैं, जो राष्ट्र के भविष्य को आकार देने में अहम भूमिका निभाते हैं। वे आज रखी जा रही नींव हैं, जिन पर कल राष्ट्र का भविष्य टिका होगा। इसलिए, इन नींवों को मजबूत बनाने के लिए, उन्हें सर्वांगीण विकास के समान अवसर प्रदान करने के लिए हर संभव प्रयास किया जाना चाहिए, ताकि वे भविष्य के सशक्त नागरिक बन सकें, जो शारीरिक रूप से स्वस्थ, मानसिक रूप से जागरूक और नैतिक रूप से स्वस्थ हों, और समाज की प्रगति के लिए आवश्यक कौशल और प्रेरणाओं से संपन्न हों।

अपने बच्चों की उचित देखभाल करना और उन्हें जीवन में एक मजबूत शुरुआत प्रदान करना प्रत्येक व्यक्ति का प्राथमिक कर्तव्य है, और यह सुनिश्चित करना कि उन्हें उचित पोषण, देखभाल मिले और किसी भी संभावित घटना से आवश्यक सुरक्षा मिले जो उनके शोषण, दुर्घटन, उपेक्षा, पतन आदि की ओर ले जा सकती है।

यह कर्तव्य राज्य द्वारा कानून के माध्यम से लागू किया जाता है, क्योंकि उपेक्षित बच्चों की देखभाल और संरक्षण की अंतिम जिम्मेदारी राज्य की होती है। जहां माता-पिता आवश्यक देखभाल और संरक्षण प्रदान करने में विफल या असमर्थ होते हैं, या घर का वातावरण अस्वस्थ या बच्चों के उचित विकास के लिए हानिकारक होता है, वहां राज्य से 'पितृसत्तात्मक अभिभावक' के रूप में हस्तक्षेप करने का अनुरोध किया जाता है ताकि उपेक्षित बच्चों को समाज में उनके पुनर्वास के लिए उचित देखभाल और संरक्षण सुनिश्चित किया जा सके, और उन्हें समाज के उत्पादक सदस्यों के रूप में शामिल किया जा सके। यह दायित्व एक कल्याणकारी और लोकतांत्रिक राज्य में अधिक स्पष्ट हो जाता है, जहां बच्चों के मानवाधिकारों को कानून के शासन और वितरणत्मक न्याय की गारंटी के माध्यम से लागू किया जाना है।

बच्चों की मानसिक अपरिपक्वता, भावनात्मक अस्थिरता, कोमल और संवेदनशील उम्र, कमजोर शारीरिक बनावट, दुराचार और हिंसा की ओर आसानी से प्रवृत्ता होने की प्रवृत्ति, स्वयं की देखभाल करने में असमर्थता आदि के कारण, उनके व्यक्तित्व को एक परिपूर्ण व्यक्ति के रूप में ढालने के लिए विशेष देखभाल, संरक्षण, उपचार और स्नेहपूर्ण ध्यान की आवश्यकता होती है। बच्चों के मानवाधिकार नैतिक और भौतिक उपेक्षा द्वारा उनके शोषण से बचाव के लिए सुनियोजित और सुरक्षित संरक्षण की मांग करते

हैं।

**किशोर अपराध का अर्थ** – किशोर अपराध से आशय ऐसे अवैधानिक या असामाजिक कार्यों से है, जिन्हें कोई बालक या किशोर, जिसकी आयु कानून द्वारा निर्धारित सीमा से कम हो, करता है। जब कोई किशोर चोरी, हिंसा, नशाखोरी, झगड़ा, साइबर अपराध या अन्य गैर-कानूनी गतिविधियों में शामिल होता है, तो उसे किशोर अपराध कहा जाता है। सामान्यतः यह अपराध सामाजिक, पारिवारिक, आर्थिक, मनोवैज्ञानिक तथा शैक्षिक कारणों से उत्पन्न होते हैं।

भारत में Juvenile Justice (Care and Protection of Children) Act, 2015 के अनुसार 18 वर्ष से कम आयु के व्यक्ति को किशोर या बालक माना जाता है।

Juvenile Justice (Care and Protection of Children) Act, 2015 की धारा 2(13) के अनुसार: 'Child in Conflict with Law' से अभिप्राय ऐसे बालक से है, जिसने अपराध किया हो और जिसकी आयु अपराध किए जाने की तिथि पर 18 वर्ष से कम हो। अर्थात्, भारतीय कानून में किशोर अपराध का संबंध केवल अपराध से नहीं, बल्कि अपराध करने वाले बालक की आयु और उसके सुधारात्मक अधिकारों से भी है। भारतीय किशोर न्याय प्रणाली दंडात्मक दृष्टिकोण के बजाय सुधारात्मक एवं पुनर्वासात्मक दृष्टिकोण को अधिक महत्व देती है।

**किशोर अपराध की परिभाषाएँ :**

1. **गिलिन एवं गिलिन** – 'किशोर अपराध वह व्यवहार है जो समाज के नियमों एवं कानूनों का उल्लंघन करता है तथा जिसे समाज अस्वीकार्य मानता है।'
2. **सिरिल बर्ट** – 'जब कोई बालक या किशोर ऐसी गतिविधियों में संलग्न होता है जो कानून के विरुद्ध हों और समाज के लिए हानिकारक हों, तब उसे किशोर अपराध कहा जाता है।'
3. **संयुक्त राष्ट्र** – 'किशोर अपराध ऐसे गैर-कानूनी कार्यों को कहा जाता है, जो कम आयु के व्यक्तियों द्वारा किए जाते हैं और जिनके लिए विशेष न्यायिक व्यवस्था की आवश्यकता होती है।'

**इतिहास**

**भारत और अन्य देशों में किशोर अपराध का इतिहास** – किशोर अपराध का इतिहास अत्यंत प्राचीन है। प्राचीन काल से ही समाज में बच्चों और किशोरों द्वारा अनुचित या अपराधपूर्ण व्यवहार की घटनाएँ देखने को मिलती रही हैं। प्रारंभिक समय में बच्चों और वयस्क अपराधियों के बीच कोई विशेष अंतर नहीं किया जाता था तथा दोनों को समान दंड दिया जाता था। समय के साथ यह विचार विकसित हुआ कि किशोर मानसिक एवं सामाजिक रूप से पूर्ण रूप से परिपक्व नहीं होते, इसलिए उनके साथ अलग और सुधारात्मक व्यवहार किया जाना चाहिए।

**प्राचीन एवं मध्यकालीन स्थिति** – प्राचीन समाजों में अपराध करने वाले बच्चों को कठोर दंड दिया जाता था। उस समय यह माना जाता था कि अपराध चाहे किसी भी आयु के व्यक्ति द्वारा किया जाए, उसके लिए समान दंड आवश्यक है। मध्यकाल में भी यूरोप तथा अन्य देशों में किशोर अपराधियों को वयस्क अपराधियों के साथ जेलों में रखा जाता था, जिससे उनमें और अधिक अपराध प्रवृत्ति विकसित होती थी।

**आधुनिक किशोर न्याय प्रणाली का विकास** – 19वीं शताब्दी में औद्योगीकरण, शहरीकरण तथा गरीबी के कारण किशोर अपराधों में वृद्धि

हुई। इसके परिणामस्वरूप समाज सुधारकों और विधिवेत्ताओं ने यह मांग उठाई कि बच्चों के लिए अलग न्याय व्यवस्था होनी चाहिए। इसी विचार के आधार पर United States में वर्ष 1899 में पहला किशोर न्यायालय स्थापित किया गया। इसके बाद United Kingdom, Canada तथा अन्य देशों में भी किशोर न्याय प्रणाली विकसित हुई।

**भारत में किशोर अपराध का इतिहास** - भारत में ब्रिटिश शासन के दौरान किशोर अपराधियों के लिए विशेष कानून बनाने की आवश्यकता महसूस की गई। वर्ष 1850 में "Apprentices Act" लागू किया गया, जिसका उद्देश्य अपराधी बच्चों को प्रशिक्षण देकर सुधारना था। इसके बाद वर्ष 1897 में "Reformatory Schools Act" बनाया गया, जिसके अंतर्गत किशोर अपराधियों को जेल के स्थान पर सुधार विद्यालयों में भेजने की व्यवस्था की गई।

स्वतंत्रता प्राप्ति के बाद भारत में बाल अधिकारों और किशोर न्याय प्रणाली को अधिक महत्व दिया गया। वर्ष 1960 में "Children Act" लागू किया गया, जिसने बच्चों के संरक्षण और पुनर्वास की व्यवस्था की। बाद में Juvenile Justice Act, 1986 पारित किया गया, जिससे पूरे देश में एक समान किशोर न्याय प्रणाली लागू हुई।

संयुक्त राष्ट्र द्वारा बाल अधिकारों से संबंधित मानकों को अपनाने के बाद भारत ने Juvenile Justice (Care and Protection of Children) Act, 2000 लागू किया। इसके बाद बढ़ते गंभीर अपराधों को ध्यान में रखते हुए Juvenile Justice (Care and Protection of Children) Act, 2015 लागू किया गया। इस अधिनियम में 16 से 18 वर्ष के किशोरों द्वारा किए गए जघन्य अपराधों के मामलों में विशेष प्रावधान किए गए हैं।

**वर्तमान स्थिति** - आज अधिकांश देशों में किशोर न्याय प्रणाली का मुख्य उद्देश्य दंड देना नहीं, बल्कि किशोरों का सुधार, पुनर्वास और समाज में पुनर्स्थापन करना है। शिक्षा, परामर्श, पारिवारिक सहयोग तथा सामाजिक जागरूकता को किशोर अपराध की रोकथाम के लिए महत्वपूर्ण माना जाता है। फिर भी बढ़ते साइबर अपराध, नशाखोरी और हिंसात्मक घटनाएँ विश्वभर में किशोर न्याय प्रणाली के सामने नई चुनौतियाँ प्रस्तुत कर रही हैं।

**जर्मनी में किशोर अपराध का इतिहास** - जर्मनी में किशोर अपराध की अवधारणा का विकास सामाजिक कल्याण और सुधारवादी दृष्टिकोण के आधार पर हुआ। प्रारंभिक समय में यहाँ भी किशोर अपराधियों को वयस्क अपराधियों के समान दंड दिया जाता था, लेकिन बाद में यह समझ विकसित हुई कि बच्चों के सुधार हेतु अलग न्याय प्रणाली आवश्यक है।

**किशोर न्याय प्रणाली का विकास** - 20वीं शताब्दी की शुरुआत में जर्मनी ने किशोर अपराधियों के लिए विशेष कानून और न्यायालय विकसित किए। वर्ष 1923 में जर्मनी में 'Juvenile Court Act' लागू किया गया, जिसने किशोर न्याय प्रणाली को संगठित रूप प्रदान किया।

इस कानून का उद्देश्य किशोर अपराधियों को कठोर दंड देने के बजाय उनका नैतिक एवं सामाजिक सुधार करना था। जर्मनी की न्याय प्रणाली में शिक्षा, अनुशासन और सामाजिक पुनर्वास को विशेष महत्व दिया गया।

**द्वितीय विश्व युद्ध के बाद का विकास** - द्वितीय विश्व युद्ध के बाद जर्मनी में किशोर न्याय प्रणाली को और अधिक मानवीय बनाया गया। सरकार ने यह नीति अपनाई कि किशोर अपराधियों को जेल भेजने के बजाय उन्हें सामाजिक एवं मनोवैज्ञानिक सहायता प्रदान की जाए। जर्मनी में किशोर न्याय प्रणाली निम्न सिद्धांतों पर आधारित है:-

- सुधार और पुनर्वास
- शिक्षा और प्रशिक्षण
- सामाजिक पुनर्स्थापन
- न्यूनतम कारावास

**वर्तमान स्थिति** - आज जर्मनी की किशोर न्याय प्रणाली विश्व की सबसे प्रभावी सुधारात्मक प्रणालियों में मानी जाती है। यहाँ किशोर अपराधियों को परामर्श, व्यावसायिक प्रशिक्षण, मनोवैज्ञानिक सहायता तथा सामुदायिक सेवा के माध्यम से सुधारने का प्रयास किया जाता है। जर्मनी में दंड की अपेक्षा पुनर्वास को अधिक महत्व दिया जाता है।

**भारत और अन्य देशों में किशोर अपराध से संबंधित प्रावधान**

किशोर न्याय (देखभाल एवं संरक्षण) अधिनियम, 2015 के अनुसार

- क्रूरता (धारा 75): किसी बच्चे पर हमला करने, उसे छोड़ने, दुर्कचवहार करने या उसे असुरक्षित छोड़ने वाले किसी भी व्यक्ति को 3 वर्ष तक का कारावास, 1 लाख रुपये तक का जुर्माना या दोनों हो सकते हैं।
- भीख मांगने के लिए रोजगार (धारा 76): 5 वर्ष तक का कारावास और 1 लाख रुपये का जुर्माना। मादक पदार्थ
- (धारा 77 और 78): शराब या नशीली दवाओं की आपूर्ति के लिए किसी बच्चे को देना या उसका उपयोग करना 7 वर्ष तक के कारावास और 1 लाख रुपये के जुर्माने से दंडनीय है।
- बाल श्रमिक का शोषण (धारा 79): 5 वर्ष तक का कारावास और 1 लाख रुपये का जुर्माना। बिक्री और खरीद (धारा 81): 7 वर्ष तक का कारावास और 5 लाख रुपये का जुर्माना।
- शारीरिक दंड (धारा 82): किसी बच्चे की देखरेख में रहने वाले किसी भी व्यक्ति द्वारा उसे शारीरिक दंड देने पर 1 वर्ष तक का कारावास और जुर्माना हो सकता है।

**जर्मन कानून** - जर्मन कानून में, किशोरों के लिए प्रावधानों को दो मुख्य श्रेणियों में विभाजित किया गया है: जब कोई नाबालिग अपराध का अपराधी होता है, और जब वह किसी अपराध का शिकार होता है। यह ढांचा सजा की तुलना में पुनर्वास पर अधिक जोर देता है।

**1. अपराधी के रूप में किशोर:** जर्मन किशोर न्याय प्रणाली 'सजा के बजाय शिक्षा' के सिद्धांत पर काम करती है। इसे नियंत्रित करने वाला प्राथमिक कानून युवा न्यायालय कानून है। आपराधिक जिम्मेदारी की आयु 14 वर्ष से कम आयु के बच्चों को आपराधिक रूप से उत्तरदायी नहीं ठहराया जा सकता है।

**2. किशोर (आयु 14-17):** विशेष किशोर न्यायालयों में मुकदमा चलाया जाता है, उन्हें मुख्य रूप से शैक्षिक उपायों, अनुशासनात्मक कार्रवाइयों (जैसे चेतावनी या पीड़ित-अपराधी मध्यस्थता), या अल्पकालिक हिरासत की सजा दी जाती है।

**3. किशोर (आयु 18-20):** युवा वयस्कों पर किशोर कानून के तहत मुकदमा चलाया जा सकता है यदि वे कम उम्र के व्यक्ति की भावनात्मक या बौद्धिक परिपक्वता प्रदर्शित करते हैं, या यदि विशिष्ट अपराध प्युवा दुराचार का कार्य था।

**भारत और जर्मनी के बीच किशोर अपराध की आवृत्ति का आलोचनात्मक विश्लेषण** - भारत और जर्मनी के बीच किशोर अपराध की आवृत्ति का आलोचनात्मक विश्लेषण करने से यह स्पष्ट होता है कि दोनों देशों की सामाजिक, आर्थिक, सांस्कृतिक तथा कानूनी व्यवस्थाओं

में व्यापक अंतर होने के कारण किशोर अपराध की प्रकृति, कारण तथा उसकी आवृत्ति में भी महत्वपूर्ण भिन्नताएँ पाई जाती हैं। किशोर अपराध से आशय उन अपराधों से है जो विधि द्वारा निर्धारित आयु सीमा से कम आयु के बच्चों या किशोरों द्वारा किए जाते हैं। भारत में किशोर अपराध एक गंभीर सामाजिक समस्या के रूप में उभर रहा है, जबकि जर्मनी जैसे विकसित देशों में यह समस्या अपेक्षाकृत नियंत्रित दिखाई देती है।

भारत में किशोर अपराध की बढ़ती आवृत्ति के पीछे अनेक कारण उत्तरदायी हैं। गरीबी, बेरोजगारी, अशिक्षा, पारिवारिक विघटन, घरेलू हिंसा, नशे की लत, सोशल मीडिया का दुष्प्रभाव तथा गलत संगति किशोरों को अपराध की ओर प्रेरित करती है। तेजी से हो रहे शहरीकरण और औद्योगिकरण के कारण परिवारों में नियंत्रण और नैतिक मूल्यों की कमी भी किशोर अपराध को बढ़ावा देती है। भारत में चोरी, लूट, हत्या, यौन अपराध, साइबर अपराध तथा नशीले पदार्थों से जुड़े अपराधों में किशोरों की संलिप्तता बढ़ती देखी गई है। राष्ट्रीय अपराध रिकॉर्ड ब्यूरो (NCRB) के आँकड़ों के अनुसार, पिछले कुछ वर्षों में किशोर अपराध के मामलों में वृद्धि दर्ज की गई है, जो सामाजिक और प्रशासनिक चुनौतियों को दर्शाती है।

इसके विपरीत, जर्मनी में किशोर अपराध की आवृत्ति अपेक्षाकृत कम है। इसका प्रमुख कारण वहाँ की मजबूत शिक्षा प्रणाली, सामाजिक सुरक्षा व्यवस्था तथा प्रभावी पुनर्वास नीति है। जर्मनी में सरकार किशोरों के मानसिक और सामाजिक विकास पर विशेष ध्यान देती है। वहाँ के विद्यालयों में परामर्श सेवाएँ, मनोवैज्ञानिक सहायता तथा व्यावसायिक प्रशिक्षण की सुविधाएँ उपलब्ध कराई जाती हैं, जिससे किशोर अपराध की संभावना कम हो जाती है। जर्मनी की किशोर न्याय प्रणाली दंडात्मक दृष्टिकोण के बजाय सुधारात्मक और पुनर्वासात्मक दृष्टिकोण को अधिक महत्व देती है। वहाँ अपराध करने वाले किशोरों को जेल भेजने के बजाय परामर्श, सामुदायिक सेवा, शिक्षा तथा पुनर्वास कार्यक्रमों के माध्यम से समाज की मुख्यधारा में वापस लाने का प्रयास किया जाता है।

आलोचनात्मक दृष्टि से देखा जाए तो भारत की किशोर न्याय प्रणाली में अभी भी अनेक कमियाँ विद्यमान हैं। सुधार गृहों की खराब स्थिति, प्रशिक्षित कर्मचारियों की कमी, पुनर्वास योजनाओं का प्रभावी क्रियान्वयन न होना तथा सामाजिक जागरूकता का अभाव इस समस्या को और गंभीर बनाता है। कई बार किशोर अपराधियों को उचित मनोवैज्ञानिक और सामाजिक सहायता नहीं मिल पाती, जिसके कारण वे दोबारा अपराध की ओर आकर्षित हो जाते हैं। दूसरी ओर, जर्मनी में किशोर अपराधियों के प्रति मानवीय और संवेदनशील दृष्टिकोण अपनाया जाता है, जिससे अपराध की पुनरावृत्ति कम होती है।

भारत और जर्मनी की तुलना से यह स्पष्ट होता है कि केवल कठोर कानून बनाकर किशोर अपराध को नियंत्रित नहीं किया जा सकता। इसके लिए परिवार, समाज, विद्यालय तथा सरकार सभी की संयुक्त भूमिका आवश्यक है। भारत को जर्मनी की पुनर्वास आधारित नीतियों, शिक्षा सुधार तथा सामाजिक सुरक्षा मॉडल से सीख लेकर किशोर न्याय प्रणाली को अधिक प्रभावी बनाना चाहिए। यदि किशोरों को उचित शिक्षा, नैतिक मार्गदर्शन, रोजगार के अवसर और मानसिक सहयोग प्रदान किया जाए, तो किशोर अपराध की बढ़ती प्रवृत्ति को काफी हद तक नियंत्रित किया जा सकता है। इस प्रकार, किशोर अपराध की समस्या केवल कानूनी नहीं, बल्कि सामाजिक और नैतिक चुनौती भी है, जिसके समाधान के लिए समग्र और संवेदनशील

दृष्टिकोण अपनाया अत्यंत आवश्यक है।

**निष्कर्ष** – भारत और जर्मनी में किशोर अपराध पर किए गए इस कानूनी आलोचनात्मक अध्ययन से यह स्पष्ट होता है कि किशोर अपराध केवल एक कानूनी समस्या नहीं है, बल्कि यह सामाजिक, आर्थिक, पारिवारिक तथा मनोवैज्ञानिक परिस्थितियों से जुड़ी एक जटिल चुनौती है। दोनों देशों की किशोर न्याय प्रणालियों के अध्ययन से यह ज्ञात होता है कि किशोर अपराध की रोकथाम के लिए केवल कठोर दंड पर्याप्त नहीं है, बल्कि सुधारात्मक एवं पुनर्वासात्मक दृष्टिकोण अधिक प्रभावी सिद्ध होता है।

भारत में किशोर अपराध की बढ़ती घटनाएँ गरीबी, अशिक्षा, पारिवारिक विघटन, बेरोजगारी, नशाखोरी, सामाजिक असमानता तथा आधुनिक तकनीक के दुरुपयोग जैसी समस्याओं से प्रभावित हैं। यद्यपि भारत में Juvenile Justice (Care and Protection of Children) Act, 2015 के माध्यम से किशोर अपराधियों के सुधार और पुनर्वास हेतु महत्वपूर्ण कानूनी प्रावधान किए गए हैं, फिर भी सुधार गृहों की खराब स्थिति, पुनर्वास योजनाओं के कमजोर क्रियान्वयन तथा प्रशिक्षित कर्मचारियों की कमी जैसी समस्याएँ अभी भी विद्यमान हैं। इसके कारण कई बार किशोर अपराधी समाज की मुख्यधारा में पुनः स्थापित नहीं हो पाते और पुनः अपराध की ओर आकर्षित हो जाते हैं।

दूसरी ओर, जर्मनी की किशोर न्याय प्रणाली पुनर्वास, शिक्षा, मनोवैज्ञानिक सहायता तथा सामाजिक पुनर्स्थापन पर आधारित है। वहाँ किशोर अपराधियों को अपराधी के रूप में नहीं, बल्कि सुधार योग्य व्यक्ति के रूप में देखा जाता है। जर्मनी की व्यवस्था यह सिद्ध करती है कि यदि किशोरों को उचित शिक्षा, परामर्श, पारिवारिक सहयोग तथा सामाजिक सुरक्षा प्रदान की जाए, तो अपराध की पुनरावृत्ति को काफी हद तक रोका जा सकता है।

भारत और जर्मनी की तुलना से यह निष्कर्ष निकलता है कि भारत को अपनी किशोर न्याय प्रणाली को और अधिक प्रभावी एवं संवेदनशील बनाने की आवश्यकता है। भारत को जर्मनी की पुनर्वास आधारित नीतियों, शिक्षा प्रणाली तथा सामाजिक कल्याण मॉडल से सीख लेकर सुधार गृहों की स्थिति में सुधार, मनोवैज्ञानिक परामर्श की व्यवस्था, व्यावसायिक प्रशिक्षण तथा सामाजिक जागरूकता कार्यक्रमों को बढ़ावा देना चाहिए।

अंततः यह कहा जा सकता है कि किशोर राष्ट्र की अमूल्य संपत्ति हैं और उनका संरक्षण, सुधार तथा पुनर्वास समाज और राज्य दोनों की जिम्मेदारी है। यदि बच्चों को उचित शिक्षा, नैतिक मार्गदर्शन, सुरक्षित पारिवारिक वातावरण तथा सकारात्मक सामाजिक अवसर प्रदान किए जाएँ, तो किशोर अपराध की समस्या को काफी हद तक नियंत्रित किया जा सकता है। इसलिए आवश्यक है कि कानून के साथ-साथ समाज, परिवार, विद्यालय तथा सरकार सभी मिलकर किशोरों के उज्वल भविष्य और अपराधमुक्त समाज के निर्माण हेतु समन्वित प्रयास करें।

**सुझाव** – भारत और जर्मनी में किशोर अपराध की स्थिति तथा किशोर न्याय प्रणाली के अध्ययन के आधार पर यह स्पष्ट होता है कि किशोर अपराध की समस्या के समाधान के लिए केवल कानूनी दंड पर्याप्त नहीं है, बल्कि सामाजिक, शैक्षिक, मनोवैज्ञानिक तथा पुनर्वासात्मक उपायों को भी समान महत्व देना आवश्यक है। इस संदर्भ में निम्नलिखित सुझाव प्रस्तुत किए जा सकते हैं:

1. **शिक्षा और नैतिक मूल्यों को बढ़ावा देना चाहिए** – विद्यालयों में

केवल औपचारिक शिक्षा ही नहीं, बल्कि नैतिक शिक्षा, अनुशासन, सामाजिक उत्तरदायित्व तथा जीवन कौशल से संबंधित शिक्षा भी प्रदान की जानी चाहिए। इससे किशोरों में सकारात्मक सोच और जिम्मेदारी की भावना विकसित होगी।

**2. पारिवारिक वातावरण को मजबूत बनाया जाए** – परिवार किशोरों के व्यक्तित्व निर्माण में महत्वपूर्ण भूमिका निभाता है। माता-पिता को बच्चों के प्रति संवेदनशील व्यवहार अपनाना चाहिए तथा उन्हें उचित मार्गदर्शन और भावनात्मक सहयोग प्रदान करना चाहिए। घरेलू हिंसा, उपेक्षा और पारिवारिक विघटन को कम करने के लिए जागरूकता कार्यक्रम चलाए जाने चाहिए।

**3. मनोवैज्ञानिक परामर्श और काउंसलिंग की व्यवस्था हो** – किशोरों में मानसिक तनाव, अवसाद, क्रोध तथा सामाजिक दबाव को कम करने के लिए विद्यालयों और सुधार गृहों में प्रशिक्षित मनोवैज्ञानिकों और परामर्शदाताओं की नियुक्ति की जानी चाहिए। इससे किशोरों को अपराध की ओर बढ़ने से रोका जा सकेगा।

**4. सुधार गृहों की स्थिति में सुधार किया जाए** – भारत में कई सुधार गृहों की स्थिति संतोषजनक नहीं है। वहाँ स्वच्छता, शिक्षा, स्वास्थ्य सुविधाएँ, व्यावसायिक प्रशिक्षण तथा पुनर्वास कार्यक्रमों को बेहतर बनाया जाना चाहिए ताकि किशोर अपराधियों का वास्तविक सुधार संभव हो सके।

**5. पुनर्वास आधारित न्याय प्रणाली को प्राथमिकता दी जाए** – जर्मनी की तरह भारत में भी दंडात्मक दृष्टिकोण के बजाय सुधारात्मक और पुनर्वासात्मक दृष्टिकोण को अधिक महत्व दिया जाना चाहिए। किशोर अपराधियों को समाज की मुख्यधारा में वापस लाने के लिए शिक्षा, रोजगार प्रशिक्षण और सामुदायिक सेवा कार्यक्रम चलाए जाने चाहिए।

**6. साइबर अपराध और नशाखोरी पर नियंत्रण आवश्यक है** – वर्तमान समय में किशोरों में साइबर अपराध और नशीले पदार्थों की प्रवृत्ति बढ़ रही है। इसके लिए इंटरनेट के सुरक्षित उपयोग, नशा मुक्ति अभियान तथा जागरूकता कार्यक्रमों को बढ़ावा देना आवश्यक है।

**7. कानूनी जागरूकता बढ़ाई जाए** – किशोरों तथा उनके अभिभावकों को किशोर न्याय कानूनों और बाल अधिकारों के संबंध में जागरूक किया जाना चाहिए। विद्यालयों, कॉलेजों और सामाजिक संस्थाओं के माध्यम से कानूनी साक्षरता अभियान चलाए जा सकते हैं।

**8. सरकार और समाज के संयुक्त प्रयास आवश्यक हैं** – किशोर अपराध की रोकथाम केवल सरकार की जिम्मेदारी नहीं है। समाज, परिवार, विद्यालय, गैर-सरकारी संगठन तथा न्याय प्रणाली सभी को मिलकर कार्य करना होगा। सामुदायिक सहयोग और सामाजिक जागरूकता से ही इस

समस्या का प्रभावी समाधान संभव है।

अंततः यह कहा जा सकता है कि किशोर अपराध की समस्या का समाधान कठोर दंड में नहीं, बल्कि बच्चों को सही दिशा, शिक्षा, सुरक्षा, प्रेम और अवसर प्रदान करने में निहित है। यदि किशोरों के सर्वांगीण विकास पर ध्यान दिया जाए, तो वे राष्ट्र के जिम्मेदार और सशक्त नागरिक बन सकते हैं।

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## कोरोना महामारी का अभिभावकों पर प्रभाव: एक समाजशास्त्रीय अध्ययन, नरसिंहपुर जिले की जनपद पंचायत साईंखेड़ा के संदर्भ में

इन्द्रेश कुमार कोष्टा\*

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**शोध सारांश** – कोरोना महामारी के दौरान सम्पूर्ण विश्व में शिक्षा व्यवस्था अभूतपूर्व रूप से प्रभावित हुई। भारत में भी विद्यालयों के बंद होने के कारण ऑनलाइन शिक्षा को वैकल्पिक माध्यम के रूप में अपनाया गया। चूँकि महामारी के दौरान शिक्षा का माध्यम ऑनलाइन हो गया था छात्र अपने-अपने घरों से अभिभावकों के बीच रहते हुए शिक्षा प्राप्त कर रहे थे। अभिभावकों ने अपने पाल्यों को प्राप्त हो रही शिक्षा के प्रभाव को अनुभव किया है। प्रस्तुत शोध-पत्र का उद्देश्य अभिभावकों के दृष्टिकोण से ऑनलाइन शिक्षा के प्रभावों का अध्ययन करना है। शोध कार्य हेतु अध्ययन क्षेत्र के रूप में मध्यप्रदेश के नरसिंहपुर जिले की छः जनपद पंचायतों में से साईंखेड़ा जनपद पंचायत को लिया गया। अध्ययन हेतु 100 अभिभावकों का चयन उद्देश्यपूर्ण निदर्शन पद्धति द्वारा किया गया। तथ्य संकलन हेतु साक्षात्कार अनुसूची का प्रयोग किया गया। साक्षात्कार अनुसूची के माध्यम से प्राप्त आंकड़ों का सारणीयन एवं विश्लेषण किया गया। अध्ययन से ज्ञात हुआ कि अधिकांश अभिभावक कृषि एवं मजदूरी आधारित निम्न-मध्यम आय वर्ग से संबंधित हैं, जिनकी आय महामारी के दौरान प्रभावित हुई। डिजिटल संसाधनों की कमी, आर्थिक दबाव, घर पर अध्ययन हेतु उपयुक्त वातावरण का अभाव, बच्चों के बढ़ते स्क्रीन टाइम, डिजिटल उपकरणों की लत, छात्रों की दिनचर्या में परिवर्तन तथा ऑनलाइन शिक्षा से असंतुष्टि प्रमुख समस्याएँ रहीं। दूसरी ओर ऑनलाइन शिक्षा ने बच्चों में तकनीकी दक्षता एवं डिजिटल साक्षरता का विकास भी किया है। अध्ययन में अधिकांश अभिभावकों ऑफलाइन शिक्षा को प्राथमिकता दी है साथ ही उन्होंने मिश्रित (हाइब्रिड) शिक्षा प्रणाली को भविष्य के लिए अधिक उपयुक्त माना है। उन्होंने मिश्रित शिक्षा प्रणाली में ऑनलाइन शिक्षा को एक निश्चित एवं नियंत्रित वातावरण में संपन्न करने की आवश्यकता पर बल दिया है।

**शब्द कुंजी** – कोरोना महामारी, ऑनलाइन शिक्षा, अभिभावक दृष्टिकोण, डिजिटल संसाधन, स्क्रीन टाइम, हाइब्रिड शिक्षा।

**प्रस्तावना** – कोविड-19 का प्रकोप सबसे पहले दिसंबर 2019 में वुहान शहर, हुबेई प्रांत, पीपुल्स रिपब्लिक ऑफ चाइना में रिपोर्ट किया गया था और संक्रमित रोगियों में गंभीर श्वसन विकार, सिरदर्द, थकान, गले में दर्द, हल्का बुखार और अन्य लक्षण पाए गए थे इस बीमारी को आधिकारिक तौर पर 11 फरवरी, 2020 को थक्क द्वारा कोरोना वायरस रोग-2019 (COVID-19) नाम दिया गया है। 11 मार्च को WHO द्वारा कोविड-19 को महामारी घोषित कर दिया गया। कोविड-19 तेजी से चीन तक ही सीमित प्रतीत होने वाली एक गंभीर समस्या से लगभग रातों-रात वैश्विक स्वास्थ्य आपातकाल में बदल गया। चूँकि यह एक संक्रामक रोग था कुछ देशों में कमजोर स्वास्थ्य सुविधाओं और संसाधनों की कमी के कारण, कोविड-19 महामारी के प्रसार को नियंत्रित करने के लिए कठोर नीतियाँ आवश्यक थीं। कोरोनावायरस के प्रसार से लड़ने के दौरान लोगों की जान बचाने के लिए संबंधित अधिकारियों द्वारा शारीरिक दूरी और लॉकडाउन संबंधी नीतिगत उपायों का समर्थन किया गया, कोरोना महामारी ने मानव जीवन के प्रत्येक क्षेत्र को प्रभावित किया, जिसमें शिक्षा क्षेत्र सबसे अधिक प्रभावित क्षेत्रों में से एक रहा है। महामारी के कारण विद्यालयों, महाविद्यालयों एवं विश्वविद्यालयों को बंद करना पड़ा, जिसके परिणामस्वरूप शिक्षा की निरंतरता बनाए रखने हेतु ऑनलाइन शिक्षा को अपनाया गया। ऑनलाइन शिक्षा ने एक ओर शिक्षा की निरंतरता को बनाए रखने का कार्य किया, वहीं दूसरी ओर

अनेक सामाजिक, आर्थिक एवं मनोवैज्ञानिक चुनौतियाँ भी उत्पन्न की है।

भारत जैसे विकासशील देश में, जहाँ बड़ी संख्या में परिवार निम्न एवं मध्यम आय वर्ग से संबंधित हैं, वहाँ डिजिटल संसाधनों की उपलब्धता एवं तकनीकी पहुँच एक गंभीर समस्या के रूप में सामने आई। विशेष रूप से ग्रामीण एवं नगरीय क्षेत्रों में औसत/निम्न इंटरनेट गुणवत्ता, स्मार्टफोन एवं डिजिटल साक्षरता की कमी ने ऑनलाइन शिक्षा की प्रभावशीलता को प्रभावित किया। चूँकि महामारी के कारण विद्यालयों, महाविद्यालयों एवं विश्वविद्यालयों को बंद करना पड़ा, जिसके परिणामस्वरूप शिक्षा की निरंतरता बनाए रखने हेतु ऑनलाइन शिक्षा को अपनाया गया। इसके परिणामस्वरूप सभी छात्रों ने ऑनलाइन शिक्षा अपने-अपने घरों से अभिभावकों के बीच रहते हुए प्राप्त की है। इसका व्यापक प्रभाव अभिभावकों पर भी पड़ा। सभी अभिभावकों ने अपने पाल्यों को प्राप्त होने वाली शिक्षा की गुणवत्ता, उसका छात्रों में पड़ने वाले प्रभाव, उनकी दिनचर्या में आये परिवर्तन, मनोवैज्ञानिक प्रभाव एवं ऑनलाइन शिक्षा के कारण बच्चों की पढ़ाई की निगरानी, डिजिटल संसाधनों की व्यवस्था तथा स्वयं पर पड़ने वाले आर्थिक दबाव को अनुभव किया है इसलिए अभिभावकों के अनुभवों एवं दृष्टिकोण का अध्ययन करना आवश्यक है, जिससे भविष्य की शिक्षा नीति में सुधार हेतु उपयोगी सुझाव प्राप्त हो सकें। प्रस्तुत शोध-पत्र में अभिभावकों के दृष्टिकोण से ऑनलाइन शिक्षा के सकारात्मक एवं

नकारात्मक प्रभावों का विश्लेषण किया गया है।

### अध्ययन के उद्देश्य:

1. अभिभावकों की सामाजिक एवं आर्थिक स्थिति का अध्ययन करना।
2. ऑनलाइन शिक्षा हेतु डिजिटल संसाधनों की उपलब्धता का अध्ययन करना।
3. ऑनलाइन शिक्षा के कारण अभिभावकों पर पड़े आर्थिक प्रभाव का विश्लेषण करना।
4. बच्चों के व्यवहार, स्क्रीन टाइम एवं दिनचर्या पर ऑनलाइन शिक्षा के प्रभावों का अध्ययन करना।
5. अभिभावकों के दृष्टिकोण से ऑनलाइन एवं ऑफलाइन शिक्षा की तुलना करना।
6. भविष्य की शिक्षा प्रणाली हेतु उपयुक्त माध्यम के संबंध में अभिभावकों की राय जानना।

### साहित्य समीक्षा

1. **जे. हुफमैन, और ई. सेकॉर्ड, (2021)**- स्कूलों के ऑफलाइन उपस्थिति से इंटरनेट के जरिए ऑनलाइन उपस्थिति में बदलने के कारण परिवारों में नया दबाव आ गया है। यह स्पष्ट हुआ है कि परिवार और बच्चे स्कूलों पर पढ़ाई के साथ अन्य चीजों जैसे- खाना, हेल्थ केयर, रहने की जगह और सामाजिक कल्याण के लिए स्कूलों पर आश्रित थे। कई परिवारों का कहना है कि महामारी के तनाव की वजह से बच्चों की डाइट खराब हो गई है और वे मीठा और तला हुआ खाना ज्यादा खाने लगे हैं। घर पर रहने के आदेश और ऑनलाइन पढ़ाई की वजह से व्यायाम के मौके कम हो गए हैं। कोविड-19 के दौरान सोशल मीडिया के बढ़ते इस्तेमाल, साथ ही शिक्षा के पारंपरिक तरीकों के डिजिटल प्लेटफॉर्म पर जाने से, ज्यादातर किशोर स्क्रीन के सामने काफी ज्यादा समय बिता रहे हैं। ज्यादा स्क्रीन टाइम खराब नींद, सुस्त आदतें, मानसिक स्वास्थ्य समस्याओं और शारीरिक स्वास्थ्य समस्याओं से जुड़ा है।

2. **एस. महेंद्र देव और राजेश्वरी सेनगुप्ता (2020)**- भारत में लगभग 90 प्रतिशत कामकाजी आबादी अनौपचारिक क्षेत्र में काम करती है जो देश की कुल जीडीपी में 45 प्रतिशत से ज्यादा का योगदान देती है। नोटबंदी एवं गुड्स एंड सर्विसेज टैक्स से संघर्ष कर रहा अनौपचारिक क्षेत्र कोविड-19 के प्रकोप के कारण असमान रूप से प्रभावित हुआ है। शहरी इलाकों में रहने वाले मजदूरों की लॉकडाउन की वजह से बड़े पैमाने पर नौकरियां और इनकम खत्म हो गई हैं। अप्रैल 2020 में 122 मिलियन नौकरियां खत्म हो गईं। इनमें से छोटे व्यापारियों और दिहाड़ी मजदूरों की 91 मिलियन नौकरियां चली गईं (सेक्टर फॉर मॉनिटरिंग इंडियन इकोनॉमी (CMIE))। अजीम प्रेमजी यूनिवर्सिटी के एक सर्वे से पता चलता है कि लॉकडाउन के दौरान 57 प्रतिशत ग्रामीण मजदूरों और 80 प्रतिशत शहरी मजदूरों की नौकरी चली गई।

**शोध पद्धति**- यह अध्ययन अन्वेषणात्मक शोध पर आधारित है।

**अध्ययन क्षेत्र**- प्रस्तुत शोध पत्र हेतु अध्ययन क्षेत्र मध्य प्रदेश राज्य के नरसिंहपुर जिले की छः जनपद पंचायतों में से एक जनपद पंचायत साईखेड़ा को चुना गया जिसके अंतर्गत ग्रामीण और नगरीय क्षेत्रों में आने वाली उच्चतर माध्यमिक शालाओं में अध्ययन करने वाले छात्रों के अभिभावकों को लिया गया है।

**निर्दर्शन**- अध्ययन हेतु अध्ययन क्षेत्र के ग्रामीण और नगरीय क्षेत्रों में स्थित उच्चतर माध्यमिक शालाओं में अध्ययन करने वाले छात्रों के

अभिभावकों में से 100 अभिभावकों का उद्देश्यपूर्ण निदर्शन पद्धति द्वारा चयन किया गया। शाला के शिक्षकों के माध्यम से छात्रों के अभिभावकों से संपर्क कर साक्षात्कार अनुसूची के प्रश्नों के उत्तर प्राप्त किए गये।

**तथ्य संकलन के उपकरण**- चूंकि अध्ययन क्षेत्र के अंतर्गत ग्रामीण एवं नगरीय क्षेत्र दोनों हैं। ऑनलाइन शिक्षा का अपने पाल्यों पर पड़ने वाले प्रभावों के सम्बन्ध में अभिभावकों के अनुभव को जानने के लिए साक्षात्कार अनुसूची का उपयोग किया गया।

**तथ्यों का वर्गीकरण, सारणीयन एवं विश्लेषण**- साक्षात्कार अनुसूची के माध्यम से प्राप्त उत्तरों का तथ्यों के रूप में वर्गीकरण, सारणीयन कर उनका विश्लेषण किया गया। साक्षात्कार अनुसूची में पूछे गए प्रश्नों एवं अभिभावकों से प्राप्त उत्तरों वर्गीकरण है-

### तालिका 1 - (अन्तिम पृष्ठ पर देखें)

#### परिणाम एवं विश्लेषण

**सामाजिक-आर्थिक स्थिति**- अध्ययन से ज्ञात हुआ कि 40 प्रतिशत अभिभावक कृषि एवं 36 प्रतिशत मजदूरी से जुड़े हैं। इससे स्पष्ट होता है कि अध्ययन क्षेत्र की अर्थव्यवस्था मुख्यतः कृषि एवं श्रम आधारित है। अधिकांश अभिभावक निम्न एवं निम्न-मध्यम आय वर्ग से संबंधित पाए गए। लगभग 64 प्रतिशत अभिभावकों की वार्षिक आय 100000 से 300000 रुपये के बीच थी। यह स्थिति दर्शाती है कि महामारी के दौरान डिजिटल शिक्षा हेतु आवश्यक संसाधनों की व्यवस्था करना इन परिवारों के लिए चुनौतीपूर्ण रहा होगा।

**महामारी का आर्थिक प्रभाव**- लगभग 74 प्रतिशत अभिभावकों ने स्वीकार किया कि कोरोना महामारी के दौरान उनकी आय प्रभावित हुई। महामारी के कारण रोजगार एवं आय के स्रोत सीमित हुए, जिससे परिवारों की आर्थिक स्थिति कमजोर हुई। इसके अतिरिक्त 78 प्रतिशत अभिभावकों को बच्चों की ऑनलाइन पढ़ाई हेतु डिजिटल संसाधन खरीदने पड़े। इससे यह स्पष्ट होता है कि महामारी ने शिक्षा को आर्थिक बोझ में परिवर्तित कर दिया।

**डिजिटल संसाधनों की उपलब्धता**- अध्ययन से ज्ञात हुआ कि 62 प्रतिशत अभिभावकों के पास प्रारंभ में ऑनलाइन शिक्षा हेतु आवश्यक डिजिटल संसाधन उपलब्ध नहीं थे। परिणामस्वरूप अधिकांश परिवारों को स्मार्टफोन, इंटरनेट एवं अन्य उपकरण खरीदने पड़े। डिजिटल संसाधनों में स्मार्टफोन का उपयोग सर्वाधिक (86 प्रतिशत) पाया गया। इसका मुख्य कारण इसकी कम लागत, बहुउपयोग एवं आसान उपलब्धता है। लैपटॉप एवं कंप्यूटर का उपयोग अत्यंत सीमित रहा। यह परिणाम भारत में डिजिटल विभाजन की वास्तविकता को स्पष्ट करता है।

**ऑनलाइन शिक्षा के प्रति अभिभावकों की संतुष्टि**- लगभग 68 प्रतिशत अभिभावक ऑनलाइन शिक्षा से असंतुष्ट पाए गए। असंतोष के प्रमुख कारण निम्न थे- इंटरनेट एवं नेटवर्क समस्या, बच्चों का ध्यान भटकना, प्रत्यक्ष शिक्षण का अभाव, सीमित शिक्षक-विद्यार्थी संवाद, डिजिटल उपकरणों की कमी, अनुशासन एवं निगरानी की समस्या आदि। अध्ययन से स्पष्ट हुआ कि अधिकांश अभिभावकों की दृष्टि में पारंपरिक ऑफलाइन शिक्षा अधिक प्रभावी एवं विश्वसनीय है।

**बच्चों के व्यवहार एवं मानसिकता पर प्रभाव**- अध्ययन में 82 प्रतिशत अभिभावकों ने बताया कि बच्चे ऑनलाइन कक्षाओं के दौरान चैटिंग, मूवी एवं कार्टून देखने जैसी गतिविधियों में संलग्न रहते थे। इसके अतिरिक्त 86 प्रतिशत अभिभावकों को बच्चों की लगातार निगरानी करनी पड़ती थी वही

84 प्रतिशत अभिभावकों ने माना कि बच्चों में मोबाइल/टैबलेट की लत विकसित हुई साथ ही 87 प्रतिशत अभिभावकों के अनुसार इस लत को छुड़ाना कठिन है। यह परिणाम स्पष्ट करता है कि ऑनलाइन शिक्षा ने बच्चों के व्यवहार एवं मानसिक स्वास्थ्य पर नकारात्मक प्रभाव डाला।

**बच्चों की दिनचर्या एवं स्क्रीन टाइम पर प्रभाव**—लगभग 83 प्रतिशत अभिभावकों ने माना कि बच्चों की दिनचर्या में परिवर्तन आया। अधिकांश अभिभावकों ने इस परिवर्तन को नकारात्मक माना। स्क्रीन टाइम में वृद्धि भी एक महत्वपूर्ण निष्कर्ष के रूप में सामने आई। 86 प्रतिशत अभिभावकों के अनुसार बच्चों का स्क्रीन टाइम बढ़ा, जिसमें अधिकांश बच्चों का स्क्रीन टाइम 2-3 घंटे तक बढ़ गया। अत्यधिक स्क्रीन टाइम बच्चों के शारीरिक एवं मानसिक स्वास्थ्य पर प्रतिकूल प्रभाव डाल रहा है।

**ऑनलाइन शिक्षा के सकारात्मक प्रभाव**—यद्यपि ऑनलाइन शिक्षा से अनेक समस्याएँ उत्पन्न हुईं, फिर भी इसके कुछ सकारात्मक परिणाम भी सामने आए। लगभग 83 प्रतिशत अभिभावकों का मानना था कि बच्चों में तकनीकी दक्षता बढ़ी। बच्चों ने मोबाइल एवं लैपटॉप संचालन, ऑनलाइन प्लेटफॉर्म का उपयोग, डिजिटल सामग्री डाउनलोड/अपलोड करना, ऑनलाइन संचार कौशल आदि कौशल विकसित किए हैं। इससे बच्चों की डिजिटल साक्षरता में वृद्धि हुई है।

शिक्षा के उपयुक्त माध्यम के संबंध में अभिभावकों की राय-अध्ययन में कोई भी अभिभावक केवल ऑनलाइन शिक्षा को उपयुक्त नहीं मानता। 64 प्रतिशत अभिभावकों ने मिश्रित (ऑनलाइन + ऑफलाइन) शिक्षा प्रणाली को बेहतर माना है। लेकिन इन अभिभावकों ने एक नियंत्रित एवं निश्चित वातावरण में ही ऑनलाइन शिक्षा देना स्वीकार किया है अर्थात् स्मार्ट बोर्ड के माध्यम से शाला कक्षा में एवं शिक्षक के नियंत्रण में ऑनलाइन शिक्षा देने को स्वीकार किया है। वही 36 प्रतिशत अभिभावकों ने ऑफलाइन शिक्षा को प्राथमिकता दी है। यह स्पष्ट करता है कि भविष्य की शिक्षा प्रणाली में डिजिटल तकनीक एवं पारंपरिक शिक्षण का संतुलित समन्वय आवश्यक है।

**निष्कर्ष**—प्रस्तुत अध्ययन से यह स्पष्ट होता है कि कोरोना महामारी के दौरान ऑनलाइन शिक्षा एक आवश्यक विकल्प के रूप में उभरी, जिसने शिक्षा की निरंतरता बनाए रखने में महत्वपूर्ण भूमिका निभाई। तथापि, इसके साथ अनेक सामाजिक, आर्थिक एवं मनोवैज्ञानिक चुनौतियाँ भी सामने आईं।

अध्ययन से ज्ञात हुआ कि अधिकांश अभिभावक निम्न एवं मध्यम आय वर्ग से संबंधित थे, जिनकी आर्थिक स्थिति महामारी के दौरान प्रभावित हुई। डिजिटल संसाधनों की कमी एवं बढ़ते खर्च ने परिवारों पर अतिरिक्त आर्थिक दबाव डाला। बच्चों में स्क्रीन टाइम, मोबाइल की लत एवं एकाग्रता की समस्या, घर पर पढ़ाई हेतु उपयुक्त वातावरण का अभाव जैसी चुनौतियाँ भी बढ़ीं। दूसरी ओर ऑनलाइन शिक्षा ने बच्चों में तकनीकी दक्षता एवं डिजिटल साक्षरता का विकास किया।

अतः यह कहा जा सकता है कि भविष्य की शिक्षा व्यवस्था में केवल ऑनलाइन या केवल ऑफलाइन प्रणाली पर्याप्त नहीं होगी, बल्कि दोनों के संतुलित समन्वय पर आधारित हाइब्रिड (मिश्रित) शिक्षा प्रणाली अधिक प्रभावी एवं व्यवहारिक सिद्ध होगी।

#### सुझावः

1. ग्रामीण क्षेत्रों में इंटरनेट एवं डिजिटल अवसंरचना का विस्तार किया जाए ग्रामीण एवं नगरीय क्षेत्रों में उच्च गुणवत्ता इंटरनेट की व्यवस्था की जाए।

2. आर्थिक रूप से कमजोर परिवारों के किसी एक सदस्य को डिजिटल उपकरण उपलब्ध कराए जाएँ।
3. अधिकांश परिवारों में पढ़ाई के लिए उपयुक्त वातावरण उपलब्ध नहीं है अतः छात्रों को शाला में ही शिक्षक की निगरानी में ऑनलाइन पढ़ाई करने की सुविधा दी जाए।
4. समस्त शालाओं में खास तौर पर ग्रामीण शालाओं में विद्युत की आपूर्ति हेतु सौलर पैनल लगाये जाए।
5. ऑनलाइन शिक्षा हेतु कक्षाओं में स्मार्ट बोर्ड लगाये जाये एवं शिक्षक की निगरानी में ऑनलाइन पढ़ाई कराई जाए।
6. ऑनलाइन शिक्षा हेतु शिक्षकों को प्रतिवर्ष प्रशिक्षण दिया जाए।
7. सप्ताह में प्रत्येक विषय की कम से कम एक कक्षा ऑनलाइन ( स्मार्ट बोर्ड के माध्यम से ) कराई जाए।
8. बच्चों के स्क्रीन टाइम को नियंत्रित करने हेतु दिशानिर्देश बनाए जाएँ।
9. ऑनलाइन एवं ऑफलाइन शिक्षा के संतुलित उपयोग पर आधारित हाइब्रिड मॉडल विकसित किया जाए।
10. विद्यालयों में डिजिटल साक्षरता कार्यक्रम संचालित किए जाएँ।

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**तालिका 1**

क्र.	प्रश्न विकल्प	प्रश्न विकल्प / उत्तरदाता संख्या			
1	उत्तरदाताओं का आर्थिक विवरण(रूपयों में)	1-2 लाख/ 24	2-3 लाख/ 34	3-4 लाख/ 30	4-5 लाख से अधिक / 12
2	उत्तरदाताओं का निवास संबंधी विवरण	ग्रामीण / 48		नगरीय / 52	
3	कोरोना महामारी का अभिभावकों की आय पर प्रभाव	हां / 74		नहीं / 26	
4	बच्चों की ऑनलाइन पढ़ाई हेतु अभिभावकों के पास उपलब्ध डिजिटल संसाधन संबंधी विवरण	हां / 38		नहीं / 62	
5	बच्चों की ऑनलाइन पढ़ाई हेतु अभिभावकों पर डिजिटल संसाधन क्रय करने की बाधयता संबंधी विवरण	हां / 78		नहीं / 22	
6	अभिभावकों द्वारा क्रय किए गए डिजिटल संसाधन संबंधी विवरण	स्मार्टफोन/ 86	कंप्यूटर/ 02	लेपटॉप/ 10	अन्य / 02
7	अभिभावकों का बच्चों को प्राप्त हो रही ऑनलाइन शिक्षा से संतुष्टि संबंधी विवरण	हां / 32		नहीं / 68	
8	अभिभावकों पर डिजिटल डिवाइस को रिचार्ज/मरम्मत कराने का खर्च बढ़ने संबंधी विवरण	हां / 86		नहीं / 14	
9	'ऑनलाइन शिक्षा ऑफलाइन शिक्षा से बेहतर है' अभिभावकों का दृष्टिकोण संबंधी विवरण	हां / 18		नहीं / 82	
10	अभिभावकों के अनुसार ऑनलाइन शिक्षा के दौरान बच्चों का चैट, मूवी, कार्टून आदि देखने संबंधी विवरण	हां / 82		नहीं / 18	
11	अभिभावकों द्वारा ऑनलाइन शिक्षा के दौरान बच्चों की निगरानी करने संबंधी विवरण	हां / 86		नहीं / 14	
12	ऑनलाइन शिक्षा ग्रहण करने के कारण बच्चों में मोबाइल, टेबलेट, आदि की लत पड़ने संबंधी विवरण	हां / 84		नहीं / 16	
13	'ऑनलाइन शिक्षा ग्रहण करने के कारण बच्चों में मोबाइल, टेबलेट, आदि की लत को छुड़ाने मुश्किल है' संबंधी विवरण	हां / 87		नहीं / 13	
14	'ऑनलाइन शिक्षा के कारण बच्चे तकनीकी (डिवाइस संचालन) में कुशल हुए है' संबंधी विवरण	हां / 83		नहीं / 17	
15	ऑनलाइन शिक्षा ग्रहण करने के कारण बच्चों की दिनचर्या में परिवर्तन आने संबंधी विवरण	हां / 83		नहीं / 17	
16	'ऑनलाइन शिक्षा के कारण बच्चों की दिनचर्या में आये परिवर्तन का प्रभाव कितना एवं कैसा रहा' संबंधी विवरण	थोड़ा / 34	बहुत / 49	अच्छा / 19	बुरा / 64
17	ऑनलाइन शिक्षा के कारण बच्चों के स्क्रीन टाइम में वृद्धि होने संबंधी विवरण	हां / 86		नहीं / 14	
18	'बच्चों के समग्र विकास के लिए अभिभावक किस शिक्षा माध्यम को अच्छा मानने' संबंधी विवरण	ऑनलाइन / 00	ऑफलाइन / 36	दोनों (मिश्रित) / 63	
19	सामान्य स्थिति में अभिभावक अपने बच्चों को किस माध्यम से पढ़ाना चाहते हैं संबंधी विवरण	ऑनलाइन / 00	ऑफलाइन / 37	दोनों (मिश्रित) / 63	

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## महिला सशक्तिकरण में न्यायपालिका की भूमिका का अध्ययन

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**शोध सारांश** - एक स्वतंत्र एवं निष्पक्ष न्यायपालिका का होना लोकतंत्र के विशेष लक्षणों में से एक है। हमारी सरकार के तीन आवश्यक अंग हैं- कार्यपालिका, न्यायपालिका, एवं विधायिका। हमारी न्यायपालिका कार्यपालिका एवं विधायिका से पूर्णतः स्वतंत्र है। भारतीय नागरिकों के मूल अधिकारों का जहाँ कार्यपालिका एवं विधायिका द्वारा अतिक्रमण किया गया है वहाँ न्यायपालिका ने न्यायिक सक्रियता के माध्यम से कार्यपालिका एवं विधायिका को आवश्यक निर्देश देकर नागरिकों के मूल अधिकारों की रक्षा की है। हमारी न्यायपालिका ने देश के शोषित वर्गों विशेषकर महिलाओं को उनके मूल अधिकार दिलाने में, उन्हें शोषण के विरुद्ध संरक्षण प्रदान करने में उनके सशक्तिकरण में न्यायिक सक्रियता के माध्यम से महत्वपूर्ण भूमिका निभाई है जिसका प्रस्तुत शोध पत्र में वर्णन किया गया है।

**शब्द कुंजी** - महिला सशक्तिकरण, न्यायपालिका की भूमिका।

### प्रस्तावना - न्यायपालिका क्या है?

यह सरकार की एक शाखा होती है जिसमें न्यायिक शक्ति निहित होती है। इसे कानून की अदालतों की एक प्रणाली के रूप में भी जाना जाता है। न्यायपालिका व्यक्ति के अधिकारों की रक्षा करती है, विवादों को विधि के अनुसार हल करती है, संविधान का सही निर्वचन करती है और यह सुनिश्चित करती है कि लोकतंत्र की जगह किसी एक व्यक्ति या समूह की तानाशाही न ले ले। अतः एक संघीय व्यवस्था में न्यायपालिका की प्रमुख भूमिका यह होती है कि वह 'विधि के शासन' की रक्षा करे और विधि की सर्वोच्चता को सुनिश्चित करे। भारत में एकीकृत न्यायप्रणाली है जिसमें सर्वोच्च स्थान पर उच्चतम न्यायालय एवं उसके अधीनस्थ कुल 25 उच्च न्यायालय हैं जो मिलकर भारतीय न्यायपालिका का निर्माण करते हैं।

**महिला सशक्तिकरण का अर्थ** - सशक्तिकरण शब्द स+शक्ति+करण से मिलकर बना है जिसका अर्थ है शक्ति सहित गति। सशक्तिकरण एक निर्बल को सबल बनाने की प्रक्रिया है जो निरन्तर चलती रहती है एक पूर्ण सशक्त व्यक्ति वह है जो अपने जीवन से संबंधित निर्णय लेने में पूरी तरह स्वतंत्र हो, जिस पर किसी प्रकार का कोई दबाव न हो। अतः महिला सशक्तिकरण का अर्थ यह है कि महिलाओं को इस योग्य बनाना कि वे अपने जीवन के सारे निर्णय स्वयं बिना किसी दबाव के ले सकें, उनके अपने जीवन के सभी पहलुओं पर नियंत्रण हो। उन्हें इस योग्य बनाने के लिए निति निर्माण में उनकी बराबर की भागीदारी, राजनीति, व्यापार, समाज के साथ-साथ घर के प्रत्येक निर्णयों में उनकी पुरुषों के समान भागीदारी अत्यंत आवश्यक हैं।

अतः महिला सशक्तिकरण महिलाओं को सामाजिक, आर्थिक, राजनीतिक और व्यक्तिगत स्तर पर सशक्त बनाने की प्रक्रिया है। इसका उद्देश्य महिलाओं को अपने जीवन के सभी पहलुओं पर नियंत्रण प्रदान करना और उन्हें पुरुषों के समान अवसर प्रदान करना है। शैक्षिक, आर्थिक, राजनीतिक, सामाजिक सशक्तिकरण महिला सशक्तिकरण के विभिन्न आयाम

हैं।

**महिला सशक्तिकरण में न्यायपालिका की भूमिका**- भारतीय न्यायपालिका ने संविधान के अनुच्छेद 32 एवं 226 के अधीन न्यायिक सक्रियता के माध्यम से भारतीय समाज के विभिन्न शोषित वर्गों के उत्थान में अपना अमिट योगदान दिया है जिसमें महिलाएँ भी शामिल हैं। संविधान के लागू होने से पहले महिलाओं की स्थिति अत्यंत दयनीय थी, पुरुषों से पृथक उनका कोई अस्तित्व नहीं था वे पुरुषों की सम्पत्ति मानी जाती थी, महिला सशक्तिकरण का अस्तित्व ना के बराबर था। भारतीय संविधान निर्माताओं ने महिलाओं की इस पतीत स्थिति में सुधार करने के लिए भारतीय संविधान में उन्हें महत्वपूर्ण अधिकार प्रदान किए इसके अतिरिक्त भारत में कई ऐसे विशेष कानून पारित किए गए जो महिलाओं को अधिकार प्रदान कर उन्हें सशक्त कर सके एवं जो उनकी विभिन्न प्रकार के शोषणों से रक्षा कर सके जैसे - समान वेतन अधिनियम 1976, घरेलू हिंसा निवारण अधिनियम 2005, प्रसूति प्रसुविधा(संशोधन) अधिनियम 2017, दहेज प्रतिषेध अधिनियम 1961, नारी शक्ति वंदन अधिनियम 2023, कार्यस्थल पर महिलाओं का यौन उत्पीड़न(निवारण, प्रतिषेध, प्रतिरोष) अधिनियम 2013, महिलाओं का अनैतिक व्यापार निवारण अधिनियम 1956 आदि। इन सब कानूनों के बावजूद भी भारतीय समाज की पितृसत्तात्मक सोच होने के कारण महिलाओं को इन कानूनों में प्राप्त अधिकार नहीं मिल पाए एवं उनका शोषण होता रहा एवं वे कमजोर होने के कारण अपने अधिकारों के लिए लड़ने में असमर्थ थी, ऐसे में न्यायपालिका ने संविधान के अनुच्छेद 32 एवं 226 के अधीन लोकहितवाद के माध्यम से न्यायिक सक्रियता का उपयोग करके कमजोर एवं शोषित महिलाओं को उनके अधिकार प्रदान किए तथा उनके खिलाफ हो रहे विभिन्न प्रकार के शोषणों के विरुद्ध कार्यपालिका एवं विधायिका को समय समय पर आवश्यक दिशा निर्देश भी दिए, निम्नलिखित न्याय निर्णयन इसके जीवंत दृष्टांत हैं।

● श्रमजीवी महिलाओं का काम के स्थान पर यौन उत्पीड़न से

**संरक्षण :-**

**वाद- विषाखा विरुद्ध राजस्थान राज्य**

के मामले में न्यायालय ने श्रमजीवी महिलाओं के साथ कार्यस्थल पर होने वाले यौन उत्पीड़न को रोकने के लिए जब तक कि इस प्रयोजन हेतु कोई कानून नहीं बनाया जाता है विस्तृत मार्गदर्शक सिद्धांत विहित किए हैं। न्यायालय ने कहा कि देश की वर्तमान आपराधिक विधियाँ या सिविल विधियाँ काम के स्थान पर महिलाओं के यौन उत्पीड़न से बचाने के लिए पर्याप्त संरक्षण नहीं प्रदान करती है और इसके लिए विधि बनाने में काफी समय लगेगा। अतः जब तक विधान मण्डल कोई विधि नहीं बनाता है तब तक न्यायालय द्वारा विहित निर्देशों को ही लागू किया जाएगा। इस मामले में महिलाओं के अनुच्छेद 14, 19 और 21 द्वारा प्रदत्त मूल अधिकारों को लागू कराने के लिए विषाखा नामक एक गैर सरकारी संस्था ने लोकहितवाद दायर कर समुचित दिशा निर्देश देने का निवेदन किया। वाद दायर करने का तत्काल कारण राजस्थान राज्य में एक सामाजिक महिला कार्यकर्ता के सामूहिक बलात्कार की घटना थी।

**● महिलाओं के यौन उत्पीड़न के लिए प्रतिकर एवं पुनर्वास के लिए मार्गदर्शक सिद्धांत :-**

**वाद- दिल्ली डोमेस्टिक वर्किंग वुमैस फोरम विरुद्ध भारत संघ**

के मामले में न्यायालय ने महिलाओं के साथ बढ़ते हुए यौन अपराधों के प्रति गंभीर चिन्ता व्यक्त की तथा ऐसे मामलों के शीघ्र परीक्षण तथा उन्हें प्रतिकर प्रदान करने एवं उनके पुनर्वास के लिए विस्तृत मार्गदर्शक सिद्धांत विहित किए। इस मामले में दिल्ली श्रमजीवी फोरम ने लोकहितवाद के माध्यम से चार घरेलू श्रमजीवी महिलाओं के साथ सेना के जवानों द्वारा बलात्कार की घटना को रोकने के लिए और सरकार को समुचित निर्देश देने के लिए याचिका दायर की।

**● बलात्कार से पीड़ित महिला का अंतरिम प्रतिकर पाने का अधिकार :-**

**वाद- बोधीसत्व गौतम विरुद्ध शुभा चक्रवर्ती**

के मामले में न्यायालय ने यह अभिनिर्धारित किया है कि न्यायालय को बलात्कार की शिकायत महिला को अंतरिम प्रतिकर देने की शक्ति है जब तक कि परीक्षण न्यायालय अभियुक्त के ऊपर लगाए आरोप पर अपना निर्णय नहीं दे देता है।

**● एकांतता का अधिकार :-**

**वाद- महाराष्ट्र राज्य विरुद्ध मधुकर नारायण**

के मामले में उच्चतम न्यायालय ने यह अभिनिर्धारित किया कि एक चरित्रहीन महिला को भी एकांतता का अधिकार प्राप्त है, उसमें कोई हस्तक्षेप नहीं कर सकता है।

**वाद- सुरजित सिंह विरुद्ध जीत कौर**

के मामले न्यायालय ने यह निर्णीत किया कि महिला के कौमार्य परीक्षण के लिए अनुमति देना अनुच्छेद 21 के अधीन प्रदत्ता उसके एकांतता के अधिकार का उल्लंघन है।

**● स्वेच्छा से विवाह करने का अधिकार :-**

**वाद- लता सिंह विरुद्ध उत्तर प्रदेश राज्य**

में उच्चतम न्यायालय ने यह अभिनिर्धारित किया कि एक वयस्क बालिका को अपनी स्वेच्छा से किसी भी व्यक्ति के साथ विवाह करने का अधिकार अनुच्छेद 21 के अधीन प्रदत्ता उसकी वैयक्तिक स्वतंत्रता का अधिकार है।

**● महिलाओं के प्रति केवल लिंग के आधार पर भेदभाव का प्रतिषेध :-**

**वाद- एयर इण्डिया विरुद्ध नरगिस मिर्जा**

के वाद में उच्चतम न्यायालय ने एयर इण्डिया और इण्डियन एयर लाइंस द्वारा बनाए गए विनियमों को इस आधार पर असंवैधानिक घोषित कर दिया कि उनके अधीन 35 वर्ष की आयु में विवाह होने पर या गर्भवती होने पर सेवामुक्ति करने वाली सेवा शर्त अयुक्तियुक्त और विभेदकारी हैं तथा अनुच्छेद 14 का अतिक्रमण करती है।

**वाद- अनुज गर्ग विरुद्ध भारत का होटल संघ**

के वाद में पंजाब सरकार के एक अधिनियम की धारा 30 जिसके अधीन होटल या बार में शराब परोसने के कार्य में महिलाओं के नियोजन पर रोक लगा दी, को चुनौती देने पर न्यायालय ने यह निर्णय दिया कि उक्त अधिनियम स्त्री और पुरुष में लिंग के आधार पर भेद करता है, अतः अवैध है।

**● महिलाओं के प्रति अनुच्छेद 15(3) के अधीन सकारात्मक भेदभाव :-**

**वाद- विजय लक्ष्मी विरुद्ध पंजाब विश्वविद्यालय**

के मामले में विश्वविद्यालय कैलेण्डर के एक नियम के तहत महिला विद्यालयों में प्राचार्य के पद पर केवल महिलाओं की नियुक्ति के प्रावधान को चुनौती देने पर न्यायालय ने यह निर्णीत किया कि यह नियम अनुच्छेद 14 या अनुच्छेद 16 का उल्लंघन नहीं है क्योंकि इसके अधीन किया गया वर्गीकरण युक्तियुक्त है, इसके अतिरिक्त अनुच्छेद 15(3) के अधीन राज्य को स्त्रियों के लिए विशेष उपबंध करने की शक्ति है।

**वाद- दत्तात्रेय विरुद्ध स्टेट**

के मामले में न्यायालय ने यह कहा कि राज्य द्वारा केवल स्त्रियों के लिए शिक्षण संस्थाओं की स्थापना करना एवं उसमें उनके लिए स्थान आरक्षित करना अनुच्छेद 15(1) का अतिक्रमण नहीं है।

**वाद- यूसुफ अब्दुल अजीज विरुद्ध बंबई राज्य**

में भारतीय ढण्ड संहिता की धारा 497 की संवैधानिकता को इस आधार पर चुनौती देने पर कि यह जारकर्म के अपराध के लिए केवल पुरुष को दण्डित करती है स्त्री को नहीं, अतः लिंग के आधार पर विभेद करने के कारण यह अनुच्छेद 15(1) का अतिक्रमण करती है। न्यायालय ने निर्णीत किया कि धारा 497 वैध है क्योंकि वर्गीकरण केवल लिंग के आधार पर नहीं बल्कि समाज में स्त्रियों की विशेष स्थिति के आधार पर किया गया है।

**वाद- टी. सुधाकर रेडडी विरुद्ध आ. प्र. राज्य**

में उच्चतम न्यायालय ने यह अभिनिर्धारित किया कि अनुच्छेद 15(3), 16(2), 16(4) के अधीन सरकारी नौकरियों में स्त्रियों को यदि वे पुरुषों के समान योग्य एवं उनकी अपेक्षा अधिक उपयुक्त हैं तो राज्य को उन्हें प्राथमिकता देने की शक्ति प्राप्त है।

**● तलाकशुदा मुस्लिम महिला का इद्दत की अवधि के बाद भी अपने पति से भरण-पोषण का अधिकार :-**

**वाद- डैनियल लतीफी विरुद्ध भारत संघ**

में न्यायालय ने पुनः शाहबानो के मामले को जीवित करते हुए निर्णीत किया कि एक मुस्लिम तलाकशुदा स्त्री अपने पूर्व पति से इद्दत की अवधि के बाद भी जब तक कि उसका पुर्नविवाह नहीं हो जाता, भरण-पोषण की हकदार है।

### वाद- नूरशाबा खातून विरुद्ध मोहम्मद कासिम

के मामलों में उच्चतम न्यायालय ने यह अभिनिर्धारित किया कि एक तलाकशुदा मुस्लिम महिला को अपने बच्चों के लिए जब तक कि वे बालिग नहीं हो जाते हैं, पति से भरण-पोषण पाने का अधिकार है।

### वाद- बाई ताहिरा विरुद्ध अली हुसैन

के वाद में उच्चतम न्यायालय ने अवलोकन किया कि तलाकशुदा पत्नी द्वारा भरण-पोषण प्राप्त करने का अधिकार अधिनियमित अधिकार है और इसे मुस्लिम विधि के नियमों से पराजित नहीं किया जा सकता है।

**निष्कर्ष** - निष्कर्षतः यह कहा जा सकता है कि भारत में महिला सशक्तिकरण में न्यायपालिका ने अपना महत्वपूर्ण योगदान दिया है। जहाँ विधायिका और कार्यपालिका महिलाओं को न्याय प्रदान करने में विफल रही है वहाँ न्यायपालिका ने न्यायिक सक्रियता के माध्यम से महिलाओं को न्याय दिलाया है, चाहे वह महिलाओं का कार्यस्थल पर यौन शोषण का मामला हो, तलाकशुदा मुस्लिम महिला के भरण-पोषण का मामला हो, एक समान सिविल संहिता का मामला हो या तीन तलाक का मामला हो। तत्कालीन समय में इन विषयों पर कोई कानून नहीं होने के कारण महिलाओं के प्रति अत्याचार बढ़ते जा रहे थे एवं कार्यपालिका कानून के अभाव में इन्हें रोकने में असमर्थ थी ऐसे में न्यायपालिका ने न्यायिक सक्रियता के माध्यम से इन

अत्याचारों को रोकने के लिए दिशा निर्देश दिए जो अनुच्छेद 141 के अधीन विधि के समान प्रभावशाली थे। अतः विधि की अभाव में महिलाओं को न्याय दिलाने, उन्हें अधिकार प्रदान कर सशक्त करने में न्यायपालिका ने महत्वपूर्ण भूमिका निभाई है। यह कहना कोई अतिशयोक्ति नहीं होगी कि महिला सशक्तिकरण में न्यायपालिका कार्यपालिका एवं विधायिका से अधिक सक्रिय एवं संवेदनशील है।

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## तुलनात्मक अध्ययन पद्धति : स्वरूप, विकास, महत्व एवं साहित्यिक अनुसंधान में उपयोगिता

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**शोध सारांश** – तुलनात्मक अध्ययन पद्धति आधुनिक अनुसंधान की एक महत्वपूर्ण एवं वैज्ञानिक पद्धति है, जिसके माध्यम से दो या दो से अधिक साहित्यकारों, कृतियों, भाषाओं, साहित्यिक प्रवृत्तियों अथवा सांस्कृतिक परंपराओं का तुलनात्मक विश्लेषण किया जाता है। यह पद्धति समानताओं एवं भिन्नताओं की खोज के साथ-साथ विभिन्न साहित्यिक और सांस्कृतिक प्रभावों का अध्ययन भी करती है। आधुनिक हिंदी अनुसंधान में तुलनात्मक अध्ययन पद्धति का विशेष महत्व है क्योंकि इसके माध्यम से साहित्य की व्यापकता, सार्वभौमिकता और अंतर्सांस्कृतिक संबंधों को समझा जा सकता है। प्रस्तुत शोध-पत्र में तुलनात्मक अध्ययन पद्धति के स्वरूप, विकास, सिद्धांत, विशेषताओं, महत्व, सीमाओं तथा साहित्यिक अनुसंधान में उसकी उपयोगिता का विवेचन किया गया है।

**शब्द कुंजी** – तुलनात्मक अध्ययन, तुलनात्मक साहित्य, अनुसंधान पद्धति, साहित्यिक तुलना, शोध-विधि।

**प्रस्तावना** – मानव स्वभावतः तुलना करने वाला प्राणी है। वह किसी वस्तु, व्यक्ति, विचार अथवा घटना का मूल्यांकन प्रायः किसी अन्य वस्तु या विचार से तुलना करके करता है। यही प्रवृत्ति आगे चलकर वैज्ञानिक अनुसंधान की एक महत्वपूर्ण पद्धति के रूप में विकसित हुई जिसे तुलनात्मक अध्ययन पद्धति कहा जाता है। साहित्य के क्षेत्र में यह पद्धति विशेष रूप से उपयोगी सिद्ध हुई है क्योंकि इसके माध्यम से विभिन्न भाषाओं, देशों, संस्कृतियों तथा साहित्यिक परंपराओं के बीच संबंधों को समझा जा सकता है।<sup>1</sup>

तुलनात्मक अध्ययन केवल समानताओं की खोज नहीं करता, बल्कि भिन्नताओं के कारणों और उनके प्रभावों का भी विश्लेषण करता है। यही कारण है कि आधुनिक साहित्यिक अनुसंधान में इस पद्धति को अत्यंत महत्वपूर्ण माना जाता है।

**तुलनात्मक अध्ययन : अर्थ एवं परिभाषा** – 'तुलनात्मक' शब्द 'तुलना' से निर्मित है, जिसका अर्थ है-दो या दो से अधिक वस्तुओं का परस्पर मिलान करके उनके गुण-दोष, समानता एवं असमानता का अध्ययन करना।

डॉ. इंद्रनाथ चौधरी के अनुसार- 'तुलनात्मक अध्ययन दो या दो से अधिक साहित्यिक कृतियों, साहित्यकारों अथवा साहित्यिक परंपराओं के पारस्परिक संबंधों और प्रभावों का वैज्ञानिक अध्ययन है।'<sup>2</sup>

डॉ. नगेंद्र के अनुसार- 'तुलनात्मक साहित्य का उद्देश्य विभिन्न भाषाओं और संस्कृतियों के साहित्य में निहित समानताओं एवं विभिन्नताओं का विवेचन करना है।'<sup>3</sup>

इस प्रकार तुलनात्मक अध्ययन पद्धति साहित्यिक तथ्यों के विश्लेषण की एक वैज्ञानिक विधि है जिसके माध्यम से व्यापक निष्कर्ष प्राप्त किए जाते हैं।

**तुलनात्मक अध्ययन पद्धति का विकास**– तुलनात्मक अध्ययन की परंपरा प्राचीन काल से विद्यमान रही है। भारतीय साहित्य में संस्कृत, प्राकृत,

अपभ्रंश तथा क्षेत्रीय भाषाओं के साहित्य के पारस्परिक प्रभावों का उल्लेख मिलता है।<sup>4</sup> आधुनिक अर्थों में तुलनात्मक साहित्य का विकास उन्नीसवीं शताब्दी में फ्रांस में हुआ। फ्रांसीसी विद्वानों ने विभिन्न राष्ट्रों के साहित्य का तुलनात्मक अध्ययन प्रारंभ किया। इसके बाद यह पद्धति यूरोप, अमेरिका तथा एशिया के विभिन्न देशों में लोकप्रिय हुई।<sup>5</sup> भारत में तुलनात्मक साहित्य के विकास का श्रेय मुख्यतः विश्वविद्यालयों और आधुनिक साहित्यिक आलोचना को जाता है। हिंदी, बांग्ला, मराठी, गुजराती तथा अन्य भारतीय भाषाओं के साहित्य का तुलनात्मक अध्ययन व्यापक रूप से किया जाने लगा।<sup>6</sup>

**तुलनात्मक अध्ययन पद्धति का स्वरूप** – तुलनात्मक अध्ययन पद्धति का स्वरूप बहुआयामी है। इसके प्रमुख आधार निम्नलिखित हैं-

**(क) समानता का अध्ययन**– इसमें दो साहित्यकारों या कृतियों के बीच समान तत्वों का विश्लेषण किया जाता है।

**(ख) भिन्नता का अध्ययन** – तुलना का उद्देश्य केवल समानता खोजना नहीं बल्कि भिन्नताओं को समझना भी है।

**(ग) प्रभाव-अध्ययन** – एक साहित्यकार या साहित्यिक परंपरा का दूसरे पर क्या प्रभाव पड़ा, इसका अध्ययन किया जाता है।

**(घ) सांस्कृतिक अध्ययन**– तुलनात्मक पद्धति विभिन्न संस्कृतियों के साहित्यिक संबंधों को समझने में सहायक होती है।

**(ङ) अंतर्विषयी अध्ययन**– यह पद्धति साहित्य को इतिहास, समाजशास्त्र, मनोविज्ञान, दर्शन तथा संस्कृति से जोड़ती है।<sup>7</sup>

**तुलनात्मक अध्ययन के प्रमुख सिद्धांत**

1. **तुलनीयता का सिद्धांत**– तुलना उन्हीं विषयों की की जानी चाहिए जिनमें किसी प्रकार की समानता या संबंध विद्यमान हो।<sup>8</sup>

2. **निष्पक्षता का सिद्धांत**– शोधकर्ता को पूर्वाग्रह से मुक्त होकर अध्ययन

करना चाहिए।

**3. वैज्ञानिकता का सिद्धांत** – तथ्यों एवं प्रमाणों के आधार पर निष्कर्ष प्रस्तुत किए जाने चाहिए।

**4. वस्तुनिष्ठता का सिद्धांत** – अध्ययन में व्यक्तिगत रुचि अथवा पक्षपात का प्रभाव नहीं होना चाहिए।

**5. समग्रता का सिद्धांत** – तुलना केवल किसी एक पक्ष तक सीमित न रहकर समग्र अध्ययन पर आधारित होनी चाहिए<sup>9</sup>

**6. साहित्यिक अनुसंधान में तुलनात्मक अध्ययन पद्धति** – साहित्यिक अनुसंधान में तुलनात्मक अध्ययन निम्न क्षेत्रों में किया जाता है:

1. दो साहित्यकारों का तुलनात्मक अध्ययन।
2. दो कृतियों का तुलनात्मक अध्ययन।
3. दो साहित्यिक प्रवृत्तियों का अध्ययन।
4. दो भाषाओं के साहित्य का अध्ययन।
5. भारतीय एवं पाश्चात्य साहित्य का अध्ययन।
6. सांस्कृतिक एवं वैचारिक प्रभावों का अध्ययन।<sup>10</sup>

**उदाहरण के लिए:**

1. जैनेन्द्र कुमार और अज्ञेय की कहानियों का तुलनात्मक अध्ययन।
2. प्रेमचंद और शरतचंद्र के उपन्यासों का तुलनात्मक अध्ययन।
3. हिंदी और बांग्ला कहानी साहित्य का तुलनात्मक अध्ययन।

**तुलनात्मक अध्ययन पद्धति का महत्व** – तुलनात्मक अध्ययन पद्धति के अनेक लाभ हैं:

1. साहित्य की व्यापक समझ विकसित होती है।
2. विभिन्न संस्कृतियों के बीच संवाद स्थापित होता है।
3. साहित्यिक प्रभावों की पहचान होती है।
4. अनुसंधान अधिक वैज्ञानिक और प्रमाणिक बनता है।
5. राष्ट्रीय एवं अंतरराष्ट्रीय साहित्यिक संबंधों का ज्ञान प्राप्त होता है।
6. साहित्य की सार्वभौमिकता का बोध होता है।<sup>11</sup>

**तुलनात्मक अध्ययन पद्धति की सीमाएँ** – यद्यपि यह पद्धति अत्यंत उपयोगी है, फिर भी इसकी कुछ सीमाएँ हैं:

1. उचित तुलनीय विषय का चयन कठिन होता है।
2. विभिन्न भाषाओं के ज्ञान की आवश्यकता होती है।
3. निष्पक्षता बनाए रखना कठिन हो सकता है।
4. सांस्कृतिक संदर्भों के अंतर के कारण निष्कर्ष प्रभावित हो सकते हैं।<sup>13</sup>

**आधुनिक हिंदी अनुसंधान में तुलनात्मक अध्ययन की प्रासंगिकता** – वर्तमान वैश्वीकरण के युग में तुलनात्मक अध्ययन का महत्व और अधिक बढ़ गया है। आज साहित्य केवल राष्ट्रीय सीमाओं तक सीमित नहीं है। विभिन्न भाषाओं और संस्कृतियों के बीच निरंतर संवाद हो रहा है। ऐसे में तुलनात्मक अध्ययन पद्धति साहित्य की नई व्याख्याओं और शोध की संभावनाओं को

विस्तृत करती है।<sup>14</sup>

**उपसंहार** – तुलनात्मक अध्ययन पद्धति आधुनिक साहित्यिक अनुसंधान की एक महत्वपूर्ण और वैज्ञानिक पद्धति है। यह विभिन्न साहित्यिक कृतियों, साहित्यकारों और सांस्कृतिक परंपराओं के बीच संबंधों को स्पष्ट करती है। इसके माध्यम से साहित्य की व्यापकता, विविधता और सार्वभौमिकता का ज्ञान प्राप्त होता है। हिंदी साहित्य के अनुसंधान में यह पद्धति विशेष रूप से उपयोगी सिद्ध हुई है क्योंकि इसके माध्यम से न केवल साहित्यिक समानताओं और भिन्नताओं का अध्ययन किया जा सकता है, बल्कि विभिन्न सांस्कृतिक और वैचारिक प्रभावों का भी विश्लेषण संभव होता है। अतः आधुनिक शोध कार्यों में तुलनात्मक अध्ययन पद्धति का महत्व अत्यंत व्यापक और स्थायी है।

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# The Benefits of Physical Activity on Mental Health

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**Abstract:** Many people find that being active is good for both their physical and mental health, and there's increasing evidence to support this. In fact, the National Institute for Health and Care Excellence(NICE), recommends three sessions of group exercise lasting at least 45 minutes a week as one of the first treatments for mild-to-moderate depression. In addition to the apparent physical health benefits, physical activity also affects mental health positively. Physically inactive individuals have been reported to have higher rates of morbidity and healthcare expenditures. Commonly, exercise therapy is recommended to combat these challenges and preserve mental wellness. According to empirical investigations, physical activity is positively associated with certain mental health traits. In nonclinical investigations, the most significant effects of physical exercise have been on self-concept and body image. An attempt to review the current understanding of the physiological and psychological mechanisms by which exercise improves mental health is presented in this review article. Regular physical activity improves the functioning of the hypothalamus-pituitary-adrenal axis. Depression and anxiety appear to be influenced by physical exercise, but to a smaller extent in the population than in clinical patients. Numerous hypotheses attempt to explain the connection between physical fitness and mental wellness. Physical activity was shown to help with sleep and improve various psychiatric disorders. Exercise in general is associated with a better mood and improved quality of life. Physical exercise and yoga may help in the management of cravings for substances, especially in people who may not have access to other forms of therapy. Evidence suggests that increased physical activity can help attenuate some psychotic symptoms and treat medical comorbidities that accompany psychotic disorders. The dearth of literature in the Indian context also indicated that more research was needed to evaluate and implement interventions for physical activity tailored to the Indian context.

**Keywords:** anxiety, depression, morbidity, mental health, physical activity.

**Introduction and background** - Physical activity has its origins in ancient history. It is thought that the Indus Valley civilization created the foundation of modern yoga in approximately 3000 B.C. during the early Bronze Age. The beneficial role of physical activity in healthy living and preventing and managing health disorders is well documented in the literature. Physical activity provides various significant health benefits. Mechanical stress and repeated exposure to gravitational forces created by frequent physical exercise increase a variety of characteristics, including physical strength, endurance, bone mineral density, and neuromusculoskeletal fitness, all of which contribute to a functional and independent existence. Exercise, defined as planned, systematic, and repetitive physical activity, enhances athletic performance by improving body composition, fitness, and motor abilities. The function of physical activity in preventing a wide range of chronic illnesses and premature mortality has been extensively examined and studied. Adequate evidence links

medical conditions such as cardiovascular disease and individual lifestyle behaviours, particularly exercise. Regular exercise lowered the incidence of cardiometabolic illness, breast and colon cancer, and osteoporosis. In addition to improving the quality of life for those with non-psychiatric diseases such as peripheral artery occlusive disease and fibromyalgia, regular physical activity may help alleviate the discomforts of these particular diseases. Exercise also helps with various substance use disorders, such as reducing or quitting smoking. As physical exercise strongly impacts health, worldwide standards prescribe a weekly allowance of "150 minutes" of modest to vigorous physical exercise in clinical and non-clinical populations. When these recommendations are followed, many chronic diseases can be reduced by 20%-30%. Furthermore, thorough evaluations of global studies have discovered that a small amount of physical exercise is sufficient to provide health benefits.

**How does physical activity improve mental health?**

Physical activity is not just about aerobic capacity and muscle size. Sure, exercise can improve your physical health and your physique, trim your waistline, improve your sex life, and even add years to your life. But that's not what motivates most people to stay active. People who physical activity regularly tend to do so because it gives them an enormous sense of well-being. They feel more energetic throughout the day, sleep better at night, have sharper memories, and feel more relaxed and positive about themselves and their lives. And it's also a powerful medicine for many common mental health challenges. Regular physical activity can have a profoundly positive impact on depression, anxiety, and ADHD. It also relieves stress, improves memory, helps you sleep better, and boosts your overall mood. And you don't have to be a fitness fanatic to reap the benefits. No matter your age or fitness level, you can learn to use physical activity as a powerful tool to deal with mental health problems, improve your energy and outlook, and get more out of life.

**Benefits of physical activity on depression:** Studies show that physical activity can treat mild to moderate depression as effectively as antidepressant medication—but without the side-effects, of course. As one example, a 2019 study done by the Harvard T.H. Chan School of Public Health found that running for 15 minutes a day or walking for an hour may reduce the risk of major depression by 26 percent. In addition to relieving depression symptoms, research also shows that maintaining an exercise schedule can prevent you from relapsing. Physical activity is a powerful depression fighter for several reasons. Most importantly, it promotes all kinds of changes in the brain, including neural growth, reduced inflammation, and new activity patterns that promote feelings of calm and well-being. It also releases endorphins, powerful chemicals in your brain that energize your spirits and make you feel good. Finally, physical activity can also serve as a distraction, allowing you to find some quiet time to break out of the cycle of negative thoughts that feed depression.

**Benefits of physical activity on anxiety:** Physical activity is a natural and effective anti-anxiety treatment. It relieves tension and stress, boosts physical and mental energy, and enhances well-being through the release of endorphins. Anything that gets you moving can help, but you'll get a bigger benefit if you pay attention instead of zoning out. Try to notice the sensation of your feet hitting the ground, for example, or the rhythm of your breathing, or the feeling of the wind on your skin. By adding this mindfulness element—really focusing on your body and how it feels as you exercise—you'll not only improve your physical condition faster, but you may also be able to interrupt the flow of constant worries running through your head.

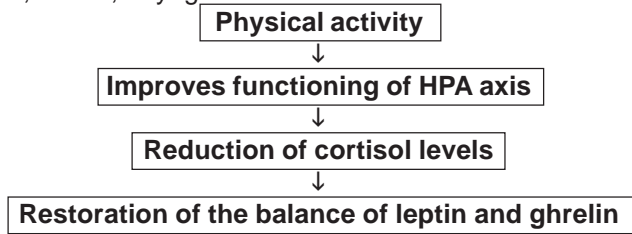
**Physical activity and alcohol dependence syndrome:** Substance abuse, namely alcohol abuse, may have devastating effects on a person's mental and physical health. Tolerance and an inability to control drinking are

some hallmarks of alcoholism. Research shows that physical activity is an effective supplement in the fight against alcohol use disorder. In addition to perhaps acting centrally on the neurotransmitter systems, physical exercise may mitigate the deleterious health consequences of drinking. Evidence suggests that persons with alcohol use disorder are not physically active and have low cardiorespiratory fitness. A wide number of medical comorbidities, like diabetes mellitus, hypertension, and other cardiovascular illnesses, occur with alcohol use disorders. Physical exercise may be highly useful in aiding the management of these comorbidities. Physical exercise and yoga may help in the management of cravings for substances when other forms of therapy, such as counselling or medication for craving management are not feasible or acceptable. Physical exercise has been shown to have beneficial effects on mental health, relieve stress, and provide an enjoyable replacement for the substance. However, the patient must take an active role in physical activity-based therapies rather than passively accept the process as it is, which is in stark contrast to the approach used by conventional medicine. Since most substance use patients lack motivation and commitment to change, it is recommended that physical activity-based therapies be supplemented with therapies focusing on motivation to change to maximise therapeutic outcomes.

One hundred seventeen persons with alcohol use disorder participated in a single-arm, exploratory trial that involved a 12-minute fitness test using a cycle ergometer as an intervention. Statistically, significantly fewer cravings were experienced by 40%. Exercise programmes were found to significantly reduce alcohol intake and binge drinking in people with alcohol use disorder in a meta-analysis and comprehensive review of the effects of such therapies .

**Easy ways to move more that don't involve the gym:** Don't have a 30-minute block of time to dedicate to yoga or a bike ride? Don't worry, there are ways to exercise without the gym. Think about physical activity as a lifestyle rather than just a single task to check off your to-do list. Look at your daily routine and consider ways to sneak in activity here, there, and everywhere. Move in and around your home. Clean the house, wash the car, tend to the yard and garden, mow the lawn with a push mower, sweep the sidewalk or patio with a broom. Sneak activity in at work or on the go. Bike or walk to an appointment rather than drive, use stairs instead of elevators, briskly walk to the bus stop then get off one stop early, park at the back of the lot and walk into the store or office, or take a vigorous walk during your coffee break. Get active with the family. Jog around the soccer field during your kid's practice, make a neighborhood bike ride part of your weekend routine, play tag with your children in the yard, go canoeing at a lake, walk the dog in a new place. Get creative with exercise ideas. Pick fruit at an orchard, boogie to music, go to the beach or

take a hike, gently stretch while watching television, organize an office bowling team, take a class in martial arts, dance, or yoga.



**Results:** Results of the best-evidence synthesis revealed strong evidence for 12 mediators including affect, mental health and wellbeing, self-esteem, self-efficacy, physical self-worth, body image satisfaction, resilience, social support, social connection, physical health, pain, and fatigue. Moderate evidence was identified for a further 15 mediators and eight moderators.

**Conclusion:** Findings should inform the design of future physical activity interventions to ensure optimal effects on

mental health related outcomes. Additionally, if health professionals were to take these mediators and moderators into consideration when prescribing or recommending physical activity, physical activity would likely have a greater impact on population mental health.

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## वर्तमान समय में सोशल मीडिया का सामाजिक सम्बन्धों, मानसिक स्वास्थ्य और राजनीतिक व्यवहार पर प्रभाव

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**शोध सारांश** – आजकल आम लोगों द्वारा इंटरनेट का उपयोग बहुत बढ़ गया है, वे फेसबुक, व्हाट्सएप, इंस्टाग्राम जैसी साइटों का उपयोग कर रहे हैं, जिसका अंततः उनके कार्य प्रदर्शन पर प्रभाव पड़ता है और इसका वास्तविक प्रभाव उनके व्यक्तिगत और सामाजिक संबंधों पर पड़ता है।

सोशल मीडिया ने सामाजिक संबंधों को गहराई से बदला है, जहाँ यह भौगोलिक दूरियों को मिटाकर दूर बैठे लोगों से जुड़ने का सशक्त जरिया बना है। इसने संवाद को तेज और सुविधाजनक बनाया है, लेकिन साथ ही प्रत्यक्ष मेलजोल में कमी, मानसिक तनाव, 'FOMO' (कुछ खो देने का डर), और निजता से जुड़े मुद्दों जैसे नकारात्मक प्रभाव भी डाले हैं।

सोशल मीडिया एक दोधारी तलवार की तरह है। इसका विवेकपूर्ण उपयोग रिश्तों को बढ़ा सकता है, जबकि इसकी लत उन्हें कमजोर कर सकती है।

**शब्द कुंजी** – सोशल मीडिया, इंटरनेट, समाज, सामाजिक संबंध, मानसिक स्वास्थ्य, राजनीतिक व्यवहार।

**प्रस्तावना** – वर्तमान समय में सोशल मीडिया ने समाज के विभिन्न पहलुओं को अत्यधिक प्रभावित किया है। यह डिजिटल प्लेटफॉर्म जैसे कि फेसबुक, ट्विटर, इंस्टाग्राम और लिंक्डइन लोगों के बीच संचार, जानकारी के आदान-प्रदान और सामाजिक सक्रियता के तरीकों में क्रान्तिकारी परिवर्तन लाए है। सोशल मीडिया ने वैश्विक संवाद को सरल व त्वरित बना दिया है। जिससे लोग अपनी राय और विचार जल्दी और व्यापक रूप से साझा कर सकते हैं। हालांकि, इसके साथ ही, यह कई चुनौतियाँ भी प्रस्तुत करता है, जैसे कि मानसिक स्वास्थ्य पर प्रभाव, फेकन्यूज का प्रसार और सोशल मीडिया पर आधारित सामाजिक अलगाव।

**सोशल मीडिया परिचय** – सोशल मीडिया से तात्पर्य उन वेब आधारित अनुप्रयोगों से है जो उपयोगकर्ता द्वारा निर्मित सामग्री के निर्माण और आदान-प्रदान को बढ़ावा देते हैं। सोशल मीडिया का दायरा वैश्विक है और इसके विषय और उपयोगकर्ता प्रकारों की विविधता लगभग असीमित है। सोशल मीडिया में मेटा की फेसबुक, इंस्टाग्राम, ट्विटर, यूट्यूब और अनगिनत ब्लॉग जैसी इंटरनेट साइटें शामिल हैं।

सोशल मीडिया ऑनलाइन मंचों का एक विशाल अनौपचारिक नेटवर्क बन गया है – सार्वजनिक और निजी सशुल्क सदस्यता वाले और निःशुल्क बड़े और छोटे सभी प्रकार के प्लेटफॉर्म इसमें शामिल हैं। इसका उपयोग कई उद्देश्यों के लिए किया जा सकता है जैसे –

1. पारिवारिक समारोह
2. राजनीतिक अभियान
3. धर्मार्थ प्रचार
4. स्वास्थ्य सहायता समूह
5. स्पोर्ट्स क्लब
6. प्रार्थना मण्डलियां
7. शौक और व्यवसाय

8. निधिवर्धक

9. सूत्रों की जानकारी

सोशल मीडिया फैशन और खान-पान के रुझानों, पारिवारिक और किशोर स्वास्थ्य सम्बन्धी मुद्दों, विश्व समाचारों और स्थानीय घटनाओं, राजनीतिक और सामुदायिक गतिविधियों पर सांस्कृतिक प्रभाव डालता है।

सोशल मीडिया एक जटिल घटना बन गई है क्योंकि यह व्यक्तियों द्वारा शब्दों के आदान-प्रदान से कहीं अधिक है। सोशल मीडिया साइटों के स्थान जहाँ संचार होता है – उनके प्लेटफॉर्म मालिकों द्वारा नियंत्रित होती हैं।

**21वीं सदी में सोशल मीडिया का विस्फोट** – 2000 के दशक में सोशल मीडिया के नवाचारों की समरसेखा इस बात को उजागर करती है कि उस युग में सोशल मीडिया क्रान्ति कितनी तेजी से आगे बढ़ी। जहाँ किसी विकी और अन्य ऑनलाइन साइटें सामान्य जानकारी पर केंद्रित थी, वहीं आधुनिक ऑनलाइन साइटों में सोशल मीडिया के उपयोग के लिए आसान व्यक्तिगत संपर्क स्थापित करने की क्षमता विकसित हुई।

2002 में फ़ेडरल रेगुलेशन के लान्च में ई-मेल ग्रुप और वर्चुअल बुलेटिन बोर्ड द्वारा स्थापित नेटवर्किंग की अवधारणा को और विस्तृत किया।

माईस्पेस 2003 में लान्च हुआ जिसके तुरन्त बाद 2004 में फेसबुक आया। 2005 में यूट्यूब अस्तित्व में आया तब से यूट्यूब का विस्तार उपयोगकर्ताओं द्वारा अपलोड किए गये वीडियों के संग्रह से बढ़कर लाइव स्ट्रीमिंग, संगीत, विज्ञापन और मार्केटिंग चैनलों को शामिल करने को हो गया।

वर्ष 2006 में ट्विटर की शुरुआत हुई यह एक रीयल टाइम संवाद समाचार और विचार साझा करने की प्रणाली है।

2010 में Pinterest जैसी डिजिटल इमेज साइटों ने सामाजिक आदान-प्रदान में एक दृश्य आयाम जोड़ा। 2016 तक TikTok पर शौ किया

मनोरंजन और व्यक्तिगत इन्फ्लूएंसर रील्स कॉफी लोकप्रिय हो गये जिन्हें Snapchat, Facebook के रील्स और Instagram से कड़ी टक्कर मिली।

प्यू रिसर्च सेंटर के अनुसार 2024 तक फेसबुक और यूट्यूब सबसे अधिक उपयोग किए जाने वाले प्लेटफार्म हैं। सोशल मीडिया का उपयोग व्यापक है और विभिन्न विकल्पों के साथ लगातार बढ़ रहा है।

**सोशल मीडिया का सामाजिक सम्बन्धों पर प्रभाव** - सोशल मीडिया का सामाजिक संबंधों पर गहरा और बहुआयामी प्रभाव पड़ा है। यह दूर बैठे लोगों से तुरन्त जुड़ने (सकारात्मक) का बेहतरीन साधन है, जो दूरियों को मिटाता है और सामुदायिक भावना को बढ़ाता है। हालांकि इसका अत्यधिक उपयोग आमने-सामने के संचार में कभी मानसिक तनाव, ईर्ष्या और आभासी दुनिया में खोकर वास्तविक रिश्तों में दूरी (नकारात्मक) जैसी समस्याएँ भी पैदा कर रहा है।

**सकारात्मक प्रभाव :-**

**(अ) कनेक्टिविटी :-** दूर के रिश्तेदारों, मित्रों और परिवारों के साथ जुड़ना आसान हो गया है।

**(इ) समुदाय निर्माण :-** समान रुचियों वाले लोगों से जुड़ने और समर्थन पाने में मदद मिलती है।

**(उ) त्वरित संचार :-** विचारों और समाचारों को तुरन्त साझा करना सम्भव है।

**नकारात्मक प्रभाव :-**

**(अ) मानसिक स्वास्थ्य पर असर :-** दूसरों के जीवन की 'आदर्श' छवियों से तुलना के कारण हीन भावना, चिंता और अवसाद (Facebook Depression) हो सकता है।

**(इ) वास्तविक संवाद में कमी :-** आभासी दुनिया के कारण आमने-सामने की बातचीत और भावनात्मक जुड़ाव कम हो रहा है।

**(उ) गलतफहमी :-** सोशल मीडिया पर गलत जानकारी या गलत तरीके से समझी गई बातों से रिश्ते टूट सकते हैं। संक्षेप में, सोशल मीडिया एक दोधारी तलवार है इसका संतुलित और जागरूक उपयोग ही इसे संबंधों के लिए उपयोगी बना सकता है।

**सोशल मीडिया का मानसिक स्वास्थ्य पर प्रभाव** - सोशल मीडिया का मानसिक स्वास्थ्य पर गहरा और मिश्रित प्रभाव पड़ता है। यह जुड़ाव और सूचना का एक बेहतरीन स्रोत है लेकिन अत्यधिक उपयोग (दैनिक 6-7 घंटे) से चिंता, अवसाद (Depression) अकेलेपन, एग्जायटी और नींद में कमी जैसी समस्याएँ बढ़ सकती हैं।

युवाओं में दूसरों से तुलना (Comparison) हीनभावना, साइबर बुलिंग और FOMO (Fear of Missing out कुछ छूट जाने का डर) का खतरा सबसे अधिक होता है।

**सोशल मीडिया के मानसिक स्वास्थ्य पर प्रभाव :-**

**सकारात्मक प्रभाव (संतुलित उपयोग से)**

**(अ) जुड़ाव और समुदाय :-** दूर के दोस्तों/परिवार से जुड़ने और समान रुचि वाले लोगों से जुड़ने का जरिया।

**(इ) मानसिक स्वास्थ्य जागरूकता :-** मानसिक स्वास्थ्य के प्रति जागरूकता और जानकारी बढ़ाना।

**(उ) भावनात्मक समर्थन :-** मुश्किल समय में ऑनलाइन समूहों के माध्यम से मदद मिलना।

**नकारात्मक प्रभाव (अत्यधिक उपयोग से)**

**(अ) अवसाद और चिंता :-** लगातार दूसरों की 'परफेक्ट' जिंदगी देखकर निराशा, कम आत्म-सम्मान और हीन भावना पैदा होती है।

**(इ) नींद में व्यवधान :-** रात में देर तक स्क्रीन देखने से अनिद्रा की समस्या।

**(उ) साइबर बुलिंग :-** विशेषकर किशोरों ने तनाव और मानसिक आघात का कारण।

**(ऊ) FOMO और लत :-** हर समय अपडेट रहने का दबाव और लाइक/कमेंट मिलने पर निराशा।

**(ए) एकाग्रता में कमी :-** सूचनाओं के भारी बोझ के कारण ध्यान केन्द्रित करने की क्षमता कम होना।

**बचाव के उपाय :-**

**(1) सोशल मीडिया डिटॉक्स -** 1-2 सप्ताह का ब्रेक लेने से डिप्रेशन/एग्जायटी में 25% तक कमी आ सकती है।

**(2) समय सीमा :-** स्क्रीन टाइम को कम करना (प्रतिदिन 30-60 मिनट तक सीमित करना)।

**(3) सचेत उपयोग :-** यह सोचना कि सोशल मीडिया पर हर चीज वास्तविक नहीं होती।

**सोशल मीडिया का राजनीतिक व्यवहार पर प्रभाव** - सोशल मीडिया ने राजनीतिक परिदृश्य को पूरी तरह बदल दिया है, जिससे नेताओं और मतदाताओं के बीच सीधा संवाद संभव हुआ है। यह सूचनाओं के लोकतंत्रीकरण, वास्तविक समय के डेटा एनालिटिक्स के माध्यम से चुनावी रणनीतियों, और किफायती प्रचर के लिए एक शक्तिशाली उपकरण बन गया है, जो नागरिकों को जागरूक करता है।

हालांकि यह फर्जी खबरों के प्रसार, धुवीकरण और मतदाताओं के हेर-फेर का कारण भी बन रहा है।

**(1) गलत सूचना :-** फर्जी खबरें और दुष्प्रचार तेजी से फैलते हैं, जिससे लोगों की राय प्रभावित होती है और भ्रान्तियाँ पैदा होती हैं।

**(2) धुवीकरण :-** सोशल मीडिया एल्गोरिदम उपयोगकर्ताओं को समान विचारधारा वाली सामग्री दिखाते हैं, जिसको इको चैम्बर (echo chambers) बनते हैं और राजनीतिक धुवीकरण बढ़ता है।

**(3) भागीदारी :-** यह राजनीतिक आंदोलनों और जनमत संग्रह में आम नागरिकों की भागीदारी को आसान बनाता है।

**(4) निगरानी की शक्ति :-** सरकार और विपक्ष के कार्यों पर नजर रखने और उनकी जवाब देही तय करने में जनता इसका उपयोग एक उपकरण के रूप में कर रही है।

**(5) सूचना का लोकतंत्रीकरण :-** इसने सूचनाओं पर चंद हाथों के एकाधिकार को तोड़ दिया है, जिससे नागरिकों को विभिन्न सामाजिक और राजनीतिक मुद्दों पर आवाज उठाने का मंच मिला है।

**(6) सीधा संवाद, और जुड़ाव :-** राजनेता जब पारंपरिक मीडिया के बिना सीधे मतदाताओं तक अपनी बात पहुँचा सकते हैं, रैलियों की घोषणा कर सकते हैं फीड पर प्रतिक्रिया पा सकते हैं।

**सुझाव :-**

**(अ)** सोशल मीडिया का उपयोग सीमित करे और डिजिटल डिटॉक्स (डिजिटल ब्रेक) ले।

**(इ)** सकारात्मक सामग्री को फॉलो करे और साइबरबुलिंग से बचे।

**निष्कर्ष** - सोशल मीडिया का उपयोग समाज पर गहरा प्रभाव डाल रहा है।

जिसमें इसके सकारात्मक और नकारात्मक पहलू शामिल हैं। यह प्लेटफॉर्म लोगों के बीच संचार और जानकारी के प्रसार को आसान बनाते हैं लेकिन इसके साथ ही मानसिक स्वास्थ्य समस्याएँ फेक न्यूज और सामाजिक अलगाव जैसी समस्याएँ भी उत्पन्न होती हैं।

सोशल मीडिया के प्रभावों को संतुलित ढंग से समझना और निजता के मुद्दों पर गंभीरता से ध्यान देना आवश्यक है।

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# Live-In Relationships in India: Social and Political Perspective

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**Abstract:** The institution of live-in relationships - defined as cohabitation between two consenting adults outside the formal framework of marriage - has emerged as a significant and often contentious social phenomenon in contemporary India. As rapid urbanization, liberalized economic policies, and expanding higher education have reshaped the aspirations and lifestyles of younger generations, traditional frameworks of courtship, marriage, and domesticity have come under increasing scrutiny and challenge. This paper examines live-in relationships in India from dual social and political perspectives, analyzing their historical evolution, legal ambiguity, judicial interpretation, legislative responses, and socio-cultural contestations. Drawing upon landmark Supreme Court and High Court judgments, sociological surveys, legislative debates, and feminist discourse, the paper argues that live-in relationships occupy a paradoxical space in Indian public life — simultaneously gaining limited legal recognition while remaining socially stigmatized, morally contested, and politically instrumentalised. The paper further explores the gendered dimensions of cohabitation, the rights of children born from such unions, and the divergent approaches of progressive and conservative political actors. It concludes that the absence of a comprehensive statutory framework, combined with entrenched patriarchal norms and the electoral politics of cultural conservatism, continues to leave partners in live-in relationships — particularly women — in a precarious and legally uncertain position. A nuanced, rights-based legislative approach is proposed to bridge the gap between constitutional guarantees and social reality.

**Keywords:** Live-in relationship, Article 21, domestic violence, social stigma, personal autonomy, political discourse, Hindu conservatism, gender rights.

**Introduction** - India stands at a crossroads between tradition and modernity. For millennia, the family has been the foundational unit of Indian society, and marriage — sanctified by religion, codified in personal laws, and celebrated through elaborate ritual — has been the only socially acceptable arrangement for cohabitation between men and women. Yet the Twenty-first century has witnessed a quiet but discernible transformation in the domestic arrangements of a growing segment of the urban Indian population. Live-in relationships, once confined to the margins of bohemian intellectual circles or to whispered scandal, have become increasingly visible in metropolitan cities such as Mumbai, Delhi, Bengaluru, Hyderabad, and Pune.

The phenomenon is not homogeneous. For some, cohabitation is a pragmatic prelude to marriage — a way of testing compatibility before committing to a lifelong legal contract. For others, particularly among educated urban women who have experienced economic independence, it represents a conscious rejection of the patriarchal structures embedded in traditional marriage. For migrant workers sharing accommodation out of economic necessity

rather than romantic partnership, the lived reality is different still. What unites these diverse arrangements, however, is their position outside the formal legal structure of matrimony — and it is precisely this extralegal status that has generated intense judicial, legislative, and political contestation. The Indian state has adopted an ambivalent posture towards live-in relationships. On the one hand, the Supreme Court of India has, through a series of landmark pronouncements, recognized cohabitation as falling within the ambit of the right to life and personal liberty guaranteed under Article 21 of the Constitution of India. On the other hand, Parliament has not enacted specific legislation to govern the rights and obligations arising from such relationships, leaving courts to extrapolate from existing statutes designed for married couples. The result is a patchwork of judicial precedent that offers partial recognition but limited protection — particularly to women and children.

Politically, live-in relationships have become a flashpoint in the broader culture wars that have intensified in India since the early 2000s. Hindu nationalist organizations and conservative political formations have denounced cohabitation as a Western import incompatible

with Indian cultural values. Progressive and feminist organizations have countered that personal choice in domestic arrangements is a fundamental right that the state must protect rather than penalise. Between these poles, mainstream political parties have largely been content with strategic ambiguity, seeking neither to champion nor to alienate constituencies on either side of the debate.

This paper seeks to provide a comprehensive, interdisciplinary analysis of live-in relationships in India. Section 2 traces the historical and socio-cultural context. Section 3

Examines the evolution of judicial interpretation. Section 4 analyses the legislative landscape. Section 5 explores the gendered dimensions and impact on children. Section 6 assesses the political discourse. Section 7 offers a comparative perspective, and Section 8 concludes with policy recommendations.

### Historical and Socio-Cultural Context

**Pre-Colonial and Colonial Antecedents:** The contemporary debate over live-in relationships must be situated within a longer historical trajectory. Classical Hindu texts such as the Manusmriti and the Arthashastra acknowledge various forms of marriage and cohabitation. The Gandharva form of marriage, described in the Mahabharata and other texts, involved voluntary union between two consenting adults without formal ritual or parental consent, bearing a structural resemblance to modern cohabitation. Similarly, certain tribal communities across the Indian subcontinent have historically practiced forms of trial marriage or cohabitation prior to formal union.

The colonial period brought significant changes to the legal regulation of domestic arrangements. The codification of Hindu, Muslim, and Christian personal laws under British administration created a more rigid legal framework around marriage, simultaneously delegitimizing alternative arrangements. The Criminal Tribes Act of 1871 and the enforcement of social purity norms through legislative and administrative mechanisms narrowed the space for non-normative domestic arrangements, particularly among lower castes and tribal communities. The nationalist movement's valorisation of the Hindu family as the repository of cultural authenticity further entrenched the normativity of formal marriage, even as it sometimes opened space for educated women's entry into public life.

**Post-Independence Transformations:** The constitutional promise of equality between men and women, the Hindu Code Bills of the 1950s, and the gradual expansion of women's education and employment created the conditions for a slow but steady renegotiation of gender roles within Indian families. However, the pace of social change lagged considerably behind legal reform. It was not until the liberalisation of the Indian economy beginning in 1991 that structural forces began to rapidly reshape social norms around cohabitation. Urbanisation, internal migration, the growth of information technology campuses and special

economic zones, the proliferation of Paying-guest accommodations, and the delayed age of marriage among educated urban professionals all contributed to creating practical conditions in which cohabitation became more feasible. A National Family Health Survey conducted in the mid-2010s indicated that while cohabitation remained statistically rare relative to formal marriage, its incidence had risen measurably in urban areas, particularly among younger, educated, economically independent respondents.

The influence of global popular culture, streamed through cable television, cinema, and the internet, normalised representations of cohabitation and premarital romance. While these cultural flows were frequently contested and condemned by conservative commentators as cultural imperialism, they nonetheless reshaped aspirations and expectations — particularly among urban middle-class youth. The result is a deepening but uneven social cleavage: cohabitation is increasingly visible and partially tolerated in metropolitan centers while remaining heavily stigmatised in smaller cities, towns, and rural areas.

### Judicial Interpretation of Live-In Relationships

**The Constitutional Foundation: Article 21:** The judicial recognition of live-in relationships in India has its constitutional anchor in Article 21, which guarantees that no person shall be deprived of their life or personal liberty except according to procedure established by law. Over several decades, the Supreme Court has interpreted this provision expansively to include a wide range of rights — including privacy, dignity, and personal autonomy. The right to choose one's partner and the manner in which one cohabits with that partner falls, according to the Court, within this broad constitutional protection.

The foundational case in this domain is *S. Khushboo v. Kanniammal* (2010), in which the Supreme Court quashed criminal cases filed against a Tamil actress who had publicly endorsed premarital sex and live-in relationships. The Court held that living together is not an offence and that the moral disapproval of society cannot be translated into criminal liability. The Court unambiguously affirmed that consensual adult cohabitation was protected under Articles 21 and 19 of the Constitution.

**Recognition under the Domestic Violence Act:** A particularly significant development in the legal recognition of live-in relationships came through the Protection of Women from Domestic Violence Act, 2005 (PWDVA). Section 2(f) of the Act defines "domestic relationship" broadly to include relationships "in the nature of marriage", thereby extending the Act's protections — including the right to residence, protection orders, and maintenance — to women in live-in relationships.

The Supreme Court interpreted this provision in *D. Velusamy v. D. Patchaiammal* (2010), laying down criteria for identifying a relationship "in the nature of marriage": the couple must hold themselves out to society as akin to spouses, must be of legal marriageable age, must be

otherwise qualified to marry, and must have voluntarily cohabited for a significant period. This ruling, while providing a framework, has been criticised for its restrictive conditions — particularly the requirement that the couple present themselves publicly as akin to spouses, which disadvantages women in relationships where the male partner resists such public acknowledgement. Subsequent decisions expanded and refined the Velusamy framework. In *Indra Sarma v. V.K.V. Sarma* (2013), the Supreme Court emphasised the need for Parliament to enact a comprehensive law on live-in relationships, cataloguing the various categories of such relationships and the differing rights and obligations that should attach to each. The Court noted that the judiciary could only do so much through interpretation and that the protection of women in cohabitation arrangements ultimately required legislative action.

**Maintenance Rights:** The question of whether women in live-in relationships are entitled to maintenance under Section 125 of the Code of Criminal Procedure has generated conflicting judicial opinion. In *Chanmuniya v. Virendra Kumar Singh Kushwaha* (2011), the Supreme Court held that a woman in a long-term live-in relationship is entitled to maintenance under Section 125, and that such relationships should be construed as marriages if they have subsisted for a considerable period. The Court invoked the presumption of marriage under Section 114 of the Indian Evidence Act, holding that a long-standing cohabitation creates a rebuttable presumption in favour of legal marriage. This approach, while protective of women, has attracted academic criticism for conflating marriage and cohabitation rather than recognising cohabitation as a distinct legal relationship deserving its own framework. Critics argue that the judicial tendency to assimilate cohabitation into marriage, rather than recognising it as a standalone arrangement, paradoxically reinforces the primacy of marriage as the normative domestic form.

**Rights of Children:** On the question of children born from live-in relationships, the Supreme Court has been more clearly progressive. In *Bharata Matha v. R. Vijaya Renganathan* (2010), the Court held that children born to parents in live-in relationships are legitimate and entitled to inheritance rights in their parents' property. This ruling was a significant departure from older legal positions that denied legitimacy to children born outside marriage. The Court grounded its reasoning in the constitutional guarantee of equality and the best interests of the child, holding that children cannot be penalised for the domestic arrangements of their parents.

### The Legislative Landscape

**Absence of Specific Legislation:** Despite repeated judicial calls for comprehensive legislation, India has no statute specifically governing live-in relationships. The partners in such relationships derive whatever legal protections they enjoy from interpretive extensions of laws enacted primarily

for married persons — principally the PWDVA, the Hindu Marriage Act, the Special Marriage Act, the Hindu Succession Act, and the Code of Criminal Procedure. This reliance on judicial construction rather than legislative design creates significant unpredictability and leaves large categories of rights and obligations undetermined. Several Law Commission reports and Parliamentary Standing Committees have noted this gap. The 174th Law Commission Report and subsequent reviews have considered but not conclusively recommended specific legislation for live-in relationships, reflecting both the genuine complexity of the issue and the political sensitivity of any legislative intervention in the domain of personal relationships and family law.

**State-Level Initiatives and Controversies:** The absence of central legislation has created space for state-level interventions, not all of which have been progressive in orientation. In 2019, the Uttarakhand government proposed regulations requiring live-in couples to register their relationships with local authorities, ostensibly to provide legal protection. This proposal generated controversy: women's rights organisations argued it infantilised adult decision-making and effectively penalised non-marital cohabitation, while proponents claimed it would protect women from abandonment. The Uttarakhand Live-in Relationship Registration Regulation, ultimately enacted in 2022, remains one of the few state-level regulatory attempts at this issue, and its implementation has raised serious concerns about privacy and state surveillance of intimate relationships.

The compulsory registration requirement raises profound constitutional questions. If Article 21 protects the right to privacy in intimate relationships — as the Supreme Court unanimously held in *K.S. Puttaswamy v. Union of India* (2017) — then mandating state registration of a private domestic arrangement would appear to strain against this constitutional guarantee. Civil liberties organisations have challenged such provisions on this basis.

**The Special Marriage Act and Its Limitations:** The Special Marriage Act of 1954 provides a secular, non-religious framework for marriage between persons of different faiths or those who prefer a civil marriage. While not directly applicable to live-in relationships, this legislation has been invoked in discussions about extending similar civil registration frameworks to cohabitation. Proponents of reform point to civil union or registered partnership regimes in European jurisdictions as models that India might adapt to provide legal clarity without mandating formal marriage. Such proposals, however, have found little legislative traction, partly because of their association with debates about same-sex partnership recognition following the Supreme Court's decision in *Navtej Singh Johar v. Union of India* (2018) which decriminalised consensual same-sex relations under Section 377.

Gendered Dimensions and Vulnerability

**Women’s Autonomy and the Double Standard:**

The social and legal analysis of live-in relationships in India cannot be gender-neutral. While men who cohabit outside marriage typically face limited social censure, women in such arrangements bear a disproportionate burden of stigma. A woman who enters a live-in relationship risks being labelled with derogatory terms, being ostracised by her family, losing employment in contexts where social respectability is valued, and being denied housing — as landlords frequently refuse to rent to unmarried couples, particularly in smaller cities and conservative urban localities.

This asymmetry reflects and reinforces the structural inequality between men and women in Indian society. The patriarchal construction of women’s sexuality as family property and the associated honour-shame complex means that woman’s decisions regarding.

Their intimate lives are subject to collective regulation in a way that men’s are not. Feminist scholars have noted that this double standard operates even within progressive families and urban environments, and that the liberal embrace of live-in relationships often does not extend to questioning the underlying gender hierarchy.

**Economic Vulnerability and Abandonment:**

One of the most serious concerns raised by feminist legal scholars and women’s rights organisations is the economic vulnerability of women who enter long-term live-in relationships and are subsequently abandoned. Unlike wives, who have clearly defined rights to maintenance, marital property, and alimony, women in live-in relationships occupy a far more precarious legal position. The judicial extensions of maintenance rights under Section 125 Cr PC are helpful but insufficient: the evidentiary burden of proving a long-standing cohabitation, the discretion available to lower courts, and the practical difficulties of enforcing maintenance orders leave many women — particularly those from lower socioeconomic backgrounds — without effective redress.

The situation is further complicated by cases in which a man enters a live-in relationship while concealing an existing marriage. In such cases — which appear with considerable frequency in reported litigation — women have been deceived into cohabitation under false representations of marital availability. Courts have held in several such cases that the woman is entitled to protection under the PWDVA, but criminal liability for the man remains limited in the absence of a specific statutory provision analogous to bigamy within the live-in relationship context.

Children born from live-in relationships face a complex social and legal landscape. Despite the Supreme Court’s recognition of their inheritance rights, social stigma around “illegitimacy” — a term that has no legal force but retains powerful social currency — continues to affect children’s educational and social opportunities in many communities.

Schools, particularly in smaller towns, have been reported to discriminate against children of unmarried parents. Community institutions, including religious bodies and caste panchayats, continue to treat such children as lesser members of the community.

The question of custody and guardianship in the event of the breakdown of a live-in relationship also remains insufficiently addressed. Courts typically apply the best-Interests-of-the-child standard derived from the Guardians and Wards Act, 1890 and the Hindu Minority and Guardianship Act, 1956, but the statutory framework was not designed with cohabitation in mind. Gaps in the law create uncertainty and expose children to protracted custody disputes.

**Political Discourse on Live-In Relationships**

**Conservative and Hindu Nationalist Perspectives:**

The political right in India — encompassing organizations of the Sangh Parivar, the Vishwa Hindu Parishad, and associated formations — has consistently opposed the normalisation of live-in relationships on the grounds that it threatens the traditional Hindu family structure, encourages immorality, and represents the colonisation of Indian minds by Western cultural values. Spokespersons for these organisations have called for legal prohibition of cohabitation outside marriage or, alternatively, for “protective” registration requirements designed to create administrative visibility and thereby deter non-marital cohabitation. This position is rooted in a conception of Indian culture — specifically Hindu culture — as fundamentally opposed to individualism in matters of family formation. The argument draws upon the Brahmanical textual tradition that valorises the pativrata ideal for women, upon the observation that marriage rates in India remain high relative to Western nations as evidence that Indians “naturally” prefer marriage, and upon the claim that the breakdown of the traditional family generates social pathologies including crime, substance abuse, and mental illness.

**Progressive and Liberal Political Perspectives:**

Progressive political formations — including left parties, liberal wings of centrist parties, and feminist organisations — have generally defended the right to live-in relationships as an expression of personal autonomy protected by the Constitution. These actors have argued that the state has no legitimate interest in the domestic arrangements of consenting adults and that the state’s obligation is to ensure that those within such arrangements — particularly women — are protected from exploitation and abuse, not to coerce conformity to a particular family form.

Feminist scholars and activists have, however, complicated this liberal position by pointing out that formal legal recognition of live-in relationships can become a mechanism for disciplining women rather than liberating them. If registration is mandatory, if the state Acquires power to adjudicate which relationships qualify for legal recognition, and if recognition carries with it obligations as

well as rights, then the state apparatus can be used to penalise women who do not conform to the terms of recognised cohabitation. The demand, from this perspective, is not simply for the extension of marriage-like recognition to cohabitation but for a fundamental rethinking of the state's role in regulating intimate relationships.

#### **Electoral Politics and Strategic Ambiguity:**

Mainstream political parties have largely adopted positions of strategic ambiguity on live-in relationships. The Congress party, historically associated with a secular and progressive constitutional vision, has at times signaled support for extending legal protections to cohabiting couples but has consistently avoided legislating on the issue, fearing electoral backlash from conservative constituencies. The Bharatiya Janata Party, ideologically aligned with Hindu nationalist social conservatism, has also been inconsistent — allowing Supreme Court judgments recognising cohabitation to stand without legislative challenge while rhetorically affirming the sanctity of traditional marriage in electoral campaigns. Regional parties reflect the social conservatism of their respective political ecosystems. In states such as Uttar Pradesh, Rajasthan, and Madhya Pradesh, political discourse on live-in relationships has often been dominated by community panchayat perspectives that are openly hostile to cohabitation, and political parties have calibrated their positions accordingly. In contrast, in Maharashtra and Karnataka, where urban professional constituencies carry greater weight, parties have been somewhat more tolerant of judicial recognition of cohabitation rights.

**The Khap Panchayat Problem:** Any political analysis of live-in relationships in India must grapple with the role of khap panchayats — extra-judicial caste and community bodies concentrated in the north Indian states of Haryana, Punjab, Uttar Pradesh, and Rajasthan — in policing domestic arrangements. Khap panchayats have issued diktats prohibiting not only live-in relationships but same-gotra marriages, inter-caste relationships, and other forms of association that violate their interpretation of community norms. In numerous documented cases, couples — whether married, cohabiting, or merely associated — have been subjected to social boycotts, forced separation, and in extreme cases violence, including honour killings, at the instigation or with the tacit approval of khap bodies. The Supreme Court addressed the khap panchayat problem directly in *Shakti Vahini v. Union of India* (2018), directing state governments to prevent and punish khap-sponsored violence and directing district authorities to set up protection mechanisms for couples facing threats from their communities. The enforcement of this directive, however, has been uneven. Political parties in affected states have maintained ambiguous relationships with khap bodies, recognising their importance as vote-mobilising institutions while formally endorsing the rule of law.

**Comparative Perspective:** A comparative perspective illuminates both the distinctiveness of India's approach to cohabitation and possible directions for reform. In many European jurisdictions — France, the Netherlands, Germany, Sweden, and others — specific civil partnership or registered cohabitation regimes exist alongside marriage, providing legal clarity and protection to cohabiting couples without requiring them to enter formal matrimony. The French Pacte Civil de Solidarité (PACS), introduced in 1999, has become a widely used alternative to marriage, particularly among younger couples, offering a flexible, dissolvable agreement that confers specific rights regarding taxation, property, and inheritance.

The United Kingdom adopts a different approach: there is no specific civil partnership regime for heterosexual cohabiting couples, but courts have developed a body of common law and equitable doctrines — including resulting trusts, constructive trusts, and proprietary estoppel — to protect cohabitants' property interests. The Law Commission of England and Wales has repeatedly recommended reform to provide clearer statutory rights to cohabitants on relationship breakdown, though comprehensive legislation has yet to be enacted.

South Asian comparators are instructive. Nepal, which underwent significant constitutional and social transformation in the 2010s, has moved towards more explicit recognition of diverse family arrangements. Bangladesh, a Muslim-majority nation with significant Hindu and other minorities, adheres more closely to religious personal law frameworks. Pakistan's position on live-in relationships is substantially more restrictive, with cohabitation potentially actionable under its interpretation of Islamic law.

India's situation is unique in combining a liberal constitutional framework — which clearly supports personal autonomy in intimate matters — with pluralistic personal law regimes, entrenched patriarchal social norms, significant variation across regions and Communities and a political environment in which cultural nationalism exerts strong pressure on family law reform. Any approach to legislative reform must navigate these dimensions simultaneously.

#### **Conclusion and Policy Recommendations:**

The foregoing analysis demonstrates that live-in relationships in India occupy a contested and legally precarious position. The judiciary has made significant strides in extending constitutional protection and limited statutory rights to cohabiting couples, particularly under the PWDVA, but has rightly called for comprehensive parliamentary action. That action has not been forthcoming, leaving a critical gap between constitutional promise and social reality — a gap that is borne most heavily by women and children.

Politically, the issue has become entangled in broader culture wars over Indian identity, modernity, and the

appropriate role of the state in regulating intimate life. Conservative formations have sought to restrict non-marital cohabitation; progressive actors have defended personal autonomy; mainstream parties have mostly avoided legislating. The result is a status quo that satisfies no one and protects too few.

Several policy recommendations emerge from this analysis:

First, Parliament should enact a Cohabitation Rights Act that establishes a voluntary registration mechanism for live-in couples, confers defined rights regarding property, maintenance, and inheritance on registered partners, and extends child legitimacy protections regardless of registration. The Act should make registration genuinely optional and should not impose penalties or stigma on unregistered cohabitation.

Second, the PWDVA should be amended to remove the requirement that a live-in relationship be “in the nature of marriage” as a precondition for protection, extending its remedies to all cohabiting couples regardless of whether they hold themselves out as spouses.

Third, the right to privacy recognised in Puttaswamy must be explicitly applied to protect cohabiting couples from intrusive state and community scrutiny. Mandatory registration requirements imposed without adequate privacy safeguards should be subject to judicial review.

Fourth, comprehensive anti-discrimination legislation should be enacted to prohibit discrimination by landlords, employers, and educational institutions on the basis of domestic arrangement or marital status.

Fifth, the enforcement of the Supreme Court’s directives against khap panchayat violence should be strengthened through dedicated institutional mechanisms, including fast-track courts and victim protection schemes for couples facing community-based persecution.

Ultimately, the question of live-in relationships in India is a question about the kind of society India wishes to be: one in which constitutional guarantees of liberty, equality, and dignity are substantively realized across the full diversity of its citizens’ lives, or one in which formal constitutional commitments are subordinated to the enforcement of community norms that have historically served to discipline women and consolidate patriarchal authority. The trajectory of judicial interpretation suggests the former aspiration; the trajectory of legislative and political action has too often reflected the latter tendency. Closing this gap is both a legal imperative and a democratic necessity.

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# Tribal Agriculture and Millets Production in Madhya Pradesh: Sustainable Practices and Future Prospects

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**Abstract:** Madhya Pradesh, home to the largest tribal population in India, has a rich agricultural heritage deeply intertwined with millet cultivation. This research paper examines the current state of tribal agriculture with specific focus on millets production in Madhya Pradesh, exploring traditional farming practices, socio-economic challenges, government interventions, and future opportunities. The study highlights how millets, once considered “coarse grains,” are experiencing a renaissance as climate-resilient crops with significant nutritional value. Through analysis of tribal farming systems, production trends, and policy frameworks, this paper demonstrates that revitalizing millet cultivation among tribal communities can contribute to food security, nutritional security, climate adaptation, and sustainable rural livelihoods in the state.

**Keywords:** Tribal agriculture, millets, Madhya Pradesh, food security, sustainable agriculture, indigenous farming practices.

**Introduction -** Madhya Pradesh occupies a unique position in India’s tribal landscape, being home to approximately 15.3 million tribal people, constituting about 21.1% of the state’s population as per the 2011 Census. The state has the largest tribal population in absolute numbers among all Indian states. These communities, including major tribes such as Bhil, Gond, Korku, Baiga, and Sahariya, have traditionally practiced agriculture as their primary livelihood, with deep-rooted knowledge of cultivating indigenous crops suited to their agro-climatic conditions. Millets, collectively known as “Nutri-cereals” or “Shree Anna,” have been integral to tribal agriculture for millennia. These small-seeded grasses include varieties such as jowar (sorghum), bajra (pearl millet), ragi (finger millet), kodo (kodo millet), kutki (little millet), and other minor millets. Historically, millets formed the staple diet of tribal communities due to their ability to grow in marginal lands with minimal inputs, their drought tolerance, and their superior nutritional profile compared to rice and wheat.

**Significance of the Study:** The relevance of studying tribal agriculture and millet production in Madhya Pradesh has increased manifold in recent years due to several converging factors:

First, the United Nations declared 2023 as the International Year of Millets, bringing global attention to these forgotten crops. Second, climate change has made traditional water-intensive crops increasingly vulnerable, while millets demonstrate remarkable resilience to erratic rainfall and temperature fluctuations. Third, rising concerns

about malnutrition, particularly among tribal populations, have highlighted millets’ rich nutritional content including proteins, dietary fiber, minerals and vitamins. Furthermore, the economic marginalization of tribal farmers and the decline in traditional farming practices necessitate urgent interventions to preserve indigenous agricultural knowledge while improving livelihoods. This study aims to provide a comprehensive understanding of the current status, challenges, and opportunities in tribal millet agriculture in Madhya Pradesh.

**Tribal Agriculture in Madhya Pradesh: An overview**

**Geographical Distribution and Agro-climatic Zones:**

Madhya Pradesh’s tribal population is predominantly concentrated in specific regions with distinct agro-climatic characteristics. The major tribal-dominated districts include Jhabua, Alirajpur, Barwani, Dhar, Mandla, Dindori, Balaghat, Chhindwara, Seoni, and Sheopur. These areas fall primarily under three agro-climatic zones: The Vindhyan Plateau Zone, covering districts like Sidhi and Singrauli, experiences moderate rainfall and has predominantly red and black soils. The Satpura Plateau Zone, encompassing districts such as Betul, Chhindwara, and Seoni, receives higher rainfall and has mixed forest and agricultural land. The Malwa Plateau and Nimar Valley regions in western Madhya Pradesh, including Jhabua and Alirajpur, have medium black soils and face frequent drought conditions.

**Characteristics of Tribal Farming Systems:** Tribal agriculture in Madhya Pradesh exhibits several distinctive features that differentiate it from mainstream agriculture:

**Subsistence-oriented Production:** Most tribal farmers practice subsistence agriculture, growing crops primarily for household consumption rather than commercial sale. Average landholdings are small, typically between 1-2 hectares, with significant numbers of marginal and small farmers. **Rainfed Agriculture:** Approximately 80-90% of tribal agriculture depends entirely on monsoon rainfall, with minimal irrigation infrastructure. This makes farming highly vulnerable to rainfall variability and drought. **Mixed Cropping Systems:** Traditional tribal farming involves intercropping and mixed cropping systems that enhance biodiversity, reduce pest incidence, and provide food security through crop diversification. Millets are commonly grown alongside pulses, oilseeds, and vegetables. **Low Input Usage:** Tribal farmers traditionally use minimal external inputs, relying instead on organic manures, crop residues, and indigenous seed varieties. While this reduces costs, it also limits productivity compared to intensive farming systems. **Forest-based Integration:** Many tribal communities practice shifting cultivation or have farming systems integrated with forest resources, collecting minor forest produce alongside agricultural activities.

### **Millets production in Madhya Pradesh: Current Status**

#### **Types of Millets Cultivated**

**Madhya Pradesh cultivates both major and minor millets, each with specific geographical concentrations:**

**Jowar (Sorghum):** The most widely cultivated millet in the state, primarily grown in western and northern Madhya Pradesh including Malwa and Gwalior regions. Both kharif and rabi varieties are cultivated.

**Bajra (Pearl Millet):** Predominantly grown in drought-prone areas of western Madhya Pradesh, particularly in tribal-dominated districts like Jhabua and Alirajpur. Known for exceptional drought tolerance.

**Kodo-Kutki (Kodo and Little Millet):** These minor millets are particularly important in tribal agriculture, mainly cultivated in the hilly terrains of Mandla, Dindori, Balaghat, and Chhindwara districts. They thrive in poor soils with minimal inputs.

**Ragi (Finger Millet):** Cultivated in limited areas, particularly in eastern and southern tribal belts, valued for its calcium content and storage qualities.

**Production Trends and Statistics:** Millet cultivation in Madhya Pradesh has witnessed significant fluctuations over the past few decades. According to agricultural statistics, the state had approximately 2.5-3.0 million hectares under millet cultivation in the early 2000s, which declined to around 1.8-2.0 million hectares by 2010-2015 due to the Green Revolution's focus on rice and wheat.

However, recent years have shown signs of stabilization and modest revival. Jowar occupies the largest area among millets, followed by bajra and kodo-kutki. Production levels vary considerably based on monsoon performance, ranging from 1.5 to 2.5 million tonnes annually

for all millets combined. Productivity remains a challenge, with average yields around 800-1200 kg/hectare for jowar and bajra, and 600-900 kg/hectare for minor millets like kodo-kutki. These figures are significantly lower than the potential yields achievable with improved varieties and management practices. In tribal-dominated districts, millets continue to occupy a more prominent position in the cropping pattern compared to non-tribal areas. Districts like Mandla, Dindori, and Alirajpur have higher proportions of area under millets, reflecting their cultural and nutritional importance to tribal communities.

**Traditional Cultivation Practices:** Tribal communities in Madhya Pradesh have developed sophisticated indigenous knowledge systems for millet cultivation:

**Seed Selection and Storage:** Farmers maintain traditional seed varieties adapted to local conditions, selected over generations for traits like drought tolerance, pest resistance, and taste. Seeds are stored in traditional structures using neem leaves and ash to prevent pest damage.

**Land Preparation:** Minimal tillage practices are common, with emphasis on organic matter incorporation. Some communities practice "bewar" or shifting cultivation in forested areas, though this is declining due to forest regulations.

**Sowing Methods:** Broadcasting is the traditional method for minor millets, while line sowing is used for jowar and bajra. Mixed cropping with pulses like tur, urad, and moong is widespread.

**Nutrient Management:** Tribal farmers rely on organic sources including farmyard manure, compost, and green manuring. Chemical fertilizer use remains minimal due to cost constraints and traditional preferences.

**Pest and Disease Management:** Indigenous practices include using neem-based preparations, ash, and crop rotation to manage pests. Harvest timing and storage methods are carefully planned to minimize pest damage.

### **Nutritional and Economic Significance of Millets**

#### **Nutritional Profile**

Millets are nutritional powerhouses, offering superior benefits compared to refined cereals:

Jowar contains 10-12% protein, significant amounts of iron, phosphorus, and B-vitamins. It is gluten-free and has a low glycemic index, making it suitable for diabetics.

Bajra is rich in protein (11-12%), iron, zinc, and magnesium. It provides energy and is particularly beneficial during pregnancy and for children's growth.

Ragi stands out for its exceptional calcium content (300-350 mg/100g), making it invaluable for bone health. It also contains essential amino acids like methionine.

Kodo-Kutki offers high fiber content, antioxidants, and minerals. These millets are particularly valued for their cooling properties in traditional medicine systems.

For tribal populations facing malnutrition, especially iron deficiency anemia and protein-energy malnutrition, regular millet consumption can significantly improve nutritional

outcomes. Studies have shown that tribal children consuming millet-based diets have better growth indicators compared to those dependent solely on rice.

### **Economic Benefits**

From an economic perspective, millets offer multiple advantages to tribal farmers:

**Low Input Costs:** Millets require minimal fertilizers, pesticides, and irrigation, reducing cultivation costs by 30-50% compared to rice or wheat.

**Climate Resilience:** Their ability to withstand drought and grow in marginal lands provides income security in uncertain climatic conditions where other crops fail.

**Shorter Duration:** Many millet varieties mature in 70-90 days, allowing for multiple cropping or early harvests, providing food security during lean periods.

**Value Addition Potential:** Processing millets into flour, ready-to-eat products, and health foods can generate additional income, with urban markets increasingly demanding millet-based products. However, market linkages remain weak, with tribal farmers often selling at low prices to local traders. Lack of processing infrastructure and organized marketing channels limits income realization.

### **Challenges Facing Tribal Millet agriculture**

**Agricultural Challenges:** Declining Area and Production: Despite recent revival efforts, the overall area under millets has declined significantly since the 1960s due to policy bias favoring rice and wheat through Minimum Support Prices and Public Distribution System.

**Low Productivity:** Traditional varieties and farming practices result in yields much lower than potential, reducing economic viability.

**Labor Intensity:** Millet cultivation, especially minor millets, is labor-intensive for activities like weeding, harvesting, and processing, while mechanization options are limited.

**Pest and Disease Pressure:** Lack of resistant varieties and proper management leads to significant crop losses, particularly from birds and storage pests.

**Socio-economic Challenges:** Land Tenure Insecurity: Many tribal farmers lack proper land titles, making them ineligible for institutional credit and government schemes. Forest Rights Act implementation remains incomplete in many areas.

**Limited Market Access:** Poor road connectivity, absence of local processing facilities, and exploitation by middlemen result in low farmgate prices. Most tribal farmers lack storage facilities, forcing distress sales immediately after harvest.

**Credit Constraints:** Formal banking penetration is low in tribal areas, pushing farmers toward informal credit sources with high interest rates. Crop insurance coverage remains minimal.

**Changing Dietary Preferences:** Younger generations increasingly prefer rice and wheat over millets, influenced by PDS availability and urban food cultures. This reduces household consumption and cultivation incentives.

### **Policy and Institutional Gaps**

**Research and Development:** Limited research focus on minor millets compared to major cereals has resulted in fewer improved varieties and production technologies suitable for tribal conditions.

**Extension Services:** Agricultural extension in tribal areas suffers from poor infrastructure, insufficient staff, and cultural-linguistic barriers between extension workers and tribal farmers.

**Procurement and MSP:** While the government announced Minimum Support Prices for millets, procurement mechanisms remain weak or non-existent in most tribal districts, unlike the well-established systems for rice and wheat.

### **Government Initiatives and Policy Interventions**

**National and State-level Programs:** Several initiatives target tribal agriculture and millet promotion in Madhya Pradesh:

**National Food Security Mission (NFSM) - Nutri Cereals:** This program provides financial assistance for improved seeds, micro-nutrients, plant protection measures, and demonstrations for millets.

**Rashtriya Krishi Vikas Yojana (RKVY):** State-level projects under RKVY focus on millet value chains, including seed production, processing units, and market linkages in tribal areas.

**Tribal Sub-Plan (TSP):** Madhya Pradesh allocates funds proportionate to tribal population for tribal development, including agricultural programs.

**Madhya Pradesh Millet Mission:** The state government has launched focused initiatives to revive millet cultivation, including distribution of improved seeds, creation of custom hiring centers for millet processing machinery, and promotion of millet consumption in mid-day meals and ICDS programs.

**Recent Policy Developments:** The declaration of 2023 as the International Year of Millets has catalyzed several policy measures:

**MSP Announcement:** The central government declared MSP for kodo-kutki and other minor millets, though procurement infrastructure needs strengthening.

**Inclusion in PDS:** Some states are exploring inclusion of millets in the Public Distribution System, which could create assured demand and support farmer incomes.

**Startup Support:** Entrepreneurship programs encourage millet-based food processing enterprises, creating market opportunities for tribal farmers.

**MGNREGA Integration:** Using MGNREGA funds for creating water harvesting structures and land development in tribal areas supports millet cultivation.

### **Success Stories and best Practices**

**Community-based Initiatives:** Several grassroots initiatives demonstrate successful models for tribal millet agriculture: **Tribal Cooperative Societies:** In districts like Mandla and Dindori, tribal farmer cooperatives collect,

process, and market kodo-kutki collectively, eliminating middlemen and ensuring fair prices. Some cooperatives have established brands for organic millets, accessing urban markets.

**Seed Sovereignty Programs:** Organizations working with tribal communities have established community seed banks preserving traditional millet varieties. Farmers participate in seed exchange fairs, maintaining genetic diversity.

**Women's Self-Help Groups:** SHGs in tribal areas have taken up millet processing and value addition, producing products like millet flour, ready-to-cook mixes, and snacks. This provides additional income and encourages continued cultivation.

**Technology Interventions:** Improved Varieties: Research institutions have developed high-yielding varieties of jowar, bajra, and finger millet with better disease resistance. Participatory varietal selection involving tribal farmers ensures adoption of suitable varieties.

**Processing Technologies:** Introduction of small-scale dehulling and milling machines has reduced drudgery and improved millet processing efficiency. Solar dryers help in better post-harvest management.

**Intercropping Systems:** Scientific validation of traditional mixed cropping systems has led to standardized recommendations that increase overall productivity while maintaining sustainability.

### **Future Prospects and Recommendations**

#### **Market Development:**

**Branding and Certification:** Developing geographical indication (GI) tags and organic certification for tribal millets can create premium market segments. Products like "Bastar Kodo" or "Malwa Jowar" can attract urban health-conscious consumers.

**E-commerce Platforms:** Linking tribal farmer groups with online marketplaces can eliminate intermediaries and improve price realization.

**Institutional Procurement:** Mandatory procurement of millets for government programs like mid-day meals, ICDS, and army rations can create stable demand.

#### **Production Enhancement**

**Climate-smart Agriculture:** Promoting millets as climate-resilient crops through demonstrations and farmer field schools can increase adoption. Integrated farming systems combining millets with livestock and horticulture offer better income stability.

**Mechanization:** Developing and subsidizing appropriate small-scale machinery for sowing; weeding, harvesting, and processing can reduce labor requirements and improve efficiency.

**Irrigation Support:** Even minimal supplemental irrigation through farm ponds and micro-irrigation significantly boosts millet yields. MGNREGA and watershed programs should prioritize tribal areas.

#### **Institutional Strengthening**

**Research Focus:** Increased investment in minor millet

research, including genomics, breeding, and agronomic practices, is essential. Establishing dedicated millet research stations in tribal regions can develop location-specific solutions.

**Extension Reforms:** Recruiting extension workers from tribal communities, using local languages, and employing digital tools can improve technology dissemination. Farmer-to-farmer extension through progressive farmers has proven effective.

**Land Rights:** Expediting implementation of Forest Rights Act and providing land titles to tribal farmers will improve access to credit and government schemes.

**Financial Inclusion:** Expanding banking and insurance services in tribal areas, with products tailored to millet cultivation cycles, will reduce vulnerability.

#### **Nutritional Security Programs**

**Awareness Campaigns:** Comprehensive campaigns highlighting millets' nutritional benefits can counter negative perceptions and restore pride in traditional foods.

**Value Addition Training:** Skill development programs for tribal women in preparing diverse millet-based recipes and products can boost consumption and create livelihoods.

**Integration with Nutrition Programs:** Making millets central to ICDS and mid-day meal programs in tribal areas ensures childhood nutrition while creating local demand.

**Conclusion:** Tribal agriculture and millet production in Madhya Pradesh stand at a critical juncture. After decades of neglect and decline, there is renewed recognition of millets' importance for nutrition, climate adaptation, and sustainable livelihoods. The state's large tribal population, with their indigenous knowledge and traditional millet cultivation practices, represents both a challenge and an opportunity. The challenges are multifaceted—ranging from agronomic constraints and market failures to policy gaps and changing food preferences. However, the convergence of favorable factors including government initiatives, growing urban demand for healthy foods, climate change imperatives, and international recognition creates unprecedented opportunities. Revitalizing tribal millet agriculture requires a holistic approach addressing production, processing, marketing, and consumption simultaneously. It demands recognition of tribal farmers as knowledge holders and equal partners in development, not merely beneficiaries. Strengthening community institutions, ensuring land rights, improving infrastructure, and creating remunerative market share foundational requirements. Success will be measured not just by production statistics but by improved nutritional status of tribal populations, enhanced resilience of farming systems, preservation of biodiversity, and dignified livelihoods for tribal farmers. Madhya Pradesh, with its rich tribal heritage and agricultural diversity, has the potential to become a model for sustainable, nutrition-sensitive agriculture centered on millets. The path forward requires sustained commitment from policymakers, researchers, development practitioners,

and most importantly, tribal communities themselves. If pursued with appropriate investments and genuine partnership, tribal millet agriculture can contribute significantly to achieving food security, nutritional security, environmental sustainability, and inclusive rural development in Madhya Pradesh.

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# Emerging Patterns of Cybercrime and Preventive Strategies

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**Abstract:** The rapid digital transformation of global societies has significantly increased reliance on information and communication technologies, thereby expanding the scope and complexity of cybercrime. Cybercriminal activities have evolved from basic hacking and identity theft to sophisticated operations such as ransomware attacks, cryptojacking, cloud exploitation, and IoT-based intrusions. This paper examines the emerging patterns of cybercrime in the contemporary digital ecosystem and analyses the factors contributing to their growth. Through a review of existing literature, the study highlights technological vulnerabilities, human behavioural weaknesses, and regulatory gaps that facilitate cybercriminal activities. The paper further explores preventive strategies including technological safeguards, cybersecurity awareness, legislative reforms, and international cooperation. It concludes that a comprehensive, multi-layered, and collaborative approach is essential to effectively combat modern cyber threats and ensure digital security.

**Keywords:** Cybercrime; Ransomware; Phishing; Social Engineering; IoT Security; Cryptojacking; Cloud Vulnerabilities; Cybersecurity; Preventive Strategies; Digital Forensics.

**Introduction** - In an increasingly digital world, cybercrime has become one of the most pressing challenges for governments, corporations, and individuals. Cybercrime refers to illegal activities executed through or targeting digital systems, networks, or devices. With the global adoption of the internet, smartphones, cloud computing, and digital services, cybercriminals have continually evolved their tactics, exploiting technological vulnerabilities and human weaknesses. This paper examines emerging patterns in cybercrime and proposes preventive strategies to mitigate these threats effectively.

The rapid expansion of digital infrastructure has transformed the way societies function. E-governance platforms, online banking systems, digital payment applications, e-commerce portals, and social media networks have significantly improved efficiency and accessibility. However, this digital transformation has simultaneously expanded the attack surface for malicious actors. As dependency on interconnected systems increases, the risks associated with data breaches, identity theft, financial fraud, and cyber espionage have grown proportionately. Cybercrime is no longer limited to isolated incidents of hacking; it has developed into an organised, transnational activity often linked to sophisticated criminal networks.

One of the defining characteristics of contemporary cybercrime is its borderless nature. Unlike traditional crimes,

cyber offences can be committed remotely, across jurisdictions, and often anonymously. The anonymity provided by encryption technologies, dark web marketplaces, and cryptocurrency transactions has made detection and prosecution significantly more difficult. This has posed substantial challenges to law enforcement agencies, which must navigate complex jurisdictional and technical barriers. Consequently, cybercrime has emerged not merely as a technical issue but as a legal, social, economic, and national security concern.

Moreover, the evolution of emerging technologies such as Artificial Intelligence (AI), Machine Learning (ML), Internet of Things (IoT), blockchain systems, and cloud computing has created new dimensions of cyber risk. While these technologies enhance innovation and economic growth, they also provide cybercriminals with advanced tools to automate attacks, bypass security mechanisms, and target critical infrastructure. The rise of ransomware-as-a-service, deepfake-enabled fraud, and AI-driven phishing campaigns illustrates how cybercrime is adapting rapidly to technological progress.

The human element also plays a crucial role in the proliferation of cybercrime. Lack of cybersecurity awareness, poor password hygiene, and susceptibility to social engineering tactics often enable cyber attackers to bypass technical safeguards. In many cases, the weakest link in cybersecurity frameworks is not technological but

behavioural. Therefore, addressing cybercrime requires not only technical countermeasures but also behavioural change, digital literacy, and institutional accountability.

Given the dynamic and evolving nature of cyber threats, there is a pressing need to systematically analyse emerging patterns and develop comprehensive preventive strategies. A reactive approach is insufficient; instead, proactive, multi-layered, and collaborative mechanisms must be implemented. This study seeks to contribute to the ongoing discourse by examining current trends in cybercrime and identifying practical, legal, and technological responses capable of enhancing resilience in the digital ecosystem.

**Objectives of the Study:** The primary objectives of this article are:

1. To identify and analyse the emerging patterns of cybercrime in the contemporary digital ecosystem.
2. To understand the factors contributing to the proliferation of cybercrime.
3. To review preventive strategies adopted globally to combat cybercrime.
4. To suggest integrated and practical approaches for policymakers, law enforcement agencies, and end-users to enhance cybersecurity.

#### Literature Review

**Evolution of Cybercrime:** Scholars and cybercrime experts have traced the origins of cybercrime back to the early days of computer networking. Wall (2007) explains that cybercrime initially involved simple hacking for intellectual challenge but soon transformed into criminal enterprises driven by profit and anonymity. Yar (2013) emphasises that modern cybercrime involves a blend of technical exploits and social engineering, making detection and prosecution more complex.

**Types and Patterns of Cybercrime:** According to Brenner (2010), cybercrime encompasses a spectrum of activities such as identity theft, phishing, ransomware, Distributed Denial of Service (DDoS), and financial fraud. More recent research highlights data breaches, cryptojacking, and Internet of Things (IoT) exploitation as emerging threats. The widespread use of digital financial services has also catalysed online banking fraud and mobile payment scams.

**Human and Technological Factors in Cybercrime:** Human factors such as lack of cybersecurity awareness and poor password practices are consistently identified in literature as major enablers of cybercrime. Social engineering remains one of the most effective tools for cybercriminals because it targets psychological vulnerabilities rather than technical ones. Technological advancements, including Artificial Intelligence (AI), cloud storage systems, and high-speed connectivity, expand the attack surface, enabling cybercriminals to execute large-scale operations with relative ease.

**Preventive Frameworks and Strategies:** Researchers highlight the importance of a multi-layered defensive approach. Traditional security mechanisms (firewalls,

antivirus software) must be combined with user education, legislative reforms, and international cooperation. Cybersecurity is not merely a technical challenge but also a socio-legal issue requiring coordinated efforts.

**Emerging Patterns of Cybercrime:** Cybercrime is dynamic and continually reshapes itself in response to technological, social, economic, and geopolitical developments. Unlike traditional crime, cybercrime evolves at the pace of technological innovation. As new digital infrastructures emerge, cybercriminals quickly identify vulnerabilities and exploit them for financial gain, political manipulation, espionage, or disruption of essential services. The contemporary cyber threat landscape is therefore characterised by increasing sophistication, automation, and transnational coordination. Significant emerging patterns are discussed below.

**Ransomware Attacks:** Ransomware has emerged as one of the most disruptive and financially damaging forms of cybercrime. In ransomware attacks, malicious software infiltrates a system, encrypts critical files, and demands payment often in cryptocurrency in exchange for decryption keys. What distinguishes modern ransomware from earlier versions is its strategic targeting and operational sophistication.

Recent trends demonstrate the rise of Ransomware-as-a-Service (RaaS), where cybercriminal groups develop ransomware tools and lease them to affiliates, thereby lowering the technical barrier to entry for attackers. This commercialisation of cybercrime has significantly increased the frequency and scale of attacks. Moreover, attackers now adopt a “double extortion” model, where they not only encrypt data but also threaten to publicly leak sensitive information if ransom demands are not met.

Critical infrastructure sectors—such as healthcare institutions, educational establishments, energy grids, and government departments—have increasingly become targets. These institutions are often more likely to pay ransoms due to the urgency of restoring essential services. The economic, reputational, and operational impacts of ransomware have thus expanded beyond financial losses to include threats to public safety and national security.

**Phishing and Social Engineering:** Phishing remains one of the most prevalent forms of cybercrime, but its methods have evolved considerably. Traditional mass-email phishing campaigns have transitioned into more targeted and personalised attacks known as spear-phishing and whaling (targeting high-ranking officials). Cybercriminals now leverage data harvested from social media platforms, corporate websites, and data breaches to craft highly convincing messages.

An emerging concern is the use of Artificial Intelligence (AI) to generate realistic phishing emails and even deepfake audio or video impersonations. For example, fraudsters have used voice-cloning technologies to impersonate executives and authorise fraudulent financial transfers.

These techniques significantly increase the credibility of scams and reduce the likelihood of detection.

Social engineering exploits psychological factors such as urgency, fear, authority, or trust. The COVID-19 pandemic, for instance, witnessed a surge in phishing campaigns disguised as health advisories or financial relief schemes. This demonstrates how cybercriminals adapt quickly to social circumstances, making phishing a constantly evolving threat.

**IoT Exploitation:** The proliferation of Internet of Things (IoT) devices such as smart home appliances, wearable devices, industrial sensors, and connected vehicles has dramatically expanded the digital attack surface. Many IoT devices are designed with limited computational capacity and minimal security features, making them particularly vulnerable to exploitation.

One significant pattern is the use of compromised IoT devices to form botnets, which are networks of infected devices controlled remotely by cybercriminals. These botnets can be deployed to launch Distributed Denial of Service (DDoS) attacks, overwhelming targeted servers and causing service disruptions. Industrial IoT systems, especially those integrated into critical infrastructure, are also at risk of sabotage and espionage.

The challenge with IoT exploitation lies in the lack of standardised security protocols and insufficient regulatory oversight. As IoT devices continue to integrate into daily life and industrial operations, the risk of systemic cyber vulnerabilities increases proportionately.

**Cryptojacking and Cryptocurrency Fraud:** The rise of cryptocurrencies has introduced new avenues for cybercrime. Cryptojacking involves the covert installation of malware that utilises a victim's computing resources to mine cryptocurrency without consent. Unlike ransomware, cryptojacking is often designed to remain undetected for long periods, silently degrading system performance while generating profits for attackers.

In addition to cryptojacking, cryptocurrency fraud has expanded significantly. Fraudulent investment schemes, phishing attacks targeting digital wallets, and fake cryptocurrency exchanges have resulted in substantial financial losses for individuals and investors. The decentralised and pseudonymous nature of blockchain transactions makes tracing illicit financial flows challenging for law enforcement agencies.

Furthermore, cryptocurrencies are frequently used to facilitate payments in ransomware attacks and dark web transactions, thereby reinforcing the financial ecosystem that sustains cybercriminal enterprises.

**Cloud-based Attacks:** The widespread adoption of cloud computing has transformed organisational data management and service delivery. However, misconfigured cloud storage systems, weak authentication controls, and inadequate encryption practices have created new security vulnerabilities.

One emerging trend is the exploitation of improperly secured cloud databases, leading to large-scale data leaks. Attackers may gain access to sensitive customer information, intellectual property, or confidential government data. Additionally, compromised credentials obtained through phishing are often used to infiltrate cloud environments.

Cloud supply chain attacks are also becoming more frequent, where cybercriminals target third-party service providers to gain indirect access to multiple organisations simultaneously. Such attacks highlight the interconnected and interdependent nature of modern digital ecosystems.

**Emerging AI-Driven and Deepfake Crimes:** Another growing pattern involves the misuse of Artificial Intelligence technologies. Deepfake videos and synthetic media are increasingly used for fraud, political manipulation, and reputational damage. AI tools can automate vulnerability scanning, password cracking, and phishing campaigns, increasing both the scale and speed of cyberattacks.

The integration of AI into cybercrime reflects a broader shift toward automation and data-driven targeting, where attacks are no longer random but strategically optimised for maximum impact.

**Attacks on Critical Infrastructure and Cyber Warfare:** Beyond financial crimes, cyberattacks increasingly target critical infrastructure, including power grids, transportation systems, healthcare networks, and communication channels. Such attacks may be conducted by organised criminal groups or state-sponsored actors. These incidents blur the line between cybercrime and cyber warfare, raising concerns about national security and international stability. The increasing frequency of such attacks demonstrates that cybercrime is no longer merely an economic threat but a strategic one, capable of disrupting entire societies.

**Preventive Strategies:** The evolving and increasingly sophisticated nature of cybercrime necessitates a comprehensive and multi-layered preventive framework. Cybersecurity cannot rely solely on technological tools; it must integrate legal mechanisms, institutional coordination, behavioural awareness, and international collaboration. Preventive strategies must therefore operate at multiple levels: individual, organisational, national, and global to ensure sustainable protection of digital ecosystems.

**Strengthening Cybersecurity Infrastructure:** A robust cybersecurity infrastructure forms the first line of defence against cyber threats. Technological safeguards must be proactive rather than reactive, focusing on prevention, early detection, and rapid response.

Multi-Factor Authentication (MFA) has become an essential security mechanism. By requiring multiple forms of verification such as passwords, biometric identification, or one-time codes MFA significantly reduces the risk of unauthorised access caused by stolen or compromised credentials. As phishing and credential-harvesting attacks increase, implementing MFA across digital platforms,

especially financial and governmental systems, is critical. End-to-End Encryption (E2EE) ensures that data remains protected during transmission and storage. Encryption transforms sensitive information into coded formats that can only be accessed by authorised users. In sectors such as banking, healthcare, and e-governance, encryption safeguards personal and confidential data from interception or manipulation. However, encryption must be balanced with lawful access mechanisms to address concerns related to national security and criminal investigations.

Regular Vulnerability Assessments and Penetration Testing are equally important. Organisations should conduct systematic security audits to identify weaknesses in networks, applications, and databases. Penetration testing simulates real-world cyberattacks to evaluate system resilience. Continuous monitoring systems and intrusion detection technologies further enhance the ability to detect anomalies and respond promptly to threats.

In addition, adopting a Zero-Trust Security Model, where every access request is verified regardless of its source, can reduce the risk of insider threats and lateral movement within networks. Investment in cybersecurity infrastructure must therefore be viewed not as an optional expense but as a strategic necessity.

**Enhancing User Awareness:** Despite advanced technological safeguards, human error remains one of the most significant contributors to cyber incidents. Cybercriminals frequently exploit psychological vulnerabilities through phishing, social engineering, and deceptive online practices. Therefore, strengthening cybersecurity awareness is a critical preventive measure. Cybersecurity education programs should focus on recognising suspicious emails, avoiding unsafe downloads, using strong and unique passwords, and understanding privacy settings. Digital literacy initiatives must begin at the school level and extend to corporate training environments. Employees in sensitive sectors such as banking, healthcare, and public administration should receive specialised training to handle confidential data securely.

Public awareness campaigns conducted by governments and regulatory bodies can help disseminate information about emerging cyber threats. Simulation exercises, such as mock phishing tests within organisations, can improve preparedness and reduce susceptibility to real attacks. Ultimately, cultivating a culture of cybersecurity consciousness is essential to building long-term resilience.

**Legislative and Policy Reforms:** Effective legal frameworks are indispensable for deterring cybercriminal activities and ensuring accountability. As cybercrime evolves, legislation must be periodically updated to address new forms of digital offences, including ransomware, identity theft, AI-driven fraud, and cryptocurrency-related crimes. Stricter penalties and clearly defined offences can enhance deterrence. However, laws must also ensure due process, protection of digital rights, and proportionality in

enforcement. Regulatory frameworks should mandate data protection standards, breach notification requirements, and cybersecurity compliance obligations for organisations handling sensitive information.

In addition, the establishment of specialised cybercrime courts or dedicated cybercrime investigation units can improve prosecution efficiency. Legal reforms must also address evidentiary challenges in digital investigations, including admissibility of electronic records and cross-border data access mechanisms.

A well-balanced legislative approach should integrate cybersecurity governance, privacy protection, and national security considerations within a coherent policy framework.

**International Cooperation:** Cybercrime is inherently transnational; attackers may operate from one jurisdiction while targeting victims in another. This borderless nature complicates investigation, extradition, and prosecution processes. Therefore, international cooperation is essential for effective cybercrime prevention and response.

Cross-border information sharing between law enforcement agencies allows for timely identification of cybercriminal networks. Mutual Legal Assistance Treaties (MLATs), international conventions, and collaborative frameworks facilitate evidence collection and extradition procedures. Global organisations such as INTERPOL and regional cybersecurity alliances play a significant role in coordinating international cybercrime operations.

Moreover, harmonisation of cyber laws across countries can reduce safe havens for cybercriminals. Standardising definitions of cyber offences and establishing common procedural guidelines enhance collective capacity to combat cyber threats. Without coordinated global action, isolated national efforts may prove insufficient against organised cybercriminal networks.

**Public-Private Partnerships:** Given that much of the digital infrastructure is owned and operated by private entities, collaboration between governments and the private sector is crucial. Public-private partnerships (PPPs) enable information sharing, coordinated incident response, and development of cybersecurity standards.

Private technology firms often possess advanced technical expertise and real-time threat intelligence. Governments, on the other hand, provide regulatory authority and law enforcement capabilities. By combining these strengths, PPPs can enhance early warning systems, share best practices, and strengthen critical infrastructure protection.

Sector-specific information sharing and analysis centres (ISACs) have proven effective in facilitating communication among organisations facing similar threats. Additionally, encouraging private sector investment in cybersecurity innovation promotes the development of advanced defence technologies.

**Adoption of Emerging Defensive Technologies:** Preventive strategies must also leverage emerging

technologies such as Artificial Intelligence and Machine Learning for threat detection. AI-driven security systems can analyse large volumes of data to identify suspicious patterns and predict potential cyberattacks. Automation reduces response time and enhances system resilience. Blockchain technology can also strengthen data integrity and authentication processes. However, technological solutions must be accompanied by ethical oversight and regulatory compliance to prevent misuse.

**Conclusion:** Cybercrime has emerged as one of the most significant challenges of the digital age, evolving in complexity, scale, and impact alongside rapid technological advancement. The transformation of global communication systems, financial transactions, governance mechanisms, and social interactions into digital formats has expanded opportunities not only for innovation and growth but also for criminal exploitation. As examined in this study, emerging patterns such as ransomware attacks, AI-driven phishing, IoT exploitation, cryptojacking, cloud vulnerabilities, and attacks on critical infrastructure demonstrate that cybercrime is no longer isolated or experimental in nature it is organised, commercialised, and increasingly strategic. A key finding of this analysis is that cybercrime thrives on a combination of technological vulnerabilities and human weaknesses. While sophisticated malware and automated attack systems pose serious risks, social engineering and behavioural manipulation remain equally powerful tools for cyber offenders. This dual dimension of cyber threats underscores the need for comprehensive responses that go beyond purely technical solutions.

Preventive strategies must therefore adopt a multi-layered and integrated approach. Strengthening cybersecurity infrastructure through encryption, multi-factor authentication, and continuous monitoring is essential, but insufficient on its own. Enhancing digital literacy and cultivating a culture of cybersecurity awareness are equally critical in reducing susceptibility to cyber threats. Furthermore, legislative and policy reforms must remain adaptive to emerging technological developments, ensuring accountability while safeguarding fundamental rights and privacy.

The transnational character of cybercrime further highlights the necessity of international cooperation and public-private collaboration. No single nation or institution can effectively combat cyber threats in isolation. Coordinated global efforts, harmonised legal frameworks, and shared threat intelligence mechanisms are indispensable to addressing the borderless nature of cybercrime.

In conclusion, the fight against cybercrime demands

continuous innovation, vigilance, and cooperation. As digital ecosystems continue to expand and integrate into every aspect of human life, cybersecurity must be treated as a foundational component of governance, economic stability, and national security. Only through proactive, adaptive, and collaborative strategies can societies ensure a secure and resilient digital future.

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## छत्तीसगढ़ी लोक साहित्य में आदिवासियों की सांस्कृतिक अस्मिता का अंतरसंबंध

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**शोध सारांश** – छत्तीसगढ़ का लोक साहित्य यहाँ के मूल निवासियों के जीवन दर्शन को पूर्ण रूप से समृद्ध किया हुआ है। उनकी पहचान का आधार अर्थात् उनके 'स्व' का बोध 'जल, जंगल तथा ज़मीन' के साथ उनके गहरे जुड़ाव में निहित है। जब हम छत्तीसगढ़ी लोकगीत जैसे 'कर्मा', 'ददरिया' या 'सुआ' सुनते हैं, तो वे केवल संगीत मात्र नहीं होते, अपितु वे यहाँ के मूल निवासियों के सुख-दुख, अपने देवी-देवताओं के प्रति उनकी श्रद्धा तथा प्रकृति के प्रति उनके गहरे सम्मान को दर्शाते हैं। मूल निवासियों हेतु जंगल केवल एक प्राकृतिक संसाधन नहीं है, वरन् यह उनके पूर्वजों से मिली एक विरासत है, एक ऐसा भाव जो उनके लोक साहित्य में पाए जाने वाले गीतों और लोककथाओं के माध्यम से पीढ़ी-दर-पीढ़ी जीवित रहता है। उनकी सांस्कृतिक पहचान का एक और महत्वपूर्ण पहलू 'सामूहिकता' की भावना है। जहाँ आधुनिक साहित्य अधिकांशतः व्यक्ति-केंद्रित होता है, वहीं छत्तीसगढ़ी लोक साहित्य सम्पूर्ण समुदाय को अपने साथ लेकर चलता है और उसे आत्मसात करता है। उनके नृत्यों एवं गीतों में कोई एक अकेला नायक या पात्र नहीं होता, अपितु सम्पूर्ण समुदाय एक साथ, पूर्ण तालमेल के साथ धिरकता और झूमता है। यही सामूहिक भावना उनकी पहचान को अत्यधिक सुदृढ़ बनाती है। छत्तीसगढ़ी लोक साहित्य एक ऐसे माध्यम के रूप में कार्य करता है जो आधुनिकता के बढ़ते प्रभाव के विरुद्ध मूल निवासियों की परंपराओं, विशिष्ट बोलियों और जीवन जीने के अनूठे माध्यमों की रक्षा करता है। लोक साहित्य एक दर्पण का काम करता है, जिसमें इन मूल समुदायों की गौरवशाली संस्कृति और उनकी अंतरात्मा की स्पष्ट झलक दिखाई देती है।

**शब्द कुंजी** – लोक साहित्य, सांस्कृतिक अस्मिता, आदिवासी संस्कृति, लोक-कल्याण, लोकगीतों, लोकनृत्यों, लोककथाओं।

**प्रस्तावना** – भारत की पहचान उसकी विविधा संस्कृतियों से होती है, जहाँ की कलात्मक परंपराएँ हज़ारों साल पुरानी हैं। इस धारती की लोक तथा जनजातीय कलाएँ समाज की जड़ों से गहराई से जुड़ी हुई हैं ये कलाएँ हमारे जंगलों, पहाड़ों, रीति-रिवाजों और सामुदायिक जीवन की एक सुंदर झलक प्रस्तुत करती हैं। सदियों से ये कला रूप एक पीढ़ी से दूसरी पीढ़ी तक हस्तांतरित होते आए हैं। औपचारिक शिक्षा या किताबों के माध्यम से नहीं, अपितु केवल मौखिक परंपरा, आपसी मेल-जोल और बड़ों से सीखकर। जहाँ एक ओर आधुनिक युग और तेज़ी से बढ़ते शहरीकरण ने जनजातीय समुदायों की पारंपरिक जीवन शैली को बदल दिया है, वहीं दूसरी ओर इसने उनकी कला को वैश्विक पहचान दिलाने का एक नया अवसर भी प्रदान किया है। ऐतिहासिक रूप से जनजातीय समुदाय इस राष्ट्र के समाज का सबसे प्राचीन हिस्सा हैं ऐसे लोग जिनका कभी पहाड़ों और जंगलों पर पूर्ण आधिपत्य था। हालाँकि, समय बीतने के साथ, शिक्षित और आधुनिक समाज धीरे-धीरे उन पर हावी होता गया, इसका मुख्य कारण यह था कि आदिवासी संस्कृति लिखित के बजाय मौखिक थी। औपनिवेशिक काल से लेकर आज तक उन्हें विभिन्न नामों से पुकारा गया है, फिर भी, हमारी शिक्षा प्रणाली में अधिकांशतः उन्हें 'पिछड़ा' कहकर एक रूढ़िवादी दायरे में बाँध दिया गया है। इस सोच का दुर्भाग्यपूर्ण परिणाम यह हुआ है कि व्यापक दुनिया जनजातीय संस्कृति की समृद्धि और गहराई को सही मायने में समझ पाने में विफल रही है तथा यहाँ तक कि जनजातीय बच्चे भी अपनी विरासत

पर गर्व महसूस नहीं कर पाए हैं, जिसके वे पूरी तरह से हकदार हैं। यह लेख लोक साहित्य में आदिवासियों के सांस्कृतिक अस्मिता के अंतरसंबंध के गहन महत्व को पहचानने का एक प्रयास है।

छत्तीसगढ़ की आदिवासी संस्कृति पूरी तरह से प्रकृति और आपसी भाईचारे पर आधारित है। यहाँ के मूल समुदायों के लिए, उनका गाँव ही उनके अस्तित्व का केंद्र होता है एक ऐसी जगह जहाँ वे मिल-जुलकर और सौहार्दपूर्ण ढंग से रहते हैं तथा अपनी सदियों पुरानी परंपराओं को सहेजकर रखते हैं। उनकी अपनी अलग भाषाएँ हैं, जैसे गोंडी और हल्बी, जो उनके इतिहास को सुरक्षित रखने का काम करती हैं। आस्था के मामले में इन समुदायों का प्रकृति के साथ गहरा जुड़ाव है, वे जंगलों, पहाड़ों और नदियों को देवताओं के रूप में पूजते हैं और उनका मानना है कि एक समृद्ध जीवन सुनिश्चित करने के लिए प्रकृति की रक्षा करना अत्यंत आवश्यक है। उनकी खान-पान की आदतें और जीवनशैली भी इस धारती से ही गहराई से जुड़ी हुई हैं। अपने खेतों में अनाज उगाने के अलावा वे जंगलों से इकट्ठा किए गए फलों और कंद-मूल पर भी निर्भर रहते हैं यह एक ऐसी प्रथा है जो पर्यावरण की दृष्टि से भी टिकाऊ है। उनके पहनावे में चमकीले, हाथ से बने वस्त्र शामिल होते हैं, जो उनकी अनूठी पहचान की एक दृश्य अभिव्यक्ति के रूप में सामने आते हैं।

**लोक साहित्य** – लोक साहित्य समाज के हर वर्ग से अविभाज्य रूप से जुड़ा हुआ है। लोक साहित्य का अर्थ है 'साहित्य का वह स्वरूप, जिसमें आम

लोगों के दैनिक जीवन के अनुभव और उनकी अभिव्यक्तियाँ परिलक्षित होती हैं।' लोकसाहित्य के क्षेत्र में सन् 1990 के बाद से महत्वपूर्ण बदलाव देखे गए हैं। वैश्वीकरण के दौर ने लोक-जीवन पर सकारात्मक और नकारात्मक, दोनों तरह के प्रभाव डाले हैं तथा इन प्रभावों की वास्तविकता लोक साहित्य में स्पष्ट रूप से दिखाई देती है। डॉ. सत्येन्द्र के अनुसार 'लोक मानव समाज का वह वर्ग है जो अभिजात्य-बोध, शास्त्रीय औपचारिकता और पांडित्य के अहंकार से मुक्त होता है तथा जो एक जीवंत परंपरा के निरंतर प्रवाह में विद्यमान रहता है।'

समाज में होने वाली हर हलचल लोकसाहित्य में अपना स्थान पा लेती है। यह साहित्य सामाजिक जागरण का उद्देश्य पूरा करता है और इसमें एक सुप्त समाज को जगाने की शक्ति होती है। लोकसाहित्य में सृजनात्मकता को सर्वोपरि माना जाता है, क्योंकि प्राचीन काल से लेकर आज तक इसने निरंतर लोक-कल्याण की शक्ति के रूप में अपनी भूमिका सिद्ध की है। यह बात बिल्कुल सही कही गई है कि 'कला, कला के लिए होती है' और लोकसाहित्य के संदर्भ में यह कला लोकगीतों, लोकनृत्यों, संगीत, मुहावरों और लोककथाओं जैसे विभिन्न रूपों में अभिव्यक्त होती है। भारत एक धर्मनिरपेक्ष राष्ट्र है जहाँ विविध धर्मों और संस्कृतियों के लोग एक साथ रहते हैं; परिणामस्वरूप इनमें से प्रत्येक समूह का लोकसाहित्य अपनी विशिष्ट भाषा और सांस्कृति से समृद्ध है। अनेक धार्मिक आस्थाओं जैसे हिंदू धर्म, इस्लाम, सिख धर्म और ईसाई धर्म के अस्तित्व के बावजूद उन सभी का लोकसाहित्य के साथ एक मूलभूत जुड़ाव है। समकालीन विमर्श में साहित्य की प्रमुख विषय-धाराओं, जिनमें स्त्रियाँ, दलित, आदिवासी, अल्पसंख्यक और पर्यावरण के बीच आदिवासी साहित्य लोकसाहित्य के एक विशिष्ट स्वरूप के रूप में अत्यंत प्रमुखता के साथ उभर रहा है।

### आदिवासी की परिभाषा

**क्रोबर के मतानुसार** - 'जनजातीय लोगों की मुख्य पहचान उनकी साझा संस्कृति है। यदि किसी समूह के सदस्य रीति-रिवाजों और परंपराओं के एक समान समूह का पालन करते हैं, तो वे एक जनजाति का निर्माण करते हैं।'

**रिवर्स के मतानुसार** - 'जनजातीय लोगों को एक सुसंगत इकाई माना है जो लोग न केवल एक ही बोली बोलते हैं, बल्कि संकट या युद्ध के समय एक ही परिवार की तरह मिलकर काम भी करते हैं।'

**डॉ. रमनिका गुप्ता** का मत है कि 'प्रकृति और जनजातीय लोग एक-दूसरे के पूरक हैं। प्राकृतिक संसाधनों और अपनी मूल भाषा के बिना किसी जनजातीय व्यक्ति की पहचान की कल्पना भी नहीं की जा सकती, वास्तव में वे इस जमीन के मूल निवासी हैं।'

**आदिवासी लोक साहित्य की विशेषताएँ** - आदिवासी लोक साहित्य की मुख्य विशेषताएँ इस प्रकार हैं-

- **भाषाई विविधता** - भारत में विभिन्न आदिवासी समुदायों की अपनी अलग-अलग भाषाएँ और बोलियाँ हैं। यह भाषाई विविधता आदिवासी लोक साहित्य में परिलक्षित होती है, जो स्थानीय और सांस्कृतिक संदर्भों को उजागर करती है।

- **विद्रोह तथा संघर्ष की आवाजें** - आदिवासी लोक साहित्य उनके शोषण, दमन और अपने अधिकारों की रक्षा के लिए किए गए संघर्षों तथा विद्रोहों का एक दस्तावेज है। यह साहित्य साम्राज्यवादियों, जमींदारों और बाहरी आक्रमणकारियों के खिलाफ उनकी लड़ाइयों, साथ ही उनके ऐतिहासिक संघर्षों का गवाह है।

- **वाचिक परंपरा** - आदिवासी लोक साहित्य मुख्य रूप से मौखिक परंपरा पर आधारित होता है, जो पीढ़ी-दर-पीढ़ी बातचीत, गीतों या कहानियों के माध्यम से आगे बढ़ता है। लिखित रूपों पर निर्भर रहने के स्थान पर यह कहानियों, गीतों, लोककथाओं और नृत्य-नाटकों के माध्यम से अनुभवों, मान्यताओं और परंपराओं को जीवित रखते हैं।

- **कृषि और पशुपालन पर आधारित जीवनशैली** - उनका लोक साहित्य ग्रामीण जीवन के विभिन्न पहलुओं, कृषि गतिविधियों, पशुपालन और शिकार पर विशेष जोर देता है। बदलते मौसम और खेती से जुड़ी खुशियाँ तथा कठिनाइयाँ इन सभी को उनके गीतों और कहानियों में प्रमुखता से दर्शाया गया है।

- **नैतिक और सामाजिक शिक्षा** - यह साहित्य आने वाली पीढ़ियों को नैतिक शिक्षा प्रदान करने का एक माध्यम भी है। कहानियों और गाथाओं के माध्यम से बच्चों को साहस, सत्यनिष्ठा, सूझ-बूझ और नैतिक मूल्यों की शिक्षा दी जाती है।

- **सामूहिकता और सामाजिक न्याय** - आदिवासी समाज में, व्यक्ति की तुलना में समुदाय और सामूहिकता को अधिक महत्व दिया जाता है। उनका साहित्य सामूहिक प्रयास, सहयोग और सामाजिक न्याय की अवधारणाओं पर विशेष ध्यान केंद्रित करता है।

- **धार्मिक आस्थाएँ और पारंपरिक मान्यताएँ** - उनके साहित्य में देवी-देवताओं, पूर्वजों की पूजा, प्रकृति की शक्तियों और विशिष्ट धार्मिक अनुष्ठानों का विस्तृत चित्रण मिलता है। यह उनकी आध्यात्मिक और धार्मिक पहचान को संरक्षित रखने का कार्य करता है।

- **सरलता और स्वाभाविकता** - आदिवासी साहित्य की भाषा और शैली अत्यंत सरल, सहज और स्वाभाविक होती है। यह किसी भी प्रकार की जटिलता या भारी-भरकम साहित्यिक अलंकरणों के बोझ से मुक्त होती है, क्योंकि इसका मुख्य उद्देश्य भावनाओं को स्पष्ट और सीधे तौर पर व्यक्त करना होता है।

- **प्रकृति के साथ गहरा जुड़ाव** - आदिवासी जीवन और साहित्य प्रकृति के साथ गहराई से जुड़े हुए हैं। उनके साहित्य में जानवरों, पक्षियों, पेड़ों, पौधों, नदियों और पहाड़ों का विस्तृत चित्रण मिलता है ये ऐसे तत्व हैं जो उनके जीवन का एक अभिन्न अंग हैं।

**आदिवासी लोक साहित्य का महत्व** - वर्तमान युग की पहचान वैचारिक और तकनीकी क्रांतियों से होती है, जिन्होंने लोकसाहित्य को उसके पारंपरिक दायरे से मुक्त करके उसे एक 'आधुनिक और परिवर्तनकारी' स्वरूप प्रदान किया है। जहाँ एक ओर वैश्वीकरण और बाज़ारीकरण ने समाज में एक सूचना क्रांति का सूत्रपात किया है, वहीं दूसरी ओर व्यक्तिवाद के बढ़ते प्रभाव के कारण लोकसाहित्य में निहित पारंपरिक 'सामूहिकता' में गिरावट आई है। आज लोकसाहित्य केवल 'ग्राम्य साहित्य' तक ही सीमित नहीं रह गया है, बल्कि अब यह ग्रामीण और शहरी दोनों ही परिवेशों की क्षेत्रीय बारीकियों को अपने में समेटे हुए है। आज अपनी विशिष्ट सांस्कृतिक पहचान और अनूठे स्वरूप के बल पर यह एक प्रकार के 'जातीय साहित्य' के रूप में उभर रहा है जो दलित और आदिवासी विमर्शों के रूप में मुखर हो रहा है और इस प्रकार इसकी प्रासंगिकता तथा लोकप्रियता को और भी अधिका बढ़ा रहा है।

**सांस्कृतिक अस्मिता के निर्माण में योगदान** - ये परंपराएँ केवल उल्लास के पर्व ही नहीं हैं, अपितु वे बुनियादी स्तंभ हैं जो किसी समाज की सांस्कृतिक

पहचान को आकार देते हैं। यह तथ्य कि ये परंपराएँ जनजातीय लोकगीतों, वेशभूषा और लोककथाओं में जीवंत रूप में आज भी विद्यमान हैं, यह दर्शाता है कि संस्कृति कोई स्थिर इकाई नहीं है, वरन् एक निरंतर प्रवाहित होने वाली सामाजिक प्रक्रिया है। आधुनिक युग में ऐसे समय में जब सरकार पर्यटन, शिक्षा और सांस्कृतिक कार्यक्रमों के माध्यम से इन्हें संरक्षित करने का प्रयास कर रही है, ये परंपराएँ अपनी खोई हुई पहचान को पुनर्जीवित करने और समाज में अपनी जड़ों को पुनः स्थापित करने का एक सशक्त माध्यम बनकर उभरी हैं।

### आधुनिकता एवं सांस्कृतिक परिवर्तन

● **आधुनिकता तथा परंपरा के मध्य मतभेद-** आज छत्तीसगढ़ की संस्कृति एक चौराहे पर खड़ी है एक तरफ सदियों पुरानी परंपराएँ हैं, तो दूसरी तरफ तेज़ी से बदलता आधुनिक समाज। जो लोकगीत और लोकनृत्य कभी हमारी पहचान हुआ करते थे, वे अब आधुनिक मनोरंजन और फिल्मी धुनों के गहरे प्रभाव में आ रहे हैं। इस बदलाव के परिणामस्वरूप वे रीति-रिवाज और परंपराएँ, जिनका पालन कभी पूरी पवित्रता और श्रद्धा के साथ किया जाता था, धीरे-धीरे व्यावसायिक आयोजनों या महज़ दिखावटी समारोहों में बदलते जा रहे हैं। वास्तव में कहें, तो आधुनिकता के प्रभाव में आकर हमारी सांस्कृतिक जड़ें कमजोर पड़ने लगी हैं।

● **प्रौद्योगिकी एवं शहरीकरण का प्रभाव -** शहरीकरण और आधुनिक शिक्षा ने हमारी सोच को मौलिक रूप से बदल दिया है। शहरों में बढ़ते अकेलेपन के एहसास के कारण, सामूहिक जीवन और सामुदायिक जुड़ाव की वह भावना जो ग्रामीण जीवन की खास पहचान थी अब वह कम होती जा रही है। जहाँ एक ओर शिक्षा ने निस्संदेह जागरूकता बढ़ाई है, वहीं इसने एक बड़ी समस्या को भी जन्म दिया है युवा पीढ़ी अपनी ही परंपराओं को 'पिछड़ेपन' की निशानी के तौर पर देखने लगी है और परिणामस्वरूप उनसे दूरी बना रही है। जहाँ तक प्रौद्योगिकी और सोशल मीडिया की बात है, हालाँकि इन्होंने हमारी कला को दुनिया के सामने लाने का माध्यम बनाया है, लेकिन इंटरनेट पर प्रख्यात होने की होड़ ने लोगों को लोककला के असली स्वरूप से छेड़छाड़ करने पर मजबूर कर दिया है, जिससे उसकी मौलिकता खत्म होती जा रही है।

● **संरक्षण की रणनीतियाँ और आगे का रास्ता -** सबसे बड़ी चुनौती यह सुनिश्चित करना है कि हमारी लोक संस्कृति केवल किताबों या संग्रहालयों तक ही सीमित न रह जाए। इसे बचाने के लिए हमें इसे लोगों के रोज़मर्रा के जीवन का हिस्सा बनाना होगा। इस दिशा में यह ज़रूरी है कि बच्चों को स्कूल के पाठ्यक्रम में ही अपनी संस्कृति के बारे में पढ़ाया जाए और पारंपरिक कला रूपों को भविष्य की पीढ़ियों के लिए डिजिटल रूप से सुरक्षित किया जाए। इसके अतिरिक्त हमारी कला रूपों और सांस्कृतिक उत्सवों को पर्यटन से जोड़कर हम कलाकारों के लिए रोज़गार के अवसर पैदा कर सकते हैं और साथ ही युवाओं में भी इनके प्रति रुचि जगा सकते हैं। यदि हम प्रौद्योगिकी और परंपरा के बीच सही संतुलन बना पाए, तो आने वाले वर्षों में हमारी संस्कृति निःसंदेह और भी अधिक मज़बूत होकर उभरेगी।

**सांस्कृतिक धरोहर संरक्षण -** छत्तीसगढ़ की सांस्कृतिक विरासत का संरक्षण एक अत्यंत महत्वपूर्ण और चुनौतीपूर्ण कार्य के रूप में उभरा है, क्योंकि वैश्वीकरण, शहरीकरण और बाज़ार की ताकतों के दबाव के कारण पारंपरिक कला रूप और त्योहार जैसे 'फाग' गीत, 'कर्मा' नृत्य और 'भोजली' धीरे-धीरे लुप्त होने की कगार पर पहुँच रहे हैं। जहाँ एक ओर आधुनिक

तकनीक और 'सोशल मीडिया' ने इन लोक कलाओं को बढ़ावा देने के माध्यम के रूप में कार्य किया है, वहीं दूसरी ओर उन्होंने इनके पारंपरिक प्रस्तुतीकरण के मूल स्वरूप को विकृत करने का जोखिम भी पैदा किया है। भविष्य के लिए इन विरासत संपत्तियों को सुरक्षित रखने हेतु, यह शोध-पत्र 'नवोन्मेशी संरक्षण रणनीतियों' पर जोर देता है यह लोक परंपराओं के अनिवार्य डिजिटल अभिलेखीकरण और उन्हें शैक्षिक पाठ्यक्रमों में शामिल करने की वकालत करता है, जिससे नई पीढ़ी अपनी जड़ों से पुनः जुड़ सके। अंततः भविष्य की दिशा इस बात पर निर्भर करती है कि राज्य सरकार लोक संस्कृति को केवल एक प्रदर्शनकारी तमाशे के रूप में न देखकर, बल्कि एक महत्वपूर्ण 'सांस्कृतिक संसाधन' के रूप में मान्यता दे और डिजिटल मंचों तथा पुरस्कारों के माध्यम से युवाओं को इस समृद्ध विरासत के संरक्षक के रूप में आगे आने के लिए प्रोत्साहित करें।

**निष्कर्ष -** छत्तीसगढ़ी लोक साहित्य न केवल इस क्षेत्र के आदिवासी समाज की सांस्कृतिक पहचान का संरक्षक है, बल्कि उनके अस्तित्व का एक अभिन्न अंग भी है। यह साहित्य 'जल, जंगल और ज़मीन' के साथ उनके गहरे जुड़ाव को व्यक्त करता है एक ऐसा लोकाचार जिसमें प्रकृति को केवल एक संसाधन के रूप में नहीं, बल्कि एक पूजनीय विरासत के रूप में देखा जाता है। लोकगीतों और लोककथाओं के माध्यम से यह मुख्य तथ्य उभरकर सामने आता है कि इन आदिवासी समुदायों की पहचान उनकी 'सामूहिकता' की भावना में निहित है एक ऐसी सामूहिक भावना जिसमें समाज को एकजुट रखने की शक्ति है, भले ही आज का युग व्यक्तिवाद का हो। हालाँकि, वैश्वीकरण और शहरीकरण के बढ़ते प्रभाव ने इन पारंपरिक कला रूपों और जीवन मूल्यों के सामने गंभीर चुनौतियाँ खड़ी कर दी हैं, जिसके कारण युवा पीढ़ी अपनी मूल जड़ों से दूर होती जा रही है। छत्तीसगढ़ी लोक साहित्य एक ऐसे दर्पण का काम करता है जो आदिवासी लोगों के संघर्षों, आस्था और गौरवशाली इतिहास को दर्शाता है। केवल इस विरासत की सुरक्षा करके डिजिटल दस्तावेज़ीकरण, स्थानीय संस्कृति को शैक्षिक पाठ्यक्रम में शामिल करने और नवीन दृष्टिकोणों के माध्यम से ही इन आदिवासी समुदायों की सांस्कृतिक पहचान को संरक्षित किया जा सकता है। इस प्रकार इस अद्वितीय पहचान की अखंडता को बनाए रखना लोक साहित्य के संरक्षण को केवल एक अकादमिक अभ्यास ही नहीं, बल्कि एक गहन सामाजिक और सांस्कृतिक दायित्व बना देता है।

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## बीकानेर जिले की सांस्कृतिक धरोहर और पर्यटन विकास : स्थापत्य, लोककला एवं आर्थिक परिप्रेक्ष्य का विश्लेषण

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**शोध सारांश** – राजस्थान का बीकानेर जिला अपनी समृद्ध सांस्कृतिक विरासत, स्थापत्य वैभव, लोककला, मरुस्थलीय जीवनशैली तथा ऐतिहासिक परंपराओं के कारण भारतीय पर्यटन मानचित्र पर विशिष्ट स्थान रखता है। प्रस्तुत शोध पत्र में बीकानेर जिले की सांस्कृतिक धरोहर और पर्यटन विकास के मध्य अंतर्संबंधों का विश्लेषणात्मक अध्ययन किया गया है। अध्ययन का प्रमुख उद्देश्य यह स्पष्ट करना है कि बीकानेर की स्थापत्य कला, चित्रकला, भित्तिचित्र परंपरा, लोकसंस्कृति, ऊँट-शिल्प, हस्तकला तथा धार्मिक एवं ऐतिहासिक स्थलों ने पर्यटन उद्योग को किस प्रकार सुदृढ़ किया है। जूनागढ़ दुर्ग, लालगढ़ महल, देवीकुंड सागर, गजनेर महल, करणीमाता मंदिर तथा बीकानेर शैली की लघुचित्रकला जैसे सांस्कृतिक प्रतीकों ने इस क्षेत्र को राष्ट्रीय और अंतर्राष्ट्रीय पर्यटन केंद्र के रूप में स्थापित किया है।

शोध पत्र में पर्यटन विकास के आर्थिक, सामाजिक तथा सांस्कृतिक प्रभावों का भी समग्र विश्लेषण किया गया है। पर्यटन उद्योग ने स्थानीय हस्तशिल्प, होटल व्यवसाय, परिवहन, लोककलाओं तथा पारंपरिक उद्योगों को नई ऊर्जा प्रदान की है जिससे रोजगार सृजन और क्षेत्रीय अर्थव्यवस्था को गति मिली है। साथ ही अध्ययन में पर्यटन विकास की चुनौतियों जैसे आधारभूत संरचना की कमी, संरक्षण संबंधी समस्याएँ, पर्यावरणीय दबाव, सीमित प्रचार-प्रसार तथा स्थानीय समुदाय की कम भागीदारी का आलोचनात्मक परीक्षण किया गया है। शोध में यह निष्कर्ष निकाला गया है कि यदि सांस्कृतिक धरोहरों का वैज्ञानिक संरक्षण, डिजिटल प्रचार-प्रसार, सतत् पर्यटन नीति तथा स्थानीय समुदाय आधारित पर्यटन मॉडल को प्रभावी रूप से लागू किया जाए तो बीकानेर भविष्य में वैश्विक सांस्कृतिक पर्यटन का एक सशक्त केंद्र बन सकता है। यह शोध पत्र बीकानेर जिले की सांस्कृतिक विरासत और पर्यटन विकास के मध्य गहरे संबंधों को शोधात्मक दृष्टि से स्पष्ट करता है।

**शब्द कुंजी** – सांस्कृतिक धरोहर, पर्यटन विकास, स्थापत्य कला, लोककला, भित्तिचित्र परंपरा, आर्थिक प्रभाव, मरुस्थलीय पर्यटन।

**प्रस्तावना** – राजस्थान की सांस्कृतिक भू-दृष्टि में बीकानेर एक ऐसे ऐतिहासिक-सांस्कृतिक क्षेत्र के रूप में प्रतिष्ठित है जिसने मरुस्थलीय सभ्यता, राजपूत स्थापत्य, लोकसंस्कृति और व्यापारिक वैभव के माध्यम से भारतीय सांस्कृतिक इतिहास को गहनता प्रदान की है। उत्तर-पश्चिमी राजस्थान के शुष्क एवं अर्धशुष्क भू-भाग में स्थित यह नगर केवल भौगोलिक दृष्टि से मरुभूमि का प्रतिनिधि क्षेत्र नहीं है बल्कि यह सामंती शक्ति-संरचना, धार्मिक चेतना, कलात्मक अभिव्यक्ति तथा सांस्कृतिक बहुलता का जीवंत अभिलेख भी है। पंद्रहवीं शताब्दी में राठौड़ शासक राव बीका द्वारा स्थापित यह नगर शीघ्र ही राजनैतिक, सामरिक तथा सांस्कृतिक गतिविधियों का प्रमुख केंद्र बन गया।

बीकानेर राज्य की भौगोलिक स्थिति ने इसे मध्य एशिया, सिंध और पश्चिमी भारत के व्यापारिक मार्गों से जोड़ा जिसके परिणामस्वरूप यहाँ सांस्कृतिक आदान-प्रदान की बहुआयामी प्रक्रिया विकसित हुई। इसी ऐतिहासिक अंतःक्रिया ने बीकानेर को स्थापत्य, चित्रकला, लोककला तथा धार्मिक परंपराओं की दृष्टि से अत्यंत समृद्ध सांस्कृतिक इकाई के रूप में विकसित किया। बीकानेर की सांस्कृतिक धरोहर का सबसे महत्वपूर्ण आयाम इसकी स्थापत्य परंपरा है जो राजपूत और मुगल वास्तुकला के अंतर्संबंधों का उत्कृष्ट उदाहरण प्रस्तुत करती है। जूनागढ़ दुर्ग, लालगढ़ महल, देवीकुंड सागर, गजनेर महल तथा शिवबाड़ी मंदिर जैसी संरचनाएँ उस समय की

राजनीतिक वैधता, सामाजिक स्तरीकरण तथा सांस्कृतिक वर्चस्व की प्रतीकात्मक संरचनाएँ भी हैं।

स्थापत्य इतिहासकार हरमन गोएट्ज ने बीकानेर स्थापत्य को 'मरुस्थलीय सामंती वैभव और मुगल सौंदर्यशास्त्र के संगम' की संज्ञा प्रदान की है। 'जूनागढ़ दुर्ग की स्थापत्य संरचना में सैन्य सुरक्षा और कलात्मकता का जो समन्वय दिखाई देता है वह राजस्थान के अन्य दुर्गों से इसे भिन्न बनाता है। महलों की आंतरिक संरचनाओं में दर्पण कला, स्वर्ण अलंकरण, भित्तिचित्र और नक्काशीदार स्तंभों का प्रयोग तत्कालीन दरबारी संस्कृति की भव्यता और सांस्कृतिक अभिरुचि को व्यक्त करता है।'

बीकानेर की सांस्कृतिक चेतना का दूसरा महत्वपूर्ण आयाम इसकी लोककला और चित्रकला परंपरा है। बीकानेर शैली की लघुचित्रकला राजस्थानी चित्र परंपरा की अत्यंत विकसित शाखा मानी जाती है जिसमें मुगल चित्रकला की सूक्ष्मता तथा राजस्थानी रंग-संयोजन का अद्भुत समन्वय दृष्टिगोचर होता है। इस शैली में धार्मिक आख्यानों, कृष्णलीला, रागमाला, नायक-नायिका भेद तथा दरबारी जीवन का सूक्ष्म और सांकेतिक चित्रण किया गया है। बीकानेर शैली की चित्रकला भावात्मक सूक्ष्मता और रंग-प्रतीकवाद की दृष्टि से भारतीय लघुचित्र परंपरा का अत्यंत परिपक्व रूप है।

इसके अतिरिक्त उस्ता कला, आलागीला कला तथा ऊँट-आधारित

हस्तशिल्प ने बीकानेर की लोककलात्मक परंपरा को वैश्विक स्तर पर प्रतिष्ठित किया। विशेष रूप से उस्ता कलाकारों द्वारा ऊँट की खाल पर की जाने वाली स्वर्ण चित्रकारी ने मरुस्थलीय लोकसंस्कृति को कलात्मक गरिमा प्रदान की। समकालीन वैश्विक अर्थव्यवस्था में पर्यटन उद्योग को सांस्कृतिक पूँजी के आर्थिक रूपांतरण का प्रमुख माध्यम माना जाता है। सांस्कृतिक पर्यटन उन क्षेत्रों के लिए विशेष महत्त्व रखता है जहाँ ऐतिहासिक धरोहरें, लोककलाएँ और सांस्कृतिक विविधता विद्यमान होती हैं। बीकानेर की सांस्कृतिक विरासत ने इस क्षेत्र को राजस्थान के प्रमुख पर्यटन केंद्रों में सम्मिलित कर दिया है। मरुस्थलीय पर्यटन, ऊँट उत्सव, धार्मिक मेले, लोकसंगीत, हस्तशिल्प बाजार तथा विरासत पर्यटन ने बीकानेर की अर्थव्यवस्था को नई संरचनात्मक दिशा प्रदान की है।

सांस्कृतिक पर्यटन स्थानीय अर्थव्यवस्था में प्रत्यक्ष, अप्रत्यक्ष और प्रेरित आर्थिक प्रभाव उत्पन्न करता है जिससे रोजगार, निवेश और सेवा क्षेत्र में वृद्धि होती है। बीकानेर में भी पर्यटन उद्योग ने होटल व्यवसाय, परिवहन सेवाओं, लोककला, हस्तशिल्प और स्थानीय व्यापार को आर्थिक रूप से सक्रिय किया है। सांस्कृतिक पर्यटन के इस विस्तार के साथ अनेक संरचनात्मक चुनौतियाँ भी उभरकर सामने आई हैं। ऐतिहासिक धरोहरों का क्षरण, आधारभूत संरचना की कमी, पर्यावरणीय दबाव, अनियोजित शहरीकरण तथा सीमित संरक्षण नीतियाँ बीकानेर की सांस्कृतिक विरासत के लिए गंभीर संकट उत्पन्न कर रही हैं।

अनेक विरासत भवन समय, प्रदूषण और पर्यटक दबाव के कारण संरचनात्मक क्षति का सामना कर रहे हैं। इसके अतिरिक्त मरुस्थलीय क्षेत्र होने के कारण जल यदि सांस्कृतिक पर्यटन को संरक्षण-आधारित नीति से नहीं जोड़ा गया तो पर्यटन स्वयं सांस्कृतिक धरोहरों के विनाश का माध्यम बन सकता है। अतः सतत पर्यटन विकास की अवधारणा बीकानेर जैसे सांस्कृतिक क्षेत्रों के लिए अत्यंत आवश्यक हो जाती है।

**बीकानेर की स्थापत्य धरोहर और पर्यटन**– बीकानेर की स्थापत्य धरोहर को केवल दृश्य वैभव या राजसी निर्माण परंपरा के रूप में नहीं देखा जा सकता बल्कि यह मरुस्थलीय भूगोल, सामरिक आवश्यकता, राजपूती सत्ता संरचना, मुगल कलात्मक प्रभाव और स्थानीय शिल्पबोध के दीर्घ ऐतिहासिक समन्वय का परिणाम है। अध्याय में जूनागढ़ किला, लालगढ़ पैलेस, गजनेर महल, रामपुरिया हवेलियाँ और देवीकुंड सागर को बीकानेर की स्थापत्य पहचान के प्रमुख केंद्रों के रूप में रेखांकित किया गया है। ये स्थल पर्यटक अनुभव को इतिहासबोध, सौंदर्यबोध और सांस्कृतिक स्मृति से जोड़ने वाले जीवंत सांस्कृतिक प्रतीक हैं। बीकानेर की स्थापत्य संरचनाएँ इस बात का प्रमाण प्रस्तुत करती हैं कि मरुस्थलीय क्षेत्रों में निर्मित भवन केवल निवास या सुरक्षा के लिए नहीं बल्कि सत्ता की दृश्य अभिव्यक्ति, जलवायु अनुकूलन और सामाजिक प्रतिष्ठा के रूप में भी निर्मित किए जाते थे।

जूनागढ़ दुर्ग बीकानेर की स्थापत्य चेतना का सर्वाधिक प्रौढ़ उदाहरण है। इसकी प्राचीरें, प्रवेशद्वार, महल, कक्ष, चित्रित छतें और आंतरिक अलंकरण युद्धनीति और सौंदर्यशास्त्र के समन्वित प्रतिमान को प्रस्तुत करते हैं। दुर्ग का स्थापत्य इस तथ्य को स्पष्ट करता है कि मध्यकालीन राजस्थान में किला केवल सैन्य शक्ति का प्रतीक नहीं था बल्कि वह प्रशासन, राजकीय अनुष्ठान, सांस्कृतिक संरक्षण और कला विकास का भी केंद्र था। दुर्ग के भीतर के महलों में काँच, स्वर्ण अलंकरण, भित्तिचित्र और सूक्ष्म नक्काशी का प्रयोग बीकानेर दरबार की सौंदर्याभिरुचि और कलात्मक संरक्षण नीति को

व्यक्त करता है।

लालगढ़ महल और गजनेर महल बीकानेर के स्थापत्य विकास में उत्तार मध्यकालीन तथा औपनिवेशिक संक्रमण के महत्वपूर्ण उदाहरण हैं। लालगढ़ महल में राजपूत, मुगल और यूरोपीय स्थापत्य तत्वों का संयोजन उस समय की बदलती राजनीतिक और सांस्कृतिक चेतना को अभिव्यक्त करता है। लाल बलुआ पत्थर, मेहराब, झरोखे, स्तंभ और आंतरिक दरबारी सज्जा इस महल को शाही निवास से अधिक सांस्कृतिक प्रदर्शन स्थल में रूपांतरित करते हैं। गजनेर महल में जल, वन्यजीव, शिकार परंपरा और राजसी अवकाश संस्कृति का समन्वय दिखाई देता है। यह धरोहर आज विरासत पर्यटन की दृष्टि से महत्वपूर्ण है क्योंकि ऐसे स्थल ऐतिहासिक उपयोग से आधुनिक पर्यटन उपयोग की ओर स्थानांतरित होकर आर्थिक संसाधन भी बनते हैं।

देवीकुंड सागर, शिवबाड़ी मंदिर, कोलायत और बीकानेर की हवेलियाँ स्थापत्य धरोहर को धार्मिक चेतना और लोक जीवन से जोड़ती हैं। देवीकुंड की छतरियाँ शाही स्मृति, मृत्यु संस्कार और स्थापत्य प्रतीकवाद का ऐसा संगम हैं जिसमें लाल बलुआ पत्थर और संगमरमर दोनों का कलात्मक उपयोग मिलता है। रामपुरिया हवेलियों तथा अन्य शहरी हवेलियों में झरोखे, जालियाँ, आंतरिक आँगन और भित्तिचित्र मरुस्थलीय नगर संस्कृति की सामाजिक संरचना को प्रकट करते हैं। इस दृष्टि से बीकानेर का स्थापत्य पर्यटन शहरी इतिहास, राजवंशीय स्मृति, धार्मिक विश्वास और स्थानीय शिल्पकला के बहुस्तरीय संसार से परिचित कराता है।

**बीकानेर की लोककला और चित्रकला परंपरा**– बीकानेर की लोककला और चित्रकला परंपरा को राजस्थान की सांस्कृतिक अभिव्यक्ति का विशिष्ट आयाम माना जाता है। यहाँ की चित्रकला केवल दरबारी मनोरंजन अथवा राजसी सौंदर्याभिरुचि की उपज नहीं है बल्कि यह धार्मिक आख्यानों, लोकविश्वासों, ग्रामीण जीवन, सामाजिक अनुष्ठानों और राजनीतिक संरक्षण के संयुक्त विकास से निर्मित सांस्कृतिक अभिलेख है। अध्याय में बीकानेर शैली की लघुचित्रकला को राजस्थानी चित्रकला की महत्त्वपूर्ण शाखा के रूप में प्रस्तुत किया गया है जिसमें कृष्णलीला, राग रागिनी, बारहमासा, राजसी जीवन, शिकार दृश्य और स्त्री-पुरुष आकृतियों के माध्यम से तत्कालीन सांस्कृतिक मानस को रूपायित किया गया है।

बीकानेर शैली की चित्रकला में मुगल सूक्ष्मता, दक्कनी रंग संवेदन और स्थानीय राजस्थानी प्रतीक विधान का अद्भुत मिश्रण दिखाई देता है। इसमें रेखांकन की महीनता, रंगों की नियंत्रित चमक, नारी आकृति की कोमलता, राजसी व्यक्तित्व की गरिमा और धार्मिक प्रसंगों की भावात्मकता विशेष रूप से उल्लेखनीय है। 'बीकानेर पेंटिंग मारवाड़ पद्धति की एक शाखा प्रतीत होती है। यद्यपि इस स्कूल के पेंटर्स ने मारवाड़ और मुगल तकनीकों का सफलतापूर्वक समावेश किया है। बीकानेर रियासत के शासकों के दक्षिण भारत में रहने से दक्कन शैली का भी इस पर प्रभाव परिलक्षित है।'

'यहाँ के पेंटर्स ने 'दरबारी जीवन' (Court Life) की भव्यता और औपचारिकताओं, शिकार दृश्यों, नारी जीवन (Life of the barren), महाकाव्यों और पौराणिक कथाओं को अपनी तूलिका से सुन्दरता से प्रदर्शित किया है।' शोध पत्रों में भी बीकानेर लघुचित्र परंपरा को उसकी सूक्ष्मता, सममितीय विन्यास और रंग योजना के कारण विशिष्ट माना गया है। उपलब्ध स्रोतों में यह उल्लेख मिलता है कि बीकानेर की लघुचित्र परंपरा ने स्थानीय दरबारी संस्कृति को धार्मिक और लौकिक दोनों स्तरों पर अभिव्यक्त

किया।

उस्ता कला बीकानेर की कलात्मक पहचान का सबसे विशिष्ट रूप है। यह कला दीवारों, छतों, लकड़ी, कागज और विशेष रूप से ऊँट की खाल पर स्वर्ण अलंकरण तथा उभारदार चित्रांकन के रूप में विकसित हुई। उस्ता कला के विकास एवं प्रतिष्ठा में उस्ता हामिद, रफकुदीन तथा अयूब अली उस्ता का महत्वपूर्ण योगदान रहा है। उस्ता हामिद ने राजमहलों में विविध कलात्मक आकृतियों का सृजन किया, जबकि रफकुदीन ने महाराजा अनूप सिंह के काल में रसिकप्रियापर आधारित अनेक चित्रों का निर्माण किया। अयूब अली उस्ता ने लक्ष्मी-नारायण मंदिर के उत्कृष्ट चित्रांकन द्वारा अपनी कलात्मक प्रतिभा का परिचय दिया।

बीकानेर की भित्तिचित्र परंपरा भी विशेष महत्त्व रखती है क्योंकि यह कला को राजदरबार से निकालकर जनजीवन तक ले जाती है। हवेलियों, मंदिरों और पुराने घरों की दीवारों पर बने चित्रों में प्राकृतिक दृश्य, धार्मिक कथाएँ, विवाह, लोकपर्व, ग्रामीण गतिविधियाँ और सामाजिक जीवन के दृश्य अंकित मिलते हैं। पर्यटन की दृष्टि से यह परंपरा अत्यंत महत्त्वपूर्ण है क्योंकि पर्यटक केवल स्मारक नहीं देखते बल्कि रंग, रेखा, शिल्प, लोककथा और सांस्कृतिक स्मृति से निर्मित एक संपूर्ण दृश्य संसार का अनुभव करते हैं। इससे स्पष्ट होता है कि बीकानेर की चित्रकला केवल अभिजन कला नहीं थी बल्कि सामुदायिक स्मृति और लोक अनुभव की दृश्य अभिव्यक्ति भी थी।

**पर्यटन विकास और आर्थिक प्रभाव-** बीकानेर में पर्यटन विकास को क्षेत्रीय अर्थव्यवस्था की संरचना से पृथक करके नहीं समझा जा सकता। पर्यटन यहाँ प्रत्यक्ष और अप्रत्यक्ष दोनों स्तरों पर आर्थिक सक्रियता उत्पन्न करता है। प्रत्यक्ष स्तर पर होटल, अतिथि गृह, परिवहन, गाइड सेवा, ऊँट सफारी, स्थानीय बाजार और भोजनालय लाभान्वित होते हैं। अप्रत्यक्ष स्तर पर हस्तशिल्प, ऊनी उत्पाद, लोककला, पशुपालन आधारित उत्पाद, सांस्कृतिक आयोजन और ग्रामीण सेवाएँ पर्यटन से जुड़ती हैं। 'पर्यटन विकास के लिये अति आवश्यक सेवाओं जैसे सुगम पहुँच एयरपोर्ट टर्मिनल, रेलवे स्टेशन, होटल व पूरक आवास सुविधा और रेस्टोरेंट व बार, स्पोर्ट्स सुविधाएँ और मनोरंजन की भी आवश्यकता होती है।'

पर्यटन के आर्थिक प्रभाव का सबसे महत्त्वपूर्ण पक्ष रोजगार सृजन है। 'सुव्यवस्थित विकसित पर्यटन संरचना प्रत्यक्ष और अप्रत्यक्ष रूप में रोजगार के अवसर प्रदान करती है। एक होटल निर्माण से, विशेषज्ञों के अनुसार प्रति कमरे से तीन व्यक्तियों को प्रत्यक्ष रोजगार उपलब्ध होता है। जबकि सहायक उद्योगों और व्यवसायों की वृद्धि से प्रत्यक्ष रोजगार की तुलना में 9 गुना से अधिक व्यक्तियों को अप्रत्यक्ष रूप में रोजगार भी मिलता है।'

बीकानेर में पर्यटन ने युवाओं, महिलाओं, कारीगरों, कलाकारों, परिवहन संचालकों और छोटे व्यापारियों के लिए आय के विविध स्रोत उपलब्ध कराए हैं। ऊँट उत्सव, धार्मिक मेले, मरुस्थलीय शिविर और सांस्कृतिक प्रस्तुतियाँ मौसमी रोजगार को भी बढ़ाती हैं। उपलब्ध आँकड़ों के अनुसार बीकानेर में 2024 में देशी पर्यटकों की संख्या लगभग तीन लाख से अधिक और विदेशी पर्यटकों की संख्या लगभग अड़तीस हजार से अधिक बताई गई है जिससे स्थानीय अर्थव्यवस्था पर सकारात्मक प्रभाव का संकेत मिलता है।

बीकानेर की अर्थव्यवस्था में हस्तशिल्प और लोककला की भूमिका पर्यटन के माध्यम से और अधिक सुदृढ़ हुई है। ऊनी शिल्प, दरी, कालीन, कंबल, कृत्रिम आभूषण, ऊँट उत्पाद, उस्ता कला और स्थानीय खाद्य उत्पाद

पर्यटकों की खरीदारी का महत्त्वपूर्ण हिस्सा बनते हैं। मरुनगरी में खरीददारी के लिये प्रमुख शोरूम में प्राचीन सोवेनियर शॉप, जुनागढ़, अभिव्यक्ति (उरमूल ट्रस्ट हैंडीक्राफ्ट सेल्स आउटलेट) केन्द्रीय बस स्टैंड के समीप, जैमिनी कलाकार आर्ट्स, खादी शॉप के.ई.एम. रोड, राजस्थान आर्ट गैलेरी, शिव बाड़ी रोड, राजस्थान हैंडीक्राफ्ट लालगढ़ पैलेस, स्वामी आर्ट्स कीर्ति स्तम्भ, आदि प्रमुख हैं।

राजस्थान पर्यटन विकास पर उपलब्ध शोध भी यह बताता है कि पर्यटन राज्य की अर्थव्यवस्था में रोजगार, अवसंरचना और स्थानीय व्यवसाय के विस्तार का प्रमुख माध्यम है। डिजिटल प्रचार-प्रसार, ऑनलाइन बुकिंग, सोशल मीडिया और दृश्य माध्यमों ने बीकानेर के पर्यटन को नए आयाम प्रदान किए हैं। पर्यटन अब केवल भौतिक गमन का विषय नहीं रहा बल्कि छवि निर्माण, डिजिटल ब्रांडिंग और सांस्कृतिक प्रस्तुति का भी विषय बन चुका है। बीकानेर की स्थापत्य धरोहर, ऊँट उत्सव, उस्ता कला, लोक संगीत और मरुस्थलीय जीवन यदि संगठित डिजिटल माध्यमों से प्रस्तुत किए जाएतो यह क्षेत्र वैश्विक सांस्कृतिक पर्यटन में अधिक प्रभावशाली स्थान बना सकता है। शोध साहित्य में पर्यटन विपणन और सांस्कृतिक विरासत ब्रांडिंग को स्थानीय अर्थव्यवस्था और सामुदायिक गर्व से जोड़ा गया है।

**पर्यटन विकास की चुनौतियाँ-** बीकानेर के पर्यटन विकास की पहली गंभीर चुनौती आधारभूत संरचना से संबंधित है। विभिन्न पर्यटन स्थलों तक पहुँचने वाली सड़कें, संकेत व्यवस्था, सार्वजनिक परिवहन, स्वच्छता, पेयजल, पार्किंग और प्राथमिक चिकित्सा सुविधाएँ अपेक्षित स्तर पर विकसित नहीं हैं। मरुस्थलीय क्षेत्र होने के कारण दूरस्थ स्थलों तक पहुँच स्वयं एक चुनौतीपूर्ण अनुभव बन जाता है। प्रस्तुत शोध पत्र में यह स्पष्ट किया गया है कि पर्यटन स्थलों पर सड़क, जल, बिजली, सुरक्षा और अन्य सार्वजनिक सुविधाओं की आवश्यकता पर्यटकों की बढ़ती संख्या के साथ और अधिक महत्त्वपूर्ण हो जाती है।

दूसरी बड़ी चुनौती धरोहर संरक्षण की है। बीकानेर की स्थापत्य धरोहरें, हवेलियाँ, छतरियाँ, महल और भित्तिचित्र समय, मौसम, प्रदूषण, अतिक्रमण, अनियोजित उपयोग और पर्यटक दबाव के कारण क्षरण का सामना कर रहे हैं। विरासत पर्यटन पर उपलब्ध शोध यह स्वीकार करता है कि यदि संरक्षण और पर्यटन प्रबंधन में संतुलन न होतो पर्यटन स्वयं धरोहर स्थलों पर दबाव उत्पन्न कर सकता है। इसलिए बीकानेर में वैज्ञानिक संरक्षण, नियमित रख-रखाव, विशेषज्ञ पुनरुद्धार और स्थानीय निगरानी की आवश्यकता है।

तीसरी चुनौती पर्यावरणीय दबाव से संबंधित है। बीकानेर मरुस्थलीय पारिस्थितिकी वाला क्षेत्र है जहाँ जल संसाधन सीमित हैं और प्राकृतिक संतुलन अत्यंत संवेदनशील है। पर्यटन गतिविधियों के विस्तार से जल उपयोग, कचरा, प्लास्टिक, वाहन प्रदूषण और अनियंत्रित निर्माण जैसी समस्याएँ बढ़ सकती हैं। मरुस्थलीय पर्यटन, ऊँट सफारी, शिविर पर्यटन और सांस्कृतिक आयोजनों को यदि नियंत्रित पर्यावरणीय नीति से न जोड़ा जाएतो प्राकृतिक संसाधनों पर अनावश्यक दबाव उत्पन्न होगा। इस कारण सतत पर्यटन, इको पर्यटन और नियंत्रित वहन क्षमता की अवधारणा यहाँ विशेष रूप से आवश्यक हो जाती है।

चौथी चुनौती स्थानीय समुदाय की अपर्याप्त भागीदारी है। पर्यटन से आर्थिक लाभ तभी व्यापक सामाजिक विकास में बदल सकता है जब स्थानीय कलाकार, कारीगर, ग्रामीण परिवार, महिलाएँ और युवा पर्यटन

प्रबंधन, उत्पाद निर्माण, विपणन, मार्गदर्शन और आतिथ्य सेवाओं में सक्रिय रूप से जुड़े हों। शोध पत्र में स्पष्ट किया गया है कि ग्रामीण परिवार ऊँट सफारी, लोकसंगीत, पारंपरिक भोजन और हस्तशिल्प के माध्यम से पर्यटकों से जुड़ रहे हैं जिससे आय और रोजगार के अवसर उत्पन्न होते हैं किंतु यह सहभागिता अभी व्यापक संस्थागत रूप नहीं ले सकी है। अतः प्रशिक्षण, सहकारी विपणन, स्थानीय उत्पाद ब्रांडिंग और समुदाय आधारित पर्यटन मॉडल अत्यंत आवश्यक हैं।

**सतत् पर्यटन और भविष्य की संभावनाएँ** – बीकानेर में सतत् पर्यटन विकास की संभावनाएँ अत्यंत व्यापक हैं क्योंकि यहाँ सांस्कृतिक धरोहर, धार्मिक पर्यटन, मरुस्थलीय भू दृश्य, लोककला, हस्तशिल्प और ग्रामीण जीवन जैसे विविध आकर्षण एक साथ उपलब्ध हैं। सतत् पर्यटन की दृष्टि से बीकानेर को केवल किला, महल और मंदिर आधारित पर्यटन तक सीमित नहीं रखा जाना चाहिए बल्कि इसे सांस्कृतिक परिपथ, ग्रामीण अनुभव, लोककला कार्यशाला, हस्तशिल्प ग्राम, मरुस्थलीय इको पर्यटन और विरासत आवास के समेकित मॉडल के रूप में विकसित किया जा सकता है।

बीकानेर के भविष्य का पर्यटन संरक्षण केंद्रित होना चाहिए। इसका अर्थ है कि जुनागढ़, लालगढ़, देवीकुंड, रामपुरिया हवेलियाँ, शिवबाड़ी, कोलायत और उस्ता कला जैसी धरोहरों को केवल दर्शनीय वस्तु न मानकर जीवित सांस्कृतिक संसाधन के रूप में विकसित किया जाए। पर्यटकों को केवल देखने का अवसर नहीं बल्कि समझने, संवाद करने, सीखने और स्थानीय जीवन से जुड़ने का अवसर मिलना चाहिए। इसके लिए बहुभाषी सूचना पट्ट, डिजिटल ऑडियो गाइड, संग्रहालयीय प्रस्तुति, व्याख्या केंद्र और प्रशिक्षित स्थानीय गाइडों की व्यवस्था आवश्यक है।

सतत् पर्यटन में पर्यावरणीय संतुलन प्रमुख आधार होना चाहिए। मरुस्थलीय क्षेत्रों में वाहन नियंत्रित पर्यटन, जल संरक्षण, ठोस अपशिष्ट प्रबंधन, प्लास्टिक नियंत्रण, स्थानीय सामग्री आधारित निर्माण और ऊर्जा दक्षता को पर्यटन नीति से जोड़ना आवश्यक है। शोध में नियंत्रित निर्माण, पर्यावरण अनुकूल परिवहन, स्थानीय समुदाय की सहभागिता, डिजिटल प्रचार, ऑनलाइन सूचना प्रणाली, बहुभाषी सूचना पट्ट, प्रशिक्षित गाइड, सुरक्षा व्यवस्था और आपदा प्रबंधन सुविधाओं के विकास को दीर्घकालिक

पर्यटन विकास की शर्त बताया गया है।

भविष्य में बीकानेर सांस्कृतिक पर्यटन, धार्मिक पर्यटन, साहसिक पर्यटन, ग्रामीण पर्यटन और रचनात्मक पर्यटन का संयुक्त केंद्र बन सकता है। ऊँट उत्सव, लोकनृत्य, उस्ता कला, चित्रकला, हस्तशिल्प, पारंपरिक भोजन और मरु शिविरों को योजनाबद्ध रूप से अंतर्राष्ट्रीय स्तर पर प्रचारित किया जाए तो बीकानेर का पर्यटन जयपुर, उदयपुर और जैसलमेर की प्रतिस्पर्धी धारा में अधिक प्रभावी रूप से उभर सकता है। करणी माता मंदिर के उन्नयन हेतु बजटीय प्रावधान जैसे प्रयास बीकानेर के धार्मिक पर्यटन को आधारभूत सुविधा की दृष्टि से मजबूत कर सकते हैं। वर्तमान सरकारी निवेश और धार्मिक पर्यटन स्थलों के उन्नयन से भी यह सकारात्मक संकेत मिलता है कि राजस्थान में विरासत और धार्मिक पर्यटन को नई प्राथमिकता दी जा रही है।

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# Revisiting Indian Knowledge System in Contemporary Contexts

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**Abstract:** The Indian Knowledge System (IKS) represents a holistic, integrated and indigenous framework of learning and living that has evolved over millennia. The IKS offers a unique blend of theoretical depth and practical wisdom. It is embedded in the Vedas, Upanisads, Sastras, Purans, epics, classical literature, folk traditions, and oral narratives, and continues to shape India's cultural and intellectual ethos. In the current global scenario, there is a renewed interest in traditional knowledge systems to address modern challenges such as ecological crisis, mental health, educational reforms, ethical leadership, and cultural identity. The National Education Policy (NEP) 2020 emphasizes the inclusion of IKS into mainstream education to promote critical thinking, holistic development, and self-reliance rooted in cultural values. The core of IKS lies in its emphasis on holistic understanding, experiential learning, and the integration of knowledge with contemporary contexts. Contemporary challenges are in areas like Health and Wellness, Education, Sustainable Development, Environmental Conservation. *Panchatantra* is ripe with entertaining stories loved with timeless teachings and moral values. *Arthashastra* is arguably the greatest treatise ever written on political, military, and economic strategies by a shrewd man popularly referred to as the Indian Machiavelli. Bharata's *Natyashastra* considered to be the fifth *Veda* propagates righteousness, good reputation, long life, well being and increase in mental ability. My paper is all about how *Panchatantra*, *Arthashastra* and *Natyashastra* effectively deal with some of the contemporary contexts.

**Keywords:** IKS, contemporary contexts, theoretical depth, practical wisdom, self-reliance.

**Introduction** - Indian Knowledge System is marginalized due to lack of understanding and appreciation. This leads to lack of interest, preservation and promotion. The West for their own selfish interest forced our people to treat our indigenous knowledge as inferior and unscientific. Thus our youth is oblivious of our own glorious past. We do not know that a vast treasure of knowledge lies in our Vedas, Puranas and Shastras. The Britishers stopped publishing our classics and even did not allow our children to read Sanskrit in the school curriculum. After our independence a revival of the classical learning has been started. The real revival has taken place through National Education Policy 2020. I will not sound out of place if I say the Western perspectives often dominate our literature, culture and inclusive attitude. Our indigenous knowledge system is interdisciplinary and this teaches us that life and living believe in co-existence. IKS needs to be incorporated into modern curricula in a way that is relevant and engaging for students. Here lies the importance of my paper that explores how the ancient classical texts like *Panchatantra*, *Arthashastra* and the *Natyashastra* are still relevant in this era of science and technology.

*Panchatantra* is the book of tales rich in timeless

wisdom and morals. Its aim was to educate the princes in the art of administration. Thanks to the foresight of the author that *Panchatantra* has become immortal. It is used as a guide to life. Through talking animals and cunning tricksters, it teaches essential values like friendship, resilience, and the importance of intelligence over brute. Here lies the beauty of Indian Knowledge System which is timeless. Wisdom is our goal of education. We want an education which enlightens us and *Panchatantra* does. It also makes us sensible to the animals, birds and other creatures making us sensitive to ecology. It also tells us how to tell stories and how to captivate the attention of the readers or the listeners. So it has permanent literary value. These stories shape character and decision making. The originator Vishnu Sharma was a great scholar and teacher. Teachers are man-makers and Vishnu Sharma justifies it. The author through *Panchatantra* deals with the art of teaching pedagogy. As legend goes he taught successfully the sons of a king who had lack of intelligence and leadership. He took on the challenge and devised a unique teaching method. He intertwined moral and political lessons into engaging fables featuring animals as their central characters. He divided these stories into five "tantras" or

sections. Vishnu Sharma's "tantras" teach the writers how they should plan their chapterisation. Each section of *Panchatantra* is meant to be used as a way to conduct our own way of life. All the five Section if to be told in capsule-form are meant to be used as guide to navigate the complexities of life. These chapters are: (i) Loss of Friends, (ii) Gaining Friends, (iii) Conflict and War, (iv) Loss of Gains, and (v) Reckless Actions.

Our rich tradition has always been looked down upon by the colonizers. That was their well thought of plan. They treated us as inferior, superstitions, lazy and dull. Remember our *Panchatantra* fables have travelled across cultures, even seemingly influencing some of the world's most famous collections of tales such as Aesop's *Fables*, *The Arabian Nights* and various European folktales. Even today, the *Panchatantra* is evolving. Its fables have been adapted into contemporary children's literature, animated films and interactive digital experiences.

About *Panchatantra* one of the renowned translators Arthur William Ryder writes:

One Vishnusharman, shrewdly gleaning  
All worldly wisdom's inner meaning,  
In these five books the charm compresses  
Of all such books the world possesses  
(*Panchatantra*7).

Ryder also writes:

The *Panchatantra* is a niti-shastra or text book of 'niti'.  
The word niti means roughly the wise conduct of life.  
Western civilization must endure certain shame in  
realizing that no precise equivalent of the term is found  
in English, French, Latin or Greek (*Panchatantra*9).

This is 'niti', "the harmonious development of the power of man, a life in which security, prosperity, resolute action, friendship, and good learning are so combined as to produce joy. Joy comes when we believe in coexistence whereas the Western philosophy is all about anthropocentric living. The West believes that man has every right to exploit anything and everything under the sun for his own enjoyment. This selfish attitude has resulted in ecological disaster. The result is natural calamities and serious diseases like Covid 19.

Chanakya, also known as Kautilya and Vishnu Gupta was an Indian philosopher, statesman, royal advisor and a master of political strategist. Probably he was a man of fourth century BCE. *Arthashastra/Neetishastra (Chanakyaniti)* though is very old can be applied to situations in the modern day world. Translated as the science of gaining wealth, *Arthashastra* is a treatise on state governance written with in idea that the able government will lead to a generation of wealth for in the people of the nation. This text has become a source of national pride, rivaling work by philosophers in the West. It is a record of Chanakya's philosophies on taxation, foreign policy, punishment for crimes, defense and war. This work promotes the idea of a ruler to use any means possible to

hold on to his power, from trickery and surveillance to even espionage and propaganda. *Arthashastra* has two main objectives. Firstly it seeks to show how the ruler should protect his territory and secondly it shows how a territory should be acquired. Hence *Arthashastra* deals with varied themes like training of the prince for duties of rulership, the question of the appointment of ministers, administration of justice, punishment for various criminal offences, measures that can be adopted by a state in its relations with foreign states, means of taking a fort etc.

L.N. Rangarajan, a diplomat whose work on the *Arthashastra* has argued that in so far as the nature of human beings remained the same and states behaved in the manner as they always have done, Kautilya has relevance. K.M. Panikkar also opines that Kautilya is relevant even in today for his doctrines of 'sama-danda-bheda'. Kautilyain *Arthashastra* says, "What produces unfavourable results is bad policy. That is a policy to be judged by the results it produces, and diplomacy is not concerned with ideals but with achieving practical results to the state." The quotation of Kautilya is ever relevant: "When the advantages to be derived from peace and war are equal one should prefer peace for disadvantages such as loss of power and wealth are ever attendant upon war. Similarly, if the advantage to be derived from neutrality and war are equal, one should prefer neutrality" (*Arthashastra* 97).

The value of *Arthashastra* as a piece of literature study also makes it universal and permanent. It has references to the art of performances like dance, music, musical instruments etc. Personality-studies remain as fresh as ever. *Arthashastra* is also a very good book of this field too:

He who is self – sufficient; he who is fond of honours;  
he who is intolerant of his rival's honour; he who is  
esteemed low; he who is of a fiery spirit; he who is  
foolhardy as well as he who is not content with what  
he has been enjoying – all these come under the group  
of haughty persons (42).

Chanakya also writes:

He who is impoverished; he who has lost much wealth;  
he who is niggardly; he who is addicted to evil  
propensities; and he who is engaged in dangerous  
transactions – all these constitute the group of  
ambitious persons (42).

Today, the figure of Chanakya and the endurance of his teachings can be seen through the heavy adaption of his life – story in plays and many immensely popular television series, proving that his life is an area of interest not only to scholars but to the masses as well. He was one of the greatest; perhaps the most cunning, political masterminds to have ever existed and his philosophy on Indian polity, economics, and statecraft will always hold relevance in the people's minds. Kautilya talks about the ideals of a welfare state. Here the state controls and contributes of the resources, benefits and wealth of the

state. In the present day world, the challenges to national security are no different from the challenges that concerned the Mauryan Empire. Kautilya advocated the participation of the subjects in national security. In our own time we see how our fishermen work as watchmen of our country. Mention may be made that our shepherds reported the security forces about the presence of some Pak infiltrators, and the consequences was the Kargil War. Thus we may fairly state that the solution to many of our present day problems in political, economic, social and security spheres are all dealt with in this ancient book called *Arthashastra*.

The *Natyashastra*, a text on performing arts is the main source of dramatic theory in classical India. Bharata Muni codified the rules and codes for drama and dance in this compilation. Bharata adopted a universal approach and affirmed that art universalizes emotions making them as a tool of appeal to the spectators. In reality *Natyashastra* has relevance more for practitioners than for academicians. Bharata has clearly stated that the theatrical experiments (*prayoga*) and the ideas relevant to the time should be added to the *Shastra*. The 'Rasa' theory developed by Bharata is extremely relevant till date, as many theatre personalities in the contemporary world are inspired by these 'rasas' and use these sentiments for their plays. At present, theatre is competing with all of the popular mass – culture and media, including television, video, music and radio. The content consumption is also different materially and economically. How Bharata's *Natyashastra* is still relevant can well be explained if we understand and analyse it in relation to Keats' Negative Capability; Coleridge's "willing suspension of disbelief" and Eliot's Unification of Sensibility. All these British concepts gained currency worldwide because of the language politics though Bharata's *Natyashastra* encompasses all these three and many more, remains unknown and unappreciated because we have failed to place it in the world literary forum. Even *Natyashastra* is more inclusive and exhaustive than that of the much hyped *Poetics*. The 'sahridaya' reader is none but he who "willingly suspends his disbelief." Bharata's actor soaked in the 'rasa', the sentiment that he wants to arouse in the spectators is all that we talk about Eliot's "Unification of Sensibility." "Rasa" is a creative force too, as well as a force of aesthetics. Keats' Negative Capability can be well explained with Bharata's creative force of "rasa." Bharata argues that the desired 'bhava' can be roused in the audience only when the dramatist and the actors experience the same feeling negating their own consciousness.

Life is a drama. So drama is our all-time favourite. Bharata's *Natyashastra* details, with all the aspects of performance including movements, emotional expression, theatre architecture, dance, music etc. This inclusiveness has made *Natyashastra* relevant even today while Aristotle's *Poetics* concentrated on the analysis of Greek tragedies. M. Winternitz says, "No country except India and no language except Sanskrit can boast of a passion so ancient

or vulnerable" (54).

Bharata refers to 'bhavas', the imitations of emotions that the actors perform. He argues that there are eight-principal 'rasas' love, pity, anger, disgust, heroism, awe, terror and comedy. Each 'rasa' experienced by the audience is associated with a specific 'bhava' portrayed on the stage. For example, in order for the audience to experience 'sringara' (erotic) rasa, the playwright, actors and musicians work together to portray the 'bhava' called 'rati' (love). We can boast of our own language and literature when John Dewey admits the absence of a word like 'rasa' in English language. 'Rasa' envisages complete continuity of the poetic process beginning with the creative experience of the poet, through the birth of his poem, to the aesthetic experience of the reader. So *Natyashastra* as a theoretical, creative and critical text remains immortal and universal. Bharata's 'rasa' theory comprises a significant contribution on understanding the exquisite rapport between the play and its audience, something akin to Aristotle's Catharsis theory. Seturaman writes:

In the subconscious and unconscious regions there are always lying dormant various types of emotion – motive complexes. When through artistic creation a purely universal emotional fear, amour, etc., are projected in the mind they become affiliated to this type of emotion – motive complexes and this mutual affiliation or appreciation transforms the presented artistic universal into artistic joy or 'Rasa'. It is for this reason that in experiencing artistic joy there is a kinship and identity among all enjoyers (194).

Bharata says that 'rasa' is achieved as a result of functioning of the (i) 'vibhava', the objective condition causing an emotion (a lover on the stage), (ii) the 'anubhavas' (bodily gestures/expression) by which the emotion is expressed and (iii) 'vyabhicharibhavas' (secondary emotion and sensations) which feed the dominant emotion. 'Vibhavas' include persons (characters) as well as the circumstances that cause or excite the emotions. A love-lorn woman on the stage as a character in a play or a dancer expressing by gestures the feelings and sensations of love-lorn woman exciting a response in the spectator is an example. To get the art experience, the artist has to be disinterested, objective and capable of contemplating life experiences without being affected by them. What art communicates is the emotion of an emotion. There is the substratum of peace, delight and in the process what is particular and individual gets universalized. There is the freedom from involvement in life emotions of pain and pleasure and its pathological consequences caused by selfishness, struggle, personal loss or gain etc. Art takes us beyond the dualities of life to a state of delight against the background of peace. This critical approach of the *Natyashastra* to art makes it immortal.

*Natyashastra* is increasingly utilized not just for classical Indian dance, but as frame work for physical

theatre, actor training and emotional intelligence in acting globally. Modern actors use the Rasa-Bhava theory to understand emotional intelligence. Rasa and Bhava help performers evoke specific emotions in the audience. This text provides a detailed system of hand gestures, body postures and eye movements that are integrated into contemporary dance theatre and physical theatre. The *Natyashastra* taught in global universities and studied in departments of English, theatre, and cultural anthropology to provide alternative, non-western parameters for performance analysis. *Natyashastra* is all the time relevant because drama is ever enjoyed and one of the important aspects of *Natyashastra* talks about how the audience derives the aesthetic pleasure from stage performance. *Natyashastra* enumerates eleven elements of drama including rasa (sentiment), bhava (emotion), abhinaya (acting), Dharmi (modes of representation), viritti (style of expression), pravtti (local usages), Siddhi (succes of production), Swara (note), atodya (musical instruments), Gana (song), and lastly Ranga (theatre). This wide range of *Natyashastra* also another factor that makes this great book ever relevant. *Natyashastra* can well be studied as a book on body language. The modern world has become a global village because of the development in the field of technology. Technology has also made the entire world a business centre. The business executives understand the psychology of their coworkers with the help of body language. So *Natyashastra* as tool to understand body language makes this book very contemporary.

**Conclusion:** My paper with the analytical study of *Panchatantra*, *Arthashastra* and *Natyashastra* has explored the multidimensional aspects of Indian Knowledge System—its historical development, lived practices, transmission across generations, and future potential in a globalized Knowledge economy. These texts have been revisited and reinterpreted in the Indian knowledge traditions in contemporary contexts. My discussion has highlighted the relevance of our indigenous knowledge in pedagogy, governance, aesthetics, writing literature and sustainable living. *Natyashastra* is an organic, living and classical text in aesthetics and performing arts and not a fixed set of ideas and instructions. Our indigenous knowledge system lacks recognition in the Western World. This skepticism or dismissal in modern academic and scientific communities is to be well replied by our scholars exposing them to our

vast treasure of art, literature culture and scientific advancement. The IKS should be incorporated into the modern curricula so that present generation becomes aware of the rich cultural past of India which was intentionally downplayed by the colonizers. By addressing contemporary challenges and leveraging global relevance, the IKS contributes to a more inclusive sustainable and enlightened world. My analysis has also highlighted that the IKS believes in interdisciplinary approaches and integrates science, philosophy, and spirituality inspiring new research areas. The Indian Government has also taken initiatives to promote IKS including the establishment of the Indian Knowledge System Division at the Ministry of Education. Traditional Indian knowledge requires specialized translators so that right knowledge comes to the present generation. India has suffered from language loss and it has immensely affected our cultural heritage. Too much of so called urbanization and modernization has also harmed our indigenous knowledge system. Our indigenous knowledge system can be made known to the world community through cultural exchange. Sri Aurobindo is one of the great critical and creative minds of the world literature. Aurobindo's synthetic vision has not only recovered for us the salient principles of ancient Indian aesthetics but their potentialities too. This is the time that we need to integrate IKS with modern knowledge systems for a sustainable growth of the mankind. The knowledge, wisdom and practical contents impregnated in *Panchatantra*, *Arthashastra* and the *Natyashastra* effectively challenge the modern contexts with a loud and clear voice to the world community that the Indian Knowledge System is holistic and sustainable.

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# A Legal Critical Analysis of Wildlife Protection Act Towards the Environment System in India

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**Abstract:** Wildlife Protection Act, 1972 plays a significant role in maintaining environmental balance and conserving biodiversity in India. The Act was enacted with the objective of protecting wild animals, birds, plants, and their natural habitats from exploitation and extinction. The present study titled “A Legal Critical Analysis of Wildlife Protection Act towards the Environmental System in India” aims to critically examine the legal effectiveness of the Act, its contribution to environmental protection, and the challenges faced in its implementation. The research focuses on the major provisions of the Act, important amendments, judicial interpretations, and governmental policies related to wildlife conservation.

The study highlights that the Wildlife Protection Act has contributed substantially to the establishment of national parks, wildlife sanctuaries, and protected areas, thereby supporting ecological balance and sustainable environmental development. However, issues such as illegal hunting, deforestation, habitat destruction, human-wildlife conflict, and weak enforcement mechanisms continue to hinder its effective implementation. The research further analyzes the need for stronger legal frameworks and improved administrative measures to address emerging environmental concerns. It concludes that effective implementation of the Act, public awareness, community participation, and stricter enforcement of environmental laws are essential for ensuring long-term wildlife conservation and environmental sustainability in India. This how under this research I clearly defined my work toward the wildlife deal with a environment.

**Introduction** - Wildlife Protection is one of the most important environmental laws in India. It was enacted by the Government of India to protect wild animals, birds, plants, and forests from illegal hunting, trade, and destruction. Wildlife plays a vital role in maintaining ecological balance and protecting biodiversity. A healthy environment depends on the proper conservation of wildlife and natural habitats. Due to increasing industrialization, urbanization, deforestation, and human activities, many species of animals and plants are becoming endangered. Therefore, strong legal measures are necessary for the protection of wildlife and the environment.

The Wildlife Protection Act, 1972 provides legal protection to endangered species and establishes national parks, wildlife sanctuaries, and protected areas across the country. It also imposes punishments for illegal hunting, poaching, and wildlife trade. Over the years, the Act has been amended several times to strengthen wildlife conservation and improve environmental protection measures.

This research titled “A Legal Critical Analysis of Wildlife Protection Act towards the Environmental System in India” aims to study the effectiveness of the Act in preserving environmental balance and biodiversity. The study also

examines the challenges faced in the implementation of the law, such as weak enforcement, habitat destruction, and human-wildlife conflicts. The research further analyzes the role of the judiciary, government policies, and public participation in wildlife conservation. The study highlights the importance of strict implementation of environmental laws for achieving sustainable development and ecological protection in India.

**Meaning of Wildlife Protection:** Wildlife protection means the conservation, preservation, and proper management of wild animals, birds, plants, and their natural habitats. It aims to protect wildlife from dangers such as illegal hunting, poaching, deforestation, pollution, habitat destruction, and extinction. Wildlife protection helps maintain ecological balance and biodiversity, which are essential for a healthy environment and sustainable development.

Wildlife protection also includes creating national parks, wildlife sanctuaries, and protected areas, along with enforcing laws and policies for the safety of endangered species and forests.

## Definitions of Wildlife Protection

**1. General Definition:** Wildlife protection refers to the legal and environmental measures taken to conserve wild animals, birds, plants, and their habitats from exploitation

and destruction.

**2. Legal Definition:** Under Wildlife Protection Act, 1972, wildlife includes any animal, aquatic or land vegetation that forms part of any habitat. The Act provides protection to wild animals, birds, and plants through legal regulations and conservation measures.

**3. Environmental Definition:** Wildlife protection is the process of maintaining and restoring wildlife populations and their ecosystems in order to preserve biodiversity and environmental balance.

**4. Dictionary Definition:** According to environmental studies, wildlife protection means safeguarding wild living organisms and their habitats through conservation laws, awareness, and sustainable practices.

**History Wildlife Protection in India Before Independences:** Wildlife protection in India before independence was mainly based on traditional beliefs, religious values, and the policies of different rulers. In ancient India, forests and animals were considered sacred, and many communities protected nature as part of their culture and religion. Animals such as cows, elephants, snakes, and peacocks were respected and worshipped in different parts of the country. Ancient Indian texts like the Vedas, Upanishads, and Arthashastra emphasized the importance of protecting forests, animals, and natural resources.

During the rule of Emperor Ashoka in the Mauryan period, several measures were taken for the protection of wildlife and forests. Ashoka issued edicts that prohibited unnecessary killing of animals and encouraged compassion toward living beings. Forest areas and certain species of animals were protected under his administration.

In the medieval period, some kings and rulers also maintained forests and hunting reserves. However, hunting was often considered a royal sport among kings and nobles. During the Mughal period, emperors like Akbar showed interest in nature and wildlife, but large-scale hunting by royal families continued.

Under British rule, the condition of wildlife in India deteriorated significantly. The British administration encouraged hunting for recreation and trade. Many wild animals such as tigers, lions, elephants, and rhinoceroses were killed in large numbers. Forests were cleared for agriculture, railways, and commercial purposes, leading to habitat destruction. Although some forest laws like the Indian Forest Act, 1927 were enacted during British rule, their main purpose was to control forest resources for economic benefits rather than wildlife conservation.

By the end of the colonial period, the rapid decline in wildlife populations created awareness about the need for legal protection and conservation measures in India. This ultimately led to the development of modern wildlife protection laws after independence, including the Wildlife Protection Act, 1972.

**Wildlife Protection in India After Independence:** After

independence, India recognized the urgent need to protect wildlife and preserve environmental balance. Rapid industrialization, deforestation, population growth, illegal hunting, and habitat destruction caused a serious decline in the population of many wild animals and birds. To address these issues, the Government of India introduced various laws, policies, and conservation programs for wildlife protection.

One of the earliest steps taken after independence was the enactment of the Indian Forest Act, 1927 and the strengthening of forest administration to regulate the use of forest resources. Later, the Government enacted the Wildlife Protection Act, 1972, which became the most important legislation for wildlife conservation in India. The main objective of this Act was to provide protection to wild animals, birds, plants, and their habitats. The Act prohibited illegal hunting, poaching, and trade in wildlife products and established strict punishments for wildlife crimes.

Under this Act, several national parks, wildlife sanctuaries, biosphere reserves, and protected areas were established across the country to conserve endangered species and maintain ecological balance. Conservation projects such as Project Tiger launched in 1973, Project Elephant, and crocodile conservation programs played a major role in increasing wildlife populations in India.

The Indian judiciary has also contributed significantly to wildlife protection through various landmark judgments related to environmental conservation and forest protection. In addition, constitutional provisions such as Article 48A and Article 51A(g) of the Constitution of India emphasize the duty of the State and citizens to protect the environment and wildlife.

India also became a member of several international environmental agreements and organizations for wildlife conservation, including International Union for Conservation of Nature and Convention on International Trade in Endangered Species of Wild Fauna and Flora.

Despite these efforts, challenges such as illegal wildlife trade, habitat loss, climate change, and human-wildlife conflict still continue. Therefore, effective implementation of laws, public awareness, and community participation remain essential for successful wildlife conservation and environmental sustainability in India.

**Wildlife and Cultural Importance in Today's Scenario in India:** Wildlife has great cultural, environmental, and social importance in present-day India. Indian culture has always respected nature, animals, forests, and biodiversity. Many animals and birds are connected with Indian traditions, religions, festivals, and beliefs. For example, animals such as the tiger, elephant, cow, snake, monkey, and peacock are considered sacred or culturally significant in different communities. The peacock, which is the national bird of India, and the tiger, the national animal, symbolize India's rich wildlife heritage.

In today's scenario, wildlife plays an important role in

maintaining ecological balance and supporting environmental sustainability. Forests and wildlife help in controlling climate change, maintaining the food chain, conserving water resources, and protecting biodiversity. Wildlife tourism has also become an important source of income and employment in many states of India. National parks and wildlife sanctuaries such as Jim Corbett National Park, Kaziranga National Park, and Ranthambore National Park attract tourists from across the world and contribute to local economic development.

At the cultural level, many tribal and rural communities still follow traditional practices that support forest and wildlife conservation. Environmental awareness campaigns, wildlife documentaries, and social media have increased public interest in protecting animals and forests. Schools, colleges, and non-governmental organizations also promote wildlife conservation through educational programs and activities. However, modern challenges such as urbanization, industrial development, deforestation, pollution, illegal wildlife trade, and human-wildlife conflict are threatening wildlife in India. Climate change and shrinking forest areas have also affected many endangered species. Therefore, strong implementation of the Wildlife Protection Act, 1972, public participation, and sustainable development policies are necessary to preserve India's wildlife and cultural heritage for future generations.

**Wildlife Protection Provisions Related to Environment in India:** India has adopted several constitutional, legal, and policy provisions for the protection of wildlife and the environment. These provisions aim to conserve biodiversity, maintain ecological balance, and protect endangered species and natural habitats.

**1. Constitutional Provisions:** The Constitution of India provides important environmental and wildlife protection provisions:

1. **Article 48A** directs the State to protect and improve the environment and safeguard forests and wildlife.
2. **Article 51A(g)** makes it a fundamental duty of every citizen to protect and improve the natural environment, including forests, lakes, rivers, and wildlife.
3. **Article 21** (Right to Life) has been interpreted by the judiciary to include the right to live in a clean and healthy environment.

**2. Wildlife Protection Act, 1972:** This is the primary legislation for wildlife conservation in India. Important provisions include:

1. Protection of wild animals, birds, and plants.
2. Prohibition of hunting of endangered species.
3. Establishment of national parks, wildlife sanctuaries, conservation reserves, and community reserves.
4. Regulation of trade and commerce in wildlife products.
5. Punishment and penalties for poaching and illegal wildlife trade.
6. Protection of endangered species listed under different Schedules of the Act.

**3. Environment (Protection) Act, 1986:** This Act was enacted after the Bhopal Gas Tragedy to provide comprehensive protection to the environment. It empowers the Central Government to:

1. Protect and improve environmental quality.
2. Control pollution and hazardous substances.
3. Restrict industrial activities near ecologically sensitive areas.
4. Protect biodiversity and ecosystems.

**4. Forest Conservation Act, 1980:** This Act aims to prevent deforestation and regulate the use of forest land for non-forest purposes. It helps in protecting wildlife habitats and maintaining ecological balance.

**5. Protected Areas and Conservation Programs:** India has established:

1. National Parks
2. Wildlife Sanctuaries
3. Biosphere Reserves
4. Tiger Reserves
5. Elephant Corridors

Programs such as Project Tiger and Project Elephant help in conserving endangered species and preserving biodiversity.

**6. Judicial Role in Wildlife Protection:** The Indian judiciary has played a major role in environmental and wildlife conservation. The Supreme Court and High Courts have passed several judgments to prevent illegal mining, deforestation, and wildlife exploitation. Courts have also emphasized sustainable development and ecological protection.

**7. International Environmental Agreements:** India is a member of several international conventions related to wildlife and environmental protection, including:

1. Convention on International Trade in Endangered Species of Wild Fauna and Flora
2. International Union for Conservation of Nature
3. Convention on Biological Diversity

These provisions collectively strengthen wildlife conservation and environmental protection in India. However, effective implementation, public awareness, and community participation are necessary for achieving long-term ecological sustainability.

**Critical Examination of Wildlife Protection Measures** Although India has strong environmental laws, several challenges continue to affect wildlife conservation:

**1. Weak Enforcement of Laws:** Many wildlife crimes such as poaching, illegal hunting, and smuggling of animal products continue due to corruption, lack of monitoring, and weak implementation of laws.

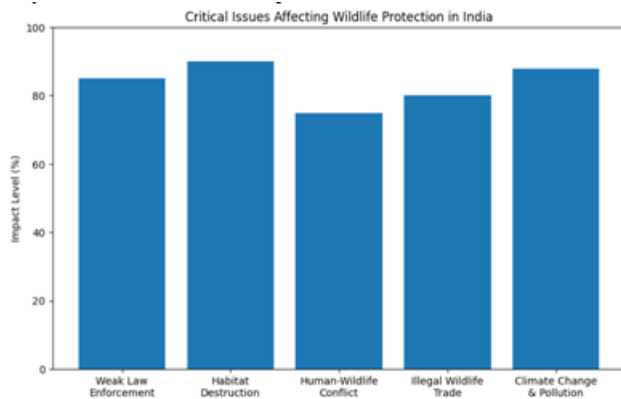
**2. Habitat Destruction:** Rapid urbanization, industrial projects, mining, and deforestation are destroying forests and natural habitats of wildlife. This has reduced biodiversity and increased environmental imbalance.

**3. Human-Wildlife Conflict:** Expansion of human settlements near forest areas has increased conflicts

between humans and wild animals. Crop damage, attacks on humans, and killing of animals are common problems in several states.

**4. Illegal Wildlife Trade:** Illegal trade in animal skins, ivory, horns, and other wildlife products remains a major issue despite strict legal prohibitions.

**5. Climate Change and Pollution:** Climate change, water pollution, and environmental degradation have negatively affected wildlife populations and ecosystems.



**Graph 1: Index chart report given by BBC report in the year of 2022 on the bases of environment offence**

**Conclusion:** Wildlife Protection Act, 1972 has played a significant role in protecting wildlife and maintaining environmental balance in India. The Act provides legal protection to wild animals, birds, plants, and their natural habitats, and it has contributed greatly to the establishment of national parks, wildlife sanctuaries, biosphere reserves, and conservation programs. Through constitutional provisions, judicial support, and government initiatives such as Project Tiger and Project Elephant, India has made important progress in wildlife conservation and environmental safeguarding.

The study shows that wildlife protection is closely connected with environmental sustainability because forests and wildlife help maintain biodiversity, ecological balance, climate stability, and natural resources. Wildlife also has cultural, social, and economic importance in India, especially through tourism and traditional conservation practices followed by local communities.

However, despite strong legal frameworks, several challenges continue to affect the effective implementation of wildlife protection laws. Problems such as illegal hunting, poaching, deforestation, habitat destruction, pollution, climate change, and human-wildlife conflict remain major threats to biodiversity and the environment. Weak enforcement mechanisms, corruption, lack of awareness, and increasing industrial and urban development further worsen the situation.

The graph and environmental offence reports indicate that environmental crimes and wildlife-related offences continue to rise, showing the need for stronger

implementation of environmental laws and stricter monitoring systems. Therefore, effective conservation requires active participation from the government, judiciary, local communities, non-governmental organizations, and citizens.

In conclusion, wildlife protection is essential for achieving sustainable development and ecological security in India. Strict enforcement of environmental laws, public awareness, scientific conservation methods, and community participation are necessary to preserve India's rich wildlife heritage and protect the environment for future generations.

**Suggestion :** Suggestions and Reformative Measures for Wildlife Protection and Environmental Safeguarding in India

**1. Strengthening Implementation of Laws:** Although India has strong environmental laws such as the Wildlife Protection Act, 1972, proper implementation is still lacking. The government should strengthen monitoring systems, improve forest administration, and ensure strict punishment for wildlife crimes such as poaching, illegal hunting, and wildlife trafficking.

**2. Increasing Public Awareness:** Public awareness programs should be conducted in schools, colleges, villages, and urban areas to educate people about the importance of wildlife conservation and environmental protection. Media campaigns, documentaries, and social platforms can help spread awareness among citizens.

**3. Community Participation in Conservation:** Local communities and tribal groups living near forests should be actively involved in wildlife conservation programs. Providing employment opportunities, eco-tourism benefits, and forest-based livelihood support can encourage people to protect wildlife and forests.

**4. Protection of Forests and Natural Habitats:** Deforestation and habitat destruction are major threats to wildlife. The government should control illegal cutting of trees, mining activities, and industrial expansion near forest areas. More wildlife corridors, protected forests, and eco-sensitive zones should be developed.

**5. Use of Modern Technology:** Modern technologies such as drones, GPS tracking, satellite monitoring, artificial intelligence, and digital surveillance should be used for wildlife monitoring and prevention of illegal activities in forest areas.

**6. Control of Illegal Wildlife Trade:** Special wildlife crime control units should be strengthened to prevent illegal trade in animal skins, ivory, horns, and other wildlife products. International cooperation should also be improved to stop cross-border wildlife trafficking.

**7. Reducing Human-Wildlife Conflict:** The government should develop better rehabilitation policies and compensation systems for people affected by wildlife attacks. Proper fencing, wildlife corridors, and scientific forest management can help reduce conflicts between humans and animals.

**8. Climate Change and Environmental Protection:**

Special measures should be taken to control pollution, climate change, and environmental degradation because they directly affect wildlife and biodiversity. Afforestation and sustainable development policies should be encouraged.

**9. Judicial and Administrative Reforms:** Fast-track environmental courts and special wildlife tribunals should be established for speedy justice in environmental and wildlife-related cases. Administrative accountability and transparency should also be improved.

**1. Establishment of Special Environmental Courts:** The judiciary should establish more special environmental courts and wildlife tribunals for speedy disposal of cases related to poaching, illegal mining, deforestation, and wildlife trafficking. Fast-track courts can reduce delays in environmental justice.

**2. Strict Interpretation of Environmental Laws:** Courts should adopt a strict approach while interpreting laws such as the Wildlife Protection Act, 1972 and Environment (Protection) Act, 1986. Strong penalties and strict legal action against offenders can help prevent wildlife crimes.

**3. Strengthening Public Interest Litigation (PIL):** The judiciary should encourage Public Interest Litigations (PILs) related to wildlife conservation and environmental protection. PILs allow citizens, social activists, and organizations to approach courts for protecting forests, endangered species, and ecological balance.

**4. Judicial Monitoring of Environmental Projects:** Courts should closely monitor industrial, mining, and developmental projects that affect forests and wildlife habitats. Environmental clearance should only be granted after proper ecological assessment and compliance with environmental laws.

**5. Protection of Endangered Species and Habitats:** The judiciary should issue directions for the protection of endangered species, wildlife corridors, forests, wetlands, and eco-sensitive zones. Courts should ensure that conservation policies are properly implemented by government authorities.

**6. Promoting Sustainable Development:** The judiciary should balance development and environmental protection by promoting the principle of sustainable development. Economic growth should not take place at the cost of environmental destruction and biodiversity loss.

**7. Use of Scientific and Expert Opinions:** Courts should rely on scientific research, wildlife experts, and environmental studies while deciding wildlife-related disputes. Expert committees can help courts make effective

and environmentally sensitive decisions.

**8. Increasing Accountability of Authorities:** The judiciary should ensure accountability of forest departments, pollution control boards, and administrative authorities for negligence in wildlife protection and environmental management.

**9. Environmental Awareness Through Judicial Directions:** Courts can direct governments and educational institutions to conduct environmental education and wildlife awareness programs to create social responsibility among citizens.

**10. Promotion of Research and Education:** Universities and research institutions should promote studies on biodiversity, wildlife conservation, and environmental law. Scientific research can help develop effective conservation policies and sustainable environmental practices.

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# Virtual Reality Therapy: Revolutionizing Mindfulness and Anxiety Management in Modern Counselling

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**Abstract:** In today's fast paced life with immense competition for humans, stress and anxiety is very common. As per the World Health Report, 1 out of 4 people suffer from neurological or mental disorders. A part from the traditional therapy interventions, modern therapy offers innovative therapies including virtual or augmented reality therapy as line of treatment. We know that psychiatry offers comprehensive care through both therapeutic and medical approaches and unlike psychologists, psychiatrists prescribe medicines and address underlying physical causes of mental health issues to diagnose and treat conditions such as anxiety, depression, anger management, bipolar disorder, schizophrenia using medication, psychotherapy (talk therapy), and brain stimulation therapies (ECT, TMS) etc. Before deep diving into the various aspects of virtual reality therapy (VRT) which is nowadays revolutionizing mindfulness and anxiety management in modern counselling, it is necessary to understand as to how and why modern technology seeped into day-to-day modern psychotherapy and psychiatrist practices. The answer is simple – with over exposure to online presence via various gadgets on social media, digi space, workfront exposure, binge watching and so on, dependency on virtual assets is extensive for people. This is why virtual reality interventions in modern counselling is required, which in turn uses immersive, simulated environments to treat mental health issues such as PTSD, anxiety, phobias, depression by offering safe and controlled exposure, empathy building, and social skills training, allowing gradual desensitization, new Behavioural practices, building self-compassion, and so on. VR offers customizable, repeatable, and ecologically valid experiences, enhancing traditional therapy by making triggers manageable and allowing for embodied self-reflection, though challenges like cost and patient acceptance.

**Keywords:** Virtual Reality, Augmented Reality, Anxiety, Mental Disorders, Depression, Counselling, Anxiety Management, PTSD, VRET.

**Introduction** - The new wave of immersive technology which is transforming mental healthcare practices is called virtual or augmented therapy. Its working mechanism is simple: (a) **immersion:** Headsets create believable virtual worlds (airports, social gatherings, traumatic scenes); (b) **control:** therapists adjust intensity (e.g., adding smells, changing crowds) and replay scenarios; and (c) **embodiment:** users inhabit avatars, allowing them to experience situations from different perspectives (e.g., giving advice as a therapist).

The key applications include (a) **virtual reality exposure therapy (VRET):** safely confronts fears (heights, flying, public speaking) in controlled, adjustable settings to reduce anxiety; (b) **PTSD:** recreates traumatic scenarios for processing and desensitization, (c) **social anxiety/skills:** practices social interactions in realistic but safe simulations, useful for autism spectrum disorder and social phobias. **Depression & self-compassion** uses 'embodied self-counselling' where users advise themselves from an avatar's perspective (e.g., a supportive friend or family

member) to improve self-acceptance. Further, **stress & pain management** reduces distress in chronic pain and palliative care. At any time or place, patients can be transported into immersive and interactive virtual worlds that are fully controlled by the researcher or clinician. This capability is central to recent interest in how VR might be harnessed in both treatment and assessment of mental health conditions. As per a review report of Grand View Research, the market size of AR and VR in healthcare is projected to reach staggering \$41.18 billion by 2030.

It is to be noted that clinical potential of VR in improving accessibility to care, supporting immersive and personalized interventions, and enhancing patient engagement and outcomes across many mental health contexts is substantial. Across many findings, VR is also shown to contribute to pain distraction, cognitive training, and social skill development. Recent findings underscore the increasing relevance of VR in mental healthcare and the need for continued research to guide its broader implementation in clinical practice.

### Virtual Reality Therapy and Mental Healthcare: Benefits & Challenges:

Virtual reality (VR) therapy uses a computer-simulated world as a treatment tool. A person might use it to practice new skills, face a fear in a safe environment, or become more confident in social interactions. VR therapy does not replace standard treatments for mental health conditions. Instead, most clinicians use it as an additional treatment. For example, a therapist might use VR as a part of cognitive behavioural therapy (CBT), empowering a client to test new skills in a more controlled environment than in the real world. A number of studies have found that virtual reality therapy can be effective for managing various mental health conditions, including anxiety, depression, post-traumatic stress disorder (PTSD), and phobias.

The benefits of VR therapy includes: (a) **safety and control** that is, it offers a safe space for confronting triggers for the individual patient, (b) **customization** that is, environments can be tailored to individual patient's requirements, (c) **accessibility** that is, can reach remote or mobility-limited patients, (d) **engagement** that is, gamification and immersive nature can boost motivation, and (e) **better outcomes** (in many cases) as it improves maintenance of results and reduces daily life interference compared to traditional imagery.

Virtual reality (VR) effectively reduces symptoms in individuals with anxiety disorders, including PTSD, specific phobias, and performance-based anxiety, according to Donnelly *et al.* (2021) in "Virtual Reality for the Treatment of Anxiety Disorders: A Scoping Review." Of 28 studies, 17 showed positive outcomes with VR. One study established no major difference between standard care and VR treatment, while another showcased that standard care was more effective due to unrealistic VR stimuli. The remaining 9 studies confirmed VR's Feasibility for coaxing therapeutic anxiety levels, with one noting that immersive CAVEVR (which uses a multi-projection environment) provokes even greater anxiety.

The major challenges or limitations of VR therapy in mental healthcare include (a) **cost and access** that is, high cost of equipment and accessibility limitations for usage, (b) **training** that is, specific training for the therapists using it, and (c) **ethics** that is, privacy concerns and over-reliance on technology.

**Working Mechanism of VR Therapy:** VR therapy uses virtual scenarios as a therapeutic tool. A person may wear a headset or use a device to immerse themselves in the virtual world and interact with it, for example, a family member. It is possible to simulate a wide variety of worlds and scenarios with VR, which makes it useful for constructing situations that are hard to recreate in real life or that could be too scary or risky, for example climbing a mountain. Therapists may use VR to allow patients to practice real-life challenges, revisit a past event, or help an individual confront his fears in a controlled environment. Researchers published the first paper on VR therapy over

almost three decades ago, but as the technology has improved with time, interest in this therapeutic tool has increased substantially.

VR therapy works by allowing people to act out, practice, or revisit situations in a safe environment. This may, (i) reduce fears, (ii) teach life skills, (iii) build confidence, and (iv) help process a situation that happened in the past and overcome its outcomes. By filtering the real-world risks, VR can also make something frightening feel more manageable. For example, a person with a phobia may not be ready to confront it in real life. Interacting with a simulation in VR may help such individuals to slowly become accustomed to the object/reason of their fear (phobia) and learn it is not a threat. This is how VR may help bridge the gap between therapy and the real-world scenarios especially day-to-day challenges for the patients.

Therapists originally used VR therapy to treat phobias, but over time, therapists have tried it for a variety of mental health conditions. Some of the conditions could VR help with as discussed below.

**(i) Phobias:** Therapists can use VR for exposure therapy, which is a mainstay of phobia treatment. It involves gradually exposing a person to what they fear in small, manageable steps with their consent. The exposure therapy can be done without VR, but sometimes, this is difficult to do. For example, a person with a fear of flying cannot fly on an airplane for a few seconds and work their way upward. Additionally, other phobias, such as a fear of wild animals, could put someone in danger if they try to interact with one. VR expands the possibilities of exposure therapy. A 2022 systematic review of 18 articles found that this approach improved almost all types of specific phobias the research included, such as animal phobias and blood or injection phobias, and so on.

**(ii) PTSD:** Exposure therapy can also help treat PTSD (post-traumatic stress disorder), but as with phobias, controlled exposure to a traumatic situation can be difficult and may not be very safe. A handful of studies suggest that VR therapy offers an alternative. For example, a 2019 review and meta-analysis of nine previous studies compared the effects of VR exposure therapy to no therapy. In comparison to the participants who received no treatment, VR therapy reduced PTSD symptoms, and the benefits continued for at least three months after the treatment ended.

**(iii) Social and emotional skills:** A person can practice various social and emotional skills using VR therapy. For example, they might practice talking through a conflict with their partner or asking their boss for a raise. This allows them to safely test new skills while under the guidance of a therapist.

**(iv) Anxiety and depression:** A review of previous research works notes the potential for VR to help with multiple aspects of anxiety and depression treatment. VRT can help people understand mental health, visualize CBT techniques, teach self-compassion, simulate other therapies,

such as gardening or animal-assisted therapy.

**Anxiety Management, Mindfulness and VR Techniques:**

Anxiety management, mindfulness, and VR techniques when combined by using immersive virtual reality to create calming or exposure-based environments, help individuals practice mindfulness skills (for example, focused breathing in a virtual mountain) or safely confront fears (such as height, public speaking) which reduces anxiety, and offers a controlled, engaging way to train the brain for real-world calm and resilience. VR enhances traditional mindfulness by reducing distractions, allowing for better focus on breath or sensory input in simulated natural settings, and serves as a tool for virtual reality exposure therapy (VRET) for treating phobias and PTSD. Studies show VR mindfulness consistently lowers stress, anxiety, and negative emotions, thereby enhancing positive feelings, attention, and relaxation. VR-mediated behavioural practices show similar results to face-to-face exposure therapy.

The efficacy of mindfulness training is, however, influenced by an individual personality. Those who have higher levels of trait mindfulness may be less anxious, less stressed, and more confident. They may also be more effective self-regulators with better mental-health outcomes than those with relatively low mindfulness traits. Both *trait* and *state* mindfulness can be measured via self-reported questionnaires and other psycho-physiological approaches. Mindfulness-based interventions, or MBI, are designed to address particular mental issues, and they may be implemented together with other clinical treatments.

**The most used MBIs are mindfulness-based cognitive therapy (MBCT) and mindfulness-** based stress reduction (MBSR). The mechanism of MBCT is designed to inspire individuals to demonstrate more self-compassion and self-acceptance. MBSR, on the contrary, aims to mitigate stress by raising the individual's awareness of the present moment. Both MBCT and MBSR were found to be effective in treating depression and other mental disorders in adult population. Traditional MBI usually requires eight weeks to be spent under the guidance of professional trainers. This is demanding, and many individuals find it challenging to commit to such levels of attendance.

In recent years, a combination of mindfulness and/or meditation training with virtual reality (VR) has been promoted. This model generally comprises specific professional guidance alongside changeable virtual immersive environments, background music, and instant evaluations. Studies have, meanwhile, verified the feasibility of incorporating VR within mindfulness training. One such study found that participants in VR-based mindfulness practice believed their feelings of calmness, relaxation, and peace improved, as did their general emotions and state mindfulness. Good-looking scenery, soft music and gentle audio guidance that applied in VR may help users to focus their attention on the practice. This suggests that VR-based mindfulness practice may help individuals maintain present-

moment awareness and block distractors and may be more effective than conventional mindfulness approaches. There are draw backs as well such as sub-optimal video quality, the heaviness of VR headsets and the potential for motion sickness, high costs, and limited accessibility, affecting its overall effectiveness for some users.

In research-based case studies, overall, the outcomes of participants' mood, anxiety, sleep quality, mindfulness level, cognitive function, and experience of meditation are measured using standardized questionnaires and objective measurements. More details about Measurements and all citations applied in the included studies are noted down and evaluated.

It has been reported that training son both group (VR-based mindfulness training versus conventional mindfulness training) effectively decreased participants' stress, and the participants in VR-based mindfulness group reported less stressful than those in control group.

**VRT as Progressive Alternative Therapy in Modern Counselling-** VRT's versatility allows for personalized and progressive treatment, making it effective in many therapeutic settings. VRT has demonstrated a success rate of 66–90% for individuals with PTSD when combined with cognitive behavioural therapy (CBT), as explored in "Virtual Reality Applications in Chronic Pain Management: Systematic Review and Meta-analysis" by Goudman *et al.* (2022).

Clark Atlanta University's Human-Computer Interaction Laboratory established Virtual Reality Therapy (VRT) in 1992 as a therapeutic intervention using computer-generated environments. Max North pioneered Virtual Reality Therapy (VRT) research, starting in 1992 at Clark Atlanta University. North's ground breaking work included key publications and the development of therapeutic applications using computer-generated environments, with a focus on treating anxiety disorders and PTSD.

Researchers Pot-Kolder *et al.* (2020) examined the economic viability of VR-based CBT for treating paranoia in psychosis in the study "Cost-Effectiveness of Virtual Reality Cognitive Behavioural Therapy for Psychosis: Health-Economic Evaluation With in a Randomized Controlled Trial." The trial, conducted with 116 participants, demonstrated that VR-CBT led to a considerable uptick in social participation, with 90.74-99.74% of patients experiencing benefits over standard treatment. The cost per quality-adjusted life year (QALY) gained was estimated at \*48,868 (approx. \$53,000), indicating VR-CBT as a cost-effective option, though further long-term analysis is suggested.

A survey conducted in 2012 involving 262 therapists who had not previously utilized virtual reality (VR) revealed concerns regarding training, equipment, costs, and a lack of understanding of the benefits and applications of VR, as explored by Schwartzman *et al.* in "Perceptions of Virtual Reality Among Therapists Who Do Not Apply This

Technology in Clinical Practice.” However, by 2019, a survey of 185 behavioural therapists indicated reduced concerns related to technical and cost issues, as VR equipment had become widely commercialized since 2016 as discussed by Lindner *et al.* (2019) in Attitudes Toward and Familiarity with Virtual Reality Therapy Among Practicing Cognitive Behaviour Therapists: A Cross-sectional Survey Study in the Era of Consumer VR Platforms.”

The challenges of virtual reality therapy are ethical considerations, technological limitations, the need for trained therapists, security and privacy concerns, and high costs of technology. These challenges preclude the productive implementation of virtual reality therapy, influencing accessibility and efficacy for individuals seeking treatment.

**Conclusion:** Mindfulness practices constitute a form of meta cognitive training by which individual scan take control and balance the physiological processes that determine cognition, mood, and well-being. Virtual reality maximizes therapeutic outcomes, especially for people with Disabilities or difficulties with conventional interventions. Virtual Reality Therapy (VRT) is an immersive therapeutic technique that uses virtual environments to simulate real-life scenarios for psychological or physical treatment, especially simulate different real-life Triggers or scenarios to help people learn new skills, or to face their fears in a safe environment. Initially, therapists used it for the treatment of phobias, but today, the rapists use it for a range of conditions. VR can provide a controlled space to try things that could beoverwhelming or risky in real life, making it useful for exposure therapy. However, as with any therapy, it is important to seek care from a licensed, experienced practitioner. A 2021 scoping review that assessed nine previous studies that combined VR with CBT found that it could benefit the treatment of anxiety and depression. Virtual reality provides numerous benefits facilitating training conditions, optimizing the experience, and increasing the effectiveness of interventions. In addition, it strengthens self-control skills. These results indicate also that those physiological parameters, which are out of human control, can be modified with self-control practices. To try VR therapy, a person needs to find a licensed psychotherapist with access to a VR device. Virtual Reality Therapy (VRT) is revolutionizing mental healthcare, offering innovative treatment for a variety of anxiety disorders, phobias, and attention-related challenges. While exposure therapy (the safe exposure to situations or activities that induce fear)

has been a long standing effective therapeutic tool for treating anxiety and phobias, the process can often be time-consuming, impractical, and expensive. VRT offers a safe and effective way for individuals to face their fears, build resilience, and develop coping strategies without ever leaving the therapy room. VR technology can facilitate mindfulness learning by reducing the interference of distractors from the natural environment and providing a sense of presence in immersive environments. These qualities have great potential to benefit research in that extraneous variables that would otherwise be uncontrollable can be limited. There has been widespread use of VR-based MI in diverse clinical areas including psychosis.

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## मरुस्थल क्षेत्र (पाली जिले) में ग्रामीण क्षेत्र में विकास की समस्या- एक भौगोलिक अध्ययन

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**शोध सारांश** - ग्रामीण क्षेत्र का भौतिक उदय और विकास विश्व के समस्त भागों में लगभग समान रूप से हुआ है तथापि आधुनिक समय में भी गांव गांव का विकास एक समान नहीं हुआ है और ना ही पहले हुआ था। ग्रामीण विकास का अभिप्राय है, कि व्यक्ति विशेष का एक समूह जो गांव में निवास करता है तथा उनके जीवन शैली में परिवर्तन को ग्रामीण विकास का दर्जा दिया जाता है। ग्रामीण विकास आर्थिक, सामाजिक व सांस्कृतिक प्रक्रियाओं में परिवर्तन का महत्वपूर्ण पहलू है। ग्रामीण विकास का आशय है ग्रामीण क्षेत्र का संपूर्ण विकास ग्रामीण से आशय है गांव में निवास करने वाले जिनकी जीविका का मूल आधार कृषि है। अर्थात् ग्रामीण क्षेत्रों में निवासरत लोगों के जीवन स्तर में सुधार करना ग्रामीण विकास कहलाता है। ग्रामीण क्षेत्र का विकास देश के विकास का आधार है। क्योंकि भारत में 68.84 प्रतिशत जनसंख्या 2011 की जनगणना के अनुसार ग्रामीण क्षेत्रों में निवास करती है। वह प्रत्यक्ष व अप्रत्यक्ष रूप से कृषि पर निर्भर है।

ग्रामीण विकास में कृषि विकास के साथ-साथ आधारभूत सेवाओं के निर्माण के साथ-साथ मानवीय विकास के विभिन्न विविध पहलू को ध्यान में रखना अत्यंत आवश्यक है बगैर बुनियादी सेवा के निर्माण एवं विकास के संपूर्ण ग्रामीण विकास कल्पना करना व्यर्थ है। बुनियादी सेवा में रेल, सड़क परिवहन, दूर संचार, ऊर्जा, शिक्षा, स्वास्थ्य, कृषि विकास आधुनिक सिंचाई सुविधा सुविधा, स्वच्छ जल आपूर्ति, रोजगार मुखी कार्यक्रम आदि शामिल है। इन बुनियादी आधारभूत सेवाओं के विकास पर ही ग्रामीण विकास एवं देश का विकास टिका हुआ है। यदि देश के ग्रामीणों में आधारभूत सुविधाओं का विकास नहीं है तो संपूर्ण ग्राम का विकास संभव है।

**शब्द कुंजी** - कृषि, पेयजल, ग्रामीण विकास, पशुपालन, रोजगार, जनसंख्या।

**प्रस्तावना** - ग्रामीण विकास का अभिप्राय है, कि व्यक्ति विशेष का एक समूह जो गांव में निवास करता है तथा उनके जीवन शैली में परिवर्तन को ग्रामीण विकास का दर्जा दिया जाता है। ग्रामीण विकास आर्थिक, सामाजिक व सांस्कृतिक प्रक्रियाओं में परिवर्तन का महत्वपूर्ण पहलू है। राजस्थान के मरुस्थलीय क्षेत्र में जिलों की कुल संख्या लगभग 12 जिले हैं जो जैसलमेर, बाड़मेर, बालोतरा, जालौर, जोधपुर, चुरु, झुन्झनू, बीकानेर, अनूपगढ़, गंगानगर, हनुमानगढ़, नागौर, सीकर, पाली का पश्चिमी भाग लगभग 77.73 प्रतिशत (2011) जनसंख्या गांव में निवास करती है। इस क्षेत्र में सर्वाधिक कृषि पशुपालन तथा मजदूरी प्राथमिक व्यवसाय पर अपना जीवन यापन करते हैं। इन क्षेत्रों में जैसलमेर बाड़मेर एवं जालौर में सबसे अधिक जनसंख्या गांव में रहती है जो क्रमशः 86.71, 93.02, 91.70% है। यह जिले में आर्थिक व शिक्षा की दृष्टि से सबसे पिछड़े हुए जिले हैं जिनमें जीवन स्तर बहुत ही नीचे इन जिलों में मूलभूत संसाधनों तथा आधारभूत सुविधाओं का अभाव में संपूर्ण विकास ढंग से नहीं हो पाया है। मरुस्थलीय भाग के जिलों पर विश्लेषण से आर्थिक सामाजिक एवं सांस्कृतिक दृष्टि से अन्य जिलों में बहुत नीचे स्तर पर हैं।

**ग्रामीण क्षेत्रों में ग्रामीण विकास के स्तर का विश्लेषणात्मक अध्ययन**- ग्रामीण विकास के लिए केंद्र व राज्य सरकार के द्वारा समय-समय पर आधारभूत विकास के लिए ग्रामीण विकास योजनाएं लागू की जाती है।

जिनमें से मरुस्थलीय क्षेत्रों में भी उनका विशेष विश्लेषणात्मक अध्ययन में प्रमुख योजनाएं इस प्रकार:- 1. भारत निर्माण कार्यक्रम 2. मुख्यमंत्री ग्रामीण बीपीएल आवास योजना 3. प्रधानमंत्री आवास योजना 4. प्रधानमंत्री सड़क योजना 5. जननी सुरक्षा योजना 6. कुटीर ज्योति योजना 7. इंदिरा आवास योजना 8. अक्षत योजना 9. मरुस्थलीय कार्यक्रम एवं सूखा संभावित कार्यक्रम 10. अकाल राहत कार्यक्रम 11. ग्रामीण पेयजल योजना 12. स्वच्छ भारत योजना 13. जल जीवन मिशन योजना 14. प्रधानमंत्री आदर्श ग्राम योजना 15. अरावली विकास योजना इत्यादि को ध्यान में रखते हुए राजस्थान के मरुस्थलीय क्षेत्र में ग्रामीण विकास का विश्लेषणात्मक एवं महत्वपूर्ण पहलुओं को ध्यान में रखकर किया है।

**अध्ययन की आवश्यकता एवं महत्व** - भारतीय अर्थव्यवस्था पर दृष्टिपात करते हुए ज्ञात होता है कि अर्थव्यवस्था के एक भाग में परिवर्तन विकास एवं आधुनिकरण की प्रक्रिया का स्तर बहुत अधिक है जबकि दूसरे भाग में अपेक्षाकृत बहुत ही कम रहता है। इस विकास के इन पहलुओं में अंतर का विश्लेषणात्मक अध्ययन महत्वपूर्ण होता है। तथा एक विकसित तथा विकासशील आर्थिक क्षेत्र में रोजगार की दृष्टि से आवश्यक भी होता है। पाली जिले के ग्रामीण विकास में शोध का निम्न प्रकार से महत्व होता है-

1. ग्रामीण क्षेत्र में सामाजिक, आर्थिक, सांस्कृतिक परिवर्तनों के स्वरूप और प्रक्रियाओं को समझने में योगदान रहता है।

- विकास का आर्थिक-सामाजिक के क्षेत्र में अध्ययन का सैद्धांतिक महत्व।
- ग्रामीण क्षेत्रों में विकास का रोजगार एवं योजनाओं का विश्लेषण करने में महत्व।
- संपूर्ण समाज का विविधता के अध्ययन में महत्व।
- सरकार की लाभकारी योजनाओं की वास्तविकता एवं वस्तु स्थिति ज्ञात करने में सहायक होता है।

#### शोध के उद्देश्य:

- गांव में समग्र विकास में ही देश का विकास निहित है। विज्ञान एवं प्रौद्योगिकी के विकास एवं वृद्धि के फलस्वरूप उत्पन्न हुए सामाजिक, आर्थिक सांस्कृतिक परिवर्तन का विश्लेषणात्मक अध्ययन के लिए निम्न उद्देश्य है: मरुस्थलीय क्षेत्र में गांव में आर्थिक सामाजिक परिवर्तन का अध्ययन करना।
- विकास योजनाओं का मूल्यांकन व ग्रामीण समाज पर उनके प्रभाव का अध्ययन करना।
- मरुस्थलीय क्षेत्र में सामाजिक संरचनात्मक सांस्कृतिक, आर्थिक कारकों में अंतर्संबंधों का अध्ययन।
- पाली जिले में पेयजल, परिवहन व संचार सुविधाओं का विश्लेषणात्मक अध्ययन।

**शोध प्रविधि-** यह शोध विषय द्वितीय आंकड़ों पर तृतीय आंकड़ों पर आधारित है। साथ ही आवश्यकता अनुसार इसमें प्राथमिक आंकड़ों का भी प्रयोग किया जा सकता है जिसमें द्वितीयक आंकड़ों का तुलनात्मक विश्लेषण किया गया है। तथा सूचकांक के माध्यम से आंकड़ों का आंकड़ों का विश्लेषण किया गया है।

#### तालिका 1 - राजस्थान के मरुस्थलीय जनाकिकीय स्थिति

S.	District	Rural pop. %	Urban pop. %	Population growth 2001-2011	Density
1.	Jhalor	91.7	8.3	26.20	172
2.	Badmer	93.0	7.0	32.50	92
3.	Nagour	80.7	19.3	19.20	187
4.	Jeslmer	86.7	13.3	31.80	17
5.	Ganganager	72.8	27.2	10.0	179
6.	Bikaner	66.1	33.9	24.30	78
7.	Churu	71.7	28.3	20.30	147
8.	Junjunu	77.1	22.9	11.70	361
9.	Jhodhapur	65.7	34.3	27.70	161
10.	Hanuman-gardh	80.3	19.7	16.90	184
11.	Sikar	76.3	23.7	17.0	346
12.	Pali	77.4	22.6	11.90	164
	<b>Rajasthan</b>	<b>75.1</b>	<b>24.6</b>	<b>21.30</b>	<b>200</b>

Source: rajasthan cences handbook raj.govt.2011

पाली जिले में जनन की स्थिति राजस्थान के कुल जनसंख्या 2037573 जिले में है। मरुस्थलीय क्षेत्र का 75.1% आबादी गांव में निवास करती है। जिसमें राजस्थान में मरुस्थलीय क्षेत्र के पांच जिले से हैं। जिनमें राजस्थान की कुल जनसंख्या का 80% से अधिक भाग ग्रामीण जनसंख्या का है इन क्षेत्रों में जैसलमेर, बाड़मेर एवं जालौर में सबसे अधिक जनसंख्या गांव में

रहती है। जो क्रमशः 86.71, 93.02 एवं 91.70 प्रतिशत है। जबकि इन जिलों की जनसंख्या घनत्व आबादी जिले से काफी कम है। जैसलमेर का सबसे कम जनसंख्या घनत्व 17 व्यक्ति प्रति वर्ग किलोमीटर है। राजस्थान में मरुस्थलीय क्षेत्र में जनसंख्या वृद्धि में तेजी से वृद्धि हो रही है देखा जाए तो बाड़मेर जैसलमेर की सबसे ज्यादा जनसंख्या वृद्धि दर है जो क्रमशः 32.5 एवं 31.80% है। मरुस्थलीय क्षेत्र के जिलों की औसत जनसंख्या वृद्धि दर या दर्शा रहे हैं कि इंची क्षेत्र में जनसंख्या नियंत्रण के लिए जागरूकता की कमी या सरकार की योजनाओं से कहीं ना कहीं वंचित है। या ग्रामीण क्षेत्रों में जागरूकता की कमी के कारण जनसंख्या वृद्धि का प्रमुख कारण माना गया है दूसरा प्रमुख कारण महिला शिक्षा में कमी राजस्थान में जनसंख्या बढ़ने से गरीबी में भी वृद्धि हो रही है।

क्रं.	जिला	कुल	पुरुष	महिला
1.	Jalor	54.9	70.7	38.5
2.	Badmer	56.5	70.9	40.6
3.	Naogor	62.8	77.2	47.7
4.	Jeslmer	57.2	72.0	39.7
5.	Gaganager	69.6	78.5	59.7
6.	Bikaner	65.1	75.9	53.2
7.	Churu	66.8	78.8	54.0
8.	Ghunjunu	74.1	86.9	61.0
9.	Jodhapur	65.9	79.0	51.8
10.	Haumangardh	67.1	77.4	55.8
11.	Sikar	71.9	85.1	58.2
12.	Pali	62.4	76.8	48.0

राजस्थान की मरुस्थलीय क्षेत्र में साक्षरता का अस्तर राष्ट्रीय औसत से कम है तथा महिला की साक्षरता पर गौर करें यह स्थिति इतनी खराब है कि कल महिला का लगभग 50% भाग अशिक्षित है। जो कभी विद्यालय गए ही नहीं राजस्थान के जालौर बाड़मेर एवं जैसलमेर जिला में शिक्षा का स्तर देखने लायक है यही महिला शिक्षा न्यूनतम स्तर पर है। 38.5 40.6 एवं 39.7 प्रतिशत मात्रा है। मरुस्थलीय क्षेत्र में यहां आंकड़े शिक्षा की सुविधा दो पर काम विकास को दर्शाता है। अतः ग्रामीण क्षेत्रों में विद्यालयों में भौतिक सुविधाओं की स्थिति मजबूत और बेहतर करने चाहिए राजस्थान के मरुस्थलीय क्षेत्र में रेट के टीलों में इनकी मकान है। जिनकी झोपड़ियां प्रमुख आवास होती है। यह मुख्यमंत्री आवास योजना एवं प्रधानमंत्री आवास योजना के चलते पक्के आवासों में वृद्धि हुई है। गरीबी रेखा से नीचे जीवन यापन करने वाले परिवारों की आवासीय स्थिति बहुत दारिद्र्य है यह लोग कच्चे छपर घास भुस लकड़ी से झोपड़ियां में अपना जीवन गुजार रहे हे। गर्मी दिनों को बारिश व गर्मी में विकट परिस्थितियों का भीषण सामना करना पड़ता है। आंधी और तूफान में इन परिवारों की आर्थिक स्थिति बहुत खराब हो जाती है।

**पेयजल** - राजस्थान के मरुस्थलीय क्षेत्र में गांव के लिए प्रमुख और मुख्य समस्या पेयजल की है। ग्रामीण लोगों को शुद्ध पेयजल प्राप्त नहीं होता है। ग्रामीण क्षेत्रों में लोग जल संरक्षण के लिए बड़े-बड़े टैंकियां का निर्माण ताकि टाको का निर्माण करते हैं। गांव में महिलाओं को पानी के लिए लंबी दूरी तय कर अपनी दूर से लाना पड़ता है क्योंकि लोग दानियों में दूरदराज क्षेत्रों में निवास करते हैं। सरकार ने कई योजनाओं में घर-घर टैंक की सुविधा भी की गई है।

**रोजगार** – राजस्थान मरुस्थलीय क्षेत्र में ग्रामीणों की प्रमुख समस्या रोजगार मजदूरी पशुपालन एवं कृषि कार्य है। कृषि मानसून पर निर्भर है। वर्षा की कम मात्रा के अभाव में ग्रामीण क्षेत्र से पुरुषों का रोजगार की तलाश में प्रवास करते हैं। सरकार ने मनरेगा योजना ज्यादातर ग्रामीण क्षेत्रों में घर पर रहने वाली महिलाएं कार्य करती है। यह रोजगार बढ़ाने व उपलब्ध कराने में बहुत महत्वपूर्ण भूमिका रहती है।

**मरुस्थलीय क्षेत्र में ग्रामीण क्षेत्र की प्रमुख समस्याएँ** – मरुस्थलीय क्षेत्र में शिक्षा का स्तर बहुत ही निम्न होता है। जिसमें ग्रामीण योजना की पूरी जानकारी से वंचित रहते हैं जिसके कारण योजना का लाभ सही ढंग से नहीं मिलता है आर्थिक सामाजिक व सांस्कृतिक दृष्टि से अन्य क्षेत्रों से बहुत नीचे स्तर पर मरुस्थलीय क्षेत्र में संसाधनों की कमी भी प्रमुख समस्या है। जिसके अभाव में भारी मात्रा में कार्यशील जनसंख्या का प्रवास रोजगार की तलाश में बढ़ जाता है।

1. महिला शिक्षा का न्यूनतम स्तर से महिला सशक्तिकरण का स्तर निम्न है।
2. ग्रामीण क्षेत्र दूरदराज ढाणीया में होने से संचार सुविधाओं के अभाव में जागरूकता की कमी से विकास योजना का लाभ सही नहीं पहुंच पाता है।
3. मरुस्थलीय क्षेत्र में जल के अभाव होने से आज भी शुद्ध पर जल एवं सिंचाई की प्रमुख समस्या रहती है।
4. यहां प्रमुख व्यवसाय पशुपालन एवं मजदूरी प्राथमिक व्यवसाय पर ही ज्यादातर जनसंख्या निर्भर है।

**निष्कर्ष एवं सुझाव** – ग्रामीण क्षेत्र मरुस्थलीय क्षेत्र पॉलिश पाली जिले में आधारभूत सुविधाओं के अभाव से ग्रामीण क्षेत्र का संपूर्ण विकास धीमी गति से हो पता है क्योंकि गांव के विकास स्तर में प्रत्येक गांव आसमान रूप से ढाणीया में बसे हुए हैं जो अलग-अलग दूर-दूर है ग्रामीण क्षेत्रों में रोजगार की परी समस्याएं प्राथमिक क्षेत्र के अलावा तृतीय तृतीय व्यवसाय में बहुत

ही कमी है शिक्षा एवं स्वास्थ्य की सुविधा भी बहुत ज्यादा है क्योंकि रेगिस्तान और रेतीला इलाका होने की वजह से विकास में गति कम है। राजस्थान राज्य में सामाजिक-आर्थिक विकास भौतिक कारकों से प्रभावित है। पश्चिमी राजस्थान में मरुस्थलीय दशाएँ एवं दक्षिणी राजस्थान में अरावली पर्वतमाला की अवस्थिति के कारण इस क्षेत्र का कुल क्षेत्रफल का 69.96 प्रतिशत भाग व कुल जनसंख्या का 60.81 प्रतिशत भाग निम्न व अतिनिम्न विकसित है। राज्य में सामाजिक-आर्थिक विकास का स्तर कृषि विकास से सकारात्मक रूप से संबंधित है। यह शोध विकास के आयामों और पिछड़ेपन की स्थिति विश्लेषण करने में मदद करता है और संतुलित क्षेत्रीय विकास के लिए भविष्य की योजना और सूक्ष्म स्तर पर विकास के स्तर में स्थानिक भिन्नता को कम करने के लिए एक प्रासंगिक रणनीति तैयार करने के लिए भी उपयोगी है।

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