

ISSN 2231-2323 (Print)
ISSN 2231-2404 (Online)

SHAIKSHIK PARISAMVAD

(An International Journal of Education)

(Print & Online Peer Reviewed Journal)

**Vol.14 (1&2), January
& July 2024**

Published in June, 2025

Banaras Hindu University

Alumni Association of Education, B.H.U.

Faculty of Education, Kamachha, Varanasi-10 (U.P.), India

www.aebhu.com, www.spijebhu.in

Patrons

Prof. Seema Singh

President, Alumni Association of Education, BHU,
Faculty of Education, B.H.U. (K), Varanasi (U.P.) India

Prof. Anjali Bajpai

Head & Dean, & Patron AAE, BHU
Faculty of Education, B.H.U. (K), Varanasi, (U.P.) India

Advisory Committee

Prof. S.B. Singh

Ex-EC Member, BHU, and Ex-Principal, RIE, Ajmer (Rajasthan)

Prof. D.Rajaganesan

Ex-Head, Department of Education, Madras University, Chennai
(T.N.)

Prof. C.P.S. Chauhan

Chairman (Governing Body), IUCTE, BHU, Varanasi (U.P.)

Prof. M.N. Deshmukh

Department of Education, University of Mumbai, Mumbai
(Maharashtra)

Prof. D.R. Goel

CIET, NCERT, New Delhi

Prof. Bharat Joshi

Former Director, IASE, Shikshan Mahavidyalaya, Gujarat Vidyapeeth,
Ahmedabad (Gujarat)

Prof. H.C.S. Rathore

Vice Chancellor, Central University of South Bihar, Patna (Bihar)

Prof. B.D.Kafle

Tribhuvan University, Kathmandu, Nepal.

Prof. R.C. Nautiyal

Former Head & Dean, Faculty of Education, HNB University, Garhwal
(Uttaranchal)

Prof. B.K. Tripathi

Director, IUCTE, BHU, Varanasi (U.P.)

Prof. Ahrar Husain

Former Head & Dean, Faculty of Education, Jamia Millia Islamia,
New Delhi

Editorial Board

Prof. Sunil Kumar Singh

Faculty of Education, B.H.U., Varanasi (U.P.), India

Prof. P.S. Ram

Faculty of Education, B.H.U., Varanasi (U.P.)

Prof. Alok Gardia

Faculty of Education, B.H.U., Varanasi (U.P.)

Prof. R.N. Sharma

Faculty of Education, B.H.U., Varanasi (U.P.)

Dr. Ajit Kumar Rai

Faculty of Education, B.H.U., Varanasi (U.P.)

Managing Editor

Prof. Seema Singh

Faculty of Education, B.H.U., Varanasi (U.P.)

Associate Editors

Prof. Deepa Mehta

Faculty of Education, B.H.U., Varanasi (U.P.)

Dr. Pankaj Singh

Faculty of Education, B.H.U., Varanasi (U.P.)

Assistant Editors

Dr. Shruti Pandey

Faculty of Education, B.H.U., Varanasi (U.P.)

Dr. Priyanka Srivastava

Faculty of Education, B.H.U., Varanasi (U.P.)

Editorial Assistance

Ms. Archana Tripathi

Mr. Prince Dubey

Research Scholars, Faculty of Education, B.H.U., Varanasi (U.P.)

INTRODUCTION OF THE JOURNAL

"Shaikshik Parisamvad (An International Journal of Education)" -SPIJE is a half-yearly, refereed journal of Education. It is a bilingual (Hindi and English) journal published by the "Alumni Association of Education, B.H.U"(AAE,BHU), Faculty of Education, Banaras Hindu University, Varanasi, Uttar Pradesh, India. The objective of this journal is to generate a healthy dialogue in frontier areas of Education amongst educators globally. It is targeted to serve as an academic forum for teachers, teacher educators, educational policy makers, administrators, research workers etc. in Education and related areas.

However, anyone from other disciplines can also share his/her views related to variety of contemporary educational issues of relevance. Therefore, all concerned are invited to participate actively. The opinions expressed in the SPIJE do not reflect the opinions of the AAE, BHU. The sole responsibility (legal, copyright, plagiarism etc.) regarding the opinion in the article lies on the author/contributors.

SUBSCRIPTION TARIFF

Subscription Tariff

The SPIJE is published twice a year in January and July. **For receiving printed hardcopy of SPIJE through post Rs.100/towards postal charges should be paid in addition to following subscription**

Rs. 100.00 India (Individual)

Rs. 300.00 India (Institutional)

US\$ 20.00 Asia

US\$ 40.00 Other Countries

The amount can be deposited in cash/draft in favour of '**Alumni Association of Education, BHU**' or through e- accounting, NEFT/ RTGS (with addition of Rs.25.00 as bank fee or as applicable in specific case). The receipt should be sent by post/e-mail attachment to the Managing Editor at spije.edu@gmail.com. The details for the same as follows:

Account No.	'31448679140'
IFSC Code	SBIN0001773
Name of Account Holder	'Alumni Association of Education, BHU'
Name and Address of the Bank	State Bank of India, Bhelupura, Varanasi, Uttar Pradesh, India

Subscribers can download the issues from the website of the journal www.spijebhu.in

—Managing Editor

COPYRIGHT

'Alumni Association of Education, BHU',

Faculty of Education, Kamachha, B.H.U., Varanasi-10

(UP), INDIA

SPIJE-Vol 14 (1 & 2) January & July, 2024, Published in June, 2025.

ISSN 2231-2323 (Print)
ISSN 2231-2404 (Online)

SHAIKSHIK PARISAMVAD

(An International Journal of Education)

(Print & Online Peer Reviewed Journal)

**Vol.14 (1&2), January
& July 2024**

Published in June, 2025

Banaras Hindu University

Alumni Association of Education, B.H.U.

Faculty of Education, Kamachha, Varanasi-10 (U.P.), India

www.aebhu.com, www.spijebhu.in

**Dedicated to our founder
Bharat Ratna Pandit Madan Mohan Malviya**



Editorial

21st century Indian Teacher education system is facing multiple challenges in view of innovations, research, professionalism, and changing demands of society. Traditions and technological advancements both are clashing. Our educationists are continuously thriving towards providing an Indian model of teacher Education incorporating both Indian Knowledge system and technological advancements for 21st century classrooms.



The National Education Policy (NEP) 2020 has introduced transformative reforms, including the Integrated Teacher Education Programme (ITEP), to revolutionize how teachers are trained holistically.

Alongside structural changes, blending of Indian Knowledge system, innovative practices and the professionalization of teaching are reshaping the landscape of teacher education in Indian Teacher Education scenario now.

ITEP is a major paradigm shift in Teacher Education. The NEP 2020's introduction of ITEP marks a significant departure from conventional teacher training models, integrating disciplinary knowledge, pedagogical skills, practical training, school connectedness into a single four-year undergraduate program, replacing the fragmented B.Ed. system. Technology based learning, experiential and reflective practices are into practice now.

This holistic approach ensures that prospective teachers develop subject expertise alongside essential teaching competencies from the outset, but at the same time, posing several practical challenges too. Still there is a long way for incorporating emerging innovations in teacher preparation along with age-old Indian value system.

Under the backdrop of innovations in teacher education under NEP 2020, present volume reflects on teachers' language attitudes and biases in multilingual education, which is important in Indian contexts. Innovative strategies for enhancing quality school education adds to the ongoing discussion on improving educational practices in India. Paper on training on leadership skills and school management skills discusses enhancing professional capability of school teachers. Under this premise, effect of teachers' training under Samagra Shiksha Yojana has been analysed here. Besides these, role of social media in technology education in the new education policy, composite Indian culture are some of the pertinent issues that are discussed at length by the authors.

Value of instructional aids for student engagement in mathematics classrooms, related problems and suggestions for maximising impact have been thoroughly discussed. Paper on reimagining women in media breaks the stereotypes, and proposes gender-inclusive life skill education as a transformative intervention. Another paper focuses on invoking gender-sensitive responses and LGBTQs.

I extend best wishes to all the contributors for bringing forth their research ideas through this journal. I also congratulate the editorial team for their constant efforts in bringing forth the present issue.

Jai Hind

Prof. Seema Singh
(Managing Editor)

Contents

S.No.	Title & Authors	Pages
1.	Human Rights and Constitutional Values: Perspectives of Great Indian Muslim Leaders in Light of the National Education Policy 2020 Ikhlas Ahmad & Prof. Alok Gardia	1-5
2.	Beyond the Screen: Life Skills Education as a Catalyst for Reimagining Women in Media Dr. Jooli Sonker	6-16
3.	Understanding Teachers' Language Attitudes and Biases: Implications for Multilingual Education in Delhi Vandana Singh	17-24
4.	The value of instructional aids in the teaching of Mathematics Dr. Abhishekh Kumar Pandey	25-29
5.	Issues related to Pedagogy of Mathematics and Pedagogy of Science: A Systematic Review Dr. Dilip Singh & Pragya Singh	30-38
6.	Innovative Strategies for Enhancing Quality Education in Schools: Effective Practices and Approaches Rashmi Singh	39-49
7.	Climate Change, Gender, and Poverty: Affected Areas and Responses Aditi Singh Kaushik	50-55
8.	Sustainable happiness for Vikshit Bharat : A comprehensive approach Hema Upadhyay	56-63
9.	समग्र शिक्षा योजना में शिक्षकों के प्रशिक्षण का राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में विश्लेषणात्मक अध्ययन Dr. Sunil Kumar Dubey & Dr. Rashmi Srivastava	64-70
10.	भारतीय संस्कृति में व्याप्त सामासिक संस्कृति: संप्रत्यय, विकास एवं प्रभाव Dr. Shashi Kushawaha	71-78
11.	प्रौद्योगिकी शिक्षा में सोशल मीडिया की भूमिका : नई शिक्षा नीति-2020 Murlidhar Markandey	79-83
12.	एलजीबीटीक्यूआईए+समुदाय की अवधारणा एवं उनकी वर्तमान वैश्विक स्थिति Shail Saini and Prof. Nagendra Kumar	84-92

Human Rights and Constitutional Values: Perspectives of Great Indian Muslim Leaders in Light of the National Education Policy 2020

Ikhlas Ahmad, Research Scholar, Faculty of Education, BHU

Prof. Alok Gardia, Associate Professor, Faculty of Education, BHU

Abstract

The National Education Policy (NEP) of 2020 in India signifies a pivotal shift in the educational landscape, aiming to foster holistic development and instill constitutional values among its citizens. In this context, exploring the perspectives of great Indian Muslim leaders on human rights and constitutional values becomes imperative. This paper gives insights provided by these leaders, shedding light on their understanding and emphasis on upholding fundamental rights and constitutional principles within the framework of the NEP 2020. This paper elucidates the significance of human rights and constitutional values within the teachings and ideologies of prominent Indian Muslim leaders such as Maulana Abul Kalam Azad, Dr. Zakir Husain, Sir Syed Ahmad Khan, and others. Their contributions to the Indian freedom struggle and subsequent nation-building efforts underscore the intrinsic connection between Islam and democratic principles, emphasizing the importance of equality, justice, and inclusivity. Furthermore, this paper examines the alignment of the NEP 2020 with the vision espoused by these leaders. It analyzes the policy's provisions about the promotion of diversity, pluralism, and secularism, which resonate with the ideals upheld by Indian Muslim luminaries. Additionally, the NEP's emphasis on promoting critical thinking, empathy, and ethical reasoning aligns with the values advocated by these leaders, emphasizing the cultivation of informed and responsible citizens committed to upholding constitutional principles. This paper also highlights potential areas of convergence and divergence between the perspectives of Indian Muslim leaders and the NEP 2020. It explores the nuances surrounding issues such as cultural representation, language diversity, and historical narratives within the educational framework, considering the perspectives of diverse stakeholders.

Keywords- Constitutional Values, Indian Muslim Leaders, NEP-2020

The National Education Policy (NEP) 2020 in India has been a topic of discussion and debate among various stakeholders, including Indian Muslim leaders. When it comes to human rights and constitutional values, many Indian Muslim leaders have expressed their perspectives on the NEP 2020. Some leaders have raised concerns about the potential impact of the NEP on the rights and interests of minority communities, including Muslims. They have highlighted the importance of ensuring that the policy is inclusive and respects the diversity of the Indian population. At the same time, some leaders have also acknowledged the positive aspects of the NEP, such as its focus on promoting critical thinking, creativity, and holistic development among students. They have emphasized the need to ensure that the policy is implemented in a way that upholds the principles of equality, justice, and non-discrimination. Overall, Indian Muslim leaders have called for a balanced approach to implementing the NEP 2020, one that takes into account the concerns and aspirations of all communities, including minorities. They have stressed the importance of safeguarding human rights and constitutional values in the context of education policy formulation and implementation.

Prominent Indian Muslim figures, such as A.P.J. Abdul Kalam and Sir Syed Ahmed Khan, highlighted several fundamental principles that are essential to the country's development and unity. These are a few of the principal principles they promoted secularism, brotherhood, and socialism. A.P.J. Abdul Kalam, Sir Syed Ahmed Khan, and many others upheld India's secular fabric, which

accords equal respect to all.

Indian Muslim Leaders and their Perspectives

The general attitudes of Indian Muslim leaders towards human and constitutional values, particularly in the context of policies like the National Education Policy 2020 (NEP 2020).

Inclusivity and Diversity: Indian Muslim leaders often emphasize the importance of inclusivity and diversity in the country's educational framework. They advocate for educational policies that cater to the needs of all communities, including Muslims, and promote a sense of belonging and equal opportunity.

Constitutional Values: Muslim leaders in India generally uphold constitutional values such as equality, secularism, and social justice. They emphasize the need for educational policies that align with these values and ensure equal access to quality education for all citizens, regardless of their religious or cultural background.

Concerns about NEP 2020: While NEP 2020 aims to reform India's education system and promote holistic development, some Muslim leaders have expressed concerns about certain aspects of the policy. They fear that provisions like the promotion of Sanskrit and the emphasis on traditional knowledge systems might marginalize minority languages and cultures, including those of the Muslim community.

Advocacy for Representation: Muslim leaders often advocate for increased representation of Muslims in educational institutions and decision-making bodies. They highlight the importance of diverse perspectives in shaping educational policies and curriculum to reflect the multicultural fabric of Indian society.

Dialogue and Engagement: Many Muslim leaders stress the importance of dialogue and engagement with government authorities and educational policymakers to address concerns regarding NEP 2020 and ensure that the interests of the Muslim community are adequately represented and safeguarded.

It's important to note that perspectives may vary among different Muslim leaders and organizations, and opinions on NEP 2020 could evolve as its implementation progresses and its impact becomes clearer.

Eminent Muslim Leaders and their Perspectives

In India, there were many Muslim leaders and scholars like Sir Syed Ahmad Khan, Maulana Abul Kalam Azad, Mohd Ali Jauhar, Allama Iqbal, and others. Their ideologies and views regarding humans and constitutional values can be seen as follows-

Sir Syed Ahmad Khan, a great intellectual, thinker, and forward-looking educationalist emphasized that for smooth functioning of educational institutions, a sympathetic and democratic system of administration is essential. He believed that it would be easier for Indians to study different disciplines of studies through a vernacular medium. His vision on the link between traditional and modern education. Sir Syed Ahmad Khan firmly believed in fostering unity and harmony between Hindus and Muslims. He emphasized the need for mutual understanding, cooperation, and peaceful coexistence. His efforts to promote interfaith dialogue and bridge the gap between communities laid the groundwork for communal harmony and national integration (Nasrin, 2012).

Maulana Abul Kalam Azad, an apostle of Hindu-Muslim unity believed that the materialization

of India as a developed nation is possible only through union, solidarity, and communal harmony. He was not learning only about nationalist ethos but was a great builder of modern India. His dedication to the pluralist ethos of the independence movement. Azad refused to accept any narrow view of thinking means he supported a kind of accommodative model in which each culture, tradition, nationalistic, chauvinism, and religious fundamentals could be fitted. Azad went beyond the divisions and disintegration caused by race, nationality, and religion. Azad's thought and the way he learned and interpreted Islam might serve as a counter –narrated to such evil ideologies. His message of tolerance, discussion, interfaith harmony, and cohabitation is still alive and it must be spread throughout the Muslim community in particular, as well as among the extremist mindset, to bring peace and harmony to the world today (Chaudhari, 2021).

Dr. APJ Kalam –Education is the most powerful weapon that you can use to change the world. Kalam highlights the importance of education in making positive changes in the world. Education gives us the knowledge and tools to make a difference in our communities and our world. If we want to make the world a better place, we need to start by investing in education. APJ Kalam said that the Earth is the only livable planet in our solar system. Humanity is duty-bound to protect and preserve the earth. Our society and governance systems recognize this and have become more sensitive to the fact that even small delays in action can cause unrepairable consequences. Kalam dreamt of a developed democratic India in which dominancy of constitutional values and humanities (Meghwal, 2020).

Educational Implications of Muslim leader's perspective in respect to NEP 2020

The perspectives of Muslim leaders on the National Education Policy 2020 (NEP 2020) can have several educational implications, particularly concerning the inclusion, representation, and preservation of cultural diversity within India's education system. Here are some key implications:

Inclusive Education: Muslim leaders' emphasis on inclusivity means that educational policies, including NEP 2020, should ensure that the needs and perspectives of Muslim students are taken into account. This may involve provisions for religious and cultural sensitivity in curriculum development, teacher training programs, and school environments.

Cultural Preservation and Promotion: Muslim leaders may advocate for the preservation and promotion of Muslim cultural heritage within the education system. This could involve measures to include the history, literature, and contributions of Muslim communities in textbooks and curriculum materials, ensuring that students from all backgrounds gain a comprehensive understanding of India's diverse cultural landscape.

Language Policy: Language is a significant aspect of NEP 2020, with an emphasis on multilingualism and the promotion of regional languages. Muslim leaders may advocate for the recognition and inclusion of languages spoken by Muslim communities, such as Urdu, in educational policies and programs. They may also seek to ensure that students have the opportunity to learn and use their mother tongue or community language alongside the languages of wider communication.

Access and Equity: Muslim leaders may be concerned about ensuring equitable access to education for all segments of society, including marginalized and economically disadvantaged Muslim communities. They may push for policies and initiatives within NEP 2020 that address disparities in educational access and quality, particularly in regions with significant Muslim populations.

Religious and Moral Education: Given the importance of religious education for Muslim students, Muslim leaders may advocate for the inclusion of Islamic studies or religious education

programs within the broader framework of NEP 2020. They may also stress the importance of promoting values such as tolerance, respect, and social justice within the educational curriculum.

Representation and Diversity in Institutions: Muslim leaders may call for increased representation of Muslims in educational institutions, including faculty, administrators, and governing bodies. They may also advocate for measures to address discrimination and promote diversity and inclusion within schools and universities.

Overall, the perspectives of Muslim leaders on NEP 2020 highlight the importance of ensuring that educational policies are inclusive, equitable, and sensitive to the cultural and religious diversity of India's population, including its Muslim communities. These perspectives can inform discussions and decision-making processes regarding the implementation of NEP 2020 and its impact on the educational landscape of the country.

Relevance of Muslim leader's perspective in terms of NEP 2020

The relevance of Muslim leaders' perspectives in the context of the National Education Policy 2020 (NEP 2020) lies in ensuring that the educational framework of India is inclusive, and representative, and respects the diversity of its population, including its Muslim communities. Here's why their perspectives matter:

Representation: Muslim leaders represent the interests and concerns of a significant segment of the Indian population. Their perspectives on NEP 2020 reflect the needs and aspirations of Muslim students, parents, and communities, ensuring that their voices are heard in educational policymaking (Ministry of Education, 2020).

Cultural Sensitivity: Muslim leaders advocate for policies that recognize and respect the cultural and religious diversity of India. In the context of NEP 2020, their perspectives can highlight the importance of incorporating diverse cultural perspectives, including those of Muslim communities, into the curriculum and educational practices (Ministry of Education, 2020).

Equity and Inclusion: Muslim leaders often emphasize the importance of ensuring equity and inclusion in education, particularly for marginalized communities. Their perspectives on NEP 2020 can help identify areas where the policy may need adjustments to address disparities in access, quality, and representation, ensuring that all students have equal opportunities to succeed (Ministry of Education, 2020).

Language and Identity: Language is a crucial aspect of identity for many communities, including Muslims. Muslim leaders' perspectives on NEP 2020 can shed light on the importance of recognizing and preserving minority languages, such as Urdu and ensuring that students have the opportunity to learn and use their mother tongue or community language alongside the languages of wider communication (Ministry of Education, 2020).

Religious Education: Given the significance of religious education for Muslim students, Muslim leaders' perspectives can inform discussions on how NEP 2020 addresses the inclusion of religious studies or moral education within the educational framework. They can advocate for policies that respect the right of students to receive religious instruction while also promoting secular values and principles (Ministry of Education, 2020).

Social Cohesion: Education plays a crucial role in fostering social cohesion and promoting understanding among different communities. Muslim leaders' perspectives on NEP 2020 can contribute to creating an educational environment that promotes tolerance, respect, and dialogue among students from diverse religious and cultural backgrounds (Ministry of Education, 2020).

In summary, the perspectives of Muslim leaders are relevant in shaping the implementation of NEP 2020 to ensure that it reflects the principles of equity, inclusion, and cultural sensitivity, and addresses the specific needs and concerns of Muslim communities in India. Their input can help create a more robust and responsive educational system that serves the interests of all citizens.

Conclusion

In conclusion, the examination of human rights and constitutional values through the perspectives of prominent Indian Muslim leaders within the framework of the National Education Policy (NEP) 2020 reveals multifaceted insights and challenges. This research paper exemplifies the rich historical contributions of Muslim leaders toward upholding human rights and constitutional principles within the Indian context. It underscores the importance of integrating diverse perspectives into educational curricula to foster a more inclusive and equitable society. Through the lens of the NEP 2020, the research identifies both opportunities and concerns. While the policy aims to promote holistic development and cultural inclusivity, it also raises questions regarding the adequate representation of minority voices and the preservation of their cultural heritage within the educational framework. Furthermore, this paper sheds light on the imperative need for comprehensive educational reforms that not only address academic excellence but also cultivate values of tolerance, pluralism, and respect for human dignity. The insights taken from the perspectives of great Indian Muslim leaders underscore the interconnectedness of human rights, constitutional values, and educational policies in context of NEP 2020. It emphasizes the pivotal role of education in nurturing a society grounded in principles of equality, justice, and secularism. Moreover, the research underscores the importance of ongoing dialogue and engagement between policymakers, educators, and diverse communities to ensure that educational reforms are reflective of India's pluralistic ethos and respect for human rights.

In essence, this research signifies integrating diverse perspectives, particularly those of Indian Muslim leaders, into educational discourse and policy formulation. By embracing inclusivity and pluralism, India can aspire towards a more harmonious and equitable society rooted in the shared values of human rights and constitutional principle.

References

- Chaudhari, M. (2021). Maulana Azad's vision of modern India. *International Journal of Creative Research Thoughts*, 9(7), 864–867.
- Jawaid, Z. (2023). Sir Syed Ahmed Khan: Revolutionizing education for Indian Muslims.
- Meghwal, A. R. (2020). A. P. J. Abdul Kalam's vision for development has special resonance today. *Indian Express*.
- Ministry of Education, Government of India. (2020). *National Education Policy 2020*. <https://www.education.gov.in>
- Nasrin. (2012). Sir Syed Ahmad Khan's vision on education. *International Journal of Scientific Research*, 1(7). <https://doi.org/10.36106/ijsr>
- Saif, M., & Kaif, A. (2023). Maulana Azad and his idea of India: Religious unity, plurality and inclusivity. *International Journal of Humanities & Social Science Studies*, 9(4), 59–66.
- Shah, S. J. A. (2006). Educational leadership: An Islamic perspective. *British Educational Research Journal*, 32(3), 363–385. <https://doi.org/10.1080/01411920600635403>

Beyond the Screen: Life Skills Education as a Catalyst for Reimagining Women in Media

Dr. Jooli Sonker, Assistant Professor, M.V.D.C, Lucknow

Abstract

The portrayal of women in media significantly shapes societal norms and influences the self-perception of women and girls. Often, media narratives perpetuate restrictive stereotypes—depicting women as either passive and appearance-obsessed or as idealized figures effortlessly balancing competing demands. These representations reinforce gender inequities and limit the aspirations of women. This paper critically analyses the consequences of such portrayals and proposes gender-inclusive life skills education as a transformative intervention. By cultivating critical thinking, self-awareness, and resilience, life skills programs equip women to deconstruct harmful media constructs and advocate for equitable representation. Through this approach, women can reclaim agency over their narratives, fostering a media landscape that reflects their diverse potentials and challenges systemic biases.

Keywords: *Life Skills, Gender and Media representation and Gender roles.*

The portrayal of women in media has been scrutinized extensively for reinforcing narrow, stereotypical roles centered on beauty, caregiving, and dependence, which shape societal views on gender. This influence can have lasting effects on young girls, who may adopt restricted self-concepts due to media-driven ideals. As NCERT emphasizes, “Media holds the power to shape and reshape perceptions,” which becomes problematic when this power perpetuates limited images of women that prioritize appearance over capability (NCERT, 2023). Traditional media often depicts women either as passive figures or as “superwomen” juggling multiple roles flawlessly, which sets unrealistic standards and pressures women into narrowly defined ideals. Social media compounds this issue, creating what NCERT describes as “curated ideals” that can be deeply limiting, pushing girls and women toward restrictive norms around beauty, success, and self-worth. The *Journal of Communication* reports that exposure to such stereotypes can impact self-esteem and aspirations, especially among young girls, by reinforcing traditional ideals and leading to internalized biases about their roles and abilities (Grabe & Hyde, 2019).

In response to these pervasive stereotypes, life skills education has emerged as a transformative approach. Defined by the World Health Organization (WHO) as a set of skills that include self-awareness, critical thinking, emotional regulation, and decision-making, life skills education equips individuals to “analyse, question, and reshape the messages they receive from media” (WHO, 1999). This approach is integral in addressing the critical gap between media portrayal and self-empowerment. According to the *American Journal of Public Health*, implementing life skills education has shown significant benefits in helping young people resist negative stereotypes, build resilience, and foster a more positive self-concept (Botvin & Griffin, 2020). The National Curriculum Framework (NCF) 2023 reinforces this, emphasizing that “education must actively dismantle stereotypes and empower individuals to challenge biased narratives.” Integrating media literacy into life skills education in schools enables students to “deconstruct media messages” critically and question portrayals that reinforce narrow ideals about women (NCF, 2023).

The impact of life skills education goes beyond individual resilience; it also contributes to broader social change. A report by UNESCO highlights that life skills training can empower individuals to “participate actively in reshaping media and societal views” by fostering critical

engagement and self-advocacy (UNESCO, 2018). The NCERT underscores that these programs can “help students develop the mental framework necessary to recognize and resist harmful stereotypes” (NCERT, 2023). Studies from the *Psychology of Women Quarterly* indicate that young people exposed to life skills and media literacy training are better equipped to challenge traditional gender norms, leading to a more inclusive culture and a balanced representation of women in media (Levine & Murnen, 2020).

In conclusion, combining media literacy and life skills education offers a powerful intervention against stereotypical portrayals of women in media, preparing young individuals to redefine their self-image and contribute to societal progress. This approach, as highlighted by NCERT, NCF 2023, WHO, UNESCO, and supporting studies, empowers young people to see themselves as capable beyond media-imposed roles, fostering a culture that values inclusivity, diversity, and equality for all genders.

Need of the study

The portrayal of women in media significantly impacts societal norms and individual self-concept, often reinforcing narrow stereotypes that undermine women's diversity and potential. Research shows that these portrayals can lead to body dissatisfaction, low self-esteem, and limited career aspirations among young women (Grabe, Ward, & Hyde, 2019). The rise of digital media further exacerbates these issues by normalizing unrealistic beauty standards and curated images (Perloff, 2021). Life skills education, which emphasizes critical thinking, self-awareness, and media literacy, offers a vital opportunity to counter these stereotypes. As highlighted by the National Curriculum Framework (NCF) 2023, "education must actively dismantle stereotypes and empower individuals to challenge biased narratives." By equipping young people with the tools to analyse and resist limiting media portrayals, life skills education can foster a more inclusive understanding of gender.

Objectives

- Comprehending the concept of Gender and Life Skills
- Critically examine how media representations of women perpetuate stereotypical images and reinforce traditional gender roles
- Exploring the strategies employed in facilitating the acquisition of life skills through exemplar gender-inclusive activities.

Research Methodology and Data Collection

The research in this paper was mostly based on theoretical analysis. The data for this study was gathered from both primary and secondary sources and analysed utilizing qualitative methodologies. Data was collected from texts, research articles, journals, documents, and e-papers.

Gender: A Conceptual Understanding

The socially produced disparities between males and females are referred to as gender, whereas the biological differences between them are referred to as sex. These socially created characteristics are likely to differ throughout communities and cultures and are subject to change over time. Humans are capable of creating mental images of a wide range of things, events, and phenomena that take place in our collective world. The term "gender" can occasionally be misinterpreted by people who mistake it for "sex." Gender is something that we do and perform, not something that we own. In other words, it suggests that sex is something that a person is born with. Based on

characteristics such as genitalia and reproductive organs, a person might be classified as male or female. Gender can be viewed as something that does not exist at birth, rather than something that is created by humans socially and psychologically in conformity with their norms and beliefs when they interact or communicate with one another. To put it another way, gender is the social construct that distinguishes men and women, whereas sex is a biological difference between men and women. These social injustices can differ between cultures and within a particular society, and they can also evolve with time. As men and women, our gender identification affects how we are viewed and what is expected of us. The primary distinctions between these two ideas are listed in the table-1 below:

Table-1

Sex	Gender
<i>Sex is a biologically determined classification.</i>	Gender is socio-cultural construct.
<i>It points to obvious variations in the genitalia and associated variations in the procreative processes.</i>	It refers to the socially upheld male and feminine traits, proclivities, roles, and obligations.
<i>Sex is a universal constant that never changes.</i>	Gender varies; it alters from time to time, depending on the society and even the family.
<i>Sex cannot be changed unless arduous medical procedures are performed.</i>	Gender can be reoriented or modified.

Socialization, which passes habits and attitudes down through generations, causes our self-concept and views to shift as we become older. Stereotypes are socially manufactured and ubiquitous in culture, education, media, and proverbs. They are set, frequently incorrect ideas about gender roles. Our perceptions of different professions are influenced by these preconceptions; for example, we associate "teacher" with "women" and "surgeon" with "men." Stereotypes are common, but they don't always represent reality. The media, in addition to peers and family, is also important in establishing and maintaining certain gender norms.

For example, suppose parents give their daughter a doll and a pink shirt, and their son a car and a blue shirt. Parents of different genders tend to raise their children differently, as these examples demonstrate. Imagine a little youngster strutting around and puffing out his chest in an attempt to replicate his father's machismo. While his father is unlikely to be so self-assured, the child is forming a personality that reflects his respect for his masculine adult role model. In a similar vein, a young girl might apply cosmetics and try on her mother's high-heeled shoes. These behaviours do point to some characteristics that will probably show up in their behaviour as men and women, even though they might not continue into maturity. Additionally, the girl might occasionally exhibit swagger-like confidence, which adults might not find as charming as her light-hearted presentation. However, it is unlikely that the boy would be viewed as cute if he displayed more feminine behaviours. Essentially, gendered performances both permit participation and restrict who is able to publicly adopt particular personas. As society works to match gender roles with social standards, this is where gender and biological sex meet.

Life Skill: A conceptual Understanding

There is no universally agreed upon definition for Life Skills. Various organizations have provided different interpretations. One such definition comes from the World Health Organization (WHO) in 1993, which defines life skills as the capabilities to exhibit adaptable and positive behaviour that allows individuals to effectively handle the demands and difficulties of daily life. The development of life skills in Indian society should consider the various social, cultural, and regional differences. It is important to recognize that both rural and urban children have their own strengths, experiences, and needs. A one-size-fits-all program will not be effective for everyone. The life skills identified for them should be relevant to their specific needs and goals. It is also important to consider that students at different stages of development have different needs and emotions that affect their behaviour. Additionally, it is important to understand that life skills are not gender-specific and should be equally applicable to boys and girls. A gender-inclusive approach should be used in schools to teach life skills.

The portrayal of women in media often perpetuates stereotypical images, reinforces traditional gender roles, and includes derogatory depictions

Gender roles are societal norms defining behaviours deemed suitable for men and women. Traditionally, women were homemakers and men breadwinners, though urban shifts—driven by constitutional efforts, academia, and NGOs—are changing this landscape. Still, these roles deeply influence family dynamics, career paths, and emotional expression, beginning in childhood: boys are nudged toward active play and resilience, while girls are steered toward nurturing activities and emotional openness. Such roles spark debate on fairness and their effects on gender equality, either restricting societal progress or reflecting perceived innate gender differences. Understanding these norms is key to promoting equity.

Men and women face distinct roles across social, educational, political, and economic spheres. Socially, women are often viewed as caregivers, while men are seen as leaders and primary earners. Educationally, boys may receive more financial support and be encouraged toward challenging paths, while girls may face limited expectations. Politically, men dominate national-level roles, whereas women participate more in local, community-focused politics. Economically, men generally have greater access to financial resources, credit, and property ownership. Reproduction remains the only biological distinction between genders, underscoring that most disparities arise from societal constructs.

Biological roles contribute to societal expectations: women are often seen as caregivers, while men are viewed as protectors and leaders. This extends into the workplace, with women frequently in caregiving professions like teaching and nursing, and men in decision-making roles in business and the military. Addressing these roles is essential for change, with educators fostering gender sensitivity and equality in learning environments. Quantitative analysis requires counting examples of stereotypical roles and depictions, while qualitative analysis involves examining them against definitions of stereotypes and traditional roles. This combined approach is key to understanding and reducing gender biases.

पद्मिनी बहुत रूपवती थी। दिल्ली के सुलतान अलाउद्दीन को इसकी जानकारी मिली। खिलजी उसे प्राप्त करना चाहता था।

खिलजी ने रावल रतन सिंह को संदेश भिजवाया कि वह केवल पद्मिनी को देखकर ही दिल्ली लौट जाएगा। रानी पद्मिनी ने चितौड़ को विनाश से बचाने के लिए खिलजी का प्रस्ताव स्वीकार कर लिया। किले में पद्मिनी का प्रतिबिम्ब दिखाने की व्यवस्था की गई। खिलजी चाह कर भी पद्मिनी को प्रत्यक्ष रूप से नहीं देख सका।

खिलजी के मन में पद्मिनी को पाने की इच्छा बनी रही। कुछ समय बाद खिलजी ने पुनः चितौड़ पर आक्रमण किया।

Source: *Gender and Schooling Process*,
(Vol: II), NCERT

When selecting themes for primary education, it is essential to avoid any portrayal that may demean or stereotype women. Educational content should respect women's dignity, steering clear of narratives that could reinforce harmful societal views. While some stories reflect specific socio-cultural or historical contexts, educators must carefully evaluate whether these narratives perpetuate stereotypes, such as portraying women as possessions or objects of desire. Depictions of women in submissive roles—especially those where they are treated as prizes to be won—can contribute to negative perceptions and normalize outdated gender dynamics. Instead, educational themes should inspire students with examples that uphold respect, equality, and personal agency for all genders. Educators and curriculum designers bear the responsibility of promoting a balanced and inclusive portrayal of women, encouraging young learners to value dignity and mutual respect in their understanding of others.

इस बीच उसने (चन्द्रगुप्त) 305 ईस्वी पूर्व में सिकंदर के सेनापति सैल्यूकस को हराकर उसकी पत्नी से विवाह किया।

Source: Gender and Schooling Process, (Vol: II), NCERT

The portrayal of women in political agreements as commodities is considered offensive and disrespectful. In media representations, women are often categorized into 'good' and 'bad' archetypes, with 'good' women typically depicted as submissive, sensitive, and primarily focused on domestic responsibilities, while 'bad' women are shown as rebellious, independent, and self-centred. Additionally, the media promotes a 'dream-girl' stereotype characterized by gentleness, demureness, and dependence on others, lacking competitiveness. In contrast, male protagonists in television shows and films are portrayed with traits such as physical strength, aggression, assertiveness, and independence. These male heroes are often depicted as initiators and competitive, associated with qualities like power, control, confidence, and success, which reinforces the notion that they are well-suited to thrive in a competitive economic landscape. This aggressive portrayal of masculinity is further reflected in representations of men as warlords who perpetuate crime and violence, influencing many young boys to imitate these aggressive behaviours. The focus on gender roles in advertising is deeply connected to the significant economic role women play as consumers. Traditionally, women in advertisements were confined to domestic settings, often isolated from other women and primarily depicted with men. However, recent trends indicate a shift in this representation, warranting further investigation and analysis.

Research reveals that only 30% of media professionals in India are women, which limits the diversity of perspectives in news and entertainment (*UNESCO & IFJ*). Additionally, women are underrepresented in leading roles, with only 37% of lead roles in Indian films and television held by female characters (*Geena Davis Institute*). When women are featured, their roles are often confined to traditional stereotypes; 80% of female characters are portrayed in conventional roles, such as mothers, wives, or homemakers, reinforcing outdated gender norms (*Centre for Media Studies*). In advertising, the representation of women often emphasizes appearance over character depth. 40% of advertisements depict women in a sexualized manner, emphasizing physical beauty or submissiveness rather than professional achievements (*Population First*). This pattern extends to the portrayal of violence, where 44% of media content includes normalized violence against women, trivializing these depictions and contributing to harmful social attitudes (*Oxfam India*). Finally, in advertisements that could depict professional success, only 18% feature women in professional or leadership roles, with the majority still shown in domestic or beauty-related product ads (*Kantar Study*). These trends underscore the need for more equitable and multifaceted portrayals of women across Indian media.

An approach utilized in promoting the development of essential life skills through gender-inclusive activities that serve as exemplars

Title : Rejecting Stereotypical and Derogatory Portrayals of Women in Media: Challenging Traditional Gender Roles

Goal : To empower students with the ability to critically analyse and challenge stereotypical portrayals of women in media, promoting gender equity and fostering a respectful, inclusive perspective. This will involve developing life skills such as self-awareness, critical thinking, decision-making, stress management, problem-solving, and empathy.

Strategies

Media Analysis and Categorization

- Students will be introduced to examples of media content (movies, advertisements, TV shows, and social media posts) that perpetuate stereotypes about women or include derogatory depictions.
- Content will be analysed and categorized into themes such as beauty standards, gender roles, victimization, or empowerment.

Discussion on Real-Life Examples

- Teachers will facilitate discussions using real-life Indian examples like *Pink*, *Thappad*, *Balika Vadhu*, the "Fair & Lovely" campaign, and movements such as #MeToo India and #ShareTheLoad.
- The discussions will emphasize how these portrayals affect societal attitudes and individual behaviours toward women.

Role-Playing Scenarios

- Students will role-play as media creators, critics, and consumers to explore the dynamics of content creation and its impact on perceptions of women.

Interactive Quizzes and Debates

- Conduct interactive quizzes to identify stereotypes and their hidden messages in media.
- Organize debates on the ethical responsibility of media in representing women.

Creative Content Creation

- Students will design alternative media content, such as posters, short films, or social media campaigns, that challenge stereotypes and promote diverse, positive images of women.

Case Studies of Positive Campaigns

- Analyse successful campaigns like Dove's Real Beauty, Tanishq's interfaith ad, and *Chhapaak* to learn about their approaches and impact.

Collaboration with NGOs and Experts

- Invite speakers from organizations like Breakthrough India or SEWA to discuss media's role in reinforcing or challenging gender stereotypes.

Stress Management and Empathy Building

- Incorporate mindfulness activities and storytelling sessions to help students develop emotional resilience and empathy for diverse perspectives.

The outlined strategies aim to cultivate a comprehensive set of life skills in students, preparing them to critically assess media portrayals and advocate for gender equity. Activities such as media analysis and discussions on real-life examples enhance critical thinking and media literacy, enabling students to deconstruct stereotypical and derogatory representations of women and understand their broader societal impact. Through debates, role-playing scenarios, and case studies, students strengthen their communication skills, decision-making capabilities, and interpersonal competence, fostering empathy and the ability to consider diverse perspectives. Creative tasks like designing alternative media content encourage problem-solving and collaboration, as students work in teams to create inclusive narratives. Exposure to positive campaigns and interactions with organizations or experts further develop leadership skills, knowledge synthesis, and a proactive approach to addressing social challenges. Additionally, mindfulness activities and storytelling sessions provide opportunities for students to enhance their emotional resilience, self-awareness, and empathy, equipping them with the emotional intelligence needed to navigate complex social issues effectively. This professional and multifaceted framework ensures that students are empowered with the cognitive, emotional, and social tools necessary to challenge gender norms, promote equality, and contribute meaningfully to a more inclusive society.

Below is a table format highlighting gender-neutral activities and the corresponding life skills they foster to address the rejection of stereotypical portrayals of women in the media, which often reinforce traditional gender roles and include derogatory depictions:

Table-2

Media Literacy Workshops	Analyse advertisements, movies, or TV shows to identify and discuss stereotypical depictions of women and their impact on societal perceptions.	Critical thinking, self-awareness, media literacy
Debates on Gender Representation	Organize debates where students argue for or against the portrayal of women in various media, encouraging them to analyse the causes and implications critically.	Communication, analytical thinking, decision-making
Content Creation Projects	Encourage students to create alternative media (videos, posters, articles) that challenge stereotypes and promote positive, diverse images of women.	Creativity, teamwork, problem-solving
Role-Playing Media Scenarios	Assign roles such as a media creator, activist, or audience member to explore the dynamics of creating and reacting to media representations of women.	Empathy, interpersonal skills, decision-making
Group Discussions on Gender Stereotypes	Facilitate discussions on traditional gender roles in media and their influence on career aspirations, relationships, and self-esteem for all genders.	Self-awareness, empathy, critical thinking
Survey and Analysis of Media Preferences	Students survey their peers on favorite shows or ads and analyze the gender portrayals in these media, presenting findings in class.	Research skills, analytical thinking, collaboration
Case Study Discussions on Media Campaigns	Analyze successful media campaigns that challenged gender stereotypes (e.g., Dove's Real Beauty campaign) and discuss their strategies and impact.	Media literacy, problem-solving, critical thinking
Interactive Quiz on Media Stereotypes	Conduct quizzes on the prevalence of gender stereotypes in media and their hidden messages, followed by a discussion on how to reject these portrayals.	Knowledge acquisition, analytical thinking, teamwork

Storytelling: Challenging Media Norms	Share stories of individuals or groups who challenged and changed gender stereotypes in media industries.	Resilience, motivation, empathy
Mind Mapping Media Influence	Students create mind maps showing how media affects perceptions of gender roles and propose ways to counteract negative influences.	Critical thinking, creativity, problem-solving
Digital Campaign Planning	Students design social media campaigns promoting gender equity, highlighting the importance of accurate and respectful portrayals of women in media.	Leadership, collaboration, creativity
Documentary Viewing and Analysis	Show documentaries addressing gender stereotypes in media, followed by a reflective discussion on the learnings and actionable insights for students.	Empathy, critical thinking, self-awareness
Conflict Resolution via Media	Discuss conflicts caused by derogatory media portrayals and role-play scenarios where students mediate and propose constructive solutions.	Interpersonal relationships, problem-solving, communication
Discussions with Real-Life Examples	Discuss Indian examples like Deepika Padukone's "My Choice" campaign, portrayal of women in movies like Chhapaak and Pink, or harmful ads reinforcing gender roles (e.g., "Fair & Lovely"). Highlight progressive efforts such as Tanishq's inclusive advertisements or campaigns by NGOs like Breakthrough India.	Critical thinking, self-awareness, empathy, media literacy

This approach ensures students are equipped to critically analyse media content, challenge stereotypes, and contribute positively to creating a more inclusive and respectful media landscape. Here's the table format for discussing the real-life examples along with the appropriate life skills:

Table-3

Real-Life Example	Description	Life Skills Developed
Deepika Padukone's "My Choice" Campaign	Explores women's autonomy and societal reactions.	Critical thinking, self-awareness, empathy
Movies like Pink, Thappad, Chhapaak, and Dangal	Address issues of consent, domestic violence, acid attacks, and empowering women in sports.	Empathy, critical thinking, media literacy, decision-making
TV shows like Balika Vadhu and Satyamev Jayate	Highlight child marriage, gender violence, and societal inequality.	Empathy, critical thinking, problem-solving, media literacy
Harmful beauty ads like "Fair & Lovely" (now "Glow & Lovely")	Perpetuating stereotypes around skin color and beauty standards.	Self-awareness, media literacy, critical thinking
Progressive ads like Tanishq's interfaith marriage campaign, Ariel's #ShareTheLoad campaign, Dove's Real Beauty campaigns	Promote equality, diversity, and challenging gender norms.	Self-awareness, critical thinking, empathy, media literacy

Real-life biopics of women athletes like Mary Kom and PV Sindhu	Celebrates achievements and highlights struggles faced by women in sports.	Empathy, self-awareness, critical thinking, decision-making
Social media movements like #MeToo India and #GirlsWhoLead	Advocate against workplace harassment and promote leadership roles for women.	Critical thinking, empathy, self-awareness, problem-solving
Campaigns like Bell Bajao by Breakthrough India	Address domestic violence and urge community action.	Empathy, problem-solving, decision-making, communication
NGO initiatives like SEWA (Self Employed Women's Association) and CRY (Child Rights and You)	Fight for women's empowerment and rights at the grassroots level.	Leadership, self-awareness, problem-solving, empathy

These real-life examples from various forms of media, campaigns, and social movements highlight the significant impact that portrayals of women have on societal attitudes and gender equality. By analysing and discussing these examples, students can develop critical thinking, media literacy, and empathy, allowing them to recognize harmful stereotypes and challenge traditional gender roles. Additionally, they will gain a deeper understanding of the ongoing efforts toward gender justice, empowerment, and the need for responsible media representation. Ultimately, fostering these life skills helps create a more inclusive, equitable society where both men and women are empowered to break free from restrictive stereotypes and contribute to positive change.

Thus, it is crucial to recognize that life skills transcend gender beliefs and are equally relevant and essential for both boys and girls. The objective is to cultivate equal competencies, positive attitudes, and mutual respect among all students, emphasizing a gender-inclusive approach in implementing life skills education within schools. To achieve this, teachers can incorporate discussions about various forms of violence, particularly crimes against women, to shed light on the unequal power dynamics that often exist between men and women in society. These discussions provide a context to understand gender-based inequality, which persists throughout a woman's life—from infancy to old age. Teachers can draw on examples of gender-based violence at different life stages, as identified by organizations such as the International Centre for Research on Women and the United Nations Population Fund (UNFPA). These examples serve to highlight the pervasive nature of inequality while also encouraging students to challenge stereotypes and work toward fostering gender equity. By framing such issues within a gender-inclusive lens, educators can ensure that students develop life skills such as self-awareness, critical thinking, and empathy—skills that are vital for recognizing and addressing the root causes of violence.

Conclusion

Life skills have often been incorporated into various aspects of school life, such as school assemblies, social and cultural activities, literary activities, and community work. The potential to connect life skills with gender is significant. This not only implies that both boys and girls should receive equal exposure to life skills education, but also suggests that gender inequalities, disparities, and practices that restrict opportunities and make girls vulnerable can be addressed through life skills education. By carefully selecting appropriate materials and providing relevant experiences for students, along with the guidance of sensitive teachers, schools can play a crucial role in promoting gender equality through life skills education. It is recommended that every school takes the initiative

to prioritize this important aspect of education.

References

- Bhasin, K. (2000). *Understanding gender*. Kali for Women.
- Botvin, G. J., & Griffin, K. W. (2020). Life skills training: A competence enhancement approach to reducing risk behavior and preventing problem behavior. *Psychology in the Schools, 57*(5), 623–632. <https://doi.org/10.1002/pits.22352>
- Centre for Media Studies. (2021). *Research report on portrayal of gender roles*. <https://cmsindia.org/research.html>
- Dixon, T. L. (2017). Good guys are still always in white? Positive change and continued misrepresentation of race and crime on local television news. *Communication Research, 44*(6), 775–792. <https://doi.org/10.1177/0093650215579223>
- Department of Women's Studies. (2013a). *Perspectives on gender and society* (Vol. 1). National Council of Educational Research and Training.
- Department of Women's Studies. (2013b). *Perspectives on gender and society* (Vol. 2). National Council of Educational Research and Training.
- Gill, R. (2017). Gender and the media. In D. Richardson & V. Robinson (Eds.), *Introducing gender and women's studies* (pp. 178–190). Palgrave Macmillan.
- Grabe, S., Ward, L. M., & Hyde, J. S. (2019). The role of the media in body image concerns among women: A meta-analysis of experimental and correlational studies. *Psychological Bulletin, 134*(3), 460–476. <https://doi.org/10.1037/a0015899>
- Geena Davis Institute on Gender in Media. (2022). *Study on gender representation in lead roles within Indian films and television shows*. <https://seejane.org/research-informs-empowers/gender-in-media/>
- Hobbs, R. (2019). Media literacy and the transformation of youth culture. *Journal of Media Literacy Education, 11*(1), 10–18. <https://digitalcommons.uri.edu/jmle/vol11/iss1/2/>
- Kilbourne, J. (2019). *Can't buy my love: How advertising changes the way we think and feel*. Simon & Schuster.
- Kantar. (2020). *Market research indicating that only 18% of advertisements depict women in professional or leadership roles*. <https://www.kantar.com/>
- Levine, M. P., & Murnen, S. K. (2020). “Everybody knows that mass media are/are not [pick one] a cause of eating disorders”: A critical review of evidence for a causal link between media, negative body image, and disordered eating in females. *Journal of Social and Clinical Psychology, 28*(1), 9–42.
- Livingstone, S., & Helsper, E. J. (2019). Balancing opportunities and risks in teenagers' use of the internet: The role of online skills and internet self-efficacy. *New Media & Society, 12*(2), 309–329. <https://doi.org/10.1177/1461444809342697>
- Ministry of Human Resource Development. (2001). *National policy for the empowerment of women*. Department of Women and Child Development.
- Ministry of Human Resource Development. (1992). *National policy on education 1986: Programme of*

- action 1992*. Department of Education.
- National Council of Educational Research and Training. (2023a). *National curriculum framework 2023*. NCERT Publications.
- National Council of Educational Research and Training. (2023b). *Media literacy and gender stereotypes*. NCERT Publications.
- Oxfam India & Films Division of India. (2021). *Analysis of media content*. <https://www.oxfamindia.org/>
- Perloff, R. M. (2021). Social media effects on young women's body image concerns: Theoretical perspectives and an agenda for research. *Sex Roles*, 71(11), 363–377. <https://doi.org/10.1007/s11199-014-0383-8>
- United Nations Educational, Scientific and Cultural Organization. (2018). *Empowering youth through media and information literacy*. UNESCO.
- UNESCO & International Federation of Journalists. (2023). *Analysis of media workforce demographics, highlighting the underrepresentation of women in Indian media*. <https://en.unesco.org/>
- Population First & Laadli Media Advocacy. (2021). *Study on the objectification of women in Indian advertisements*. <http://populationfirst.org/>
- World Health Organization. (1999). *Partners in life skills education: Conclusions from a United Nations inter-agency meeting*. WHO.

Understanding Teachers' Language Attitudes and Biases: Implications for Multilingual Education in Delhi

Vandana Singh, Research Scholar, National Institute of Educational Planning and Administration, New Delhi, India

Abstract

In the linguistically heterogeneous environment of Delhi's government schools, teachers' language attitudes significantly influence classroom dynamics, student engagement, and the inclusivity of educational practices. This paper examines the implicit and explicit language preferences, ideologies, and biases held by teachers and their impact on pedagogical decision-making in multilingual settings. Drawing upon secondary data from government policies, academic literature, and research reports, the study critically analyzes how language hierarchies—often privileging English and Hindi—are perpetuated or resisted within educational institutions. It explores how deeply embedded socio-political and historical perspectives shape teacher beliefs and marginalize students' mother tongues, contributing to linguistic exclusion. The paper concludes by emphasizing the need for transformative teacher education that incorporates linguistic awareness, inclusive pedagogies, and culturally sustaining practices to ensure equity in multilingual education. The findings hold significant implications for teacher preparation, curriculum design, and policy formulation in linguistically diverse urban contexts like Delhi.

Keywords: Multilingual education, language attitudes, teacher beliefs, classroom diversity, Delhi schools

India is one of the most linguistically diverse nations in the world, home to 22 scheduled languages and hundreds of regional languages and dialects (Census of India, 2011). This linguistic multiplicity is not only a marker of cultural richness but also presents both opportunities and challenges in the realm of education. The National Education Policy (NEP) 2020 recognizes India's multilingual character and places strong emphasis on the use of mother tongue or regional languages as the medium of instruction, particularly in the foundational years (NEP, 2020). However, the translation of this vision into actual classroom practice is contingent upon several factors, among which the attitudes, beliefs, and biases of teachers toward language diversity are particularly crucial.

Delhi, the capital territory of India, offers a unique context for examining issues of language and education. As a cosmopolitan metropolis, it attracts migrant populations from across India, resulting in a linguistically diverse student body in its government schools. Children in these schools often speak a range of languages at home—such as Bhojpuri, Maithili, Punjabi, Bengali, Odia, Haryanvi, Urdu, and various tribal or regional dialects—while Hindi and English dominate as the official and instructional languages (Jhingran, 2009). This creates a significant gap between the linguistic repertoire students bring to school and the linguistic expectations within the classroom.

In such a scenario, teachers are placed at the intersection of policy vision and pedagogical execution. Their beliefs about the role of language in learning, their own language proficiency and comfort, and their unconscious preferences toward specific languages shape how linguistic diversity is either accommodated or suppressed in everyday classroom practices (Mohanty, 2010). For example, a teacher who equates fluency in English with academic excellence may unintentionally marginalize students who are more proficient in regional or tribal languages, leading to lowered participation and a weakened sense of belonging among such learners (Kumar, 2005). These biases, whether implicit or explicit, influence curriculum delivery, student-teacher relationships, and

classroom culture.

Language ideologies—defined as socially embedded beliefs about language and its users—play a critical role in shaping these teacher attitudes (Irvine & Gal, 2000). These ideologies are not neutral but are deeply intertwined with social hierarchies, power structures, and histories of marginalization. In the Indian context, English continues to enjoy disproportionate prestige as a symbol of modernity, economic mobility, and intellectual capability (Bourdieu, 1991). Consequently, teachers may be more inclined to favor English or Hindi in their teaching, even when a large proportion of their students are not fluent in these languages.

This paper seeks to examine the language attitudes and biases held by teachers in Delhi's multilingual government school classrooms and to analyze their implications for inclusive and equitable education. The study relies exclusively on secondary data sources—government policy documents, research reports, and peer-reviewed literature—to map current trends, challenges, and possibilities in this domain. The findings aim to contribute to a growing body of work that advocates for teacher preparation programs that are linguistically responsive and critically reflective. The ultimate goal is to support the development of educational spaces where linguistic diversity is not seen as a barrier, but as a rich pedagogical resource that can enhance learning for all.

Conceptual Framework

This study is grounded in a conceptual framework that synthesizes insights from sociolinguistics, critical pedagogy, and educational sociology. At its core, the framework draws from the concept of language ideology, the notion of linguistic capital, and the pedagogy of critical consciousness. Together, these theoretical perspectives help in unpacking how teachers' language attitudes are shaped and how they, in turn, affect pedagogical practices within multilingual classrooms in Delhi's government schools.

Language ideologies, as articulated by Irvine and Gal (2000), are defined as “the cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests”. These ideologies are not merely individual opinions or pedagogical preferences, but are deeply embedded in broader social, political, and historical structures. In the context of India, language ideologies often reflect colonial legacies, post-independence nationalistic agendas, and current neoliberal aspirations, all of which intersect in complex ways in the space of schooling (Mohanty, 2010).

The theoretical perspective of Pierre Bourdieu's linguistic capital offers a powerful lens to understand why certain languages—especially English—are privileged in educational institutions, while others are devalued. Bourdieu (1991) explains that language functions as a form of symbolic power, and proficiency in dominant languages grants individuals social mobility, cultural legitimacy, and access to economic capital. In the Indian context, English has acquired disproportionate symbolic value, often viewed as a gateway to global opportunities, whereas regional and tribal languages are perceived as “vernacular” or “backward” (Kumar, 2005). This hierarchical positioning of languages leads to the marginalization of students who speak non-dominant tongues and influences teachers' perceptions of student ability and potential.

Furthermore, critical pedagogy, as developed by Paulo Freire (1970), becomes central to this framework. Freire emphasized the need for education to be a liberatory process—one that cultivates critical consciousness (*conscientização*) among both teachers and learners. Applied to multilingual education, this implies that teachers must not only recognize their own language biases but also critically interrogate the structural inequalities that devalue certain linguistic identities. The

dominant “banking model” of education—where knowledge and language are deposited into passive learners—must be replaced by dialogic, participatory, and inclusive pedagogies that honor students' lived realities, including their linguistic backgrounds (Freire, 1970).

This theoretical synthesis also engages with the idea of translanguaging, a concept within sociolinguistics that challenges rigid boundaries between languages. García and Wei (2014) conceptualize translanguaging as the dynamic and fluid use of linguistic resources that multilingual speakers draw upon in real contexts. Although not always recognized or encouraged in formal schooling, translanguaging is a common reality in multilingual classrooms across Delhi. However, when teachers operate within rigid ideological frames that privilege monolingual norms—especially those of English—they may suppress these natural practices, thereby undermining students' cognitive and cultural identities (Jhingran, 2009).

Moreover, language policy frameworks such as the National Curriculum Framework (NCF, 2005) and the National Education Policy (NEP, 2020) provide a normative backdrop to this conceptual inquiry. While both advocate multilingualism and the inclusion of mother tongues in early education, the actual interpretation and implementation of these policies at the classroom level are significantly shaped by the teachers' ideological stances and comfort with linguistic diversity. Teachers who view students' home languages as “deficient” or “inappropriate” are unlikely to enact the spirit of these progressive policies (NCERT, 2005; NEP, 2020).

In sum, this framework recognizes that teachers' language attitudes are not formed in isolation but are influenced by sociopolitical structures, institutional histories, and personal experiences. These attitudes function as filters through which educational policy, classroom diversity, and student identity are interpreted and acted upon. By using language ideology, linguistic capital, and critical pedagogy as analytical tools, this paper aims to unravel the complex ways in which teacher beliefs shape and constrain the possibilities of multilingual education in urban government schools.

Language in India : A brief review

The issue of language in education in India has long been intertwined with questions of access, identity, and social justice. A significant body of literature has established that teachers' attitudes towards language are critical in shaping the quality of classroom interactions, especially in linguistically diverse contexts such as government schools in Delhi.

One of the foundational works in this area is by Jhingran (2009), who highlights the “language disadvantage” faced by children whose home languages differ from the medium of instruction. According to his study across several Indian states, children from tribal, minority, or migrant communities are more likely to experience educational setbacks when teachers fail to acknowledge or build upon their linguistic backgrounds. This is particularly relevant in Delhi, where classrooms frequently include children from Hindi-speaking as well as Bhojpuri, Maithili, Bengali, Odia, and Urdu-speaking households. Jhingran notes that teachers often perceive such children as “slow learners” without recognizing the language mismatch as a contributing factor).

Similar concerns are echoed by Mohanty (2010), who critiques the dominant ideology that equates language diversity with pedagogical difficulty. He introduces the concept of “submersion education,” wherein students are expected to immediately and exclusively adapt to the school language, leading to alienation and academic underachievement. Mohanty's work emphasizes that many teachers in India, influenced by wider societal hierarchies, internalize the notion that regional and tribal languages are inferior or less 'developed' for academic purposes. This internalization directly affects classroom practices, teacher expectations, and student outcomes.

The NCERT Position Paper on the Teaching of Indian Languages (2005) further supports these findings, observing that teacher training programs rarely prepare educators to handle multilingual classrooms or to view children's home languages as educational resources. The paper argues that while the Three-Language Formula was designed to promote linguistic pluralism, in practice it has often resulted in the mechanical inclusion of languages without pedagogical sensitivity (NCERT, 2005). Teachers are frequently unaware of or untrained in strategies to incorporate multiple languages meaningfully into their teaching. As a result, students whose linguistic identities fall outside the dominant norms tend to be marginalized, both linguistically and socially.

The Language and Learning Foundation (LLF) has contributed substantially to recent empirical work in this area. In its 2022 report, LLF highlights that most in-service teachers in Delhi and other urban centers are monolingual in practice, even when they themselves are multilingual individuals. This discrepancy is partly due to the dominance of English and Hindi in curriculum materials and assessment standards (LLF, 2022). Teachers reported a lack of institutional support and pedagogical tools to validate and include students' home languages, leading to unintentional exclusion and a sense of linguistic inferiority among learners).

International literature has also informed our understanding of how teachers' language ideologies are shaped. For instance, Hornberger and Johnson (2007) propose the “continua of biliteracy” framework, which emphasizes the importance of acknowledging multiple languages across different levels of schooling to support learners holistically. In multilingual contexts like India, the failure to acknowledge and use the full linguistic repertoire of students means that the potential of biliteracy or translanguaging is largely untapped in classroom settings. Research by Cummins (2000) has similarly shown that when teachers adopt a “monolingual instructional assumption,” they limit students' cognitive engagement and identity investment in learning.

At the policy level, the National Education Policy (NEP), 2020 makes a progressive departure by advocating for mother tongue or regional language instruction, particularly at the foundational and preparatory stages of schooling. The policy states, “Children learn and grasp non-trivial concepts more quickly in their home language/mother tongue” (NEP, 2020). However, while the policy reflects an ideological shift towards linguistic inclusivity, its implementation faces several challenges. These include a lack of trained teachers proficient in students' home languages, inadequate teaching-learning materials in regional tongues, and lingering societal preference for English as a symbol of upward mobility (NEP, 2020).

Finally, scholarship on teacher beliefs and professional identity reveals that attitudes toward language are deeply entrenched and often resistant to change. Borg (2003) emphasizes that teachers' beliefs are shaped over time through personal experiences, education, and socialization, and they significantly influence classroom behavior. Therefore, unless teacher education and ongoing professional development address these beliefs explicitly, changes in policy or curriculum will have limited impact on classroom practice.

In summary, the literature consistently points to a disconnect between the multilingual realities of students and the monolingual norms of formal schooling. Teachers, as gatekeepers of curriculum and culture, play a pivotal role in either bridging or widening this gap. Their language attitudes—whether consciously held or subconsciously enacted—have a direct impact on the educational trajectories of students from linguistically diverse backgrounds. This review underscores the urgent need for teacher education reforms that prioritize linguistic diversity, critical reflection, and inclusive pedagogy.

Teachers' Attitudes and Biases: Evidence from Secondary Sources

In multilingual education systems like India's, teachers function as both transmitters of knowledge and as powerful social agents whose language ideologies can either foster inclusion or reinforce marginalization. A close examination of secondary sources reveals a consistent pattern: many teachers, particularly in urban government schools, associate proficiency in English with intelligence, academic competence, and future potential. Conversely, students who speak regional, tribal, or so-called “non-standard” languages are frequently perceived as lacking linguistic sophistication or learning capability.

The association of English with intellectual superiority and upward mobility is not unique to India. However, in the Indian context, this bias is amplified by the country's colonial past and its current socio-economic structure. English continues to be viewed as a marker of elite status and global access. According to Bourdieu's theory of linguistic capital, the value assigned to languages is socially constructed and maintained by institutions like schools (Bourdieu, 1991). In this hierarchy, English occupies the top rung, often followed by Hindi, while regional and tribal languages are relegated to the margins or completely excluded from formal pedagogic settings (Mohanty, 2010).

Evidence from Language and Learning Foundation (LLF) reports supports this assertion. In a 2022 study focusing on multilingual classrooms in Delhi and other urban centers, LLF observed that while many students in government schools were first-generation learners speaking non-dominant languages at home, classroom instruction remained heavily biased toward Hindi and English. Teachers in these contexts often lacked both the training and the mindset to accommodate linguistic diversity in any pedagogically meaningful way (LLF, 2022). Even when aware of students' home languages, teachers tended to treat them as obstacles to be “overcome” rather than assets to be leveraged in the learning process.

The Annual Status of Education Report (ASER), particularly in its 2021 edition, highlighted that students from linguistic minority groups frequently performed lower in reading comprehension tasks, not necessarily due to a lack of ability but due to the language gap between home and school (ASER, 2021). Teachers reported difficulty in engaging such students and admitted to using “translation” or “ignoring” as default strategies when faced with unfamiliar languages. These approaches neither support language development nor affirm the students' linguistic identities. In effect, they produce classrooms where multilingual learners feel alienated, silenced, or undervalued.

The implications of such attitudes are significant. According to Jhingran (2009), when teachers fail to recognize the role of language in learning, they tend to misinterpret language-related struggles as cognitive deficiencies. He documents cases where tribal or migrant children were labelled as “slow” or “unfit for higher learning” purely because they were not fluent in the school's medium of instruction. These classifications have long-term impacts, influencing tracking decisions, teacher expectations, and even dropout rates.

The internalized nature of these biases makes them particularly resistant to change. Teachers may not overtly express prejudice, but their classroom practices often reflect underlying ideologies. For instance, classroom observations have shown that teachers often respond more positively to students who speak fluently in Hindi or English, while correcting or ignoring those who code-switch or use mother tongues (NCERT, 2005). Such responses contribute to the formation of what Cummins (2000) calls “identity texts”—the messages students receive about whose language, culture, and knowledge matters in the classroom.

This language bias is further embedded in teacher education and curriculum materials. LLF (2022) notes that most pre-service teacher education programs in India pay little attention to multilingual pedagogy. Language teaching is often limited to grammar and rote memorization, with no serious engagement with language as a socio-political construct or as a marker of student identity. Teachers enter the profession with little awareness of how their own language preferences and backgrounds influence their pedagogical choices. As Borg (2003) notes in his extensive review of teacher cognition, deeply held beliefs—particularly those formed during early schooling—continue to shape teaching practices long after formal training is complete.

Even well-intentioned efforts at multilingual education often falter due to these unaddressed attitudes. For example, the Three-Language Formula, despite being designed to promote linguistic plurality, is often implemented in a tokenistic manner. In practice, the third language—usually a classical or regional language—is taught mechanically, with no integration into everyday classroom discourse (NCERT, 2005). Teachers often prioritize English and Hindi for high-stakes assessment purposes, further discouraging the use of other languages.

One must also consider the broader societal prestige associated with English, which influences not only teachers but also students and parents. The demand for English-medium education, even in low-income communities, reflects aspirational narratives linked to global access and employability. In such a context, even when teachers might wish to integrate home languages, they often face institutional and parental pressure to “focus on English” for the child's “future success” (Kumar, 2005). This tension between ideological belief and structural pressure creates cognitive dissonance for teachers, often resolved by defaulting to dominant language practices.

In sum, the evidence from secondary sources illustrates a clear pattern: teachers' language attitudes—whether formed through socialization, institutional training, or societal narratives—play a decisive role in shaping multilingual education. These attitudes are not merely personal preferences; they are manifestations of deeper ideological structures that privilege certain languages while invisibilizing others. Addressing these biases requires more than curriculum reform; it demands a shift in teacher consciousness, one that begins with self-reflection and is sustained through professional development focused on linguistic justice, inclusivity, and equity.

Implications for Multilingual Education

The evidence presented reveals that teachers' language attitudes significantly influence classroom dynamics, student participation, and equitable learning outcomes. When educators associate English with intelligence and regard mother tongues as impediments, they perpetuate linguistic hierarchies that marginalize a large segment of learners (Jhingran, 2009; Mohanty, 2010). Such biases hinder the goals of inclusive education as envisioned by NEP 2020. Furthermore, a failure to affirm students' linguistic identities compromises their cognitive engagement and emotional well-being (Cummins, 2000). For multilingual education to be truly effective, systemic change is required at the level of teacher preparation, classroom practice, and institutional discourse. Teachers must be trained to see linguistic diversity not as a challenge, but as a pedagogical resource that enriches learning and supports social justice in diverse urban contexts like Delhi (LLF, 2022).

Recommendations

To ensure equitable multilingual education in Delhi's government schools, systemic interventions must address both structural and attitudinal gaps. First, teacher education

programs—both pre-service and in-service—must incorporate modules on language ideology, linguistic justice, and unconscious bias (Borg, 2003; NCERT, 2005). Second, curriculum developers should design context-specific multilingual resources that support translanguaging and recognize students' home languages as assets (García & Wei, 2014). Third, involving community speakers and parents in co-curricular language activities can affirm linguistic identities and build trust (Mohanty, 2010). Fourth, classroom observation and teacher assessment tools must include parameters to evaluate inclusive language practices (LLF, 2022). Lastly, policy discourse should shift from tokenism toward transformative pedagogy that centers multilingualism as both a right and a resource in democratic education (NEP, 2020).

Conclusion

Teachers are central actors in shaping the linguistic culture of schools. Their beliefs and biases can either reinforce dominant hierarchies or create inclusive, affirming spaces for multilingual learners (Jhingran, 2009; Borg, 2003). This paper, drawing on secondary data, underscores the pressing need for a systemic reconceptualization of language in education—one that goes beyond rhetoric to inform teacher training, curriculum design, and classroom assessment. Language diversity should not be viewed as a problem to manage but as a pedagogical and cultural asset (Cummins, 2000; NEP, 2020). Transformative change will require sustained professional development, community partnerships, and a shift in institutional discourse. When teachers are supported to recognize and embrace linguistic pluralism, multilingualism in Delhi's government schools can serve as a foundation for equity, cognitive growth, and educational justice (Mohanty, 2010).

References

- ASER Centre. (2021). *Annual status of education report (rural)*. ASER Centre.
- Beauchamp, C., & Thomas, L. (2009). Understanding teacher identity: An overview of issues in the literature and implications for teacher education. *Cambridge Journal of Education*, 39(2), 175–189. <https://doi.org/10.1080/03057640902902252>
- Borg, S. (2003). Teacher cognition in language teaching: A review of research on what language teachers think, know, believe, and do. *Language Teaching*, 36(2), 81–109. <https://doi.org/10.1017/S0261444803001903>
- Bourdieu, P. (1991). *Language and symbolic power* (J. Thompson, Ed.). Harvard University Press.
- Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire*. Multilingual Matters.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan.
- Hornberger, N. H., & Johnson, D. C. (2007). Slicing the onion ethnographically: Layers and spaces in multilingual language education policy and practice. *TESOL Quarterly*, 41(3), 509–532. <https://doi.org/10.1002/j.1545-7249.2007.tb00083.x>
- Irvine, J. T., & Gal, S. (2000). Language ideology and linguistic differentiation. In P. V. Kroskrity (Ed.), *Regimes of language: Ideologies, politics, and identities* (pp. 35–83). School of American Research Press.
- Jhingran, D. (2009). *Language disadvantage: The learning challenge in primary education*. APH

Publishing Corporation.

Kumar, K. (2005). Quality of education at the beginning of the 21st century – Lessons from India. *Indian Educational Review*, 41(1), 3–28.

Language and Learning Foundation (LLF). (2022). *Multilingual classrooms: Reflections from the field*. LLF.

Mohanty, A. K. (2010). Languages, inequality and marginalization: Implications for mother tongue-based multilingual education. In A. K. Mohanty, M. Panda, R. Phillipson, & T. Skutnabb-Kangas (Eds.), *Multilingual education for social justice: Globalising the local* (pp. 117–124). Orient BlackSwan.

National Council of Educational Research and Training (NCERT). (2005). *Position paper: National focus group on teaching of Indian languages*. NCERT.

Ministry of Education. (2020). *National education policy 2020*. Government of India. <https://www.education.gov.in>

The value of instructional aids in the teaching of Mathematics

Dr Abhishekh Kumar Pandey, Faculty of Education & Information Science,
Apex Professional University, Pasighat, Arunachal Pradesh.

Abstract

Many students find mathematics to be a difficult subject because of its abstract nature and complex concepts. Traditional teaching methods, while somewhat effective, fall short of meeting the diverse learning needs of students. It is impossible to overestimate the importance of teaching aids in mathematics instruction. Their advantages go beyond just delivering content. This article examines the significance and impact of teaching aids in mathematics education. The abstract offers a succinct synopsis of the study's objectives, methods, conclusions, and importance. It emphasizes how important teaching tools are for raising students' mathematics comprehension, involving them, and boosting learning results. It looks at different types of teaching aids, their benefits, and their role in improving students' comprehension and engagement in mathematical learning. It also discusses challenges in effectively implementing these aids and offers suggestions for maximizing their potential in the classroom.

Key Words: History, Significance, Teaching Aids, tools.

For many students, mathematics can be intimidating due to its theoretical character and abstract notions. Traditional teaching techniques, such lectures and textbook exercises, frequently fail to take into account the various learning requirements and styles of their pupils. Learning mathematics might become more interesting and accessible with the use of teaching aids, which include technology, tangible items, and visual aids. By giving students real-world, interactive experiences that promote greater knowledge, teaching aids help close the gap between theory and practice. This study article's goal is to examine the function of teaching aids in mathematics education, as well as their advantages, disadvantages, and ways that their efficient use might improve student learning.

The foundation of education is mathematics, which is essential for many professions and critical thinking. However, a lot of pupils struggle with mathematics, which frequently results in low performance and disengagement. This gap can be closed by including teaching tools, which will improve the educational process.

Resources or tools (such as technology, written materials, manipulative, and visual aids) that teachers employ to help students better understand mathematical ideas are referred to as instructional aides. These tools help make abstract ideas more relatable, interesting, and understandable.

The Study's Objective: The purpose of this essay is to investigate the value of teaching aids in mathematics classes and how they affect students' participation, conceptual grasp, and general academic achievement.

Research Questions

- What effects do teaching aids have on mathematics education and learning?
- In mathematics classrooms, what are the advantages and difficulties of using instructional aids?
- How much do teaching tools enhance students' mathematical performance?

Literature Review

Theoretical Structure: According to Piaget and Vygotsky's constructivist learning theory, instructional aids facilitate active learning by enabling students to develop their understanding through material investigation and engagement.

Cognitive Load Theory (Sweller): By making difficult mathematics problems simpler, instructional aids assist students control their cognitive load and concentrate on understanding rather than memorization.

Multiple Intelligences Theory: By accommodating various learning styles (visual, auditory, and kinesthetic), instructional aids increase the accessibility of mathematics for a wide range of students.

Historical Perspective of Teaching Aids in the Teaching of Mathematics

Numerous educational changes, technology developments, and changing teaching philosophies can all be used to trace the historical evolution of instructional aids in mathematics education. Basic physical tools have given way to increasingly complex digital technology as teaching aids over time. The significant turning points in the development of instructional aids in mathematics education are described in the section that follows.

Early Use of Instructional Aids in Mathematics

Math was taught in a very conventional way in the early years of formal education, especially in the 18th and 19th centuries. Chalk, blackboards, and crude counting instruments were the only tangible and fundamental teaching aids available. Early teaching tool's that used repetition and rote memorization to help to children grasp basic geometry and arithmetic.

Abacus: The abacus was one of the first and most popular instruments for teaching mathematics. The abacus was a vital tool for teaching arithmetic for centuries, helping people in cultures all around the world (including China, Mesopotamia, and ancient Greece) to comprehend addition, subtraction, multiplication, and division.

Counting Rods: Counting rods were utilized as teaching tools in ancient China to teach arithmetic and basic operations. With the help of these rods, students were able to manipulate and visualize numbers to improve their comprehension.

Geometric Models: Students were able to see geometric shapes, solids, and transformations in a concrete form by using physical models made of clay, wood, or metal.

The Rise of Visual Aids and Graphic Representation (19th Century)

The adoption of more structured teaching techniques was one of the major advances in education brought about by the industrial revolution by the 19th century. In order to help student's better grasp abstract ideas, instructional aids in mathematics education have extended to include visual aids and graphic representations.

Chalkboards

Classroom instruction was completely transformed with the advent of chalkboards, sometimes known as blackboards. Now, teachers could show the entire class mathematical problems, equations, and diagrams at once. This made it possible to teach more interactively and was a crucial tool for helping students visualizes graphs, geometric forms, and algebraic concepts.

Illustrated Textbooks

Mathematical textbooks with drawings started to become increasingly important as the printing press spread. In order to make difficult mathematical ideas like geometry, trigonometry, and calculus

easier for pupils to understand, these textbooks included charts and diagrams.

What Are They?

Teaching aids are materials or instruments that help educators help pupils better grasp abstract ideas. These might be anything from basic tangible items to cutting-edge technical instruments.

Types of Mathematics Teaching Aids

Visual Aids: Number lines, graphs, charts, and diagrams that illustrate mathematical ideas.

Manipulative Aids: Tangible items that kids can handle and manipulate to comprehend mathematical ideas, such as counters, blocks, or geometric forms.

Technological Aids: Programs, applications, websites, and digital tools (such as smart boards or Geo Gera) that facilitate the visualization of mathematical problems and answers.

Improvement of Conceptual Understanding: By converting abstract mathematical ideas into concrete forms, teaching aids assist students in understanding them better.

Meeting Diverse Learning Styles: Every student has an own preferred method of learning. While some people learn better through hands-on activities or aural cues, others are visual learners. By accommodating these various learning preferences, instructional aids increase everyone's access to mathematics.

Active Learning: In contrast to conventional approaches, instructional aids motivate students to actively interact with the content, which enhances memory and problem-solving abilities. **Enhanced Motivation and Engagement:** Students are more inclined to participate and learn when mathematics is made enjoyable through the use of interactive and visual aids.

Teaching Aids' Advantages for Teaching Mathematics: Mathematical concepts like probability models, geometric structures, and algebraic expressions can be better understood by using visual aids and practical tools.

Student Interaction and Engagement: Interactive teaching aids in particular encourage student interaction, which is crucial for successful learning. Online tests and arithmetic games are examples of tools that make learning fun.

Better Retention and Understanding: Students who interact with learning materials (using manipulative, for example) are more likely to retain and comprehend mathematical ideas over time.

Promoting Collaborative Learning: A lot of instructional tools, such group puzzles with manipulative, help students work together and solve problems as a team.

Difficulties with Mathematical Teaching Aids

Despite their potential for great effectiveness, teaching aids present a number of difficulties when incorporated into the classroom:

Resource Limitations: Many schools do not have the funds necessary to purchase cutting-edge teaching tools like computer software or interactive whiteboards, particularly in underfunded areas.

Teacher Preparedness: Teachers might not always have had the necessary training to make effective use of instructional tools. To guarantee that teachers are prepared to optimize the advantages of teaching aids, ongoing professional development is required.

Over-Reliance on Aids: Although instructional aids are helpful, relying too much on them might impair students' capacity for critical thought and autonomous problem-solving. Finding a

balance between promoting individual learning and utilizing teaching tools is crucial.

Time Restraints: Teachers with busy schedules may find it difficult to devote the additional planning time needed to incorporate teaching aids into the curriculum.

Examples and Case Studies

The usefulness of teaching aids in mathematics education is demonstrated by a number of research and case studies:

Case Study 1: A primary school study showed that using number lines and counting blocks improved pupils' comprehension of addition and subtraction and resulted in a 20% increase in test scores.

Case Study 2: Students in a middle school geometry class investigated ideas like angles and symmetry using geometric shapes and online math programs like GeoGebra. This interactive, digital method enhanced comprehension and engagement by 30%.

Case Study 3: To teach complex algebraic problems, a high school algebra class used interactive whiteboards and graphing calculators. This method improved understanding, especially for those who learn best visually.

Prospects for the Future

The future of math teaching tools is bright thanks to technological breakthroughs. Among the possible paths are:

Augmented Reality (AR) and Virtual Reality (VR): These technologies can provide students immersive, interactive settings in which they can see and engage with mathematical topics in three dimensions.

Gasification: Students can be encouraged to practice and advance their skills by using instructional math games and applications to make studying more enjoyable and interesting.

Data-Driven Instruction: Teachers can tailor their lessons and pinpoint areas in which pupils are having difficulties by using sophisticated software that gathers data on student progress.

Teacher Professional Development: To keep instructors abreast of the newest methods and resources for teaching mathematics with teaching aids, ongoing training programs will be crucial.

Challenges and Limitations

Resource Limitations: Not all schools, especially those in disadvantaged areas, have access to the teaching aids that are required.

Teacher Training: Appropriate teacher training is necessary for the effective use of instructional aids, but in certain situations, it may be deficient.

Equity Concerns: Some students may not be able to take full use of digital tools due to differences in access to technology outside of the classroom.

Conclusion

Teaching tools are essential for raising the standard of mathematics instruction. Teaching aids improve student comprehension, motivation, and retention by giving abstract ideas a more concrete and interesting form. However, in order to use instructional aids effectively, sufficient funding, teacher preparation, and a balanced approach are necessary to prevent over-reliance. Teaching aids are set to become even more essential to the teaching and learning process as a result of technological improvements and the expanding availability of digital resources. To guarantee that

every student has access to a top-notch, interesting, and successful math education, educational systems should place a high priority on incorporating a variety of teaching aids within the mathematics curriculum.

References

- Joshi, S. (2014). *The importance of teaching aids in mathematics education*. Delhi University Press.
- Dwevedi, R. (2017). *Practical approaches to teaching aids in education*. NCERT Publications.
- Sharma, J. (2016). *Modern approaches to mathematics teaching*. Brijlal Publishers, Lucknow.
- Singh, R. (2019). The use of technological tools in mathematics education. *Indian Educational Research Journal*, 15(3), 45–59.
- Muralidharan, V. (2020). *Innovations in mathematics education: The role of teaching aids*. Mumbai Education Centre.

Issues related to Pedagogy of Mathematics and Pedagogy of Science: A Systematic Review

Dr Dilip Singh, ICSSR-Post Doctoral Fellow, Faculty of Education (K), BHU, Varanasi

Pragya Singh, Research Scholar, Faculty of Education (K) BHU, Varanasi

Abstract

Education serves as a cornerstone for individual empowerment, social development and economic advancement in contemporary societies. It plays a vital role in shaping informed, capable and responsible citizens by fostering intellectual growth, critical thinking and lifelong learning. Pedagogy of mathematics encompasses the theories, strategies and practices used to teach and learn mathematical concepts effectively. This paper explores key pedagogical issues such as the role of constructivism, the impact of technological integration, challenges in assessment and the importance of cultural and contextual relevance. On the other hand pedagogy of science involves the study and application of effective teaching strategies to foster scientific temperament, higher order thinking and experiential learning among students. This paper examines key pedagogical approaches in science teaching including inquiry-based learning, constructivist methods, and the combination of socio-scientific issues to relevance and engagement.

This review paper highlights the need for pedagogical reforms that promote student engagement, contextual relevance and the integration of innovative, culturally responsive teaching strategies. Addressing these challenges is critical for equipping learners to thrive in an increasingly complex and technology-driven world.

In this paper, the investigator explores a systematic review of issues related to the pedagogy of mathematics and the pedagogy of science.

Key terms: Pedagogy of mathematics, Pedagogy of Science

Mathematics is the abstract science of number, quantity, structure, space, and change. The pedagogy of mathematics involves the design of tasks, classroom discourse, and tools that support students' development of mathematical understanding (Phelps, 2008). The theories, methods, and procedures used in mathematics instruction and learning are referred to as pedagogy.

Science pedagogy encompasses the teaching practices, curriculum materials, assessment tools and theoretical frameworks that support students in learning scientific ideas and engaging in scientific practices (Shouse, 2007). Pedagogy of science refers to the methods, strategies and theories used to teach science effectively. It involves the design and implementation of instructional practices that help students understand scientific concepts, processes and ways of thinking. Pedagogical problems in science and mathematics are not just about what is taught but how it is taught, who it is taught to, and under what social and institutional conditions. (Lerman, 2000 & Dillon, 2008).

Concerns pertaining to science and math education refer to the challenges, barriers and debates surrounding how these subjects are taught and learned in educational settings. These issues affect the effectiveness of instruction, student engagement, equity, teacher preparation and overall learning outcomes.

A systematic review on issues related to pedagogy of mathematics and pedagogy of science

A systematic review refers to identify, evaluate and summarize all available studied in the

particular field (Higgins & Green, 2011). In this study a systematic review refers to issues, techniques and studies related to pedagogy of mathematics and pedagogy of science. Review of related literature helps to gather up-to-date, overall information and knowledge about the area in which the investigator intends to study.

Review related to Pedagogy of Mathematics

Furner, (2024) studied on the pedagogical practices on teaching of mathematics to the elementary students through the use of Geo Gebra. Math manipulative, children's literature and technology combine together to form Geo Gebra. It makes teaching easy to understand the mathematical concept and additionally, it better equips them for a world in STEM. According to the study's findings, GeoGebra helps teach arithmetic concepts and serves as a learning motivator, preparing our children for a future in STEM.

Walia, (2020) studied on the paradigm shift in teaching methods for mathematics in light of NEP 2020. The report of NCF (2005) and The National Achievement Survey (2017) revealed that with rising grade levels worldwide, children's ability in mathematics declines, and their interest in the subject wanes until secondary school. The primary goal of NEP (2020) is to shift the shift in teaching and learning paradigms from content-based to experience-based.

Capua, (2021) identify the Math Teacher's Pedagogical Practices with reference to students learning outcomes. The descriptive method of research is used to augment the qualitative case approach of study. The results showed a relationship between teachers' instructional techniques and their Teaching mathematical knowledge (MKT). Additionally, the According to a study, teachers' Teaching mathematical knowledge (MKT) is influenced by their ability to (a) design lesson plans, (b) make their classrooms welcoming, (c) present their lessons, and (d) effectively explain key mathematical ideas to their students.

Suarez, et al (2020) explored the correlational analysis between pedagogical practices and academic mathematical performance. The objectives of the study were to study the student's perceptions of pedagogical practice in teacher's and correlation with their academic performance in mathematics. This study was a descriptive and correlational study. Likert scale was used for the collection of the data. The sample 103 was collected from the students of elementary level through convenient technique of data collection. Teachers' pedagogical approaches to teaching mathematical operations affect the academic achievement of students. Teachers' pedagogical approaches to teaching mathematical operations affect the academic achievement of students.

Benning, (2021) identify the efficient teaching of maths using GeoGebra. A software tool called GeoGebra is used to teach and study mathematics. The study was experimental in nature. The sample of the study was 11 in-service teachers of Ghana. Teachers were given a one year of training program on GeoGebra based mathematics lesson plan through professional development programme. The study's findings demonstrated that teachers could apply fundamental practices to various aspects of mathematics, and they could be used to inform high school curricula, literature on professional development for incorporating technology into classroom and successful pedagogy in mathematics.

Getenet, (2023) describes the pedagogical mathematical knowledge of the instructor in STEM teaching. The teacher's mathematical content understanding was the main focus of this investigation and pedagogical knowledge in resolving STEM problems. The result showed that gives instances of how integrated STEM curriculum can be successfully incorporated into primary school

classrooms and covers various KQ components in the teaching sequence.

Kingston, (2021) conducted a study on E content enhancing the achievement of pedagogy of Mathematics education among prospective teachers. The result of the study explore that the experts opinion on E-content for pedagogy of mathematics education is that 15% of experts opined that the E-content is Excellent, 45% of experts stated that the E-content is Very Good, 38% of experts stated that the E-content is Good and 6% of experts exposed that the E-content is fair.

Saini, (2018). Examine a social media-based module that teaches mathematics to B Ed students and evaluates its efficacy. The study's conclusions showed that the path coefficient between the goal of social media use and educational social media use indicates that the former has a direct and substantial impact on the latter.

Dalal, (2022) conducted a study on the Effectiveness of Constructivist Pedagogy on Students' Achievement in Mathematics. The result of the explored that the teachers agreed that the constructivist is an effective approach to develop understanding and for active engagement of the child. Approximately 3/5th of the teachers believe that a previous knowledge is needed to start with the new topic and its linking is important. Whereas, 1/5th of the participants were not sure whether previous knowledge is required to introduce a new topic in constructivist approach. On the other hand, approximately 1/5th of the teachers carried the opinion that even if the child doesn't have previous knowledge, constructivist approach can be used in introduction of new topic.

Zaidi, & Ali, (2019) explore the pedagogical issues in mathematics at school level. They identified that Knowledge of pedagogical content and misconceptions in mathematics, demographic biases and the learner's untrained mentality, multivariate nature of mistakes by the learners, improper training of teachers are issues related to mathematics pedagogy at school level. Numerous studies have emphasized the enormous complexity of the teaching of mathematics and noted that the field requires a thorough comprehension of pedagogical knowledge in a contextualized way.

Walia, (2020) explored the paradigm shift in pedagogical practices in mathematics classroom with reference to NEP 2020. The investigator analyse the document of NEP 2020. This policy suggested curriculum and pedagogical redesign and advocate for a paradigm change from content-based to experience-based learning, constructivist approach, blended learning, e-learning, online quest learning, technology-enabled learning problem-based learning, inquiry-based learning, and so forth.

Luitel, (2019) describes the nature of mathematics and pedagogical practices in mathematics. The investigator describes the people's their experiences learning and teaching mathematics shape their perceptions and opinions about the subject. The teacher's views on the nature of mathematics influence their methods of instruction and evaluation. In addition to providing equity and justice for underrepresented student groups, mathematics' fallible, impure, and cultural nature allows teachers to integrate critical pedagogy, activity-based learning, collaborative learning, and other teaching and learning strategies.

Review on Pedagogy of Science

Tufail et al. (2022) carried out a study on the methods used by science teachers in their classrooms: Knowledge and abilities related to pedagogical material. This was a case study in which two experience science teacher teaches to class

S.No.	Name and Year	Context	Findings
1	Furner (2024)	The pedagogical practices on teaching of mathematics to the elementary students through the use of Geo-Gebra.	Math manipulative, children's literature, and technology combine together to form Geo-Gebra. It makes teaching easy to understand the mathematical concept. Additionally, it better prepares pupils for a world in STEM. The result of the study explore that Geo-Gebra is helpful in teaching math material and serves as a learning motivator, equipping our children for a future in STEM.
2	Walia (2020)	Paradigm shift in the teaching of mathematics in light of NEP 2020.	The report of NCF (2005) and The National Achievement Survey (2017) revealed that there is Students lose enthusiasm for mathematics through secondary school and proficiency in the subject declines as grades rise across the globe. NEP (2020) focuses discusses the paradigm shift from experience-based learning to content-based learning.
3	Capua (2021)	Math Teacher's Pedagogical Practices with reference to learning objectives for students.	The study's findings showed that the relationship between teachers' instructional techniques and their MKT for teaching. The study also revealed that there is a correlation between teachers' mathematical knowledge for teaching (MKT) and (a) how they structured their courses, (b) how they made their pupils feel welcome, (c) how they delivered their lectures, and (d) how well they were able to grasp and explain important mathematical concepts to their students.
4	Suarez (2020)	Study on the correlational analysis between pedagogical practices and academic performance in mathematics	The academic achievement of a student is impacted by the pedagogical strategies teachers use to teach mathematical procedures.
5	Benning (2021)	Effective mathematics pedagogy with Geo-Gebra	The study's findings may be used in high school math curricula, literature on effective math pedagogy, as well as professional training for incorporating technology into instruction. Teachers were able to apply fundamental methods to various aspects of mathematics.

6	Getenet (2023)	The teacher's pedagogical mathematical knowledge in STEM teaching.	The result showed that gives instances of how integrated STEM curriculum can be successfully incorporated into primary school classrooms and covers various KQ components in the teaching sequence.
7	Kingston (2021)	Study on E content enhancing the achievement of pedagogy of Mathematics education among prospective teachers.	The result of the study showed that the experts opinion on E-content for pedagogy of mathematics education is that 15% of experts opined that the E-content is Excellent, 45% of experts stated that the E-content is Very Good, 38% of experts stated that the E-content is Good and 6% of experts exposed that the E-content is fair.
8	Dalal (2022)	A study on the Effectiveness of Constructivist Pedagogy on Students' Achievement in Mathematics at Upper Primary Level.	The result of the explored that the teachers agreed that the constructivist is an effective approach to develop understanding and for active engagement of the child. Approximately 3/5th of the teachers believe that a previous knowledge is needed to start with the new topic and its linking is important. Whereas, 1/5th of the participants were not sure whether previous knowledge is required to introduce a new topic in constructivist approach. On the other hand, approximately 1/5th of the teachers carried the opinion that even if the child doesn't have previous knowledge, constructivist approach can be used in introduction of new topic
9	Zaidi (2019)	The pedagogical issues in mathematics at school level.	They identified that Pedagogical content knowledge, misperception, misconception in mathematics, multivariate nature of mistakes by the learners, improper training of teachers are issues related to mathematics pedagogy at school level. Numerous studies have emphasized the enormous complexity of the teaching of mathematics and noted that the field requires a thorough comprehension of pedagogical knowledge in a contextualized way.
10	Attard (2018)	Exploration of the dialogic practices in mathematics classroom.	For mathematical processes such as 'reasoning', 'explaining' and 'mathematical thinking' In the classroom, deep and vigorous dialogic exchanges are necessary for development. The investigator explores the discourse in a normal fifth-grade math class by applying two distinct analytical

			frameworks to the transcript analysis. There were a lot of interactions, with almost half being student turns, according to the study, but it was also clear that almost all of the interactions had a high degree of teacher control and followed an Initiation-Response-Feedback pattern. The lesson's dialogic pedagogies encouraged students to grow in their understanding of mathematical procedures. Therefore, it is necessary to comprehend the debate around mathematics teaching and how it affects students' overall mathematical learning.
11	Wasserman (2023)	Exploring the thoughts on how to use mathematical practice in college classes, especially what have been dubbed Pedagogical Mathematical Practices (PMPs).	In addition to identifying four PMPs from the study data—explicit visualization, numerous methods, physical exemplification, and informal justification using the study offers a teacher's perspective on the PMP construct.
12	Hernandez (2019)	Exploration of the pedagogical practices and conception in teaching of mathematics.	With the use of the integrated qualitative approach and a hermeneutical historical paradigm, this study was created from an ethnographic design and therefore micro ethnography as a method.
13	Tufail (2022)	A study on the pedagogical subject knowledge and skills of science instructors in their courses.	The result of the study revealed that different combinations of two or more knowledge components via skills (PCK&S) were mirrored in instructional techniques.
14	Cooper & Tang (2024)	Exploration of the science education imaginary by artificial intelligence.	The study's conclusions showed that Presence of stereotyped items like beakers, goggles, and white lab coats that are connected to scientific teachers. Even though the pictures frequently support stereotypes, they also highlight variety.

15	Chen et al. (2024)	Study on the effect of high school science curricula on students' assessments of teacher quality and interest in STEM careers.	The result of the research revealed that educators' chosen pedagogies, on the whole, had a stronger impact on how students rated them than on students' career interests. Interestingly, we also found considerable differences between the disciplines.
16	Tshuma (2024)	A study on Teaching Science through Humanising Pedagogies in South African perspective.	The result of the study showed that a potent instrument for humanizing pedagogies is teaching and learning that involved placing the material to be taught inside the students' existing knowledge.
17	Nazirjonovich (2023)	Exploration of technology's contribution to the advancement of the pedagogy of science.	The result of the study showed that Modern pedagogical technology has become increasingly important in the advancement of pedagogy science.
18	Malone & Schuchardt (2023)	A study on effects of modelling-based teaching on scientific reasoning as a topic in science	The result of the study demonstrated believe early exposure to model-based teaching is important for student's education early and regularly in order to attain equity in science instruction. It also demonstrated that early exposure to modeling-
		fields and content understanding.	based instruction significantly raises scientific reasoning scores.
19	Dilek (2021)	Study Research on the TPACK Development of Pre-service Science Teachers in a Course on Technology-Enhanced Science Teaching Methods	The result of the study demonstrated that in terms of learning, the experimental group fared better than the control group how to incorporate technology into science instruction.

Conclusion

From the above table 1 certain point emerged in the form of issues as follows.

The collective body of research reviewed highlights a significant transformation in the pedagogical practices of mathematics education, particularly at the elementary and secondary levels. Central to this shift is the movement from traditional, content-heavy instruction to more experiential, constructivist, and technology-integrated approaches, as emphasized in the NEP 2020 and reinforced

by multiple studies (Walia, 2020; Dalal, 2022). The integration of digital tools like GeoGebra (Furner, 2024; Benning, 2021), e-content development (Kingston, 2021), and social media-based modules (Saini, 2018) illustrates the growing role of technology in making mathematics more accessible, interactive, and meaningful for students. The collected studies reflect a dynamic and evolving landscape of science pedagogy, characterized by diverse approaches that integrate pedagogical content knowledge (Tufail et al., 2022), technological tools (Dilek, 2021; Nazirjonovich, 2023), socio-cultural responsiveness (Tshuma, 2024; Abrha et al., 2023) and reformed practices influenced by global events such as the COVID-19 pandemic (Mavuru&Ramaila, 2022). Several studies highlight the importance of integrating technology-enhanced methods to strengthen teachers' instructional capabilities, such as TPACK development (Dilek, 2021) and the broader role of AI and multimedia (Cooper & Tang, 2024; Nazirjonovich, 2023). Simultaneously, the human dimension of teaching has gained prominence, with research showing the benefits of humanising pedagogies (Tshuma, 2024), gender-responsive strategies (Abrha et al., 2023) and the incorporation of indigenous knowledge systems. These pedagogies help make science more inclusive and equaleducation environments.

References

- Abrha, M., & Seifu, A. (2023). Gender responsive pedagogy practices: Secondary school science teachers in Ethiopia. *Journal of International Women's Studies*, 25(1), Article 20. <https://vc.bridgew.edu/jiws/vol25/iss1/20>
- Attard, C., & Groves, C. (2018). The dialogic practices in mathematics classroom. *Mathematics Education Research Group of Australasia*, 41, 122–125.
- Ball, D. L., Thames, M. H., & Phelps, G. (2008). Content knowledge for teaching: What makes it special? *Journal of Teacher Education*, 59(5), 389–407.
- Benning, I. (2020). Enacting core practices of effective mathematics pedagogy with GeoGebra. *Mathematics Education Research Group of Australasia*, 23(2), 101–127.
- Capua, R. D. G. (2021). Math teachers' pedagogical practices: An index to students' learning outcomes. *Educatum Journal of Social Science*, 7(1), 67–76.
- Cooper, G., & Tang, K. (2024). Pixels and pedagogy: Examining science education imagery by generative artificial intelligence. *Journal of Science Education and Technology*, 33, 556–568. <https://doi.org/10.1007/s10956-024-10104-0>
- Chen, C., et al. (2024). The impact of high school science pedagogies on students' STEM career interest and on their ratings of teacher quality. *Journal of Research in Science Teaching*, 61, 2535–2569.
- Furner, J. M. (2024). The best pedagogical practices for teaching mathematics revisited: Using math manipulatives, children's literature, and GeoGebra to produce math confident young people for a STEM world. *Journal of Pedagogical Research*, 9(2). <https://doi.org/10.29333/pr/14194>
- Hernandez, C., Prada, R., & Gamboa, A. (2019). Pedagogical practice and problem solving in mathematics teaching. *Journal of Language and Linguistic Studies*, 18(2), 1143–1154.
- Luitel, L. (2019). Nature of mathematics and pedagogical practices. *Mathematics Education and Society*. <https://www.researchgate.net/publication/331113612>
- Malone, K. L., & Schuchardt, A. (2023). Modelling-based pedagogy as a theme across science disciplines: Effects on scientific reasoning and content understanding. *European Journal of*

- Science and Mathematics Education*, 11(4), 717–737. <https://doi.org/10.30935/scimath/13516>
- Mavuru, L., & Ramaila, S. (2022). COVID-19 pandemic as a catalyst for fostering reformed pedagogy in science education. *International Journal of Higher Education*, 11(4), 91–101. <https://doi.org/10.5430/ijhe.v11n4p91>
- Mishra, L. (2014). Pedagogy of mathematics. *Journal on Pedagogy of Learning*, 2(1), 77–81.
- National Research Council. (2012). *A framework for K–12 science education: Practices, crosscutting concepts, and core ideas*. The National Academies Press. <https://doi.org/10.17226/13165>
- Nazirjonovich, K. Z. (2023). The role of modern pedagogical technologies in the development of the science of pedagogy. *Journal NX: A Multidisciplinary Peer Reviewed Journal*, 9(9), 103–108.
- Suarez, C., Cezar, R., & Nunez, R. (2020). Pedagogical practice and academic performance in mathematical processes: A descriptive-correlational analysis. *Journal of Physics: Conference Series*, 6(1), 1–7. <https://doi.org/10.1088/1742-6596/1514/1/012030>
- Tshuma, T. (2024). Science through humanising pedagogies: The South African perspective. *Department of Mathematics, Natural Sciences & Technology Education, Walter Sisulu University*.
- Tufail, I., Eames, C., & Cheng, M. (2022). Science teachers' teaching actions in their classrooms: Pedagogical content knowledge and skills. *Journal of Science Education*, 4(1), 41–56.
- Walia, P. (2020). Paradigm shift in pedagogical practices in mathematics classroom: NEP 2020. *International Journal of Creative Research Thoughts*, 8(12), 2902–2908.
- Wasserman, N. (2023). Investigating a teacher-perspective on pedagogical mathematical practices: Possibilities for using mathematical practice to develop pedagogy in mathematical coursework. *ZDM Mathematics Education*, 55, 807–821.
- Zaidi, Z., & Ali, M. (2019). Pedagogical issues of mathematics education. *Journal of Emerging Technologies and Innovative Research*, 6(6), 501–505.

Innovative Strategies for Enhancing Quality Education in Schools: Effective Practices and Approaches

Rashmi Singh, Research Scholar, ICSSR Doctoral Fellow, Faculty of Education,
Banaras Hindu University (BHU), Varanasi

Abstract

The pursuit of high-quality education is central to educational reform worldwide. As diverse student populations, technological breakthroughs, and changing societal demands escalate, educational leaders must innovate to provide students with the requisite skills, knowledge, and values to succeed in the 21st century. This article discusses innovative methods to improve education quality, focusing on effective instructional strategies, technology integration, and sustainable professional development for teachers. Key strategies include project-based learning, flipped classrooms, and gamification, which enhance student engagement and learning outcomes. Digital tools and technology can support customized learning experiences, satisfying various student demands. Continuous professional development is crucial for empowering educators to implement these strategies effectively. The article provides actionable recommendations for school leadership and policymakers, emphasizing the need for a supportive teacher development framework, collaboration through Professional Learning Communities, and teacher autonomy for innovation. The objective is to contribute to the ongoing discussion on improving educational practices and ensuring schools can deliver high-quality education in the modern era.

Keywords: *Innovative Teaching Strategies, Personalized Learning, Technology Integration, Professional Development, Teacher Empowerment, Student Engagement.*

The rapidly evolving environment in which we live continuously reshapes both the content and methods of education. As such, the question arises: How can educational systems be reimagined to prioritize learner-centric approaches while adapting to the ever-growing demands of the twenty-first century? In an era of constant transformation, it is crucial to explore innovative strategies that can enhance the quality of education within schools. Educational innovation is widely recognized as a critical factor in improving educational standards and fostering social development.

Quality and innovation in public education are crucial for a country's competitive advantage in the global market. The focus is on holistic student development and well-being, rather than financial profit. Educational innovation is collaborative and multidisciplinary, involving various stakeholders like teachers, administrators, policymakers, and community members. This approach fosters a dynamic and inclusive approach to addressing challenges, especially for middle leaders who balance educational ideals with practical implementation. National initiatives promoting quality and innovation are essential for achieving this goal (Bernhard et al., 2024). Moreover, a systematic review of the literature on educational innovation underscores the importance of focusing on specific areas, such as curriculum, teaching methods, and learning environments, to optimize the impact of innovative strategies. Online learning and intensive, accelerated learning approaches are notable examples of innovations that have shown promise in enhancing both the efficiency and effectiveness of the educational process (Ramírez & Soledad, 2018).

As the educational landscape continues to evolve, the need for innovative strategies that address the diverse and complex needs of students, schools, and communities becomes increasingly urgent. Ongoing research, collaboration, and a commitment to consistent, systemic, and scalable

innovation are essential to ensuring quality education that equips students for the challenges of the twenty-first century (Bernhard et al., 2024). The teaching approach adopted by educators plays a pivotal role in motivating students to learn. Whether a teacher chooses a competitive, cooperative, or individualistic approach can have a significant impact on students' motivation. Myths surrounding competition and cooperation have shaped educational discourse, with some arguing that the competitive nature of society necessitates that student be trained to thrive in a “survival of the fittest” environment.

The National Education Policy (NEP) 2020 in India is a comprehensive framework that promotes holistic growth, quality standards, and accessibility at all educational levels. It addresses areas like curriculum design, technological integration, teacher training, and student safety to create an inclusive, equitable, and knowledge-driven society. The policy aims to modernize educational practices and create a robust foundation for lifelong learning, contributing to the nation's social, economic, and intellectual capital. Its forward-looking strategies aim to establish a dynamic, resilient, and adaptable education system.

Objectives

1. Identify and analyze innovative teaching strategies that improve student engagement and learning outcomes.
2. Explore the integration of technology and digital tools in modern classrooms to support personalized learning.
3. Provide actionable recommendations for school leadership and policymakers to support sustainable professional development and teacher empowerment.

Innovative Teaching Strategies to Improve Student Engagement and Learning Outcomes

NEP 2020 promotes a student-centric, experiential, and inquiry-based learning approach, aiming to shift from traditional rote learning to encourage critical thinking, problem-solving, and creativity. It supports this through new teaching materials, textbooks, and teacher training programs, and emphasizes continuous assessment of student progress. Student-centered learning focuses on the individual needs, interests, and abilities of students, with the teacher acting more as a facilitator rather than a lecturer. This approach allows students to take ownership of their learning, encouraging independence, critical thinking, and problem-solving skills. Several key methods under this approach include:

S.No.	Strategy			Outcome
1.	Project-Based Learning (PBL) (Kokotsaki et al., 2016) (DeFillippi, 2001) (Markula&Ak sela, 2022) (Almulla, 2020) (Zhang & Ma, 2023)	In PBL, students work on long-term, complex projects that require them to research, collaborate, and present their findings. By applying knowledge to real-world situations, students develop deeper understanding and retain information better.	A high school history class might study the Civil Rights Movement by researching different events, interviewing community members, and presenting their findings through multimedia projects. This hands-on approach helps students connect history to their personal lives.	Project-based learning promotes self-regulated learning, conceptual knowledge, goal-setting, planning, organization, collaboration, and intrinsic motivation in students, fostering self-reliance, social skills, and self-reliantness through goal-setting, planning, and organization.

<p>2.</p>	<p>Flipped Classroom (Agyeman & Aphane, 2024) (Ma et al., 2024) (Baig & Yadegarideh kordi, 2023) (Malik et al., 2018)</p>	<p>In this model, traditional teaching methods are "flipped," meaning students learn the content outside of class (through videos, readings, etc.), while class time is used for interactive activities like discussions, problem-solving, and hands-on applications. This maximizes class time for active engagement rather than passive listening.</p>	<p>In a flipped classroom for math, students watch instructional videos at home and come to class prepared to engage in problem-solving activities with the teacher's guidance.</p>	<p>Studies shows that the FC aligns with Bloom's Taxonomy and positively impacts student learning activities like academic performance, motivation, engagement, social interaction, self-directed learning, brain-based learning, problem-based learning,multipleintelligence, understanding, participation, attitudes, and lowering anxiety.</p>
<p>3.</p>	<p>Inquiry-Based Learning (Strat et al., 2023)</p>	<p>This strategy encourages students to ask questions, investigate answers, and construct their own understanding. It builds curiosity and critical thinking skills while developing student autonomy.</p>	<p>In a science class, students might design experiments to answer questions they formulate themselves, such as investigating how environmental changes affect plant growth</p>	<p>Inquiry-based learning enhances critical thinking, problem-solving, resilience, creativity, and ownership, fostering intrinsic motivation, resilience, and creativity, ultimately driving academic success and personal growth.</p>
<p>4.</p>	<p>Gamification (Hanus & Fox, 2014) (Robson et al., 2015)</p>	<p>By integrating game mechanics (e.g., points, levels, challenges) into the learning process,</p>	<p>A teacher might use a quiz game, where students earn points for answering</p>	<p>Gamification in teaching and learning enhances motivation, engagement,</p>
	<p>(Hamari & Koivisto, 2015)(Rivera & Garden, 2021) (Nadi-Ravandi&Bato oli, 2022)(Khoshnoodifar et al., 2023)</p>	<p>gamification motivates students to engage with course content in a more dynamic and enjoyable way. It also fosters friendly competition, collaboration, and a sense of achievement.</p>	<p>questions correctly. The competitive nature of the game encourages active participation and fosters a deeper understanding of the content.</p>	<p>interaction, and experiential learning. It promotes communication, collaboration, and social engagement, deepening understanding and retaining knowledge. Gamification also enhances instructional content effectiveness, cognitive and curricular competencies, and promotes psychological and social well-being.</p>

5.	Collaborative Learning (Le et al., 2017) (Mende et al., 2020)	This involves students working together in small groups to solve problems, discuss concepts, or complete tasks. Collaborative learning fosters communication skills, teamwork, and a shared sense of responsibility for learning.	In an English class, students might collaborate to analyze a piece of literature, with each group responsible for a different aspect (e.g., themes, characters, symbolism). The collective effort leads to a richer understanding of the text.	Learning together enhances higher-level thinking, speaking, self-management, and leading skills, promotes student retention, self-esteem, and duty, exposes students to diverse perspectives, and prepares them for real-world social and work events.
6.	Experiential learning (Morris, 2019)(Kong, 2021)	Experiential learning is a hands-on, interactive teaching approach that encourages students to actively participate in their own learning, promoting deeper understanding and retention through practical application of knowledge.	Role-playing in education fosters empathy and understanding by allowing students to step into another's shoes. For instance, in social studies, students can simulate courtroom proceedings to understand the judicial system, while in economics or business, they can manage a fictional company.	Experiential learning improves teaching and learning by enhancing student engagement, motivation, and creativity, especially in mathematics. It fosters critical thinking, problem-solving, and reduces curriculum burden, creating interactive, student-centered environments and promoting a successful cultural climate.
7.	Arts-integrated learning	Art Integration Learning (AIL) is a cross-	Integrating drama into social science	It promotes cross-disciplinary
	(Russell & Zembylas, 2007) (NEP 2020) (Basu, 2020)	curricular pedagogical approach that incorporates various forms of art and culture into the teaching and learning process. By integrating visual and performing arts with subjects like languages, social studies, science, and mathematics, AIL enhances student engagement and understanding of academic concepts. It promotes active learning	lessons helps students understand historical events better. For example, students can reenact key events of the French Revolution, which not only makes the lesson engaging but also helps them remember the details vividly.	understanding, cultural awareness, experiential learning, and holistic skill development. It fosters a joyful, inclusive learning environment, enhancing retention and understanding of subject matter.

		through art, encouraging creativity and critical thinking, while also strengthening connections to culture, particularly Indian art and heritage. This method fosters a deeper, more holistic learning experience, making education both meaningful and joyful.		
8.	Differentiated Instruction	Differentiated instruction is an educational approach that uses flexible grouping, tiered assignments, and a variety of instructional methods to cater to diverse learning styles and needs. It aims to provide personalized experiences, challenge students appropriately, and foster deeper understanding, ultimately improving learning outcomes.	In a language arts class, students might be grouped by reading level for a particular lesson, allowing the teacher to provide targeted support while also encouraging peer collaboration.	Differentiated instruction enhances student engagement, achievement, understanding, retention, self-efficacy, confidence, collaboration, and equity by addressing individual learning styles, interests, and abilities.

Integration of Technology and Digital Tools to Support Personalized Learning

Technology has revolutionized the way we approach education, offering new opportunities for personalized learning. Personalized learning tailors the educational experience to meet individual students' needs, interests, and abilities, fostering engagement and maximizing learning outcomes. The integration of technology and digital tools is pivotal in realizing this vision, providing both flexibility and adaptability for learners. In this section, we explore how digital tools support personalized learning and discuss specific strategies, challenges, and examples of successful implementation. Personalized learning is an educational approach that tailors learning experiences to each student's strengths, needs, and pace. It shifts from a one-size-fits-all model to a student-centric approach, allowing learners greater control over their education. Key principles include personalized learning, accommodating diverse learning styles, and fostering choice and autonomy. Technology facilitates this model by allowing teachers to gather data, analyze progress, and offer targeted interventions. (Basham et al., 2016; Schmid et al., 2022)

Technology serves as a powerful enabler of personalized learning in several key ways:

1. Adaptive Learning Platforms: Adaptive learning platforms, like Khan Academy and DreamBox, utilize artificial intelligence to monitor student performance and adjust content to match their proficiency level. These softwares can modify exercise difficulty, provide personalized feedback, and guide students at an appropriate pace, ensuring they receive necessary support and

- appropriate challenges.
2. **Learning Management Systems (LMS):** Google Classroom, Moodle, and Canvas provide a centralized platform for students to access course materials, complete assignments, and communicate with teachers. These platforms can offer individualized assignments, assessments, and feedback based on students' progress and needs. Teachers can use an LMS to track students' progress, assign challenging work to advanced students, or provide extra practice for those needing support.
 3. **Digital Content and Resources:** Technology offers students a wide range of educational resources beyond traditional textbooks, including interactive simulations, video lectures, eBooks, and educational apps. These tools cater to different learning preferences and subject areas, such as biology, where students can use PhET simulations to study molecular structures or YouTube videos for expert lectures.
 4. **Data Analytics and Progress Monitoring:** Digital tools like Edmodo and ClassDojo enable teachers to track student progress, identify trends, and suggest interventions. Real-time data allows teachers to adjust teaching strategies and provide targeted support. These tools track participation, behavior, and academic progress, identifying students who may need extra support or enrichment.

Challenges in Technology Integration

While technology can significantly enhance personalized learning, several challenges must be addressed to ensure successful implementation:

- **Digital Divide:** The digital divide, a significant obstacle to technology integration, is a significant issue in underfunded schools and low-income communities. To overcome this, policymakers and school leaders should invest in infrastructure, provide devices for all students, and ensure reliable internet connectivity.
- **Teacher Training and Support:** Teachers require comprehensive training to effectively integrate technology into their classrooms, especially if they are unfamiliar with advanced digital tools. Schools should offer ongoing professional development programs to help teachers use digital tools effectively and personalize learning.
- **Privacy and Security Concerns:** Digital tools, particularly those tracking student data, raise concerns about student privacy and security. Schools must ensure they comply with privacy laws like FERPA (Family Educational Rights and Privacy Act) and COPPA (Children's Online Privacy Protection Act). To address this, schools should prioritize selecting secure platforms and ensure educators and parents are aware of privacy policies.

Recommendations for School Leadership and Policymakers to Support Sustainable Professional Development and Teacher Empowerment

To adapt to modern student demands, education leaders and policymakers must acknowledge the importance of teachers in the success of new initiatives. Empowering teachers and promoting continuous professional development are crucial for creating a culture of growth, collaboration, and innovation that enhances the quality of education over time (Basham et al., 2016). To achieve long-term sustainability of innovative teaching strategies and technology integration, school leaders and policymakers must collaborate to design systems that support educators and invest in their professional growth.

1. **Establish Continuous, Job-Embedded Professional Development Programs**

Professional development should be a long-term, evolving process that is woven into the fabric

of teachers' daily work rather than a one-off event. It should be embedded into teachers' regular schedules and designed to respond to emerging needs, innovations in teaching, and evolving educational standards.

- **Job-Embedded Learning Opportunities:** Traditional professional development (PD) often lacks alignment with teachers' immediate classroom needs, while job-embedded PD allows teachers to engage in learning experiences directly related to their teaching contexts. This may involve observing colleagues, collaborative planning, or receiving feedback after applying new strategies. To promote ongoing learning, a PD structure should include "learning labs" or "lesson study groups," where teachers implement new strategies and reflect on their impact. This approach can focus on blended learning or project-based learning, aligning with the school's broader goals (Pacchiano et al., 2016).
- **Differentiated PD Programs:** Teachers' needs vary based on experience, subject area, and innovative practices. To cater to these differences, professional development programs should offer personalized options. Schools should provide tiered PD opportunities, allowing teachers to choose sessions that align with their individual growth stages. For instance, novice teachers might attend basic learning management system sessions, while experienced teachers may explore advanced tools for adaptive learning and data-driven instruction (Smets & Struyven, 2020).

2. Foster Teacher Collaboration Through Professional Learning Communities (PLCs)

Collaboration among educators is a powerful driver of professional growth and the exchange of ideas. By building a supportive community of practice, teachers can share insights, collaborate on challenges, and improve collectively. Research has shown that teachers working in collaborative teams are more likely to implement innovative practices successfully (Admiraal et al., 2019; Clark et al., 2023).

- **Cross-Disciplinary Collaboration:** Teachers from different disciplines can provide unique insights into engaging students across the curriculum. For instance, math and history teachers could design interdisciplinary projects that integrate both subjects. To facilitate interdisciplinary collaboration, schedule regular meetings for teachers across subjects. Structured Professional Learning Communities (PLCs) can focus on common educational goals like student engagement, technology integration, and personalizing learning experiences. These groups can share resources, strategies, and reflect on teaching practices.
- **Coaching and Mentorship Programs:** Mentorship programs, where experienced teachers guide new teachers, are crucial for professional development. These programs help new teachers overcome challenges in classroom management, lesson planning, and innovative strategies. It's recommended to establish formal mentorship programs, where experienced educators provide guidance, feedback, and resources. Additionally, instructional coaching, where coaches work with teachers individually, can help them integrate technology and use data to drive instruction, boosting their confidence and competence.

3. Empower Teachers with Autonomy and Flexibility

Empowering teachers to make decisions about their own professional development and teaching practices is essential for fostering a culture of innovation. Teachers who are trusted to make decisions about what works best for their students are more likely to experiment with new methods, take risks, and ultimately improve student learning outcomes.

- **Teacher Autonomy in Curriculum Design:** Many teachers feel constrained by standardized curricula and assessments, suggesting that offering more flexibility in lesson design and content delivery can enhance creativity and student engagement. The school leadership should adopt a flexible curriculum model, allowing teachers to adapt resources, use diverse teaching methods, and incorporate student feedback.
- **Encouraging Experimentation and Risk-Taking:** In today's educational landscape, fostering a culture of experimentation is crucial. Teachers should feel empowered to explore new teaching strategies or technologies without fear of failure. This environment encourages risk-taking, leading to more innovative and refined practices. School leaders can support experimentation by providing time and space for teachers to try new methods, even if they're uncertain about the results. For example, a teacher might pilot a new digital tool for personalized learning.

4. Align Teacher Evaluation with Innovative Practices

Traditional teacher evaluation models often focus on standardized metrics that do not adequately capture the nuances of innovative teaching practices or the effectiveness of personalized learning strategies. For teachers to feel supported in adopting new methods, evaluation systems must be reformed to align with the goals of innovation and student-centered learning.

- **Comprehensive and Growth-Oriented Evaluation:** Evaluations should evaluate teachers' use of innovative strategies, professional development, and impact on student learning. They should emphasize growth and refine practices. The recommendation is to develop evaluation frameworks that go beyond test scores, assessing teachers' ability to use project-based learning, differentiated instruction, and personalized learning through technology. Teachers should be evaluated for adapting content to student needs, effectively using digital tools, and fostering critical thinking skills.
- **Student-Centered Evaluation Metrics:** Teachers should be evaluated for their ability to create student-centered learning environments, focusing on engagement, personalized experiences, and student voice integration. The recommendation is to create evaluation rubrics that assess teachers' lesson design, technology support, and real-time feedback for student growth.

5. Policy Support for Long-Term Sustainability

While teachers' daily experiences in the classroom are crucial, policymakers must also create systems and policies that support long-term, sustainable innovation in education. This includes providing funding for PD, ensuring equity in access to resources, and fostering a culture that values teacher growth.

- **Adequate Funding for Professional Development:** To drive change, schools need to allocate sufficient resources to professional development (PD), especially in technology integration and innovative teaching practices. Prioritizing PD funding in education budgets is crucial, ensuring schools receive the necessary resources for high-quality, sustained PD programs. This may include grants for conferences, online training, and purchasing materials and technology.
- **Equitable Access to Resources:** Effective PD requires tools and resources, which are sometimes not easily available. Underfunded schools could not have access to top-notch

PD programs or technologies meant to improve learning. Policymakers should prioritize equitable access to resources for all teachers, regardless of their school's location or funding, to ensure high-quality professional development opportunities and technological resources.

- Support for Teacher Leadership: Teachers should be not only recipients of professional development (PD) but also leaders of change within their schools, leading professional learning communities, designing PD programs, and mentoring new teachers. Implement pathways for teachers to become instructional leaders in their schools, including leadership training, workshops, PD sessions, and involvement in decision-making regarding teaching practices.

Conclusion

Quality education in schools requires innovative teaching strategies, technology integration, and sustainable professional development opportunities for educators. Active learning, project-based learning, and gamification are effective tools for student engagement, while personalized learning, facilitated by technology, supports diverse student needs. Digital resources like Learning Management Systems (LMS), adaptive learning platforms, and educational apps are essential for this. Continuous, high-quality professional development is crucial for teachers, requiring job-embedded learning opportunities that align with their personal teaching contexts. Professional Learning Communities (PLCs), mentoring programs, and collaborative teacher networks foster shared knowledge and support. Teacher empowerment is essential, providing autonomy, trust, leadership opportunities, and experimentation. Schools can foster a culture of innovation by allowing instructors to modify curricula, try new teaching strategies, and effectively use technology. Aligning teacher evaluation systems with these practices ensures recognition and support for their efforts. Policymakers must create a supportive framework for professional development, ensuring equitable access to high-quality training, technology, and teaching resources.

References

- Admiraal, W., Schenke, W., De Jong, L., Emmelot, Y., & Sligte, H. (2019). Schools as professional learning communities: What can schools do to support professional development of their teachers? *Professional Development in Education*, 47(4), 684–698. <https://doi.org/10.1080/19415257.2019.1665573>
- Agyeman, N. Y. B., & Aphane, V. (2024). Implementing flipped classroom to enhance student engagement: An action research. *E-Journal of Humanities Arts and Social Sciences*, 1860–1878. <https://doi.org/10.38159/ehass.202451119>
- Almulla, M. A. (2020). The effectiveness of the project-based learning (PBL) approach as a way to engage students in learning. *SAGE Open*, 10(3). <https://doi.org/10.1177/2158244020938702>
- Anjomshoaa, H., Ghazizadeh Hashemi, A. H., Jasim Alsadaji, A., Jasim Mohammed, Z., & Masoudi, S. (2022). The effect of flipped classroom on student learning outcomes: An overview. *Medical Education Bulletin*, 3(2), 431–440. <https://doi.org/10.22034/meb.2022.332357.1052>
- Baig, M. I., & Yadegaridehkordi, E. (2023). Flipped classroom in higher education: A systematic literature review and research challenges. *International Journal of Educational Technology in Higher Education*, 20(1). <https://doi.org/10.1186/s41239-023-00430-5>
- Basu, M. (2020). Promoting inclusivity in elementary classroom through art integrated learning (AIL). *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.3703577>
- Basham, J. D., Hall, T. E., Carter, R. A., & Stahl, W. M. (2016). An operationalized understanding of personalized learning. *Journal of Special Education Technology*, 31(3), 126–136.

- <https://doi.org/10.1177/0162643416660835>
- Bernhard, R., McDermott, T., Hasenhüttl, C., Burn, K., & Sammons, P. (2024). A focus on quality of teaching in schools increases students' progress of attainment: Evidence from English secondary schools. *School Effectiveness and School Improvement*, 35(4), 506–530.
<https://doi.org/10.1080/09243453.2024.2398601>
- Chand, S. P. (2024). Bridging the gaps in quality education. *The Educational Review USA*, 8(2), 202–210. <https://doi.org/10.26855/er.2024.02.001>
- Central Board of Secondary Education. (2019). *Handbook for teachers*.
<https://www.cbse.gov.in/cbsenew/documents/Handbook%20for%20Teachers.pdf>
- Clark, A. M., Zhan, M., Dellinger, J. T., & Semingson, P. L. (2023). Innovating teaching practice through professional learning communities: Determining knowledge sharing and program value. *SAGE Open*, 13(4). <https://doi.org/10.1177/21582440231200983>
- DeFillippi, R. J. (2001). Introduction: Project-based learning, reflective practices and learning. *Management Learning*, 32(1), 5–10. <https://doi.org/10.1177/1350507601321001>
- Government of India. (2020). *National education policy 2020*.
https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf
- Hamari, J., & Koivisto, J. (2015). Why do people use gamification services? *International Journal of Information Management*, 35(4), 419–431. <https://doi.org/10.1016/j.ijinfomgt.2015.04.006>
- Hanus, M. D., & Fox, J. (2014). Assessing the effects of gamification in the classroom: A longitudinal study on intrinsic motivation, social comparison, satisfaction, effort, and academic performance. *Computers & Education*, 80, 152–161.
<https://doi.org/10.1016/j.compedu.2014.08.019>
- Hashim, M. A. M., Tlemsani, I., & Matthews, R. (2021). Higher education strategy in digital transformation. *Education and Information Technologies*, 27(3), 3171–3195.
<https://doi.org/10.1007/s10639-021-10739-1>
- Keraro, F. N., Wachanga, S. W., & Orora, W. (2007). Effects of cooperative concept mapping teaching approach on secondary school students' motivation in biology in Gucha District, Kenya. *International Journal of Science and Mathematics Education*, 5(1), 111–124.
<https://doi.org/10.1007/s10763-005-9026-3>
- Khoshnoodifar, M., Ashouri, A., & Taheri, M. (2023). Effectiveness of gamification in enhancing learning and attitudes: A study of statistics education for health school students. *Journal of Advances in Medical Education & Professionalism*, 11(4), 230–239.
<https://doi.org/10.30476/jamp.2023.98953.1817>
- Kokotsaki, D., Menzies, V., & Wiggins, A. (2016). Project-based learning: A review of the literature. *Improving Schools*, 19(3), 267–277. <https://doi.org/10.1177/1365480216659733>
- Kong, Y. (2021). The role of experiential learning on students' motivation and classroom engagement. *Frontiers in Psychology*, 12, Article 771272.
<https://doi.org/10.3389/fpsyg.2021.771272>
- Le, H., Janssen, J., & Wubbels, T. (2017). Collaborative learning practices: Teacher and student perceived obstacles to effective student collaboration. *Cambridge Journal of Education*, 48(1), 103–122. <https://doi.org/10.1080/0305764x.2016.1259389>
- Ma, Y., Wei, C., & Huang, F. (2024). A full-flipped classroom mode from the perspective of junior high school English teachers. *Heliyon*, 10(2), e24864.
<https://doi.org/10.1016/j.heliyon.2024.e24864>
- Malik, Z. A., Khan, S. S., & Maqsood, M. (2018). Exploring the relationship between student

- engagement and new pedagogical approaches. *Journal of Educational Technology Systems*, 47(2), 170–192. <https://doi.org/10.1177/0047239518788281>
- Markula, A., & Aksela, M. (2022). The key characteristics of project-based learning: How teachers implement projects in K–12 science education. *Disciplinary and Interdisciplinary Science Education Research*, 4(1). <https://doi.org/10.1186/s43031-021-00042-x>
- Mende, S., Proske, A., & Narciss, S. (2020). Individual preparation for collaborative learning: Systematic review and synthesis. *Educational Psychologist*, 56(1), 29–53. <https://doi.org/10.1080/00461520.2020.1828086>
- Morris, T. H. (2019). Experiential learning – A systematic review and revision of Kolb's model. *Interactive Learning Environments*, 28(8), 1064–1077. <https://doi.org/10.1080/10494820.2019.1570279>
- Nadi-Ravandi, S., & Batooli, Z. (2022). Gamification in education: A scientometric, content and co-occurrence analysis of systematic review and meta-analysis articles. *Education and Information Technologies*, 27(7), 10207–10238. <https://doi.org/10.1007/s10639-022-11048-x>
- National Council of Educational Research and Training. (2019). *Art integrated learning guidelines*. <https://ncert.nic.in/pdf/notice/AIL-Guidelines-English.pdf>
- Pachiano, D., Klein, R., & Hawley, M. S. (2016). Job-embedded professional learning essential to improving teaching and learning in early education. *Ounce of Prevention Fund*. <https://files.eric.ed.gov/fulltext/ED570108.pdf>
- Puspita, D. G., & Sugiyono, S. (2021). Strategies to improve education quality at junior high schools. *KnE Social Sciences*, 6(2), 182–194. <https://doi.org/10.18502/kss.v6i2.9988>
- Ramírez-Ramírez, L. N., & Ramírez-Montoya, M. S. (2018). Innovative strategies in the educational field: Analysis of the systematic mapping of literature. *Proceedings*, 2(21), 1349. <https://doi.org/10.3390/proceedings2211349>
- Rivera, E. S., & Garden, C. L. P. (2021). Gamification for student engagement: A framework. *Journal of Further and Higher Education*, 45(7), 999–1012. <https://doi.org/10.1080/0309877x.2021.1875201>
- Robson, K., Plangger, K., Kietzmann, J. H., McCarthy, I., & Pitt, L. (2015). Is it all a game? Understanding the principles of gamification. *Business Horizons*, 58(4), 411–420. <https://doi.org/10.1016/j.bushor.2015.03.006>
- Russell, J., & Zembylas, M. (2007). Arts integration in the curriculum: A review of research and implications for teaching and learning. In L. Bresler (Ed.), *International handbook of research in arts education* (pp. 287–312). Springer. https://doi.org/10.1007/978-1-4020-3052-9_18
- Schmid, R., Pauli, C., Stebler, R., Reusser, K., & Petko, D. (2022). Implementation of technology-supported personalized learning—Its impact on instructional quality. *The Journal of Educational Research*, 115(3), 187–198. <https://doi.org/10.1080/00220671.2022.2089086>
- Smets, W., & Struyven, K. (2020). A teachers' professional development programme to implement differentiated instruction in secondary education: How far do teachers reach? *Cogent Education*, 7(1). <https://doi.org/10.1080/2331186x.2020.1742273>
- Strat, T. T. S., Henriksen, E. K., & Jegstad, K. M. (2023). Inquiry-based science education in science teacher education: A systematic review. *Studies in Science Education*, 60(2), 191–249. <https://doi.org/10.1080/03057267.2023.2207148>
- Zhang, L., & Ma, Y. (2023). A study of the impact of project-based learning on student learning effects: A meta-analysis study. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.1202728>

Climate Change, Gender, and Poverty: Affected Areas and Responses

Aditi Singh Kaushik

Abstract

Climate is an average weather condition of a particular place and climate change is a shift in those average conditions. The rapid climate change we are witnessing today is hugely Man-made. The effects of climate change can be felt through landslides, floods and hurricanes, and various other natural hazards. A report published by the United Nations Development Program highlights that women are more vulnerable to the effects of climate change than men. Women in various countries, especially those who live in poverty, face the adverse effects of climate change more. This change amplifies gender inequalities and overall safety. Thus, this paper aims to highlight the gendered effects of climate change and those areas where women face the consequences of the same the most. It presses upon the need to view this impending crisis through an intersectional lens to develop gender-sensitive responses.

This paper also aims to cover many such areas of concern namely, - Agriculture, Education, Water Management, Health, and Human Rights. It is in these areas that many women face the adverse effects of climate change more. Lastly, the paper also focuses on invoking gender-sensitive responses, and the need for intersectional representation of women in decision-making, policy-making, and other such areas to mitigate the impending crisis.

Keywords: *Climate Change, Displacement, Food Security, Inequality, Intersectionality, Violence.*

Climate Change is a long-term- alteration of temperature and typical weather patterns in a place. It refers to a shift in the normal weather condition of a particular place. This shift is felt throughout the world, and its effects are not limited to a specific location. A common snide remark that scientists usually face is how they can predict climate years from now when they cannot predict the weather weeks from now.

An appropriate and correct answer is that the chaotic nature of weather makes it unpredictable beyond a few days while projecting changes in climate are very different and more manageable. It is no secret that the causes of climate change are hugely man-made. Burning fossil fuels, like natural gas, and oil releases greenhouse gases into the atmosphere which traps the sun's heat and causes Earth's temperature to rise.

It has been witnessed that human activities “intensify the blanketing effect” through the release of greenhouse gases. The glass walls in a greenhouse reduce airflow and increase the temperature of the air inside. Among the important greenhouse gases are Water Vapor, and other gases like Methane, Nitrous Oxide, Ozone, and several other gases like Carbon Dioxide. In the industrial era, the amount of carbon dioxide has increased by about 35%.

This is hugely owed to human activities, such as cutting forests and the combustion of fossil fuels. Snow and ice have begun to melt as rising concentrations of greenhouse gases warm Earth's climate. This melting reveals darker surfaces that are below the surface of Earth which absorb more of the Sun's heat, causing more warming and more melting. The cycle continues in a loop and results in a feedback loop, known as the 'ice-albedo feedback', which amplifies the initial warming caused by rising levels of greenhouse gases.

Gender, Poverty and Climate Change

The relationship between gender and climate change is complex, yet vital to navigate. Scientists, Researchers, and Policymakers find it difficult to find a link between gender, social equity, and climate change. Nevertheless, increasing research has been able to develop a clear linkage between the two. Such research enables us to understand how Climate Change deepens the existing inequalities.

With further warming, some regions of the world could become inhabitable, as farmland turns into desert, as increasing drought and increasing flooding affects agrarian and the people who will suffer the most are those living in developing countries, especially people whose livelihoods depend upon agriculture the most. The UNFCCC highlights that women commonly face higher risks and greater burdens from the impact of climate change than men, especially in situations of poverty, and the majority of the world's poor are women.

It becomes more complex and difficult for women who live in patriarchal societies to cope with the effects of climate change due to a lack of human rights which restricts much of their activities and puts restrictions on their ability to make their own decisions in climate change adaptation, mitigation and ability to come up with practical solutions. Four areas of concern – such as agriculture, Water Management, Health, and Human Rights have been discussed in the sections ahead.

Agriculture

About 2/3rds of the female labor force in developing countries and more than 90 percent in many African countries are engaged in agricultural work. Women's contribution to agriculture is immense and is highlighted in their work from cropland preparation, and sowing to harvesting and post-harvest activities. Due to climate change, traditional food sources become scarce, which results in loss of harvests and livelihood. Various studies have highlighted that women farmers have different abilities to cope with the changes brought by climate change, with women in many cases being affected more than men due to climate change-related shocks and stresses.

This is hugely attributed to women's limited access to timely weather forecast information; limited available options for crop and livelihood and low decision-making power. Women, especially in developing countries are often excluded from decision-making on access to the use of land and resources. Due to the changes manifested by climate change, those engaged in agriculture experience unpredictable weather conditions such as prolonged drought and excessive rainfall. Extreme weather conditions like these have the most impact on the poor and vulnerable. These unpredictable weather events lead to increasing crop failure and food insecurity.

In these dire circumstances, food sources tend to become scarce which leads to a rise in the prices of food, thereby leading the same to become inaccessible to poor people. Many women in rural communities around the world are engaged in the labor of gathering food, and other energy resources. In periods of drought, they cover long distances to collect these raw materials which put their health at risk. A report published by the UNDP highlights that the health of girls and women has seen to decline more than male health in times of food shortages.

What generally has been a pattern in periods of prolonged drought is that the quality of soil worsens as water becomes meager, and in these circumstances many women farmers find themselves unable to adapt to the changing conditions due to lack of finances. Thus, many women farmers are reluctantly stuck with their deteriorated lands. In the context of the above situation, it becomes vital to involve women in the decision-making process by providing them equitable participation and

non-discriminatory access to resources.

This stands true for a large number of rural women whose voices are often excluded in these processes. Strengthening the capacity of women farmers, therefore, is an essential step toward building resilient farm households, agricultural communities, and food systems.

Climate change and Water Management

Climate Change gravely affects the availability of water consumed for domestic and productive tasks. Droughts and extreme temperatures dry up sources of water. Women, especially in rural areas of developing countries travel long distances to collect water for agricultural production, care for livestock, cooking, cleaning, and do other tasks.

In many developing countries young girls and women bear the burden of fetching water from distant sources. Traveling long distances (mostly on foot) doesn't only put their safety at risk but the fetched water is often found to be contaminated and a host of various diseases. Water shortages may lead to exposure to waterborne diseases. Arsenic contamination of groundwater and increased flood levels cause a host of problems such as skin lesions and swollen limbs. In many cases, it leads to arsenic poisoning.

A fact sheet produced by UNDP highlights those arsenic exposure victims, especially women, face the consequence of such exposure as many of these women can be shunned, excluded, and stigmatized based on physical appearance. Water Insecurity invariably affects the education of girls, especially those who live in developing countries. A report finds that young girls who are burdened with the responsibility of traveling long distances to procure water spend less time in school and may even drop out.

There exists a link between water scarcity and women's economic independence. Although women make up 43 percent of the global agricultural workforce, many are still finding ways to become financially independent. When women travel long distances to procure water, they no longer have the time to pursue other sources of income, which prevents them from becoming financially independent. Decreasing water availability reduced women's ability to invest in their careers. An article that focuses on the 'sustainability of gendered agricultural income activities in Sonora, Mexico, in the context of climate change found that women who sold cheese to procure an additional source of income found it hard to acquire milk because livestock owners replaced cows which needed less water, thus the new cows produce less milk. (Buechler, 2009).

Climate change and Health

Increased heat waves, floods, storms, fires, and drought limit accessibility to emergency services and basic healthcare facilities. Extreme heat waves increase the incidence of stillbirth. The research found that in some areas of the world, like Mabvuku in Zimbabwe, women who traveled long distances four or five times a day to fetch water faced various health implications like chest and back pains. This is attributed to them either waiting in long lines or covering long distances to procure water. The city of Mabvuku experienced a water shortage for a prolonged period, causing exposure to several diseases, like Cholera, a deadly virus disease common during the period of water shortage. (Pahwaringira, Chaminuka, Muranda – Kaseke). Climate change is also increasing the risk of exposure to a set of diseases like Dengue, Malaria, and Zika virus.

Climate change threatens the health of women in times of both peace and conflict. In 2019, researchers found that climate change will most likely increase the future risk of violent armed conflict, which in turn will create a situation where women's health would be the most at risk. When

pregnant women are displaced in situations of conflict, both their lives and their baby's health can be impacted negatively.

The basic Infrastructure of any country facing armed conflict collapses due to the pressures of internal and external forces involved in the conflict. It is naturally assumed that the basic healthcare infrastructure also comes to the brink of collapse due to the existing stressors. Under these circumstances, it becomes difficult for a woman to give birth in a safe and hygienic environment. Over half of the world's maternal deaths occur in countries torn apart by conflict.

With the growing number of conflicts around the world, most women have no choice but to stay in refugee camps where health services are either delayed or completely disrupted. Food shortage and water insecurity could also impact the health of pregnant women, as they wouldn't be able to get the sufficient nutrients that they need. Women who travel long distances to procure resources, especially in conditions of extreme heat waves, are also at great risk of developing health issues like dehydration and heat stroke.

Climate change and Human Rights

Climate change affects social and economic rights, as well as rights to procure necessities like food, clothing, and shelter. As a result of climate change, the right to human dignity of women and girls all around the world has been threatened. Conflict driven by climate change has caused women to face sexual violence, human trafficking, child marriage, and other forms of violence. According to a report, women and girls also face higher rates of child marriage and human trafficking as consequences of climate change.

In a study conducted by Plan International, a humanitarian organization, girls in Ethiopia and South Sudan are being sold off in marriage during extreme droughts, in exchange for cattle. Malawi, a country in East Africa is another place where minors are being married off against their wishes for their families to survive climate disasters. In many countries, girls no longer have access to the right to education as displacement caused by climate change debarred them from going to school. It has been reported that refugee girls are half as likely to be in school as refugee boys.

Gender inequality has been seen to deepen during and after the onset of a crisis caused by climate change. Coupled with climate change, it poses a threat to the Right to life and Right to livelihood. According to UN Women, women are less likely to survive and more likely to be injured due to the existing gender inequalities which minimize their ability to gain access to relief and assistance, well-being, and recovery, thereby turning them more vulnerable and less prepared for future disasters.

Climate Change activists also face threats as they work toward combating climate change. According to a study conducted by the International Union for Conservation of Nature (IUCN), threats of sexual violence are often used to target environmental activists to prevent other women from working to preserve the environment. Even in industrialized nations of the West, women who work for environmental issues are threatened with rape on social media, often aimed to intimidate and silence them.

Discussion

Although the issue of Gender and Climate has been a prominent feature of UN Climate Conferences for a long time now, we need to view the impending crisis through an intersectional lens – meaning how various forms of inequalities operate together. When one views the crisis through an intersectional lens, one finds that Climate Change risks are acute for women in developing countries,

like India and Bangladesh where rising sea levels have tarnished water quality, making rivers saltier and diminishing the economic prospects of many women of remote rural communities employed in the agricultural sector. The risks are also acute for Indigenous women, women with disabilities, poor and migrant women, and members of the LGBTIQ+ community.

Women can play a critical role in combating climate change and can be effective leaders in combating various gender-based issues that are caused due to climate change. The United Nations Development Program highlights that women's traditional knowledge and perceptions are very useful in the analysis and adoption of gender-sensitive responses, coping strategies, and solutions. The need for transparent financial mechanisms has also been brought into focus, which must be flexible enough to reflect women's priorities and needs. Some gender-sensitive responses and suggestions have highlighted encouraging active participation of women in the development of funding criteria and allocation of resources.

Technology often serves as a roadblock in the way of women getting access to resources. Thus, the focus must be on technological developments as well. These developments must be user-friendly, affordable, effective, and sustainable, taking into account their indigenous knowledge and traditional practices. To be effective, these technological developments need to reach the poor and vulnerable, as they are those who are most in need. Women in leadership positions have made a visible difference in contributing gender-sensitive responses, such as in the management of essential natural resources, such as fresh water.

Conclusion

Policymakers and politicians must put women on an equal footing on all levels of climate policy – in institutions, but also individual climate protection projects. The policies made at local, national, and international levels must be flexible enough to reflect women's safety, priority, needs, and management of natural resources. After all, women are not only vulnerable to climate change but they can also be effective agents of change.

Various areas of concern – such as agriculture, water resources, health, and human rights prevent women from becoming potential actors in climate action. It cannot be reiterated enough that women's participation in climate policymaking, which directly or indirectly affects them, is vital. Moreover, the humanitarian programs intended to reduce the existing inequalities must be structured diversely, and prioritize the needs of women from all walks of life, especially those who face the disproportionate effects of climate change. Women's participation and leadership can have transformative effects in the longer run.

References

Buechler, S. (2009). Gender, water, and climate change in Sonora, Mexico: Implications for policies and programmes on agricultural income-generation. *Gender & Development*, 17(1), 51–66. <https://doi.org/10.1080/13552070802696912>

How gender inequality and climate change are interconnected | UN Women – Headquarters. (2025, April 21). *UN Women – Headquarters*. <https://www.unwomen.org/en/articles/explainer/how-gender-inequality-and-climate-change-are-interconnected>

Le Treut, H., Somerville, R., Cubasch, U., Ding, Y., Mauritzen, C., Mokssit, A., Peterson, T., Prather, M., Allen, M., Auer, I., Biercamp, J., Covey, C., Fleming, J. R., García-Herrera, R., Gleckler, P., Haigh, J., Hegerl, G. C., Isaksen, K., Jones, J., ... Widmann, M. (2007). Historical

- overview of climate change science. In A. Baede & D. Griggs (Eds.), *Climate Change 2007: The Physical Science Basis. Contribution of Working Group I to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change* (pp. 93–127). Cambridge University Press. <https://www.ipcc.ch/site/assets/uploads/2018/03/ar4-wg1-chapter1.pdf>
- Mach, K. J., Kraan, C. M., Adger, W. N., Buhaug, H., Burke, M., Fearon, J. D., Field, C. B., Hendrix, C. S., Maystadt, J., O'Loughlin, J., Roessler, P., Scheffran, J., Schultz, K. A., & Von Uexkull, N. (2019). Climate as a risk factor for armed conflict. *Nature*, 571(7764), 193–197. <https://doi.org/10.1038/s41586-019-1300-6>
- McCarthy, J. (2020, March 5). Understanding why climate change impacts women more than men. *Global Citizen*. <https://www.globalcitizen.org/en/content/how-climate-change-affects-women>
- UN WomenWatch, UN Photo / Tim McKulka, & UNICEF/LeMoyne. (2008). Women, gender equality and climate change. *UN Internet Gateway on Gender Equality and Empowerment of Women*. https://www.un.org/womenwatch/feature/climate_change/downloads/Women_and_Climate_Change_Factsheet.pdf

Sustainable happiness for Vikshit Bharat : A comprehensive approach

Hema Upadhyay, Research Scholar, Faculty of Education, Banaras Hindu University.

Abstract

Acknowledging the vital role that human capital plays in propelling sustainable growth and development, Viksit Bharat aspires to become a worldwide economic force. However there have been various issues whether it is skill development, socio economic disparities, quality education or any other challenge. Through this paper pathways are explored to achieve the development of India framed within the context of Viksit Bharat. The study suggests the role of sustainable happiness which leads towards sustainable development. O'Brien (2005) defined sustainable happiness as the pursuit of happiness that does not exploit other people, the environment, or future generations. Instead it preserves, protects and promotes the holistic well being leading towards a better tomorrow where the global call to accomplish the agenda of SDGs will make India a developed country from a developing country. The paper throws light on the role of education based on positive psychology. The study is based on secondary sources, review of literature and reports generated by government and other organizing bodies. The result shows that how small changes can bring big difference if implemented in right direction.

Keywords: Happiness Curriculum, Holistic, Sustainable development, Well-Being

The people are the foundation of the nation. Our only chance for a lasting peace on earth: the release of the strength of the common man.—Y. C. James Yen

India is a country rich of culture, customs, traditions, language, heritage and diverse population. The population of any country is its foundation and economists term it as human capital. As published by Trading economies, according to world bank 68.03% of India's population lies within the age group of 15-64 which is popularly known as working age. For the development of any nation the role of its population cannot be underrated, and the same applies in case of India. A report (VIKSIT BHARAT, 2022) claims that India is among the youngest countries in the world, with a median age of 29 making up over 20% of all young people in the world and this huge potential which will probably endure till 2047 when used properly as dividend can transform India into Viksit Bharat. Viksit Bharat 2047 is not just a catchphrase but a Sankalp, or determination, that appeals to Indians, particularly younger generation, who want to improve the future of both their nation and themselves as mentioned by Chavan (2024) in his book 'A Pathways of Viksit Bharat @2047'.

According to Prime Minister Shri Narendra Modi's vision, India is about to enter a revolutionary era known as "Viksit Bharat." The term signifies progress and a call for a strong, affluent India. As India completes 100 years of freedom by 2047, it is making every effort to fulfill this lofty objective in accordance with the common commitment. The principles of resilience, inclusivity, and sustainability are the driving forces behind "Viksit Bharat." India is actively shaping the future via infrastructure development, economic empowerment, and environmental care. As addressed by Prime Minister Narendra Modi in 'Mann ki Baat' in October 2023 "MY Bharat Organization will provide an opportunity to the youth of India to play an active role in various nation building events. This is a unique effort of integrating the youth power of India in building a developed India." The four major pillars of 'Viksit Bharat' are Yuva (Youth), Garib (Poor), Mahila (Women), and Kisan (Farmers) which again holistically talks about the role and power of population in development of the nation as supported by the lines given in Viksit Bharat@2047 by Mohan (2024) that the institute (ICSI) is committed to developing a culture of good governance, advocating

for responsible governance, sound policies, and accountability, with the goal of transforming society and advancing people-centered development.

Background and concept of Vikshit Bharat

The trajectory of India's development has been characterized by significant advancements alongside enduring challenges. Since 1947, India has advanced substantially in the areas of industry, healthcare, education, and agriculture. Growth was hastened by economic liberalization in the 1990s, yet enduring issues including poverty, income inequality, and environmental degradation still exist. However after 7 decades of struggle for growth the scenario seems to be changing with the 78th Independence theme, Viksit Bharat, which intends to analyze India's development to date and predict its future expansion by 2047. By taking a comprehensive strategy and emphasizing infrastructure, education, healthcare, technology, and sustainable development, the campaign seeks to address a number of socioeconomic issues. The vision covers a number of development-related topics, such as social advancement, economic expansion, environmental sustainability, and sound governance. Viksit Bharat is a call for transformative change, aiming for inclusive and sustainable development. (VIKSIT BHARAT, 2022) specifies that many countries like Japan, Germany, Singapore and South Korea has witnessed such turning points and are economic giant at present time. India too is at a stage of turning point by taking a leap from 10th position to 5th largest economy within a decade as mentioned in (*Vision of Viksit Bharat @2047 an Approach Paper*, 2024). The foundation of Viksit Bharat rests on sustainable practices that balance economic growth with environmental stewardship.

Linking Viksit Bharat and sustainable development

The concept of Viksit Bharat provides a long-term perspective for the country's all-encompassing and sustainable progress as well as much-needed inspiration to generate new innovations and varied pathways to sustainable development as mandated by the UN Sustainable Development Goals (SDGs). These goals are also commonly known as global goals. According to IISD (2022) sustainable development is growth that satisfies current demands without jeopardizing the capacity of future generations to satisfy their own needs. Sustainability, according to Mollenkamp (2023), is the capacity to continue or uphold a procedure over an extended period of time. The notion of sustainability is not a new term but has been around for millennia. According to (Leal Filho et al., 2018) it has gained international attention due to the fact that human actions are having a greater influence on nature than its natural renewal process as cited by Bhanja(2020).

In order to eradicate poverty, safeguard the environment, and maintain peace by 2030, the United Nations approved the Sustainable Development Goals (SDGs) in 2015. UNDP (2024) determines that the 17 integrated goals provide a strong emphasis on environmental, social, and economic sustainability. In order to eradicate poverty, hunger, inequality in the distribution and allocation of resources, and discrimination against women and girls, nations place a high priority on making progress for those who are left behind. These 17 goals are interlinked to each other and Parekh (2021) adds that SDGs offer immense optimism for the future of humanity. The Sustainable development goals pertain to environment, social and economic sphere. Among these social sector mainly deals with the humanity, well being of humans and forms a major role in development of a nation as it fosters unity, promotes accessibility for those with limited mobility, social interaction, and information sharing.

Contribution of sustainable happiness in sustainable development

Happiness is a subjective term and is an emotional state which can be described by every individual in different way as it differs from person to person. According to thoughts of Freud

happiness is pleasure while Maslow considers happiness in self actualization and Rogers considers a fully functioning person as happy as described by Criag (2019). Happiness can be understood as high life satisfaction, regular good emotions and minimal negative emotions. It is the ultimate aim of life and also serves as the tool for achieving other goals of life. Researches show that a happy person has positive outlook towards everything, they appreciate good things in their life and in others, are full of confidence and positive energy, practice gratitude, have good social relationships and many such characteristics described by Krishna (2013). Happiness is a condition of mental and emotional well being accompanied by pleasant and good feelings as described by Sundriyal and Kumar (2014) with three basic elements comprising of physical, mental and social health. United Nations declares good health and well being as 3rd sustainable goal. Well being is a quite broad term where physical well-being is dependent on the body's basic necessities mental well-being is dependent on harmony with others and the environment Guégan et al. (2018). We get to the conclusion that psychological and physical well-being are the cornerstones of social health after looking at the basic, interrelated elements. A direct consequence of social health is the stage of joy and well-being. These three elements have a major impact on the development of positive emotions, strength, happiness, and wellbeing. The World Health Organization states that health is not just the absence of disease or impairment but also a state of complete physical, mental, and social well-being (WHO, 1948), it also states that components of health and well-being are interconnected. Human well-being is one's greatest asset; healthy individuals think critically and logically, work efficiently, and behave appropriately and with self-control.

Happiness being an important component of well being is very much required for sustainable development. The term sustainable happiness was developed by O'Brien (2005) as cited by O'Brien in 2010 and is explained as the pursuit of happiness that does not exploit other people, the environment, or future generations. Instead it preserves, protects and promotes the holistic well being leading towards a better tomorrow where the global call to accomplish the agenda of SDGs will make India a developed country from a developing country. Sustainability in happiness can be maintained when people are satisfied with themselves and their lives. After our fundamental requirements are met, intrinsic elements like love, meaning, and self-acceptance have a bigger role in determining our level of genuine pleasure (Seligman 2004). Social bonds play a crucial role for maintaining sustainability in happiness. According to (Demir and Özdemir 2010, Diener and Ryan 2009, Roszkowski and Grable 2007, Diener and Seligman 2004), happiness is also linked to a stable political system, a strong family bond and a dedication to spending time with them, momentous friendships, economic success, high levels of education, freedom of choice, and demographic variables like social relationships, employment, income, culture, and religion or spirituality. Nagraj (1999) describes happiness as a condition of harmony, approval and lack of conflict. Additionally, he said that when one is in balance both inside and externally, there is no longer any conflict or synergy and a sense of urgency to maintain and expand this condition as indicated in Happiness Curriculum Framework (SCERT, Delhi et al., 2019) happiness on an internal level also fosters the conditions necessary for people, groups, and society to prosper.

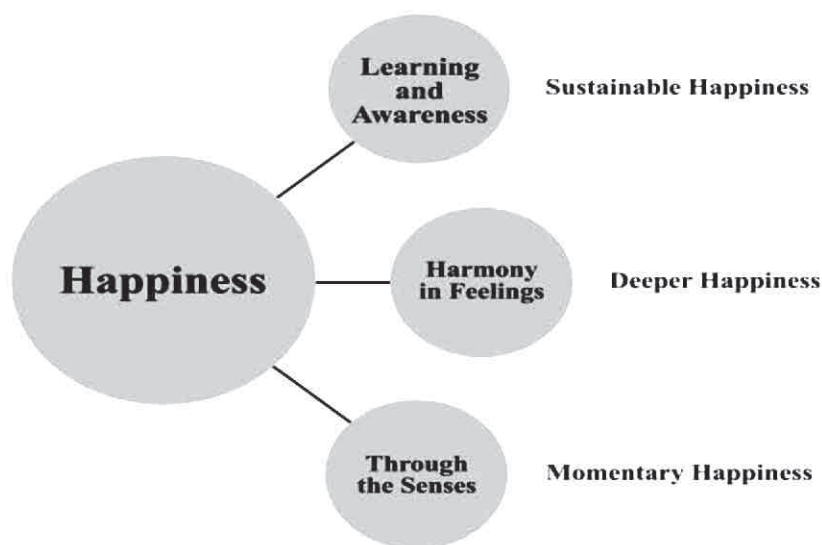
Educating Sustainable Happiness through Happiness Curriculum

It is no doubt that sustainable happiness can make a person a better citizen and a good human being, who can further work for the progress and betterment of society, nation and the world. However it cannot be infused in a day but can be gained through understanding and practice. At this place the role of education cannot be underrated. Human mind is very fertile so the quality of seeds we nurture, our mind and personality later reflects the same. For shaping one education is the most influential device. One such example is the Happiness curriculum of Delhi which was inaugurated

on 2nd July, 2018 in presence of his holiness the 14th Dalai Lama. The curriculum is designed for nursery to grade 8 which is a compulsory everyday class with duration of 40 minutes. Khanna and Peterson (2023) describe it as a large scale intervention which the instructional and pedagogical approach is shifted from pure academic to holistic orientation.

Happiness curriculum is based on co-existential philosophy theory of A. Nagraj planned on the model of Happiness Triad which consists the root formula of Happiness as follows:

1. Momentary Happiness which one acquire through their five senses, are extremely enjoyable but have very small life span.
2. Deeper Happiness which one acquire through harmony in relations and feelings. It stays for quite longer time and is helpful to develop feelings and maintain relations.
3. Sustainable Happiness which develops through understanding and awareness and stays for very long time.



Source: Happiness Curriculum Framework, 2019

The Happiness Curriculum aims to foster self-awareness and mindfulness, instill critical thinking and inquiry, promote effective communication, cultivate empathy while ensuring healthy relationships, apply life skills, and enhance social awareness and values, all within a holistic educational framework on a universal scale (SCERT-Delhi & DoE, 2019, p. 14). The Happiness Curriculum syllabus is structured in such a way that students achieve lasting happiness and overall well-being through mindful practices, storytelling, engaging activities, and self-expression. The syllabus is age-appropriate. The Teacher's Handbook for Happiness Classes is utilized solely by teachers, while students are encouraged not to use any books or notebooks during these sessions. It adopts a child-centered teaching approach that allows students the freedom to express, elaborate on, and investigate their thoughts and ideas. One of the most commendable aspects of the curriculum is that the Happiness teacher ensures all children are included in class activities for happiness. Student evaluation occurs through observation and monitoring rather than through formal examinations. Insights are gathered from weekly reflections, focusing on assessing the happiness status in the learners' lives. (Happiness Curriculum Framework, 2019).

Holistic development through Happiness Curriculum

The pre-defined objectives of Happiness Curriculum (SCERT-Delhi & DoE, 2019) directs to build

necessary life skills which ensures holistic development of the learners which are as follows:

- Cultivation of self-awareness and conscientious among students
- Instilling the ability to think critically and to ask questions in the students
- Empowering students to communicate freely, successfully and express themselves artistically
- Assisting students in developing empathy, understanding their expectations in relationships, and maintaining positive relation with class fellows, family, and teachers
- Encouraging students to apply life skills while dealing with challenging and contradictory circumstances in their environment
- Enabling students to acquire human values and social awareness to make them become significant contributors to society .
- Providing an comprehensive approach to education in a worldwide setting.

For fulfillment of its objectives and developing learners holistically Happiness curriculum offers a variety of activity-based interventions which are as follows-

- Meditation has been incorporated to encourage mental wellness and tranquilly of mind
- Increase involvement via the use of fun learning activities.
- Indoor games ought to be started to promote active and honest listening skills.
- Group conversation to encourage free speech and tolerance for others.
- Practice of skits/role play in order to develop habit of empathy.
- Incorporation of group presentation / self reflection into the curriculum to improve public speaking and reduce stage fear.
- Other initiatives to foster teamwork and rapport have also been started.

Approach towards Vikshit Bharat

Relating to the concept of Education it can be said that education is the course of learning, developing thought process and giving aim to one's life. It is through education that a child can understand the difference between momentary and sustainable happiness and the practice to achieve sustainability in happiness. Happiness through Education is possible when instead of focusing on just what to learn, focus should be on How to learn and Why to learn. "Needless to say that the experiences gained in school play a major role in determining a person's success and well-being later in life. Hence, it is essential for a learning environment to be safe, healthy, happy and encouraging." (Admin, 2023). Happiness curriculum is the intervention which makes the learners develop holistically and understand the real meaning of happiness. This sustainable happiness when gained by a person can change their outlook towards the world. The outcomes can be seen as follows:

1. **Mindfulness** : Mindfulness helps in maintaining awareness of our thoughts, feelings, senses, environment . It helps the person to stay in present and focus on the work and activities, keeping the mind calm and have the feeling of happiness.
2. **Awareness**: It is the state of being conscious towards the present situation without being judgmental.

- a) **Self –awareness** means paying attention to one's thoughts and actions and understands the potencies and flaws.
 - b) **Awareness of others** means Being socially aware. It requires competency in inference, conception, and interaction with others. It leads to better social adjustment and capacity to comprehend and respond aptly to societal and interpersonal difficulties.
3. **Social-Emotional Skills:** It helps to maintain emotional balance where the person sets positive goals and understands viewpoint of others. It helps to maintain positive relationship and interpersonal well-being.
 4. **Empathy:** It is the ability to understand and feel the emotional status of others without losing emotional balance.
 5. **Critical Thinking:** Here the learner learns to think intellectually on the gathered or observed or experienced information by the methods of application, analysis, synthesis, evaluation.
 6. **Communication:** Learners are able to express the ideas clearly and confidently. They are able to understand the concepts through communication and apply it as per need.

Such outcomes make a person more socially and emotionally strong. One can focus and while performing a task uses resources mindfully. A happy person is happy even in limited resources and also understands the requirement of others without being selfish. They live in today and have positive approach towards future. A happy person has good social relations and when someone gains intrinsic satisfaction, they care for others, care for environment which builds up socio-environmental satisfaction; and when one protects the environment has good social bonding than they contribute towards economic growth thus gaining socio-economic satisfaction and economic-environmental satisfaction. In nutshell they altogether help in management of water, waste, food, energy and eco system, along with it play role in business and economic development. Thus sustainable happiness can help India to become Viksit Bharat @2047 if proper education is given to the new generation which supports holistically and develops their skills. Nonetheless NEP 2020 talks about sustainability as education is the 4th goal of SDG so it should be imparted towards attainment of sustainable living, sustainable society, sustainable environment , greenery, environment and sustainable reforms for sustainable development of the country and making it a global knowledge superpower.

References

- Admin. (2023, August 29). What does happiness have to do with education? - Kingsley International School. *Kingsley International School*. <https://www.kingsley.edu.my/kis/what-does-happiness-have-to-do-with-education/>
- Bhanja, R., & Roychowdhury, K. (2020). ASSESSING THE PROGRESS OF INDIA TOWARDS SUSTAINABLE DEVELOPMENT GOALS BY 2030. *Journal of Global Resources*, 06(02), 81–91. <https://doi.org/10.46587/jgr.2020.v06i02.012>
- Catherine O'Brien, C. (2013). Sustainability, Happiness and Education. *Canadian Journal of Education*, 36(4) EJ1057939. <https://eric.ed.gov/?id=EJ1057939>
- Cloutier, S., & Pfeiffer, D. (2015). Sustainability Through Happiness: A Framework for Sustainable Development. *Sustainable Development*, 23(5), 317–327. <https://doi.org/10.1002/sd.1593>
- Craig, H. (2019, February 14). *The Psychology, Theory, and Science of Happiness* . PositivePsychology.com. <https://positivepsychology.com/psychology-of-happiness/>

- Government of India. (2020). *National Education Policy 2020 Ministry of Human Resource Development Government of India*.
https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English.pdf
- Guégan, J., Suzán, G., Kati-Coulibaly, S., Bonpangue, D. N., & Moatti, J. P. (2018). Sustainable development goal #3, “health and well-being”, and the need for more integrative thinking. *Veterinaria Mexico*, 5(2), 0. <https://doi.org/10.21753/vmoa.5.2.443>
- Happiness Curriculum (CHVTL) | State Council of Educational Research and Training (SCERT)*. (n.d.). <https://scert.delhi.gov.in/scert/happiness-curriculum-chvtl>
- IISD. (2022). *Sustainable Development*. IISD. <https://www.iisd.org/mission-and-goals/sustainable-development>
- India - Population Ages 15-64 (% Of Total) - 2024 Data 2025 Forecast 1960-2023 Historical*. (2024). Tradingeconomics.com. <https://tradingeconomics.com/india/population-ages-15-64-percent-of-total-wb-data.html>
- Khanna,D. and PETERSON,A. (2023, February 10). *STATE-LED EDUCATION REFORM IN INDIA: A CASE STUDY OF THE HAPPINESS CURRICULUM*. Brookings.
<https://www.brookings.edu/articles/state-led-education-reform-in-delhi-india/>
- Krishna, R. M. (2013, March 28). *The Pursuit of Happiness: Characteristics of Happy People*. Psych Central. <https://psychcentral.com/blog/the-pursuit-of-happiness-characteristics-of-happy-people#1>
- Mohan. A. (2024).*Editorial*Institute of Company Secretaries of India.
https://www.icsi.edu/media/webmodules/CSJ/April_24/02.pdf
- NCERT (n.d.) *National curriculum framework 2005*. <https://ncert.nic.in/pdf/nc-framework/nf2005-english.pdf>
- O'Brien, C. (2005). Planning for sustainable happiness: Harmonizing our internal and external landscapes. Paper prepared for the 2nd International Conference on Gross National Happiness, Nova Scotia, Canada. *Vision of Viksit Bharat @2047 An approach Paper*. (2024, July 31). worldtradescanner.com.
<https://worldtradescanner.com/Vision%20fro%20Viksit%20Bharat%20@2047%20An%20Approach%20Paper.pdf>
- Rajvanshi, A. (2023a, January 20). *How India's Record-Breaking Population Will Shape the World*. Time. <https://time.com/6248790/india-population-data-china/>
- Safdie, S. (2023, March 14). *What are the three pillars of sustainable development?* Greenly.earth. <https://greenly.earth/en-us/blog/company-guide/3-pillars-of-sustainable-development>
- SCERT, Delhi, Sisodia, M., Kumar, S., Srivastava, P. S., Gupta, S., Kaushik, S. S., Singh, N., & Yadav, M. (2019d). Happiness curriculum. In *Happiness Curriculum*. State Council of Educational Research and Training, New Delhi.
https://www.edudel.nic.in/welcome_folder/happiness/HappinessCurriculumFramework_2019.pdf
- Sundriyal, R., & Kumar, R. (2014). *Happiness and Wellbeing*. <https://ijip.in/wp-content/uploads/2019/02/04-Happiness-and-Wellbeing-by-Ruchi-Sundriyal-Dr.-Ravindra-Kumar.pdf>

Suri, S. (2023, July 11). *The implications of the growing population on human development in India*. Orfonline.org. <https://www.orfonline.org/expert-speak/the-implications-of-the-growing-population-on-human-development-in-india>

United Nations Development Programme. (2024). *Sustainable Development Goals*. Sustainable Development Goals; United Nations. <https://www.undp.org/sustainable-development-goals>

Vinay, P. (2024). Pathways to Viksit Bharat: Strategies for Developmental Success. In *ijstm.com* (pp. 21–31). International journal of science technology and management. https://www.ijstm.com/images/short_pdf/1706605174_S4018.pdf

World Health Organization. (2023). *India Data | World Health Organization*. Data.who.int. <https://data.who.int/countries/356>

Y. C. James Yen Quote. (2024). A-Z Quotes. <https://www.azquotes.com/quote/1035045>

समग्र शिक्षा योजना में शिक्षकों के प्रशिक्षण का राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में विश्लेषणात्मक अध्ययन

Dr. Sunil Kumar Dubey, Assistant Professor, Education Department,
Maharishi Mahesh Yogi Vedic University, Katni, Madhya Pradesh

Dr. Rashmi Srivastava, Assistant Professor, Department of Educational Studies,
Mahatma Gandhi Central University, East Champaran, Bihar

Abstract

The Samagra Shiksha scheme is a flagship program in India aimed at providing education from pre-nursery to class 12. The primary objective of this policy is to ensure quality education for all students. To achieve this goal, the scheme emphasizes the recruitment of trained teachers and the provision of regular training to them so that students continue to receive quality education. The National Education Policy 2020 (NEP 2020) has established standards for the recruitment of teachers, which include traditional teacher education programs such as B.Ed., M.Ed., B.A.-B.Ed., and B.Sc.-B.Ed., along with the introduction of multidisciplinary and integrated teacher education programs. Regular programs for continuous professional development (CPD) are being organized to ensure that teachers remain updated on the latest teaching methodologies, co-curricular activities, assessment techniques, and various skill sets (NEP 2020). To support the skill development of in-service teachers, training is provided at various levels such as the National Council of Educational Research and Training (NCERT), State Councils of Educational Research and Training (SCERTs), District Institutes of Education and Training (DIETs), Block Resource Coordinators (BRCs), and Cluster Resource Centres (CRCs). Through an exploratory approach, the researcher gathered data from 30 teachers in 30 different schools using a self-developed rating scale with a non-probability purposive sampling method. The results indicated that in-service teachers had training in leadership skills, professional competencies, technology-enhanced teaching, blended learning methods, and school management. This training has positively impacted their teaching abilities. This research paper highlights the role of teacher training under the Samagra Shiksha scheme in the context of the National Education Policy 2020.

Key note: Samagra Shiksha scheme, NEP-2020, Teachers training institute.

भारत की समग्र शिक्षा योजना और राष्ट्रीय शिक्षा नीति 2020 दोनों ही देश की शिक्षा प्रणाली में व्यापक बदलाव लाने के लिए महत्वपूर्ण कदम अपना रही हैं। इन दोनों नीतियों का केंद्रबिंदु विद्यार्थी एवं शिक्षक हैं। शिक्षक न केवल ज्ञान देते हैं बल्कि विद्यार्थियों के समग्र विकास में भी महत्वपूर्ण भूमिका निभाते हैं। समग्र शिक्षा योजना का मुख्य उद्देश्य सभी विद्यार्थियों को गुणवत्तापूर्ण शिक्षा प्रदान करना है। समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 में शिक्षकों को नई शिक्षण पद्धतियों, तकनीकों और उपकरणों से अवगत कराती है। "विद्यालय शिक्षा के क्षेत्र में व्यापक सुधारों को जैसे कि तार्किक सोच, रचनात्मकता और समस्या समाधान के लिए तैयार करना है" (राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्, 2009)।

समग्र शिक्षा योजना में प्रशिक्षण का प्रावधान एवं क्रियान्वयन: समग्र शिक्षा योजना में सेवाकालीन शिक्षकों को समय-समय पर वर्तमान परिप्रेक्ष्य को ध्यान में रखकर शिक्षण कौशल, नेतृत्व कौशल, प्रबंधन कौशल, आकलन एवं मूल्यांकन, तकनीकी शिक्षणशास्त्र एवं तकनीकी का प्रशिक्षण मिलता है। इसके साथ ही निष्ठा (NISHTHA) के माध्यम से प्राथमिक शिक्षकों को प्रशिक्षित मॉड्यूल की सहायता से दिया जाता है। राज्य शैक्षिक अनुसंधान और प्रशिक्षण परिषद् (SCERT) द्वारा नोडल संस्थान के रूप में योजना बनाता है, मॉड्यूल विकसित करता है और प्रशिक्षण कार्यक्रमों का आयोजन करते समय जिला शिक्षा और प्रशिक्षण संस्थान (DIET) एवं ब्लॉक संसाधन केंद्र (BRC) की सहायता लेते हुए शिक्षकों के प्रशिक्षण का प्रावधान करता है।

शोध अध्ययन की सार्थकता

प्रस्तुत शोध पत्र शिक्षकों के शिक्षण कौशल, व्यावसायिक उन्नयन एवं दक्षता विकास के लिए सरकार द्वारा समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 जैसे योजनाओं की सार्थकता के अध्ययन से सम्बन्धित है। शिक्षण प्रशिक्षण कार्यक्रम में तकनीकी कौशल, नेतृत्व क्षमता, मिश्रित उपागम, एवं आधुनिक शिक्षण पद्धति से अद्यतन होने के लिए शिक्षकों को समय-समय पर प्रशिक्षण प्रदान करना आवश्यक है। "प्राथमिक एवं माध्यमिकविद्यालयों के शिक्षकोंको समय-समय पर प्रशिक्षण कोमिलने सेसभी शिक्षक आधुनिक कक्षा के जटिल मुद्दों को बेहतर तरीके से समझने में सक्षम होंगे,सभी विद्यार्थियों में सहयोग की भावना को प्रोत्साहित करेंगे, संस्कृतियों की विविधता को समझते हुए विद्यार्थियों को उसकी महत्वता को कक्षा में बतायेंगे एवं विद्यार्थी केंद्रित शिक्षा विद्यालय में प्रदान करेंगे" (वर्मा, 2018)। विद्यालयों में शिक्षक प्रशिक्षण कार्यक्रम बेहतर होने से विद्यार्थियों के भविष्य के निर्माण में शिक्षक अभूतपूर्व योगदान दे सकते हैं। "प्राथमिक एवं माध्यमिक विद्यालयों के शिक्षकों का प्रशिक्षण अब पहले से कहीं ज्यादा महत्वपूर्ण है क्योंकि आज शिक्षक विद्यार्थियों में सीखने की कमियों को पहचानने और उन्हें अगली कक्षा तक लाने के लिए संघर्ष कर रहे हैं साथ ही साथ वर्तमान वर्ष का पाठ्यक्रम भी पूरा करने में संघर्ष करना पड़ता है" (राष्ट्रीय अध्यापक शिक्षा परिषद्, 2014)। अतः प्री-नर्सरी से कक्षा-12 तक के विद्यालयों के शिक्षकों को समय-समय पर प्रशिक्षण प्रदान करते रहना चाहिए।

शैक्षिक उन्नयन के लिए उत्तर-प्रदेश में समग्र शिक्षा योजना लागू हुए 6 वर्ष बीत चुके हैं। विद्यालय शिक्षा के अंतर्गत समग्र शिक्षा योजना के परिप्रेक्ष्य में राष्ट्रीय शिक्षा नीति 2020 में शिक्षक प्रशिक्षण का आकलन किया जाना प्रासंगिक है।

शोध प्रश्न

1. राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत शिक्षक प्रशिक्षण की प्रक्रिया कैसी होनी चाहिए?

शोध उद्देश्य

1. राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में समग्र शिक्षा योजना के अन्तर्गत शिक्षक प्रशिक्षण कार्यक्रमों के स्वरूप का अध्ययन करना।

सम्बन्धित साहित्य समीक्षा

प्रजापति एवं शर्मा (2017)ने अपने शोध पत्र 'सिग्निफिकेंट ऑफ लाइफ स्किल एजुकेशन'को वर्णात्मक सर्वे विधि का उपयोग करते हुए उद्देश्यपूर्ण प्रतिदर्श को अपनाते हुए 3 विद्यालय के 45 शिक्षकों से स्वनिर्मित साक्षात्कार के माध्यम से आकड़ों को संकलित किया और अध्ययन में पाया कि कक्षामेंशिक्षक पाठ्यक्रम को पूरा करने के लिए एवं विद्यार्थियों के पाठ्यक्रम को दैनिक जीवन से जोड़ने के लिए कक्षा में परिचर्चा करना, समूह में भूमिका का निर्धारण करना, नाटक, कहानी कहने वाले खेल आयोजित करना, खेल,समस्या का विश्लेषण करना औरवाद-विवाद का आयोजन करते हैं। शिक्षक समय-समय पर अपने शिक्षण कौशल को सुधारने के लिए केस स्टडीज भी करते हैं।

असलन एवं सी (2018) ने अपने शोध पत्र 'स्टार्टिंग टीचर इंटीग्रेशन ऑफ आईसीटी इन टू द टीचिंग प्रैक्टिस इज इन द लोअर सेकेंडरी स्कूल इन तुर्की' विषय पर अध्ययन किया। मिश्रित शोध पद्धति के अंतर्गत सर्वे विधि का प्रयोग करते हुए उद्देश्यपूर्ण प्रतिदर्शन विधि के माध्यम से 15 शिक्षकों से स्वनिर्मित साक्षात्कार करके आकड़ों को संकलित किया और अध्ययन में पाया कि माध्यमिक विद्यालयों के शिक्षक कक्षा में आईसीटी का उपयोग करते हैं। शिक्षकों मेंआईसीटी से तात्पर्य कंप्यूटर जनित ज्ञान से है। शिक्षक समस्या के समाधान के लिए इन्टरनेट की सहायता लेते हैं और शिक्षण कौशल को भी सीखते हैं और माध्यमिक विद्यालयों के शिक्षक पाठ्यक्रम को दैनिक जीवन से जोड़ते हुए कक्षा में शिक्षण के समय प्रोजेक्टर, पावरपॉइंट प्रजेंटेशन, फिल्म प्रजेंटेशन पर प्रश्नोत्तरी इत्यादि को शामिल करते हैं। कुछ शिक्षकों में शैक्षिक तकनीकी की सामान्य जानकारी

होने की वजह से कक्षा में शिक्षण करते समय आईसीटी का उपयोग बहुत ही कम करते हैं इसलिए शिक्षकों को समय-समय पर प्रशिक्षण मिलते रहना चाहिए।

अरोरा एवं बारेगामा (2021) ने अपने शोध पत्र 'ए रिव्यू ऑफ स्टडी ऑन टेक्नो पेडगॉजिकल एंड कंटेंट कंपटेंसीज' पर शोध किया और अध्ययन में पाया कि एक अच्छा शिक्षक कक्षा में शिक्षण के लिए अपने व्यापक अनुभव का प्रयोग करता है। शिक्षक शैक्षणिक विकास के क्षेत्रों में विद्यार्थियों के व्यक्तित्व की पहचान करके उनको उनके विषय गणित, विज्ञान, अंग्रेजी, हिंदी और सामाजिक विज्ञान में शिक्षण कार्य संचालित करता है। शिक्षक कक्षा में तकनीकी-शैक्षणिक दक्षताओं का प्रयोग शिक्षण के समय करता है। शिक्षकों ने कोविड -19 के समय पर विभिन्न तकनीकी प्लेटफॉर्म जैसे गूगल मीट, सिस्को- वेब एक्स, जूम इत्यादि का प्रयोग शिक्षण के लिए किया है। शिक्षकों को समय-समय पर तकनीक रूप से प्रशिक्षित किया जाये तो विद्यालयों की कक्षाओं का संचालन तकनीकी रूप से किया जा सकता है।

शोध प्रविधि

इस शोध अध्ययन की पृष्ठभूमि शैक्षिक एवं सामाजिक है, जिसके अंतर्गत अन्वेषणात्मक शोध विधि का उपयोग किया गया था।

शोध अध्ययन के लिए जनसंख्या

प्रस्तुत शोध अध्ययन में जनसंख्या के रूप में उत्तर-प्रदेश के विन्ध्याचल मंडल के तीन जिले मिर्जापुर, संत रविदास नगर भदोही एवं सोनभद्र के परिषदीय प्राथमिक विद्यालय के शिक्षकों को जनसंख्या के रूप में लिया गया।

प्रतिदर्शन एवं प्रतिदर्श प्रविधि

प्रस्तुत शोध में शोध के उद्देश्यों को ध्यान में रखते हुए असंभावित प्रतिदर्शन विधि के अन्तर्गत उद्देश्यपूर्ण प्रतिदर्शन प्रविधि का प्रयोग करते हुए प्रतिदर्श के रूप में उत्तर-प्रदेश के विन्ध्याचल मंडल के तीन जिले मिर्जापुर, संत रविदास नगर भदोही एवं सोनभद्र के परिषदीय प्राथमिक विद्यालय को लिया गया है जिसमें मिर्जापुर के 10 विद्यालय के 10 शिक्षक, संत रविदास नगर भदोही के 10 विद्यालय के 10 शिक्षक एवं सोनभद्र के 10 विद्यालय के 10 शिक्षक को उद्देश्यपूर्ण प्रतिदर्शन प्रविधि का प्रयोग करते हुए अध्ययन के लिए चयन किया गया था।

शोध उपकरण

प्रस्तुत शोध अध्ययन में शोधकर्ता द्वारा शोध की प्रकृति के आधार पर शोध से सम्बन्धित आंकड़ों के संकलन को प्राप्त करने के लिए स्वनिर्मित निर्धारण मापनी विधि का प्रयोग किया गया था।

निर्धारण मापनी

शोधकर्ता ने अपने शोध उद्देश्य को ध्यान में रखकर निर्धारण मापनी के निर्माण के लिए सर्वप्रथम थीम का निर्धारण किया। शोधकर्ता ने निर्धारण मापनी से सम्बन्धित प्रश्नों के प्रथम प्रारूप को सुझाव के लिए विभाग के विशेषज्ञों को दिया गया विशेषज्ञों द्वारा दिए गए सुझाव पर शोध निर्देशक के साथ मिलकर विचार-विमर्श करने के बाद आये सुझावों को निर्धारण मापनी में शामिल करते हुए द्वितीय प्रारूप बनाकर वाह्य विशेषज्ञों के पास सुझाव के लिए शोधार्थी द्वारा दिया गया वाह्य विशेषज्ञों के सुझाव को शोध निर्देशक के साथ बातचीत करने के बाद शोधार्थी ने निर्धारण मापनी के अंतिम प्रारूप को तैयार करने के बाद शोध निर्देशक की अनुमति लेने के बाद शोध आंकड़ों का संकलन किया गया।

प्रदत्तों का संकलन

प्रस्तुत शोध अध्ययन में शोधकर्ता द्वारा आंकड़ों के संकलन के लिए उत्तर-प्रदेश राज्य के विन्ध्याचल मंडल के तीन जिले के मिर्जापुर के 10 विद्यालय के 10 शिक्षक, संत रविदास नगर भदोही के 10 विद्यालय के

10 शिक्षक एवं सोनभद्र के 10 विद्यालय के 10 शिक्षक से स्वनिर्मित निर्धारण मापनी विधि का उपयोग करके आकड़ों का संकलन किया गया है।

प्रयुक्त सांख्यिकीय विधियाँ

विद्यालय के शिक्षकों के प्रशिक्षण से सम्बन्धित प्राप्त आकड़ों को निम्नलिखित सांख्यिकी विधियों के माध्यम से दर्शाया गया है।

प्रतिशत : विद्यालय के शिक्षकों के प्रशिक्षण से सम्बन्धित प्राप्त आकड़ों के थीम का प्रतिशत ज्ञात करते हुए विश्लेषण किया गया है।

दंडारेख: शिक्षकों के प्रशिक्षण से सम्बन्धित आँकड़ों को दंडारेख के माध्यम से प्रदर्शित किया गया है। (आकृति-1)

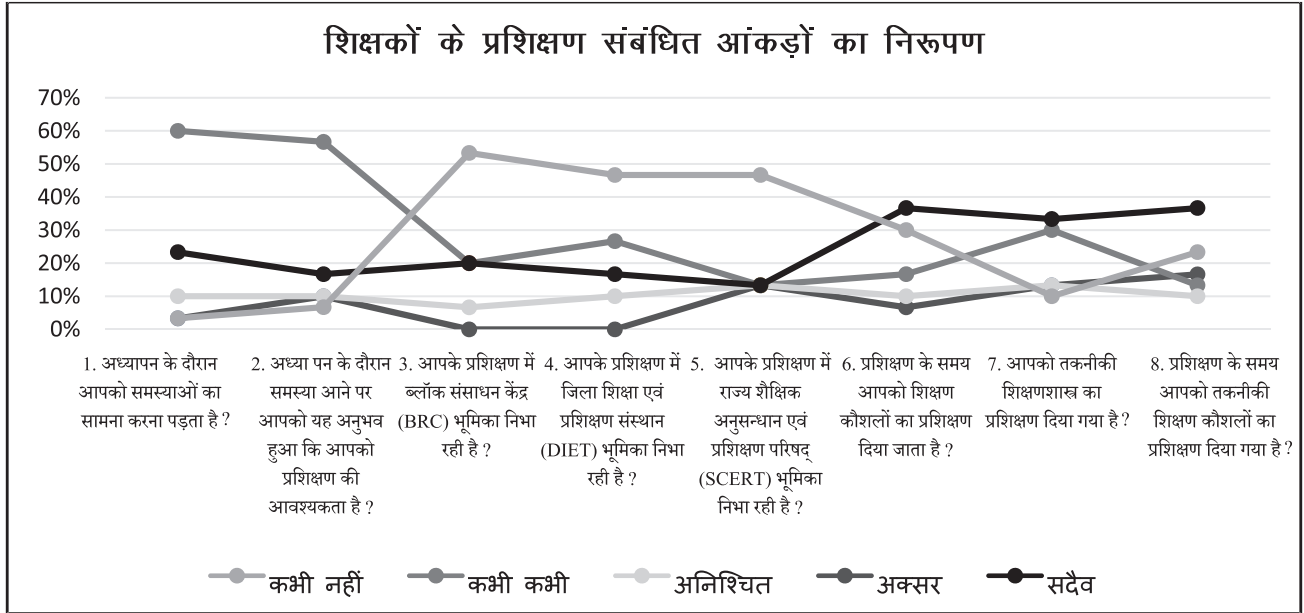
आकड़ों का विश्लेषण एवं व्याख्या

शोध उद्देश्य 01: राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में समग्र शिक्षा योजना के अन्तर्गत शिक्षक प्रशिक्षण कार्यक्रम की रूपरेखा का अध्ययन करना।

परिणाम: 'राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में समग्र शिक्षा योजना के अन्तर्गत शिक्षक प्रशिक्षण कार्यक्रम की रूपरेखा का अध्ययन करना' था। अतः सम्बन्धित प्रदत्तों का विश्लेषण तथा परिणामों का निर्वचन अधोलिखित रूप में प्रस्तुत किया जा रहा—

क्रम संख्या	कभी नहीं	कभी-कभी	अनिश्चित	अक्सर	सदैव
1. अध्यापन के दौरान आपको समस्याओं का सामना करना पड़ता है?	3-33%	60%	10%	23-33%	3-33%
2. अध्यापन के दौरान समस्या आने पर आपको यह अनुभव हुआ कि आपको प्रशिक्षण की आवश्यकता है?	10%	56-67%	10%	16-67%	6-67%
3. आपके प्रशिक्षण में ब्लॉक संसाधन केंद्र(BRC) भूमिका निभा रही है?	0%	20%	6-66%	20%	53-33%
4. आपके प्रशिक्षण में जिला शिक्षा एवं प्रशिक्षण संस्थान (DIET) भूमिका निभा रही है?	0%	26-67%	10%	16-66%	46-66%
5. आपके प्रशिक्षण में राज्य शैक्षिक अनुसन्धान एवं प्रशिक्षण परिषद् (SCERT) भूमिका निभा रही है?	13-32%	13-32%	13-32%	13-32%	46-66%
6. प्रशिक्षण के समय आपको शिक्षण कौशलों का प्रशिक्षण दिया जाता है?	6-66%	16-66%	10%	36-66%	30%
7. आपको तकनीकी शिक्षणशास्त्र का प्रशिक्षण दिया गया है?	13-32%	30%	13-32%	33-33%	10%
8. प्रशिक्षण के समय आपको तकनीकी शिक्षण कौशलों का प्रशिक्षण दिया गया है?	16-65%	13-32%	10%	36-66%	23-33%

तालिका 01 शिक्षक प्रशिक्षण कार्यक्रमों के सब थीम का प्रतिशत



आकृति 01 शिक्षक प्रशिक्षण कार्यक्रमों के सब थीम का प्रतिशत

आकृति 01 से स्पष्ट है कि राष्ट्रीय शिक्षा नीति 2020 के अंतर्गत समग्र शिक्षा योजना में शिक्षकों के प्रशिक्षण से संबंधित कार्यक्रमों का रूपरेखा बनाया गया है जिसमें शिक्षकों में अध्यापन करते समय समस्याओं का सामना करना, अध्यापन के समय प्रशिक्षण की आवश्यकता महसूस करना, प्रशिक्षण में ब्लॉक संसाधन केंद्र, जिला शिक्षा एवं प्रशिक्षण संस्थान एवं राज्य शैक्षिक अनुसन्धान एवं प्रशिक्षण परिषद् की भूमिका के साथ शिक्षण कौशलों का प्रशिक्षण, तकनीकी शिक्षाशास्त्र, तकनीकी शिक्षण कौशल का प्रशिक्षण दिया जाता है। 60 प्रतिशत शिक्षकों ने बताया कि अध्यापन के दौरान कभी-कभी समस्याओं का सामना करना पड़ता है इसके साथ ही साथ-साथ 23.33 प्रतिशत शिक्षकों ने बताया कि अक्सर अध्यापन करते समय समस्याओं का सामना करना पड़ता है। जब शोधार्थी ने यह जानने का प्रयास किया कि अध्यापन के समय किस प्रकार की समस्याओं का सामना करना पड़ता है तब शिक्षकों ने बताया कि विद्यार्थी विभिन्न पृष्ठभूमियों जैसे सामाजिक, आर्थिक, विभिन्न भाषायी पृष्ठभूमि से आते हैं जिससे कक्षा-कक्ष में अध्यापन करते समय समस्याओं का सामना करना पड़ता है। अध्यापन के दौरान अधिकांश 56.67 प्रतिशत शिक्षकों ने बताया कि अध्यापन के समय समस्या आने पर स्वयं अनुभव करते हैं कि प्रशिक्षण की आवश्यकता है। शिक्षकों के प्रशिक्षण में ब्लॉक संसाधन केंद्र की भूमिका के संबंध में 53.33 प्रतिशत शिक्षकों ने बताया कि ब्लॉक संसाधन केंद्र सदैव प्रशिक्षण में अपनी भूमिका निभा रही है। जब शोधार्थी ने शिक्षकों से यह जानना चाहा कि ब्लॉक संसाधन केंद्र किस प्रकार की भूमिका निभा रही है तब शिक्षकों ने बताया कि समय-समय पर ब्लॉक संसाधन केंद्र रोटेशन करते हुए शिक्षकों को प्रशिक्षण के लिए संगोष्ठी का आयोजन करती है इसके साथ ही 46.66 प्रतिशत शिक्षकों का कहना है कि जिला शिक्षा एवं प्रशिक्षण संस्थान राज्य शैक्षिक अनुसन्धान एवं प्रशिक्षण परिषद् भी सदैव शिक्षक प्रशिक्षण कार्यक्रम में अपनी अग्रणी भूमिका निभा रहे हैं। जब शोधार्थी ने शिक्षकों से पूछा कि प्रशिक्षण के समय आपको शिक्षण कौशलों का प्रशिक्षण दिया जाता है तब 36.66 प्रतिशत शिक्षकों ने कहा कि प्रशिक्षण के समय अक्सर यह प्रशिक्षण दिया जाता है इसके साथ ही 36.66 प्रतिशत शिक्षकों ने कहा कि शिक्षक प्रशिक्षण कार्यक्रमों में शिक्षण कौशलों का अक्सर प्रशिक्षण मिलता रहता है यह शिक्षण कौशल प्रस्तावना कौशल, उदाहरण कौशल, श्यामपट्ट कौशल के साथ-साथ विद्यार्थियों को दैनिक जीवन से जोड़ते हुए अध्यापन का भी प्रशिक्षण मिलता है इस परिणाम का समर्थन प्रजापति एंड शर्मा (2017) के शोध कार्य से होती है कि विद्यार्थियों के पाठ्यक्रम को दैनिक जीवन से जोड़ने के लिए कक्षा में परिचर्चा करना, समूह में भूमिका का निर्धारण करना, नाटक, कहानी कहने वाले खेल आयोजित करना, खेल, समस्या का विश्लेषण करना औरवाद-विवाद का आयोजन करते हैं। शिक्षक समय-समय

पर अपने शिक्षण कौशल को सुधारने के लिए केस स्टडीज भी करते हैं। जब शोधार्थी ने शिक्षकों से पूछा कि तकनीकी शिक्षणशास्त्र का प्रशिक्षण आपको मिलता है तब 13.32 प्रतिशत शिक्षकों ने कहा कि कभी-कभी तकनीकी शिक्षणशास्त्र का प्रशिक्षण मिल जाता है इसके साथ ही 36.66 प्रतिशत शिक्षकों ने कहा कि शिक्षक प्रशिक्षण कार्यक्रम में अक्सर तकनीकी शिक्षणशास्त्र का प्रशिक्षण दिया जाता है। जब शोधार्थी ने शिक्षकों से जानना चाहा कि यह तकनीकी शिक्षणशास्त्र का प्रशिक्षण किस प्रकार से आप लोगों को मिलता है तब शिक्षकों ने बताया कि पाठ्यक्रम से संबंधित पाठों को जो तकनीकी से जुड़ रहे हैं उनको अलग करके कैसे इन पाठों को तकनीकी से जोड़ा जाए इस तरह का प्रशिक्षण मिलता है। प्रशिक्षण के समय तकनीकी रूप से शिक्षण के कौशलों का प्रशिक्षण मिलता है तब 16.65 प्रतिशत शिक्षकों ने कहा कि शिक्षक प्रशिक्षण कार्यक्रम के अंतर्गत तकनीकी शिक्षण कौशल का कभी नहीं प्रशिक्षण मिलता है साथ ही साथ-साथ 23.33 प्रतिशत शिक्षकों ने कहा कि सदैव तकनीकी शिक्षण कौशल का प्रशिक्षण मिलता है इस परिणाम का समर्थन अरोरा और बारेगामा (2021) के शोध कार्य से होती है जिसमें बताया गया कि शिक्षकों को समय-समय पर तकनीक रूप से प्रशिक्षित किया जाये तो विद्यालयों की कक्षाओं का संचालन तकनीकी रूप से किया जा सकता है। जब शोधार्थी ने पूछा कि तकनीकी शिक्षण कौशल का प्रशिक्षण किस प्रकार से मिलता है तब शिक्षकों ने बताया कि पाठ्यक्रम में दिए गए पाठों को शामिल करते हुए जूम एवं गूगल मीट को किस प्रकार से कक्षा-कक्ष में उपयोग करें इसका प्रशिक्षण मिलता है साथ ही साथ अध्यापन के समय कम्प्यूटर संचालन, प्रोजेक्टर संचालन, पावरपॉइंट प्रजेंटेशन, फिल्म प्रजेंटेशनके प्रयोग करने के लिए भी प्रशिक्षण मिलता है इस परिणाम का समर्थन असलन और सी (2018) के शोध कार्य से होती है कि शिक्षक समस्या के समाधान के लिए इन्टरनेट की सहायता लेते हैं और शिक्षण कौशल को भी सीखते हैं इसके साथ ही विद्यालयों के शिक्षक पाठ्यक्रम को दैनिक जीवन से जोड़ते हुए कक्षा में शिक्षण के समय प्रोजेक्टर, पावरपॉइंट प्रजेंटेशन, फिल्म प्रजेंटेशन पर प्रश्नोत्तरी इत्यादि को शामिल करते हैं। कुछ शिक्षकों में शैक्षिक तकनीकी की सामान्य जानकारी होने की वजह से कक्षा में शिक्षण करते समय आईसीटी का उपयोग बहुत ही कम करते हैं इसलिए शिक्षकों को समय-समय पर प्रशिक्षण मिलते रहना चाहिए।

निष्कर्ष

समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 ने सेवारत शिक्षकों का समय-समय पर प्रशिक्षण का प्रावधान किया है। विद्यालय के शिक्षकों के प्रशिक्षण को अधिक व्यावहारिक बनाने के लिए समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 ने वर्तमान समय को ध्यान में रखते हुए कई सिफारिशों को लागू किया है। सेवारत शिक्षक प्रशिक्षण में कई चुनौतियों का सामना करना पड़ता है, जिनमें वित्तीय संसाधनों की कमी, गुणवत्तापूर्ण शिक्षक शिक्षा संस्थानों की कमी और शिक्षकों की प्रेरणा की कमी शामिल हैं। समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 में शिक्षक प्रशिक्षण कार्यक्रम शिक्षा प्रणाली को मजबूत करने में महत्वपूर्ण भूमिका निभा रही है। यह कार्यक्रम शिक्षकों को नेतृत्व क्षमता, व्यावसायिक क्षमता, तकनीकी शिक्षण, मिश्रित उपागम, विद्यालय प्रबन्धन प्रशिक्षण, शिक्षण कौशल और दैनिक जीवन से सम्बन्धित ज्ञान प्रदान करता है जिससे शिक्षक विद्यार्थियों के व्यावहारिक, संवेगात्मक और संज्ञानात्मकता को ध्यान में रखकर कक्षा में वाद-विवाद आयोजित करना, समूह में कार्य करने की क्षमता को विकसित करना, नाटक विधि, कहानी विधि, खेल विधि, समस्या के विश्लेषण करने का विकास करते हैं जिससे विद्यार्थी बेहतर शिक्षण परिणाम सुनिश्चित कर रहे हैं।

संदर्भ सूची

- अरोरा, और सैनी. (मार्च, 2019). ए स्टडी ऑफ अवेयरनेस ऑफ प्राइमरी स्कूल टीचर अबाउट कंटीन्यूअस एंड कंप्रिहेंसिव इवेलुएशन. इंटरनेशनल जनरल इन मैनेजमेंट एंड सोशल साइंस, 5(7). 243-247
- असलन, ए. और जू. सी. (फरवरी, 2018) स्टार्टिंग टीचर इंटीग्रेशन ऑफ आई सीटी इन टू द टीचिंग प्रैक्टिस इज इन द लोअर सेकेंडरी स्कूल इन तुर्की, एजुकेशनल साइंस थिअरी एंड प्रैक्टिसेज, 18(1). 23-45.
- भारत सरकार. (2017). समग्र शिक्षा योजना उद्घरित. <https://www.samagra-shiksha-abhiyan-portal-mhrd/>

भारत सरकार. (2020). समग्र शिक्षा योजना उद्घरित <https://www.education.gov.in>.

एन.सी.ई.आर.टी. (2009). पाठ्यचर्या बदलाव के लिए व्यवस्थागत सुधार : राष्ट्रीय फोकस समूह का आधार पत्र. नई दिल्ली : राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्.

प्रजापति, शर्मा, एंड शर्मा. (मार्च, 2017) सिग्निफिकेंस ऑफ लाइफ स्किल एजुकेशन कंटेंपरेरी इशूज इन एजुकेशनल रिसर्च, 10(1). 1-6.

पोखरियाल, आर. (2021). नये भारत की शिक्षा. योजना.नयी दिल्ली : 648, सूचना भवन, सीजीओ. परिसर. लोधी रोड.

राष्ट्रीय शैक्षिक योजना एवं प्रशासन विश्वविद्यालय. (2014). राष्ट्रीय शैक्षिक योजना एवं प्रशासन विश्वविद्यालय वार्षिक रिपोर्ट. नयी दिल्ली : श्री अरविन्द मार्ग.

राष्ट्रीय अध्यापक शिक्षा परिषद्. (2014). रिकोगनिशन नार्मस एंड प्रोसिजर्स – रेग्युलेशन 2014. नयी दिल्ली : एन.सी.टी.ई.

वर्मा, सरला. (2018). समग्र शिक्षा विद्यालयी शिक्षा में एक एकीकृत योजना. प्राथमिकशिक्षक शिक्षा. राष्ट्रीय शैक्षिक अनुसन्धान और प्रशिक्षण परिषद्. नयी दिल्ली : श्री अरविन्द मार्ग.

शर्मा, के., गाँधी, आर.और शर्मा, एम. (2019). "ए स्टडी ऑफ समग्र शिक्षा अभियान : एनइंटीवेटेड टू इनहेंस डिजिटल एजुकेशन इन एरिया ऑफ प्रतापगढ़ डिस्टिक राजस्थान".

स्टेबिन्स, आर.ए. (2014). आधारभूत सिद्धांत विकास की अनुदैर्घ्य प्रक्रिया : अनुसंधान में एक केस अध्ययन. सेज प्रकाशन, लिमिटेड.

भारतीय संस्कृति में व्याप्त सामासिक संस्कृति: संप्रत्यय, विकास एवं प्रभाव

Dr. Shashi Kushawaha, (ICSSR) Post Doctoral Fellow, Faculty of Education(K), Banaras Hindu University

Abstract

Indian culture is a unique amalgamation of diverse traditions, shaped by centuries of interaction between various religious, linguistic, and ethnic groups. The concept of composite culture in India refers to the harmonious blending of different cultural elements, leading to the creation of a shared societal identity. This synthesis is evident in various aspects of Indian life, including art, architecture, literature, music, and festivals, which reflect the coexistence of multiple traditions. The formation of India's composite culture has occurred through continuous cultural exchanges over centuries. Influences from Hindu, Muslim, Buddhist, Sikh, Jain, and other traditions have merged to shape an inclusive and evolving cultural landscape. This process has been facilitated by trade, migration, interfaith dialogues, and political developments, fostering mutual respect and adaptation among diverse communities. The impact of composite culture is profound, as it promotes social cohesion, tolerance, and a sense of unity among different communities. It has played a crucial role in shaping India's pluralistic society, ensuring the preservation and evolution of its cultural heritage. Furthermore, it strengthens national identity while allowing for regional and community-specific expressions of culture. Understanding the dynamics of composite culture is essential for fostering cultural harmony and preserving India's rich heritage for future generations. This paper aims to explore the concept and evolution of India's composite culture, analyzing its historical roots and various forms of cultural synthesis. It seeks to understand how the confluence of religious, cultural, and ethnic influences has shaped a vibrant and dynamic Indian society.

Key Words: Indian culture, Composite Culture, Concept, Development, Impact

भारतीय संस्कृति समस्त मानव जाति का कल्याण चाहती है। भारतीय संस्कृति में प्राचीन गौरवशाली मान्यताओं एवं परंपराओं के साथ ही नवीनता का समावेश भी दिखाई देता है। भारतीय संस्कृति विभिन्न सांस्कृतिक धाराओं का महासंगम है, जिसमें सनातन संस्कृति से लेकर आदिवासी, तिब्बत, मंगोल, द्रविड़, हड़प्पाई और यूरोपीय धाराएँ समाहित हैं। ये धाराएँ भारतीय संस्कृति को इंद्रधनुषीय संस्कृति या गंगा-जमुनी तहज़ीब में परिवर्तित करती हैं। अगर इस संस्कृति के समन्वित रूप पर विचार करें तो इसमें विभिन्न विशेषताएँ देखने को मिलती हैं। उदाहरण के रूप में 'अध्यात्म एवं भौतिकता' में समन्वय दिखाई देता है। उल्लेखनीय है कि भारतीय संस्कृति ने अनेक जातियों के श्रेष्ठ विचारों को अपने अंदर समाहित कर लिया है। यहां के मूल निवासियों के समन्वय की प्रक्रिया के साथ ही बाहर से आने वाले शक, हूण, यूनानी एवं कुषाण भी यहां की संस्कृति में घुल-मिल गए हैं। अरबों, तुर्कों और मुगलों के माध्यम से यहाँ इस्लामी संस्कृति का आगमन हुआ। इसके बावजूद भारतीय संस्कृति ने अपना पृथक अस्तित्व बनाए रखा और नवागत संस्कृतियों की अच्छी बातों को उदारतापूर्वक ग्रहण किया। इस बिंदु पर विचार करना जरूरी है कि हड़प्पाकालीन सभ्यता की परंपराएँ एवं प्रथाएँ आज भी भारतीय संस्कृति में देखने को मिल जाती हैं, यथा-मातृदेवी की उपासना, पशुपतिनाथ की उपासना, यांग-आसन की परंपरा इत्यादि। इसके अलावा भारतीय संस्कृति में 'प्रकृति मानव सहसंबंध' पर बल दिया गया है। इस सभी को ध्यान देते हुए राष्ट्रीय शिक्षा नीति (2020) में बहुभाषा और संस्कृति को बढ़ाने की बात की गई है। जिससे संस्कृति का संरक्षण, संवर्धन और विकास हो सके।

भारतीय संस्कृति का आधार

हमारी संस्कृति मानव, प्रकृति और पर्यावरण के अटूट एवं साहचर्य संबंधों को लेकर चलती है। भारतीय संस्कृति में प्राचीनकाल में मनुष्य के चार पुरुषार्थों धर्म, अर्थ, काम, मोक्ष एवं चार आश्रमों- ब्रह्मचर्य, गृहस्थ, वानप्रस्थ एवं संन्यास का

उल्लेख है, जो आध्यात्मिकता एवं भौतिक पक्ष में समन्वय लाने का प्रयास है। भारतीय उपनिषदों में 'ईशावास्यइंद सर्वम्' अर्थात् जगत् के कण-कण में ईश्वर की व्याप्तता को स्वीकार किया गया है। यहाँ के विभिन्न विचारकों एवं महापुरुषों ने भारतीय संस्कृति को समन्वित रूप प्रदान करने वाले विचार प्रस्तुत किये हैं। फिर चाहे बुद्ध, तुलसीदास हो या गांधी जी, इन सभी को भारतीय संस्कृति के नायक के रूप में प्रस्तुत किया गया है तथा ये सभी चरित्र भारतीय संस्कृति को समन्वित स्वरूप देते हैं। भारतकी विभिन्न कलाओं, जैसे- मूर्तिकला, नृत्यकला, चित्रकला, लोकसंस्कृति इत्यादि में संस्कृति के समन्वित स्वरूप को देखा जा सकता है। विभिन्न धर्म, पंथों एवं वर्गों के लोगों का नेतृत्व इन कलाओं में दृष्टिगोचर होता है, जैसे- मध्यकाल में इंडो-इस्लामिक स्थापत्य कला और आधुनिक काल में विक्टोरियन शैली। भारतीय संस्कृति का समन्वित रूप केवल भौगोलिक-राजनीतिक सीमाओं में ही नहीं है बल्कि उसके बाहर भी है। भारत के अंदर बौद्ध, जैन, हिंदू, सिख, मुस्लिम, ईसाई आदि धर्मों के लोग एवं उनके पूज्य-स्थल हैं, जो 'शांतिपूर्ण' सहअस्तित्व को दर्शाते हैं। विदित हो कि संस्कृति का स्वरूप 'साहित्य' में सबसे अधिक समर्थयपूर्ण तरीके से अभिव्यंजित होता है। संस्कृति साहित्य का प्राण है। साहित्य की विभिन्न विधाओं में संस्कृति के प्रभाव को देखा जा सकता है। यहाँ की संस्कृति के आधारभूत मूल्य दया, करुणा, प्रेम, शांति, सहिष्णुता, लचीलापन, क्षमाशीलता इत्यादि को भारतीय साहित्य में समुचित रूप से अभिव्यक्ति दी गयी है। भारतीय संस्कृति का यह समन्वित रूप संस्कृति भाषा के माध्यम से रामायण, महाभारत, गीता, कालिदास-भवभूति-भास के काव्यों और नाटकों, के माध्यम से बार-बार व्यक्त हुआ है। तमिल का संगम साहित्य, तेलुगु का अवधान साहित्य, हिंदी का भक्ति साहित्य, मराठी को पोवाड़ा, बंगला का मंगल नीति आदि भारतीय उद्यान के अनमोल फूल हैं। इनकी संयुक्त माला निश्चय ही 'सामासिक भारतीय संस्कृति' का प्रतिनिधित्व करती है। तुलसीदास मध्यकाल में भारतीय संस्कृति के समन्वय के सबसे बड़े कवि के रूप में नजर आते हैं। रामचरित मानस में इसका सुन्दर उदाहरण प्रस्तुत किया गया है -

“स्वपचसबर खस जमन जड़, पाँवर कोल किरात।

रामु कहत पावन परम, होत भुवन विख्यात।।”

भारतीयों ने गणित व खगोल विज्ञान पर प्रामाणिक व आधारभूत खोज की। शून्य का आविष्कार, पाई का शुद्धतम मान, सौरमंडल पर सटीक विवरण आदि का आधार भारत में ही तैयार हुआ। तात्कालिक कुछ नकारात्मक घटनाओं व प्रभावों ने जो धुंध हमारी सांस्कृतिक जीवन-शैली पर आरोपित की है, उसे सावधानी पूर्वक हटाना होगा। आज आवश्यकता है कि हम अतीत की सांस्कृतिक धरोहर को सहेजें और सवारें तथा उसकी मजबूत आधारशिला पर खड़े होकर नए मूल्यों व नई संस्कृति को निर्मित एवं विकसित करें। भारत एक अत्यधिक विविधता वाले देश के रूप में जाना जाता है, जहाँ विभिन्न धर्म, जातियाँ, भाषाएँ, रीति-रिवाज, और परंपराएँ एक साथ जीवित रहती हैं। यहाँ की संस्कृति एक दूसरे से बिल्कुल भिन्न होते हुए भी एक विशेष सामंजस्य में बंधी रहती है। भारतीय संस्कृति की यह विशिष्टता पूरी दुनिया में प्रसिद्ध है और भारतीय समाज की विविधताओं का सम्मिलन ही इसे एक अद्वितीय पहचान प्रदान करता है। इस संदर्भ में, 'सामासिक संस्कृति' (कंपोजिटकल्चर) के संप्रत्यय को समझना महत्वपूर्ण हो जाता है। सामासिक संस्कृति का तात्पर्य उन विविध संस्कृतियों के मेल से है जो विभिन्न धर्मों, जातियों, और संस्कृतियों के प्रभावों से उत्पन्न होती हैं। भारत में विभिन्न कालखंडों में विभिन्न संस्कृतियों, विचारधाराओं, और परंपराओं का संगम हुआ है, जिसने एक ऐसी संस्कृति का निर्माण किया जो न केवल विविधताओं का सम्मान करती है बल्कि उन्हें एक साथ लाकर समाज की संरचना को मजबूत करती है।

इस लेख के अगले भाग में हम भारतीय संस्कृति में निहित सामासिक संस्कृति के संप्रत्यय एवं परिप्रेक्ष्य को विस्तृत रूप से उल्लेख किया गया है :

1. सामासिक संस्कृति का संप्रत्यय और परिप्रेक्ष्य

सामासिक संस्कृति का आशय है एक ऐसी संस्कृति, जिसमें विभिन्न सांस्कृतिक और धार्मिक समूहों के प्रभावों का सम्मिलन होता है। यह विचार मुख्य रूप से भारत के ऐतिहासिक और सामाजिक संदर्भ में उभरता है, जहाँ अलग-अलग धर्मों और संस्कृतियों ने एक-दूसरे के साथ मिलकर भारतीय समाज की पहचान बनाई है। जॉनसन (2015) एवं हुसैन (1955) ने 'सामासिक संस्कृति' शब्द का तात्पर्य एक ऐसी संस्कृति से बताया है जो विभिन्न संस्कृतियों के मेलजोल और मिश्रण से उत्पन्न होती है। यह

संस्कृति एक ऐसी स्थिति को दर्शाती है जिसमें विभिन्न सांस्कृतिक, धार्मिक, भाषाई और सामाजिक तत्व एक दूसरे के साथ सह-अस्तित्व में रहते हैं, और एक नई, समृद्ध सांस्कृतिक पहचान का निर्माण करते हैं। भारत में यह संकलित संस्कृति हजारों वर्षों की ऐतिहासिक यात्रा का परिणाम है, जिसमें विभिन्न जातियाँ, धर्म, और सभ्यताएँ आपस में मिलकर एक साझा सांस्कृतिक रूप में रूपांतरित हुई हैं। शर्मा (1995) ने सामासिक संस्कृति के संदर्भ में कहा है कि हमारे देश में भाषा, संस्कृति, जाति, धर्म और क्षेत्र की विविधताएँ हैं, इसके बावजूद भी संपूर्ण भारत का चिंतन एक जैसा है। यदि हम इन सभी के चिंतन के मूल में देखें तो काल और क्षेत्र की विभिन्नताओं के बावजूद उनमें एक अविभाज्य एकता दिखाई पड़ती है। सामासिक संस्कृति का विकास भारत में एक लंबी प्रक्रिया के परिणामस्वरूप हुआ है, जिसे विभिन्न समयों में विभिन्न साम्राज्यों, धर्मों और विदेशी आक्रमणों ने प्रभावित किया। इसके अंतर्गत न केवल संस्कृतियों का आदान-प्रदान हुआ, बल्कि सामाजिक और सांस्कृतिक मूल्यों का भी समन्वय हुआ। यह संस्कृति भारत की सामाजिक और सांस्कृतिक ताने-बाने को समझने के लिए महत्वपूर्ण है, जो एकता और विविधता का अद्भुत मिश्रण प्रस्तुत करती है। मोहन, राधे (1984, 1985) ने बताया है कि 'सामासिक संस्कृति' यह पद भारतीय संविधान के हिन्दी अनुवाद से उद्धृत है। यहां यह पद अंग्रेज़ी के 'कंपोजिस्ट कल्चर' के लिए प्रयुक्त होता है। समास का अर्थ होता है योग या मेल। सामासिक संस्कृति दो या दो से अधिक संस्कृतियों का मिलनमात्र नहीं है। सामासिक का अर्थ है - मिलकर एक हो जाने वाली। जब दो या दो से अधिक संस्कृतियाँ मिलती हैं तब दो प्रकार की क्रियाएँ होती हैं। संस्कृतियों के कुछ तत्व ऐसे होते हैं - चाहे वह धर्मभावना हो, कला रुचि हो, साहित्य परंपरा हो या भाषा हो - जो मिलने वाली विभिन्न संस्कृतियों में समान रूप से स्वीकृत हो जाते हैं। उन तत्वों का अजनबीपन जाता रहता है। वे इन सभी संस्कृतियों में खप जाते हैं। दूसरी ओर कुछ तत्व ऐसे भी होते हैं जो कभी संस्कृतियों में समान रूप से स्वीकृत नहीं होते वे विभिन्न संस्कृतियों में अलग अलग या तो बने रहते हैं या कालांतर में विलीन हो जाते हैं। व्यापक रूप से जो विभिन्न तत्व सभी संस्कृतियों में स्वीकृत हो जाते हैं, यदि उनके परिणाम और प्रकार अनुकूल हुए तो वे कुल मिलाकर एक अपेक्षाकृत नई संस्कृति चेतना को रूप देते हैं, जिसे हम सामासिक संस्कृतिक चेतना कह सकते हैं। भीष्म साहनी (2000) ने उल्लेख किया है कि संस्कृतियों के समास होने पर कोई आवश्यक नहीं है कि समस्त संस्कृति (सामासिक संस्कृति) में विभिन्न पूर्ववर्ती संस्कृतियों के अवशेषांश अलग अलग दिखाई पड़ें। सामासिकता सापेक्ष शब्द हैं - 'प्रधान्येन व्यपदेशा भवन्ति।' संस्कृति (=सम्+कृ+क्तिन्+सुट्) व्यक्ति चेतना की सम्यक् क्रियाशीलता का सामाजिक तथा सामासिक रूप है। ऐसा भी होता है कि व्यक्ति चेतना अपने उत्कर्ष तथा ऊर्जा के फलस्वरूप समाज चेतना पर आच्छादित हो जाए, जैसे तब होता है जब कोई बड़ा दार्शनिक, विचारक, महर्षि अथवा युग पुरुष नेता समाज को विशेष दिशा में गतिशील करने में समर्थ होता है, बुद्ध, शंकर, तुलसीदास, भारतेन्दु, गांधी ऐसे ही युगपुरुष थे। व्यक्ति में जो सर्वश्रेष्ठ है, जब वह समाजीकृत होता है तो संस्कृति के तत्व रूपायित होते हैं। विचार वैयक्तिक प्रक्रिया है। व्यक्ति विशेष के जागरूक मन में विचार उत्पन्न होते हैं। भाषा तथा अन्य साधनों द्वारा ये विचार व्यक्त होकर समजीकृत होते हैं। चिंतन धाराओं को प्रवर्तित करने वाले या विचारजगत् में नेतृत्व करने वाले मनीषियों की व्यक्ति चेतना समाज द्वारा स्वीकृत होकर समाज चेतना बन जाती है, और सामाजिक संस्कृति को रूप देती है। अनेक सामाजिक संस्कृतियों का जब योग होता है, उनका ऐसा मिलन होता है जिसमें बहुत दूर तक दोनों या अनेक संस्कृतियाँ मिलकर एक हो जाएं सामासिक संस्कृति का स्वरूप सामने आता है। साहित्य के ऊपर संस्कृतियों की समासिकता का प्रभाव पड़े बिना नहीं रहता और इसीलिए संप्रति साहित्य वह सहज साधन है, जिसके द्वारा सामासिक संस्कृति के प्रमुख तत्वों को हम एक सीमा तक जानने-समझने का प्रयत्न कर सकते हैं।

हमारा देश भारतवर्ष अनेक संस्कृतियों की मिलन भूमि रहा है। आर्य अनार्य (विशेषकर द्रविड़), हिन्दू-मुस्लिम, पाच्य-पाश्चात्य प्रभृति अनेक संस्कृतियाँ यहां पनपीं और एक दूसरे को प्रभावित तथा अनुप्राणित करती रहीं। इनमें परस्पर किस प्रकार का मेज जोल, सामंजस्य-समन्वय घटित हुआ है और किन विशेष तत्वों को लेकर मात्र संतुलन या समाहार की स्थिति बनी रही, इसका सम्यक् दिग्दर्शन हिन्दी साहित्य के इतिहास के पृष्ठों में अपेक्षित है। किंतु खेद है कि अब तक जितने साहित्येतिहास ग्रंथ लिखे गये हैं उनमें से किसी में भी इस दृष्टिकोण का सम्यक् अनुसरण नहीं हुआ है। अतः यह संक्षिप्त प्रयास, जो अपनी लघुता के कारण इस दिशा में संकेतक मात्र हो सकता है। हिन्दी साहित्य के इतिहास का आदिकाल देखें। आदिकाल में हम एक साथ अनेक साहित्यिक प्रवृत्तियों के दर्शन करते थे - बौद्ध, ब्रजयानी साहित्य परंपरा में लिखित अपभ्रंश सिद्ध साहित्य (सरहपा आदि) अपभ्रंश जैन प्रबंध काव्य (स्वयंभू, पुष्पदंत आदि) अपभ्रंश विशुद्ध श्रंगार काव्य (अब्दुल रहमान), अवधी प्रमाख्यान काव्य (मुल्ला दाउद),

मैथिली कृष्ण काव्य (विद्यापति), राजस्थानी चरण काव्य, (चंदबरदाई, जगतिक), खड़ी बोली मनोरंजन काव्य (अमीर खुसरो आदि) इन अनेक प्रवृत्तियों में अनेक धार्मिक सांस्कृतिक चिंता धाराओं के एक साथ अस्तित्व का परिचय तो मिलता ही है। भारतीय सामाजिक जीवन में यह काल विभिन्न संस्कृतियों के मिलन का काल कहा जा सकता है, समास का नहीं। संस्कृतियां एक दूसरे से मिलीं, उनके बीच सह अस्तित्व की स्थिति बनी रही, पूरी तरह न तो किसी एक संस्कृति में दूसरी का अध्याहार हुआ, न उनके तत्व मिलकर एक समस्त संस्कृति को जन्म दे सके। इस संक्रांति काल में संस्कृतियों का समास पूर्णतयः घटित हुआ नहीं दीखता है। केवल समस्त संस्कृति के निर्माण की पूर्व पीठिका प्रस्तुत दीखती है। बज्रयानी बौद्ध सिद्ध साहित्य और अपभ्रंश जैन साहित्य एक साथ लिखे जा रहे थे, कभी कभी तो एक ही भूभाग में, फिर भी इसमें दो विभिन्न सांस्कृतिक चेतनाएं व्यक्त हुई हैं। सिद्ध साहित्य में ईश्वर का स्थान शून्य ने लिया है। बज्रयानी सिद्धों ने धर्म के रूढ़ परंपरागत बाह्याडंबरों पर हठपूर्वक कुठाराघात भी किया है। इस लेख के अगले भाग में हम भारतीय संस्कृति में निहित सामासिक संस्कृति के ऐतिहासिक संदर्भ के विस्तार का विस्तृत रूप से वर्णन किया गया है। जोकि इस प्रकार है -

2. भारतीय सामासिक संस्कृति के ऐतिहासिक संदर्भ

भारतीय सभ्यता की शुरुआत बहुत प्राचीन काल से हुई, और समय के साथ इसमें विभिन्न संस्कृतियों का प्रभाव पड़ा। भारत का इतिहास विभिन्न आक्रमणों, व्यापारिक संपर्कों, और सांस्कृतिक आदान-प्रदान से भरा पड़ा है, जिसने भारतीय समाज को एक नई दिशा दी। पणिग्रही (2017) ने बताया है कि भारत में सामासिक संस्कृति का निर्माण विभिन्न ऐतिहासिक घटनाओं और प्रक्रियाओं के माध्यम से हुआ है। जब हम भारत के इतिहास को देखते हैं, तो हमें विभिन्न साम्राज्यों, धर्मों और सांस्कृतिक आंदोलनों का सामना होता है, जिन्होंने भारतीय समाज और संस्कृति को आकार देने में महत्वपूर्ण भूमिका निभाई।

आर्य आक्रमण और वेदों की रचना

भारत में सबसे पहले वेदों के रूप में धार्मिक और सांस्कृतिक साहित्य का सृजन हुआ, जिसमें आर्य संस्कृति का प्रमुख स्थान था। वेदों के माध्यम से भारतीय समाज में धार्मिक, दार्शनिक और सांस्कृतिक विचारधाराएँ प्रकट हुईं। हालांकि, वेदों में भी कुछ अन्य संस्कृतियों के प्रभाव पाए जाते हैं, विशेषकर द्रविड़ और अन्य आदिवासी संस्कृतियों का।

वैदिक संस्कृति और मिश्रणः

भारतीय सभ्यता की शुरुआत वैदिक संस्कृति से होती है, जो भारत के प्राचीनतम धार्मिक, सांस्कृतिक और सामाजिक जीवन का आधार है। इसके साथ ही, महाकाव्य जैसे महाभारत और रामायण में भी विभिन्न संस्कृतियों और विचारधाराओं का मिश्रण दिखाई देता है। इन ग्रंथों में हमें विभिन्न समुदायों और जातियों के विचारों का सम्मिलन देखने को मिलता है।

मुस्लिम आक्रमण और मुगल साम्राज्य

12वीं शताब्दी में मुस्लिम आक्रमणों के बाद भारत में इस्लामिक संस्कृति का प्रभाव बढ़ा। दिल्ली सल्तनत और मुगलों के आगमन के बाद, भारत में एक नया सांस्कृतिक मिलाजुला नजर आता है। मुगलों के साथ फारसी संस्कृति, कला और साहित्य का भारत में प्रवेश हुआ। मुगलों के शासनकाल में भारतीय कला, साहित्य, संगीत, वास्तुकला और खानपान पर गहरा प्रभाव पड़ा। उदाहरण स्वरूप, ताजमहल, कुतुब मीनार, और दिल्ली का लाल किला जैसे ऐतिहासिक स्मारक मुगली कला और संस्कृति के मिश्रण का प्रतीक हैं। मुगल साम्राज्य के समय में भारतीय समाज में मुस्लिम प्रभाव से भारतीय संस्कृति का एक नया रूप उभरा। मुगल सम्राट अकबर ने धर्मनिरपेक्षता की नीति अपनाई, जिससे हिंदू और मुस्लिम समुदायों के बीच सांस्कृतिक संबंधों में सामंजस्य स्थापित हुआ। अकबर ने भारतीय कला, साहित्य, और संगीत में इस्लामिक और हिंदू संस्कृतियों का सम्मिलन किया। सैय्यद ज़हीर (2016) ने बताया है कि भारत में सामासिक संस्कृति का जन्म मुख्य रूप से मुस्लिम आक्रमणों के बाद हुआ। जब तुर्क और अफगान शासक भारत आए, तो उन्होंने यहां की स्थानीय संस्कृति के साथ मिश्रण किया। इन शासकों के साथ व्यापार, विज्ञान, कला, और साहित्य के क्षेत्र में नई अवधारणाओं का प्रवेश हुआ। इसके बाद मुगल साम्राज्य के दौरान भारतीय संस्कृति में और भी अधिक सम्मिलन हुआ। मुगल सम्राट अकबर ने धर्मनिरपेक्षता का प्रचार किया और भारतीय समाज में विभिन्न धर्मों के बीच

सद्भाव का वातावरण उत्पन्न किया। इस अवधि में कला, वास्तुकला, संगीत, साहित्य, और अन्य सांस्कृतिक क्षेत्रों में एक नया मिश्रण देखने को मिला। मुगल वास्तुकला, जो भारतीय और इस्लामी शैलियों का सम्मिलन है, इसका बेहतरीन उदाहरण है ताज महल।

ब्रिटिश साम्राज्य और सांस्कृतिक प्रभाव: यूरोपीय उपनिवेशों का भारतीय समाज पर गहरा प्रभाव पड़ा। ब्रिटिश साम्राज्य ने भारतीय संस्कृति में एक नया मोड़ लाया। यूरोपीय विचारधाराओं, शिक्षा पद्धतियों, और कला का भारतीय समाज में मिश्रण हुआ। इससे भारतीय समाज में सांस्कृतिक जागरूकता और नवजागरण का दौर आया। ब्रिटिश काल में भी भारतीय समाज और संस्कृति पर गहरा प्रभाव पड़ा। ब्रिटिश शिक्षा व्यवस्था, कानून, प्रशासन और औद्योगिक क्रांति ने भारतीय समाज को न केवल नई दिशाओं में सोचने पर मजबूर किया, बल्कि भारतीय सांस्कृतिक विचारों को भी पश्चिमी दृष्टिकोण से जोड़ने का प्रयास किया। हालांकि, इस काल में भारतीय समाज में एक सांस्कृतिक जागरण भी हुआ, जिससे भारतीय समाज ने अपने पारंपरिक मूल्यों को फिर से पहचाना और आधुनिकता के साथ उनका सामंजस्य बैठाया। भारत में यूरोपीय उपनिवेशों का प्रभाव, और विभिन्न अन्य विदेशी संस्कृतियों के संपर्क ने भारतीय समाज की सांस्कृतिक धारा को प्रभावित किया। इस प्रकार, भारतीय संस्कृति ने विभिन्न बाहरी और आंतरिक प्रभावों को आत्मसात कर लिया और एक मिश्रित संस्कृति का रूप लिया।

आधुनिक भारत और राष्ट्रवाद

स्वतंत्रता संग्राम और भारतीय राष्ट्रीय आंदोलन ने भारतीय समाज में सम्मिलित संस्कृति के महत्व को उजागर किया। महात्मा गांधी और जवाहरलाल नेहरू जैसे नेताओं ने भारतीय समाज की एकता और सांस्कृतिक विविधता को बढ़ावा दिया। उन्होंने भारतीय राष्ट्रीयता को विभिन्न धर्मों, जातियों, और संस्कृतियों का सम्मिलन माना।

सामासिक संस्कृति भारतीय समाज की सामाजिक, सांस्कृतिक और धार्मिक विविधता को समझने के लिए एक महत्वपूर्ण विचारधारा है। इसका आधार यह है कि भारतीय समाज में विभिन्न धर्मों, जातियों, और संस्कृतियों के बीच एक आपसी संबंध और सहयोग है, जो अंततः एक मिश्रित संस्कृति का निर्माण करता है। इस लेख के अगले भाग में हम भारतीय संस्कृति में निहित सामासिक संस्कृति निर्माण के विभिन्न रूपका विस्तृत रूप से वर्णन किया गया है। जोकि इस प्रकार है -

सामासिक संस्कृति निर्माण के विभिन्न रूप

भारतीय संस्कृति में सम्मिलित संस्कृति के कई रूप देखने को मिलते हैं। यहां हम कुछ प्रमुख रूपों का विश्लेषण करेंगे।

1. धर्म और धार्मिक परंपराएं

भारत में विभिन्न धर्मों के सम्मिलन से न केवल सांस्कृतिक समृद्धि आई, बल्कि धार्मिक संवाद और सहिष्णुता की भी एक परंपरा विकसित हुई। उदाहरण के लिए, गुरु नानक देव द्वारा स्थापित सिख धर्म ने हिंदू और मुस्लिम दोनों के धार्मिक तत्वों को आत्मसात किया। साथ ही, हिंदू धर्म ने भी समय-समय पर बौद्ध, जैन, और अन्य धार्मिक परंपराओं के प्रभाव को स्वीकार किया। सैय्यद ज़हीर (2016) ने बताया कि भारत में विभिन्न धर्मों का सम्मिलन भारतीय संस्कृति का एक महत्वपूर्ण पहलू है। हिंदू धर्म, इस्लाम, सिख धर्म, बौद्ध धर्म और जैन धर्म के धार्मिक तत्वों का मिश्रण भारतीय समाज में हुआ।

2. भाषा और साहित्य

भारत में संस्कृत, फारसी, अरबी, और अन्य भाषाओं का मिलाजुला प्रभाव भारतीय साहित्य को नया आयाम देता है। उर्दू भाषा का जन्म हिंदी और फारसी के मिश्रण से हुआ, और यह आज भारतीय साहित्य का महत्वपूर्ण हिस्सा बन चुकी है। हिंदी साहित्य में भी अरबी और फारसी शब्दों का समावेश हुआ। इसी तरह, पंजाबी, बंगाली, गुजराती और अन्य क्षेत्रीय भाषाओं में भी विभिन्न संस्कृतियों का सम्मिलन हुआ। शर्मा (1995) ने बताया है कि अमीर खुसरो सामासिक संस्कृति के अग्रदूत थे। खुसरो ने सभी संस्कृतियों के आदान-प्रदान में महत्वपूर्ण भूमिका निभाई। उन्होंने संस्कृतियों में एकता का मुख्य कारण भाषा को समझा और सामान्य जन द्वारा बोलने, लिखने वाली भाषा को अपनाया। उन्होंने सभी भाषाओं को इस प्रकार मिलाकर अपनाया जिससे

सांस्कृतिक सामाजिक सामंजस्य स्थापित करने में मदद मिली। खुसरो ने एक ऐसे शब्द भंडार का निर्माण किया जिसमें साधारणतः तो समझी जानी वाली फारसी और संस्कृत दोनों भाषाओं के शब्द थे, फिर उन शब्दों को प्रचलित बोलचाल की भाषा में व्यवहार करते हुए उस शैली का निर्माण किया जो आधुनिक हिंदी और उर्दू भाषाओं की जननी है। भारत और उसके साहित्य के लिए आमिर खुसरो की यह सबसे बड़ी देन है और उनका साहित्य सामासिक संस्कृति एवम बहुभाषिकता का सबसे उत्तम उदाहरण।

3. संगीत और नृत्य

भारतीय संगीत और नृत्य में भी सम्मिलित संस्कृति के प्रभाव देखे जाते हैं। हिन्दुस्तानी शास्त्रीय संगीत में फारसी, अरबी और भारतीय संगीत की धारा का सम्मिलन हुआ। वहीं, सुफी संगीत ने भी भारतीय संगीत में अपने प्रभाव छोड़े। इसके साथ ही, भारतीय नृत्य शैलियों में भी विदेशी प्रभावों का सम्मिलन हुआ, जैसे कथक नृत्य में मुस्लिम संस्कृति के प्रभाव को देखा जा सकता है।

4. खानपान

भारतीय भोजन में भी विभिन्न संस्कृतियों का मिश्रण हुआ है। मुगल साम्राज्य के दौरान फारसी, तुर्की और अरबी, यूरोप स्वादों का भारतीय खानपान में प्रभाव पड़ा जैसे- बिरयानी, शीरमाल, कबाब, हलवा, पराठे, पास्ता आदि शुद्ध भारतीय व्यंजनमिश्रण का परिणाम हैं।

5. वस्त्र और हस्तशिल्प

भारत में वस्त्रों और हस्तशिल्प का भी अन्य संस्कृतियों से मेलजोल हुआ है। भारतीय कढ़ाई, रेशमी कपड़े, और कालीनों में इस्लामी और फारसी प्रभाव स्पष्ट रूप से देखे जा सकते हैं। इसके अलावा, मुगल काल में भारतीय हस्तशिल्प में जो शिल्पकला और सजावटी तत्व शामिल हुए, वे आज भी भारतीय संस्कृति का अभिन्न हिस्सा हैं। कौन कहेगा कि सलवार-सूट ईरानी या जींस शर्ट बाहरी पहनावा है।

समाज और संस्कृति में सामासिक संस्कृति का प्रभाव

सामासिक संस्कृति का भारतीय समाज पर गहरा प्रभाव पड़ा है। इससे न केवल कला और साहित्य में समृद्धि आई, बल्कि समाज में भी सांस्कृतिक विविधता के साथ-साथ आपसी सहिष्णुता और समरसता का विकास हुआ। भारतीय समाज की यह विशेषता आज भी जीवित है, जहां विभिन्न धर्म, जाति और संस्कृति के लोग एक साथ रहते हैं और एक-दूसरे का सम्मान करते हैं। सम्मिलित संस्कृति ने भारतीय समाज में सामाजिक और धार्मिक सौहार्द का वातावरण पैदा किया। यह संस्कृति न केवल विभिन्नता को स्वीकार करती है, बल्कि उसे अपनाकर एक मिश्रित भारतीय पहचान का निर्माण करती है। सामासिक संस्कृति ने न केवल कला और साहित्य, बल्कि समाज के सामाजिक ताने-बाने को भी प्रभावित किया। बल्कि यहां के लोग विभिन्न संस्कृतियों और परंपराओं का सम्मान करते हुए आपस में मिलजुल कर रहते हैं। इससे भारतीय समाज में सहिष्णुता और समरसता का वातावरण बना। सामासिक संस्कृति ने भारतीय समाज को यह समझने का अवसर दिया कि विभिन्न धर्म, जाति और संस्कृतियों के बावजूद हम सभी एक समान हैं। यह संस्कृति समाज को एकजुट करने के लिए प्रेरित करती है और भेदभाव को दूर करने का प्रयास करती है। भारत की सामासिक संस्कृति ने भारतीय समाज में एकता और विविधता के बीच सामंजस्य स्थापित किया है। यह विभिन्न धर्मों, भाषाओं, जातियों, और संस्कृतियों के बीच संवाद और समझ को बढ़ावा देती है। भारतीय समाज में यह संस्कृति न केवल लोगों को एक-दूसरे से जोड़ती है, बल्कि यह विभिन्न सांस्कृतिक और धार्मिक समूहों के बीच सहिष्णुता, सह-अस्तित्व और सहयोग को बढ़ावा देती है। इसके अलावा, सामासिक संस्कृति ने भारतीय समाज को एक नई सोच, दृष्टिकोण और वैश्विक दृष्टि दी है। यह भारतीय संस्कृति को न केवल भारतीय उपमहाद्वीप में, बल्कि दुनिया भर में फैलाने में सहायक रही है। भारतीय फिल्म उद्योग, संगीत, साहित्य और कला ने संकलित संस्कृति को बढ़ावा देने में महत्वपूर्ण भूमिका निभाई है। हालांकि भारतीय संकलित संस्कृति ने भारतीय समाज में एकता और विविधता के बीच सामंजस्य स्थापित किया है, लेकिन इसे कुछ चुनौतियों का भी सामना करना पड़ा है। धार्मिक और भाषाई असहमति, सांस्कृतिक संघर्ष, और समाज में असमानता जैसी समस्याएँ कभी-कभी सामासिक

संस्कृति के विकास में बाधा डाल सकती हैं। फिर भी, इन चुनौतियों के बावजूद, भारत की सामासिक संस्कृति ने समय-समय पर अपने सामर्थ्य और विविधता से समाज को एकजुट किया है। यह भारतीय समाज को न केवल अपने ऐतिहासिक और सांस्कृतिक मूल्यों की याद दिलाती है, बल्कि यह हमें यह भी सिखाती है कि विभिन्नता में एकता और विविधता में ताकत है।

निष्कर्ष

भारत की सामासिक संस्कृति न केवल उसके ऐतिहासिक विकास का परिणाम है, बल्कि यह उसकी समृद्धि और सामाजिक धरोहर का भी प्रतीक है। विभिन्न संस्कृतियों, धर्मों और जातियों के सम्मिलन से भारतीय समाज ने एक ऐसी अद्वितीय पहचान बनाई है, जो पूरी दुनिया में उदाहरण के रूप में प्रस्तुत की जा सकती है।

इस प्रकार, भारतीय संस्कृति का सामासिक स्वरूप समाज को एकता, विविधता और सहिष्णुता का संदेश देता है। यह हमें यह सिखाता है कि विभिन्नता के बावजूद, हम सभी एक हैं और हमें एक-दूसरे के प्रति सम्मान और समझ पूर्ण आचरण करना चाहिए। यही भारतीय संस्कृति का मूल आधार है, जो सदियों से जीवित है और आने वाले समय में भी भारतीय समाज की पहचान बनेगा। भारत की सामासिक संस्कृति ने इसे एक अद्वितीय पहचान दी है, जो न केवल देश की ऐतिहासिक धरोहर है, बल्कि इसकी वर्तमान और भविष्य की सामाजिक संरचना को भी आकार देती है। भारतीय संस्कृति का यह सम्मिलन न केवल विविधताओं के बीच संवाद का रास्ता खोलता है, बल्कि यह एक ऐसी पहचान बनाता है, जिसमें सभी को सम्मान और समानता का अधिकार मिलता है। कुल मिलाकर, भारत में सामासिक संस्कृति का विकास एक लंबी और जटिल प्रक्रिया का परिणाम है, जो विभिन्न धर्मों, भाषाओं, संस्कृतियों और सामाजिक संरचनाओं के मिश्रण से उत्पन्न हुआ है। यह संस्कृति भारतीय समाज की शक्ति, एकता और विविधता का प्रतीक है, जो न केवल भारतीय समाज को एकजुट करती है, बल्कि इसे एक वैश्विक पहचान भी प्रदान करती है। भारत में सामासिक संस्कृति ने न केवल भारतीय समाज को समृद्ध किया है, बल्कि यह दुनिया भर में एक आदर्श के रूप में प्रस्तुत होती है कि कैसे विभिन्नता के बावजूद एकजुटता और सहयोग को बढ़ावा दिया जा सकता है। इस प्रकार, भारतीय संस्कृति की सम्मिलित प्रकृति न केवल इतिहास में, बल्कि वर्तमान और भविष्य में भी भारतीय समाज के लिए एक सशक्त और समृद्ध धरोहर के रूप में कायम रहेगी।

संदर्भ सूची

- अन्नामलाई, ई. (2001). मैनेजिंग मल्टीलिगुअलिज्म इन इण्डिया: पोल्टीकल एण्ड लिंगुस्टिक मनिफेस्टेशन्स. न्यू दिल्ली: सेज पब्लिकेशन.
- जॉनसन, टाव. (2015). मल्टीकल्चर इज नॉट प्राब्लम बट द डाइवर्स बैकग्राउंडस आर: ए स्टडी एबाउट फाइव टीचर्स थार्टस एबाउट मल्टीकल्चर टीचिंग इन गर्वनमेंट स्कूल इन बनारस (डिग्री पेपर), 15 एच0पी0 टीचर प्रोग्राम। रिट्राइब्ड फ्राम: <https://www.diva-portal.org/smash/get/diva2:787075/FULLTEXT01.pdf> 16-09-2019-
- पणिग्रही, अमरेश. (2017). कल्चर डाइवर्सिटी ऑफ वाराणसी एण्ड इट्स इम्पैक्ट ऑन विजुअल आइडिन्टी ऑफ सॉफ्ट स्टोन क्रॉफ्ट, रामनगर: ए परस्पेक्टिव ऑफ डिज़ाइन-लेड इनोवेशन टू एम्पेथीज मल्टिप्लिसिटी (प्रोजेक्ट वर्क). https://s3.amazonaws.com/academia.edu.documents/58508168/A_Treatise_on_Recent_Trends_and_Sustainability_in_Crafts_Design_Amresh_Panigrahi.pdf?response-content-disposition=attachment%3B%20filename%3DCultural_Diversity_of_Varanasi_and_Its_I.pdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Credential=AKIAIWOWYYGZ2Y53UL3A%2F20200108%2Fus-east-1%2Fs3%2Faws4_request&X-Amz-Date=20200108T100420Z&X-Amz-Expires=3600&X-Amz-SignedHeaders=host&X-Amz-Signature=bf373523b74a3528ef50e89e4e023c84a808ed0afb265025b1075ff1286ea697
- भीष्म साहनी. (2000). कौंतटोस ऑफ ऑउर कंपोजिट कल्चर. Social Scientist, 28(1/2), 32-41. Retrieved from

<https://www.jstor.org/stable/3518056>

मोहन, राधे. (1984, 1985). कंपोजिट कल्चर एंड इंडियन सोसाइटी: प्रॉब्लम एंड प्रोस्पेक्ट्स ऑफ इनग्रेशन. डॉ. ज़ाकिर हुसैन एजुकेशनल और कल्चरल फाउंडेशन. नई दिल्ली: Free Download, Borrow, and Streaming. Retrieved from Internet Archive

फ़र्स्ट, कैटरिना डोगर. (2010). कंपोजिट कल्चर: संत कबीर और गुगा द स्नेक गॉड. Master's Thesis in Asian and African Studies - South Asia, University of Oslo. Retrieved from <https://core.ac.uk/download/pdf/30824012.pdf>

हुसैन, एस. आबिद. (1955). द नेशनल कल्चर ऑफ इंडिया. नई दिल्ली: The National Culture of India - English. Retrieved from Internet Archive

सैय्यद ज़हीर. (2016). हुसैन जाफ़री मेकिंग ऑफ द कंपोजिस्ट कल्चर इन प्री नवाबी अवध. Proceedings of the Indian History Congress, 77, 142-153. Retrieved from <https://www.jstor.org/stable/10.2307/26552634>

यूरोपीय कमीशन, एजुकेशन एण्ड कल्चर. (2009). स्टडी ऑन द कॉन्ट्रीब्यूशन ऑफ मल्टीलिंगुअलिज़्म टू क्रिएटिविटी. रिपोर्ट, पब्लिक सर्विस कॉन्ट्रैक्ट.

http://www.dylanproject.org/Dylan_en/news/assets/StudyMultilingualism_report_en.pdf

प्रौद्योगिकी शिक्षा में सोशल मीडिया की भूमिका: नई शिक्षा नीति-2020

Murlidhar Markandey, Senior Research Fellow, Faculty of Education, Banaras Hindu University

Abstract

The 21st century is considered to be the era of technology, internet, communication revolution, social media. Lack of financial capacity to mobilize resources for 'online and digital education', problem of network connectivity, this teaching technique being new for students as well as teachers, lack of necessary preparation for online education etc. can have an impact on the teaching and learning of students. During the global pandemic COVID-19, most of the countries of the world had to take the helpless decision to close their schools and institutions and during this time online and digital education helped in continuing education. In India too, due to complete lockdown, educational and economic activities came to a complete halt, which had the most adverse effect on the livelihood of the economically weaker section of the society and its effect is also seen on the education of these families (Kandpal, K. 2021). The New Education Policy-2020 recommended to ensure the equitable use of technology in the field of education so that students can get the benefit. Social media emerged in the field of education during this period, and it is being seen as the latest event in human history. In the social media sequence, platforms like Facebook, Twitter, Instagram, WhatsApp, LinkedIn, YouTube, Telegram etc. have covered a large chapter. From the time of the COVID-19 pandemic till now, social media has helped students in education through online classes, homework, webinars, workshops, online exams, getting teaching related help from good teachers and friends, getting information, learning from good coaching, sharing their own ideas with others, etc. In online education, students spend most of their time at home studying, so they need a good platform which is fulfilled by various social media sites through technology. In the presented research paper, an attempt has been made to explore, on the basis of review of various literature, what is the role of social media sites in technology education in the new education policy and how social media sites contributed to the online and digital education of students.

Key words – New Education Policy, Technology Education, Social Media

वर्तमान भारत प्रौद्योगिकी के द्वारा शिक्षा के क्षेत्र में तेजी से प्रगति कर रहा है। शिक्षा कार्यक्रमों को डिजाइन करने, देश में प्रौद्योगिकी शिक्षा (सोशल मीडिया) के ढांचे को मजबूत बनाने और इसका क्रियान्वयन करने के लिए विभिन्न प्रकार के कार्यक्रमों का शुभारंभ किया गया है। जैसे- स्वयं (SWAYAM), ई-यंत्र (e-Yantra), स्वयं प्रभा (SWAYAM Prabha), पीएम ई-विद्या कार्यक्रम (PM eVIDYA programme), वर्चुअल लैब (Virtual Labs) तथा प्राइवेट सेक्टर में पहले से उपयोग में लाये जा रहे सोशल मीडिया साइट्स जैसे- फेसबुक, ट्विटर, इंस्टाग्राम, वाट्सएप, लिंकडीन, यूट्यूब, टेलीग्राम, जूम, गूगलमीटआदि। इस प्रकार के ऑनलाइन इंटरफ़ेस प्रौद्योगिकी शिक्षा को बनियादी रूप से सशक्त एवं समृद्ध करने का कार्य वर्तमान समय में कर रहे हैं। प्रौद्योगिकी शिक्षा का स्वरूप अपने आप में पूर्णतया समावेशी है क्योंकि इसका प्रयास एवं इसकी प्रवृत्ति समाज के प्रत्येक व्यक्ति तक पहुँचने की है। सोशल मीडिया खासकर कोविड-19 महामारी जैसी एवं अन्य प्राकृतिक आपदाओं से संघर्षरत समय में बेहद उपयोगी साबित हुई हैं। सोशल मीडिया शिक्षा की गुणवत्ता एवं शिक्षा की प्रक्रिया दोनों को जीवंत रखने में सहायक सिद्ध हुई है। भारत सरकार ने प्रौद्योगिकी या ऑनलाइन शिक्षा के क्षेत्र में अविश्वसनीय एवं पूर्णतया उपयोगी सृजनात्मक इंटरफ़ेस का निर्माण कर प्रत्येक विद्यार्थी को सीखने के नए आयाम से जोड़ा है। यह आयाम न सिर्फ विद्यार्थियों के ज्ञान में वृद्धि करता है अपितु यह इनके सीखने के तरीके में भी सकारात्मक एवं रचनावादी परिवर्तन लाने में सहायक है। सरकार ने भारतीय विद्यार्थियों और शिक्षकों के लिए ई-लर्निंग को और अधिक सुलभ बनाने और भारत में ऑनलाइन/डिजिटल शिक्षा को बढ़ावा देने और मजबूत करने के लिए मई 2020 में प्रौद्योगिकी आधारित शिक्षा प्लेटफॉर्म पीएम ई-विद्या/स्वयम् कार्यक्रम की शुरुआत की। कार्यक्रम का उद्देश्य

ऑनलाइन शिक्षा से संबंधित सभी गतिविधियों को एक साथ लाना है और इससे लगभग 25 करोड़ स्कूली छात्रों को लाभ होने की संभावना है।

आज के वैश्विक परिवेश में प्रतिस्पर्धा करने के लिए ऑनलाइन शिक्षा अत्यंत आवश्यक है। हालाँकि, यहाँ यह नहीं मान लेना चाहिए कि प्रौद्योगिकी के द्वारा शिक्षा, आमने-सामने 'ई-लर्निंग' (face to face interaction) सीखने से बेहतर है। बल्कि, इस बात पर जोर दिया जाना चाहिए कि शिक्षण और सीखने में सोशल मीडिया का उपयोग करने के फायदे और नुकसान हमेशा होते हैं। ऑनलाइन शिक्षण सामग्रियों को विकसित करने एवं प्रोत्साहित करने का कार्य निरंतर जारी रहना चाहिए क्योंकि छात्रों को वर्तमान समय के लिए तैयार करने के लिए स्वनिर्देशित, सहकारी एवं इंटरैक्टिव ऑनलाइन शिक्षण सामग्रियों की आवश्यकता पड़ती रहेगी। वर्तमान समय में व्याख्यानों और संगोष्ठियों को ऑनलाइन प्रारूप में परिवर्तित करने में और अधिकांश विद्यार्थियों के अध्ययन के लिए इसे संभव बनाने के लिए इसमें लचीलापन लाया गया है। यह प्रयास व्यर्थ नहीं होना चाहिए। बहुत ही कम समय में, प्रौद्योगिकी के बुनियादी ढाँचे में बहुत निवेश किया गया है। कई विश्वविद्यालय एवं शिक्षण संस्थानों में यह महसूस किया गया है कि ऑनलाइन शिक्षण की उत्कृष्टता हेतु प्रौद्योगिकी का ढाँचा अति आवश्यक है तथा उन्हें बेहतर ढंग से मुहैया करने की आवश्यकता है।

शिक्षा में प्रौद्योगिकी की अवधारणा – प्रौद्योगिकी के द्वारा शिक्षा शिक्षण और सीखने के दौरान सोशल मीडिया साइट्स, उपकरणों और प्रौद्योगिकियों का अभिनव उपयोग है। ऑनलाइन शिक्षा को अगर सरल तरीके से समझें तो ऐसा कह सकते हैं कि पूरे शिक्षण और सीखने के दौरान तकनीकों और उपकरणों का सरल एवं संदर्भगत (contextual) उपयोग है। इसे अक्सर टेक्नोलॉजी इन्हांस्ड लर्निंग (Technology Enhanced Learning) (TEL) या ऑनलाइन/डिजिटल लर्निंग के नाम से भी जाना जाता है। प्रौद्योगिकी के उपयोग की खोज करने से शिक्षकों को उनके द्वारा पढ़ाए जाने वाले पाठ्यक्रमों में आकर्षक सीखने के अवसरों को डिजाइन करने का अवसर मिलता है और ये मिश्रित या पूरी तरह से ऑनलाइन पाठ्यक्रम का रूप ले सकते हैं। ऑनलाइन शिक्षा मूल रूप से शिक्षा को एक वर्चुअल माध्यम में आयोजित कर विद्यार्थियों के सीखने को सरल एवं लचीला बनाती है। इन वर्चुअल इंटरफ़ेस पर विद्यार्थी के सामने प्रस्तुत विषय, डिजिटल रूप में प्रस्तुत किया जाता है। ऑनलाइन शिक्षा एक नवीन शिक्षण प्रयोग के लिहाज़ से सीखने की प्रक्रिया में अत्यंत सहायक है। ऑनलाइन लर्निंग एक उन्नत तकनीकी माध्यम है, जो विद्यार्थियों को बहुत अधिक लचीलापन प्रदान करता है, जिससे वे किसी भी समय, किसी भी स्थान से अपनी सुविधाजनक गति से समय सारणी और शेड्यूल की चिंता किए बिना अध्ययन कर सकते हैं। यह अनुभव, ऑनलाइन तरीके से सीखने एवं सिखाने की इच्छा के लिए प्रोत्साहन का कार्य करता है और विद्यार्थियों एवं शिक्षकों में उम्मीद का एक निश्चित स्तर भी बढ़ा सकता है।

शिक्षा में सोशल मीडिया की भूमिका - कोविड-19 महामारी, वर्ष 2020 के दौरान, महामारी ने सामान्य शिक्षा प्रणालियों के लिए अभूतपूर्व चुनौतियाँ पेश की। ऐसी चुनौतियाँ जिनका समाधान निकालना इतना सहज नहीं था कि किसी भी परिस्थिति में शिक्षा तभी पूरी तरह से फलित है जब वह समाज के प्रत्येक व्यक्ति के लिए सहज एवं सामान्य रूप से उपलब्ध हो। सोशल मीडिया के माध्यम से प्रदान की गयी शिक्षा इस प्रकार की चुनौतियों का एक सटीक एवं शक्तिशाली हल है। कोविड-19 महामारी के दौरान से लेकर अब तक सोशल मीडिया ने विद्यार्थियों को शिक्षा में ऑनलाइन कक्षा, होमवर्क, वेबिनार, वर्कशॉप, ऑनलाइन परीक्षा, अच्छे शिक्षकों एवं दोस्तों से शिक्षण से सम्बंधित मदद लेने में, सूचना प्राप्ति, अच्छे कोचिंग से सिखने, स्वयं के विचारों को दूसरे के साथ साझा करने आदि में सहायता की है। भारत जैसे विकासशील देशों में, ऑनलाइन/डिजिटल शिक्षा प्रणालियों में प्रौद्योगिकी शिक्षा एवं सोशल मीडिया साइट्स का क्रियान्वयन एक कठिन कार्य है, क्योंकि इसके लिए बहुत अधिक धन की आवश्यकता होती है और बुनियादी ढाँचा भी आवश्यक होता है। डिजिटल इंडिया कार्यक्रम के माध्यम से भारत सरकारने सुनिश्चित किया है कि प्रौद्योगिकी कार्यान्वयन के लिए धन की उपलब्धता पर्याप्त रहेगी। सोशल मीडिया के माध्यम से शिक्षामूल रूप से बेहद उपयोगी है, यह खासकर कोविड-19 महामारी जैसी अन्य प्राकृतिक आपदाओं से संघर्षरत समय में शिक्षा की गुणवत्ता एवं शिक्षा की प्रक्रिया दोनों को जीवंत रखने में सहायक सिद्ध हुई है। सोशल मीडिया के माध्यम से शिक्षा वर्तमान समय में शिक्षा को जनजन तक सहज रूप में पहुँचाने का काम कर रही है। इसका उपयोग करके शहरी, ग्रामीण एवं किसी भी प्रकार के भौगोलिक परिवेश में उपस्थित विद्यार्थी अपने घरों के भीतर रहते हुए भी गुणवत्तापूर्ण शिक्षा प्राप्ति कर रहे हैं। फेसबुक ने सम्पूर्ण लॉकडाउन के समय शिक्षकों एवं विद्यार्थियों के एक-दूसरे से सम्प्रेषण करने में अत्यधिक सहायता प्रदान की, जिससे शिक्षण-अधिगम कार्य सुचारू रूप से चलता रहा है। वाट्सएप पर ऑनलाइन कक्षा से लेकर परीक्षा संचालन तक विश्व भर के स्कूलों में किया गया।

भारत में प्रौद्योगिकी शिक्षा - भारत सरकार सभी के लिए सीखने के समान अवसर सुनिश्चित करने के साथ अवसरों की पर्याप्त उपलब्धता को भी सुनिश्चित करने के लिए प्रतिबद्ध है। राष्ट्रीय शिक्षा नीति 2020 ने प्रौद्योगिकी के द्वारा शिक्षा के महत्व को पूर्णतः रेखांकित किया है। सीखने के विभिन्न ऑनलाइन प्लेटफॉर्म उपलब्ध कराने का राष्ट्रीय शिक्षा नीति 2020 ने पुरज़ोर समर्थन किया है। साथ ही साथ इस बात पर भी बल दिया गया है कि गुणवत्तापूर्ण शिक्षा प्रदान करने के लिए प्रौद्योगिकी के माध्यम द्वारा शिक्षा या ऑनलाइन/डिजिटल शिक्षा का विस्तार किया जाना चाहिए और भविष्य की सभी चुनौतियों को ध्यान में रखते हुए कार्य योजना का निर्माण भी होना चाहिए। जिसमें बुनियादी प्रौद्योगिकी ढाँचे की संपूर्ण उपलब्धता, शिक्षकों के लिए प्रशिक्षण और प्रोत्साहन, सामग्री निर्माण, डिजिटल अंतर को कम करना, डिजिटल भंडार और प्रसार एवं वर्चुअल लैब्स की स्थापना करना आदि प्रमुख हैं (एन.ई.पी. 2020)।

सीखने के परिणामों, सीखने की पहुँच और गुणवत्ता में सुधार एवं प्रौद्योगिकी का समाधान प्रदान करने के लिए सचूना एवं संचार प्रौद्योगिकी के माध्यम से शिक्षा पर राष्ट्रीय मिशन (एन.एम.ई.आई.सी.टी.) The National Mission on Education through Information and Communication Technology (NMEICT) को केंद्र प्रायोजित योजना के रूप में परिकल्पित किया गया है। जो किसी भी समय किसी भी मोड में उच्च शिक्षा संस्थानों में सभी शिक्षार्थियों के शिक्षण और सीखने की प्रक्रिया में आई.सी.टी. (ICT) का लाभ उठाने के लिए लाया गया है। यह मिशन अपने भारत में प्रौद्योगिकी शिक्षा के लिए एक व्यापक कार्यक्रम के रूप में सक्रिय है। मिशन में मुख्य 8 घटकों पर विशेष रूप से बल दिया गया है जिनके संवर्धन और विकास से भारत के उच्चशिक्षण संस्थानों में प्रौद्योगिकी शिक्षा को समृद्ध करने में सहायता मिल सकेगी। यह प्रमुख 8 घटक निम्न हैं-पहचूँ प्रदान करें (Provide Access), गुणवत्ता प्रदान करें (Provide Quality), डिजिटल डिवाइड को भरना (Bridge the digital divide), प्रशिक्षकों का प्रशिक्षण (Training of trainers), समता प्रदान करें (Provide Equity), कनेक्टिविटी प्रदान करें (Provide Connectivity), शिक्षकों/विद्यार्थियों को सशक्त बनाएँ (Empower teachers/learners)। स्वयं, स्वयंप्रभा और दीक्षा जैसे प्रौद्योगिकी आधारित प्लेटफॉर्म ऑनलाइन संसाधनों को खोजने, सीखने और उपयोग करने की आवश्यकता को पूर्ण करने में एक महत्वपूर्ण भूमिका निभा रहे हैं। ये सभी प्रौद्योगिकी आधारित प्लेटफॉर्म विद्यार्थियों के बीच उनकी सुविधा के अनुसार अवसर मुहैया कराने के उद्देश्य की पूर्ति करने को प्रतिबद्ध हैं।

प्रौद्योगिकी शिक्षा की चुनौतियाँ – कोविड-19 काल के समय में सभी विद्यार्थी शिक्षा में उत्पन्न व्यवधान से काफी हद तक प्रभावित हुए हैं। इस समकालीन समस्या का एक हल प्रौद्योगिकी शिक्षा के रूप में है, परंतु प्रौद्योगिकी शिक्षा की भी कुछ चुनौतियाँ हैं। प्रौद्योगिकी शिक्षा की यह चुनौतियाँ ऑनलाइन समावेशन में एक मुख्य बाधा बन सकती हैं। इन चुनौतियों को मुख्यतः दो भागों में विभाजित किया जा सकता है, जो यह सुनिश्चित करने के लिए आवश्यक है कि अधिक से अधिक छात्रों तक प्रौद्योगिकी शिक्षा का लाभ पहुँचाया जा सके। संस्थानों द्वारा सजीव कक्षाओं के सुगम संचालन के लिए निर्बाध हाईस्पीड इंटरनेट, इन्फ्रास्ट्रक्चर, एक सॉफ्टवेयर टूल होना अति आवश्यक है। प्रौद्योगिकी शिक्षा केवल कंप्यूटर, लैपटॉप, मोबाइल पर संकायकी मौखिक प्रस्तुति नहीं है, अपितु इसमें कई अन्य प्रकार के घटकों का समावेश है। सभी के लिए सीखने, साक्षरता, स्वायत्तता और भागीदारी का समर्थन करने के लिए डिज़ाइन किए गए एप्लिकेशन और ऑनलाइन सामग्री की उपलब्धता न होना भी एक अहम समस्या है।

• प्रौद्योगिकी ढाँचे की अनुपलब्धता - प्रौद्योगिकी ढाँचे की अनुपलब्धता प्रौद्योगिकी शिक्षा के लिए प्रमुख बाधाओं में से एक है। प्रौद्योगिकी शिक्षा की अनुपलब्धता प्रौद्योगिकी तरीके से सीखने, सिखाने एवं प्रौद्योगिकीकरण की पूरी प्रक्रिया में एकबाधा के तौर पर कार्य कर सकती है। विद्यार्थियों के लिए बिना उपकरण के सीखना एवं शिक्षकों के लिए सिखाना दोनों ही अपने आप में एक चुनौती हैं। प्रौद्योगिकी ढाँचा उन प्रौद्योगिकी तकनीकों को संदर्भित करता है, जो किसी संगठन की सूचनाप्रौद्योगिकी और संचालन के लिए आधार प्रदान करती है। बुनियादी प्रौद्योगिकी ढाँचे में कुछ प्रमुख भौतिक संसाधन शामिल हैं, जैसे-कम्प्यूटरीकृत उपकरण, डेटा कनेक्शन, डिजिटल डिवाइस, कंप्यूटर और अन्य सहायक डिवाइस। प्रौद्योगिकी ढाँचे के सहयोग से विद्यार्थियों को किसी भी प्रत्यय को ऑनलाइन तरीके से बताने में शिक्षक को काफ़ी सहजता होती है। यह तकनीकी ढाँचा ज़मीनी स्तर पर प्रौद्योगिकी शिक्षा का क्रियान्वयन संभव कर सकते हैं तथा विद्यार्थियों को गुणवत्तापूर्ण शिक्षा ऑनलाइन/डिजिटल माध्यम से उपलब्ध करने पर पूर्ण सहयोग प्रदान करते हैं। इस आधार पर प्रौद्योगिकी ढाँचे को बेहद सशक्त एवं क्रियान्वयन रूप में उपलब्ध कराने से किसी भी स्तर पर शिक्षण एवं सीखने की प्रक्रिया को सहायता प्रदान होती है।

• **प्रौद्योगिकी शिक्षा के प्रति जागरूकता का अभाव** - प्रौद्योगिकी शिक्षा के प्रति जागरूकता एक अहम मुद्दा है। किसी भी प्रणाली को उपयोगी तभी कह सकते हैं, जब उसका विधिवत प्रयोग किया जाए या उस प्रणाली की प्रभावशीलता तभी मालूम पड़ती है, जब उसका यथावत प्रयोग होता हो। यही बात प्रौद्योगिकी शिक्षा के लिए भी लागू होती है। वर्तमान समय में प्रौद्योगिकी शिक्षा के कई कार्यक्रम पूरे वैश्विक स्तर पर लागू हैं, विशेषतः भारत में। इन कार्यक्रमों का बेहतर इस्तेमाल तभी हो सकता है जब इनके बारे में पर्याप्त जागरूकता हो। जागरूकता होने का पर्याय इनकी बुनियादी सूचना होने से है। प्रौद्योगिकी शिक्षा अभी एक नवीन शिक्षण पद्धति है जिसके प्रति पर्याप्त जागरूक होने से विद्यार्थियों को इसका पूर्ण लाभ हो सकता है।

प्रौद्योगिकी शिक्षा की कुछ अन्य चुनौतियां –

- गुणवत्तापूर्ण सामग्री का चयन एवं उचित उपयोग
- गुणवत्तापूर्ण पाठ्य सामग्री का विकास
- प्रशिक्षित प्रशिक्षक का अभाव
- अवधारण (Retention) करने की समस्या
- किराया और मज़बूत इंटरनेट की उपलब्धता
- अधिगम उपयोगी डिजिटल उपकरण
- डिजिटल साक्षरता प्रशिक्षण एवं तकनीकी सहायता

निष्कर्ष - विश्वस्तरीय शिक्षा के लिए सिर्फ पारंपरिक तरीके, जैसे- चाक, मार्कर और ब्लैक बोर्ड शिक्षण पूरी तरह पर्याप्त नहीं है। आज हम जिस तरह से सीखते हैं उसमें एक पूर्ण क्रांति हुई है जो प्रौद्योगिकी द्वारा लायी गयी। सोशल मीडिया साइट्स-फेसबुक, व्हाट्सएप, यूट्यूब, टेलीग्राम आदि के द्वारा प्रत्येक बच्चे को शिक्षकों से समान आधार पर सामग्री और इनपुट प्राप्त करने में सुविधा होती है। साथ ही साथ यह विभिन्न निर्देशात्मक शैलियों को भी जोड़ता है। यह विशेषता प्रौद्योगिकी/डिजिटल युग में विद्यार्थियों के जुड़ाव का प्रमुख कारण बनी हुई है। प्रत्येक विद्यार्थी एक साथ एक इंटरफ़ेस पर सीखते हैं एवं अपनी योग्यता में इजाज़ा करते हैं। सीखना पहले से कहीं अधिक रोचक, व्यक्तिगत और आनंददायक बन गया है। स्कूल शिक्षण में भी इस तकनीकी समावेश के साथ विद्यार्थी अध्ययन को आनंददायक, आसान, सक्षम और सबसे बढ़कर महसूस करके समझने लगे हैं। अब समय आ गया है कि वर्तमान युग में कुछ सैद्धांतिक परिवर्तन किया जाए जिससे सीखने व सिखाने की प्रक्रियामें प्रौद्योगिकी आधारित शिक्षण एक बेहद महत्वपूर्ण भूमिका निभा सके। लेकिन यह कभी भी प्रत्यक्ष शिक्षण एवं शिक्षण प्रक्रिया को प्रतिस्थापित नहीं कर सकता है। महामारी के बाद के परिदृश्य में, प्रत्येक स्तर पर शिक्षा निश्चित रूप से अवसरों और चुनौतियों से जुड़ी हुई है। दोनों के बीच संतुलन बनाने की सार्थक पहल के साथ पठन-पाठन में प्रौद्योगिकी शिक्षा का समावेशन किया गया है, ताकि शिक्षा-शिक्षण के मिश्रित रूप के अनुरूप, उत्कृष्टता की नई ऊँचाइयों तक पहुँचें। प्रौद्योगिकी शिक्षा ने गंभीर चुनौतियों का सामना करते हुए सीखने एवं सिखाने का मार्ग प्रशस्त किया है जो भारत को शिक्षा जगत में एक स्थायी एवं मूलभूत सहयोग प्रदान कर रहा है।

सन्दर्भ सूची

- Childs, J., & Tracy, H. (2025). Education stability in an unstable market: The impact of volatility on charter school regulation. In *Research Handbook on Education Privatization*. Edward Elgar Publishing. <https://www.elgaronline.com/edcollchap/book/9781035311385/chapter28.xml>
- Facciani, M. J., & Weninger, T. (2025). Feedback and education improve human detection of image manipulation on social media. *Harvard Kennedy Misinformation Review*. <https://misinfoeview.hks.harvard.edu/article/feedback-and-education-improve-human-detection-of-image-manipulation-on-social-media/>
- Hudrea, A., & Spoaller, D. (2025). Navigating the digital wave: A case study of Babes-Bolyai University's digital transformation in the COVID-19 era. In *Digital Transformation in European Public Services*. Springer. https://link.springer.com/chapter/10.1007/978-3-031-81425-9_9

- Indrayathi, P. A. (2025). Exploring health service quality perceptions among international students: An exploratory sequential mixed methods study. University of Debrecen Repository. <https://dea.lib.unideb.hu/items/de07a215-4f85-4a0c-85f2-34eb719213fa>
- Mokhtar, W.N.H.W. & et all. (2022). Impact of Social Media Usage in e-learning towards Students' Academic Achievements during Pandemic Covid19. Retrieved from <https://www.researchgate.net/publication/366388482>
- Meijer, A. (2025). Concluding comments: An assessment of governing the digital society. In *The Digital Society*. OAPEN. <https://library.oapen.org/bitstream/handle/20.500.12657/101572/1/9789048562725.pdf#page=256>
- Navumau, V., & Gustafsson, M. S. (2025). Digital technologies and citizen agency during crises: Democratic engagement in Ukraine and Belarus. In *Insights from Education and Political Science*. Google Books. <https://books.google.com/books?hl=hi&id=vXwZEQAQBAJ&oi=fnd&pg=RA4-PA2018>
- Patil, V. (2016). Use of Social Media in Education: Positive and Negative impact on the students. Retrieved from https://www.academia.edu/download/54359261/Negative_impact_2.pdf
- Oguguo, B.C. (2020). Influence of social media on students' academic achievement. Retrieved from 10.11591/ijere.v9i4.20638
- Oommen, S., & Muralivallabhan, T. V. (2025). Placing spiritual capital in sustainable development frameworks. *Frontiers in Political Science*. <https://www.frontiersin.org/journals/political-science/articles/10.3389/fpos.2025.1540462/full>
- मानव संसाधन विकास मंत्रालय. 2020. राष्ट्रीय शिक्षा नीति 2020. भारत सरकार, नई दिल्ली. https://www.education.gov.in/covid-19/Hindi/hi_index.html

एलजीबीटीक्यूआईए+ समुदाय की अवधारणा एवं उनकी वर्तमान वैश्विक स्थिति

Shail Saini, (ICSSR) Doctoral Research Fellow, Faculty of Education (K), Baranas Hindu University
Prof. Nagendra Kumar, Professor, Faculty of Education (K), Baranas Hindu University

Abstract

All individuals who do not identify themselves within the gender binary or as cisgender that is, within the categories of male and female are categorized under the non-gender binary group. This group of individuals is referred to as the homosexual or LGBTQIA+ community in common language (Verma, 2023). Each year, more and more cities across the world observe the month of June as Pride Month, celebrated by individuals of the LGBTQIA+ community. During this time, these individuals organize parades in various places carrying the rainbow flag to reduce the discrimination they face. In India too, Pride Month is celebrated during the month of July by individuals from the LGBTQIA+ community to honor the struggles of those involved in the Stonewall Riots. In the present research paper, the researcher has elaborated on the concept of the LeWian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual+ (LGBTQIA+) community, as well as the different gender identities related to this community. The paper also includes a detailed analysis of their current situation. The purpose of this research paper is to explain the concepts associated with LGBTQIA+ individuals and to highlight their current global status.

Keywords- Gender Binary, Non - Gender Binary, Cisgender, Homosexuality, Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Agender, Pride Month.

एलजीबीटीक्यूआईए+ (LGBTQIA+) समुदाय का अर्थ है वह समूह जो विभिन्न लैंगिक एवं यौन विविधताओं का प्रतिनिधित्व करता है। इसमें समलैंगिक महिला (Lesbian), समलैंगिक पुरुष (Gay), उभयलिंगी (Bisexual), ट्रांसजेंडर (Transgender), क्वीर (Queer), इंटरसेक्स (Intersex), अलैंगिक (Asexual) एवं प्लसके अंतर्गत अन्य लैंगिक पहचान वाले व्यक्तियों को शामिल किया जाता है। यह समुदाय उस परंपरागत लिंग द्विआधारी के दायरे से बाहर है जिसे अक्सर समाज में सामान्य माना जाता है। एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों की उपस्थिति एवं मान्यता विभिन्न सभ्यताओं में भी मिलती है। हालांकि, समय के साथ धार्मिक, सामाजिक एवं सांस्कृतिक मान्यताओं के कारण इस समुदाय को हाशिए पर रखा गया। समलैंगिक व्यक्तियों को सामाजिक बहिष्कार, भेदभाव, भय, उत्पीड़न जैसी प्रतिकूल एवं दर्दनाक परिस्थितियों का सामना करना पड़ता है। जिसके कारण समलैंगिक व्यक्ति सबसे अपनी पहचान छिपाकर रखते हैं (शेख, 2022)। समाज में इनकी स्वीकार्यता न होने के कारण समलैंगिक व्यक्तियों को अपराधी की तरह देखा जाता है। पिछली सदी में दुनिया भर में समलैंगिक समुदाय के व्यक्तियों के अधिकारों में निःसंदेह प्रगति हुई परंतु वैश्विक स्तर पर इनके लिए अधिकारों में अभी भी भिन्नता बनी हुई है (फ्लोरेस, 2021)। जहां कुछ देश समलैंगिक समुदाय के लोगों के लिए उदार रवैया अपना रहे हैं एवं समलैंगिक व्यक्तियों के समुदाय को सामाजिक मान्यता भी प्रदान कर रहे हैं। तो वहीं इसके विपरीत कुछ देश ऐसे भी हैं जहां इस समुदाय को अभी भी भेदभाव, हिंसा एवं कानूनी प्रतिबंधों का सामना करना पड़ता है। वहीं कुछ देशों में समलैंगिकता को अपराध माना जाता है (किम एवं फेइसा, 2021)। यह विषय न केवल सामाजिक न्याय से जुड़ा मुद्दा है बल्कि यह समाज में विविधता, समानता एवं समावेश को समझने का माध्यम भी है। एलजीबीटीक्यूआईए+ समुदाय की वर्तमान स्थिति न केवल राष्ट्रीय बल्कि अंतर्राष्ट्रीय स्तर पर एक महत्वपूर्ण सामाजिक एवं राजनीतिक चर्चा का विषय भी है।

एलजीबीटीक्यूआईए+(LGBTQIA+) का ऐतिहासिक परिप्रेक्ष्य

इतिहास में समलैंगिकता का सर्वप्रथम प्रयोग हम्मूराबी की संहिता में मिलता है जो लगभग 1700 ईसा पूर्व की बेबीलोन की कानून संहिता थी जिसके तहत एक महिला को महिला से विवाह की अनुमति थी (बेगम, 2024)। समलैंगिक व्यक्ति से तात्पर्य ऐसे

व्यक्ति से है, जो विपरीत लिंग के बजाय समान लिंग के प्रति यौन आकर्षण महसूस करते हैं। समलैंगिक शब्द ग्रीक शब्द होमोस (Homos) से लिया गया है जिसका अर्थ है समान या (The Same) जो लोग समलैंगिक हैं वे स्वयं को लेस्बियन, गे, उभयलिंगी, ट्रांसजेंडर या कई अन्य शब्दों से संबोधित करते हैं (पिचार्डो, 2023)। समलैंगिक समुदाय के लिए एलजीबीटी (LGBTQ) शब्द का प्रयोग सर्वप्रथम 1990 के दशक से प्रारम्भ किया गया था (डाइविक, 2024)। जिसे एलजीबीटीक्यूटू (LGBTQ+), एलजीबीटीक्यूआई+ (LGBTQI+), एलजीबीटीक्यूआईए+(LGBTQIA+) या क्वीर (Queer) समुदाय के नाम से भी जाना जाता है। लेस्बियन (Lesbian) शब्द की उत्पत्ति प्राचीन ग्रीक आईलैंड लेस्बोस (Lesbos) से मानी जाती है (शर्मा, 2022)। जबकि, Gay (गे) शब्द की उत्पत्ति 12वीं शताब्दी के आस पास से माना जाता है (हस्की, 2010)। उभयलिंगी (Bisexual) शब्द का पहली बार प्रयोग सन् 1892 में किया गया था एवं ट्रांसजेंडर शब्द का प्रयोग 20वीं शताब्दी के मध्य से किया जाता है (केविल एवं फार्म, 2024)। भारत में एलजीबीटीक्यूआई+ समुदाय में एक विशिष्ट सामाजिक समूह हिजड़ा को भी सम्मिलित किया जाता है (Drishti IAS)। विश्व में एलजीबीटीक्यूआई+ समुदाय से संबंधित विभिन्न लैंगिक पहचान वाले व्यक्तियों की एक विस्तृत श्रृंखला है जैसे- लेस्बियन (Lesbian), गे (Gay), उभयलिंगी (Bisexual), ट्रांसजेंडर (Transgender), क्वीर (Queer), इंटरसेक्स (Intersex), अलैंगिक (Asexual) इत्यादि।

एलजीबीटीक्यूआईए+ (LGBTQIA+) की अवधारणा

समलैंगिक व्यक्तियों को साधारण बोल की भाषा में एलजीबीटीक्यूआईएकहा जाता है। समलैंगिक व्यक्तियों की पहचान उनके पहनावे या रंग रूप से नहीं की जाती है बल्कि, ऐसे व्यक्तियों की पहचान उनकी यौन वरीयताओं से की जाती है जैसे-जैसे दुनिया ने इनके बारे में जाना, समझा वैसे-वैसे इनके लिए नए-नए शब्दों का विकास होता गया। एलजीबीटीक्यूआईए+ एक संक्षिप्त नाम है जिसका उपयोग लैंगिक संबंधी विविध पहचानों को दर्शाने के लिए किया जाता है। ऐसे सभी विभिन्न लैंगिक पहचान वाले व्यक्तियों का विस्तृत व्याख्या इस प्रकार है-

लेस्बियन (Lesbian) या समलैंगिक महिला

ऐसी महिला जो यौन रूप से पुरुष की ओर नहीं बल्कि महिला की ओर आकर्षित होती है तात्पर्य यह है कि, जो महिलाएं अपना वैवाहिक संबंध किसी पुरुष की बजाय किसी महिला के साथ स्थापित करना पसंद करती है तो ऐसी महिला लेस्बियन 'Lesbian' या समलैंगिक महिला कहलाती हैं (खान, 2024)। किसी महिला का लेस्बियन होना कोई आश्चर्य की बात नहीं है। हालांकि, समाज में इस विषय पर खुलकर चर्चा नहीं किया जाता है। जिसके कारण लेस्बियन महिलाएं अपने विचार एवं भावनाएं व्यक्त नहीं कर पाती हैं। ये महिलाएं दिखने में सामान्य महिलाओं जैसी ही होती हैं, इस कारण इनको पहचान पाना मुश्किल होता है। बहुत सी ऐसी महिलाएं भी हैं जिन्हें पता ही नहीं होता है की वे लेस्बियन है लेकिन वही कुछ ऐसी भी महिलाएं हैं जिन्हें पता है कि वह लेस्बियन है लेकिन सामाजिक बहिष्करण के भय के कारण वह अपनी इस पहचान को उजागर नहीं करती हैं।

गे (Gay) या समलैंगिक पुरुष

ऐसे पुरुष जिनका यौन आकर्षण महिला के बजाय पुरुष की ओर होता है अर्थात् वे जीवन साथी के रूप में महिला के बजाय किसी पुरुष को चुनते हैं, वे पुरुष समलैंगिक पुरुष या गे 'Gay' कहलाते हैं। (भारद्वाज, 2023) गे पुरुषों की शारीरिक संरचना सामान्य पुरुषों जैसी ही होती है, जिस कारण इनकी पहचान नहीं हो पाती है। जब तक की वे स्वयं से न बताएं की वह समलैंगिक पुरुष है। ऐसे पुरुषों में लड़कियों के प्रति कोई आकर्षण नहीं होता है। समलैंगिक पुरुष लड़कों के प्रति उदार होते हैं। जबकि लड़कियों के प्रति द्वेष की भावना रखते हैं। इनके मित्र भी ज्यादातर समलैंगिक व्यक्ति ही होते हैं। समाज अभी भी रूढ़िवादी मान्यताओं से भरा पड़ा है, जिसके कारण बहुत से समलैंगिक पुरुष आज भी दबाव में अपना जीवन व्यतीत करते हैं एवं अपनी पहचान को छुपाकर रखते हैं, तो वही समाज में कुछ ऐसे भी गे पुरुष हैं जो अपनी इस पहचान को खुलकर जाहिर करते हैं। समर्पण मैती जो अपनी पहचान गे पुरुष के रूप में करते हैं। सन् 2018 में उन्हें 'मिस्टर गे इंडिया' का खिताब दिया गया (सिन्धुवासिनी, 2018)। समर्पण मैती जो भारतीय रासायनिक जीव विज्ञान संस्थान से शोध कार्य कर रहे हैं उनके अनुसार, 'ग्रेजुएशन में मैं हॉस्टल में रहता था। वहां पर मैंने लोगों पर भरोसा करके अपनी यौन पहचान के बारे में बता दिया उसके बाद मेरा वहां रहना मुश्किल हो गया।' हालात ऐसे हो गए की समर्पण मैती को हॉस्टल छोड़ना पड़ा। लेकिन समर्पण मैती ने हार

नहीं मानी और प्रयास जारी रखा। पश्चिम के कुछ देशों में गे पुरुष कानून के नजर में बराबर हो गए हैं, लेकिन समाज में उनके साथ भेदभाव अभी खत्म नहीं हुआ है क्योंकि, समाज की मुख्य धारा से अलग कर देना उन्हें बहुत अकेला कर देता है, जिसके कारण ऐसे व्यक्ति अकेलेपन का शिकार हो जाते हैं। जो उनके आत्महत्या करने का कारण भी बनता है।

उभयलिंगी (Bisexual)

अमेरिकी न्यूरोलॉजिस्ट चार्ल्सगिल्बर्ट चैडाक ने जर्मन मनोचिकित्सक रिचर्डवॉनक्रैफ्टएबिंग की एक प्रभावशाली पुस्तक साइकोपैथी सेक्सुअल 'Psychopathia Sexualis' का अनुवाद किया था। उसी समय संभवतः सन् 1892 में अंग्रेजी में उभयलिंगी 'Bisexual' शब्द का पहला प्रयोग कई लिंगों के प्रति यौन रूप से आकर्षित होने के अर्थ में किया गया था (शॉ, 2022)। अमेरिकन साइकोलॉजिकल एसोसिएशन के अनुसार, 'उभयलिंगी शब्द का प्रयोग ऐसे व्यक्तियों के लिए किया जाता जो समलिंगी एवं विषमलिंगी दोनों तरह के व्यक्तियों के प्रति यौन रूप से आकर्षित होते हैं।' अर्थात् जो व्यक्ति अपनी पहचान उभयलिंगी व्यक्ति के रूप में करते हैं वे अपने लिंग के व्यक्तियों के अलावा दूसरे लिंग के व्यक्तियों के प्रति भी यौन आकर्षण महसूस करते हैं। चिकित्सक किसी मनुष्य में उभयलिंगीपनके कारण को अनुवांशिकी, हार्मोनल एवं पर्यावरणीय प्रभावों के जटिल परस्पर क्रिया के परिणाम को मानते हैं (फ्रांकोवस्की, 2019)। सन् 1998 में डॉ. फ्रिट्जक्लेन द्वारा स्थापित अमेरिकन इंस्टीट्यूट ऑफ बायसेक्सुएलिटी (American Institute of Bisexuality, AIB) नामक संस्था उभयलिंगी व्यक्तियों के प्रति जागरूकता बढ़ाने के उद्देश्य से काम कर रही है एवं इस संस्था का लक्ष्य उभयलिंगीपन (Bisexuality) के विषय में अनुसंधान कार्य एवं शिक्षा को प्रोत्साहित, समर्थन एवं सहायता प्रदान करना है। उभयलिंगी व्यक्ति रूढ़िवादी सामाजिक मान्यताओं, परिवार एवं मित्रों की उपेक्षा एवं तिरस्कार के भय से अपनी विचारों एवं भावनाओं को उजागर नहीं करते हैं। किसी भी अन्य समलैंगिक व्यक्तियों की अपेक्षा इन व्यक्तियों को अधिक यौन उत्पीड़न, घरेलू हिंसा, खराब मानसिक स्वास्थ्य जैसी समस्याओं का सामना करना पड़ता है।

ट्रांसजेंडर (Transgender)

ट्रांसजेंडर के लिए संक्षेप में 'ट्रांस' शब्द का प्रयोग किया जाता है (एडवोकेट्स फॉर ट्रांस इक्वालिटी, 2024)। ट्रांसजेंडर एक व्यापक शब्द है। जिसका प्रयोग ऐसे व्यक्तियों का वर्णन करने के लिए किया जाता है, जिनकी लिंग पहचान उस लिंग के अनुकूल नहीं होती है जिसे उनके जन्म के समय निर्धारित किया गया था (द्वूमन राइट्स कैंपेन)। ट्रांसजेंडर व्यक्तियों में पुरुष एवं महिला दोनों ही लिंगों के गुण हो सकते हैं। बाहर से पुरुष दिखाई देने वाले किसी व्यक्ति में आंतरिक अंग एवं गुण महिला के हो सकते हैं। ऐसे ही बाहर से नजर आने वाली किसी महिला के आंतरिक अंग एवं गुण पुरुषों वाले हो सकते हैं (सिंह, 2017)। ऐसे ट्रांसजेंडर व्यक्ति जिन्होंने चिकित्सीय सहायता द्वारा अपनी लिंग पहचान को बदल लिया है वे ट्रांससेक्सुअल व्यक्ति कहलाते हैं। ट्रांससेक्सुअल व्यक्तियों से तात्पर्य ऐसे व्यक्तियों से है जिनकी लिंग पहचान, उनकी यौन पहचान से अलग होता है अर्थात् जन्म के समय प्रदान किए गए लिंग से अलग होती है। प्रायः ट्रांससेक्सुअल व्यक्ति अपने शरीर को अपनी लिंग पहचान के साथ यथासंगत सुसंगत बनाने के लिए हार्मोन, सर्जरी या अन्य चिकित्सीय उपचार की सहायता से अपने शरीर को परिवर्तित करते हैं (अमेरिकन साइकोलॉजिकल एसोसिएशन, 2024)। ट्रांससेक्सुअल व्यक्तियों को कई वर्गों में विभक्त किया गया है, जैसे- ट्रांससेक्सुअल पुरुष या ट्रांस पुरुष जिसे एफ टीएम 'FtM' कहा जाता है एवं ट्रांससेक्सुअल महिला या ट्रांस महिला जिसे एम टी एफ (MtF) कहा जाता है।

ट्रांससेक्सुअल पुरुष या ट्रांस पुरुष (FtM)

वह व्यक्ति जो 'महिला से पुरुष' में परिवर्तित हो गया है अर्थात् ऐसा व्यक्ति जिसे जन्म के समय महिला माना गया था, परन्तु वर्तमान में अब वह पुरुष के रूप में अपनी पहचान करता है। इस प्रकार के लिंग अभिव्यक्ति वाले व्यक्ति को ट्रांससेक्सुअल पुरुष या ट्रांस पुरुष या एफ टी एम (FtM) के रूप में जाना जाता है।

ट्रांससेक्सुअल महिला या ट्रांस महिला (MtF)

ऐसा व्यक्ति जिसने स्वयं को 'पुरुष से महिला' में परिवर्तित कर लिया है अर्थात् जिस व्यक्ति को जन्म के समय पुरुष लिंग के साथ स्वीकार किया गया था, लेकिन बाद में वह अपनी पहचान महिला के रूप व्यक्त करता है। इस तरह के लिंग अभिव्यक्ति वाले व्यक्ति को ट्रांससेक्सुअल महिला या ट्रांस महिला या एम टी एफ (MtF) के रूप में भी जाना जाता है।

विचित्र या अनोखा या प्रश्नवाचक(Queer or Questioning)

क्यू 'Q' शब्द अपने आप में एक व्यापक शब्द है, जिसे क्वीर के नाम से जाना जाता है। इस शब्द को सन् 1990 के दशक में समलैंगिक कार्यकर्ताओं द्वारा स्वीकार किए जाने से पहले अपमानजनक शब्द के रूप में जाना जाता था (शूलमैन, 2013)। अर्थात् इस शब्द का प्रयोग एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों को नीचा दिखाने या उनका अपमान करने के लिए किया जाता था। क्वीर शब्द का अर्थ अजीब या विचित्र या प्रश्न पूछना भी होता है। क्वीर व्यक्तियों से तात्पर्य ऐसे व्यक्तियों से है, जो अपनी यौन पहचान एवं लिंग पहचान को लेकर असमंजस में रहते हैं एवं ऐसे व्यक्ति स्वयं की पहचानना ही लेस्बियन, गे, उभयलिंगी, ट्रांसजेंडर समुदाय के वर्ग में करते हैं एवं ना ही क्वीर वर्ग में करते हैं (शर्मा, 2018)।

इंटरसेक्स (Intersex) या किन्नर

इंटरसेक्स एक ऐसा व्यापक शब्द है जिसका उपयोग व्यक्ति की विभिन्न प्रकार की लैंगिक स्थितियों का वर्णन करने के लिए किया जाता है, जिसमें किसी व्यक्ति की प्रजनन क्षमता या यौन शारीरिक रचना पूर्ण रूप से विकसित नहीं हो पाती है। इंटरसेक्स व्यक्ति एक ऐसे शरीर के साथ जन्म लेते हैं जो स्पष्ट रूप से पुरुष या महिला लिंग के अंतर्गत नहीं आते हैं। ऐसे व्यक्ति विकृत जननांग के साथ जन्म लेते हैं। जिसका मुख्य कारण गुणसूत्र सम्बंधी विकार, हार्मोन से सम्बंधित समस्याएं एवं शारीरिक रचना में भिन्नताएं हो सकते हैं (फगुन, 2024)। प्रत्येक मनुष्य में कुल 46 गुणसूत्र होते हैं जिनमें 22 जोड़े क्रमांकित गुणसूत्र (ऑटोसोम) के एवं एक जोड़ासेक्स गुणसूत्र (XX या XY) का होता है (बेट्स, 2024)। महिलाओं में XX गुणसूत्र एवं पुरुषों में XY गुणसूत्र होते हैं। महिला के X गुणसूत्र, पुरुष के X गुणसूत्र से मिलने पर महिला भ्रूण का बनता है एवं महिला के X गुणसूत्र, एवं पुरुष के Y गुणसूत्र के मिलने पर पुरुष भ्रूण का निर्माण होता है। लेकिन गुणसूत्र संबंधी विकार (Chromosome Disorder) के कारण किन्नर भ्रूण विकसित होने लगता है (न्यूज 18 हिंदी, 2018)। महिला के गर्भवती होने के तीन माह के अंदर ही गर्भ में पल रहे शिशु के लिंग बनने की प्रक्रिया प्रारंभ हो जाता है। इस दौरान महिला शरीर के अंदर कई प्रकार के हार्मोनल परिवर्तन होते हैं। जिसके कारण गर्भ में पल रहे शिशु के किन्नर पैदा होने की संभावना बढ़ जाती है (सेन, 2018)। इसके अलावा यदि महिला को गर्भावस्था के दौरान चोट लगने या बुखार की समस्या उत्पन्न होने या मधुमेह, थायरॉइड, मिर्गी जैसी किसी भी समस्या के उत्पन्न होने पर डॉक्टर के परामर्श से ही दवाईयों का सेवन करना चाहिए। अन्यथा गर्भ में पल रहे भ्रूण के किन्नर बनने की संभावना बढ़ जाती है (सोनी, 2019)।

अलैंगिक (Asexual)

ऐसे व्यक्ति जो किसी भी लैंगिक पहचान वाले व्यक्तियों के प्रति यौन आकर्षण का अनुभव नहीं करते हैं उन्हें अलैंगिक व्यक्ति कहा जा सकता है (रिच, 2020)। अलैंगिक या Asexual व्यक्तियों को ऐस (Aces) या एसेस (Asses) के नाम से भी जाना जाता है। अलैंगिक व्यक्ति किसी अन्य लिंग के व्यक्तियों के प्रति आकर्षण की भावनातो रखते हैं, परंतु वे यौन गतिविधियों में रुचि नहीं रखते हैं। अलैंगिकता एक जटिल एवं विविध यौन पहचान है। समाज में जागरूकता एवं शिक्षा की कमी के कारण अलैंगिक व्यक्तियों को अधिक भेदभाव का सामना करना पड़ता है। जिसके कारण वे अपनी पहचान को सबसे छिपाकर रखते हैं।

प्लस (+)

एलजीबीटीक्यूआईए+ में प्लस (+) चिन्ह का प्रयोग समावेशन को दर्शाता है जिसका प्रयोग उन समलैंगिक व्यक्तियों की पहचानों को दर्शाने के लिए प्रयुक्त किया जाता है जो स्वयं को एलजीबीटीक्यूआईए समुदाय में सम्मिलित नहीं करते हैं। ऐसे व्यक्तियों को लगता है कि उनके विचार एवं पसंद लेस्बियन, गे, उभयलिंगी, ट्रांसजेंडर, क्वीर, वर्ग के व्यक्तियों से नहीं मिलते हैं। ऐसे समलैंगिक व्यक्तियों की सूची में एजेंडर (Agender) द्विलिंगी (Bigender), लिंगद्रव्य Genderfluid, बहुलिंगी (Multigender), गलत लिंग (Misgender), पैनसेक्सुअल (Painsexual) इत्यादि व्यक्तियों को सम्मिलित किया जाता है (नोल्स, 2023)। जिसका विस्तृत विवरण इस प्रकार है-

एजेंडर (Agender)

एजेंडर शब्द का पहली बार प्रयोग सन् 2000 में यूज़नेट (Use Net) नामक एक इंटरनेट फ़ोरम पर किया गया था। सन् 2013 में न्यूयॉर्क टाइम्स की 'जनरेशन एलजीबीटीक्यूआईए' प्रोफाइल में एजेंडर शब्द का उपयोग किया गया था (THEM,

2018)। एजेंडर व्यक्तियों को लगता है की उनकी कोई लिंग पहचान नहीं है। ऐसे व्यक्ति स्वयं को लिंग विहिन या लिंग तटस्थ मानते हैं। तात्पर्य यह है कि, एजेंडर व्यक्ति अपनी पहचान ना ही पुरुष, ना ही महिला एवं ना ही किसी अन्य लिंग पहचान वाले व्यक्तियों के अंतर्गत करते हैं। एजेंडर व्यक्तियों को जेंडरब्लैंक (Gender Blank), जेंडरफ्री (Gender Free), जेंडर लेस (Gender थे, जेंडरवाइडवॉइड (Gender Void, नॉन-जेंडर्ड (Non-Genderd, अंडर जेंडर्ड (Under Genderd), नल-जेंडर्ड (Null-Gendard) भी कहते हैं (फर्ग्यूसन, 2021)।

द्विलिंगी (Bigender)

द्विलिंगी शब्द को पहली बार द्वितीय अन्तर्राष्ट्रीय सम्मेलन लेस्बियन एवं गे हेल्थ फाउंडेशन कॉन्फ्रेंस (2nd International LeWian and Gay Health Foundation Conference) में एंड्रोगाइन (Androgyne) शब्द के अंतर्गत सम्मिलित किया गया था (रेसनिक, 2023)। जो व्यक्ति द्विलिंगी (Bigender) होते हैं, उनकी दो लिंग पहचान होती है। अर्थात् ऐसे व्यक्ति अपनी पहचान दो लिंगों के रूप में करते हैं जिसे वह एक ही समय में महसूस भी करते हैं एवं सांस्कृतिक रूप से पुरुषोचित एवं स्त्रियोचित व्यवहार प्रदर्शित करते हैं।

लिंग द्रव्य (Gender Fluid)

जिन व्यक्तियों की लिंग पहचान समय के साथ बदलती रहती हैं ऐसे व्यक्ति अपनी पहचान लिंग तरल वर्ग के अंतर्गत करते हैं (वाइज़, 2020)। अर्थात् किसी व्यक्ति को जन्म के समय पुरुष माना गया था एवं 20 वर्ष की आयु तक वह अपनी पहचान एक लड़के के रूप में करता है, उसके बाद वह अपनी पहचान गैर-लिंग द्विआधरी Non-Gender Binary वर्ग के रूप में करता है एवं कुछ समय के पश्चात् वह अपनी पहचान पुनः लड़के के रूप में करता है तो ऐसे व्यक्ति को लिंग तरल व्यक्ति माना जा सकता है क्योंकि उन्होंने अपनी लिंग अभिव्यक्ति में एक से अधिक परिवर्तनों का अनुभव किया है।

बहुलिंगी (Multi Gender)

जो व्यक्ति अपनी पहचान बहुलिंगी के अंतर्गत करते हैं ऐसे व्यक्ति एक ही समय में दो या इससे अधिक लिंग पहचान का अनुभव करते हैं। अर्थात् जो व्यक्ति अपनी लिंग पहचान कभी महिला के रूप में करते हैं, तो कभी पुरुष के रूप में करते हैं, कभी ट्रांसजेंडर या कभी अन्य लैंगिक पहचान वाले व्यक्तियों के रूप में करते हैं। तो ऐसे व्यक्ति को बहु लिंगी व्यक्ति कहा जा सकता है।

गलत लिंग (Misgender)

जब किसी व्यक्ति के लिए गलत सर्वनाम या गलत सम्मान सूचक शब्द का प्रयोग किया जाता है तो इसे गलत लिंग कहा जाता है। जैसे-किसी महिला को Ma'am शब्द के स्थान पर sir शब्द का प्रयोग करके संबोधित करना। इसी प्रकार किसी पुरुष के लिए sir शब्द के स्थान पर Ma'am शब्द कहकर संबोधित करना। इस प्रकार के गलत संबोधन को गलत लिंग (Misgender) माना जाता है। गलत लिंग निर्धारण से बचने का सबसे सामान्य उपाय है की लिंग तटस्थ भाषा का उपयोग किया जाए। उदाहरण स्वरूप जैसे-देवियों और सज्जनों के स्थान पर 'सभी' शब्द का प्रयोग करना। फायर मैन एवं पुलिस मैन के स्थान पर फायर फाइटर या पुलिस अधिकारी शब्द का प्रयोग करना आदि।

पैनसेक्सुअल (Pansexual)

पैनसेक्सुअल व्यक्ति विषमलिंगी एवं समलिंगी किसी भी समुदाय के हो सकते हैं। कुछ पैनसेक्सुअल व्यक्तियों द्वारा पैनसेक्सुअल 'Pansexual' शब्द के स्थान पर ऑम्नीसेक्सुअल (Omnisexual) शब्द जिसमें, पैन (Pan) एवं ओमनी (Omni) का अर्थ सभी है, का प्रयोग करना अधिक पसंद किया जाता है (लॉवेल, 2024)। प्रायः उभयलिंगी एवं पैनसेक्सुअल व्यक्तियों को एक समान समझ लिया जाता है परंतु इन दोनों व्यक्तियों के लैंगिक पहचानों में भिन्नता होती है। उभयलिंगी व्यक्ति केवल दो लिंगों महिला एवं पुरुष की ओर ही आकर्षित होते हैं जबकि पैनसेक्सुअल व्यक्ति सभी लिंग पहचान वाले व्यक्तियों अर्थात् लिंग द्विआधरी (Gender Binary) एवं गैर-लिंग द्विआधरी (Non-Gender Binary) की ओर आकर्षित होते हैं।

एलजीबीटीक्यूआईए+समुदाय की वर्तमान सामाजिक स्थिति

भारत में सन् 1860 से पहले समलैंगिकता अपराध की श्रेणी से मुक्त था लेकिन अंग्रेजों के आगमन के पश्चात समलैंगिकता को

अपराध घोषित कर दिया गया। भारतीय दंड संहिता (Indian Penal Code, IPC) की धारा 377 एक ऐतिहासिक कानूनी प्रावधान था, जो 'अप्राकृतिक अपराधों' से संबंधित था। इस प्रावधान को 1861 में ब्रिटिश शासन के दौरान लागू किया गया था (मोहंती, 2024)। इस कानून के तहत अप्राकृतिक यौन गतिविधियों को दंडनीय अपराध माना गया था एवं समलैंगिकता को भी अपराध के श्रेणी में रखा गया था। इस कानून के उल्लंघन के लिए आजीवन कारावास या 10 साल की सजा के साथ जुर्माना का भी प्रावधान किया गया था। जिसे 17 जुलाई, 2018 को मुख्य न्यायाधीश दीपक मिश्रा की अगुवाई में सर्वोच्च न्यायालय की संवैधानिक पीठ द्वारा चार दिनों की कड़ी सुनवाई के बाद धारा 377 को समाप्त कर दिया गया गया (केईएलपी, 2023)। जो एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों के लिए बहुत बड़ी जीत थी। लेकिन इनके लिए आगे की राह अभी भी मुश्किलों से भरा है। भारत की जनगणना विशेष रूप से एलजीबीटीक्यूआईए+ व्यक्तियों पर कोई आंकड़ा एकत्रित नहीं करती है। लेकिन देश में ऐसे व्यक्ति जो अपनी लिंग पहचान महिला एवं पुरुष वर्ग के अंतर्गत नहीं करते हैं, उनकी जनसंख्या की गणना के उद्देश्य से भारत की जनगणना 2011 के दौरान भारत के रजिस्ट्रार जनरल (Registrar General of India, RJI) सी. चंद्रमौली ने सर्वप्रथम तीन कूट संकेत प्रदान किए जो इस प्रकार है:- पुरुष-1, महिला- 2, अन्य-3। इस प्रकार अन्य-3 कूट के तहत कुल 4,87,803 व्यक्तियों का आंकड़ा प्राप्त हुआ जो समलैंगिक समुदाय से संबंधित थे। वैश्विक स्तर पर एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों की वर्तमान सामाजिक स्थिति जानने के उद्देश्य से स्टेटिस्टा रिसर्च डिपार्टमेंट (Statista Research Department) द्वारा एलजीबीटीक्यू+ समुदाय के व्यक्तियों पर सन् 2023 में एक वैश्विक सर्वेक्षण किया गया। इस सर्वेक्षण के अनुसार, विश्व के कई देशों में जिसमें दक्षिण अफ्रीका एवं भारत में, 2013 एवं 2019 के बीच समलैंगिक व्यक्तियों की स्वीकार्यता में 22% की उल्लेखनीय वृद्धि दर्ज की गई है। जबकि पश्चिमी देशों में इसका प्रतिशत सबसे अधिक रहा है। फिजी, नेपाल, दक्षिण अफ्रीका, माल्टा, सैनमैरिनो, स्वीडन, पुर्तगाल, मैक्सिको, क्यूबा, बोलीविया, एवं इक्वाडोर ये 11 देश ऐसे हैं जिन्होंने समलैंगिक व्यक्तियों को उनके लैंगिक असमानता के आधार पर भेदभाव के खिलाफ संवैधानिक संरक्षण प्रदान किया है। विश्वके पश्चिमी यूरोपीय देश कनाडा एवं ऑस्ट्रेलिया में समलैंगिकता को सबसे अधिक मान्यता मिली हुई है। उत्तरी अमेरिकी राष्ट्र एलजीबीटीक्यूआईए+ व्यक्तियों के अधिकारों को लेकर विश्व के सभी देशों में सबसे अधिक जागरूक देश हैं जिसने इस समुदाय के लिए समानता सुनिश्चित करने के लिए कई कानूनों को पारित किया है जिसमें की समलैंगिक जोड़ों द्वारा गोद लेने की अनुमति देना, ट्रांसजेंडर व्यक्तियों के अधिकारों की रक्षा करना एवं कन्वर्जन थेरेपी (Conversion Therapy) पर प्रतिबंध लगाना जैसे कानून शामिल हैं। 2020 तक केवल चार देश-ब्राज़ील, इक्वाडोर, जर्मनी एवं माल्टा ने कन्वर्जन थेरेपी पर प्रतिबंध लगाया है। दुनिया के 32 देश ऐसे हैं जिन्होंने समलैंगिक विवाह को वैधता प्रदान किया है। जिसमें स्लोवेनिया पहले स्थान पर है। चिली ऐसा करने वाला दूसरा देश है। जबकि, ज्यादातर देश पश्चिमी यूरोप में स्थित हैं। फ्रांस पहला ऐसा देश है जिसने समलैंगिकता को अपराध की श्रेणी से बाहर कर दिया है। (बाजपेई, 2023)। 64 देश ऐसे हैं जहां समलैंगिकता को अपराध की श्रेणी में रखा गया है इनमें से अधिकतर देश मध्य पूर्व अफ्रीका एवं एशिया में स्थित हैं। जबकि ईरान, उत्तरी नाइजीरिया, सऊदी अरब, सोमालिया, यमन, अफगानिस्तान, ब्रूनेई, मॉरिटानिया, पाकिस्तान, कतर, संयुक्त अरब अमीरात एवं युगांडा ये 12 देश ऐसे हैं जहां पर समलैंगिक यौन गतिविधियों के लिए मृत्युदंड का प्रावधान किया गया है।

गौरव महीना (Pride Month)

न्यूयॉर्क शहर के मैनहट्टन में वर्ष 1969 जून के महीने में हुए स्टोनवॉल विद्रोह संयुक्त राज्य अमेरिका में समलैंगिक मुक्ति आंदोलन के लिए एक महत्वपूर्ण कदम था। इस कारण एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों द्वारा अपने समुदाय के व्यक्तियों के साथ भेद भाव को कम करने एवं उन्हें समाज की मुख्य धारा में सम्मिलित करने के उद्देश्य से जून के महीने को गौरव महीना (Pride Month) के रूप में मनाया जाता है। इस गौरव महीने के अंतर्गत एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों द्वारा इंद्रधनुषी झंडे Rainbow Flag के साथ जुलूस निकाला जाता है। पहले गौरव महीना 28 जून, 1970 को न्यूयॉर्क शहर के मैनहट्टन में 1969 के स्टोनवॉल विद्रोह के एक वर्ष पूरे होने के अवसर पर एक दिवसीय कार्यक्रम आयोजित किया गया था (लाईब्रेरी ऑफ कांग्रेस)। एक दिवसीय कार्यक्रम अब एक दिन के बजाय एक महीने तक आयोजित किए जाते हैं जिसके अंतर्गत गौरव जुलूस, पिकनिक, पार्टियां, कार्यशालाएं, संगोष्ठी, संगीत सभा जैसे कार्यक्रम आयोजित किए जाते हैं। इस कार्यक्रम के दौरान उन समलैंगिक व्यक्तियों के याद में स्मारक बनाए जाते हैं जो घृणा, अपराध या एचआईवी / एड्स कारण खो गए हैं। स्मारक बनवाने का उद्देश्य राष्ट्रीय एवं अंतर्राष्ट्रीय स्तर पर इतिहास में एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों के प्रभाव को पहचानना है (लाईब्रेरी

ऑफ कांग्रेस, 2024)। अमेरिकी राष्ट्रपति बिल क्लिंटन द्वारा 1999 में जून के महीने को गे (Gay) और लेस्बियन (Lesbian) गौरव महीना (Pride Month) घोषित किया गया था। जिसे राष्ट्रपति बराक ओबामा ने एलजीबीटी (LGBT) गौरव महीना (Pride Month) में परिवर्तित कर दिया। एवं जिसे जो बाइडेन द्वारा लेस्बियन, गे, उभयलिंगी, ट्रांसजेंडर और क्विर (LGBTQ+) गौरव महीना (Pride Month) के रूप में आगे बढ़ाया गया (शॉ, 2023)। दुनिया के अलग-अलग देश में अलग-अलग महीने में गौरव महीना मनाया जाता है जैसे टोक्यो का रेनबो प्राइड (Rainbow Pride) अप्रैल के महीने में मनाया जाता है एवं रियोडी जेनेरो का ग्रे प्राइडरियो (Gray Pride), नवंबर के महीने में मनाया जाता है (एनडीटीवी, 2024)। भारत में भी समलैंगिक व्यक्तियों के खिलाफ भेदभाव को रोकने एवं समाज में उनका सम्मान दिलाने के उद्देश्य से 2 जुलाई 1999 को पश्चिम बंगाल के कोलकाता शहर में समलैंगिक अधिकार कार्यकर्ता पवन ढल के निर्देशन में गौरव जुलूस निकाला गया (बीबीसी, 2023)। भारत में समलैंगिक व्यक्तियों के लिए यह पहला गौरव जुलूस था जिसमें कुल 15 समलैंगिक व्यक्तियों ने भाग लिया था।

निष्कर्ष

एलजीबीटीक्यूआईए+ की अवधारणा विविध यौन पहचान एवं लिंग पहचानोंको सम्मिलित करती है जो परंपरागत लैंगिक मानदंडों से भिन्न है इसमें लेस्बियन, गे, उभयलिंगी, ट्रांसजेंडर, क्वीर, इंटरसेक्स, अलैंगिक एवं प्लस के अन्तर्गत विभिन्न लैंगिक पहचान वाले व्यक्ति जैसे-एजेंडर, ट्रिलिंगी, लिंग द्रव्य, बहुलिंगी, गलत लिंग एवं पैनसेक्सुअल व्यक्तियों को शामिल किया जाता है। पहले भी एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों को सामाजिक बहिष्करण, उत्पीड़न भेदभाव, पूर्वाग्रह, मानवाधिकारों से वंचित, मानसिक उत्पीड़न जैसी समस्याओं का सामना करना पड़ता था। हालांकि, अभी भी एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों को कई चुनौतियों का सामना करना पड़ता है। इसलिए ऐसे व्यक्ति अपनी एवं लिंग पहचान को छिपाकर रखते हैं, विशेषकर रूढ़िवादी समाजों एवं विकासशील देशों में, जहां उनके अधिकारों को पूरी तरह से मान्यता नहीं मिली है। जिस कारण उनमें मानसिक तनाव एवं असुरक्षा की भावना बढ़ जाती है। विश्वके कई देशों में, समाज में एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों के साथ होने वाले भेदभावको कम करने के उद्देश्य से गौरव महीना (Pride Month) कार्यक्रम आयोजित किया जाता है। गौरव महीना जैसे और भी कार्यक्रम आयोजित किए जाने चाहिए। जिससे कि, एलजीबीटीक्यूआईए+ व्यक्तियों के लिए समाज में सकारात्मक वातावरण का निर्माण किया जा सके जहां पर वे खुलकर अपनी लैंगिक पहचान के साथ जीवन जी सकें एवं अपने विचारों एवं भावनाओं का प्रदर्शन कर सकें। जिससे की उन्हें तनाव, चिंता एवं अवसाद जैसे मानसिक स्वास्थ्य विकारों से बचाया जा सके एवं उनमें उत्पन्न होने वाले आत्महत्या जैसे विचारों को रोका जा सके। वर्तमान समय में वैश्विक स्तर पर एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों की पहचान को धीरे-धीरे स्वीकृति मिल रही है जो इस दिशा में एक सकारात्मक कदम है। आज भले ही समलैंगिकता को कुछ देशों द्वारा अपराध की श्रेणी से मुक्त कर दिया गया है लेकिन अभी भी ये समुदाय समाज की मुख्य धारा में शामिल नहीं हो सका है। संयुक्तराष्ट्र संघ द्वारा सन् 1945 में मानव अधिकारों के संदर्भ में घोषणा पत्र जारी किया गया एवं उसमें कहा गया कि रंग, लिंग, प्रजाति, भाषा, धर्म, राजनीति, पद, जन्म, सम्पत्ति या अन्य किसी भी आधार पर किसी भी मानव के साथ किसी भी प्रकार का कोई भी भेदभाव नहीं किया जायेगा (कुमार, 2021)। इस प्रकार अंतर्राष्ट्रीय स्तर पर लिंग भेद को पूर्णतः वर्जित माना गया है। मानवाधिकारों में भी लैंगिक मौलिकता की स्वतंत्रता का अधिकार शामिल है। एलजीबीटीक्यूआईए+ व्यक्तियों के अधिकारों के लिए सबसे अधिक जागरूक देश की श्रेणी में उत्तरी अमेरिकी राष्ट्र है। जिसने इस समुदाय के व्यक्तियों के लिए समानता सुनिश्चित करने की दिशा में कई महत्वपूर्ण कानून पारित किए हैं जिनमें की समलैंगिक जोड़ों को बच्चा गोद लेने की अनुमति देना, समलैंगिक व्यक्तियों के अधिकारों की रक्षा करना एवं कन्वर्जन थेरेपी पर प्रतिबंध लगाना जैसे कानून शामिल हैं। अन्य सभी देशों को भी उत्तरी अमेरिकी राष्ट्र से प्रेरणा लेते हुए समलैंगिक व्यक्तियों के अधिकारों की रक्षा के लिए कानून बनाए जाने चाहिए। लेकिन यह विडंबना ही है कि, समलैंगिकता को अभी भी कम से कम 64 देशों में अपराध माना जाता है एवं 12 देश ऐसे भी हैं जहां में समलैंगिकता के लिए मृत्यु दंड भी दिया जाता है (संघीय विदेश कार्यालय, 2023)। भारत देश में भी एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों की पहचान को धीरे-धीरे स्वीकृति प्राप्त हो रही है। इसी दिशा में वर्ष 2018 में धारा 377 को असंवैधानिक करार देना, एलजीबीटीक्यूआईए+ समुदाय से संबंधित व्यक्तियों के अधिकारों के लिए एक महत्वपूर्ण कदम था। जिसने इस समुदाय को कानूनी सुरक्षा प्रदान की। इस प्रकार यह स्पष्ट होता है कि, एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों के अधिकारों एवं स्वीकृति की दिशा में महत्वपूर्ण प्रगति हुआ है। समाज में जागरूकता और समर्थन बढ़ने से उनके लिए बेहतर अवसर एवं सुरक्षित माहौल बनने की संभावना भी बढ़ी है एवं भविष्य में भी उनकी स्थिति और भी मजबूत होने की उम्मीद है परंतु अभी भी समानता

और न्याय के लिए लंबा संघर्ष जारी है। इसलिए वास्तविक समानता प्राप्त करने के लिए यह आवश्यक है की कानून में बदलाव के साथ-साथ सामान्य व्यक्तियों के द्वारा एलजीबीटीक्यूआईए+ व्यक्तियों के प्रति स्वयं की मानसिकता में भी बदलाव किया जाए। यह बदलाव केवल एलजीबीटीक्यूआईए+समुदाय के लिए ही नहीं वरन् एक समावेशी, न्याय संगत एवं प्रगतिशील समाज के निर्माण के लिए भी आवश्यक है। इसलिए एलजीबीटीक्यूआईए+ समुदाय के व्यक्तियों को समान अधिकार एवं सम्मान तभी मिल सकता है जब समाज के सभी व्यक्तियों द्वारा व्यापक रूप से केवल समावेशिका एवं संवेदनशीलता को अपनाया जाएबल्कि उसका प्रदर्शन भी किया जाए।

संदर्भ सूची

- Verma, M. (2023). What is LGBTQIA? What types of people are included in this community. Her Jindagi. <https://www.hrejindagi.com>
- Sharma, P. (2018). Know here the correct meaning of L,G,B,T,I & Q. AajTak. <https://www.aajtak.in>
- Begum, J. (2024). What does it mean to be Lesbian. Editorial Contribution. WebMD. <https://www.webmed.com>
- Sheikh, A. 2022. What is the identity of a bay being gay? These things tell you. ONEINDIA. <https://hindi.oneindia.com>
- Frequently asked questions about transgender people, (2024). Advocates for Trans Equality. <https://transequality.org>
- Understanding the Transgender Community. Human Rights campaign. <https://www.hrc.org>
- Understanding transgender people, gender identity and gender expression, (2024). American Psychological Association. <https://www.apa.org>
- Knowles, J. (2023). Pride month 2023: what do LGBTQ and LGBTQIA+mean. ABC/Chicago. <https://abc7chicago.com>
- Singh, R. 2017. Transgender children are born due to these 7 reason, these precautions are necessary during pregnancy. DainikBhaskar. <https://www.bhaskar.com>
- Khan, F. (2024). Homosexual relationships are increasing rapidly all over the world, the number in India can be up to 20 crore! Know the reason from doctor. <https://hindi.news18.com>
- Frankowski, B.L. (2019). Sexual orientation and Adolescents Pediatrics. 113(6). American Academy of Pediatrics Committee on Adolescence.
- Fagun, R.F. 2024. Intersex, transgender, hijra: Gender Identities we should be ourselves. <https://www.tbnews.net>
- Bates, S.A. 2024. CHROMOSOME. National Human Genome Research (NHGRI). <https://www.genome.gov>
- Sen, A. (2018). If you consume these things even by mistake then a transgender child can be born in the, medical science has also confirmed this. Patrika News. <https://www.patrika.com>
- What is the reason for the birth of a transgender are third gender child, (2018). News 18 Hindi. <https://hindi.news18.com>
- Soni, P. (2019). Pregnant women should not eat these things even by mistake during pregnancy, it can lead to the birth of a transgender child. Patrika News. <https://www.jagran.com>
- Dyvik, E. H. (2024). LGBTQ+ Worldwide Statistics & Facts. Statista. <https://www.statista.com>
- Mohanti, C. (2024). Section 377 IPC - IPC 377 in hindi- Punishment and bail – crime against nature. Lawrato. <https://hindi.lawrato.com>

- Bhardwas, S. (2023). LGBTQIA differences of gender and their sex choice who are gay people <https://zeenews.india.com>
- Pichardo, G. (2023). What is homosexuality?. Webmd. <https://www.webmd.com>
- When is Pride Month in India? (2023). History of Pride Month. KELP. <https://www.kelphr.com>
- Sindhuvasini. (2018). Meet 'Mr Gay India' SamarpanMaiti. BBC News Hindi. <https://www.bbc.com>
- Sharma, A. (2022). Secrets of Lesbian girls : This word was coined 150 years ago, women of India and Pakistan also fell in love with each other. DainikBhaskar. <https://www.bhaskar.com>
- Rich, T. (2020). What does LGBTQIA Stand for. <https://richerlifecounseting.com>
- Shaw, J. (2022). Nope, not a Trend : On the Modern Origins and Evaluation of Bisexual Identity. Literary Hub. <https://lithub.com>
- Ferguson, S. (2021). What does it mean to be agender ? 18 things to consider. Health Line. <https://www.healthline.com>
- Inquiry : What Does It Mean to Be Agender. THEM. <https://www.them.us>
- Schulman, M. (2013). Generation LGBTQIA. The New York Time. <https://www.nytimes.com>
- Resnick, A. (2023). What does it mean to be Bigender. Very well mind. <https://www.verywellmind.com>
- Wise, S. L. K. (2020). Gender fluidity : What it means and why support matters. Harvard-Health. <https://www.health.harvard.edu>
- Lowell, I. (2024). Pansexuality : What it means. WedMD. <https://www.wedmd.com>,
- Kumar, G. (2021). Social Status and Recognition of Transgenders in India. JANKRITI. <https://jankriti.com>
- Lesbian, Gay, Bisexual, Transgender and Queer Pride Month. Library of Congress. <https://www.loc.gov>
- LGBTQIA+ Pride Month:, (2024). Library of Congress. United States Census Bureau. <https://www.census.gov>
- Explained: Why the Pride Month is celebrated in June, (2024). NDTV. <https://www.ndtv.com>
- Kim, S.F. & Feyissa, I.F., (2021). Conceptualizing “Family” and the Role of “Chosen Family” with in the LGBTQ+ Refugee community : A Text Network Graph Analysis. National Institute of Health (NIH). <https://www.ncbi.nlm.nih.gov>
- Bajpai, A. (2023). What is the history of homosexual relationship in India, Know What has been the thinking from north to south?. TV9 Bharat Varsh. <https://www.tv9india.com>
- Flores, A.R. (2021). Social acceptance of LGBTQ people in 175 countries and place. William Institute. <https://williaminstitute.law.ucla.edu>
- LGBTQI rights, (2023). Federal Foreign Office. Auswartiges Amt. <https://www.auswartiges-amt.de>
- Shaw, R. (2023). Pride Month : Why is pride month celebrated only in the june, know when started. JAGRAN. <https://www.jagran.com>
- Hiskey, D. (2010). How 'Gay' Came to mean 'Homosexual' . Todat I Found Out. <https://www.todayifoundout.com>
- Kevin, L. & Pharm, D., (2024). What does LGBTQIA+ mean <https://www.goodrx.com>
- The LGBTQIA+ community : A Detailed Discussion. Drishti IAS. <https://drishtiias.com>
- LGBTQ+ : India's first Pride march which made history, (2023). BBC. <https://www.bbc.com>

**SHAIKSHIK PARISAMVAD (AN INTERNATIONAL JOURNAL OF EDUCATION) : SPIJE
ALUMNI ASSOCIATION OF EDUCATION, B.H.U
FACULTY OF EDUCATION, BANARAS HINDU UNIVERSITY**

Copyright & Undertaking Form

Title of the Paper/ Article: _____

Name of the Main Author with Designation & Organization: _____

Name of the Corresponding Author with Designation & Organization: _____

email (Corresponding Author) : _____

Contact No.(Corresponding Author) : _____

Undertaking by the corresponding Author

I/We hereby proclaim and give consent on the behalf of myself/ Co-Authors:

- 1) The submitted paper/article is an original work and this article has not published elsewhere so far.
- 2) If any plagiarism is found in the article after publication, I/We will be solely responsible not the SPIJE.
- 3) I/ We have no financial claims in the subject matter of work being sent for the publication .
- 4) I/We will abide by the decision of policy of SPIJE in case of any dispute.
- 5) I/ We have carefully read, understood and agree with all above mentioned terms of SPIJE.

Author's / Co- Author's Name(s)

1. _____
2. _____
3. _____

Full Signature (in original)

1. _____
2. _____
3. _____

GUIDELINES FOR AUTHORS

The articles received for publication in **SPIJE** are reviewed by one or more referees for their originality, relevance and contribution. Authors will follow following guidelines for their articles submitted in English/Hindi:

1. Contribute original unpublished, non communicated articles, research papers, research notes, book reviews etc related to education in about 3000-4000 words.
2. The articles/ papers received shall be sent for review to one or two experts. Based on their recommendations the decision regarding the acceptance/modification of the papers shall be communicated to the contributors.
3. Author has to make a declaration in the covering letter that the contribution has not been published or submitted for publication in any form elsewhere.
4. **Contributions should be sent in English (Times New Roman, font size 12) or Hindi (Kruti Dev 010, font size 14), typed in single space , on one side of A-4 size paper with 1.5 inch margins on all sides. An ABSTRACT of the paper (with key words written at the bottom) should be submitted on a separate page in English in 120 to 150 words.**
5. References should be given in the text as well as the end. The references should be given in alphabetical and chronological (ascending) order. Authors are requested to follow following format of referencing :

Books :	Butler,J.D.(1968).Four philosophies and their practice in education and religion (3rd edition).New York :Harper and Row ,P.527.
Articles:	Kumar,K.(2005).Quality of education at the beginning of the 21st century - Lessons from India. <i>Indian Educational Review</i> ,41:1,Pp.3-28.
Chapter in Books:	Singh, S.K.(2008).Environmental Ethics Education. In Rathore, H.C.S., Bhattacharya, G.C., Singh, S.K., Singh, M., and Gardia, A. (Ed.) <i>Society and Environmental Ethics</i> (Pp.171-176), Varanasi : Seema Press
Articles downloaded from websites:	Rhodes,G.(2010).Opportunities and challenges in the internationalization and globalization of higher education in United States: Implications for U.S.-India student's mobility. Retrieved from http://www.ugc.ac.in/new_initiatives/gray.pdf retrieved on 21.10.2010

1. Diagrams and all types of line drawings should be supplied separately, numbered clearly. Space for incorporation of diagrams and figures in text should be clearly mentioned at right place.
2. Tables should be in sequence numbered neatly followed by proper heading and incorporation in the text.
3. Title of the work, author's name, complete address, phone number, e-mail, and fax number should be given on a separate page with the typed manuscript. Authors should also give their brief description about themselves and their specialisations.
4. All details are to be sent in two hard copies and as e-mail attachment at spije.edu@gmail.com .
5. Each author will have to submit processing fee as per the table given below for publication of their articles/papers. The amount can be deposited in cash/draft or through NEFT/RTGS.

Processing Fee Details:

Membership Fee (for 4 issues) Upto 2 years from the date of membership	500/-
Processing Fee for SPIJE Members, per publication (each author should pay fee separately)	1000/- INR
Processing Fee for SPIJE Non- Members, per publication (each author should pay fee separately)	1200/- INR

Bank Account Details:

Account No.	'31448679140'
IFSC Code	SBIN0001773
Name of Account Holder	'Alumni Association of Education, BHU'
Name & Address of the Bank	State Bank of India Bhelupura, Varanasi, Uttar Pradesh, India

1. Two copies of the issue of the SPIJE will be supplied to the contributors/ authors as per policy of the journal.
2. Subscribers can download the issues from the website of the journal www.spijebhu.in
3. All manuscripts and correspondences should be addressed to, Prof. Seema Singh , The Managing Editor , "Shaikshik Parisamvad (An International Journal of Education)" -SPIJE, 'Alumni Association of Education, BHU', Faculty of Education , ,Banaras Hindu University, Kamachha, Varanasi -221010 (U.P.), India. Any queries can be clarified at spije.edu@gmail.com .
4. All legal inquiries will be dealt under Varanasi court.

Contents

S.No.	Title & Authors	Pages
1.	Human Rights and Constitutional Values: Perspectives of Great Indian Muslim Leaders in Light of the National Education Policy 2020 Ikhlas Ahmad & Prof. Alok Gardia	1-5
2.	Beyond the Screen: Life Skills Education as a Catalyst for Reimagining Women in Media Dr. Jooli Sonker	6-16
3.	Understanding Teachers' Language Attitudes and Biases: Implications for Multilingual Education in Delhi Vandana Singh	17-24
4.	The value of instructional aids in the teaching of Mathematics Dr. Abhishekh Kumar Pandey	25-29
5.	Issues related to Pedagogy of Mathematics and Pedagogy of Science: A Systematic Review Dr. Dilip Singh & Pragya Singh	30-38
6.	Innovative Strategies for Enhancing Quality Education in Schools: Effective Practices and Approaches Rashmi Singh	39-49
7.	Climate Change, Gender, and Poverty: Affected Areas and Responses Aditi Singh Kaushik	50-55
8.	Sustainable happiness for Vikshit Bharat : A comprehensive approach Hema Upadhyay	56-63
9.	समग्र शिक्षा योजना में शिक्षकों के प्रशिक्षण का राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में विश्लेषणात्मक अध्ययन Dr. Sunil Kumar Dubey & Dr. Rashmi Srivastava	64-70
10.	भारतीय संस्कृति में व्याप्त सामासिक संस्कृति: संप्रत्यय, विकास एवं प्रभाव Dr. Shashi Kushawaha	71-78
11.	प्रौद्योगिकी शिक्षा में सोशल मीडिया की भूमिका : नई शिक्षा नीति-2020 Murlidhar Markandey	79-83
12.	एलजीबीटीक्यूआईए+समुदाय की अवधारणा एवं उनकी वर्तमान वैश्विक स्थिति Shail Saini and Prof. Nagendra Kumar	84-92

Published by :

Alumni Association of Education, B.H.U.
Faculty of Education, Kamachha, Varanasi-10, (U.P.), India
www.auebhu.com, www.spijebhu.in

Printed by :

Seema Press, Bharat Milap colony, Nati Imli, Varanasi (U.P.), India. Telephone No. #