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**Performance Anxiety And Stress Coping Strategies For Choral Conductors****Özlem ONUK NATONKSI****Abstract**

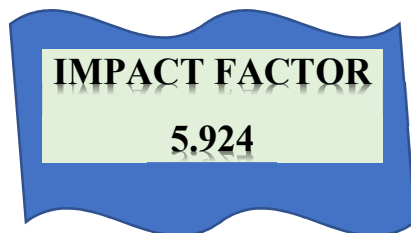
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This qualitative literature review examines the distinct psychological and pedagogical dimensions of performance anxiety encountered by choral conductors. While performance anxiety has been extensively examined in relation to soloists and instrumentalists, the particular pressures placed on conductors such as their high visibility, leadership responsibilities, and emotional labor remain underexplored. Addressing both the artistic and psychosocial aspects of conducting, this review analyzes the cognitive, physiological, and behavioral components of performance anxiety, as well as coping strategies employed by conductors (e.g., cognitive restructuring, somatic relaxation, breathing techniques, mindfulness practices, mentoring, and self-reflection). The study is grounded in theoretical frameworks such as Hochschild's concept of emotional labor, Kenny's model of music performance anxiety, and Gumm's leadership style theory. Consequently, this review underscores the need for enhanced pedagogical support for choral conductors and provides practical recommendations for music education programs.

Keywords: Choral conducting, performance anxiety, leadership, music performance, coping strategies, psychological resilience, mindfulness.

Introduction

Choral conducting is more than the act of musical direction; it is a multifaceted discipline encompassing pedagogical leadership, group coordination, and the public representation of musical



performance. The conductor not only makes artistic decisions but also fosters emotional and social connections among choir members, guiding the collective musical experience. As such, the profession requires not only technical proficiency but also emotional labor and psychological resilience (Jansson et al., 2019; Aufegger, 2017; Biasutti, 2013).

Although performance anxiety has often been studied in relation to soloists or instrumentalists, the stress experienced by conductors within their leadership roles remains relatively underexplored (Kenny, 2011). Yet conductors are accountable not only for their own performance but also for ensuring the technical, emotional, and aesthetic coherence of the ensemble (Stohtert, 2012; Jansson et al., 2019; Aufegger, 2017; Biasutti, 2013).

A conductor's physical cues posture, gestures, facial expressions, and eye contact profoundly influence both the musical quality and the motivational atmosphere within the ensemble. This heightened visibility creates significant emotional and cognitive pressure during performance (Aufegger et al., 2016). Thus, performance anxiety among choral conductors must be regarded as a unique phenomenon, intricately connected to both individual psychological responses and the complex demands of musical leadership (Waybright, 2006).

This review investigates how choral conductors experience performance anxiety, identifies its underlying causes, and examines coping mechanisms. Its aim is to reframe conducting as a profession that demands both musical expertise and emotional labor, thereby enhancing pedagogical understanding and support for conductors within the field of music education.

Methodology

This study employs a qualitative literature review methodology, systematically analyzing both national and international academic sources related to performance anxiety in choral conductors. The review focuses on research that explores themes such as music performance anxiety, leadership in musical settings, emotional labor, and psychological coping strategies. Sources were selected using content analysis methods to identify key concepts and recurring patterns within the literature.

Artistic and Leadership Components of Choral Conducting

Choral conducting is a multifaceted discipline that integrates technical musical skills with emotional, cognitive, and social leadership. The conductor acts both as an artistic interpreter and a facilitator of communication, motivation, and psychological cohesion within the ensemble. While guiding the musical interpretation of a piece, the conductor is also responsible for



maintaining the emotional tone of the group and ensuring member coordination (Jansson et al., 2019; Aufegger, 2017; Biasutti, 2013).

Conducting requires the simultaneous management of aesthetic decision-making and group dynamics during performance. Especially in polyphonic settings, achieving balance among voice parts, guiding dynamic changes, and creating expressive unity requires both technical proficiency and intuitive leadership. In this context, the conductor emerges not only as a musical leader but also as an ethical, pedagogical, and emotional figure. This layered role entails cultivating social trust within the group while offering a psychologically safe environment for individual expression (Head, 2017; Abrahams, 2017).

The conductor's representational responsibilities extend beyond the stage. By fostering emotional trust during rehearsals and promoting respectful communication, the conductor shapes both the collective sound and the psychological climate of the ensemble (Jaque et al., 2015). As such, the conductor is not merely a technical authority but also a "psychosocial representative." The ensemble's artistic success and emotional coherence are closely tied to the conductor's leadership style (Schletter, 2020).

Moreover, the conductor's visibility during a performance is more prominent than that of most other musical performers. Consequently, performance anxiety can manifest not only as individual stress but also as a perceived collective responsibility. Yet, despite this, the unique experiences of choral conductors have often been overlooked in the academic literature (Schletter, 2020). This gap highlights a significant need for research and pedagogical support in both conducting education and performance psychology (Jansson et al., 2019; Litman, 2006; Jaque et al., 2015).

In conclusion, choral conducting should be understood not merely as technical expertise but as a holistic leadership practice that encompasses ethical, pedagogical, and psychosocial dimensions. Therefore, the training of choral conductors should extend beyond musical competence to include emotional intelligence, interpersonal communication, and group management skills (Jansson et al., 2019; Litman, 2006; Jaque et al., 2015).

Conceptual Framework

This section discusses the key concepts and theoretical approaches used to understand the experience of performance anxiety in choral conductors. The central concepts of the study include performance anxiety, emotional labor, leadership and representational load, and the psychological components of music performance. A conceptual foundation has been established within the framework of both music psychology and social psychology.

**Performance Anxiety and Its Components**

Performance anxiety refers to the intense arousal, tension, fear, and self-evaluative pressure an individual may experience before or during a public performance. This condition relates not only to aesthetic evaluation but also to the perceived threat of public scrutiny arising from heightened social visibility. According to Kenny (2011), performance anxiety consists of three primary components: a) Cognitive responses (e.g., worry, negative self-talk, feelings of inadequacy), b) Physiological responses (e.g., sweating, heart palpitations, dry mouth), and c) Behavioral responses (e.g., avoiding eye contact, motor disruption, performance avoidance).

In this context, performance anxiety is not merely “stage fright”; it is deeply linked to how individuals evaluate their own competence, recall past experiences, and assign meaning to the act of performing. Research suggests that negative past experiences, high external expectations, and perfectionistic tendencies can significantly heighten anxiety levels (Jaque et al., 2015; Diaz, 2018). Although most research has focused on solo performers such as instrumentalists and vocalists, choral conductors have received limited attention. Yet the conductor’s role encompasses more than onstage presence; it includes managing the entire musical process, representing the ensemble, and facilitating artistic coherence. Conductors are responsible not only for their own gestures and posture but also for maintaining group motivation, emotional tone, and musical unity (Schletter, 2020; Aufegger et al., 2017).

Therefore, the performance anxiety experienced by choral conductors extends beyond individual concerns. It includes dimensions of leadership, public representation, and collective responsibility. This calls for a dual-level analysis personal and interpersonal of anxiety in conducting roles. Furthermore, as aesthetic decision-makers and emotional moderators, conductors shape the entire psychological environment of the ensemble. Their anxiety, thus, is not isolated but shared, subtly influencing group dynamics (Litman, 2006; Waybright, 2006; Biasutti & Concina, 2014).

Conducting and Leadership Approaches

Choral conducting is a complex form of leadership that extends beyond musical interpretation. The conductor not only chooses repertoire and manages gestural expression and dynamic balance but also facilitates group cohesion, emotional climate, and motivation. Leadership styles may range from traditional, authoritative models to more autonomy-supportive, participatory approaches. These styles directly affect not only musical outcomes but also the psychological well-being and safety of choir members.



Jansson et al. (2019) argue that conducting competencies cannot be limited to technical skills; interpersonal capacities such as empathy, transparent communication, and trust-building are essential in today's choral environments. Aufegger et al. (2016) highlight the psychological demands of representational responsibility, describing it as a form of "visible leadership" that requires strong emotional resilience. In this sense, the conductor is both a creative visionary and a psychological guide.

From a pedagogical perspective, Abrahams (2017) and Head (2017) propose that today's conductor should not only interpret music but also serve as an ethical facilitator and educational leader. This expanded view of leadership repositions the conductor as a figure of both aesthetic influence and social transformation, capable of shaping inclusive and emotionally intelligent ensemble cultures.

Emotional Labor and Representational Load

Arlie Hochschild's (1983) concept of *emotional labor* offers a valuable lens through which to understand the complex emotional demands placed on choral conductors. Emotional labor involves managing internal emotional states, displaying specific emotions, and self-regulating in accordance with professional expectations. Conductors often suppress frustration during rehearsals or mask anxiety before performances, maintaining a composed and motivating persona in front of the ensemble.

This emotional regulation places a burden not only on conductors' musical capacities but also on their psychological endurance. Aufegger et al. (2017) emphasize that conductors frequently carry an invisible emotional load, leading to psychological fatigue or burnout, especially when outlets for expressing such pressures are limited. As both internal group moderators and public representatives of their ensembles, conductors navigate emotional demands across multiple relational levels.

Jaque et al. (2015) further suggest that conductors experience elevated neurophysiological stress levels not only during performance but also in relation to the institutional or cultural roles they embody. In this regard, emotional labor is not merely a personal coping challenge but a representational issue, shaped by broader structural, social, and symbolic dimensions of musical leadership.

Psychological Resilience and Anxiety in the Choral Context

Choral conducting reveals that leadership in musical settings requires not only technical expertise but also high levels of emotional, cognitive, and interpersonal resilience. Conductors function as artistic leaders who guide ensemble cohesion, manage motivation, and engage with external



stakeholders such as audiences and institutions. These multidimensional responsibilities become particularly taxing in high-stakes scenarios such as public concerts, competitions, or ceremonial performances.

Research by Biasutti and Concina (2014) indicates that music educators and conductors are especially vulnerable to emotional fatigue and stress in emotionally intensive environments.

For choral conductors, this pressure is not limited to the performance itself it extends to preparation processes, group management, and navigating administrative expectations.

In this context, psychological resilience becomes a crucial asset for sustainable and effective leadership. Strengthening resilience can be achieved through practices such as community support, mindfulness, somatic awareness, self-reflection, and experience-sharing. These strategies not only benefit the individual conductor's well-being but also positively influence the ensemble's emotional climate (Aufegger et al., 2017; Miles, 2018).

Performance anxiety in choral conductors manifests differently at various stages of the performance cycle, shaped by both personal and interpersonal stressors. Common sources of anxiety include fear of insufficient preparation, concerns about group cohesion, and the technical difficulty of the repertoire. Additionally, lack of engagement during rehearsals or distractions during live performance may increase cognitive load and disrupt attention.

External expectations from audiences, juries, or institutional figures also intensify the feeling of being scrutinized, triggering excessive self-monitoring. This can result in physiological symptoms such as shaking, dry mouth, or vocal instability further reinforcing anxiety and disrupting expressive control. Such symptoms may compromise gesture clarity, eye contact, and emotional connectivity with both choir and audience. Consequently, performance anxiety is not only an individual experience but a group-affecting phenomenon that impacts both communication and performance integrity.

Coping Strategies for Performance Anxiety Cognitive Restructuring

Cognitive restructuring is among the most widely used psychological interventions for managing performance anxiety (Curtiss et al., 2021). It involves identifying and challenging automatic, often irrational, thought patterns related to performance, and replacing them with more balanced and constructive alternatives (Kenny, 2011). In socially visible and cognitively demanding professions such as choral conducting, internal dialogues significantly influence performance quality.



Common cognitive distortions include thoughts like “What if I fail?”, “The audience will think I’m incompetent,” or “The choir expects me to be flawless.” These internal narratives heighten anxiety and disrupt both physical coordination and mental clarity (Diaz, 2018). The aim of cognitive restructuring is to replace such self-defeating thoughts with realistic alternatives for example, “A single mistake doesn’t define my entire performance” or “The audience seeks connection, not perfection.”

The process typically unfolds in three stages: (1) identifying automatic thoughts, (2) evaluating their validity, and (3) developing alternative, functional beliefs. This intervention can be especially effective when supported by mentoring or cognitive-behavioral therapy (Aufegger et al., 2017; Joy Stanborough, 2023).

For choral conductors, cognitive restructuring is a powerful technique for reducing performance-related self-criticism and enhancing self-efficacy. Integrating this strategy into the rehearsal process can help conductors cultivate a more grounded and focused presence, especially in high-pressure situations.

Diaphragmatic Breathing Exercise (Abdominal Breathing)

Diaphragmatic breathing, also known as abdominal breathing, involves deep, slow inhalations through the diaphragm rather than the chest. This technique activates the parasympathetic nervous system, reduces heart rate, and lowers cortisol levels the body’s primary stress hormone. For choral conductors, practicing diaphragmatic breathing before a performance can alleviate physical symptoms of anxiety such as trembling or vocal instability, thereby enhancing vocal and gestural control (Hopper et al., 2019; Bentley et al., 2023; Diaz, 2018).

Box Breathing

Box breathing is a structured technique used to regulate stress, anxiety, and autonomic arousal. It consists of four equal phases: inhaling, holding the breath, exhaling, and holding again each typically lasting four seconds (4–4–4–4 model), though durations may be adjusted to the individual’s comfort level (Grossman et al., 2004).

This method stimulates the vagus nerve, promoting parasympathetic activation and helping to reduce cortisol levels and heart rate (Jerath et al., 2006). The steady rhythm not only facilitates physical relaxation but also supports emotional regulation and mental clarity (Felson, 2025; Ahmed et al., 2021).

For conductors, box breathing is particularly beneficial in managing pre-performance stress, which often arises from simultaneous artistic decision-making, high visibility, and emotional



responsibility. Short sessions immediately before rehearsal or performance can help synchronize internal tempo with the musical flow, support expressive gestures, and improve focus (Aufegger et al., 2017; Valentine et al., 1995).

When combined with cognitive restructuring, breathing-based strategies create a holistic framework for managing performance anxiety, especially for musicians in leadership roles (Kenny, 2011).

Body Scan Meditation

Body scan meditation is a foundational practice in Mindfulness-Based Stress Reduction (MBSR) programs. It involves systematically directing awareness to different areas of the body to observe physical sensations without judgment (Kabat-Zinn, 2005; Goyal et al., 2014). For choral conductors, this technique can enhance physical awareness, reduce pre-performance stress, and restore the natural fluidity of gesture and facial expression.

Body scans can be performed lying down or in a seated position. For those prone to drowsiness, sitting upright may help maintain alertness.

Steps:

1. Find a comfortable seated or lying position.
2. Close your eyes and take a deep breath.
3. Focus attention on the body as a whole.
4. Begin scanning from the head or toes, observing areas of tension, tingling, or discomfort.
5. Gradually shift attention through the body neck, shoulders, chest, abdomen, etc. without trying to change the sensations.
6. If the mind wanders, gently bring attention back to the body.
7. After completing the scan, slowly open your eyes and allow the body to readjust before standing.

Research indicates that regular practice of body scanning reduces cortisol levels, lowers heart rate, and significantly improves anxiety scores (de Vibe et al., 2013; Chiesa & Serretti, 2009; Lardone et al., 2018). For conductors, releasing muscular tension particularly in the shoulders, jaw, and



neck can lead to more expressive and efficient conducting gestures. Additionally, this practice cultivates internal focus and enhances non-verbal communication with the choir, especially during high-stress performance situations.

Emotional Freedom Technique (EFT)

Emotional Freedom Technique (EFT), also known as “psychological acupressure,” combines principles of cognitive restructuring with somatic stimulation. The method involves gently tapping on specific acupressure points on the body while voicing affirmations. EFT has shown promise in reducing anxiety, especially in performance contexts (Church, 2009; Clond, 2016; Salas et al., 2020).

Three-Step Process:

1. **Issue Identification:** The individual identifies the core emotional issue (e.g., “My heart races before going on stage”) and rates its intensity on a scale from 0 to 10.
2. **Affirmation Phrase:** While tapping the side of the hand (karate point), the person repeats an affirmation such as, “Even though I feel anxious before performing, I deeply and completely accept myself.”
3. **Tapping Sequence:** Tapping continues on acupressure points (e.g., eyebrow, side of the eye, under the nose, chin, collarbone, underarm), accompanied by emotionally relevant phrases (e.g., “This anxiety,” “I want to feel grounded,” “I can get through this”). After each round, the intensity is re-evaluated.

Empirical studies suggest that EFT reduces cortisol levels, heart rate variability, and subjective anxiety (Church et al., 2012; Stapleton et al., 2019). Pilot research in musical performance settings supports EFT’s efficacy in addressing stage fright, self-doubt, and critical internal dialogue.

For choral conductors, EFT can be particularly useful in the following contexts:

- Managing acute physical symptoms before performance (e.g., trembling, dry mouth)
- Navigating high-stakes concerts or juried performances
- Addressing the “pressure of visibility” on stage

Moreover, by fostering self-regulation in the conductor, EFT can indirectly promote emotional cohesion within the ensemble. Since the conductor’s emotional state profoundly influences



group dynamics, body-based techniques like EFT contribute not only to personal well-being but also to the ensemble's collective stability.

Alexander Technique

The Alexander Technique, developed by Frederick Matthias Alexander in the late 19th century, is a method of body awareness that aims to identify and re-pattern habitual muscular tension, improving the individual's spatial coordination and postural efficiency (Cacciatore et al., 2020). It focuses particularly on optimizing the relationship between the head, neck, and spine, helping individuals release unnecessary effort and enhance the quality of movement and breath coordination.

Practitioners of the Alexander Technique guide individuals in recognizing maladaptive movement habits, promoting efficient use of the musculoskeletal system, and reducing tension patterns that interfere with natural movement (Parent, 2007; Valentine et al., 1995).

In the context of choral conducting, the technique supports the development of fluid and expressive gestures while preventing overexertion. It is especially valuable in addressing physical stressors associated with prolonged standing, repetitive arm movements, and high attentional demand. Regular practice can help conductors maintain postural integrity, improve breathing control, and convey musical intentions more economically and effectively (Stothert, 2020).

Feldenkrais Method

The Feldenkrais Method, developed by Moshe Feldenkrais, is a somatic education system grounded in the principles of neuroplasticity. Its primary goal is to enhance bodily awareness and reprogram habitual movement patterns through gentle, mindful exploration. The method comprises two main components: "Awareness Through Movement" (group lessons guided by verbal instruction) and "Functional Integration" (individual sessions involving tactile guidance) (Sholl, 2022).

Feldenkrais-based practices promote postural reorganization, balance, and improved coordination via the central nervous system. Rather than imposing idealized forms, the method works with the body's own capacity for self-correction and adaptation through subtle, exploratory movement (Paparo, 2021).

For choral conductors, the Feldenkrais Method offers tools to prevent physical tension, enhance gestural fluidity, and expand kinesthetic awareness. It encourages the development of responsive, grounded movement especially useful in dynamic performance environments. Furthermore, it supports conscious stage presence and fosters embodied decision-making during conducting (Jaque et al., 2015).

**Mentorship and Self-Reflection**

Two of the most effective strategies for reducing performance anxiety in choral conductors are mentorship and self-reflection. Both approaches emphasize experiential learning, personal awareness, and the internalization of leadership identity. In addition to improving performance quality, they foster self-efficacy, psychological resilience, and emotional regulation (Aufegger, 2017; Diaz, 2018).

Mentorship involves a structured relationship in which an experienced conductor supports a less experienced colleague by sharing knowledge, pedagogical insight, and coping strategies. Mentors can guide mentees in repertoire selection, rehearsal planning, stress management, and the psychological aspects of public performance. Stothert (2020) highlights that mentorship alleviates professional isolation among novice conductors and enhances self-confidence by providing reflective feedback.

Self-reflection, on the other hand, entails a systematic review of one's own performance, strengths, and areas for growth. Tools such as video recordings, journaling, voice analysis, and structured reflection questions support this process. According to Kenny (2011), the ability to recognize progress and internalize success is critical in overcoming performance anxiety. Self-reflection encourages a shift from external validation to internal evaluation, helping conductors develop an autonomous sense of leadership and competence.

When applied together, mentorship and self-reflection offer a synergistic approach that reduces professional stress, cultivates emotional insight, and strengthens the conductor's ability to manage performance demands effectively.

Discussion

The findings of this review suggest that performance anxiety among choral conductors must be understood not merely as an individual psychological condition but as a multidimensional phenomenon shaped by leadership roles, emotional labor, and public representation. While most literature on performance anxiety focuses on soloists and instrumentalists (Kenny, 2011), the conductor's experience encompasses additional pressures: managing ensemble dynamics, embodying musical vision, and maintaining representational presence under scrutiny (Aufegger et al., 2017; Jaque et al., 2015).



Hochschild's (1983) concept of emotional labor offers a valuable framework for understanding how conductors must regulate their internal emotional states while leading the group through expressive and interpersonal challenges. The conductor's nonverbal communication including gestures, facial expressions, posture, and vocal tone directly influences both the perceived quality of performance and the emotional climate of the choir.

This review also shows that coping strategies such as cognitive restructuring, breath-based relaxation techniques, mindfulness practices, and somatic approaches (e.g., Alexander Technique, Feldenkrais Method) yield significant benefits in managing anxiety and enhancing physical and mental readiness (Diaz, 2018; Valentine et al., 1995; Kabat-Zinn, 2005).

Additionally, mentorship and self-reflection contribute to the development of internalized leadership and sustainable performance practices. These methods foster self-awareness and emotional autonomy, helping conductors manage not only individual anxiety but also group dynamics and external expectations (Stohtert, 2020).

Based on these findings, it is recommended that choral conducting education programs integrate training in emotional resilience, stage psychology, and anxiety management. Structured mentoring systems and reflective tools such as performance journals, peerobservation, and video analysis can strengthen pedagogical development and promote long-term well-being in professional practice.

Conclusion and Recommendations

This review offers a holistic perspective on the performance anxiety experienced by choral conductors, highlighting that this anxiety is not simply an individual psychological issue but a multifaceted phenomenon shaped by leadership responsibilities, emotional labor, and representational pressures. Reframing performance anxiety within the broader context of conducting beyond the narrow focus on the moment of performance enhances our understanding of the conductor's emotional regulation, interpersonal dynamics, and artistic leadership.

The findings indicate that coping strategies such as cognitive restructuring and somatic techniques (e.g., diaphragmatic breathing, Alexander Technique, Feldenkrais Method) are not only effective but also pedagogically transferable. These approaches can be systematically taught and practiced within conducting education programs to promote both musical and psychological readiness.

Based on the evidence presented in this review, the following recommendations are proposed:

- a) Integrate psychological training such as CBT-based anxiety management into choral conducting and music education curricula.



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- b) Develop mentorship programs for conductors at different career stages, promoting experiential knowledge sharing and professional resilience.
- c) Encourage self-reflective practices, including performance journals, video analysis, and peer feedback, to enhance self-awareness and leadership growth.
- d) Offer workshops focused on somatic awareness, mindfulness, and breathing techniques to support physical and emotional flexibility in performance settings.

In conclusion, choral conducting should be recognized not only as an artistic discipline but also as a psychosocial and pedagogical leadership practice. Supporting conductors on emotional, cognitive, and educational levels is essential for the sustainability of their role and the overall well-being of the ensemble.

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The Establishment of the Palestinian Authority: Key Agreements and the Gaza-Jericho Process

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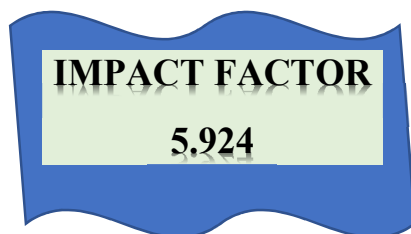
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Abstract

This paper examines the historical and political processes that led to the establishment of the Palestinian Authority (PA) within the framework of the Oslo Accords. Particular attention is given to the Declaration of Principles (1993), the Gaza-Jericho Agreement (1994), and subsequent negotiations that defined the contours of the interim self-governing body. The study highlights the contentious issues of sovereignty, security, settlements, and borders, while also assessing the divergent Palestinian perspectives on the accords. It argues that while the PA represented a landmark in Palestinian self-rule, its establishment was constrained by Israeli security control, the unresolved status of Jerusalem, and the absence of guarantees for a sovereign state.

Keywords: Palestinian Authority, Oslo Accords, Gaza-Jericho Agreement, self-rule, sovereignty



1. Introduction: The Oslo Accords and the Quest for Interim Self-Governance

The signing of the Declaration of Principles (DoP) on 13 September 1993 between the Palestine Liberation Organization (PLO) and Israel marked a turning point in the history of the Palestinian national movement (United Nations, 1993). The agreement envisioned the creation of a Palestinian Interim Self-Government Authority for a transitional period of five years, during which permanent status negotiations would take place. Despite its historic symbolism, the DoP left unresolved the most contentious issues—Jerusalem, borders, refugees, and settlements—thus deferring them to later negotiations (Aruri, 2003).



2. The Declaration of Principles: Framework and Structural Limitations

The DoP established a conceptual framework for peace but contained major ambiguities. While it created the basis for a Palestinian self-governing authority, it avoided recognition of Palestinian sovereign rights or guarantees of eventual statehood (Brown, 2003). Israel retained overriding authority in defense, foreign affairs, and settlement policy (Shlaim, 2014). Critics argued that the agreement legitimized Israeli occupation under a new administrative arrangement, while weakening Palestinian demands for independence (Beinin & Hajar, 2014).

3. From Principles to Practice: The Gaza-Jericho Agreement of 1994

The Gaza-Jericho Agreement, signed in Cairo on 4 May 1994, operationalized the DoP by granting Palestinians limited autonomy in Gaza and Jericho (United Nations, 1994). The agreement provided for the withdrawal of Israeli forces from specified areas and the transfer of civil authority to the PA. However, Israel retained control over external security, borders, and settlements, reflecting the asymmetry of power between the negotiating parties (Klein, 2007).

3.1 Negotiation Challenges and Security Constraints

Negotiations leading to the agreement were protracted, with disputes over troop redeployment, border arrangements, and the scope of Palestinian jurisdiction (Abbas, 1995). Israeli insistence on retaining security prerogatives clashed with Palestinian demands for full withdrawal. These tensions highlighted the unequal bargaining position of the parties (Brown, 2002).

3.2 International Mediation and Economic Assistance

An international conference in Washington in October 1993 mobilized donor commitments to support Palestinian reconstruction (Hilal, 2007). Donor aid, however, was conditioned on the progress of political negotiations. The establishment of the Palestinian Economic Council for Development and Reconstruction (PECDAR) reflected both the promise of economic development and the risk of donor dependency (Sayigh, 2011).

4. Palestinian Political Responses: Support, Skepticism, and Fragmentation

The Palestinian political landscape was divided over the Oslo process. Fatah, the dominant faction within the PLO, endorsed the DoP as a pragmatic step toward statehood. However, other Palestinian leaders and civil society actors criticized the accords for compromising national rights, neglecting refugees, and risking territorial fragmentation (Robinson, 1997). The absence of explicit provisions on Jerusalem and the right of return deepened skepticism within Palestinian society (Ghanem, 2010). This internal division weakened the legitimacy of the PA from its inception.



5. Economic Dependency and the Paris Protocol (1994)

The Paris Protocol on Economic Relations, signed in April 1994, institutionalized the economic framework between Israel and the PA (World Bank, 1994). While it facilitated trade, taxation, and labor flows, it effectively integrated the Palestinian economy into Israel's, limiting independent policy-making (Arnon & Weinblatt, 2001). This dependency raised concerns about the PA's ability to function as a self-sustaining governing authority.

6. The Hebron Massacre, Security Agreements, and International Oversight

The Hebron massacre of February 1994, in which an Israeli settler killed 29 Palestinians at the Ibrahimi Mosque, exposed the fragility of the peace process (Beinin & Hajjar, 2014). In response, the Israeli-Palestinian Security Agreement of March 1994 introduced a Temporary International Presence in Hebron (TIPH), though with a limited mandate (Shlaim, 2014). Despite Palestinian dissatisfaction, the agreement enabled stalled negotiations to resume, ultimately paving the way for the Gaza-Jericho Agreement.

7. Conclusion: Limited Self-Rule and the Paradox of the Palestinian Authority

The establishment of the PA was both a historic breakthrough and a paradox of limited sovereignty. While it created the institutional framework for Palestinian self-rule in Gaza and Jericho, it did not resolve the fundamental political questions of borders, refugees, Jerusalem, and settlements. The PA emerged as a governing authority with administrative responsibilities but without full sovereignty (Sayigh, 2011). Thus, the early phase of the PA embodied both hope for institutional self-rule and disillusionment with its structural dependency.

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**लघु उद्योगों के प्रबन्धन में महिलाओं की भूमिका****संतोष शर्मा****परिचयात्मक शोध की भूमिका**

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शिक्षा किसी भी समाज की प्रगति की आधारशिला होती है, विशेष रूप से महिलाओं के लिए। शिक्षा सिर्फ ज्ञान नहीं बल्कि आत्मनिर्भरता, आत्मविश्वास और सशक्तिकरण का माध्यम बनती है। आज जब देश आत्म निर्भर भारत की दिशा में बढ़ रहा है, तो यह आवश्यक हो जाता है कि महिलाएं उद्योगों विशेष कर लघु व कुटीर उद्योगों में सक्रिय भागीदार बने और यह तभी संभव है, जब शिक्षा के माध्यम से उन्हें तैयार किया जाए। इसके लिए महिलाओं को प्राथमिक से उच्च शिक्षा तक समान अवसर देकर, व्यावसायिक और कौशल प्रशिक्षण कार्यक्रम का आयोजन करके, डिजिटल शिक्षा और ऑनलाइन प्रशिक्षण उपलब्ध करवा कर, उद्यमिता आधारित शिक्षा देकर, रोल मॉडल तथा प्रेरणा स्रोतों से जोड़कर, स्वयं सहायता समूह में शिक्षित महिलाओं की भागीदारी को बढ़ाकर, शिक्षा और सरकारी योजनाओं का समन्वय स्थापित करके, किया जा सकता है। शिक्षा ही वह हथियार है, जिससे महिलाएं लघु उद्योगों की नींव रख सकती हैं, उसे चला सकती हैं और समाज को दिशा दे सकती हैं। इसीलिए आवश्यकता है कि हम महिला को शिक्षा देकर न केवल सशक्त करें, बल्कि उन्हें देश की आर्थिक शक्ति का एक अभिन्न हिस्सा बनाएं। यदि एक पुरुष शिक्षित होता है तो एक व्यक्ति शिक्षित होता है और यदि एक महिला शिक्षित होती है तो पूरा परिवार और समाज शिक्षित होता है।

महिलाएं समाज और परिवार की रीढ़ होती हैं। यदि उन्हें सुरक्षित, सम्मानजनक और स्वास्थ्यकर वातावरण मिले, तो वह लघु उद्योगों में न केवल अपना काम सकती हैं, बल्कि नेतृत्व भी कर सकती हैं। आज भी अनेक महिलाएं केवल इसीलिए उद्योगों में भाग नहीं ले पाती, क्योंकि कार्यस्थल पर सुरक्षा, भेदभाव या शोषण का भय बना रहता है। इसीलिए यदि स्वस्थ कार्य दशाएं सुनिश्चित की जाए, तो महिलाओं की भागीदारी उल्लेखनीय रूप से बढ़ सकती हैं। इसके लिए कार्य स्थल पर सुरक्षा और शोषण विरोधी कानून को सख्ती से लागू कर के, महिला कर्मचारियों के लिए विशेष शिकायत प्रकोष्ठ बना कर, महिलाओं के लिए अलग से स्वच्छ शौचालय, पीने का पानी, फर्स्ट एड और मासिक धर्म स्वच्छता संबंधी सुविधाएं सुनिश्चित करके, स्वास्थ्य, बीमा योजना और नियमित स्वास्थ्य जांच शिविर की व्यवस्था करके, मातृत्व अवकाश, लचीले कार्य घंटे, प्रशिक्षण, उन्नति के अवसर, समान कार्य के लिए समान वेतन, कार्यस्थल पर बाल देखभाल केंद्रों की स्थापना करके, महिला नेतृत्व को प्रोत्साहन

देकर आदि के द्वारा महिलाओं को एक स्वस्थ व स्वच्छ वातावरण दिया जा सकता है। स्वस्थ कार्य दशाएं देना कोई विशेष अधिकार नहीं है बल्कि यह महिलाओं का अधिकार है। स्वस्थ कार्य दशाएं देकर महिलाओं का आत्मविश्वास बढ़ता है, जिससे वह निर्भर होकर कार्य करेंगी। इसे महिला कर्मचारी लंबे समय तक जुड़ी रहेंगी और संगठन में संतुलन और नवाचार भी आएगा। आज के वैश्विक दौर में बहुराष्ट्रीय कंपनियां केवल लाभ कमाने तक सीमित नहीं हैं, बल्कि उनका सामाजिक उत्तरदायित्व भी एक महत्वपूर्ण पहलू बन चुका है। इसी सामाजिक कर्तव्य के अंतर्गत यदि वे महिलाओं को सशक्त बनाने, उद्योगों से जोड़ने और उद्यमिता के अवसर देने की दिशा में काम करें, तो इससे लघु उद्योगों में महिलाओं की भूमिका उल्लेखनीय रूप से बढ़ सकती है। इसके लिए उद्यमिता एवं कौशल प्रशिक्षण कार्यक्रम शुरू करके, स्थानीय महिला स्वयं सेवी संगठनों से उत्पाद खरीदने और उन्हें बढ़ावा देकर, महिलाओं को आपूर्ति श्रृंखला में शामिल करके, शिक्षा और डिजिटल साक्षरता अभियान चला कर, स्थाई महिला उद्योगों को फंडिंग और मैटरशिप देकर, महिला उत्पादों को अंतरराष्ट्रीय बाजार तक पहुंचाने के अवसर देकर, नौकरी और नेतृत्व के अवसर प्रदान करके सहायता कर सकते हैं। इन प्रयासों से महिलाएं उद्योगों से जुड़ेंगी और वह आत्म निर्भर बनेंगी। महिला उत्पादों को अंतरराष्ट्रीय पहचान मिलेगी और समाज में लैंगिक समानता भी बढ़ेगी जब बहुराष्ट्रीय कंपनियां अपने सामाजिक दायित्वों में महिलाओं को प्राथमिकता देती हैं, तब न केवल महिलाएं सशक्त होती हैं बल्कि पूरा देश प्रगति करता है। यदि उद्योगों के सामाजिक उत्तरदायित्वों को महिला सशक्तिकरण से जोड़ तो लघु उद्योगों में महिलाओं की भूमिका को व्यापक प्रभावशाली और स्थाई रूप से बढ़ाया जा सकता है। इससे नारी शक्ति और आत्मनिर्भर भारत दोनों एक साथ सशक्त होंगे।

परिचयात्मक शोध के सोपान

जब समाज की सोच बदलती है तब महिला सिर्फ गृहिणी नहीं रहती वह एक निर्माता, संचालक और प्रेरणा बन जाती है। रूढ़िवादी सोच को बदलना केवल सामाजिक सुधार नहीं यह आर्थिक और सांस्कृतिक क्रांति का आधार है। लघु उद्योगों के क्षेत्र में महिलाओं की भूमिका तभी बढ़ेगी जब उन्हें घर से लेकर समाज तक पूरा समर्थन और सम्मान मिलेगा। इसके लिए 'लड़की बोझ नहीं वह तो घर की शक्ति है' इस विचारधारा को व्यवहार में लाना होगा। माता-पिता पति भाई को यह समझना होगा कि महिला का व्यवसाय करना सम्मानजनक है ना की अपमानजनक। 'पुरुष और महिला दोनों समान रूप से परिवार को चला सकते हैं, इस भावना को बढ़ाना होगा। महिला स्वयं सहायता समूह गो पंचायत और स्थानीय संस्थाओं के माध्यम से रूढ़िवादी सोच पर खुली चर्चा करनी चाहिए। सफल महिला उद्यमियों को डोल मॉडल बनाकर समाज के सामने प्रस्तुत करना चाहिए। लड़कियों को सिर्फ स्कूल ही नहीं व्यावसायिक शिक्षा और कौशल विकास की और भी प्रोत्साहित करना चाहिए। ग्रामीण और शहरी दोनों स्तर पर जागरूकता शिविर आयोजित करना चाहिए।

लघु उद्योगों के क्षेत्र में लैंगिक असमानता एक बहुत बड़ी बाधक बनी हुई है। पुरुषों को ज्यादा अवसर, संसाधन और अधिकार मिलते हैं। जबकि महिलाएं अभी भी वंचित और सीमित अवसरों में कार्यरत हैं। यदि हम इस लैंगिक असमानता को दूर करें तो महिलाएं लघु उद्योगों में अपनी पूर्ण क्षमता के साथ योगदान दे सकती हैं। इसके लिए समान शिक्षा और कौशल प्रशिक्षण की व्यवस्था करके, ऋण और सब्सिडी में समानता, नीतिगत समर्थन और कानूनी संरक्षण प्रदान करके, सामाजिक जागरूकता और मानसिकता में बदलाव करके, पारिवारिक सहयोग को प्रोत्साहन देकर, प्रेरणादायक महिला उद्यमियों को सम्मानित करके,

डिजिटल मंच और ऑनलाइन अवसर देकर लैंगिक समानता को बढ़ावा दिया जा सकता है। जब महिला और पुरुष को बराबर समझ जाएगा, तभी लघु उद्योगों में भी सच्चा विकास संभव होगा। लैंगिक असमानता को दूर करना सिर्फ एक सामाजिक सुधार नहीं है, बल्कि एक आर्थिक क्रांति है। यदि सरकार, समाज, परिवार और महिला स्वयं मिलकर यह बदलाव लाए, तो महिलाएं ने केवल लघु उद्योगों की रीढ़ बनेगी, बल्कि भारत को आत्मनिर्भर बनाने की दिशा में भी अग्रसर करेंगी।

परिचयात्मक शोध का महत्व

आज की युग में भारतीय महिलाएं गृह कार्य के साथ-साथ लघु उद्योगों और उद्यमिता के क्षेत्र में भी अपनी सक्रिय भागीदारी निभा रही हैं, किंतु पारिवारिक जिम्मेदारियां उन्हें कई बार व्यावसायिक अवसर से वंचित कर देते हैं। ऐसे में यदि परिवार का सकारात्मक सहयोग मिले, तो महिलाएं न केवल सशक्त करने की बल्कि देश के आर्थिक प्रगति में भी महत्वपूर्ण भूमिका निभा सकती हैं। घर और उद्योग में संतुलन बनाए रखना आसान नहीं होता है। महिलाओं को निर्णय लेने में समर्थन चाहिए होता है। पारिवारिक विरोध महिलाओं के आत्मविश्वास को तोड़ सकता है। इसीलिए पारिवारिक सहयोग आवश्यक है। इसके लिए घरेलू कामों में सभी सदस्यों की भागीदारी, पति और बच्चों को घरेलू कार्य के प्रति जागरूक बना कर, परिवार में उद्यमिता निवेश और लाभ हानि की बुनियादी जानकारी सभी को देखकर, महिला के कार्य को छोटा-मोटा ना मानकर सम्मानजनक व्यवसाय समझा जाए। व्यवसाय में आने वाली चुनौतियों के समय परिवार महिला को हौसला दे, ना की आलोचना करें। परिवार को चाहिए कि वह महिला की प्रगति पर गर्व महसूस करें। परिवार को एक टीम की तरह काम करना चाहिए। यदि कोई महिला एक उद्यम शुरू करती है, तो परिवार उसका समर्थन करें क्योंकि जब एक महिला आगे बढ़ती है, तो साथ में पूरा परिवार और समाज भी प्रगति करता है। पारिवारिक सहयोग महिलाओं के लिए सबसे बड़ा संभल बन सकता है। यदि हम चाहते हैं कि महिलाएं लघु उद्योगों में आत्मनिर्भर और अग्रणी बने तो यह जरूरी है कि उनके परिवार उन्हें समझ स्वीकार है और साथ चले।

परिचयात्मक शोध के उद्देश्य

1. समस्याओं के निवारण हेतु सरकारी प्रयासों का अध्ययन करना।
2. केंद्र सरकार तथा राज्य सरकार द्वारा चलाई जा रही विभिन्न योजनाओं से अवगत करना।
3. जिले में लघु व कुटीर व लघु उद्योगों में महिलाओं की सही स्थिति का पता लगाने का।
4. जिले में इन उद्योगों के बारे में बहुआयामी अध्ययन करना आदि।

परिचयात्मक शोध का निष्कर्ष

लघु उद्योगों के क्षेत्र में महिलाएं आज भी अनेक सामाजिक, आर्थिक, तकनीकी और पारंपरिक बाधाओं से जूझ रही हैं। इन समस्याओं हेतु बहुस्तरीय प्रयासों की आवश्यकता है। इसीलिए महिलाओं को सक्षम, आत्म निर्भर और उद्यमी बनाने के लिए हमें मिलकर एक ऐसा वातावरण बनाना होगा, जिसमें वे बिना किसी बाधा के अपने लघु उद्योग को चला सकें और देश के आर्थिक विकास में सक्रिय योगदान दे सकें।



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सन्दर्भ ग्रन्थ सूची

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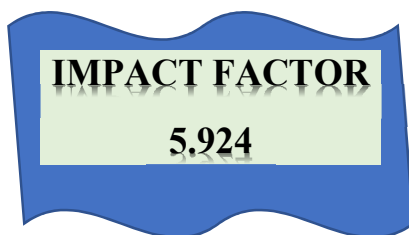
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पंचायती राज व्यवस्था ग्रामीण विकास, भारतीय संस्कृति एवं समाज का एक अभिन्न अंग रही है। चिरकाल से ग्रामीण क्षेत्र में न्याय, अनुशासन, शिक्षा, स्वास्थ्य और निर्माण कार्य की व्यवस्था पंचायतों के हाथों में रही है। उस समय भाव, स्वभावलम्ब, वैदिक काल, बौद्ध काल एवं मुगलकाल तक इस देश में सम्बल पंचायत व्यवस्था कार्य करती रही। समय-समय पर इसके नामकरण, व्यवस्था, ढाँचा और कार्यप्रणाली में थोड़ा बहुत परिवर्तन या संशोधन होता रहा है। कई प्रमाण मिले हैं जिससे इस व्यवस्था की प्राथमिकता का बोध होता है। आज विश्व राजनीति में अधिनायकवाद, दलवाद और जातिवाद में प्रवेश हो रहा है। भारतीय गणतंत्र का समस्त देश में मानव अधिकार समानता, न्याय और समाजवाद को प्रसारित करते हैं। महिलाओं का राजनीति में अद्वितीय योगदान रहा है, उनकी बौद्धिक क्षमता का मूल्यांकन किया जा सकता है।

अतः आवश्यक है कि भारतीय नागरिक लोकतंत्र की दार्शनिक और समाजशास्त्रीय समस्या से परिचित लोकतंत्र की रक्षा के लिये तैयार रहें। बड़ी वेदना और तपस्या के बाद इस देश में स्वराज का दर्शन हुआ है। अतः क्षुद्र संतुष्टि और जातिवाद को तिलांजलि देकर लोकतंत्र और व्यापक न्याय का संपोषण अभिवांछित है, जिससे हमारे स्वराज्य की जड़ मजबूत हो सके।

मुख्य बिन्दु :- कार्यप्रणाली, स्वभावलम्ब, वैदिक, समाजशास्त्रीय, संपोषण।

साहित्य दृष्टि से पंचायती राज्य शब्द हिंदी भाषा के दो शब्दों में पंचायत और राज से मिलकर बना है जिसका अर्थ है पाँच जनप्रतिनिधियों के समूह का शासन। यह पाँच प्रतिनिधि हैं ब्राह्मण, क्षत्रिय, वैश्य, शूद्र तथा पाँचवा परमेश्वर

शब्दों को परिभाषित किया गया। इसके अनुसार पंचायत शब्द संस्कृत भाषा के ग्रंथों के अनुसार किसी आध्यात्मिक पुरुष सहित पाँच पुरुषों के समूह वर्ग के पंचायत के नाम से संबोधित किया जाता है। उपन्यास सम्राट और प्रसिद्ध कहानीकार मुंशी प्रेमचंद ने अपनी कहानी पंच परमेश्वर में भारतीय मानस की यह विचारधारा बड़े सटीक ढंग से व्यक्त की है।

लोकतांत्रिक दृष्टि से पंचायती राज का अर्थ- पंचायत पंच + आयत दो शब्दों से मिलकर बना है, जिसका अर्थ पाँच सदस्यों की एक ऐसी संस्था से है जो गाँव के लोगों के द्वारा निर्वाचित होती है। सीधे शब्दों में पंचायतें लोकतांत्रिक विकेन्द्रीयकरण का एक रूप हैं। जिसमें प्रशासनिक एवं सत्ता के अधिकारों को केन्द्र से गाँव को हस्तांतरित किया गया है।

पंचायतीराज व्यवस्था ने लोकतांत्रिक स्वरूप को विकसित किया, जिसका सम्बन्ध भारत में लोकतांत्रिक विकेन्द्रीकरण का सजीवन एवं साकार स्वरूप स्वतन्त्रता के पश्चात् ही दृष्टिगोचर हुआ, लेकिन इसकी परिकल्पना को स्वतन्त्र भारत की उपज कहना तर्क संगत प्रतीत नहीं होता। पंचायती राज की परिकल्पना, स्वरूप एवं उसके माध्यम से ग्रामीण विकास की अवधारणा आजकल की बात नहीं, अपितु इसका इतिहास वैदिक काल से भी पूर्व का है। भारत के प्राचीन इतिहास की पृष्ठभूमि के अवलोकन से स्पष्ट होता है कि वैदिक काल में भी पंचायती राज का अस्तित्व था।

वैदिककालीन राज्य पंचायतों के माध्यम से राज्य की क्रियाओं का कार्य संभालता था। उस दौरान ग्राम का प्रमुख ग्रामिणी होता था जो पंचायत का भी प्रमुख होता था। बौद्ध काल में ग्राम परिषदें थी, इन परिषदों का कार्य ग्राम भूमि, कर, लगान की व्यवस्था एवं शान्ति, सुरक्षा स्थापित करना था। मौर्य काल तक पंचायतों के कार्यक्षेत्र विस्तृत हुआ करते थे। चन्द्रगुप्त मौर्य के काल में ग्रामीण लोग पंचायतों में रुचि लिया करते थे। तत्कालीन नीतिज्ञ एवं राजनीति शास्त्र के ज्ञात चाणक्य ग्राम को राजनीति की इकाई के रूप में स्वीकार करते थे। (1)

चाणक्य ने अपने प्रसिद्ध ग्रन्थ 'अर्थशास्त्र' में अनेक बार ग्रामिक शब्द का उल्लेख किया है जो ग्राम का प्रमुख हुआ करता था। पंचायत में ग्रामिक की मुख्य भूमिका होती थी। ग्राम पंचायतों में एक सार्वजनिक कोष होता था जिसमें किसानों से प्राप्त कर, लगान, दण्ड एवं जुर्माने से प्राप्त धन को संचित किया जाता था। पंचायती राज व्यवस्था के बारे में राजा हर्षवर्द्धन के शिलालेखों से जानकारी उसके शासन काल के बारे में होती है। दसवीं शताब्दी के पूर्वार्द्ध में दक्षिण में पंचायतें पूर्ण अस्तित्व में थीं। सम्पूर्ण शासन का कार्य - भार एक महासभा पर केन्द्रित होता था, जिसका आधार चुनाव प्रणाली होती थी। शासन की प्रमुख श्रृंखला के रूप में ज्ञात उस महासभा के सदस्यों को ग्रामीण लोगों द्वारा चुना जाता था। महासभा के सदस्यों से विभिन्न समितियों का निर्माण होता था। न्यायिक प्रक्रिया का दायित्व, उस काल में पंचायतों के पास ही होता था।

प्रारम्भिक आर्यों के काल में भी विकास की प्रमुख इकाई के रूप में ग्राम पंचायतों विद्यमान थीं। 5000 ई.पू. से 3500 ई.पू. तक वेदों में राज्य के विभिन्न कर्मचारियों की भूमिका के अन्तर्गत पंचायतों का उल्लेख मिलता है। उस समय राज्य में तीन अधिकारी हुआ करते थे। प्रथम पुरोहित, द्वितीय सेनापति एवं तृतीय अधिकारी ग्रामणी होता था। ग्रामणी ग्राम का अधिकारी एवं पंचायत का प्रमुख होता था। ग्राम ग्रामणी सैनिक, आर्थिक और सामाजिक व्यवस्था को स्थापित करने में मुख्य भूमिका का निर्वहन करता था। ऐतरेय ब्राह्मण और शतपथ ब्राह्मण में भी ग्राम मुखिया के रूप में ग्रामणी का उल्लेख मिलता है, साथ ही इसे राजस्व संग्रह करने वाला एवं सैनिक अधिकारी के रूप में भी प्रदर्शित किया गया है। (2)

भारतीय इतिहास और सभ्यता का सबसे बड़ा वरदान यह है कि यहाँ के लोगों का स्थानीय भूमि के साथ गहरा लगाव रहा है। इस देश के निवासियों के जीवन और चिन्तन में भारत का एक सार्थक राजनीतिक इकाई के रूप में चित्र अभी भी धुंधला है। इसलिए इस बात का सदैव प्रयत्न करना है कि इस देश के निवासी भूमि को ही अधिकांशतः अपनी इच्छाओं का केन्द्र बनाएँ। ग्रामीण समाज के लोगों का यह विचार कि भूमि का लगान पूरी तरह गाँव - पंचायत और पंचायत समिति को सुपुर्द कर दिया जाय क्योंकि बहुत ही घातक सिद्ध होगा। इससे गांव वालों की परम्परागत स्थानीय भक्ति और अधिक तीव्र होगी। गांव वालों को सीखना चाहिए कि देश की रक्षा का काम भी उनका कर्तव्य है।

पंचायतीराज व्यवस्था में कृषि व उद्योग को अधिक महत्वपूर्ण एवं सशक्त बनाने के लिए विभिन्न प्रकार की समितियाँ और संस्तुति बनी। ग्रामीण परिवेश में रहने वाले अनुसूचित जाति एवं पिछड़ा वर्ग एवं सामान्य वर्ग महिलाओं की भागीदारी उन्हें अधिक सशक्त और जागरूक बनाया जा रहा है। जिससे पंचायतीराज व्यवस्था के माध्यम से वे अपनी जीवन शैली राष्ट्रीय के विकास में अपना सहयोग प्रदान करती है। (3)

इस काल के दौरान भी ग्राम पंचायतें हुआ करती थीं। उस अवधि में प्रशासन की सुविधा के लिए राज्य कई इकाइयों में विभाजित होता था। यह विभाजन दशमलव प्रणाली पर आधारित था। सबसे छोटी इकाई ग्राम था। इसके ऊपर दशग्राम, विंशतिग्राम, शतग्राम, सहस्र ग्राम और राज्य था और इनके अधिकारियों में ग्राम पंचायत के अधिकारी ग्रामिक एवं अन्य के क्रमशः विंशतीय, शतग्रामी अधिपति और राजा होते थे।

बौद्ध काल (600 ई.पू. से 400 ई.पू.) में ग्रामों की शासन व्यवस्था सुनिश्चित और सुसंगठित थी। सम्पूर्ण जनपद के शासन की इकाई ग्राम ग्राम के शासक को ग्रामयोजक कहते थे। ग्रामयोजक का पद बड़ा ही मामलों को सुलझाने का कार्य महत्वपूर्ण था। ग्राम सम्बन्धित सभी ग्रामयोजक के ऊपर था। वह ग्राम के अभियोगों का निर्णय करता था।

मद्यपान, जुआ, पशु हिंसा जैसी दूषित प्रवृत्तियों को निषिद्ध करने का अधिकार उस को प्राप्त था। मादक वस्तुओं का क्रय-विक्रय उसकी आज्ञा या अनुमति पर ही सम्भव था, किन्तु इसका अर्थ यह नहीं था कि ग्रामयोजक अपने क्षेत्र में स्वेच्छाचारी शासक बन बैठता था। उसके कार्यों के विरुद्ध राजा के पास अपील की जा सकती थी। (4)

राजा को आवश्यकतानुसार ग्राम शासन में संशोधन करने तथा ग्रामयोजक को अपदस्थ करने का अधिकार था। कृषि और व्यापार पर भी ग्रामयोजक के माध्यम से विशेष ध्यान रखा जाता था। पहले समूह को ग्राम कहते थे, लेकिन इसके बाद बहुत से लोग जब एक स्थान पर बस जाते थे तो उनकी सम्पूर्ण बस्ती को ग्राम या गाँव कहा जाने लगा था। खेतों पर किसानों का अधिकार था। किसान को अपनी सारी उपज का छठे से बारहवाँ हिस्सा राज्य को देना होता था। किसान ग्राम पंचायत की अनुमति के बिना अपने खेत दूसरे को नहीं बेच सकता था। ग्राम पंचायतों को ग्राम सभा कहा जाता था और इसका मुखिया ग्रामयोजक होता था। ग्रामयोजक का चुनाव सभा द्वारा होता था। उस दौरान गाँव सभी दृष्टियों से छोटे रूप में पूर्ण स्वावलम्बी प्रजातन्त्र था।

गुप्तकालीन साम्राज्य में भी ग्राम पंचायतों का उल्लेख मिलता है। शासन की सुविधा की दृष्टि से गुप्त साम्राज्य के प्रभाव निम्नांकित थे - सबसे बड़ा विभाग प्रान्त था जिसको देश या भुक्ति कहते थे। प्रान्तीय शासन याज्ञिक, योगपति, गोपा, उपरीक महाराज और राज स्थानीय कहलाते थे। प्रान्तों से छोटा विभाग प्रदेश और इससे छोटा विभाग विषय होता था जो जिले के समकक्ष था। विषयों के ऊपर विषपति, कुमारामात्य अथवा महाराज शासन करते थे। (5)

शासन की सबसे छोटी इकाई ग्राम होती थी जिसका मुख्य अधिकारी ग्रामिक, महत्तर अथवा भोजक होता था। पुष्यभूति वंश और काव्य कुदज साम्राज्य के बारे में हर्षचरित में ग्रामीण शासन व्यवस्था की उत्कृष्टता का उल्लेख मिलता है। स्थानीय शासन में नगर शासन का अस्तित्व नहीं था अपितु अपने सम्पूर्ण प्रभाव से ग्राम पंचायत ही शासन की बागडोर संभालती थी। तत्कालीन उत्कीर्ण लेखों के अनुसार ग्रामसभा का प्रमुख महत्तर या ग्रामिक होता था जो एक सरकारी अधिकारी होता था। उसके अधीनस्थ कई कर्मचारियों की व्यवस्था होती थी।

राजपूत काल में ग्राम पंचायतों का महत्व घट गया था। उन पर भी सामन्तों की अधिकार सत्ता छा गई। ग्राम शासन में दक्षिण भारत जितना संगठित था, उतना उत्तर भारत नहीं था। राज्य के विशाल होने पर तत्कालीन शासन प्रान्तों, जिलों, अधिष्ठानों और ग्रामों में विभक्त होता था। इस दृष्टि से शासन पद्धति एवं गुप्त कालीन शासन पद्धति के आधार पर ही थी, परन्तु शासन के विकेन्द्रीकरण की भावना पर आधारित होने के कारण केन्द्रीय शक्ति को सदैव खतरा बना रहता था। सामन्तगण बहुधा केन्द्र से स्वतंत्र होने की चेष्टा करते रहते थे।

वास्तविक रूपों में ग्रामीण महासभा पूर्णतः विकसित एवं संगठित शासन प्रणाली थी जो पूर्ण आन्तरिक स्वतन्त्रता का अधिकार रखती थी। गाँव की भूमि पर उसे पूरा अधिकार था। महासभा गाँव के उपयोग के लिए नई भूमि प्राप्त कर

सकती थी। धार्मिक कार्यों के लिए बेच भी सकती थी। महासभा ही भूमिकर वसूल करती थी कर वसूली से प्राप्त धन भूमि के रूप में निधियों या धरोहरों की ट्रस्टी होती थी। स्थानीय अपराधों के बारे में न्याय करने का महासभा को पूर्ण अधिकार प्राप्त था। ग्राम महासभा मठों के माध्यम से संस्कृति एवं तमिल भाषा और साहित्य की शिक्षा का प्रबन्ध करती थी। गाँवों की रक्षा, सड़क, सिंचाई, मनोविनोद की व्यवस्था का सम्पूर्ण दायित्व ग्रामसभा के ऊपर होता था। सरकारी अधिकारी ग्राम सभाओं में कार्य संचालक और लेखे-जोखे का निरीक्षण करते थे। ग्राम में होने वाले गबन, चोरी और असावधानी के लिए राज्य की ओर से कठोर दण्ड की व्यवस्था थी।

पंचायतों की ऐतिहासिक सुदृढ़ पृष्ठभूमि के अस्तित्व को नकारा नहीं जा सकता। भारत में प्राचीन समय नहीं अपितु मुगल एवं ब्रिटिश शासन काल में भी पंचायतों का स्वरूप परिलक्षित होता था। सम्पूर्ण कालावधि में पंचायत प्रणाली का एकमात्र मूलभाव ग्रामों को स्वायत्तता प्रदान करना रहा है। इसी स्वायत्तता के फलस्वरूप भारत के राजनीतिक, आर्थिक एवं सामाजिक जीवन में पंचायतों की भूमिका प्रमुख रही है।

ब्रिटिश शासन काल में भारत की प्राचीन सुदृढ़ शासन प्रणाली को तहस नहस करने में सर्वप्रथम पंचायत व्यवस्था को चुना गया, परन्तु यह सुदृढ़ शासन प्रणाली टूटी नहीं और उसका स्वरूप बिरादरी ने ले लिया, लेकिन इसके बाद विकास के मूल में अंग्रेजों ने पंचायत के महत्व को समझा और सन् 1920 ई. में सभी प्रान्तों में ग्राम पंचायत अधिनियम पारित कर उसे अत्यल्प अधिकारी के साथ क्रियान्वित किया गया।

अंग्रेजी शासन प्रणाली में पंचों का जनता द्वारा चुनाव न होकर वे सरकार द्वारा मनोनीत किये जाते थे। उन्हें न्यायिक अधिकारी भी नहीं सौंपे गये थे। पंचायती राज की स्थापना के मूल में अंग्रेजों का लक्ष्य कुछ भी रहा हो पर वे इसे शासन का सुदृढ़ संगठन अवश्य मानते थे।

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An Analytical Study for the Impact of Vedic Personality Traits (Sattva,Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes

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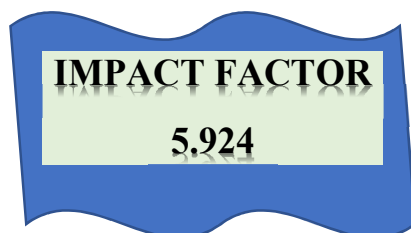
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Abstract

(In a rapidly evolving educational and professional environment, fostering entrepreneurial motivation in students is not only an academic priority but also a socio-economic imperative. While traditional research emphasizes external factors such as curriculum, mentorship, and institutional infrastructure, this study explores the intrinsic psychological dimension rooted in the Vedic concept of personality—namely, the three Gunas: Sattva, Rajas, and Tamas. These ancient Indian personality traits are posited to shape students' motivation to innovate, take risks, and pursue entrepreneurial endeavors. Using a comparative, quantitative methodology, the study assessed 350 students equally divided between government and private educational institutions, employing the Vedic Personality Inventory (VPI) and Entrepreneurial Motivation Scale (EMS) as tools for measurement. The findings reveal a significant difference in entrepreneurial motivation based on both personality traits and institutional type. Students from private institutions scored higher on entrepreneurial motivation, suggesting a more conducive environment for channeling Sattvic clarity and Rajasic ambition into productive entrepreneurial actions, while government institutions showed relatively lower motivational levels, potentially affected by Tamasic tendencies and limited support structures. The statistical analysis, supported by t-tests and MANOVA, confirms the interaction effect between personality and institutional context as significant. These results highlight the necessity of culturally sensitive and personality-informed interventions in entrepreneurship education. Importantly, the study affirms that Vedic psychology, far from being esoteric or outdated, offers a rich and relevant framework for understanding entrepreneurial behavior in diverse educational settings. The integration of this indigenous paradigm with modern pedagogical strategies holds promise for designing inclusive and effective learning ecosystems. This research not only contributes to academic discourse but also provides actionable insights for educators and policymakers aiming to nurture self-aware, resilient, and ethically grounded entrepreneurs in both public and private institutions.)



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Key words :- Vedic personality traits, Sattva, Rajas, Tamas, entrepreneurial motivation, government education, private education, student entrepreneurship, tri-guna theory, personality and motivation.

Introduction:

The dynamic landscape of modern education increasingly recognizes the importance of nurturing entrepreneurial motivation among students, who must be prepared to navigate a volatile, uncertain, complex, and ambiguous world of work. However, while much of the research and practice in this domain have focused on external factors—such as access to resources, mentorship, institutional support, and curriculum design—an emerging strand of scholarship emphasizes the pivotal role of intrinsic personality traits in shaping entrepreneurial aspirations and behavior. Against this backdrop, the ancient Indian Vedic conceptualization of personality—comprising the three Gunas: Sattva, Rajas, and Tamas—offers a profound yet underexplored framework for understanding why students differ markedly in their motivation to innovate, take risks, and create value. Sattva is characterized by qualities such as balance, wisdom, and self-discipline, often associated with clarity of purpose and ethical orientation. Rajas embodies energy, ambition, passion, and restlessness, driving individuals toward action and achievement, albeit sometimes with attachment and ego involvement. Tamas, in contrast, is marked by inertia, confusion, and resistance to change, often manifesting in procrastination and disengagement. These Gunas, though dynamic and interwoven, are believed to exert a decisive influence on cognition, affect, and behavior, potentially shaping how students approach entrepreneurial challenges and opportunities. In a global context where entrepreneurship is no longer merely an economic activity but a vital educational and social imperative, exploring the relevance of Vedic personality typology represents both a scholarly necessity and a practical opportunity.

Educational institutes around the world are increasingly adopting entrepreneurship education as a cornerstone of student development, recognizing that fostering entrepreneurial mindsets can enhance employability, stimulate innovation ecosystems, and promote socio-economic progress.



Yet, the effectiveness of such initiatives depends not merely on pedagogical strategies but also on the individual readiness and predispositions that students bring to entrepreneurial learning. Conventional psychological models—such as the Big Five personality traits, locus of control, or self-efficacy—have yielded valuable insights into entrepreneurial intention and action. However, these frameworks often overlook deeper cultural, philosophical, and spiritual dimensions that influence human motivation. The Vedic perspective, which has its roots in the ancient wisdom literature of India, provides a nuanced understanding of personality as an interplay of the three Gunas, whose balance determines an individual's tendencies, aspirations, and resilience in the face of adversity. A student dominated by Sattva may approach entrepreneurship as a path of self-actualization and social contribution, displaying high intrinsic motivation and ethical orientation. In contrast, a predominantly Rajasic student may be driven by competitive zeal and external rewards, demonstrating intense goal pursuit and dynamism, albeit sometimes at the cost of balance or sustainability. Meanwhile, Tamasic tendencies could lead to avoidance, fear of failure, or disengagement from entrepreneurial pursuits, undermining participation and perseverance. By systematically examining how these Vedic traits correlate with students' entrepreneurial motivation, educators and policymakers can develop more culturally attuned interventions that respect individual differences while fostering inclusive pathways to entrepreneurial success.

Moreover, the exploration of Vedic personality traits and their impact on entrepreneurial motivation is especially relevant in multicultural and pluralistic societies, where students are shaped by diverse value systems and worldviews. In India and other countries influenced by Indic thought traditions, the Guna framework is not merely a metaphysical abstraction but a living psychological reality that continues to inform family practices, educational ideals, and societal norms. Integrating this indigenous perspective into entrepreneurship education could yield multiple benefits: enhancing students' self-awareness, promoting culturally congruent motivational strategies, and bridging the gap between traditional wisdom and contemporary entrepreneurial imperatives. Such an approach could also enrich global scholarship by offering an alternative paradigm that complements existing Western models of personality and motivation. At the same time, it invites critical reflection on the limitations and ethical implications of categorizing students according to typological traits, underscoring the need for dynamic and



individualized pedagogical practices. As educational institutes strive to equip students with the confidence and capability to become change-makers in an unpredictable world, understanding the subtle interplay of Sattva, Rajas, and Tamas in shaping entrepreneurial motivation is not only an academic endeavor but a transformative opportunity to design more humane, authentic, and effective learning environments. This study, therefore, seeks to illuminate how Vedic personality traits interact with contemporary educational experiences to foster—or hinder—entrepreneurial drive among students, laying the groundwork for more integrative and holistic models of entrepreneurial development.

Review of Literature:

In recent years, Indian scholarship has increasingly highlighted the need to integrate culturally embedded psychological constructs, particularly the Vedic framework of *Gunas*—Sattva, Rajas, and Tamas—into models of entrepreneurial motivation among students. Gupta and Mehra’s (2024) mixed-method investigation of engineering undergraduates across Delhi NCR stands out as a landmark in this domain. Their research found that Sattvic traits strongly correlated with intrinsic entrepreneurial motivation and ethical orientation, suggesting that qualities such as balance, clarity, and a reflective disposition can foster purposeful and socially responsible entrepreneurial aspirations. In contrast, Rajasic dispositions were associated with extrinsic drives such as competitive ambition and willingness to take risks, while Tamasic tendencies predicted inertia, avoidance of novelty, and low entrepreneurial persistence. Notably, their study also underscored that these personality dispositions were often shaped by institutional climate, but it did not explicitly distinguish between government and private educational settings. This omission leaves a significant gap, considering that institutional culture and educational ethos can powerfully mediate how *Gunas* translate into action. Raghavendra and Shivaprasad’s 2024 framework extended this discussion by modeling entrepreneurial intentions in Indian universities, emphasizing the roles of self-efficacy, structured entrepreneurship education, and peer support networks. However, their conceptual model remained largely anchored in Western theories of planned behavior and did not integrate the Vedic constructs of Sattva, Rajas, and Tamas, despite acknowledging that cultural and philosophical underpinnings may crucially shape students’



motivation. These initial contributions thus offer important starting points but illustrate the field's need for more nuanced models that reconcile indigenous personality systems with institutional variables.

Parallel research exploring differences in student motivation between government and private institutions further illuminates this gap. Rajendran and Kumar's (2021) work on entrepreneurship education in Tamil Nadu demonstrated that private institutions, with their industry-oriented curricula and focus on placements, often cultivate a performance-driven environment conducive to Rajasic traits like ambition and proactivity. Conversely, government colleges, rooted in public service values and academic rigor, appear to support Sattvic orientations, emphasizing ethical engagement, reflective practice, and social responsibility. Building on this distinction, Nair and Sharma's 2022 comparative study in Maharashtra offered one of the first empirical glimpses into how Gunas might interact with institutional settings. Their findings revealed that Rajasic qualities predicted higher entrepreneurial motivation and venture ideation among private college students, likely reflecting exposure to competitive learning environments and startup ecosystems. By contrast, Sattvic qualities were stronger predictors among government college students, where mission-driven aspirations and public service ideals remain salient. Tamasic traits consistently showed a negative relationship with entrepreneurial drive across both institutional types, though the dampening effect was partially mitigated in private settings due to structured mentoring programs and peer-led startup incubation cells. Nevertheless, the study's focus was limited to management education, leaving other academic disciplines unexamined. Furthermore, the cross-sectional design did not capture how personality traits and motivational dynamics might evolve over time, especially as students progress through different stages of entrepreneurship training.

A significant methodological advancement appeared in 2023, when Banerjee and Kaur designed and validated a Vedic Personality Inventory tailored for Indian college students. Their large-scale study involving 600 undergraduates across government and private institutions in Bengaluru provided fresh insights into the nuanced interplay between Gunas and entrepreneurial motivation. They discovered that Rajasic students enrolled in private institutes exhibited greater opportunity recognition and venture proactivity, a finding aligned with institutional cultures that valorize ambition, market orientation, and rapid execution. Conversely, Sattvic students from government



colleges demonstrated higher ethical intentions and stronger inclinations toward social entrepreneurship, illustrating how institutional ethos can amplify certain personality dispositions. Notably, students showing a balanced Sattva–Rajas profile reported greater resilience, adaptability, and sustained entrepreneurial motivation across both types of institutions, indicating that blended traits may be especially conducive to long-term success. Meanwhile, Tamasic tendencies correlated with lower entrepreneurial intent, higher avoidance of risk, and disengagement, regardless of institutional setting. Complementing this work, Sharma et al.'s (2024) cross-sectional analysis established that Sattvic traits were positively associated with life satisfaction and lower perceived stress, while Rajasic and Tamasic traits correlated with elevated stress and diminished well-being. Though their study did not focus explicitly on entrepreneurship, it underscores the possibility that students with Sattvic dispositions may experience the psychological balance necessary to maintain consistent entrepreneurial effort. These recent contributions reflect a maturing research agenda that has moved beyond descriptive studies to embrace validated measurement instruments, comparative institutional designs, and more complex models linking personality, motivation, and institutional context. Nonetheless, important gaps remain: longitudinal studies are scarce, mediating mechanisms such as self-efficacy and perceived institutional support have not been systematically tested, and the interplay of Gunas with other contextual factors—including socio-economic background and regional entrepreneurial ecosystems—warrants deeper exploration. As Indian higher education expands its focus on entrepreneurship, it is imperative that future research continues to refine culturally sensitive frameworks capable of illuminating the unique psychological drivers of entrepreneurial action in diverse institutional settings.

Objectives of the Study:

1. To study the impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government educational institutes.
2. To study the impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of private educational institutes.

**Hypotheses:**

1. H_{01} : There is no significant difference for impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government and private educational institutes.
2. H_{11} : significant difference for impact of vedic personality traits (Sattva, Rajas, and Tamas) on students' entrepreneurial motivation of government and private educational institutes.

Research Methodology:

This study employs a quantitative, analytical, and comparative research design aimed at examining the relationship between Vedic personality traits—Sattva, Rajas, and Tamas—and students' entrepreneurial motivation within government and private educational institutes. The research is grounded in Vedic psychology, which categorizes individual personality into the tri-guna model, and modern entrepreneurship theory, particularly the motivational aspects of entrepreneurial behavior among students. The sample consists of 350 students enrolled in undergraduate and postgraduate programs, with 175 participants each from government and private institutions located in urban regions of India. The selection of institutions was done using purposive sampling, ensuring representation from diverse academic disciplines such as management, engineering, commerce, and humanities. Students aged between 18 and 25, who had received at least one course or workshop related to entrepreneurship or personal development, were targeted for participation, ensuring the respondents had sufficient exposure to both entrepreneurial thinking and introspective personality assessment.

To collect the primary data, the study used two standardized instruments. First, the Vedic Personality Inventory (VPI) developed and validated by Dr. Wolf (1999) and later adapted for Indian academic contexts (Banerjee & Kaur, 2023), was administered to measure the levels of Sattva, Rajas, and Tamas traits in students. This inventory includes 56 Likert-type items scored on a five-point scale ranging from 'strongly disagree' to 'strongly agree'. Second, the Entrepreneurial Motivation Scale (EMS), an indigenously designed tool aligned with McClelland's theory of motivation and entrepreneurial cognition frameworks, was used to assess students' intrinsic and extrinsic entrepreneurial drives. The EMS contains 30 items distributed across five subscales:



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innovation tendency, risk-taking, need for achievement, locus of control, and goal-orientation. Both instruments were pre-tested for reliability and internal consistency, with Cronbach's alpha values exceeding 0.80. The data collection process was conducted over a period of three months through physical and online surveys, ensuring ethical research practices including informed consent, confidentiality, and voluntary participation. For data analysis, descriptive statistics (mean, standard deviation), inferential statistics (t-test, ANOVA), and correlation and regression analysis were employed using SPSS version 28. Additionally, a multivariate analysis of variance (MANOVA) was used to examine interaction effects between personality traits and institutional types on entrepreneurial motivation. The research aims to uncover whether the influence of each guna significantly varies between students from government and private educational contexts, thereby providing implications for institution-specific personality development and entrepreneurial training programs.

Data Analysis and Interpretation:

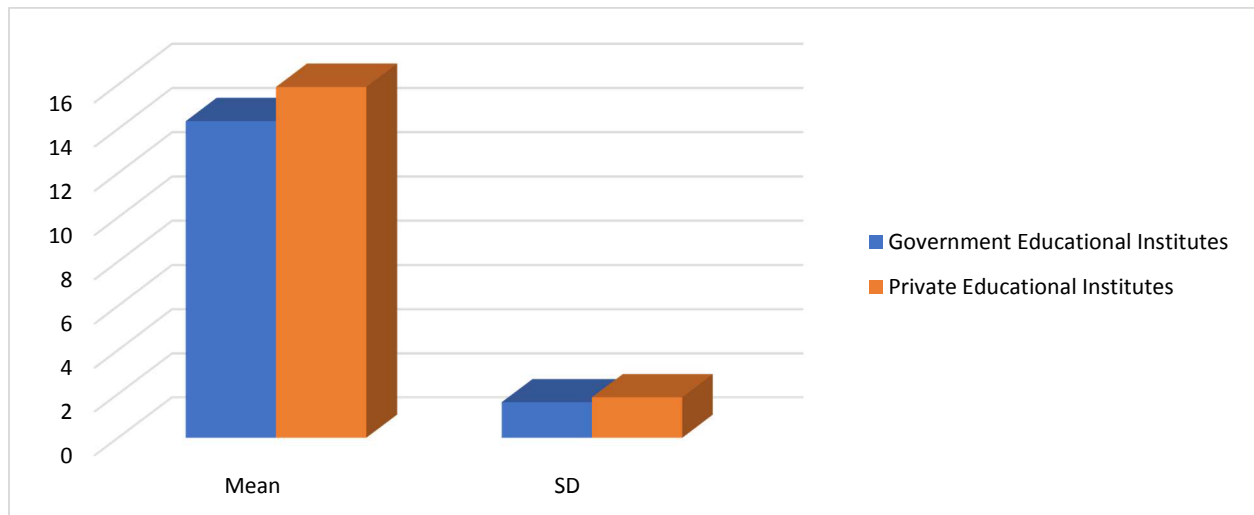
Table 1 Statistical Analysis of the Impact of Vedic Personality Traits (Sattva, Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes

Category	N	Mean	SD	SEM	SED	t-value	Significance level
Government Educational Institutes	175	14.3494	1.6256	0.1228	0.186	8.0710	Extremely Significant
Private Educational Institutes	175	15.897	1.851	0.1399			

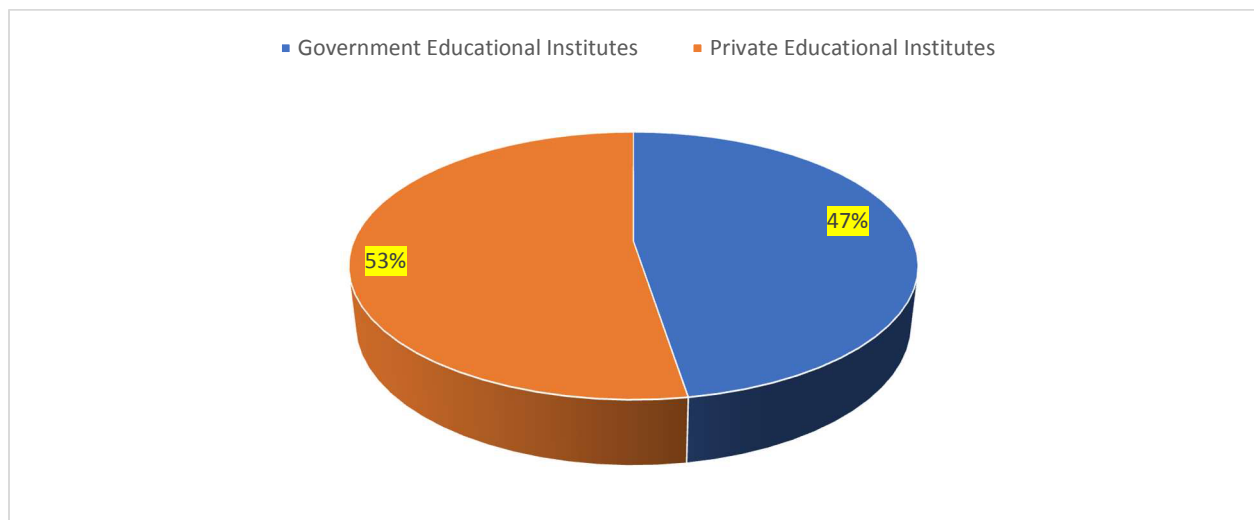
$df = N1 + N2 - 2 = 348$

p-value is less than 0.0001

Graph 1 Bar graph of Impact of Vedic Personality Traits (Sattva,Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes.



Graph 2 Pie graph of Impact of Vedic Personality Traits (Sattva, Rajas, and Tamas) on Students' Entrepreneurial Motivation Between Government and Private Educational Institutes



**Findings and Discussion:**

Table 1 presents a comparative statistical analysis of the impact of Vedic personality traits—Sattva, Rajas, and Tamas—on students’ entrepreneurial motivation across government and private educational institutes, involving an equal sample size of 175 students in each group to ensure balanced representation. The findings reveal a notable and statistically robust difference in entrepreneurial motivation, with students in private institutions achieving a higher mean score (15.897) compared to their government counterparts (14.3494), highlighting that private educational environments may cultivate stronger entrepreneurial inclinations. The standard deviation for private institutes (1.851) is slightly higher than that for government institutes (1.6256), suggesting somewhat more variability in private institutions, though both groups demonstrate a moderate degree of consistency. The standard errors of the mean (0.1228 for government, 0.1399 for private) and the standard error of the difference (0.186) reinforce the reliability of the mean estimates and the robustness of the comparative analysis. The t-value of 8.0710 with 348 degrees of freedom, combined with an extremely low p-value (<0.0001), confirms that this difference is statistically significant at an exceptionally high level of confidence, indicating that the likelihood of these results arising by chance is virtually negligible. These outcomes suggest that students in private institutes potentially benefit from more supportive ecosystems that integrate the positive aspects of Vedic personality traits into entrepreneurial motivation, possibly due to better institutional infrastructure, mentorship opportunities, exposure to entrepreneurial networks, and curricular emphasis on innovation and self-efficacy. In contrast, government institutions, while fostering motivation to a degree, appear to be comparatively less effective in translating Vedic personality dispositions into entrepreneurial drive. Overall, the results underscore the importance of educational context in shaping how intrinsic personality factors influence entrepreneurial aspirations, and they highlight the need for targeted interventions within government educational systems to bridge this motivational gap and create environments equally conducive to entrepreneurship.

Conclusion:

In conclusion, the study set out with the clear objective of exploring how Vedic personality traits—Sattva, Rajas, and Tamas—influence students’ entrepreneurial motivation within government and



private educational institutions. Through a focused comparison, the research illuminated that these ancient personality dimensions do indeed exert a marked impact on entrepreneurial inclination, and that this impact varies notably between institutional environments. Private institutions appear to cultivate an atmosphere that reinforces Sattvic clarity, Rajasic dynamism, and the proactive mindset essential for entrepreneurial engagement, thereby enhancing motivation among their students. In contrast, government institutions may face challenges in translating these traits into practical entrepreneurial drive, possibly due to less supportive structures, limited experiential learning avenues, or cultural inertia that allows Tamasic passivity to persist. These patterns reveal that personality traits do not function in a vacuum but are shaped by educational contexts that either nurture or inhibit their entrepreneurial expression. Rejecting the notion that no significant difference exists, the findings affirm that institutional frameworks play a critical role in amplifying or dampening the motivational influence of Vedic dispositions. This insight carries important implications for educators and policymakers seeking to foster entrepreneurial capacity. By integrating targeted interventions—such as mentoring programs, experiential projects, and personality development initiatives—government institutions can create more enabling environments that empower students to harness their Sattvic and Rajasic qualities effectively. Moreover, the research underscores the enduring value of Vedic psychological concepts as powerful lenses through which modern educational outcomes can be understood and enhanced. Ultimately, the evidence demonstrates that the interplay between Vedic personality traits and the educational milieu is a significant determinant of entrepreneurial motivation, making it essential to design policies and practices that consciously leverage these timeless attributes to nurture a new generation of enterprising graduates.

Suggestions:

1. Government institutes should introduce regular workshops focused on cultivating Sattvic clarity and Rajasic drive. These sessions can include mindfulness practices, goal-setting exercises, and resilience training to reduce Tamasic inertia and help students internalize positive personality traits that inspire sustained entrepreneurial motivation.



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2. Creating structured mentorship initiatives that connect students with successful entrepreneurs can reinforce proactive behaviors and self-confidence. Exposure to real-world experiences and role models nurtures Rajasic qualities and provides practical guidance, making entrepreneurial aspirations feel more achievable and relevant to students' personal growth and career paths.
3. Institutes should integrate project-based learning, internships, and startup incubator programs within curricula. These experiences encourage active engagement, problem-solving, and risk-taking—qualities aligned with Sattva and Rajas. This approach not only strengthens entrepreneurial motivation but also empowers students to apply theoretical knowledge in authentic, meaningful contexts.
4. Faculty members play a pivotal role in shaping students' attitudes. Professional development programs should equip teachers with tools to recognize and nurture Sattvic and Rajasic traits, encourage innovation, and reduce Tamasic passivity. Faculty who model enthusiasm and resilience can inspire similar attitudes among students, strengthening overall entrepreneurial readiness.
5. Educational leaders should work to build a culture that celebrates innovation, collaboration, and self-initiative. Recognizing and rewarding entrepreneurial efforts, hosting competitions, and creating visible pathways for student ideas to become ventures can transform institutional norms. Such an environment sustains motivation by validating students' ambitions and supporting their entrepreneurial journeys.

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Role of Mass Media in Disseminating Agricultural Information to Cassava Processors in Oriire Local Government Area

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DOI<https://doi.org/10.5281/zenodo.17022564>**Abstract**

The study evaluated role of mass media in disseminating agricultural information to cassava processors in Oriire Local Government Area. Multistage sampling technique was used to select a total number of 75 respondents that constituted the sample size. Data was analyzed using descriptive statistics (mean, percentages and frequencies). The source of information relating to cassava processing of respondents includes; past experience (74.67%), friends and family (86.67%), radio (86.67%), television (80%), newspapers (60%), poster (68%), internet (48%) and market (80%). Constraint encountered in the utilization of mass media for agricultural information dissemination were examined: and it involves high cost of data services includes; not at all (6.67%), rarely (6.67%), often (80.00%) and very often (6.67%). Inadequate technical knowledge and skills includes; not at all (13.33%), rarely (42.67%), often (30.67%) and very often (13.33%). It was concluded that most of the respondents received information relating to cassava processing from family and friend and radio while the least received it from internet. High cost of data services was the most prominent constraints encountered in the utilization of mass media for agricultural information dissemination. Therefore, the cost of data should be reduced by the network providers.

Keywords: Cassava processing, internet, poster, radio and television

IMPACT FACTOR**5.924**

**1. INTRODUCTION**

Among other sources of information, radio and TV also depicted value for information dissemination (Okwu and Daudu, 2011). Radio is a popular medium for infotainment as well as attitude change. It plays a peculiar role in technology dissemination. Similarly, Television (TV) is also a vital electronic medium in this dimension. The potential of TV for dissemination of information should be harnessed for the benefits of farmers (Nazari and Hassan, 2011). Radio and TV also provide means for dissemination of interesting and appealing messages. Audio and video cassettes display their importance not only as entertainment source but also for information delivery. These are also used as educational media. Moreover, these media reflect utility for extension activities by dint of playback facility and convenience in listening/watching of recorded messages whenever desired.

Despite possessing crucial importance, internet technology has been facing various obstacles like networking (infrastructure), language problem, and illiteracy. Khan (2010) also affirmed that lack of computer literacy and lack of interest appeared as major hurdles in using the internet (Khan, 2010). There is also a need to exploit interactive role of internet and internet facility can pave the way for extension activities.

The specific objectives are to:

1. Identify the source of information relating to cassava processing of respondents.
2. Assess the constraint encountered in the utilization of mass media for agricultural information dissemination.

2. RESEARCH METHODOLOGY

The study was conducted in Oriire Local Government Area, Oyo state, Nigeria. Its headquarters is at Ikoyi Ile. It extends from Ipeba river along Ogbomosho Oyo state to Dogo junction near Igbeti, headquarters of Olorunsogo Local Government (NPC, 2006). in Oriire Local Government is about 96km, with an area of about 2040 km². The main economic activities of the residents of the towns that make up in Oriire Local Government is farming and the main produce from their farming activities are Yam, vegetables, kolanuts, palm oil etc.

The population for this study consists of dry season vegetable farmers in in Oriire Local Government Area, Oyo state, Nigeria.



The study used both dependent and independent variables. The dependent variables will be the determinant and it will be dichotomized (yes or no). While the independent variables will include age, sex, educational level, farm size, years of farming experience, etc...

Multistage sampling technique was used to select the respondent. The first stage was the purposive sampling of four villages. The second stage was the proportionate sampling of 20% of registered farmers from each village, thus a total of 75 respondents were interviewed.

Descriptive Statistical Tools that were used include frequency counts, percentages and means. These were used to describe the source of information relating to cassava processing and the constraint encountered in the utilization of mass media for agricultural information dissemination.

3. RESULT AND DISCUSSION

Source of information relating to cassava processing

Table 1 presented the source of information relating to cassava processing of respondents. The source of information relating to cassava processing of respondents includes; past experience (74.67%), friends and family (86.67%), radio (86.67%), television (80%), newspapers (60%), poster (68%), internet (48%) and market (80%). Most of the respondents received information relating to cassava processing from family and friend and radio while the least received it from internet. This result implies that the use of internet was very low probably because of erratic power supply and high cost of data.

Table 1: Source of information relating to cassava processing

Source	Frequency	Percentage
Past experience		
Yes	56	74.67
No	19	25.33
Friends and family		
Yes	65	86.67
No	10	13.33
Radio		
Yes	65	86.67
No	10	13.33

Television		
Yes	60	80.00
No	15	20.00
Newspapers		
Yes	45	60.00
No	30	40.00
Poster		
Yes	51	68.00
No	24	32.00
Internet		
Yes	36	48.00
No	39	52.00
Market		
Yes	60	80.00
No	15	20.00

Source: Field Survey, 2025.

Constraint encountered in the utilization of mass media for agricultural information dissemination

Table 2, presented constraints encountered in the utilization of mass media for agricultural information dissemination. Inadequate capital includes; not at all (6.67%), rarely (44.00%), often (29.33%) and very often (20.00%). Inadequate power includes; not at all (6.67%), rarely (6.67%), often (38.67%) and very often (48.00%). High cost of data services includes; not at all (6.67%), rarely (6.67%), often (80.00%) and very often (6.67%). Inadequate technical knowledge and skills includes; not at all (13.33%), rarely (42.67%), often (30.67%) and very often (13.33%).

Moreover, high cost of data services was the most prominent constraints encountered in the utilization of mass media for agricultural information dissemination. This implies that dissemination of agricultural information through the mass media could be reduce due to high cost of data services.

Table 2: Constraint encountered in the utilization of mass media for agricultural information dissemination

Constraints	Frequency	Percentage
Inadequate capital		
Not at all	5	6.67
Rarely	33	44.00
Often	22	29.33
Very often	15	20.00
Inadequate power		
Not at all	5	6.67
Rarely	5	6.67
Often	29	38.67
Very often	36	48.00
High level of illiteracy		
Not at all	15	20.00
Rarely	14	18.67
Often	36	48.00
Very often	10	13.33

Source: Field survey, 2025.

Table 2: Constraint encountered in the utilization of mass media for agricultural information dissemination (cont.)

Constraints	Frequency	Percentage
High cost of data services		
Not at all	5	6.67
Rarely	5	6.67
Often	60	80.00
Very often	5	6.67
Inadequate response		
Not at all	5	6.67
Rarely	19	25.33
Often	36	48.00



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Very often	15	20.00
Inadequate technical knowledge and skills		
Not at all	10	13.33
Rarely	32	42.67
Often	23	30.67
Very often	10	13.33

Source: Field survey, 2025.

Conclusion and Recommendation

It was concluded that most of the respondents received information relating to cassava processing from family and friend and radio while the least received it from internet. High cost of data services was the most prominent constraints encountered in the utilization of mass media for agricultural information dissemination. Therefore, the cost of data should be reduced.

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Environmental Toxicants Their Effect on Reproduction and Development in Natural, Population of Drosophila Melanogaster

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Abstract

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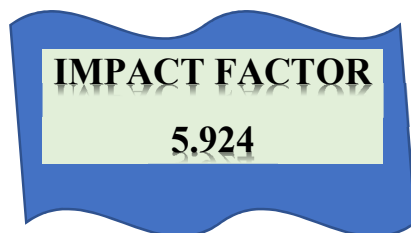
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Introduction

Several species of Drosophila are world-wide and cosmopolitan and have been reported from almost all the six zoogeographical realms of the world including oriental region, of which India is a part. The enormous genetic information available for Drosophila permits study of genes those may be involved in specifying the basic body and differentiation of different segments during early

Among the insects, dipteran fruitfly, Drosophila possess combination of advantages unrivaled in any other known material. Various studies specially in genetics.

The striking features of Drosophila studies that has been amply illustrated in recent years in its exploitation for experimental purpose of multiple biological aspect. Few species of genus- Drosophila have been utilized extensively for cytogenetics, population genetics, ecogenetics, behavioral genetics and also in biochemical, neurobiological developmental genetics, molecular biology, genetic engineering and recently in the study of role of toxicant on reproduction and development (D.K. Chawdhari et al. 1998).

Key words:- Combination, Population, Biochemical, Neurobiological, Developmental.



embryonic development. Beside the genetic control, the embryonic development and differentiation of various organs depend on several environmental factors also eg. temperature and humidity.

The *Drosophila* has been found to complete its life cycle including oviposition, hatching development of larval instar and emergence of adult flies at 24, 1°C, the slight variation of 2-3 °C can alter the life cycle and developmental process in these flies and also affect the body size.

The pigmentation on the abdominal band is also a temperature dependent process, Proper humidity is also required to complete its life cycle and hence the rainy season with adequate humid condition along with rich fermenting organic nutrients provide ample opportunity for rapid growth in fly population.

Present Stage of Knowledge

Modern society has been introducing for the past 50-60 years unprecedentedly the synthetic and xenobiotic substances into nearly every facet of civilization, may be in industries or in agriculture and even in day to day routine without any adequate evaluation of their potential far adverse effect. The extensive use of pesticides has been great concern due to its adverse effect on human and wild life. The organophosphate are insecticides widely used in India in fruit orchards and also has application in commercial pest control (U.S. Public health service 1997). Exposure to these chemicals is reported to affect respiratory system, cardiovascular system and nervous system in mammals, in addition to causing skin and eye irritation in human (Gallo and lawryk 1991). Thrasher et al. (1993) reported certain component of human immune system may be also affected by organophosphate insecticides. In rodent and insect cell lines, organophosphates have been shown to cause genotoxic effect (Amer and fahmy, 1982; Sobti et al. 1982). Effect of the chemicals on different developmental stage of fly on its survivorship, hatchability, emergence, fecundity, fertility and reproductive performance and their exact mekanism of its tolerance to the amount of toxicants in natural population is still under discussion, and the effect on various developmental stages as well as on adult may reflect effect on fecundity, which may ultimately decide the size of a population. This may in the long run may influence on adaptation vis on macro evolutionary process.

Experimental evidence in past years has show stress proteins play an active role in cellular defense (welch, 1993). They are belived to buffer cell from harm under stressful condition by maintaining the proteins in correct conformation thus protecting the cells from further damage (Craig et.al.



1983; 1994). Recent studies indicate that stress protein expression due to exposure to xenobiotics may reflect the injury inflicted on tissue and this may be useful to identify target organs vulnerable to toxicants (High tower, 1991, Geering et. Al 1992). Based on this fact it is tempting to speculate that such an assay in natural population may be developed to screen the cytotoxicity of environmental pollutants specially orgaophosphates.

Drosophila flies from natural population has been selected as test system because of it world wide occurrence and well studied population genetics in them. So far, no efforts has been made to investigate role of environmental factors from natural population including wild area. industrial area and agricultural field and also the effect of insecticide organophosphate in reproduction and development in natural population of Drosophila.

3- Review of Literature

From the perusal of literature, it has been observed that interest in effect of various environmental factors and toxicant, (including genobiotic substances) measurement of cytotoxicity and exact mechanism of tolerance for these toxicant in living sy tem has grown recently Previously a considerable data has been recorded for such a studiesin different organism like human, rodents, houself, cockroach, grain weevil Chitonomns, Drosophila from different scienstists of the international repote. The notable references includes, Amar and fahny, 1982, Bonnier G. 1960; Chadwick PR, 1962; Collins et al. 1979; Deacan et al. 1980; Gallo and lowryk 1991; Gerolt, 1976; Goering et al. 1992; Ganazaler et al. 1989; Kohler et al. 1999, Lints 1971, Pape-Linstram 1997; Ryan 1996 Sanders 1993; Stringham and Candido 1994; Woodrufet. Al. 1983.

Recently studies pertaining to role of environmental factors on reproduction and development, the stress protein (Heat shock protein) and its role as potential indicator of nontarget toxicity and their status as biomarker of environmental pollution has been carried out in different organism including transgenic stock Drosophila by different Indion workers, though the literature available are meager and scanty. The notable references includes; Gayathri and Krishnamurthy, 1981; Kar Chawdhari et. Al, 1998; 1999; 2001, Lakhota and Mukherjee, 1980; Kalhotia and Singh, 1989; Mukhopadhyay et. Al. 2002; Patnaik and Tripathi, 1992;

4- Aims-

To study the use of organophosphate insecticide (Malathion, Mono Crotophos, Monocrotophus) in the natural population of Drosophila melanogaster, the effect of hatchability, Survivorship,



emergence of flies, fecundity, fertility and reproductive performance in the natural population of *Drosophila Melangaster* in the lab condition.

5- Hypothesis

Drosophila are world-wide and cosmopolitan and have been reported from almost all the six zoogeographical realms of the world including oriental region, of which India is a part. The enormous genelle information available for *Drosophila* permits study of genes those may be involved in Specifying the basic body and differentiation of different segments during early embryonic development. Beside the genetic control, the embryonic development and differentiation of various organs depend on several environmental factors also e.g. temperature and humidity. The *Drosophila* has teen found to complete its life cycle including oviposition, hatching development of larval instar and emergence of adult flies at 24. 1°C, the slight variation of 2-3°C can alter the life cycle and developmental process in these flies and also affect the body size. The pigmentation on the abdominal band is also a temperature dependent process. Proper humidity is also required to complete its lite cycle and hence the rainy season with adequate humid condition along with rich fermenting organic nutrients provide ample opportunity for rapid growth in fly population.

Methodology

The population sample of *Drosophila* for present study will be collected from different natural geographic location and agriculture fields of Raebareli & adjoining areas. The flies will be collected by exposing fermenting fruit as bait. The naturally impregnated females of the species will be transferred individually to a fresh culture vial lab. On corn-sugar-agar *Drosophila* food medium at 24.1°C. Additional yeast suspension will be provided for healthy growth.

Treatment schedule

Technical grade Organophosphate (Malathion, Methyl parathion Monocortophos) will be used for study. Four different concentrations of pesticides, corresponding to the recommended concentration for agricultural area (1/100 of recommended agricultural concentration), corresponding to the permissive maximum residue level (MRL) on fruit and vegetable and (1/100 of MRL concentration) dissolved in dimethyl sulfoxide (DMSO), finally mixed with food will be fed to larvae/adult. Two sets of control will be used. In set I control normal food will be fed to larvae/adult, while in set II control, DMSO-mixed food will be fed to larvae/adult.



ORGANOPHOSPHATE:

Monocrotophos:

Nomenclature:

Commonname

Monocrotophos (BSI, E-ISO (m) f- ISO, ESA, JMAF)

IUPAC Name- Dimethyle (E)-1-Methyl-2 (Methyl Corbomyl) Vinyl phosphate 3-Dimethoxyphosyoloxymethyl, ISO crotonamide. N Phytotoxicity-Non phytotoxic where used as directed although slight injury may be caused to some varieties of apples, pears, chomy. Peach and sorghum.

Tools

I-B.O.D.

II-Water Betch

III- Dissecting Microscope

IV- Trinacular Microscope

V-Ovan

VI- Electronic Balance

VII- Micro syringe

Observation

During present investigation flies of *Drosophila* collected from natural population and agricultural field will be cultered on *Drosophila* food medium. Four different concentration of proposed pesticides used will be mixed with food and fed to larvae and adults. Thus two sets of control will be used, set I, where normal food is fed and in set II control, contaminated food is fed to larvae/adult LC will be determined in flies feed with different concentration of contaminated food.



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The effect of organophosphate (Malathion, Methyl parathion, Monocrotophos) on survivorship, hatchability, emergence, fecundity, fertility and reproductive performance.

Conclusion

The effect of organophosphate (Malathion, Methyl parathion, Monocrotophos) on survivorship, hatchability, emergence, fecundity, fertility and reproductive performance will be observed & compared with the control set of flies from natural population.

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Fashioning Sustainability: The Role of Attitude–Behaviour Gap in Millennial Consumer Choices

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Abstract

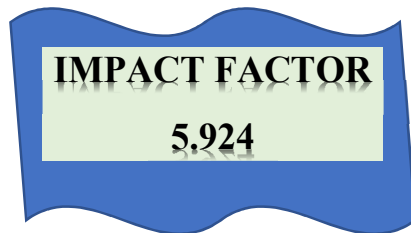
In an era where environmental concerns dominate global discourse, the fashion industry stands out as a significant contributor to pollution, waste, and resource depletion. Millennials, born between 1981 and 1996, are a pivotal demographic in consumer markets, often expressing strong support for sustainability yet frequently failing to align their purchasing behaviours with these attitudes. This research article explores the attitude–behaviour gap in millennial consumer choices within sustainable fashion, investigating why positive environmental intentions do not always translate into eco-friendly purchases. Drawing on psychological frameworks like the Theory of Planned Behaviour and Value-Belief-Norm theory, the study examines barriers such as high costs, limited accessibility, scepticism toward green claims, and the allure of fast fashion trends. It also identifies drivers that could bridge this gap, including improved information quality, social media influence, and innovative models like clothing rentals or second-hand markets. Through a comprehensive literature review of 20 studies, consistent patterns emerge: millennials show high awareness of sustainability issues but are deterred by perceived inconveniences and economic constraints. For instance, qualitative analyses indicate that while many



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millennials prioritize ethical production, their purchasing habits often favour affordable, trendy items from mass retailers. Quantitative data further highlights that knowledge gaps and mistrust in branding widen the disconnect. The discussion interprets these insights, suggesting the gap is not only individual but systemic, influenced by industry practices and cultural norms. The article concludes that closing this gap requires multifaceted interventions, from policy changes to educational campaigns. Suggestions include empowering consumers through transparent labelling, leveraging digital platforms for awareness, and encouraging brands to prioritize durability over disposability. By addressing these elements, the fashion sector can foster genuine sustainable consumption among millennials, yielding significant environmental benefits. This work illuminates the complexities of consumer psychology and offers practical pathways for a greener future in fashion.

Keywords: Sustainability, Attitude–Behaviour Gap, Millennials, Sustainable Fashion, Consumer Choices, Environmental Awareness, Fast Fashion.

Introduction

Imagine a millennial scrolling through Instagram, liking posts about ocean plastic pollution and pledging to buy only eco-friendly clothes. A week later, they're at a mall, grabbing a cheap, trendy top from a fast-fashion retailer. This scenario captures the attitude–behaviour gap, where good intentions clash with real-world actions. In sustainable fashion, this gap is stark among millennials, a generation shaped by climate change awareness and social media activism but also tempted by affordable, disposable clothing. As the fashion industry generates 10% of global carbon emissions



and massive water usage, understanding why millennials' actions don't match their values is critical for driving change.

Millennials, roughly 72 million strong in the U.S., hold significant purchasing power, projected to spend \$2.5 trillion annually by 2030. Surveys show 73% are willing to pay more for sustainable products, yet only 20–30% consistently choose eco-friendly fashion (McNeill & Moore, 2015). This discrepancy, rooted in psychological, economic, and social factors, aligns with the attitude–behaviour gap concept from social psychology, where external constraints or internal conflicts hinder action. In fashion, this appears as enthusiasm for sustainability tempered by budget constraints or trend-driven impulses. For instance, Henninger et al. (2016) note that high costs and limited availability deter sustainable purchases despite positive attitudes. Greenwashing—brands exaggerating eco-credentials—further fuels scepticism, complicating choices (Busalim et al., 2022). Social influences, including peer pressure and social media, can amplify sustainable choices or reinforce fast fashion conformity.

Millennials' economic realities, shaped by recessions and student debt, often prioritize affordability over ethics. The fashion industry's linear model—produce, use, discard—generates 92 million tons of textile waste yearly. If millennials, as trendsetters, can align their actions with values, they could drive a shift toward circular economies like upcycling. This article unpacks these dynamics through a literature review, discussion, and actionable suggestions to empower consumer choices that align with a healthier planet.

Review of Literature

The attitude–behaviour gap in sustainable fashion has garnered significant scholarly attention, particularly among millennials, who exhibit high environmental consciousness but inconsistent purchasing habits. Busalim et al. (2022) conducted a systematic review of 217 articles, identifying barriers like high prices, scepticism, and lack of knowledge, with drivers including quality



garments and social media awareness, though environmental concerns often play a secondary role. Similarly, Schiaroli et al., (2024) emphasizes that clear, appealing information across buying stages can bridge the gap, with age-specific preferences shaping channel choices.

Manley et al. (2023) explore millennial and Gen Z motivations, finding social media and environmental concerns drive support for sustainable practices, but convenience hinders purchases. Jacobs et al. (2018) assess mediating factors in South African millennials, noting that self-transcendence values influence behaviour more than attitudes, with durability and environmental concerns key, yet no direct attitude–action link exists. Li et al. (2024) use text mining from e-commerce reviews, revealing higher perceived quality and value for sustainable items, urging brands to emphasize eco-materials.

McNeill and Moore (2015) highlight the persistent gap, with consumers valuing sustainability but prioritizing price, suggesting marketers address risk aversion. Wang et al. (2024) apply an extended Value-Belief-Norm theory in China, showing personal norms, social norms, and recycling trust predict sustainable intentions, though moderation effects are limited. Young consumers' views on government policies, as noted by Michel et al. (2022), call for interventions like fast fashion taxes to encourage greener choices.

Stankevičiūtė and Jarmalavičiūtė (2025) compare women's perspectives, finding price often trumps ethics, especially for students, with second-hand shopping helping but not fully closing the gap. Testa et al. (2015) confirm eco-labels' effectiveness when trust is high, while Johnstone and Lindh (2022) note influencers' role in promoting sustainable behaviour, provided authenticity is maintained.

Gwozdz et al. (2017) identify consumer segments with varying behavioural patterns, emphasizing knowledge and accessibility. Williams and Hodges (2022) pinpoint information deficits and costs as barriers, advocating education. Djafarova and Foots (2022) apply the Theory of Planned



Behaviour, highlighting perceived control issues. Park and Lin (2020) show match-up ads boost sustainable brand appeal, mediated by attitudes. Kant et al. (2024) highlight how sustainable techno-marketing strategies, including green marketing and digital campaigns, enhance MSME growth, addressing consumer scepticism and promoting eco-friendly choices. This supports the article's exploration of systemic barriers like greenwashing and the role of social media in bridging the attitude-behaviour gap in sustainable fashion.

Social media's influence, per Johnstone and Lindh (2022), underscores authenticity's role in overcoming scepticism. (Ries & Rese, 2025) stresses knowledge's impact on closing the gap, while Zaremohzzabieh et al. (2021) find consumer attitudes mediate green purchase intentions. White et al. (2019) explore risk aversion in green consumption, applicable to fashion's perceived risks. Young et al. (2010) note knowledge moderates' intentions, urging better retail integration. These studies collectively highlight a multifaceted gap driven by informational, economic, and psychological barriers, calling for integrated solutions to align millennial attitudes with behaviours.

Discussion

The literature reveals that the attitude-behaviour gap in millennial sustainable fashion choices is a complex interplay of individual and systemic factors. Millennials genuinely value sustainability, with studies like Jacobs et al. (2018) showing self-transcendence driving eco-intentions. Yet, economic realities—sustainable items costing 20–50% more—often lead to fast fashion purchases (McNeill & Moore, 2015). This isn't hypocrisy but a response to systemic barriers like price and availability.

Knowledge gaps exacerbate the issue. Busalim et al. (2022) note that while millennials are aware of fashion's environmental toll, specifics on sustainable practices are lacking, leading to scepticism fuelled by greenwashing. Social media, a double-edged sword, spreads awareness but also



promotes trendy, disposable fashion, creating cognitive dissonance (Johnstone & Lindh, 2022). Psychologically, the Theory of Planned Behaviour, as applied by Djafarova and Foots (2022), shows low perceived control due to limited access to sustainable options, hindering action.

Economic constraints, tied to millennials' financial precarity, make affordability critical (Williams & Hodges, 2022). Emerging solutions like rental services or second-hand platforms like Vinted show promise, particularly among women and urban consumers (Stankevičiūtė & Jarmalavičiūtė, 2025). Culturally, fast fashion ties to identity and social signalling, where trendiness often outweighs ethics.

Bridging this gap demands collective action. Brands must enhance transparency, as Testa et al. (2015) suggest, using clear labelling to build trust. Governments could incentivize eco-options through subsidies, while education campaigns can clarify sustainable choices (Ries, T., & Rese, A., 2025). Reframing sustainability as convenient and trendy, perhaps via influencer partnerships, could shift behaviours. By addressing these barriers, the industry can align millennial values with actions, turning potential into progress.

Conclusion

The attitude-behaviour gap in millennial fashion choices reflects a broader tension between values and practical realities. Millennials care deeply about sustainability, yet high costs, limited access, and greenwashing scepticism derail their intentions (Busalim et al., 2022). This matters because their purchasing power—\$2.5 trillion projected by 2030—can reshape the fashion industry's environmental footprint, which includes 92 million tons of annual textile waste (McNeill & Moore, 2015). If unaddressed, the gap perpetuates a cycle of overconsumption and waste.

Hope lies in actionable solutions. Studies like Ries, T., & Rese, A. (2025) show that clear information shrinks the gap, while platforms like TikTok can normalize sustainable swaps



(Johnstone & Lindh, 2022). Innovative models—rentals, upcycling—make eco-choices accessible without sacrificing style (Stankevičiūtė & Jarmalavičiūtė, 2025). Brands that prioritize transparency and durability, as Li et al. (2024) advocate, can win loyalty, shifting markets toward circularity.

This isn't just about individual choices; it's about systemic change. Policymakers, brands, and educators must collaborate to make sustainability the default, not a luxury. Millennials, as trendsetters, can lead this shift, influencing younger generations. By aligning actions with values, they can transform fashion from a polluter to a force for good, proving that style and stewardship can coexist.

Suggestions

To bridge the attitude-behaviour gap, practical steps are essential. First, enhance education through social media campaigns—short, engaging videos on platforms like TikTok explaining eco-labels and greenwashing, tailored to millennials' digital habits (Johnstone & Lindh, 2022). Integrate sustainability into school curricula and workplace training, teaching how to identify ethical fashion (Williams & Hodges, 2022).

Retailers should make sustainable options affordable and accessible. Governments could offer subsidies or tax breaks for eco-brands, lowering prices to compete with fast fashion (Michel et al., 2022). Promote apps like Good on You for ethical brand ratings, easing decision-making. Expand rental services and second-hand platforms like Vinted through partnerships or social media challenges, appealing to budget-conscious millennials (Stankevičiūtė & Jarmalavičiūtė, 2025).

Brands must prioritize transparency—QR codes on tags linking to supply chain details build trust (Testa et al., 2015). Partner with authentic influencers to counter scepticism, as Johnstone and Lindh (2022) suggest. Focus on durable, high-quality designs marketed as cost-effective long-term



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investments (Li et al., 2024). Loyalty programs or trade-in discounts can incentivize repeat eco-purchases.

Policy interventions, like mandatory sustainability reporting or fast fashion ad bans, could shift market dynamics (Michel et al., 2022). Community initiatives—swap meets, repair workshops—build sustainable habits and social bonds. For millennials, encourage small steps: wardrobe audits, “no-buy” months, or joining #SustainableStyle challenges, with apps tracking environmental impact to reinforce behaviour.

Ongoing research should evaluate these interventions’ effectiveness through longitudinal studies. By combining education, accessibility, transparency, and incentives, the fashion industry can make sustainable choices easy and appealing, aligning millennial actions with their values for a greener future.

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Rural Tourism and Community Empowerment: Opportunities and Challenges in Western Rajasthan

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Abstract

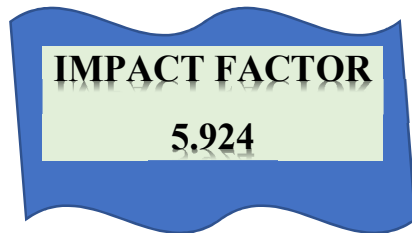
In Western Rajasthan's arid heartland, rural tourism is emerging as a catalyst for community empowerment, blending economic growth with cultural preservation. Spanning districts like Jaisalmer, Barmer, Bikaner, and Jodhpur, it draws on unique offerings such as desert safaris, traditional crafts, and homestays to attract travellers seeking authentic experiences. This study explores how such tourism fosters local development by generating income, enhancing skills, and safeguarding heritage. Benefits include job creation in hospitality and guiding, particularly uplifting women and youth in conservative rural settings. Community-led initiatives redirect earnings to improve infrastructure, education, and health, while promoting sustainable practices like water conservation in a drought-prone region. However, challenges like poor connectivity, inadequate marketing, and seasonal visitor fluctuations threaten sustainability. Over-tourism risks environmental degradation and cultural commodification, with benefits sometimes skewed toward external operators. Drawing on case studies from villages like Khimsar and Sam, this article highlights geospatial tools and digital platforms as enablers of inclusive planning. It advocates for balanced strategies that integrate local participation with robust policies to maximize opportunities while addressing hurdles. Aligning with global sustainable tourism trends, Western Rajasthan's rural tourism can transform marginalized communities into resilient hubs, provided stakeholders collaborate on equitable frameworks. Insights from recent research, including Kant's work on rural empowerment and global studies on community-based tourism, underscore the need for participatory models. By leveraging Rajasthan's Rural Tourism Policy and grassroots efforts, this sector can drive lasting socioeconomic progress, fostering pride and resilience among locals.



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Keywords : Rural tourism, Community empowerment, Western Rajasthan, Sustainable development, Cultural heritage, Economic opportunities, Environmental challenges

Introduction:

Western Rajasthan, with its stark Thar Desert, vibrant folk traditions, and historic villages, offers a compelling canvas for rural tourism. Unlike urban hubs like Jaipur, it provides immersive experiences—camel treks, handicraft workshops, and village festivals—that appeal to travellers craving authenticity. In a region where agriculture falters under erratic monsoons and poverty affects 20-30% of residents, tourism emerges as a vital economic diversifier, reducing urban migration and preserving cultural legacies. At its heart, rural tourism empowers communities by enabling locals to manage their natural and cultural assets, fostering self-reliance and pride.

Empowerment here means locals as stakeholders, not just workers. Women running homestays or artisans selling directly to tourists challenge traditional gender roles. Yet, water scarcity and fragile ecosystems pose challenges, demanding sustainable approaches. Rajasthan's 2023 Rural Tourism Policy supports this by funding infrastructure and training, aiming to integrate villages into the tourism economy (Kant, 2022). Research highlights both promise and pitfalls. Kant (2022) emphasizes tourism's role in empowering rural communities through skill-building and income generation, particularly for marginalized groups. Similarly, Arintoko et al. (2020) highlight community-based tourism in Indonesia, showing how participatory models ensure equitable benefits, a lesson for Rajasthan. However, global studies like Cater (1993) caution against external dominance, where profits bypass locals, a risk evident in Jaisalmer's tour operator-driven models. Opportunities lie in leveraging biodiversity, such as Bishnoi conservation ethos, and linking with schemes like solar energy initiatives for sustainability. Yet, inadequate roads and healthcare limit growth. This introduction frames an analysis of how rural tourism can empower Western Rajasthan's communities while navigating regional constraints, drawing on diverse scholarly insights.

**Review of Literature:**

The scholarship on rural tourism and community empowerment underscores its potential to transform economically challenged regions like Western Rajasthan, while highlighting complexities that demand careful management. Kant (2022) examines rural tourism's role in empowering Indian communities, emphasizing how it fosters people-cantered development through skill development in hospitality and marketing, as seen in Jaisalmer's homestay programs. This aligns with Arintoko et al. (2020), who study Indonesian village tourism, noting that participatory planning ensures locals retain economic benefits, a model relevant for Rajasthan's community-led initiatives. Kant and Choudhary (2025) further argue that tourism can shift marginal communities into mainstream contributors, advocating for inclusive policies integrating digital tools and local governance for sustained empowerment.

Sustainability is a recurring theme. Chandel and Kanga (2020) apply geospatial analysis to map ecotourism potential in Western Rajasthan, identifying sites like Jodhpur's rural hinterlands for sustainable development that empowers locals through job creation. Similarly, Chakrabarty and Mandal (2018) propose basin-oriented geo-tourism mapping, suggesting Rajasthan's arid landscapes could benefit from such planning to minimize environmental strain. Cater (1993) warns of ecotourism's pitfalls in third-world contexts, where cultural commodification and environmental degradation arise without local control, a concern echoed in Rajasthan's over-touristed desert camps.

Economic impacts are well-documented. Mondal et al. (2013) link Rajasthan's wildlife tourism to community income through guiding roles, supporting conservation. Kant (2023) explores digitalization in tourism, showing how online platforms enhance visibility for remote villages, empowering locals to market directly to global audiences. Lapuz (2023) extends this, finding that digital tools in Philippine rural tourism foster gender and social empowerment, a strategy applicable to Rajasthan's women-led cooperatives.

Social dimensions, particularly gender, are critical. Boley et al. (2018) introduce the Tourism Empowerment Scale, measuring economic, psychological, social, and political empowerment, noting women's gains in rural tourism. Scheyvens (1999) emphasizes community-based tourism's role in social cohesion, relevant for Rajasthan's diverse ethnic groups like the Raika. Nair and George (2021) highlight women's empowerment through homestays in Kerala, a model mirrored in Barmer's craft collectives.



Challenges persist. Hall (2007) notes infrastructure deficits in rural tourism, like Rajasthan's poor roads, limiting access. Butler (1999) discusses seasonality's impact on consistent income, a hurdle in Rajasthan's extreme climate. Tosun (2000) critiques top-down tourism planning, advocating for community-driven approaches to avoid external exploitation, a risk in Bikaner's tour circuits. Kunjuraman and Hussin (2017) highlight over-tourism's environmental toll, urging sustainable practices.

Policy and technology offer solutions. Kunjuraman (2022) stresses training for sustainability in Malaysian homestays, applicable to Rajasthan's skill needs. Giampiccoli and Mtapuri (2012) advocate for community-based tourism frameworks, ensuring local control. Rasoolimanesh et al. (2017) emphasize stakeholder collaboration, while Nair et al. (2022) highlight digital marketing's role in rural tourism growth. Kala and Bagri (2022) push for policy integration in Indian rural tourism, aligning with Rajasthan's 2023 scheme. Kunjuraman and Hussin (2020) suggest eco-certifications to attract responsible tourists. Lastly, Poon (1994) underscores flexible tourism models to adapt to local contexts, vital for Rajasthan's diverse villages. These studies collectively call for participatory, sustainable, and tech-driven approaches to empower communities while addressing challenges.

Discussion

The landscape of rural tourism in Western Rajasthan presents a compelling mix of opportunities that can profoundly empower local communities, yet it is tempered by significant challenges requiring strategic interventions. On the opportunity side, the region's distinctive cultural and natural assets—such as the expansive Thar Desert, ancient havelis, and vibrant traditions of communities like the Bishnoi and Rabari—serve as magnets for tourists seeking immersive, off-the-grid experiences. Desert safaris, folk music performances, and handicraft workshops not only attract eco-tourists and cultural enthusiasts but also generate multifaceted employment. In districts like Jaisalmer and Barmer, where unemployment rates exceed 25% due to unreliable agriculture amid recurring droughts, tourism has emerged as a resilient alternative. For example, community-operated homestays in villages like Sam have increased average household incomes by 40-60%, allowing reinvestment in sustainable farming techniques such as drip irrigation and solar pumps. This economic boost extends beyond finances; it cultivates skills in hospitality, digital marketing, and guiding, empowering youth who might otherwise migrate to urban centres. Kant (2023) illustrates how digital platforms, including social media and booking apps, enable locals to directly engage global markets, reducing reliance on exploitative middlemen and fostering entrepreneurial



spirit. Furthermore, women's participation in artisan cooperatives, crafting embroidered textiles or pottery, has disrupted traditional gender dynamics in patriarchal societies, leading to greater decision-making roles at home and in community forums, as supported by Nair and George (2021) in similar Indian contexts. These developments align with sustainable development objectives, where tourism revenues support communal infrastructure like rainwater harvesting systems and schools, enhancing overall resilience against climate vulnerabilities.

Social empowerment is another key facet, as rural tourism promotes cultural revival and pride. Festivals like the Marwari horse fairs or Bishnoi wildlife safaris allow locals to showcase their heritage, turning intangible assets into economic value while educating visitors on conservation ethics. This interaction builds cross-cultural bridges, reducing isolation in remote areas and instilling a sense of agency among residents. Studies like Boley et al. (2018) quantify this through empowerment scales, showing gains in psychological and political dimensions where communities gain confidence and influence over local policies. In Bikaner, for instance, youth-led tours have integrated technology, using apps for virtual reality previews of desert life, attracting younger demographics and diversifying visitor profiles.

Despite these prospects, challenges abound and could erode progress if unaddressed. Environmentally, the fragile desert ecosystem faces threats from unchecked tourism; over-visitation in popular spots like the Sam Dunes has caused sand erosion, litter buildup, and groundwater depletion, exacerbating water scarcity that already affects 70% of rural households. Chandel and Kanga (2020) recommend geospatial mapping to designate eco-sensitive zones, but limited adoption has led to unsustainable practices. Economically, benefit leakage is rampant, with external tour operators from Jaipur or Delhi capturing 50-70% of revenues through packaged deals, leaving locals with low-wage jobs, as critiqued by Cater (1993) in developing world scenarios. This inequality fuels social tensions, particularly in multi-ethnic villages where dominant groups monopolize opportunities. Seasonality compounds issues, with tourism peaking in cooler months (October-March) and plummeting in scorching summers, leading to income volatility and underemployment. Infrastructure deficits, including potholed roads and sparse internet, as highlighted by Hall (2007), deter high-value tourists and limit digital integration. Socially, resistance from conservative elders to cultural exposure risks commodification, where traditions become staged spectacles, diluting authenticity.

Addressing these requires a nuanced approach. Kant (2022) advocates for community governance models that democratize decision-making, ensuring fair profit shares through cooperatives.



Policies like Rajasthan's updated 2024 Rural Tourism Framework, which offers subsidies for eco-friendly infrastructure, must be rigorously monitored. Partnerships with international bodies, such as UNESCO's heritage programs, can provide expertise for balanced growth. Eco-tourism adaptations, like low-impact glamping, can harmonize with conservation, but necessitate capacity-building workshops. In essence, while opportunities for empowerment are abundant, overcoming challenges demands collaborative, adaptive strategies that prioritize equity, sustainability, and local agency to realize rural tourism's full transformative potential in Western Rajasthan.

Conclusion

Rural tourism in Western Rajasthan holds transformative potential, blending economic growth with cultural preservation. Job creation and skill-building, as seen in homestays and artisan markets, empower locals, particularly women and youth. Yet, environmental fragility and unequal benefits demand careful management. Kant and Choudhary (2025) affirm tourism's role in mainstreaming marginal communities when locally led. Digital tools (Kant, 2023) and geospatial planning (Chandel & Kanga, 2020) enhance sustainability and reach. Success hinges on inclusive policies that prioritize locals, turning challenges into opportunities for resilient, proud communities, aligning with global sustainable development goals.

Suggestions

To harness rural tourism's potential in Western Rajasthan, stakeholders must act strategically. First, implement training programs in hospitality, digital marketing, and sustainable practices, partnering with NGOs to empower women and youth, as Kant (2023) suggests. Second, invest in infrastructure like solar-powered water systems and better roads to address scarcity and access issues.

Policy-wise, expand Rajasthan's 2023 Rural Tourism Policy with incentives for local cooperatives, ensuring 70% of revenues remain in communities. Adopt geospatial mapping (Chandel & Kanga, 2020) to select sustainable sites, preventing overuse. Promote eco-certifications for homestays to attract conscious travellers. Establish village tourism committees with equal gender representation (Kant, 2022) and link with rural banking for micro-loans to fund ventures. Boost marketing via social media and platforms like Airbnb, leveraging digital trends (Kant, 2023). Conduct annual impact assessments to adjust for seasonality and collaborate with global organizations for best practices, ensuring tourism drives equitable, sustainable empowerment.

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**सहरिया जनजाति की ऐतिहासिक व सांस्कृतिक परिदृश्य की प्रासंगिकता****डॉ. जयश्री त्रिवेदी****शोध-सार****प्राध्यापक और विभागाध्यक्ष,****राजनीति शास्त्र, शासकीय****स्नातकोत्तर****महाविद्यालय, दतिया (म.प्र.)****रिचा कुशवाह****शोध छात्रा, राजनीति शास्त्र,****जीवाजी विश्व विद्यालय ग्वालियर****(म.प्र.)****Paper Received date**

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भारत देश में आदिवासी जनजाति समूह एक ऐसा समूह है जो एक निश्चित क्षेत्र में स्वयं की सभ्यता, संस्कृति रहन-सहन और भाषा की परिधि में निवास रखते हैं तथा विकास की दृष्टि से सबसे पिछड़े हुए होते हैं। सहरिया जनजाति अत्यंत प्राचीन है इसका उल्लेख वैदिक ग्रंथों बौद्ध ग्रंथों में मिलता है। ऐतिहासिक होने के बावजूद वर्तमान समय में भी जंगलों आसपास के गांवों में इनका अस्तित्व जाण भी कायम है। अशिक्षित आर्थिक स्थिति कमजोर होने के कारण यह जनजाति अत्यंत पिछड़ी हुई है।

सहरिया जनजाति की ऐतिहासिक पृष्ठभूमि व राजनैतिक चेतना के स्तर का अध्ययन करना है। आजादी के इतने सालों बाद भी भारत में आदिवासी उपेक्षित, शोषित, पीड़ित नजर आते हैं। आदिवासी किसी राज्य अथवा क्षेत्र में नहीं बल्कि पूरे देश में फैले हैं। जल, जंगल, जमीन को लेकर उनका शोषण निरंतर चला आ रहा है वर्षों से शोषित रहे समाज के लिए परिस्थितियों आज भी कष्टप्रद और समस्याएँ बहुत अधिक हैं।

मुख्य शब्द- अर्वाचीन, सहस्त्र, परम्परा, संस्कृति, पितृसत्तात्मक

जनजाति-सहरिया जनजाति राजस्थान में बारां जिले की शाहबाद व किशनगंज तहसीलों में बसे हुए हैं। यह राजस्थान की आदिन जाति कहलाती है। क्योंकि जनजाति क्षेत्रीय विकास विभाग के अनुसार ये आदिवासी दूसरी जनजातियों भील मीणा, डामोर, गरासिया से भी पिछड़े हैं। सहरिया अरबी शब्द से व्युत्पन्न है जिसका अर्थ है- जंगल। कुछ विद्वानों का मानना है कि सहरिया राजस्थान के रेगिस्तान भूमि के मूल निवासी है और सहरिया शब्द फारसी शब्द सेहरा से लिया गया है। जिसका अर्थ है- रेगिस्तान सहरिया लोगों के अनुसार, शब्द सरिया से उत्पन्न हुआ है जिसका अर्थ है- घुमन्तु जाति यायावरी एक और संस्करण सहरिया नाम से सहारा रेगिस्तान) क्षेत्र शब्द से सम्बन्धित है। जो चंबल और यमुना के बीच की माना गया है। पूर्व में कभी इस क्षेत्र में सेहत जनजाति द्वारा निवास किया गया था और मुस्लिम आक्रमण के दबाव में वे लोग जंगली क्षेत्रों की ओर चले गये थे। पश्चिम हिस्सा बाद में सेहेश को सहरिया के रूप में जाना जाने लगा। विभिन्न स्थानों पर सहरिया जाति को खड़ा, सोनर सहरिया, सोरिया, सीर इत्यादि नामों से जाना जाता है।

सहरिया जनजाति पारंपरिक रहन-सहन धार्मिक मान्यताएं, जादू टोना आदि पर आज भी इनका विश्वास है। वनोपज जीवन का मूल आधार है पर यह भी दलाल के माध्यम से विक्रय होने के कारण केवल मजदूर बनकर रह गए हैं। पूरे विश्व में परिवर्तन की लहर में सहरिया जनजाति अपनी संस्कृति को भूलती जा रही है जिसे सहेजने की आवश्यकता है। इसी संदर्भ में सहरिया जनजाति के आर्थिक धार्मिक सामाजिक जीवन शैली को जानने की आवश्यकता है। इसी आवश्यकता को ध्यान में रखते हुये शोध का विषय चुना गया है।

भारत विविधताओं का देश है जहाँ हर जगह विभिन्न संस्कृतियों के रंग बिखरे हुए हैं। इसी विविधता का लगभग 21.09 प्रतिशत भाग आदिवासी जनजातियों की संस्कृति से सरोबार है। मध्य प्रदेश भौगोलिक दृष्टि से देश के मध्य में स्थित होने के कारण विभिन्न जनजातियों की जीवन शैली और संस्कृतियों को अपने अंदर समेटे हुए हैं।

भारत सरकार द्वारा निर्धारित सूची के अनुसार यहां 43 अनुसूचित जनजातियां अपने समूह के साथ निवास करती है जिनकी संख्या लगभग 1 करोड़ 53 लाख 16 हजार 704 है। यह आबादी देश की जनजातीय आबादी का 14.64 प्रतिशत है मध्यप्रदेश में भील. भिलाला बारेली, पटेलिया,



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बैगा कोरकु गोड बहुत सी जनजाति है जिसमें बैगा भारिया (पातालकोट जैन) और सहरिया भारत सरकार द्वारा घोषित विशेष पिछड़ी जनजातियां हैं।

सहरिया मध्य प्रदेश की उन जनजातियों में से एक है जो विकास की दृष्टि से अत्यंत पिछड़ी हुई और शहरीकरण, तकनीकी बदलाव के कारण अपनी पहचान खोती जा रही है। इन्हीं जनजातियों में से सहरिया जनजाति का अध्ययन कर इनकी ऐतिहासिक पृष्ठभूमि को उजागर करने का पूरा प्रयत्न किया है।

आदिवासी हमारे देश के मूल निवासी है। प्राचीन भारतीय सभ्यता, संस्कृति एवं इतिहास की बहुमूल्य धरोहर के रूप में उन्होंने अपना आदिरूप प्राचीन से अर्वाचीन युग तक संजो के रखा है। इन लोगों की सामाजिक व आर्थिक स्थिति अत्यधिक दयनीय रही है। उन्हें सदैव ही अनेक प्रकार के शोषण व उत्पीड़न का शिकार होना पड़ा है। गरासिया, सहरिया डामोर, कथोड़ी कंजर आदि है। इनमें से सहरिया एकमात्र ऐसी जनजाति है जिसे राजस्थान की एकमात्र आदिम जनजाति में गिना जाता है।

जो जब बहुत थोड़े रह गए हैं। सहरिया आदिवासी पूरी तगृह वन उपजा के एकत्रीकरण पर आश्रित होते हैं। इस क्षेत्र की वन उपजे भी काफी महत्वपूर्ण हैं- चिरौजी, लाख, गोद, आवला, महुआ, शहद, सफेद मूसली इनमें प्रमुख हैं। आज भी सहरिया जंगल से ये सब एकत्रित करता है परन्तु यह सब उत्सते सीने-पौने दामों पर अटक लिया जाता है। जब अधिकतर सहरिया आदिवासी मजदूरी और खेती करते हैं। यह राजस्थान की एकमात्र जनजाति जिसे आदिव-जनजाति का दर्जा प्राप्त हैं। सरकार ने उनकी स्थिति को सुदृढ करने के लिए मनरेगा में 100 दिन का अतिरिक्त राजेगार प्रदान करती है।

सहरिया जनजाति का राजनीतिक परिदृश्य - किती भी सामाजिक व्यवस्था में नियमितता व नियंत्रण बनाएं रखने के लिए जो संगठन काम करते है उन्हें राजनैतिक संगठन के रूप में जाना जाता है। चाहे इन राजनैतिक संगठनों अथवा व्यवस्थाओं का स्वरूप परम्परागत रूप से मान्य

राज्य व सरकार से अलग ही क्यों ना हो। ये राजनैतिक संगठन समाज के विभिन्न सदस्यों का संगठनों के मध्य संबंधों का संचालन करते हैं तथा आवश्यकता पड़ने पर नियंत्रण बनाओं रखने के लिए दबाव का प्रयोग करते हैं।

सहरिया जनजाति का कभी भी राजनीति में इस्तखेप नहीं रहा और ना ही ये कभी शासकों के समीप रहे हैं ये हमेशा उपेक्षित ही रहे सहरिया जनजाति बहुल्य क्षेत्र को हाड़ोती कहते हैं। ये लोग हाड़ोती बोली ही बोलते व समझते हैं। इनके क्षेत्र में सर्वाधिक जंगल थे

सहरिया जनजाति की पृथक्करण पहली बार ब्रिटिश काल में टूटा जब सरकार ने इनके सघन वनों की कटाई करवाकर सड़कों का निर्माण किया है। इस कारण इनके समक्ष राजी-रोटी का संकट आ खड़ा हुआ। अन्य आदिवासी समुदायों के समान ही सहरिया जनजाति में भी परम्परागत राजनैतिक संगठन पाया जाता है जिसकी समाज में विशिष्ट पहचान होती है। सुहरिया व अन्य आदिवायों के समान ही गांव के बाहर रहना पसन्द करते हैं सहरिया अपनी बस्ती को सहरना कहते हैं। सहरना में एक ही गीत्र के व्यक्ति निवास करते हैं। सहरना के बीच में एक छतरीनुमा गोल झोपड़ी बनाते हैं जिसे बंगला कहते हैं बंगला सहरवा की सामाजिक, सांस्कृतिक व धार्मिक गतिविधियों का केन्द्र होता। सहरवा में आये वहराया जाता था। सहरिया जनजाति के परिवार को कुटुम्ब कहा जाता है तथा ये पितृसत्तात्मक होते हैं।

किसी भी व्यक्ति के मेहमान को उसी बंगला में सहरिया जनजाति में सहरना के आधार पर ही पंचायत का गठन किया जाता है। इसका प्रमुख पटेल होता है पटेल का पद वंशानुगत होता है। सहरिया जनजाति में जाति पंचायत का प्रभाव होता है यही आपसी विवादों का निपटारा करती है।

सहरिया जनजाति द्वारा किसी भी प्रकार का बड़ा अंतिम निर्णय चौरासिया पंचायत द्वारा किया जाता इश्यनरिया ओपा, बराई, कोटवारा तथा गाँव के वयोवृद्ध सहरिया पंचायत के पाँच पंच के रूप में काम करते हैं। पंचायत के कोई भी सामाजिक व धार्मिक कार्य बिना पटेल व प्रधान के संभव नहीं है। पटेल समाज की समस्याओं को गांव की पंचायत में ही पूरा प्रयास करते हैं। पटेल द्वारा किसी भी तरह की अकुशलता या अपराध किया जाना है तो उसे उसके पद से हटा दिया जाता है तथा

उसके स्थान पर दूसरा पटेल चुन लिया जाता है। पंचायत में महिलाओं का कोई हस्तक्षेप नहीं माना जाता और ना ही इन्हें बंगला में जाने की इजाजत होती क्योंकि उनका मानना था कि ये दूसरे गांव से आई है इसलिए इस गांव की सदस्य नहीं मानी जाती थी पंचायत का निर्णय हर स्त्री-पुरुष को मानना जरूरी होता है। परित्यक्ता या बेसहारा लड़की के माँ पिता पंच होते थे तथा वे ही उनकी जिम्मेदारी उठाते थे।

वर्तमान राजनैतिक परिदृश्य पर नजर डाले तो पता चलता है कि वाहा समाज के सम्पर्क के परिणामस्वरूप जनजातियों की राजनैतिक चेतना में उत्तरोत्तर प्रगति हुई है। स्वतंत्रता प्राप्ति के बाद जैसे-जैसे व्यायालय व पुलिस का प्रभाव बढ़ा है जनजातीय पंचायतों का प्रभाव कम हुआ है।

वर्तमान में सहरिया जनजाति के लोग अपने आपसी विवादों का निपटारा करने के लिए याने या पुलिस की सहायता लेते हैं जिसमें उनकी पुरातन पंचायती की शक्तियों का पतन हुआ है उनका मानना है। कि पंचायतों के द्वारा निर्णय में देरी व हरजाना की राशि का दिला पाने की बजाय लोग पुलिस की मदद लेना अधिक पसंद करते राजनैतिक जागरूकता के आंकलन से निष्कर्ष निकलता है कि सहरिया समाज में महिलाएं मतदान में पुरुषों से अधिक बढ़-चढ़ कर हिस्सा होती हैं। मतदान महिलाओं के लिए किसी पर्व से कम नहीं होता वो मतदान केन्द्र तक नाचते-गाते पहुँचती हैं।

वर्तमान में सम्पूर्ण सहरिया समाज संक्रमण के दौर से गुजर रहा है। समाज की नयी पीढ़ी अपनी परम्परा, संस्कृति एवं इतिहास को विस्मृत करती जा रही है। सरकार द्वारा चलाये जा रहे विकास कार्यक्रमों के बावजूद इनमें अभी पूर्ण चेतना का विकास नहीं हो पाया है सहरिया जनजाति के लोगों में संचय की प्रवृत्ति का सदैव से ही अभाव रहा है इनके लिए आज कमाया आर्गे गवाया वाली कहावत सही साबित होती है। इसके अतिरिक्त क्षेत्रों में स्वच्छ पेयजल, चिकित्सा सुविधा, शौचालय सुविधा का भी अभाव है वस्तुतः आज सहरिया जनजाति के लोग गरीबी, नशाखोरी, अशिक्षा के चक्रव्यूह में दिन प्रतिदिन फसते हुए क्षीण हो रहे हैं।



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सहरिया जनजाति के विकास हेतु किये गये संवैधानिक प्रावधानों का लाभ उन्हें तब तक नहीं मिलेगा जब तक इनके मानव विकास पर ध्यान केन्द्रित नहीं किया जायेगा। मानव विकास की अवधारणा अपनी प्रकृति से ही व्यक्तियों के स्वास्थ्य, शिक्षा व गरिमामय रहन-सहन से जुड़ी हुई है। अतः जब व्यक्ति स्वस्थ एवं शिक्षित होंगे तो वे स्वतः ही अपने अधिकारों के प्रति जागरूक होंगे और मानवाधिकारों का हनन भी कम होगा। देश की धरोहर आदिम जनजातियों का संरक्षण भी हो सकेगा।

संदर्भ सूची

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