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# Research Discourse

*An International refereed research Journal*

Vol. VII

No. XXIII

April-June 2017



**Editor**

***Dr. Anish Kumar Verma***

**Associate Editors**

***Dr. Santosh Kumar Tripathi***

***Dr. Purusottam Lal Vijay***

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## I Ei kindh;

पर्यावरण कि समस्या बहुआयामी है। आज विश्व के समक्ष सबसे बड़ी चुनौती पर्यावरण है। इसे चिंतनीय बनाने में गरीबी से ग्रस्त देश जहाँ इसे जटिल बना रहे हैं, वहीं विकसित देशों की विकास यात्रा भी कोई कमी नहीं छोड़ रहे है। यदि हालात यही रहे तो कहीं पर्यावरण के बिगड़ते चले जाने से पृथ्वी पर जीवन ही खतरे में पड़ जाए। इस समस्या पर दुनियाँ के देश एक साथ हो कर इस चुनौती से पार पाने मे जुटे है। गौरतलब है कि 2015 में विश्व के 194 देशों ने पेरिस में एक समझौते पर हस्ताक्षर किए। अमेरिका, जिसका विकास दुनियाँ में पर्यावरण पर सर्वाधिक भारी पड़ रहा है, भी इस समझौते में शामिल था। लेकिन पिछले दिनों अमेरिकी राष्ट्रपति डोनाल्ड ट्रंप ने पेरिस समझौते से अलग होने का फैसला सुना दिया। दरअसल ट्रंप का 'अमेरिका फर्स्ट' और 'अमेरिका ग्रेट अगेन' का नारा अमेरिकी समाज को कट्टर राष्ट्रवाद के रास्ते पर ले जा रहा है। इसके अपने खतरे हैं, जो अमेरिकी समाज के बहुलतावादी ढाँचे के ताने-बाने को कमजोर करेंगे। यह सोच अपने राजनीतिक विरोधियों को देश का दुश्मन बताती है। आशंका है कि ट्रंप की नीतियों से कहीं अमेरिका अलग-थलग न पड़ जाए। इस फैसले से धरती और इस जीवन के वजूद की चिंता करने वाले हतप्रभ हैं।

प्रस्तुत अंक के अशुद्धियों को शुद्ध करने के लिए Mk0 vku0n d0kj] Mk0 fnus k d0kj] Mk0 i0# "kk0jke yky 'fot; \*] Mk0 l at; d0kj frokj] Mk0 plni d'k n0c] Mk0 vujk/kk एवं अनन्य मित्र Mk0 vuvi d0kj ^Jfed\*] Jh i0dt fl g एवं Jherh jkeh ek\$ kZ के प्रति हृदय से कृतज्ञता ज्ञापित करता हूँ। प्रस्तुत अंक में रह गयी त्रुटियों के लिए हम सभी पाठकों से क्षमा प्रार्थी है।

अन्त में, सभी लेखकों, पाठकों एवं अन्य विद्वतजनों के प्रति हृदय से आभार प्रकट करते हुए उनसे सुझाव, सहयोग एवं आशीष की कामना करते हैं।



## fo"ki & l uph

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| 9-         | vkpxuckMh dk ; drkzka ds ' k\$ {kd Lrj dk ckydka ds<br>' k\$ {kd fodkl i j i Hkko dk v/ ; ; u<br><i>किरण बुनकर व डॉ० विष्णु कुमार</i> | 29&31        |
| 10-        | cnjh&dsnkj rhfkz ; k=k dk mUkj k [k . M dh l l Nfr i j i Hkko<br><i>श्री दीपक सिंह व डॉ० शिवचन्द सिंह रावत</i>                        | 32&35        |
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## भाषा, काव्य; कविवर्यः इति कुलं जगत्कविकर्मणो यथा Nik fdlutYde\*

भारतीय धर्मसाधना में महात्मा बुद्ध द्वारा प्रवर्तित बौद्ध धर्म का प्रादुर्भाव 5-4 शताब्दी ई०पू० के आसपास माना जाता है। ईसा की प्रथम शताब्दी तक आते-आते बौद्ध धर्म हीनयान और महायान दो शाखाओं में विभक्त हो गया। हीनयान में सिद्धांत पक्ष की प्रधानता थी जबकि महायान में व्यावहारिकता पर बल दिया जाता था। हीनयान केवल विरक्तों और सन्यासियों को आश्रय देता था जबकि महायान के द्वार सबके लिए खुले थे। ऊँचनीच, जात-पात, छुआछूत, भेदभाव, गृहस्थ-सन्यासी इत्यादि सभी को निर्वाण (मोक्ष) तक पहुंचाने का दावा महायान शाखा का था। आमजन को आकर्षित करने के लिए इसमें तंत्र-मंत्र और अभिचार का समावेश हो गया। परिणामतः इसकी मूल दशा ही बदल गयी। त्याग, तपस्या एवं संयम का स्थान भोग-विलास ने लिया। साधक मंत्र की ओर उन्मुख हुए। कालांतर में इस मंत्रयान के दो भाग हुए वज्रयान और सहजयान। इनमें से वज्रयानी ही सिद्ध कहलाए। ये मंत्र से सिद्धि की आकांक्षा करते थे।

सिद्धों की संख्या 84 है जिसमें सरह को हिन्दी का प्रथम कवि माना जाता है। सरह को बौद्धधर्म की वज्रयान शाखा का प्रवर्तक तथा अदिसिद्ध स्वीकार किया जाता है। इनका मूलनाम "राहुल भद्र" था और उनके "सरोजवज्र", "शरोरुह वज्र", "पद्म" तथा "पद्मवज्र" नाम भी मिलते हैं। प्रस्तुत शोध पत्र का उद्देश्य सरह की काव्य भाषा का विश्लेषण करना है। परन्तु इस विश्लेषण के पूर्व भाषा एवं काव्यभाषा विषयक अवधारणाओं का सारगर्भित विवेचन अप्रसांगिक न होगा।

भाषा अभिव्यक्ति का प्रमुख साधन है। भाषा ने ही मनुष्य को विविध भावों से परिचित कराया है। उसी ने मनोगत स्थितियों का ज्ञान कराया है। इसीलिए भाषा मानव के लिए चिर सहचरी है; उसकी आशा आकांक्षाओं को अभिव्यक्ति करने वाली चिरसाधिका है। वस्तुतः जिन ध्वनि चिन्हों द्वारा मनुष्य परस्पर विचार विनियम करता है, उसकी समष्टि को भाषा कहते हैं। भाषा के इस लक्षण में विचार के अन्तर्गत भाव और इच्छा भी है।<sup>1</sup>

डॉ० रामस्वरूप चतुर्वेदी के अनुसार अनुभूति और भाषा एक है। चतुर्वेदी जी के अनुसार अनुभव का अनुभव यानि कि अनुभूति या भाषा है।<sup>2</sup> इसे इस उदाहरण से समझा जा सकता है। कि जाड़ा लगना एक अनुभव है और जाड़ा लग रहा है, अनुभव का अनुभव यानि की अनुभूति या भाषा है। निराला की पंक्ति 'शिविर की शर्बरी, हिंसक, पशुओं भरी' कविता की इस पंक्ति में जाड़ा लगना इस मूल अनुभव का त्रासद चित्र बन गया है। प्र० चतुर्वेदी के अनुसार भाषा अपने आप में ऐसी प्रक्रिया है जहाँ परम्परा, परिवेश, व्यक्तित्व, विचार और अनुभव काव्य रचना करते समय वह उसे सर्जनात्मक बनाता है।

साहित्यकारों ने भाषा के दो स्तर निर्धारित किए हैं।

1. सामान्य भाषा, 2. साहित्यिक भाषा।

साहित्य की भाषा काव्यभाषा कहलाती है। मूलरूप से सामान्य भाषा का आधार ग्रहण करने पर भी काव्यभाषा अपने गठन के कारण विशिष्ट होती है। कबीर, सूर, तुलसी, जायसी, बिहारी, निराला, प्रसाद अज्ञेय आदि की रचनाओं की भाषा काव्यभाषा है। सूर, बिहारी की भाषा ब्रज के लोक गीतों से या निराला, प्रसाद, अज्ञेय की खड़ी बोली, खड़ी बोली के गीतों से कैसे विशिष्ट है, यह अंतर काव्यभाषा और सामान्य भाषा का अंतर है।

प्र० रामस्वरूप चतुर्वेदी ने सामान्य भाषा और काव्यभाषा का अंतर इस प्रकार बताया है, "सामान्य भाषा और काव्यभाषा का अंतर इस बात में है कि सामान्यभाषा शब्दों के साथ उनके सुनिश्चित अर्थ होना उचित और वांछनीय समझती है, जबकि काव्यभाषा के लिए यह सुनिश्चितता सह्य नहीं। वह शब्दों के रूप को बार-बार अमूर्त करती है।<sup>3</sup>

\*अतिथि प्रवक्ता (हिन्दी), इ०वि०वि०, इलाहाबाद, उ०प्र०

वास्तव में काव्यभाषा वर्तमान परिदृश्य में साहित्य की महत्वपूर्ण कसौटी है। कविता के नए प्रतिमान में डॉ० नामवर सिंह इसी अर्थ में काव्यभाषा की कसौटी को महत्वपूर्ण मानते हैं कि इसके आधार पर वास्तविक काव्य को छद्म काव्य से अलग करने में मदद मिलती है।<sup>4</sup>

जहाँ तक सरह का प्रश्न है तो ज्ञातव्य वे वज्रयानी साहित्य के प्रतिनिधि कवि हैं। वज्रयानी बौद्ध धर्म की परवर्ती महायान शाखा से विकसित मंत्रयान धारा से सम्बन्धित थे। मंत्र द्वारा सिद्धि प्राप्त करने की चेष्टा करने वाले योगी सिद्ध कहलाने लगे।<sup>5</sup>

विभिन्न सिद्ध कवियों की भाँति ही सरह को रचनाएँ अपभ्रंश में मिलती हैं। इसे संध्या भाषा कहा गया है। सरह की काव्यभाषा की कुछ मुख्य विशेषताएँ अधोलिखित हैं –

1. सरह की भाषा, तत्कालीन लोकभाषा है। राहुल जी सातवीं-आठवीं शताब्दी को भाषा का संधिकाल कहते हैं। अतः यह भाषिक संधिकाल की अवस्था है।
2. सरहपा ने अपनी सहज साधना को गुह्य बनाने के लिए प्रतीकात्मक भाषा का उपयोग किया है।
3. संस्कृत के शब्दों के प्रयोग से हटकर अनेक देशी शब्दों का प्रयोग है, यथा धाध (धंधा), चेल्लू (चला) आदि।
4. सरह की अपभ्रंश भाषा में प्राकृत की भी कुछ प्रवृत्तियाँ पायी जाती हैं। जैसे कई स्थलों पर न का ण, य का ज हो जाता है, मध्यवर्ती व्यंजनों का लोप होकर 'अ' रह जाता है तथा लोअ (लोग) तथा चतुर्थ वर्ग के स्थान पर 'ह' हो जाता है नाह (नाथ) आदि।<sup>6</sup>

सरह की कविता लोकभाषा की कविता है। वज्रयानी सिद्ध सरह संस्कृत भाषा के पंडित होने पर भी अपनी कविता में लोकवाणी के स्वरूप को प्रतिष्ठित करते हैं। दरअसल तत्कालीन शिष्टलोक में प्रचलित संस्कृत और अभिजात्य काव्यभाषा के इतर सरह की लोकभाषा, वास्तव में लोक मानस को व्यक्त करती है।

सरह की कविता में जो अप्रस्तुत या उपनाम प्रयुक्त हुए हैं ये दुरुह या बोझिल न होकर उनके सहज मार्ग की भाँति सहजसौंदर्य से ओतप्रोत है—

“रण्डी मुण्डी अण्णवि वैसे,  
यदि नंगेपन होइ मुक्ति तो शुनक श्रृगालहु,  
लोम उपाड़े होई मुक्ति तो युवति नित्बंहु,  
चित्त चिंतामणि कब”

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“तब लौ अक्षर घोलिए जब लौ निरक्षर होई,  
यह मन मरै पवनउ तहं लय पाइ,  
चछसूर्य छसि घाले छोट्टै,  
पात्र मुसारिय मसि मिलिड, होई लावै न सीण”<sup>7</sup>

राहुल सांकृत्यायन के द्वारा यह उद्धरण अपभ्रंश का हिंदीकृत रूप है। इससे सिद्ध होता है कि सरह लोक प्रचलित शब्दावली अपनाते हैं और कहीं-कहीं प्रचलन से भिन्न, विन्यास भी करते हैं यथा अक्षर घोलिए, चंद्रसूर्य को घिसना घालना, घौसा।<sup>8</sup>

कबीर पूर्व उलटबाँसियों का प्रयोग सिद्धनाथों के यहाँ बहुतायत में मिलता है। सरह की उलटबाँसियों में रहस्यमयता न होकर एक प्रकार की उत्सुकता एवं जिज्ञासा का भाव है परंतु फिर भी सरह के साधनापरक गूढ़ अभिप्रेतों से युक्त संध्या भाषा में रचित कविता एक कूटयुक्ति प्रतीत होती है, जिसका कि उत्तर सिद्धदर्शन और साधना में निहित है। “सिद्ध दर्शन जानकर ही ये सीपियाँ फोड़ी जा सकती हैं। अर्थ के मोती पाए जा सकते हैं।”<sup>9</sup>

अलंकारीवादी आचार्य भामह ने अलंकारों के मूल में वक्रता<sup>10</sup> को रखा तथा आचार्य कुतंक ने भी वक्रता को काव्य का मुख्य लक्षण स्वीकारा,<sup>11</sup> यह वक्रता सरहपा के यहाँ भी उपलब्ध है –

“दुलि दुहि पिता धरण न पाउ,  
रुखेर ते-तलि कुम्मीरेखाड,  
आंगन घरपण सुन भी विआती,  
कनिट चोरी निल अघराती,  
अपण्य मासे हरिणा गैरी,  
खणाहं न छाड़इ मुसुक अहेरी”<sup>12</sup>

एक अन्य स्थल पर सरहपा की विचित्र कविता या वक्रता द्रष्टव्य है –



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हम इक्कीसवीं सदी में प्रवेश कर चुके हैं। आज हमें उन विश्वासों व परम्पराओं पर पुनर्विचार करने की आवश्यकता है, जिन्होंने जब तक हमारी दिशा निर्धारित की। भारत में मौजूदा विभिन्न धार्मिक परम्पराओं जो जीवन को प्रभावित करती हैं, आज भी प्रासंगिक हैं। जबकि वैज्ञानिक सूचनाओं का प्रवेश आरम्भ हो चुका है। विज्ञान और आध्यात्म के सम्बन्ध में अनेक मत हैं। दोनों में से कोई भी एकांगी रूप से मानव प्रगति का पथ प्रशस्त नहीं कर सकता। उनका सामंजस्य ही इस उद्देश्य की प्राप्ति कर सकता है। इस संबंध में अल्बर्ट आइंस्टाइन का कथन समीचीन होगा—

“विज्ञान एक शताब्दी पुराना प्रयास है, जो क्रमबद्ध विचारों, समझ में आ सकने वाली प्रक्रियाओं को एक सिलसिले से जोड़ता है। समझ के आधार पर यह अस्तित्व की पुनर्रचना का प्रयास है। पर जब मुझसे धर्म के बारे में पूछा जाता है तो लगता है कि मैं इसका उत्तर आसानी से नहीं दे सकता।”

ऐसा प्रतीत होता है कि भारतीय ऋषियों ने खोज के प्रारम्भिक काल में आधुनिक वैज्ञानिकों की भांति ही पदार्थ विज्ञान की सभी शाखा—प्रशाखाओं जैसे भौतिकी, रसायन शास्त्र, नभे—भौतिकी, जीव विज्ञान, शरीर विज्ञान, शरीर क्रिया विज्ञान आदि की खोज की होगी। विज्ञान की इन शाखाओं—प्रशाखाओं के ज्ञान से संभव है कि उस काल के समाज में भी दैहिक सुखों की तृप्ति की ही मांग रही हो, परन्तु इन सुखों के उपभोग के परिणामस्वरूप जब समाज अत्याधिक अशांति से भर गया होगा, तब उन्हें अर्थ प्रवण समाज के स्थान पर मोक्ष प्रवण समाज रचना को प्राथमिकता देने का निर्णय करना पड़ा हो।

भारतीय जीवन—पद्धति के प्राचीनतम ज्ञानकोश—वेदों के विकास क्रम में चार वेदों के चार उपवेद (1—आयुर्वेद 2—अथर्ववेद 3—गान्धर्ववेद तथा 4—धनुर्वेद) भी प्रकाश में आये जो भौतिकी, रसायनशास्त्र, जीवविज्ञान, के साथ—साथ वैमानिकी, चिकित्साशास्त्र, सैन्यविज्ञान, पर्यावरण, कृषिविज्ञान, गणित खागोल विज्ञान आदि विविध वैज्ञानिक विषयों से सम्बन्धित हैं।

वैदिक वाङ्मय में ‘शरीर’ का अर्थ शरीरी (आत्मा, अंतःकरण) सहित शरीर होता है। शरीरी—रहित शरीर तो शव होता है। वैदिक चिकित्सा देह और देही, स्थूल शरीर और उसकी सूक्ष्म अंतरात्मा, दोनों को नीरोग रखने पर बल देती है, इसलिए भारतीय चिकित्साविज्ञान सम्पूर्ण जीवन विज्ञान है जिसका वर्णन आयुर्वेद में है। इसमें रोगों के तात्कालिक निवारण तथा उनके मूल कारणों पर ध्यान दिया गया है इसलिए यह आरोग्यविज्ञान तथा आयुर्विज्ञान को अपने अंदर समाहित करता है।

भारतीय चिकित्सा एवं आरोग्यशास्त्र में अत्यन्त उत्कृष्ट ग्रंथों की परम्परा है इसमें चरण तथा सुश्रुत के ग्रंथ प्रसिद्ध हैं। वस्तुतः भारतीय ज्ञान के प्रतीक वेदों से अश्विनी—कुमारी, इन्द्र, भारद्वाज, आदि की यह परम्परागत विकसित हुई है। ऋषियों के माध्यम से आत्रेय, पुनर्वसु, अग्निवेश की कायचिकित्सा की परम्परा में चरक ने अपनी ‘चरण संहिता’ तथा धन्वन्तरि, गोपुररक्षित आदि की शल्य चिकित्सा की परम्परा में सुश्रुत ने अपनी ‘सुश्रुत संहिता’ विरचित की जिसे अथर्ववेद का उपांग माना गया है।

सुश्रुत ने सर्जरी से पहले रोगी को संज्ञाशून्य करने की विधि व उसकी आवश्यकता भी बताई। “भोज प्रबन्ध” (927 ईस्वी) में बताया गया है कि राजा भोज को कपाल की शल्यक्रिया के पूर्व “सम्मोहिनी” नाम का चूर्ण सुंघाकर अचेत किया गया था। प्लास्टिक सर्जरी, अंग प्रत्यारोपण, लिपोटोमी जैसे उन्नत शल्य क्रियाओं का उस समय का ज्ञान आश्चर्यजनक है। अश्विनीकुमारों का मानवेतर जीव के सिर का शल्य कर्म द्वारा अस्थायी प्रत्यारोपण, पूर्व सिर को सुरक्षित रखकर पुनः लगाने जैसा कार्य दुष्कर है।



गोल होने तथा भ्रमण तथा भास्कराचार्य का विशेष योगदान रहा। आर्यभट्ट ने पृथ्वीके गोल होने तथा भ्रमण को स्थापित किया। भास्कराचार्य ने तो 'लीलावती' (श्लोक 12) में (पाई = 22/7) का जो मान दिया है वह 3.1416 आता है जो दशमलव के चार अंकों तक शुद्ध है।

भारतीय चिन्तन 'यथा पिण्डे तथा ब्रह्मण्डे' के उद्घोष के साथ प्रकृति के नियमों में अनुपपत्ता की व्यवस्था को मानता है। इसलिए इस चिंतन में सृष्टि के समष्टिगत विकास में पंचमहाभूतों – क्रमशः आकाश, वायु, अग्नि, जल तथा पृथ्वी के भौतिक रूपों सहित 24 तत्वों को प्रकृति में जाना जाता है, जिनमें इन्द्रियों और उनके विषयों (तन्मात्रा), चेतना के परिणाम (संयोग) सम्मिलित है। सृष्टि का विकास सूक्ष्म से स्थूल की ओर हुआ है। तैत्तिरीय उपनिषद् (ब्रह्मानन्दवल्ली) में सृष्टि विकास का क्रम है – 'पहले आकाश बना। आकाश से वायु बनी। वायु से अग्नि बनी। अग्नि से अप् अर्थात् जल बना। जल से पृथ्वी बनी। पृथ्वी से औषधियां बनी। (आकाशः सम्भूतः। आकाशद् वायुः वायोरग्निः अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः)

इस प्रकार हम देखते हैं कि विज्ञान के लगभग सभी क्षेत्रों में भारतीय चिन्तकों ने बहुत पहले उत्कृष्ट उपलब्धियाँ प्राप्त कर ली थी। वेदों में सांकेतिक पिण्डों के परस्पर आकर्षण के नियमों तथा इस आकर्षण के कारण अन्तरिक्ष में आकाश पिण्डों की स्थिति, बिना किसी ठोस आधार के भ्रमण तथा पृथ्वी जैसे अनेक पिण्डों की धारणा संबंधी उक्तियाँ जहाँ वैदिक ऋषियों के सूक्ष्म निरीक्षण एवं तार्किक शक्ति के उत्कर्ष को स्थापित करती हैं, वहीं गुरुत्वाकर्षण जैसे नियमों के परवर्ती (भास्कराचार्य) विचारकों द्वारा वस्तुओं के धरती पर गिरने को गुरुत्वाकर्षण का परिणाम बताया जाना वैज्ञानिक सोच का ही परिणाम है।

यही नहीं बादलों से वर्षा, पौधों द्वारा प्रकाश संश्लेषण, मानव शरीर में श्वास, प्राणवायु आदि के संचरण एवं कार्य, अन्तरिक्ष में नक्षत्रों एवं ग्रहों की गति एवं स्थिति जैसे सूक्ष्म चिन्तनपरक निष्कर्षों से भारतीय चिन्तकों के चिन्तन-विचार की संवागीणता की पुष्टि होती है।

पूरी सृष्टि परमात्मा द्वारा मानकों की भांति एक धागे में पिरोई हुई, इसलिए किस पापकर्म का क्या, कब और कहाँ प्रतिफल प्रकट होगा, यह जानना असम्भव है।

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इस सिद्धान्त को वर्तमान काल में 'स्टिंग थ्योरी' का नाम दिया गया है।

संक्षेप में यह कहा जा सकता है कि विज्ञान एवं आध्यात्म एक दूसरे से सीख कर तथा प्रगतिशील होकर बहुत कुछ पा सकते हैं इस संदर्भ में एक पंक्ति का उदाहरण आवश्यक है— vfo | ; k eR; q rhRokZ fo | ; k ere' ur\$ 'bZ kkokL; ki fu"kn\*

इस पंक्ति का यह अर्थ समझा जा सकता है कि अविद्या (कर्म) का प्रयोग मृत्यु पर विजय पाने के लिए किया जा सकता है जबकि विद्या (आध्यात्मिक ज्ञान) का प्रयोग चरम सुख की प्राप्ति के लिये किया जा सकता है। विज्ञान को नियंत्रित कर सकता है। जबकि इन्हें पूरा करने के लिए आध्यात्म आवश्यक है।

I UnHkZ %

1. अल्बर्ट आइंस्टाइन
2. ऋग्वेद – मंत्र सं०-1-116-12 (सुश्रुत ..... दुष्कर है)
3. शान्ति पर्व – महाभारत – (पौधों में ..... विद्यते)
4. गीता 7/7
5. समय का संक्षिप्त इतिहास, स्टीफन हाकिंस-राजकमल प्रकाश, नई दिल्ली।
6. ईशावास्योपनिषद्।

\* \* \*

## ikphu Hkkjr ea uxjhdj .k % , d v/; ; u

MKND I j'sk d'ekj i kBd\*

इस शोध पत्र में प्राचीन भारत में नगरीकरण और उनके विविध पक्षों को स्पर्श किया गया है। प्रस्तुत शोध पत्र विवरणात्मक शोध प्रणाली पर आधारित है। इस अध्ययन में द्वितीयक स्रोतों का प्रयोग किया गया है।

प्राचीन भारत में नगरीकरण पर विचार करते समय पहली मुख्य समस्या उस काल के संदर्भ में नगर को परिभाषित करना है। यह कोई सरल कार्य नहीं है। अभी तक विद्वान् नगर की किसी सुनिश्चित एक सर्वमान्य परिभाषा पर नहीं पहुँच सके हैं। एक सर्वमान्य परिभाषा के अभाव में केवल इस पर विचार किया जा सकता है कि सामान्य अर्थ में नगर से किसका बोध होता है, जब नगर की बात की जाती है, तो एक स्थान विशेष पर निवास करने वाली ऐसी आबादी का चित्र आँख के सामने आता है, जो गैर-खेतिहर है तथा व्यापार, शिल्प व अन्य व्यवसाय तथा पेशे को आर्थिक क्रिया के रूप में अपनाती है।

uxjka ds mn; ds dkj .k & प्राचीन भारत में नगरों का उदय किसी एक से नहीं हुआ। इतना ही नहीं अलग-अलग नगरों के विकास में भी अलग-अलग कारणों की भूमिका रही। नगरों के उदय में आर्थिक, राजनीतिक तथा सांस्कृतिक कारणों की भूमिका रही है।

आर्थिक कारणों में तीन कारण प्रमुख रहे हैं—(1) यदि कोई स्थान महत्वपूर्ण व्यापारिक व सैनिक मार्ग पर स्थित होने के कारण आवागमन के प्रमुख केन्द्र के रूप में विकसित हो जाता, तो उसके नगर के रूप में स्थापित होने की सम्भावना भी पैदा हो जाती है। (2) यदि किसी स्थान पर शिल्पी तथा व्यापारी काफी संख्या में निवास करने लगते हैं, तो वह भी नगर के रूप में विकसित हो जाता था तथा (3) वह स्थान जहाँ लोग क्रय-विक्रय के उद्देश्य से नियमित रूप से एकत्र होते तथा जो बाजार केन्द्र के रूप में स्थापित हो जाता वह भी नगर का रूप धारण कर लेता। तथ्य तो यह है कि बाजार नगर के साथ अभिन्न रूप में जुड़ा हुआ था।

नगरों के उदय के प्रमुख राजनीतिक कारण दो थे :

- i) किसी भी राज्य में उसकी राजधानी तथा क्षेत्रीय स्तर पर प्रशासनिक केन्द्र आमतौर पर नगर के रूप में विकसित हो जाते थे क्योंकि इन केन्द्रों पर व्यापारी तथा शिल्पी भी निवास करने लगते और बाजार भी विकसित हो जाता।
- ii) राज्य की सुरक्षा को ध्यान में रखते हुए जब किसी स्थान पर सैनिक छावनी को स्थायी रूप से स्थापित किया जाता, तो सैनिकों की आर्थिक जरूरतों को पूरा करने के लिए वहाँ पर बाजार भी स्थापित हो जाता तथा व्यापारी शिल्पी एवं दुकानदार भी स्थायी रूप से रहना आरम्भ कर देते इस तरह वह स्थल नगर के रूप में विकसित हो जाता है।

सांस्कृतिक कारण के रूप में धार्मिक तत्व प्रमुख थे। यदि किसी स्थान पर अत्यन्त प्रसिद्ध बड़ा मंदिर हो या स्थान की ख्याति प्रमुख तीर्थस्थल के रूप में हो, तो वहाँ श्रद्धालुओं का लगातार आगमन उस स्थान पर बाजार की स्थापना को भी पैदा कर देता था। प्राचीन भारत के प्रसिद्ध इतिहासकार डॉ. आर.एस.शर्मा इस कारण को अधिक महत्व नहीं देते हैं उनका मानना है कि यह कहना गलत होगा कि प्राचीन-काल के शहरी जीवन का आधार मंदिर होता था। उनके विचार में जहाँ तक मन्दिरों या मठों का सम्बन्ध है प्राचीनकाल में उनका महत्व शहरी जीवन के लिए नगण्य है। निष्कर्ष रूप में यह कहा जा सकता है कि प्राचीनकाल में नगरों का उदय मूलतः आर्थिक एवं राजनीतिक कारणों से हुआ।

uxjhdj .k dk dkyØe & प्राचीन भारत में नगरों के उदय की एक विशेषत यह है कि सम्पूर्ण देश में नगरों का विकास एक ही समय में नहीं हुआ। अलग-अलग क्षेत्रों में अलग-अलग समय में नगर उदित हुए। इतना

ही नहीं उसी क्षेत्र विशेष में सभी नगर एक साथ अस्तित्व में नहीं आए उनके समय में अन्तर रहा। नगरों की दूसरी विशिष्टता है कि एक बार अस्तित्व में आ जाने के उपरान्त नगर पूरे प्राचीन काल में नगर के रूप में स्थापित रहे हों ऐसा नहीं हुआ। नगरों का क्षेत्रीय स्तर पर सामूहिक रूप से तथा वैयक्तिक इकाई के रूप में भी ह्रास होता रहा। इस तरह प्राचीन भारत में नगरीकरण का इतिहास उदय-उत्कर्ष-पतन की प्रक्रिया का इतिहास है। इस प्रक्रिया के चलते प्राचीन भारत में नगरीकरण के चरण देखने को मिलते हैं। प्रथम चरण देखने को मिलते हैं। प्रथम चरण में हड़प्पा संस्कृति के नगरों का उदय हुआ। नगरीकरण की हड़प्पाकालीन प्रक्रिया डॉ. आर. एस. शर्मा के अनुसार ई. पू. 2350 से आरम्भ होकर ई. पू. 1750 तक चली। हड़प्पाकालीन नगरों के पतन के उपरान्त अगले एक हजार वर्ष तक देश में नगरीकरण की प्रक्रिया देखने को नहीं मिलती है नगरीकरण का दूसरा चरण ई. पू. 500 में आरम्भ हुआ। इस चरण में स्थापित नगर 300 ई. तक फलते-फूलते रहें। तदुपरान्त उनका ह्रास आरम्भ हो गया तथा 600 ई. तक नगरीकरण का यह दौर लगभग सभी नगरों के पतन के साथ समाप्त हो गया। इसके उपरान्त नगरों का उदय सल्तनत काल में ही देखने को मिलता है। कुछ नगर अपवाद रूप राजपूत काल में भी बने रहे।

नगरीकरण का पहला चरण-हड़प्पा संस्कृति के नगर- हड़प्पा नगरों की स्थापना कांस्य युग में हुई। इस युग में नगरों की स्थापना में उत्तरी व पश्चिमी भारत की भौगोलिक विशेषता ने मदद की। भारत के इस क्षेत्र में न तो मोटे तने वाले वृक्ष थे और न ही कछारी मिट्टी थी। अतः इस इलाके में जमीन साफ करने व बसने योग्य बनाने के लिए ताँबे के औजार व उपकरण ही पर्याप्त थे। जैसा कि डॉ. आर. एस. शर्मा का मानना है कि सूखा, नीरस और छोटे पेड़-पौधों के कारण पत्थर और कांसे के हथियारों से भी हड़प्पाई क्षेत्र में काम चल सकता था।

हड़प्पा नगरों की एक प्रमुख विशेषता यह है कि यह नगर योजनाबद्ध तरीके से जाल-पद्धति पर बसाए गए थे। समकोण पर काटती हुई सड़कें, गंदे पानी की निकासी के लिए सुनिश्चित व्यवस्था, भवन निर्माण हेतु पकी हुई ईंटों का इस्तेमाल इन नगरों की मुख्य विशिष्टताएँ हैं। इन नगरों से प्राप्त मृद्भाड़ लाल या गुलाबी रंग के हैं कुछ मृद्भाड़ को लाल रंग से पोतकर काली रेखाओं द्वारा अंकृत किया गया है हड़प्पा के नगरों से कई प्रकार की मुहरें जिनमें से अधिकांश सेलखीडी से निर्मित है प्राप्त हुई हैं। किन्तु इन नगरों में मुद्रा के प्रचलन का कोई ठोस प्रमाण नहीं मिलता है।

हड़प्पा, मोहनजोदड़ों, लोथल, कालीबंगा, सुत्कागेंडोर, धौलवीरा इस चरण के प्रमुख नगर थे। हड़प्पाकालीन नगरीकरण का काल एक तरह से सीमित रहा। यह नगर लगभग 600 वर्ष तक अस्तित्व में रहे। परवर्ती हड़प्पा संस्कृति में जो लगभग चार सौ वर्ष तक रही नगरीकरण की सतत् प्रक्रिया का प्रमाण नहीं होता है। उल्लेखनीय बात यह है कि नगरीकरण के हड़प्पाई दौर के पतन के उपरान्त अगले एक हजार वर्ष तक देश से नगर तथा पकी हुई ईंटें दोनों ही विलुप्त हो गए।

नगरीकरण का द्वितीय चरण-यह चरण 500 ई. पू. से आरम्भ हुआ। उपमाहाद्वीप के अधिकांश क्षेत्रों में इसी चरण में नगरों का उदय तथा उत्कर्ष हुआ। गंगा के मैदानी इलाके में नगरीकरण की प्रक्रिया इसी चरण की देन हैं।

इस दौर में नगरीकरण के उदय में विशेषकर मध्य गंगा के क्षेत्र में, लौह तकनीक की जानकारी तथा विकास से बहुत अधिक सहायता मिली। लोहे के उपकरणों तथा हथियारों से मध्य गंगा क्षेत्र के घने जंगलों को साफ करना, जंगली जानवरों को मारना, कछारी मिट्टी को तोड़ना तथा गहरी जुताई के द्वारा कृषि उत्पादन को बढ़ाकर अधिशेष पैदा करना, जो नगर की आबादी के पालन-पोषण के लिए जरूरी था, मुमकिन हो सका। इस तरह लौह तकनीक के प्रसार से मध्य गंगा के जलोढ़ मैदानों में शहरों के उदय के लिए अच्छी पृष्ठभूमि तैयार हो गई।

नगरीकरण का यह दूसरा चरण, जो हड़प्पा संस्कृति के भौगोलिक क्षेत्र के बाहर के क्षेत्रों के लिए एक प्रकार से पहला ही चरण था, पहले हड़प्पाई चरण की तुलना में अधिक दीर्घजीवी सिद्ध हुआ। हड़प्पाकाल के नगरों की जीवन-आयु अधिक-से-अधिक 600 वर्ष थीं लेकिन दूसरे चरण का नगरीकरण का दौर कम-से-कम एक हजार वर्ष तक तथा कुछ क्षेत्रों में इससे भी अधिक समय तक रहा। दूसरे चरण के नगरों में कुछ ऐसी विशिष्टताएँ हैं, जो प्रथम चरण के नगरों में नहीं मिलती हैं। इस चरण के नगर हड़प्पाई नगरों की तरह योजनाबद्ध तरीके से नहीं बसाए गए थे। इन नगरों में भवन निर्माण हेतु पकाई ईंटों का बड़े पैमाने पर उपयोग तथा छल्लेदार कुँओं का निर्माण मौर्यकाल से आरम्भ हो गया था। हड़प्पाई नगरों के विपरीत दूसरे चरण के नगरों में मुद्रा का बड़े पैमाने पर उपयोग तथा छल्लेदार कुँओं का निर्माण मौर्यकाल से आरम्भ हो गया था। हड़प्पाई नगरों के विपरीत दूसरे चरण

के नगरों में मुद्रा का बड़े पैमाने पर इस्तेमाल होने लगा। सोना, चाँदी, सीमा व जस्ते आदि के बने सिक्के पर्याप्त संख्या में उपलब्ध हुए हैं। मुद्रा के इस प्रयोग ने व्यापार को बहुत अधिक प्रोत्साहन दिया बढ़ते व्यापार ने शिल्प व उद्योग को बढ़ाया और इसका मिला-जुला असर शहरी जीवन के और अधिक उत्कर्ष के रूप में देखने को मिला दूसरे चरण के नगर आवामगन के केन्द्र थे। इस काल के उत्तरी भारत के अधिकांश नगर या तो नदियों के किनारे पाए जाते हैं। या फिर हिमालय के तराई इलाके में। मौर्यकाल में पाटिलपुत्र से वाराणसी, कौशाम्बी, मथुरा होते हुए एक सड़क तक्षशिला तक जाती थी। ये सभी स्थल उस समय के प्रमुख नगर थे। तथा नदी किनारे बसे हुए थे। गंगा किनारे बसे नगरों में चम्पा, राजगृह वैशाली तथा खैराड़ीह का उल्लेख मिलता है। इस चरण के नगरों के भौतिक जीवन की सम्पन्नता का आभास उत्तरी काली पॉलिशदा बर्तन, हाथीदाँत के सामान, पत्थरों के बने मनके, सोने चाँदी के आभूषण तथा रोम व चीन से आने वाली वस्तुओं से मिलता है। इस दौर के नगरों शिल्प तथा व्यक्तियों में विविधता व विशिष्टीकरण आ चुका था। ई. पू. दूसरी शताब्दी की रचना मिलिन्दपान्हो 75 पेशों का तथा ई. पू. प्रथम शताब्दी की रचना महावस्तु 100 पेशों का उल्लेख करती है। इन ग्रन्थों में एक शिल्प की अलग-अलग शाखाओं का उल्लेख विशिष्टीकरण की तरफ इशारा करता है। इन नगरों की एक विशेषता यह भी है कि एक शिल्प या पेशे से सम्बन्धित व्यक्ति नगर के एक ही इलाके में निवास करते थे। इस तरह नगर का गली या मोहल्लों में विभाजन शिल्प व व्यवसाय के आधार पर था।

ई.पू. 200से 300 ई. का समय नगरीकरण के चरम उत्कर्ष का काल है। इस काल में पूर्वोत्तर भारत को छोड़कर देश के अन्य सभी क्षेत्रों में नगर बस गए थे। तथा अधिकांश नगर उन्नति के सर्वोच्च शिखर पर पहुँच गए थे। नगरों के इस चरम उत्कर्ष में राजनीतिक व आर्थिक दोनों ही कारकों से सहायता मिली। उत्तर में यह समय महान् कुषाण साम्राज्य का तथा दक्षिण में सातवाहन साम्राज्य का था। इन दो शक्तिशाली राज्यों की उपस्थिति ने देश के बड़े भाग में शान्ति व व्यवस्था लाकर आर्थिक प्रगति के लिए आवश्यक वातावरण तैयार किया। दूसरी ओर कुषाण साम्राज्य के अन्तर्गत मध्य एशिया के रेशम मार्ग (पसा त्वनजम) पर नियंत्रण ने उत्तरी भारत के व्यापार और आर्थिक सम्पन्नता में वृद्धि कर नगरों के उत्कर्ष में मदद दी। वही दक्षिणी भारत में रोम के साथ बढ़ते हुए व्यापार ने इस काल को किया। डॉ.आर. एस. शर्मा का यह कहना सही है कि मध्य एशिया के साथ व्यापार होने के कारण उत्तरी भारत के शहरों का विकास हुआ तथा रोम और दक्षिण-पूर्व एशिया के साथ व्यापार के कारण दक्षिण भारत के शहरों का विकास हुआ।

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वैदिक वाङ्मय भारतीय संस्कृति का मूलाधार हैं। मूल्यपरक शिक्षा के कारण ही हमारी भारतीय संस्कृति आज तक सुरक्षित हैं। मूल्यपरक शिक्षा के दर्शन वैदिक साहित्य—वेद, ब्राह्मण, आरण्यक एवं उपनिषदों में अधिकांशतः प्राप्त होते हैं। इसी मूल्यपरक शिक्षा के कारण ही धर्म, श्रुति, सदाचार धृति, क्षमा दम, अस्तेय, शौच, इन्द्रिय—निग्रह, धी, विद्या, सत्य, अक्रोध, आत्मानुशासन तथा आत्मनः प्रतिकूलानि परेषां न समाचरेत् “वसुधैव कुटुम्बकम्,” परोपकाराय सतां विभूतयः “विद्या ददाति विनयम्, सा विद्या या विमुक्तये, सर्वे भवन्तु सुखिनः जैसे उदात्त विचार आज भी मानव को शक्ति के रूप में प्रेरित करते हैं इन्हीं उदात्त विचारों के कारण भारतीय संस्कृति सम्पूर्ण विश्व में प्रसिद्ध हैं।

चारों वेद एक तो सांसारिक व्यवहारों की शिक्षा से परमात्मा के ज्ञान का और दूसरे परमात्मा के ज्ञान से सांसारिक व्यवहारों का उपदेश करते हैं। संसार में यही दो मुख्य पदार्थ हैं जिनकी यथार्थ प्राप्ति और अभ्यास पर मनुष्य मात्र की उन्नति निर्भर हैं। ऐसा माना जाता है— कि सृष्टि की आदि में मन्त्रदृष्टा ऋषियों ने संसार की भलाई के लिए अटल नियमों को चारों वेदों द्वारा प्रकाशित किया है। यदि कोई नियम रीति—रिवाज तथा व्यवहार जो स्मृतियों तथा पुराणों में वर्णित होते हुए भी वेद प्रतिपादित धर्म के मूलभूत नियमों के विरुद्ध हैं तो उसको अवैध माना जायेगा। यह नियम महाभारत के रचनाकार तथा चारों वेदों के सम्पादक वेदव्यास जी ने बनाया था—

Jfr Lefr i j k. kkuka fojks/ks ; = n" ; rs A

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यह विधि हमें निश्चय करने में सहायता करती है कि क्या धर्म और क्या अधर्म है। यह भारतीय संविधान की धारा—13 के समान है— जो यह विधान करती है कि यदि राज्य द्वारा स्वीकृत कानून और बनाये गये नियम किसी मौलिक अधिकार का उल्लंघन करते हैं तो वे वैध नहीं होंगे।

तैत्तिरीयोपनिषद् की शिक्षा— बल्ली में गुरुकुल आश्रम के अध्ययनोपरान्त गृहस्थाश्रम में प्रवेश करने से पूर्व आचार्य शिष्य को जो उपदेश देता है वह मूल्यपरक शिक्षा का उत्कृष्टतम निदर्शन है। आचार्य शिष्य को उपदेश देते हुए कहता है—सत्यं वद; धर्मं चर; स्वाध्यायाद् मा प्रमद; मातप्देवो भव; पितृप्देवो भव; आचार्य देवो भव; अतिथि देवो भव;। सत्यात् न प्रमदितव्यम्, धर्मात् न प्रमदितव्यम् स्वाध्याय—प्रवचनाभ्यां न प्रमदितव्यम्। देवपितृकार्याभ्यां न प्रमदितव्यम्। यानि अनवधानि कर्माणि तानि सेवितव्यानि नो इतराणि। यानि अस्माकं सुचरितानि तानि त्वया उपास्यानि नो इतराणि। एष आदेशः एष उपदेश; एषा वेदोपनिषद् एतद् अनुशासनम् एवं उपासितव्यम्।<sup>1</sup>

उपर्युक्त आदेश, उपदेश और अनुशासन को ही यदि हम मान ले तो वर्तमान मानव जीवन में मानव मूल्य की संकल्पना स्वयं साकार हो जायेगी। उपर्युक्त उपदेश में तीन प्रकार के उपदेश हैं। प्रथम आदेशात्मक है जिसे हमें करना ही है उसका कोई विकल्प नहीं है। इसमें सत्य बोलना, धर्म का आचरण करना और स्वाध्याय से प्रमाद न करना अर्थात् प्रतिदिन कुछ न कुछ स्वाध्याय करना। यदि हम केवल इसी का पालन करें तो सत्य एवं धर्म के सामने कुछ अवशेष नहीं रहता। सत्य और धर्म का धरातल सार्वभौमिक शाश्वत और अत्यन्त व्यापक हैं। इसी के अन्तर्गत आदेशात्मक वाक्य माता, पिता; आचार्य, अतिथि को देवता मानों। यह आदेश समाज में छोटे—बड़े सबके प्रति एक व्यवस्था देता है। सत्य से, धर्म से, स्वाध्याय से देव पितृ कार्य से प्रमाद नहीं करना चाहिए। ये उपदेशात्मक वाक्य नैतिक मूल्यों की सुरक्षा तथा देवो तथा पूर्वजों के प्रति कृतज्ञता का भाव व्यक्त करते हैं।

जो करणीय कर्म हैं उन्हीं का आचरण करो इसके अतिरिक्त नहीं। जो हमारे अच्छे आचरण व्यवहार हैं उन्हीं का अनुकरण करो इसके अतिरिक्त नहीं। यह अनुशासन है अर्थात् गुरोपदिष्ट अनुकरणीय मूल्य हैं। इस

\*असिस्टेंट प्रोफेसर, संस्कृत, मा0प्र0त्रि0 राजकीय महाविद्यालय, खलीलाबाद, संत कबीर नगर, उ0प्र0

प्रकार आदेश, उपदेश और अनुशासन इन तीनों जीवन मूल्यों से प्रशिक्षित एवं अलंकृत करके आचार्य पूर्ण मानव बनाकर शिष्य को मानव समाज में गृहस्थाश्रम के लिए प्रस्थान कराता हैं। यदि इसी आदेश उपदेश और अनुशासन को एक शिक्षित सुसंस्कृत मानव अपना ले तो इससे बढ़कर मानव मूल्य की संकल्पना क्या हो सकती है। उक्त मानव मूल्य सदैव प्रासंगिक रहेगा। मूल्य परक शिक्षा मानव के कर्तव्यपक्ष को इंगित करती हैं। वस्तुतः भारतीय संस्कृति में भौतिक सुख को सुख माना ही नहीं गया है क्योंकि भौतिक सुख का आधार धन है और धन से कोई व्यक्ति तृप्त नहीं हो सकता।<sup>2</sup> —'न वित्तेन तर्पणीयो मनुष्यः' यमराज के द्वारा प्रलोभित किये जाने पर महान सागर के समान अक्षुब्ध रहकर नचिकेता कहता है। इस प्रकार भौतिक जगत् के सारे भोग विलास क्षणिक हैं। ये कल रहेगें या नहीं, यह मालूम नहीं तथा ये सम्पूर्ण इन्द्रियो के तेज को नष्ट कर देते हैं।<sup>3</sup>

'okkkok eR; L; ; nUrdS-Rl ofUnz; k. kka t j; flR rst%A  
vfi l oL thforeYieo roo okgkLro uR; xhrAA

ऐसे अनेक प्रलोभनों से निर्लिप्त आत्मरहस्य का जिज्ञासु नचिकेता तृप्तीयवर की प्राप्ति हेतु दृढ़ प्रतिज्ञ है।<sup>4</sup> जिज्ञासु नचिकेता यमराज से अपने तीनों वर प्राप्त कर मानव मूल्यपरक शिक्षा की उपयोगिता को अभिव्यक्त कर रहा है।

भारतीय संस्कृति त्याग एवं तपस्या को महत्व देती है। सम्पूर्ण जगत् को ईश्वरमय मानते हुए त्यागपूर्वक जीने का सन्देश देती है जिसमें लोभ का लेशमात्र भी स्थान नहीं है।<sup>5</sup>

b'kkokL; fena l oà ; kFRdUp t xR; ka t xR- A  
ru R; Dru Hkkt hFkk% ek x/k%dl; fLon- /kueAA

धन के लोभ एवं भौतिक सुख शान्ति की अभिलाषा ने मानव जीवन को असन्तुलित कर दिया है। प्रश्नोपनिषद् में कहा है कि जो पुरुष अपने आत्मा को अन्यथा करता हुआ अयथार्थ भाषण करता है वह समूल अर्थात् इस लोक और परलोक दोनों से ही विलग होकर नष्ट हो जाता है, समूलो वा एष परिशुष्यति योऽन्तमभिवदति.....<sup>6</sup> मुण्डकोपनिषद् में सत्य की महिमा का विस्तार से वर्णन मिलता है कि सत्यवादी की विजय होती है मिथ्यावादी की नहीं, सत्य से देवयान मार्ग का विस्तार होता है। ऐसे सत्य की गति असीम है।<sup>7</sup>

l R; eo t; fr ukurj l R; u iUFkk forrks no; ku%A  
; ukOeUR; 'k; ks g; klrdekj ; = rRI R; L; i jea fu/kkueAA

भारतीय संस्कृति के आधारभूत वेदों की अन्तिम शब्दराशि उपनिषद् या वेदान्त संज्ञा से विख्यात हैं। श्रुति परम्परा से संरक्षित आध्यात्मिक विचारों को प्रतिपादन शैली से स्पष्टता प्रदान करने में उपनिषदों का महत्वपूर्ण स्थान है। उपनिषद् वागमय की मूल्य परक शिक्षा विषयक प्रतिपादन शैली सरल तथा सुबोधगम्य हैं। इसमें अध्यात्म के साथ-साथ व्यवहार का भी मंजुल समन्वय है। उत्तम आध्यात्मिक पथ पर आरूढ होने के लिए अनेक सद्गुणों का सद्भाव आवश्यक है। यह मनुष्य की जीवन शैली को भी मर्यादित करता है जैसे-बृहदारण्यकोपनिषद् ने रोचक आख्यायिका के द्वारा दम, दान तथा दया की सुशिक्षा दी है।<sup>8</sup> जो मानव जीवन की अमूल्य निधि है। छान्दोग्योपनिषद् ने तपस्या, दान, आर्जव, अहिंसा तथा सत्य वचन की सुशिक्षा दी है।<sup>9</sup> जो सर्वतोमुखी विकास में सहायक माना गया है। तैत्तिरीयोपनिषद् ने गुरुगृह से प्रत्यावर्तन के समय स्नातक को बहुत सुन्दर जीवन निर्वाह का सिद्धान्त सुझाया है।<sup>10</sup> जिससे स्नातक शिक्षा की प्रासंगिकता प्रतिपादित होती है। जो आज भी अनुकरणीय है। प्रश्नोपनिषद् में अनृत भाषण की प्रबल निन्दा की गयी है।<sup>11</sup> जो नैतिकता जैसे मानव मूल्य का सर्वोत्कृष्ट पक्ष है। बृहदारण्यकोपनिषद् में सत्य के अनन्तर शम, दम, उपरति, तितिक्षा तथा समाधान की प्राप्ति भी अत्यन्त ही आवश्यक है साथ ही ज्ञान साधन के मूल में विवेक और वैराग्य की शिक्षा दी गयी है।<sup>12</sup> यह विवेकशील प्रतिभावान मानव बनने हेतु मार्ग प्रशस्त करता है-कौषीतिक उपनिषद् ने मनुष्य को कर्म करने में स्वतन्त्र प्रवृत्ति के निषेध की शिक्षा दी है। इससे मानव में पशुता की प्रवृत्ति समाप्त या कम करके धर्मानुकूल कर्म करने की प्रेरणा प्राप्त होती है। केनोपनिषद् में इन्द्र और अप्सरा की कथा के माध्यम से विनम्रता की शिक्षा दी गयी है। जो मनुष्यता का आभूषण है। ईशावास्योपनिषद् में यावज्जीवन निष्कामकर्मसम्पादन की शिक्षा दी गयी है।<sup>13</sup> साथ ही सब कुछ ईश्वरव्याप्त मानते हुए निष्काम भाव से अपरिग्रह एवं त्यागभाव से उपभोग की शिक्षा दी है। संचय एवं भ्रष्टाचार को त्याग बताया है।<sup>14</sup> छान्दोग्योपनिषद् में ज्ञान प्राप्ति के अधिकारी की शिक्षा दी गयी है। जिससे योग्यतापरक मानव मूल्य का सूत्रपात होता है। भारतीय संस्कृति में सत्य की प्रतिष्ठा, धन के प्रति अपरिग्रह का भाव, किसी के साथ प्रतिकूल व्यवहार का निषेध, परोपकार पुण्य, परपीड़ा, पाप सबके सुखी एवं निरोग की इत्यादि संकल्पना थीं। यथा-

v"Vkn'ki gjk.ks'kq 0; kl L; opu}; eA  
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 l oHkoUrq l f[ku% l oH l Urq fujke; k%A  
 l oH Hknkf.k i'; Urq ek df'pn-nqk HkkXHkor-AA

तथा च—

Jw rka /keH oLoa JHok pBko/kk; rkeA  
 vkReu% i frdnykfu ijs'kka u l ekpjs-AA<sup>15</sup>

ऐसे अनेक उपयोगी एवं व्यावहारिक पक्ष है जिसे हम मानवमूल्य की संज्ञा दे सकते हैं जो मानव जीवन के लिए अत्यन्त उपयोगी है। उपनिषदों में अनुपयोगी वस्तुओं के दान का निषेध, पितृपरितोष, आत्मज्ञान, श्रेय का वरण, धन से तृप्ति न होना, धन वैभव की निःसारता, एवं भौतिक सुख का निषेध इत्यादि व्यावहारिक उपदेश दिया गया है।<sup>16</sup> कल्पसूत्रों के अन्तर्गत श्रौत, गृह्य एवं धर्मसूत्र तो आचारशास्त्र (Ethics) ही हैं। जो सम्पूर्ण जीवन के मानवमूल्यों पर प्रकाश डालते हैं। इस प्रकार वैदिक वाङ्मय जीवनोपयोगी व्यावहारिक तथ्यों एवं वचनों से भरा पड़ा है जिसके प्रत्यक्ष एवं परोक्ष उपयोग से हम अपना जीवन सफल बना सकते हैं।

संस्कृत साहित्य की वैदिक ऋचाएँ अनादिकाल से मानव मात्र के लिए मार्ग दर्शक रही है भारतीय संस्कृति के आधारभूत वेदों की अन्तिम शब्दराशि उपनिषद् की संज्ञा से अभिहित है। भारतीय विचारधारा के विकास पथ में उपनिषद् का स्थान अत्यन्त महत्वपूर्ण है "घटे सागरः समाहितः" "उक्ति के अनुसार भारतीय दर्शन के सभी परवर्ती सिद्धान्तों तथा मानवमूल्यों का मूल उपनिषदों में ही निहित हैं। उपनिषद् वागमय आदर्श एवं यथार्थ, प्रज्ञा एवं भावना, दृश्य एवं अदृश्य सभी विषयों की परिकल्पनाओं का समन्वित स्वीकृत रूप है जिसकी दार्शनिक महत्ता तथा आध्यात्मिक उपयोगिता स्वयं सिद्ध है, आवश्यकता है हम सभी पुनः भारतीय संस्कृति के मौलिक ग्रन्थों, वेदों, उपनिषदों, पुराणों और आर्षग्रन्थों का गहन अध्ययन करें, जिससे कि हमारे हृदय में मानव मूल्यों का विकास हो तथा विचार शुद्ध हो सके। कर्म पथ पर मनसा—वाचा—कर्मणा एकरूपता का समावेश होकर, उक्त उपनिषदीय मानव मूल्य का भाव जागृत हो सके। साथ ही साथ हमारा मन शुभ संकल्पों से युक्त हो, जिससे कि मानव मूल्य की संकल्पना प्रत्येक मानव में परिलक्षित हो तथा सम्पूर्ण विश्व का कल्याण हो सके।

I UnHkZ %

1. तैत्तिरीयोपनिषद् शिक्षा वल्ली एकोदशोनुवाक ।
2. कठोपनिषद् -1/1/27
3. वही-1/1/26
4. वही-1/1/20 येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीतिचैक ।  
एताद्विगमनुशिष्टस्त्वयाहं वरणामेष वरस्तप्तीयः ॥
5. शु0 य0 मा0 सां0-40/01
6. प्रश्नोपनिषद्-6/1
7. मुण्डकोपनिषद्-3-1-6
8. बृहदारण्यकोपनिषद्-5/2/3
9. छान्दोग्योपनिषद्-3/17/4
10. तैत्तिरीयोपनिषद् -1/11
11. प्रश्नोपनिषद् -6/1
12. बृहदारण्यकोपनिषद्-4/4/23
13. ईशावास्योपनिषद्-श्लोक2
14. वही-श्लोक1
15. महाभारत
16. कठोपनिषद्-प्रथम अध्याय ।

\* \* \*

## dchj n'kū ea v}r rūo 'fuxqk jke\*

MkD ljt izk'k xqr\*

भारतीय दर्शन की सुदृढ़ परम्परा में कबीर का दर्शन भी अत्यन्त महत्वपूर्ण है जिसका उद्देश्य आत्म-साक्षात्कार या आत्मा की अनुभूति है। कबीर दर्शन की अभिव्यक्ति का माध्यम गीत तो है परन्तु उसका साध्य काव्य न होकर ब्रह्म (निर्गुण राम) विचार ही है। कबीर दर्शन परानुभवाश्रित न होकर स्वानुभूति जनित स्वसंवेद्यपरक है। इसीलिए सत्यासत्य विनिश्चयनार्थ स्वानुभूति से परतः किसी भी प्रमाण की अपेक्षा नहीं रखता। यहाँ लौकिक या शास्त्रीय रूढ़ियों कभी भी सत्यासत्य के विनिश्चयन में बाधक नहीं हो सकी हैं क्योंकि कबीर दर्शन लोक या श्रुतियों का कभी भी मुखापेक्षी रहा ही नहीं, वह यदि मुखापेक्षी रहा भी है तो युक्तियों का। यहाँ यह उल्लेखनीय है कि स्वानुभूति मूलकता का प्रादुर्भाव औपनिषेदिक दर्शन से ही हो जाता है। अतः कबीर दर्शन भी अन्य भारतीय दर्शनों की तरह उपनिषेदों की परम्परा में ही विकसित हुआ है लेकिन अपनी विशिष्ट विशिष्टता के कारण कबीर दर्शन औपनिषेदिक दर्शन का अनुगामी मात्र ही नहीं है।

कबीर दर्शन की तत्व मीमांसा का उपयोग स्वरूप निर्धारण के लिए है तो उसकी ज्ञानमीमांसा ज्ञान की सन्मूलकता के विवेचनार्थ है। त्रिताप (आध्यात्मिक, आधिभौतिक एवं आधिदैविक) की आत्यंतिक निवृत्ति ज्ञान से ही हो सकती है और ज्ञान की उपलब्धि साधना के अभाव में असिद्ध है। अतः साधना का प्रतिफलन आत्मज्ञान है। इस प्रकार कबीर दर्शन की तत्वमीमांसा, ज्ञानमीमांसा एवं उसकी साधना एक ही तथ्य विशेष के अंगभूत है। कबीर के दार्शनिक चिन्तन का महत्वपूर्ण ग्रंथ 'बीजक' है। 'बीजक' उपनिषद् परम्परा से बहुत अधिक प्रभावित है। जिस प्रकार उपनिषद् को रहस्यविद्या, ब्रह्मविद्या, आत्मविद्या, गुह्यज्ञान आदि कहा गया है उसी प्रकार कबीर अपने ग्रंथ बीजक को भी 'गुप्त ज्ञान' का निर्देशक मानते हैं। बीजक शब्द की अन्वर्थता एवं सार्थकता को स्पष्ट करते हुए कबीर ने कहा है कि "बीजक गुप्त धन का निर्देशक गुप्त पत्र होता है जिसके आधार पर गुप्त धन की खोज और प्राप्ति संभव होती है। यहाँ यह बीजक जीव के गुप्त स्वरूप को प्रकट करने वाला है जिसको जानने वाले बहुत बिरले ही मिल पाते हैं।" अस्तु इस बीजक के आलोक में हम कबीर के अद्वैत तत्व (निर्गुण राम) की विवेचना पर आग्रही होंगे।

वस्तुतः दार्शनिक दृष्टिकोण से कबीर के दर्शन को अद्वैतवादी कहना ही समीचीन है क्योंकि अद्वैतवादी दर्शनों की तरह ही कबीर ने भी एकतम अद्वैत तत्व को स्वीकार किया है तथा उसे 'रामनामाभिधानित' किया है। साथ ही साथ इन्हीं दर्शनों की भांति जगत् मिथ्यात्व एवं जीव-ब्रह्म अभेद प्रतिपादक पदों का अनुसरण भी किया है। कबीर की राम की परिकल्पना का मूलाधार भारतीय अद्वैतवादी चिन्तन तो अवश्य है पर उसे अपनी सहज स्वानुभूति में ढालकर कबीर ने जो विशिष्ट भावन किया है वह विभिन्न 'वादों' की सीमाओं का अतिक्रमण कर उनका अपना निजी 'राम' बन गया है। इसीलिए यह राम 'अद्वैतवाद', 'विशिष्टाद्वैतवाद', 'इस्लामी एकेश्वरवाद', नाथ सिद्धों के 'शून्यवाद' तथा योगियों के 'अलख निरंजनवाद' आदि की परमतत्त्व सम्बन्धी सधारणाओं से अनेक विन्दुओं पर साम्य स्थापित करता हुआ भी इन सबसे सर्वथा पृथक है। इसका यह अर्थ नहीं कि उन्होंने दार्शनिक आचार्यों की तरह राम या परमतत्त्व सम्बन्धी कोई नवीन स्थापना की है और न यह ही कि उन्होंने विभिन्न दर्शनों से थोड़ा बहुत इकट्ठा कर 'भानुमती का कुनबा' ही खड़ा किया है। वे बहुश्रुत थे और विविध मतों के अनुयायियों की संगति से उनके विचारों की स्थूल बातें ग्रहण कर ली थीं। इन्हें ही अपनी जीवन-दृष्टि और स्वानुभूति के निष्कर्ष पर चढ़ाकर जैसा उपयुक्त समझा वैसा ही सामने रखा। अतः कबीर का यह राम किसी दर्शन विशेष की उत्पत्ति न होकर उनकी अपनी उपलब्धि है।

राम सम्बन्धी अपनी विशिष्ट परिकल्पना को निर्भान्त रूप देने के लिए कबीर ने इसे राम, हरि, गोविन्द, केशव, विदुला, साहिब, माधव, करीम, रहीम, अल्ला, खुदा, सत्पुरुष, नाथ, निरंजन, शून्य आदि अनेक नाम दिये हैं। साथ

ही अनेक ऐसे विशेषण भी आये हैं जो विभिन्न धर्मों और सम्प्रदायों में परोक्ष सत्ता के संकेतक हैं। इन नामों से कबीर का तात्पर्य किसी अवतार धारण करने वाले राम या गोविन्द आदि से नहीं है। कबीर ने ब्रह्मवाचक इन नामों का प्रयोग परब्रह्म परक अर्थों में ही किया है। कबीर की दृष्टि में अल्लाह अलख है, निरंजन है एवं सेवातीत है। कबीर कहते हैं कि विष्णु वही है जिसका चराचर सृष्टि में विस्तार है, विश्व की सृष्टि करने वाला ही उनका कृष्ण है, गोवर्धन पर्वत को धारण करने वाला गोविन्द नहीं है, अपितु गोविन्द वह है जिसने सम्पूर्ण ब्रह्माण्ड को ही धारण किया है। कबीर के राम त्रेतायुगीन दशरथि राम नहीं हैं बल्कि वे तो युग-युग व्यापी शाश्वत और सनातन हैं। इतना ही नहीं, इस्लाम धर्म से सम्बद्ध खुदा, करीम, रब की भी उनकी व्याख्या है। कबीर के अनुसार दस द्वारों का भेदन करने वाला ही खुदा है, चौरासी लाख योनियों का पालन-पोषण करने वाला ही रब है तथा करीम इन सबका कर्ता-धर्ता है। जो ज्ञान द्वारा जाना जाय वह गोरख है, मन की गति को जानने वाला ही महादेव है, सम्पूर्ण दृश्यमान जगत् की साधना करने वाला ही सिद्ध है तथा नाथ भी वही है जो त्रिभुवन का योगी है। इस प्रकार सभी उस अनन्त, अपरम्पार भगवान की ही पूजा करते हैं। अनन्त नामरूपधारी भगवान ही कबीर का राम अथवा भगवान है।<sup>१</sup>

उपरोक्त विवेचन से स्पष्ट है कि कबीर के राम निर्गुण, निराकार, अर्चा एवं मूर्तिरहित, आवागमन से परे, सर्वव्याप्त तथा अनवतारी हैं। उन्होंने बार-बार निर्गुण ब्रह्म के रूप में राम का कथन किया है। राम के सम्बन्ध में अन्य प्रकार की बातों को वे 'बकवाद' मानते हैं। कबीर ग्रन्थावली में कहा गया है कि—

रसनों राम गुन रामे रस पीजै, गुन अतीत निरमोलिक लीजै ।  
निरगुन ब्रह्म कथौ रे भाई, जा सुमिरत सुधि बुधि मति पाई ।।  
विष तजि रॉम न जपसि अभागे, का बूड़े लालच के आगे ।  
ते सब निरे रॉम रस स्वादी, कहैं कबीर बूड़े बकवादी ।।<sup>२</sup>

जिस प्रकार उपनिषदों में आत्मा और ब्रह्म में भेद नहीं माना गया है (अयमात्मा ब्रह्मः) उसी प्रकार कबीरदास भी आत्मा और ब्रह्म में अभेद मानते हुए आत्मब्रह्म रूप 'राम' की उपासना करते हैं। उनके राम 'आतम राम' हैं। आतमराम में रमने में ही संसार का सार सुख समाहित है।

कौन विचारि करत हौ पूजा, आतम रॉम अवर नहीं दूजा ।  
ते हरि आवेहि किहि काँमा, जे नहीं चिन्हें आतम रामा ।  
सार सुख पाइये रे, रंगि रमहु आत्मों रॉम ।।<sup>३</sup>

कबीर के राम निर्गुण, निराकार होते हुए सगुण भी हैं अर्थात् नानाविध श्रेष्ठ गुणों से युक्त हैं। ब्रह्म का एक पक्ष सगुण, सविशेष से सम्बद्ध है, जिसके अनुसार हम ब्रह्म को गुण, चिन्ह, लक्षण तथा विशेषणों से विभूषित कर सकते हैं। कबीर के राम का भी एक सगुण सविशेष पक्ष है। इस दृष्टि से वे सर्वगत, सर्वज्ञ, सर्वव्यापक, सर्वशक्तिमान, परम दयालु, परम कृपालु, शरणागत-रक्षक आदि हैं। कबीर के प्रभु दया करने वाले हैं, दीनबन्धु हैं, सामर्थ्यवान हैं, अतः शरणागत वत्सल हैं। उनके आदि, मध्य और अन्त के सम्बन्ध में कुछ भी नहीं कहा जा सकता। उनकी गति सर्वत्र है। वे सर्वान्तर्यामी होकर जल-थल सबको परिपूरित किये हुए हैं। कबीरदास तो स्पष्ट रूप से कहते हैं कि परमात्मा ही कर्ता-धर्ता है, जीव से कुछ भी नहीं होता। वह राई को पर्वत बनाने में समर्थ है। अतः वह सर्वकर्तृत्वशक्ति से युक्त है। राम के सहायक होने से ही सब कुछ सम्भव है। इस प्रकार हरि अनन्त गुणों से युक्त हैं। सात समुद्र की स्याही बना ली जाय, सम्पूर्ण वन समुदाय की लेखनी बना ली जाय तथा सम्पूर्ण पृथ्वी को ही कागज बनाकर उस पर राम के गुण लिखे जाय तो भी उनके गुण लिखे नहीं जा सकते।<sup>४</sup>

कबीर ने एक प्रकार से सगुण रूप में राम की उपासना की है। अपने अन्तःहृदय में उस परब्रह्म राम के उक्त रूप का बार-बार स्मरण करके कबीर ने उसकी आराधना की है। लेकिन इस प्रकार की कल्पना करके भी वे उसे साकार, अवतार रूप ब्रह्म आदि नहीं बना देते प्रत्युत् उसका स्वरूप निर्गुण, निराकार का ही बना रहता है। कबीर की इस प्रकार की उपासना बड़ी ही मनोरम बन पड़ी है तथा सहृदय पाठक को रससिक्त कर देती है। वे स्वयं अपने को यौवन में माती युवती मानकर राम को पति समझ लेते हैं और इस प्रकार कहते हैं—

दुलहनी गावहु मंगलचार ।  
हम घरि आये हो राजा राम भरतार ।  
तन रत करि मैं मन रत करिहूँ पंचतत बराती ।  
रामदेव मोरै पाहुनै आये, मैं जोबन मैं माती ।  
हरि मेरा पीव मैं हरि की बहुरिया ।  
राम बड़े मैं छुटक लहुरिया ।<sup>५</sup>

ब्रह्म का एक अन्य पक्ष है निर्गुण, निर्विशेष का। इसके अन्तर्गत वह किसी विशेषण या लक्षण से लक्षित नहीं हो सकता अर्थात् वह निर्विकल्प, निरुपाधि तथा अनिर्देश्य है। उसे निषेध द्वारा ही जाना जा सकता है। ब्रह्म के निर्गुण पक्ष का विवेचन करते हुए कबीरदास ने कहा है कि वह अवर्ण, न भारी न हल्का, अलख, अभेद, अरचित, निराधार, अपरम्पार, न दूर न निकट आदि है। वह वर्गरहित है, इसलिए वर्णनातीत और अलख है। वर्णरहित होने के कारण ब्रह्म अग्राह्य है, अनिर्देश्य है।<sup>7</sup> उपनिषदों ने निर्गुण, निर्विशेष परब्रह्म की अभिव्यक्ति के लिए 'नेति-नेति' का सहारा लिया है। लोग जहाँ बताते हैं कि यहाँ ब्रह्म नहीं है, कबीर की दृष्टि में वहीं ब्रह्म की उपलब्धि की जा सकती है। उस नहीं में ही वह प्राप्य है। ब्रह्म को न देखकर विचलित नहीं होना चाहिए, क्योंकि वह अगोचर है। तथाकथित उस 'नहीं' में ही उसके दर्शन हो सकते हैं। इसका तात्पर्य यह हुआ कि 'नहीं' के माध्यम से ही उस परब्रह्म को पहचाना जा सकता है।<sup>8</sup> कबीर की रचनाओं को पढ़ने से यह स्पष्टतः पता चलता है कि उन्होंने ब्रह्म को मध्यकाल में प्रचलित साकार, निराकार, सगुण-निर्गुण की धारणाओं से परे माना है। वे ब्रह्म को सर्वसीमाओं से परे मानते हैं—

कोई ध्यावै निराकार को, कोई ध्यावै साकारा। वह तो इन दोऊ से न्यारा, जाने जाननहारा।।

सरगुन की सेवा करौ, निरगुन का करु ज्ञान। निरगुन सरगुन के परे तहैं हमारा ध्यान।।<sup>9</sup>

इन पंक्तियों को देखने से लगता है कि निर्गुण की उपलब्धि में 'सगुण' मायावत् है, माया नहीं क्योंकि इसकी ओर आकृष्ट होने पर निर्गुण छूट जाता है। इसलिए कबीरदास सगुण को छोड़कर निर्गुण की ओर उन्मुख होने के लिए कहते हैं। कबीर निर्गुण से केवल निषेधात्मक भाव नहीं ग्रहण करते। वे अपने राम को सत्, रज् और तम् से अतीत मानते हैं अर्थात् कबीर राम के गुणातीत रूप को निर्गुण शब्द से अभिव्यक्त करते हैं। वस्तुतः वह अगुण एवं सगुण, अरूप एवं अवर्ण दोनों से परे हैं, अजर-अमर की भावना से भी अतीत हैं। इतना ही नहीं वह पिण्ड एवं ब्रह्माण्ड की सीमा से भी परे हैं। कबीर का निर्गुण 'राम' भावाभावविनिर्मुक्त है अर्थात् न तो वह भाव रूप है और न अभाव रूप ही। इस प्रकार त्रिगुणातीत, द्वैताद्वैतविलक्षण, भावाभावविनिर्मुक्त, अलख, अगोचर, अगम्य, प्रेमपारावार भगवान को कबीरदास ने निर्गुण 'राम' कहकर सम्बोधित किया है। वह समस्त ज्ञान तत्त्वों से भिन्न है फिर भी सर्वमय है। वह अनुभवैकगम्य है, केवल अनुभव से ही जाना जा सकता है। इसी भाव को बताने के लिए कबीरदास ने बार-बार 'गूँगे का गुड़' कहकर उसे याद किया।<sup>10</sup> इस प्रकार कबीर के राम सगुण, निर्गुण, निराकार, त्रिगुणातीत, सगुणनिर्गुणोभय, सगुणनिर्गुणातीत हैं। त्रिगुणों से रहित होते हुए भी वे गुण युक्त हैं, निराकार होते हुए भी भावना के स्तर पर साकार भी हैं। जो भी हो कबीर के राम अवतार धारण नहीं करते, अर्थात् वे सब प्रकार से सीमातीत हैं। अस्तु कबीर ने राम का जो विविध रूप में निर्वचन किया है वह तत्त्वतः एक है। उसमें कोई अन्तर नहीं है।

जब हम कबीरदास के राम की तुलना तुलसी के राम से करते हैं तो पाते हैं कि कुछेक भिन्नता के अलावा दोनों में साम्य ही है। जहाँ तुलसीदास राम के सगुण और निर्गुण रूप में कोई भेद नहीं मानते, जो राम अगुण, अरूप, अलख और अज हैं वहीं भक्तों के प्रेम के वशीभूत होकर सगुण, रूपवान और अवतार रूप हो जाता है। इस सम्बन्ध में तुलसीदास का यह दृष्टान्त उल्लेखनीय है कि जैसे जल हिम अभिन्न हैं, दोनों में जल ही जल है, मात्र रूप का अन्तर है, उसी प्रकार राम का सगुण और निर्गुण रूप भी है। जिसे वेद, विद्वज्जन निर्गुण कहते हैं और मुनिगण जिसका ध्यान करते हैं, वही प्रभु राम अपने भक्तों के लिए दशरथ तनय के रूप में अवतार (कोशलपति) धारण करते हैं।<sup>11</sup> वहीं कबीर के राम निर्गुण, निराकार, होते हुए भी अवतार धारण नहीं करते। ऐसा लगता है कि अवतार एक सीमा है। इसीलिए कबीरदास परब्रह्म राम को किसी सीमा से आबद्ध करना नहीं चाहते। कबीर के राम सगुण भी हैं अर्थात् नाना प्रकार के गुणों, विशेषणों से युक्त हैं लेकिन वे नर रूप धारण नहीं करते। इस प्रकार कहा जा सकता है कि कबीर के राम तुलसी के राम से भिन्न होते हुए भी अभिन्न हैं।

एतावतः कबीरदास के 'राम' पुराण प्रतिपादित अवतार नहीं थे। यह निश्चित है। वे न तो दशरथ के घर उतरे थे, न लंका के राजा का नाश करने वाले हुए, न तो देवकी की कोख से पैदा हुए थे और न यशोदा ने उन्हें गोद में खेलाया था, न तो वे ग्वालों के संग घूमा करते थे और न उन्होंने गोवर्धन पर्वत को धारण किया था, न तो उन्होंने वामन होकर बलि को छला था और न वेदोद्धार के लिए वाराह रूप धारण करके धरती को अपने दांतों पर ही उठाया था, न वे गण्डक के शालिग्राम हैं, न वाराह, मत्स्य, कच्छप आदि वेशधारी विष्णु के रूप में अवतरित हुए। कबीरदास ने बहुत विचार करके कहा कि ये सब ऊपरी व्यवहार हैं। जो संसार में व्याप्त हो रहा है वह राम इनकी अपेक्षा कहीं अधिक अगम अपार हैं।<sup>12</sup> उसको दूर खोजने की जरूरत नहीं है, वह सारे शरीर में भरपूर हो रहा है। लहू झूठ है, चाम झूठ है सत्य है वह राम जो इस सारे शरीर में रम रहा है।<sup>13</sup> यह कहना कि "कबीर कभी तो अद्वैतवाद की ओर झुकते हुए दिखाई देते हैं और कभी एकेश्वरवाद की ओर, कभी वे पौराणिक सगुण भाव

से भगवान को पुकारते हैं और कभी निर्गुण भाव से, असल में उनका कोई स्थिर तात्त्विक सिद्धान्त नहीं था, अश्रदा प्रसूत है।" ऐसी बातें वही लोग कहते हैं जो शुरु में ही मान बैठते हैं कि कबीर दास एक अशिक्षित जुलाहे थे और उल्टी-सीधी, अटपटी बानियों से साधारण जनता पर प्रभाव जमाना चाहते थे। वस्तुतः कबीरदास का एकेश्वरवाद उस प्रकार का था ही नहीं जैसा मुसलमानी धर्म में स्वीकृत बताया जाता है। इस मत के अनुसार ईश्वर समस्त जगह और जीवों से भिन्न है और परम समर्थ है। कबीरदास ने स्पष्ट शब्दों में लोगों को सावधान किया है कि वह ब्रह्म व्यापक है, सब में एक भाव से व्याप्त है, पण्डित हो या योगी, राजा हो या प्रजा, वैद्य हो या रोगी, वह सब में आप रम रहा है और उसमें सब रम रहे हैं। यह जो नाना भांति का प्रपंच दिखाई दे रहा है, अनेक घट और अनेक भाण्ड दिख रहे हैं, सब कुछ उसी का रूप है।<sup>14</sup> सारा खलक ही खालिक है और खालिक ही खलक है।<sup>15</sup> मैं और तू, तू और मैं सब कुछ वे ही हैं। वह आप ही आप सब घटों में रम रहा है।<sup>16</sup>

इस प्रकार हम कह सकते हैं कि कबीर का यह 'राम' जो अद्वैतरूप है, पूर्णतः निर्गुण है। निर्गुण ब्रह्म का जो रूप वेदान्त में निरूपित किया गया है, कबीर ने उसे भी स्वीकार किया है। अद्वैतता सम्बन्धी अनिर्वचनीयता में वह शंकराचार्य के अद्वैतवाद के अक्षर ब्रह्म के समीप दिखाई देता है। वह अलख, निरंजन और निराकार है। वह शून्य है और स्थूल रूप-रेखा से परे है। न वह दृश्य है और न अदृश्य, न वर्ण है न अवर्ण। सबसे अतीत है, फिर भी घटों में समाया है। न उसका आदि है न मध्य और न अन्त। वह अकथनीय है, वह असीम है, न उपजता है न विनष्ट होता है। उसे कैसे कहा जाय? कोई युक्ति समझ में नहीं आती।। इस राम की गति को समझना संभव नहीं। इसका तो ध्यान और जप-मात्र ही संभव है।<sup>17</sup>

#### I UnHkz %

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इजरायल व फिलिस्तीन के बीच युद्ध एक नहीं टूटने वाली कड़ी बन चुका है। अनेक इस्लामी देश गृहयुद्ध की कलह से जुझ रहे हैं उत्तर कोरिया और पाकिस्तान बेखौफ परमाणु युद्ध की धमकी देते रहते हैं। साम्राज्यवादी नीतियों के क्रियान्वयन में लगा चीन किसी वैश्विक संस्था के आदेश को नहीं मानता। इसलिए आज यह नितांत आवश्यक है कि सुरक्षा परिषद के वर्तमान स्वरूप में बदलाव किया जाय।

आज नई आर्थिक ताकतें शक्ति के नए केन्द्रों के रूप में विश्वमंच पर उभर रही हैं। एशियाई बौद्धिकता पश्चिमी बौद्धिकता को चुनौती दे रही हैं। इस संदर्भ में पूर्व अमरीकी राष्ट्रपति 'बराक ओबामा' ने कहा था कि— "अमरीका के छात्र बंगलूर और बीजिंग के तकनीकी पेशेवरों से मुकाबला करें, जिससे मानव संसाधन के क्षेत्र में अमरीकी वर्चस्व बना रहे।" चीन आज अपनी मनमानी करने में इसलिए समर्थ है, क्योंकि विश्व अर्थव्यवस्था में उसकी नीतियों और उत्पादित वस्तुएं अनिवार्य आवश्यकता बन गयी हैं। इसलिए आज परिषद में उसकी नाजायज बात पर भी सदस्य राष्ट्र चुप्पी साध लेते हैं। यह एक ऐसी विसंगति है जो टकराव के हालात उत्पन्न करती है। असमानता की इस खाई को पाटने के लिए सुरक्षा परिषद का पुर्नगठन आवश्यक है।

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भारत विभिन्न दृष्टिकोण से न केवल सुरक्षा परिषद के स्थाई सदस्यता का दावेदार है बल्कि वीटो शक्ति को भी पाने की पात्रता उसमें है, क्योंकि वह दुनिया का एक मात्र सबसे बड़ा लोकतांत्रिक धर्म निरपेक्ष एक जिम्मेदार राष्ट्र के रूप में रहा है।

भारत ने साम्राज्यवादी मंशा के तहत कभी किसी दूसरे देश की सीमा का अतिक्रमण नहीं किया है।

भारत नें संयुक्त राष्ट्र शांति अभियानों में प्रमुख रूप से अहम योगदान दिया है, जो वैश्विक शांति में सहायक हैं।

इन सबके बावजूद वीटो सम्पन्न स्थाई सदस्य देश यह कतई नहीं चाहते कि G-4 देश (भारत, जापान, जर्मनी, ब्राजील) सुरक्षा परिषद में शामिल हो जाए।

G-4 n' kka dh ekax %

G-4 देशों ने सुरक्षा परिषद को अधिक प्रतिनिधित्व वाली जायज व प्रभावकारी बनाने की मांग की है। G-4 देशों के अनुसार तत्कालीन वैश्विक संकटों एवं संघर्षों को ध्यान में रखते हुए वर्तमान में पहले से और अधिक एवं एक निर्धारित समय में ऐसा किए जाने की आवश्यकता है।

G-4 देशों की मांग है कि सुरक्षा परिषद में विश्व के सबसे बड़े लोकतंत्रों, वैश्विक अर्थव्यवस्थाओं के बड़े स्रोतों और सभी बड़े महाद्वीपों की आवाजों को शामिल किया जाना चाहिए। G-4 एक ऐसा संगठन है, जो संयुक्त रूप से सुरक्षा परिषद को व्यापक बनाने व स्वयं इसका सदस्य बनाये जाने के मामलों को आगे बढ़ा रहा है।

I j {kk i fj "kn ea Hkkj r dh LFkkbz l nL; rk ea j kMk %

भारत को सुरक्षा परिषद में स्थाई सदस्यता प्राप्त करने में अनेक बाधाओं का सामना करना पड़ेगा। भले ही अभी भारत को एक कामयाबी हाथ लगी है जिसमें संयुक्त राष्ट्र महासभा ने नवम्बर में सुरक्षा परिषद में सुधार और विस्तार के लिए लिखित समझौता वार्ता का निर्णय लिया है। किन्तु भारत संयुक्त राष्ट्र सुरक्षा परिषद के स्थाई सदस्यता के दावेदारों में एक अकेला देश नहीं है इसके अन्य प्रतिस्पर्धी देश— जापान, जर्मनी और ब्राजील भी हैं।

संयुक्त राष्ट्र सुरक्षा परिषद में शामिल किए जाने का आधार क्या होगा? अर्थात् किस मापदण्ड के तहत देशों को शामिल किया जाएगा? इसके लिए आर्थिक स्थिति, क्षेत्रीय समता या मानव विकास सूचकांक हो सकता है? वर्तमान में 1, 21, 08, 54, 977 करोड़ की आबादी (2011 जनगणनानुसार) वाला भारत विश्व में एक जिम्मेदार परमाणु शक्ति के रूप में माना जाता रहा है। वर्ष 2011-12 में पाक एवं चीन ने संयुक्त राष्ट्र सुरक्षा परिषद की अस्थायी सदस्य के रूप में भारत के लिए समर्थन दिया था लेकिन इसमें रतीभर भी शक नहीं कि यदि बात स्थाई सदस्यता के लिए वैश्विक समर्थन की आएगी तो यही दोनों देश सर्वाधिक मुश्किलें खड़ी करेंगे।

वर्तमान विश्व की सर्वाधिक तीव्र गति से विकास करने वाली अर्थव्यवस्था होने के बावजूद सकल घरेलू उत्पाद में भारत का दुनिया में 6वाँ स्थान है, जबकि जापान—तीसरे (एशिया में दूसरा) जर्मनी—चौथे (यूरोप में पहले) और ब्राजील सातवें स्थान पर हैं। वहीं प्रतिव्यक्ति आय 5855 डॉलर के साथ विश्व स्तर पर 125वाँ स्थान है, जबकि जापान—18वें जर्मनी (28वें) और ब्राजील 74वें स्थान पर है। इसी प्रकार यदि संयुक्त राष्ट्र मानव विकास कार्यक्रम

(UNDP) की मानव विकास सूचकांक रिपोर्ट (2015) पर दृष्टि डाली जाय तो यहाँ भी भारत की स्थिति ज्यादा अच्छी नहीं कही जा सकती। जहाँ एक ओर भारत 130 वें स्थान के साथ मध्यम मानव विकास की श्रेणी में आता है, जबकि जापान (20वें) और जर्मनी (06वें) और ब्राजील (75वें) जैसे प्रतिस्पर्धी देश उच्च मानव विकास की श्रेणी में आते हैं।

भारत ने संयुक्त राष्ट्र शांति स्थापना में एक वृहद पैमाने पर अपनी सैन्य उपस्थिति दर्ज कराई है किन्तु जब बात आर्थिक सहयोग की आती है, तो P-5 राष्ट्रों में अमरीका 30 फीसदी वित्तीय योगदान के साथ प्रथम, 10 फीसदी के साथ जापान द्वितीय स्थान पर है, जो भारतीय आर्थिक योगदान से काफी ज्यादा है। संयुक्त राष्ट्र सुरक्षा परिषद में किसी भी तरह का सुधार बिना चार्टर के संशोधन किए नहीं हो सकता और चार्टर में संशोधन के लिए न केवल संयुक्त राष्ट्र महासभा में दो-तिहाई सदस्य देशों द्वारा समर्थन जरूरी है बल्कि इस संशोधन के बाद P-5 देशों के दो तिहाई सदस्य देशों की संवैधानिक प्रक्रिया के द्वारा पुष्टि भी की जानी है। अतः यहाँ भी भारत की राह आसान नहीं दिखती।

### । UnHkz %

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## Lukrd Lrj ds fo | kffkz, ka dh 'kfk'kd fu"i fuk ij | kekft d&vkfkfd Lrj ds iHko dk v/; ; u

Jo.k dękj\*

ilrkouk %व्यक्ति की व्यक्तित्व का विकास सामाजिक वातावरण में ही होता है। सामाजिक वातावरण से अलग व्यक्तित्व एक निरर्थक शब्द एवं वैयक्तिकता मूल्यहीन होती है। व्यक्ति तथा समाज के इस घनिष्ठ सम्बन्ध के कारण ही यह तथ्य शिक्षा के क्षेत्र में एक महत्वपूर्ण विषय है और शैक्षिक समाजशास्त्र वह विषय है जिसके अन्तर्गत इस तथ्य का अध्ययन होता है।

इमाइल दुर्खीम ने सर्वप्रथम शिक्षा के समाजशास्त्रीय संप्रत्यय का अध्ययन किया। उन्होंने शिक्षा तथा समाजशास्त्र के सम्बन्ध को इंगित करते हुए लिखा है—

"To be something essentially social in character in its origins and its functions and that as a result the theory of education relates more clearly to sociology than to any other science."

इस समाजशास्त्रीय दृष्टिकोण से यदि देखे तो शिक्षा का उद्देश्य प्रत्येक व्यक्ति की अभिरुचियों, ज्ञान, आदतों और क्षमताओं का विकास करना है ताकि समाज में उचित स्थान मिल सके और वह जीवन में स्वयं तथा समाज को उच्च लक्ष्यों व आदर्शों की ओर ले जा सके। भारतीय शिक्षा आयोग (1964-66) से इसी तथ्य को स्वीकार करते हुए शिक्षा को लोगों के जीवन, आवश्यकताओं एवं आकांक्षाओं से सम्बन्ध करने का सुझाव दिया है।

मानव समाज के प्रत्येक वर्ग के विकास के लिए आर्थिक, सामाजिक एवं धार्मिक पक्ष महत्वपूर्ण भूमिका अदा करते हैं।

किसी भी बालक की शैक्षिक निष्पत्ति में उसकी रुचियाँ, अभिरुचियाँ, कार्यकुशलता व सफलता का महत्वपूर्ण योगदान होता है। ये सभी बातें बालक के सामाजिक-आर्थिक स्तर द्वारा प्रभावित होती हैं। विद्याध्ययन एक नीरस कार्य है विशेष रूप से स्नातक स्तर के विद्यार्थियों के लिए यह और भी नीरस लगता है।

विद्याध्ययन के लिए विशेष अवधान की आवश्यकता होती है। सामाजिक-आर्थिक स्थिति अच्छी न होने पर बालक के समक्ष अनेक समस्याएँ खड़ी हो जाती हैं। इस दशा में उसका ध्यान नहीं दे पाते हैं। इससे उनकी शैक्षिक निष्पत्ति उतनी नहीं हो पाती जितना की स्वाभाविक रूप से होना चाहिए।

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विभिन्नता प्रकृति का स्वभाव है और प्रकृति की एक रचना होने के कारण मनुष्य इससे परे नहीं है। किसी विद्यालय में अध्ययन करने वाले विद्यार्थियों में यह विभिन्नता होती है। यह विभिन्नता उसकी बुद्धि, अभिक्षमता, रुचि और व्यक्तित्व आदि में हो सकती है इस विभेद का कारण, वंशानुक्रम के साथ-साथ बच्चों का वह वातावरण होता है जिसमें कि उसका जन्म तथा विकास हुआ है।

"बालक के मानसिक विकास पर पर्यावरणीय दशाओं के प्रभावों के सम्बन्ध में कोई संदेह नहीं हो सकता। घर में तथा विद्यालय में शिक्षा के सुनियोजित कार्यक्रमों के द्वारा अधिगम निष्पत्ति निष्पादन के जो कुछ परिणाम प्राप्त होते हैं वे उसी तथ्य को सत्य कहते हैं।"

एक ओर जहाँ अनुपयुक्त वातावरण बालक के मानसिक विकास में बाधा डालता है वहीं उपयुक्त वातावरण बालक के विकास में सहयोग देता है यही कारण है कि यदि शिक्षित व अच्छे परिवार के बच्चों को उपयुक्त वातावरण नहीं मिलता है तो उनकी वृद्धि उचित नहीं होती। वहीं यदि अशिक्षित कुल में उत्पन्न होने पर भी उचित वातावरण व सुविधा मिले तो बालक अन्य की अपेक्षा बुद्धिमान व कल्पनाशील हो जाता है।

वातावरण के अन्तर्गत बहुत से तत्त्व आते हैं इनमें सामाजिक-आर्थिक तत्त्व प्रमुख है। सामाजिक-आर्थिक तत्त्वों के अन्तर्गत बच्चे का विद्यालयीय वातावरण, घर-परिवार, पास-पड़ोस, मित्र-मण्डली आदि के अन्तर्गत वैयक्तिक सम्बन्ध, उनकी धारणाएँ, मूल्य एवं विश्वास, आर्थिक स्तर आदि तत्त्व आते हैं।

उपर्युक्त तत्त्वों का सम्मिलित रूप ही बालक की सामाजिक-आर्थिक स्थिति को निर्धारित करता है यह स्तर छात्र-छात्राओं के निष्पादन, शैक्षिक निष्पत्ति सभी को प्रभावित करता है। उदाहरण के लिए भारत में दलित व अनुसूचित जातियाँ जिनकी कुछ समय पूर्व तक सामाजिक-आर्थिक स्तर बहुत निम्न था। इन्हें शिक्षा की सुविधा नहीं थी, फलतः ये हर क्षेत्र में पिछड़े थे किन्तु जनतांत्रिक व्यवस्था से जब इनका सामाजिक-आर्थिक स्तर सुधरा तो यह हर क्षेत्र में आगे बढ़े। इसी प्रकार शहर व गाँव की आर्थिक सामाजिक स्थितियों का प्रभाव या शहर में ही स्थितियों में विभिन्नता का प्रभाव शैक्षिक निष्पत्ति पर देखा जा सकता है।

वर्तमान समय में बढ़ती हुई भौतिकवादी प्रवृत्ति ने जीवन के हर क्षेत्र के साथ-साथ शिक्षा को भी प्रभावित किया है। प्राचीन काल में जो शिक्षा सिर्फ योग्यता से प्रभावित थी वह आज प्रत्यक्ष या अप्रत्यक्ष दोनों रूपों में बालक की सामाजिक-आर्थिक स्थिति से प्रभावित है।

शैक्षिक निष्पत्ति को प्रभावित करने वाले कारकों में आर्थिक एवं सामाजिक कारकों का महत्व अत्यधिक है। विलर, एण्ड सौलमन (1993) ने अपने अध्ययन में पाया कि जिन बच्चों के पिता होते हैं उनकी अपेक्षा, बिना पिता के बच्चों की शैक्षिक उपलब्धि कम होती है। गुप्ता, कृष्ण कुमार (2006) ने अध्ययन के उपरान्त निष्कर्ष निकाला कि उच्च सामाजिक-आर्थिक स्तर की छात्र-छात्राओं की शैक्षिक उपलब्धि, समायोजन एवं सृजनशीलता निम्न सामाजिक-आर्थिक स्तर की छात्र-छात्राओं में अधिक है।

बालक शुद्ध वातावरण में ही रहकर अच्छी तरह ज्ञान प्राप्त कर सकता है। यदि वातावरण उसके अनुकूल नहीं है तो उसके ज्ञान प्राप्त करने में बाधाएँ आती हैं। उसका अपना समाज उसके जीवन मूल्यों को प्रभावित करता है। अर्थात् जिस समाज में वह रहता है। उसी के अनुरूप उसका मूल्य निर्धारित होता है। यदि बालक के सामाजिक, आर्थिक एवं धार्मिक आदि पक्ष का वातावरण अच्छा है तो उसके अन्दर अच्छे मूल्यों का विकास होगा। केवल तर्क सम्मत विचारों को ही किसी तथ्य की सत्यता की कसौटी नहीं माना जा सकता है।

अतः उपर्युक्त विचारधारा को प्रयोगात्मक रूप में सिद्ध करने के लिए प्रस्तुत अध्ययन से यह जानने की आवश्यकता महसूस हुई कि शैक्षिक निष्पत्ति पर आर्थिक व सामाजिक स्तर का क्या प्रभाव पड़ता है।

v/; ; u dk mnns ; & प्रस्तुत अध्ययन के उद्देश्य निम्नलिखित हैं :-

1. स्नातक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति पर सामाजिक- आर्थिक स्तर के प्रभाव का अध्ययन करना।
2. स्नातक स्तर के उच्च एवं मध्यम सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति का तुलनात्मक अध्ययन।
3. स्नातक स्तर के उच्च एवं निम्न सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति का तुलनात्मक अध्ययन।
4. स्नातक स्तर के मध्यम एवं निम्न सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति का तुलनात्मक अध्ययन।

i fjdYi uk, j & प्रस्तुत अध्ययन की परिकल्पनाएँ निम्नलिखित हैं-

1. स्नातक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति पर सामाजिक- आर्थिक स्तर के प्रभाव में अन्तर नहीं होता है।
2. स्नातक स्तर के उच्च एवं मध्यम सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति में अन्तर नहीं होता है।
3. स्नातक स्तर के उच्च एवं निम्न सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति में अन्तर नहीं होता है।
4. स्नातक स्तर के मध्यम एवं निम्न सामाजिक-आर्थिक स्तर वाले विद्यार्थियों की शैक्षिक निष्पत्ति में अन्तर नहीं होता है।

'kksk i fof/k& प्रस्तुत अध्ययन में वर्णनात्मक अनुसंधान के अन्तर्गत सर्वेक्षण विधि का प्रयोग किया गया है। प्रस्तुत अध्ययन में इलाहाबाद जनपद में स्थित सभी महाविद्यालयों के स्नातक स्तर के छात्र एवं छात्राओं को जनसंख्या माना गया है। प्रस्तुत शोध पत्र में न्यादर्श के चुनाव हेतु यादृच्छिक न्यादर्श विधि का प्रयोग किया गया है। जिसमें

चार महाविद्यालयों से कुल 100 विद्यार्थियों का चयन किया गया है। उपकरण के रूप में सामाजिक-आर्थिक स्तर मापनी डॉ0वी0के0 सिंह एवं एस0 सुमन द्वारा निर्मित की गयी है तथा शैक्षिक निष्पत्ति विद्यार्थियों द्वारा बी0ए0 द्वितीय वर्ष में प्राप्त किये गये प्राप्तांक को सम्मिलित किया गया है। परिकल्पनाओं के परीक्षण के लिए मध्यमान, मानक विचलन, मानक त्रुटि एवं टी-अनुपात का प्रयोग किया गया है।

i nÜkka dk fo' y\$'k.k , oa 0; k[; k&

1- Lukrd Lrj ds fo | kffkz; ka dh 'k\$'kd fu"i fÜk ij | kekftd&vkffkzd Lrj ds i Hkko dk v/; ; u&  
I kj .kh | 0 1

क्र० सं०	न्यादर्श	संख्या (N)	मध्यमान (M)	प्रमाणिक विचलन (S.D.)	मध्यमानों का अन्तर	मानक त्रुटि	टी-अनुपात
1.	उच्च सामाजिक-आर्थिक स्तर	23	204.73	45.16	7.35	11.16	0.658
2.	मध्यम सामाजिक-आर्थिक स्तर	49	207.38	42.05			

\*0.05 सार्थकता स्तर (df=70 - 2.00)

0; k[; k&

उपर्युक्त सारणी (1) के अवलोकन से ज्ञात होता है स्नातक स्तर के उच्च एवं मध्यम सामाजिक-आर्थिक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति का मध्यमान 204.73 एवं 207.38 तथा मानक विचलन 45.16 तथा 42.05 है। दोनों वर्गों के बीच मानक त्रुटि 11.16 है। परिगणित टी-अनुपात का मान 0.58 प्राप्त हुआ है जो कि मुक्तांश 70 के लिए 0.05 सार्थकता स्तर के सारणीमान 2.00 से कम है। अतः शून्य परिकल्पना स्वीकृत की जाती है। निष्कर्षतः कहा जा सकता है कि स्नातक स्तर के उच्च एवं मध्यम सामाजिक-आर्थिक स्तर के विद्यार्थियों के शैक्षिक निष्पत्ति पर प्रभाव नहीं पड़ता है।

2- Lukrd Lrj ds mPp , oa fuEu | kekftd&vkffkzd Lrj ds fo | kffkz; ka dh 'k\$'kd fu"i fÜk  
I s | EcfU/kr fo' y\$'k.k , oa fuoÏpu

I kj .kh | 0 2

क्र० सं०	न्यादर्श	संख्या (N)	मध्यमान (M)	प्रमाणिक विचलन (S.D.)	मध्यमानों का अन्तर	मानक त्रुटि	टी-अनुपात
1.	उच्च सामाजिक-आर्थिक स्तर	23	294.73	45.16	26.59	11.94	2.23
2.	निम्न सामाजिक-आर्थिक स्तर	28	268.14	38.93			

\*0.05 सार्थकता स्तर (df=49 = 2.01)

0; k[; k&

उपर्युक्त सारणी (2) के अवलोकन से ज्ञात होता है स्नातक स्तर के उच्च एवं निम्न सामाजिक-आर्थिक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति का मध्यमान 294.73 एवं 268.14 तथा मानक विचलन 45.16 तथा 38.93 है। दोनों वर्गों के बीच मानक त्रुटि 11.94 है। परिगणित टी-अनुपात का मान 2.23 प्राप्त हुआ है जो कि मुक्तांश 49 के लिए 0.05 सार्थकता स्तर के सारणीमान 2.01 से अधिक है। अतः शून्य परिकल्पना अस्वीकृत की जाती है। निष्कर्षतः कहा जा सकता है कि स्नातक स्तर के उच्च सामाजिक-आर्थिक स्तर के विद्यार्थियों के शैक्षिक निष्पत्ति निम्न सामाजिक-आर्थिक स्तर के विद्यार्थियों की अपेक्षा अधिक है।

3- Lukrd Lrj ds e/; e , oa fuEu | kekftd&vkffkzd Lrj ds fo | kffkz; ka dh 'k\$'kd fu"i fÜk  
I s | EcfU/kr fo' y\$'k.k , oa fuoÏpu

I kj .kh | 0 3

(स्नातक स्तर के मध्यम एवं निम्न सामाजिक-आर्थिक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति का मध्यमान, मानक विचलन एवं टी-अनुपात)

क्र० सं०	न्यादर्श	संख्या (N)	मध्यमान (M)	प्रमाणिक विचलन (S.D.)	मध्यमानों का अन्तर	मानक त्रुटि	टी-अनुपात
1.	मध्यम सामाजिक-आर्थिक स्तर	49	287.38	42.05	19.28	9.19	2.23
2.	निम्न सामाजिक-आर्थिक स्तर	28	268.14	38.93			

\*0.05 सार्थकता स्तर (df=75 = 1.99)

व्याख्या— उपर्युक्त सारणी (3) के अवलोकन से ज्ञात होता है स्नातक स्तर के मध्यम एवं निम्न सामाजिक—आर्थिक स्तर के विद्यार्थियों की शैक्षिक निष्पत्ति का मध्यमान 287.38 एवं 268.14 तथा मानक विचलन 42.05 तथा 38.93 है। दोनों वर्गों के बीच मानक त्रुटि 9.49 है। परिगणित टी—अनुपात का मान 2.03 प्राप्त हुआ है जो कि मुक्तांश 75 के लिए 0.05 सार्थकता स्तर के सारणीमान 1.99 से अधिक है। अतः शून्य परिकल्पना अस्वीकृत की जाती है। निष्कर्षतः कहा जा सकता है कि स्नातक स्तर के मध्यम सामाजिक— आर्थिक स्तर के विद्यार्थियों के शैक्षिक निष्पत्ति निम्न सामाजिक—आर्थिक स्तर के विद्यार्थियों की अपेक्षा अधिक हैं।

fu"d"k& प्रस्तुत शोध पत्र में उपरोक्त सारणियों के अवलोकन से यह निष्कर्ष प्राप्त हुआ कि, 0.05 सार्थकता स्तर पर स्नातक स्तर के उच्च एवं मध्यम सामाजिक—आर्थिक स्तर का विद्यार्थियों के शैक्षिक निष्पत्ति पर प्रभाव नहीं पड़ता है तथा 0.05 सार्थकता स्तर पर ही स्नातक स्तर के उच्च सामाजिक—आर्थिक स्तर के विद्यार्थियों एवं मध्यम सामाजिक— आर्थिक स्तर के विद्यार्थियों के शैक्षिक निष्पत्ति निम्न सामाजिक—आर्थिक स्तर के विद्यार्थियों की अपेक्षा अधिक हैं।

अतः निष्कर्षतः कहा जा सकता है कि विद्यार्थियों की शैक्षिक निष्पत्ति पर उनके सामाजिक—आर्थिक स्तर का प्रभाव पड़ता है।

I p>kO& सामाजिक—आर्थिक स्तर एक महत्वपूर्ण चर है जो कि विद्यार्थियों के शैक्षिक निष्पत्ति पर प्रभाव डालता है। अतएव शिक्षा को रोजगारपरक बनाकर छात्रों की सामाजिक—आर्थिक समस्या को कम किया जा सकता है। जिससे छात्रों की स्थिति को अच्छा बनाया जा सकता है तथा उनकी शिक्षा में आने वाली बाधाओं को दूर कर सकते हैं तथा शैक्षिक निष्पत्ति में वृद्धि कर सकते हैं।

विद्यार्थियों में व्यावसायिक अभिरूचि के कारण शिक्षा के उच्च स्तर पर सफलता प्राप्त करने में मदद मिलती है तथा इससे विद्यार्थियों को जीवन निर्माण, आत्मविश्वास जीवन की वास्तविकता, राष्ट्र निर्माण का सामना करने की क्षमता तथा परिवार में विकास की गति देने की शक्ति का विकास तथा उनके शैक्षिक निष्पत्ति में वृद्धि हो सकती हैं।

#### I UnHkz%

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## हिन्दी साहित्य का विकास

निकलते हैं  
मकलते हैं

हिन्दी की लोकभाषाएँ हिन्दी की शक्ति हैं। अवधी का विकास हिन्दी साहित्य के विकास का ही एक भव्य रूप है। हिन्दी काव्य की प्रवृत्तियाँ संस्कृत, पालि प्राकृत और अपभ्रंश साहित्य से होते हुए लोकभाषा अवधी में प्रवाहित होती रही हैं। अवधी का लिखित साहित्य जितना समृद्ध है उतना ही वाचिक परम्परा का साहित्य। सर्वप्रथम श्री रामनरेश त्रिपाठी ने वाचिक साहित्य की धरोहर को लिखित रूप प्रदान करने का प्रयास किया। डॉ० बाबू राम सक्सेना ने 'अवधी का विकास' पुस्तक लिखी। डॉ० श्यामसुन्दर मिश्र 'मधुप' ने 'अवधी साहित्य का इतिहास' लिखा। इसके अतिरिक्त 'मधुप' ने "अवधी के प्रमुख आधुनिक प्रबन्ध" काव्य तथा अवधी की राष्ट्रीय कविताएँ इत्यादि महत्वपूर्ण रचनाओं का सृजन किया।

हिन्दी के आधुनिक इतिहासकारों ने अवधी के कवियों का विधिवत उल्लेख नहीं किया जिसकी अपेक्षा थी। अवधी साहित्य के इतिहास लेखन के अन्तर्गत कुछ महत्वपूर्ण काव्य प्रवृत्तियों का उल्लेख किया है जिनमें राम चरित विषयक प्रबन्ध काव्य, कृष्ण चरित विषयक प्रबन्ध काव्य, सूफी परम्परा विषयक प्रबन्ध काव्य तथा राम कृष्णतर परम्परा के प्रबन्ध काव्य मुख्य हैं।

अवधी में उपलब्ध प्रचुर प्रबंधात्मक काव्य को दृष्टिगत करते हुए डॉ० श्याम सुन्दर मिश्र 'मधुप' ने लिखा है— "..... इधर साहित्यिक हिन्दी में जितने नए काव्य आन्दोलन चले हैं उन्होंने आधुनिक काल को भी प्रभावित किया है...। ... अवधी में रामकाव्य, कृष्ण काव्य, सूफी काव्य भी है..., अवधी में महात्मा गाँधी के चरित्र को लेकर "गाँधी चरित मानस" नाम से भी कई महाकाव्य लिखे गए हैं।"

भाषा वैज्ञानिकों द्वारा अवधी का विकास अर्द्धमागधी अपभ्रंश से स्वीकृत किया गया है। अवधी के 1000 वर्ष से अधिक के इतिहास को सम्पूर्ण हिन्दी साहित्य के इतिहास की भाँति तीन कालों में विभाजित किया है—

- 1) आदिकाल (11वीं-14वीं)
- 2) मध्यकाल (14वीं से 17वीं)
- 3) आधुनिक काल (19वीं से अद्यतन)— ध्यातव्य है कि आधुनिक काल में खड़ी बोली की काव्यभाषा के रूप में प्रतिष्ठा के पश्चात भी अवधी की काव्यधारा अजस्र रूप से प्रवाहित होती रही है, प्रबन्ध काव्य जिसकी एक महत्वपूर्ण विधा एवं विशेषता है।

पश्चिमी हिन्दी में जो स्थान ब्रजभाषा को प्राप्त है वही विशिष्ट स्थान अवधी को पूर्वी हिन्दी में प्राप्त है। अवधी अपने विकास के आरम्भिक काल से लेकर मध्यकाल तक ब्रजी के समान विकसित होती रही, परन्तु उत्तर मध्य काल (शीति काल) आते ब्रजी अपने रचनाकारों की धन लिप्सा के साहित्य के सतप्रयोजन से विमुख होकर राज्याश्रय को स्वीकार कर लिया, वहीं अवधी कवियों ने सांस्कृतिक निष्ठा को बनाये रखकर इस बोली की गरिमा को खण्डित नहीं होने दिया। परिणामतः पराश्रय और पराधीनता से परे रहकर अवधी ने स्वाधीनता पूर्वक सतत् प्रवाहित होती रही। आधुनिक काल में जहाँ खड़ी बोली का सर्वांगीण विकास हुआ वहीं दूसरी ओर अवधी ने भी अपना प्रभुत्व स्थापित कर लिया था। अवधी भी खड़ी बोली के समान भारतेन्दु युग, द्विवेदी युग, छायावादी युग, प्रगति एवं प्रयोगवादी युग और नई कविता एवं नवलेखन युग में विभक्त हुई। डॉ० केशरी नारायण शुक्ल का मत है कि "भारतेन्दु युग के काव्य की सबसे प्रमुख प्रवृत्ति एक निष्ठा से लोग निष्ठा की ओर झुकना है।"<sup>2</sup> भारतेन्दु

\*अतिथि प्रवक्ता (हिन्दी), ३०वि०वि०, इलाहाबाद, ३०१०

\*\*पी-एचडी० हिन्दी, बहराइच, ३०१०

मण्डल के मुख्य अवधी रचनाकारों में भारतेन्दु हरिश्चन्द्र, प्रताप नारायण मिश्र, बद्री नारायण चौधरी 'प्रेमधन' शिव सम्पत्ति शर्मा आदि हैं।

द्विवेदी युग की सबसे बड़ी विशेषता लोक मंगलकारी नैतिक जीवन मूल्यों की स्थापना है। इस युग में खड़ीबोली का बोलबाला था परन्तु द्विवेदी जी "कल्लू अल्लैत" उपनाम से अवधी में रचना किया करते थे। इसके अतिरिक्त रायदेवी प्रसाद पूर्ण, हरिपाल सिंह, मनोहर लाल मिश्र, बृजभूषण त्रिपाठी 'बजेश', शिवरत्न शुक्ल 'सिरस' आदि रचनाकारों के नामों का उल्लेख मिलता है।<sup>3</sup>

छायावाद का उदय द्विवेदी युग की इतिवृत्तात्यकता एवं अभिधा मूलकता के विरोध में हुआ। "छायावादी काव्य में प्रकृति अपनी जड़ता को त्यागकर मानवीय संवेदनाओं से युक्त एक सचेतन सत्ता के रूप में उपस्थित हुई।"<sup>4</sup> इस युग में रचित अवधी मुक्तक कविताओं में छायावादी प्रवृत्ति का सबसे अधिक प्रभाव बलभद्र प्रसाद दीक्षित 'पढीस' कृत 'चकल्लस' में परिलक्षित होता है। इनके अतिरिक्त रमई काका, वंशीधर शुक्ल, दयाशंकर 'देहाती' आदि कवियों की रचनाओं में छायावादी तत्व देखने को मिलते हैं।

प्रगतिवाद एवं प्रयोगवाद दोनों ही पूँजीवादी और सामन्तवादी भावना के विरोधी हैं। खड़ीबोली काव्य के समान अवधी काव्य में भी यह प्रवृत्ति देखने को मिलती है। बलभद्र प्रसाद दीक्षित 'पढीस', वंशीधर शुक्ल 'रमई काका' 'मृगेश', भगवती प्रसाद मिश्र नन्दन, जगमोहन कपूर 'सरस', सूर्यप्रकाश त्रिपाठी शूल, आदि अवधी कवियों की रचनाओं में प्रगतिवादी एवं प्रयोगवादी स्वर का विशेष उन्मेष परिलक्षित होता है।

सन् 1975ई0 के बाद की कविताएँ सामाजिक सरोकारों से सम्बद्ध हैं। "इनका संसार आम आदमी के सुख-दुख आज की सामाजिक, राजनीतिक, आर्थिक, सांस्कृतिक-विसंगतियों और यथास्थिति के विपरीत मूल्यों की अकुलाहट से बना है।"<sup>5</sup> अतः अवधी में नई कविता अथवा नव लेखन का प्रायः अभाव है, फिर भी केदार नाथ सिंह और त्रिलोचन शास्त्री की अवधी रचनाओं तथा पत्र-पत्रिकाओं में प्रकाशित नवगीत तथा गजल का रूप देखा जा सकता है।

अवधी में काव्य-सृजन की प्रक्रिया उसके उदय काल से लेकर आज तक चलती आ रही है। आधुनिक युग में खड़ी बोली का वर्चस्व होते हुए भी अवधी काव्य-प्रवाह कभी खड़ी बोली के समान और कभी उससे अलग होकर जनमानस को रस प्रदान करती रही है।

अवधी हिन्दी की अन्य बोलियों में एक विशिष्ट स्थान रखती है। इसमें अब तक विपुल परिमाण में काव्य रचना की गयी है। आधुनिक अवधी के अनेक स्वनाम धन्य कवियों ने काव्य की विभिन्न विधाओं में अवधी साहित्य की वृद्धि में अपना योगदान दिया है। अवधी के आधुनिक प्रबन्ध काव्यों में जहाँ एक ओर भौतिक काव्यों की सर्जना हुई, वहीं दूसरी ओर अनूदित काव्य भी देखने को मिलते हैं।

आधुनिक काल में वर्ण्य-विषय की दृष्टि से अवधी प्रबन्ध-काव्यों में जहाँ एक तरफ परम्परागत मौलिक प्रेम काव्य, राम काव्य, कृष्ण काव्य, पौराणिक काव्यों की रचना हुई वहीं दूसरी ओर भगवान बुद्ध, महात्मा गाँधी, नेताजी सुभाषचन्द्र बोस, दयानन्द सरस्वती सदृश युगपुरुषों का जीवन-वृत्त, क्रिया-कलाप और चरित्र की विशेषताओं को आधार बनाकर राष्ट्रीय, ऐतिहासिक तथा सांस्कृतिक भाव-भूमि पर अनेक चरित काव्यों की सर्जना की गयी।

डॉ0 श्याम सुन्दर मिश्र 'मर्धुय'<sup>6</sup> डॉ0 शालिग रामशुक्ल 'नीर'<sup>7</sup> आदि विद्वानों ने जिन आधुनिक अवधी के मौलिक प्रबन्ध-काव्यों का उल्लेख किया है वह अधोलिखित है-

v/ksud vo/kh ds iæk[; kud dko; %

अवधी के आधुनिक प्रामाख्यानक काव्यों में बाबूगंज, जनपद प्रतापगढ़ निवासी ख्वाजा अहमद कृत 'नूरजहाँ' जो कि जायसी कृत पद्मावत तथा कासिमशाह रचित हंस-जवाहिर से प्रभावित है, जनपद बहराइच के जरवल कस्बे के निवासी शेख रहीम ने सन् 1915 में "भाषा प्रेम रस" की रचना की जो हिन्दू परिवार के प्रेमसेन और चंद्रकला से सम्बन्धित है, जनपद गाजीपुर निवासी कवि नसीर कृत यूसुफ-जुलेखा की प्रसिद्ध कथा पर आधारित 'प्रेमदर्पण' नामक प्रामाख्यानक काव्य की रचना की।

vo/kh ds v/ksud jke&dko; %रसिक सम्प्रदाय के भक्त कवि महात्मा बनादास कृत 'उभय प्रबोधक रामायण' प्रबन्ध काव्यों की परम्परागत दोहा-चौपाई-शैली को छोड़कर छप्पय, कुण्डलियाँ, दण्डक, सवैया धनाक्षरी आदि छन्दों में लिखा गया। इस ग्रन्थ को सात खण्डों क्रमशः गुरु खण्ड, नाम खण्ड, अयोध्या खण्ड, विपिन खण्ड, बिहार खण्ड, ज्ञान खण्ड में विभक्त किया गया है। एक उदाहरण प्रस्तुत है-

mFB iHkkrr j?kpkFk pj.k x# oUnu dhUgkA  
y{e.k l fgr fcykfd egkefu vk' kh"n nhUgkAA<sup>8</sup>

डॉ० भगवती प्रसाद सिंह ने इस ग्रन्थ की कथावस्तु एवं काव्य-वैभव के विषय में अपने शोध प्रबन्ध में लिखा है "उभय प्रबोधक रामायण" में रामचरित को जो उज्ज्वलता प्रदान की गयी है, वह तुलसी के परवर्ती अन्य प्रबन्ध काव्यों में दुर्लभ है।"<sup>9</sup>

जानकी प्रसाद रसिक सम्प्रदाय के भाव प्रणव कवि हैं, इनका जन्म रायबरेली में हुआ था। उनके द्वारा रचित 'राम निवास रामायण' मानस की भाँति सात खण्डों में विभक्त है। सम्पूर्ण ग्रन्थ अवधी की दोहा-चौपाई शैली में विरचित है। एक उदाहरण दृष्टव्य है-

ije jE; ef.ke; ikouA l oLykd Nfo NVk ytkouA  
iMj Qm] Qy cYdy ikrkA fpLe; jke : i njl krkAA<sup>10</sup>

रसिक बिहारी जी ने अनेक ग्रन्थों की रचना की परन्तु सर्वाधिक महत्वपूर्ण कृति 'राम रसायन' है। यह अवधी की दोहा-चौपाई-शैली में विरचित होते हुए भी इसमें सोरठा, धनक्षरी, गीतिका, सवैया हरितगीतिका बरवै, दण्डक, तोमर आदि छन्दों का भी प्रयोग किया गया है। इस ग्रन्थ की भाषा मूलतः अवधी है, पर कहीं-कहीं इस पर ब्रज और खड़ी बोली का प्रभाव लक्षित होता है।

जनपद सुल्तानपुर के अन्तर्गत अमेठी नरेश माधव सिंह कृत सीता-स्वयंवर एक लघु प्रबन्ध काव्य है। 'रघुनाथ नाथ चरित और लवकुश चरित इसी के अंश हैं। तीनों ग्रन्थ अवधी की परम्परागत शैली दोहा-चौपाई में लिखा गया है, परन्तु स्थान-स्थान पर तोमर, त्रोटक तथा चंचरीक छन्द दिखाई देते हैं। रचना की भाषा का एक उदाहरण प्रस्तुत है-

Jh feffkys[k dækfj l HkkxhA l ru l fgr l kl u i x ykxhA  
pkfj l ru gS l r&l r gjhA dkY; kyfga l qk dh njhAA

सन् 1925ई० में श्री शीतल सिंह गहरवार द्वारा रचित 'श्री सीताराम चरितायन' एक सफल महाकाव्य है। प्रबन्ध निर्वाह, वस्तु वर्धन, चरित्र-चित्रण, भाव सबलता की सुन्दरता एवं भाषा की दृष्टि में यह ग्रन्थ सफल रहा है। इसमें 'रामचरित मानस' के समान सात खण्ड हैं। दोहा-चौपाई-सोरठा के अतिरिक्त नीतिका हरितगीतिका आदि छन्दों का प्रयोग किया गया है।

vo/kh ds vk/kfud d".k dk0; %

हरगाँव सीतापुर के निवासी देवी दास अस्थाना द्वारा इस प्रबन्ध-काव्य का मूल आधार 'श्रीमद् भगवत् महापुराण' है। इस ग्रन्थ पर तुलसी एवं उनके 'राम चरित मानस' की भाषा शैली का प्रभाव लक्षित होता है। ग्रन्थ में कवि की भावुकता, आलंकारिकता एवं साहित्यिक भाषा का परिचय मिलता है।

सन् 1920 में रचित हरिपाल सिंह की यह रचना 20 अध्यायों में विभक्त है। इस ग्रन्थ में सोरठा, दोहा, चौपाई, सवैया आदि छन्दों का प्रयोग किया गया है। भाषा संस्कृतनिष्ठ अवधी है। उदाहरण स्वरूप वृन्दावन की सुन्दर झाँकी अवलोकित है-

dqr fid dks fdyk e; jkA dhj di kr l j l [ki jkA  
d] fer yrk forku fol kykA >jr eat edjn j l kykAA

इस ग्रन्थ के रचनाकार मध्य प्रदेश के भूतपूर्व मुख्यमंत्री एवं विद्वान द्वारका प्रसाद मिश्र जी हैं। इस ग्रन्थ में 1514 दोहे हैं। कहीं-कहीं सोरठे भी दिखायी देते हैं। आधुनिक भावबोध का संयोजन, युगानुकूल प्रासंगिकता, गम्भीर जीवन दृष्टि, उच्चकोटि की कल्पना शक्ति और सर्वश्रेष्ठ साहित्य की दृष्टि से 'कृष्णायन' आधुनिक अवधी प्रबन्ध-काव्यों में महत्वपूर्ण स्थान रखता है।

यह कहना तर्कसंगत होगा कि 'कृष्णायन' की अवधी का स्वरूप हिन्दी प्रबन्ध काव्यों में प्रयुक्त अवधी का तृतीय स्वरूप है। इसका प्रथम रूप 'पदमावत्' में द्वितीय रूप 'राम चरित मानस' तथा तृतीय रूप 'कृष्णायन' में प्रयुक्त हुआ है।"

1956 ई० में प्रकाशित राम स्वरूप मिश्र रचित 'कृष्णायन' प्रबन्ध-काव्य पण्डित द्वारका प्रसाद मिश्र की 'कृष्णायन' से भिन्न है। इस विशाल ग्रन्थ में लगभग तेरह सौ दोहे-सोरठे और सवादास सहस्र अर्द्धालिया हैं।

vo/kh ds vk/kfud i kj kf. kd vk[; ku%

अवधी भाषा में अनेक कवियों ने पुराण-प्रसिद्ध आख्यानों को आधार बनाकर काव्य-सर्जना की है जिनमें हरिपाल सिंह रचित 'श्री दुर्गा विजय' श्री सत्यधर शुक्ल कृत 'ध्रुव', आचार्य विश्वनाथ पाठक विरचित 'सर्वमंगला' आदि हैं।



## | UnHkz %

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## बालक विकास की आवश्यकताएँ

fdj.k cqdj\*  
MKW fo".kq dækj\*\*

बालक विकास देश का भावी नागरिक होता है। बालक के सर्वांगीण विकास में ही राष्ट्र का उज्ज्वल भविष्य छिपा है। हमारे देश के प्रथम प्रधानमंत्री पंडित जवाहरलाल नेहरू बालकों को राष्ट्र का महत्त्वपूर्ण अंग मानते थे। उनके अनुसार बालक फूलों के समान होते हैं, जिन्हें खिलने के लिए बेहतर अवसरों एवं सुविधाओं की आवश्यकता होती है। स्वतंत्र भारत की निर्वाचित सरकार ने सीमित संसाधनों के बावजूद बालकों को अधिकाधिक लाभ पहुंचाने के प्रयास प्रारम्भ किए। अतः इस दिशा में बालकों के लिए अगस्त 1974 में राष्ट्रीय नीति का निर्माण किया गया। इस नीति में बालकों को राष्ट्र का सर्वाधिक महत्त्वपूर्ण हिस्सा घोषित किया गया। जिनका पालन-पोषण संपूर्ण राष्ट्र की जिम्मेदारी है। इसलिए बालकों को बाल्यावस्था से ही आवश्यक सेवाएँ प्रदान करना प्रत्येक राज्य की नीति होनी चाहिए।

बालक राष्ट्र नीति 1974 के अनुसार बालकों के शारीरिक, मानसिक एवं सामाजिक विकास की नींव पूर्व बाल्यावस्था में ही डाली जानी चाहिए, क्योंकि वयस्कों की अपेक्षा बालकों को प्रशिक्षित करना अपेक्षाकृत अधिक आसान है। कहा भी गया है कि – “बालक कोरे कागज के समान होते हैं, जिसमें हम जो लिखेंगे वही छपता है।” वैज्ञानिक अनुसंधानों के अनुसार भी बालकों की प्रारम्भिक आयु 0-6 वर्ष तक का समय समुचित वृद्धि एवं विकास का समय होता है। संपूर्ण विश्व में सर्वसम्मति से यह माना गया है कि बालकों की 3-6 वर्ष तक की आयु लचीली, आसानी से प्रभावित की जाने वाली तथा शैक्षिक दृष्टि से अत्यधिक महत्त्वपूर्ण होती है। अतः यह समय शैक्षिक, शारीरिक, मानसिक, सृजनात्मक, भाषायी व सामाजिक विकास के दृष्टि से उत्तम होता है। इस बात की महत्त्वपूर्ण आवश्यकता है कि बाल्यकाल में बालक उत्पन्न होने वाली किसी प्रकार की कमी को पहचान कर उसमें सुधार करने के प्रयास हो सकें। विशेष रूप से निम्न तथा शोषित वर्ग के बालकों के लिए इस प्रकार के प्रावधान किये जाने की अत्यधिक आवश्यकता है। इस समस्या के समाधान हेतु महात्मा गांधी के 106वें जन्मदिवस पर 2 अक्टूबर 1975 में केन्द्र सरकार ने “समेकित बाल विकास कार्यक्रम” प्रारम्भ किया। वर्तमान में यह कार्यक्रम सभी जिलों की पंचायत समितियों एवं 1 लाख जनसंख्या वाले 20 शहरों में चल रहा है। इनमें 48,372 आंगनबाड़ी केन्द्र तथा 2681 मिनी आंगनबाड़ी केन्द्र चल रहे हैं।

हमारे देश में आज भी विभिन्न जगह जैसे- बस स्टैण्ड, रेलवे स्टेशन, मंदिर आदि पर ऐसे बच्चे देखने को मिल जाते हैं, जो शिक्षा से महरूम हैं। इन बच्चों की तादात बहुत अधिक है। शिक्षा के अतिरिक्त बाल स्वास्थ्य संबंधी अज्ञानता भी भारतीय जनता में देखने को मिलती है। इसका प्रमाण आप दिन समाचार-पत्रों में विभिन्न संक्रमणों के फलस्वरूप अनेक बच्चे असमय मौत की नींद सो जाते हैं। यद्यपि भारत सरकार द्वारा बालकों के शैक्षिक स्वास्थ्य संबंधी समस्याओं के निवारण तथा इनके स्तर में सुधार हेतु अनेक कार्यक्रम चलाए जा रहे हैं। इसके बावजूद अनेक बालकों को इन विशेष कार्यक्रमों एवं सेवाओं का लाभ नहीं मिल पा रहा है। उपरोक्त शैक्षिक एवं स्वास्थ्य संबंधी समस्याओं के अनेक कारण हो सकते हैं, जैसे- संयुक्त बाल विकास कार्यक्रमों के प्रति अज्ञानता, इन कार्यक्रमों के प्रसारण हेतु अभिप्रेरणा का अभाव, परिवार की आर्थिक स्थिति, कृषि कार्यों में रत होने के कारण माताओं द्वारा बालकों की देखभाल में कमी आदि। इन कारणों ने मेरे ध्यान को संयुक्त बाल विकास सेवाओं द्वारा चलाए जा रहे विभिन्न कार्यक्रमों की तरफ आकर्षित किया। बाल विकास कार्यक्रमों द्वारा

\*शोधार्थी, शिक्षा विभाग, जैन विश्वभारती संस्थान, लाडनू, राजस्थान

\*\*सहायक प्रोफेसर, शिक्षा विभाग, जैन विश्वभारती संस्थान, लाडनू, राजस्थान



4 : भाषायी कौशल	(i) 10 बालिकाओं में चतुर्थ आयाम का स्तर उच्च है। (ii) 7 बालिकाओं में चतुर्थ आयाम स्तर औसत है। (iii) 3 का स्तर निम्न है।	(i) 7 बालिकाओं में आयाम स्तर उच्च है। (ii) 5 में अक्षर ज्ञान उच्च व योग्य व्यवहारों का निम्न है। (iii) 6 का ज्ञान स्तर औसत है। (iv) 2 का ज्ञान निम्न है।	भाषायी कौशल आयाम में ग्रामीण व शहरी बालिकाओं का ज्ञान औसत रूप से बराबर पाया गया।
5 : स्वास्थ्य शिक्षा	(i) 14 बालिकाओं में पंचम आयाम का स्तर उच्च है। (ii) 5 बालिकाओं में पंचम आयाम का ज्ञान औसत है। (पपप) 1 बालिका में पंचम आयाम का ज्ञान निम्न है।	(i) 8 बालिकाओं में पंचम आयाम का स्तर उच्च है। (ii) 9 बालिकाओं में पंचम आयाम का स्तर औसत है। (iii) 5 बालिकाओं में पंचम आयाम का ज्ञान निम्न है।	स्वास्थ्य शिक्षा के अन्तर्गत ग्रामीण बालिकाओं का ज्ञान स्तर शहरी बालिकाओं की अपेक्षा अति निम्न पाया गया।

'कक्षा' उपर्युक्त सभी परिणामों एवं निष्कर्षों से स्पष्ट है कि आंगनबाड़ी कार्यकर्ताओं का शैक्षिक स्तर विद्यार्थियों के शैक्षिक विकास को प्रभावित करता है। कार्यकर्ताओं के शैक्षिक स्तर का प्रभाव भी विद्यार्थियों के शैक्षिक विकास पर परिलक्षित होता है। प्राप्त निष्कर्षों के आधार पर आंगनबाड़ी कार्यकर्ताओं द्वारा दी जाने वाली शाला पूर्व शिक्षा महत्वपूर्ण जान पड़ती है। इस शिक्षा द्वारा न केवल विद्यार्थियों का बौद्धिक विकास होता है, वरन् विद्यार्थियों की शिक्षा के प्रति रुचि भी उत्पन्न होती है। इससे बालकों की विद्यालय अस्थिरता की समस्या को रोकने में मदद मिलती है। इसके अन्तर्गत चलने वाली समेकित बाल विकास कार्यक्रम, भारत सरकार द्वारा मानव संसाधन विकास मंत्रालय महिला कल्याण विभाग में संयुक्त प्रयासों को बढ़ावा मिलेगा। बच्चों और महिलाओं को बेहतर सुविधाएँ उपलब्ध होगी। महिलाओं को आर्थिक, सामाजिक, एवं राजनैतिक सशक्तीकरण होगा। गर्भवती महिलाओं, माताओं, किशोरी बालिकाओं एवं बच्चों के स्वास्थ्य व पोषण संबंधी जानकारीयें उपलब्ध होगी, जिससे उनके विकास की गति प्रदान होगी। बच्चों के विकास से संबंधित विभिन्न योजनाओं में समन्वय स्थापित होगा। आंगनबाड़ी मिलने-जुलने के लिए एक मुख्य केन्द्र एवं ऐसा स्थान है, जहाँ महिलाओं/माताओं के समूह अन्य ग्रामीण स्तरीय कार्यकर्ताओं के साथ अपने विचारों का आदान-प्रदान करते हैं, जिससे महिला एवं बाल विकास को बढ़ावा मिलेगा। इसी आधार पर पूर्व प्राथमिक शिक्षा में 0-5 वर्ष के बालकों का शिक्षा में सर्वांगीण विकास हो रहा है। इन कारकों का पता लगाकर उनके शैक्षिक विकास को जानने का प्रमुख उद्देश्य रखा गया। बालकों के शैक्षिक विकास को बढ़ाने के लिए अनेक सुझाव भी दिये गये हैं, जिसके आधार पर विद्यार्थियों के सर्वांगीण विकास में आंगनबाड़ी केन्द्र पूर्ण सहयोग दे सकें। यदि आंगनबाड़ी कार्यकर्ता इन विद्यार्थियों के विकास में वृद्धि करें तो अवश्य ही समाज व राष्ट्र को शिक्षा में गुणवत्ता आयेगी क्योंकि पूर्व प्राथमिक शिक्षा के बालक ही शिक्षा की नींव के पत्थर हैं। हम इनके विकास में वृद्धि कर ही राष्ट्र के शैक्षिक भविष्य को उज्ज्वल बना सकते हैं।

#### I UnHkz %

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प्राचीन समय से ही धार्मिक दृष्टि से बदरी-केदार तीर्थयात्रा का महत्त्व तो रहा ही है, साथ ही इस धार्मिक तीर्थयात्रा ने कहीं न कहीं उत्तराखण्ड की संस्कृति को भी प्रभावित किया है। बदरी-केदार तीर्थाटन के कारण धीरे-धीरे यहाँ स्थित पैदल मार्गों का मोटरमार्गों के रूप में तथा इन पैदल मार्गों पर स्थित प्राचीन चट्टियों का स्थानीय बाजारों व नगरों के रूप में विकास हुआ। वर्तमान समय में यही नगर उत्तराखण्ड में शिक्षा, भवन निर्माण, रीति-रिवाज, धर्म, मनोरंजन व अन्य परम्पराओं के केन्द्र के रूप में विकसित हुए हैं। इस तीर्थाटन से विभिन्न तीर्थयात्रियों व लोगों तथा जातियों व समाजों के एक-दूसरे के सम्पर्क में आने से जहाँ नई-नई बातों की जानकारी हुई है, वहीं ज्ञान, मानसिकता व व्यवहार में भी बदलाव व विकास होता गया। इससे संकुचित विचारधाराओं का ह्रास हुआ है अर्थात् छुआछूत, ऊँच-नीच जैसी अनेक बुराइयों से व्यक्ति दूर हुआ है। इन बुराइयों का गढ़वाल हिमालय के समाज से कुछ हद तक हट जाने से बदरी-केदार तीर्थाटन पर आने वाले यात्रियों व श्रद्धालुओं की संख्या में वृद्धि हुई। जो व्यक्ति/समाज आज तक इन भावनाओं से ग्रसित होने के कारण बदरी-केदार तीर्थाटन पर न आ पाते थे, अब वे व्यक्ति/समाज सुगमता से तीर्थाटन करते हैं। बदरी-केदार तीर्थयात्रा में बाहरी प्रदेशों से आने वाले आगन्तुकों को जहाँ, यहाँ के समाज व धार्मिक संस्कृति से परिचित कराया है, वहीं इस तीर्थयात्रा से उनके ज्ञान में भी वृद्धि हुई है। ज्ञान में वृद्धि होने से मानसिकता में बदलाव आना स्वाभाविक है और बदली हुई मानसिकता निश्चित ही व्यवहार को बदल देती है, जिसके कारण सामाजिक सम्बन्धों में एक अलग प्रकार का बदलाव देखने को मिलता है। अतः देखा गया है कि बहुत से तीर्थयात्री बदरी-केदार यात्रा पर अपनी बुराइयों को छोड़ने का प्रण लेने के लिए भी आते रहे हैं, जैसे कि 1254 वि० सं० में बैजनाथ कांगड़ा के नरेश लक्ष्मण चन्द्र ने केदार तीर्थ की यात्रा के दौरान परस्त्रीगमन को त्यागने<sup>1</sup> अर्थात् दूसरों की पत्नियों को अपनी बहन समझने का प्रण लिया था। इससे अनुमान लगाया जा सकता है कि तीर्थाटन से यात्रियों की मानसिकता में भी बदलाव हुआ है, फलस्वरूप तीर्थयात्रा ने कहीं न कहीं उनकी बुराइयों भी दूर हुई हैं।

प्राचीनकाल में हरिद्वार के स्नानार्थियों का एक छोटा हिस्सा ही बदरी-केदार तीर्थाटन पर आता था, जिसमें शैव मत के अनुयायी केदारनाथ तथा वैष्णव मत के अनुयायी बदरीनाथ तीर्थ पर आते थे<sup>2</sup> लेकिन वर्तमान समय में दोनों मतों के अनुयायी बदरी व केदार दोनों तीर्थों पर आते हैं अर्थात् बदरी-केदार के धार्मिक महत्त्व तथा विभिन्न मतों के आपसी समन्वय की भावना ने सम्पूर्ण भारत के जनमानस को भी प्रभावित किया है, जिससे तीर्थयात्रियों की संख्या में निरन्तर वृद्धि हुई है। उत्तराखण्ड का जनमानस जहाँ होटलों, ढाबों व भोजनालयों के कारण विभिन्न देशी व विदेशी भोजनों से परिचित हुआ है, वहीं इस प्रकार के बदलाव ने तीर्थयात्रियों को बदरी-केदार तीर्थाटन की ओर अधिक आकर्षित किया है, क्योंकि पहले बहुत से तीर्थयात्रियों को तीर्थाटन पर अपनी पसन्द की वस्तुएँ प्राप्त नहीं हो पाती थी, जिसके कारण वे तीर्थाटन पर नहीं आ पाते थे या उनकी दिलचस्पी इस वजह के कारण समाप्त हो जाती थी, परन्तु कहीं न कहीं अब ऐसा देखने को नहीं मिलता है। बदरी-केदार तीर्थाटन के कारण जहाँ गढ़वाल हिमालय में सड़कों का विकास व विस्तारीकरण हुआ है, वहीं भवन निर्माण में बदलाव एवं भवनों व भोजनालयों की संख्या में वृद्धि हुई, जिससे प्राचीनकाल में स्थित पैदल चट्टियाँ धीरे-धीरे बाजार व नगरीकरण का द्योतक बनते गये। बदरी-केदार तीर्थाटन ने ही गढ़वाल हिमालय में यातायात के जाल को और अधिक फैलाया, जिससे उत्तराखण्ड में एक स्थान से दूसरे स्थान तक यातायात करने में सुगमता व आसानी हुई,

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जिसके फलस्वरूप समय की बचत होने लगी। इस यातायात के जाल से इस क्षेत्र में शिक्षा का स्तर बढ़ने लगा, क्योंकि अब शिक्षा प्राप्त करने के लिए बच्चे आसानी से एक-दूसरे स्थान तक जा सकते थे।

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गढ़वाल हिमालय में वर्तमान में बोली जाने वाली भाषा तकनीकी तौर पर मध्य पहाड़ी का गढ़वाली रूप है, परन्तु यहाँ के लगभग समस्त नगरों में हिन्दी बोली जाती है, क्योंकि समय-समय पर विविध सांस्कृतिक, साहित्यिक, धार्मिक व राजनीतिक परिस्थितियों ने हिन्दी को यहाँ के विशाल भू-प्रदेश में फैलने का अवसर प्रदान किया। उसमें भी अधिकांशतः देखा जाता है कि तीर्थयात्रा मार्ग में रहने वाले लोग ज्यादातर हिन्दी भाषा का प्रयोग करते हैं। यही नहीं यात्रा मार्गों पर व्यवसाय करने वाले अधिकांश लोग सामान्यतया अंग्रेजी, पंजाबी, गुजराती, मराठी, बंगाली आदि भी थोड़ा-बहुत समझ और बोल लेते हैं। इससे वर्तमान तीर्थयात्रा के कारण स्थानीय बोली पर कई प्रभाव पड़े हैं। अतः हम कह सकते हैं कि इस तीर्थयात्रा के कारण यहाँ का समाज विभिन्न देशी एवं विदेशी भाषाओं से परिचित हुआ है। इसी कारण स्थानीय लोग खासकर तीर्थयात्रा मार्ग पर पड़ने वाले गाँवों, कस्बों के निवासियों व तीर्थयात्रा मार्ग के व्यवसायी व रोजगार करने वाले लोगों जैसे दुकानदारों व गाड़ी चालकों को विभिन्न प्रकार की भाषाओं की थोड़ी बहुत जानकारी अवश्य होती है। यहाँ की स्थानीय बोली में बहुत से शब्द आज भी उसी रूप में प्रयोग किये जाते हैं जैसे कि अंग्रेजी या अन्य भाषा में प्रयोग किये जाते हैं जैसे— रोड़, बाथरूम, लाइट, कप, बैग, पुलिस, जेल, मोबाइल, क्रिकेट, अलमारी, बोटल, बटन, बस, साइकिल, स्कूल व अन्य अनेक शब्द आदि। बदरी-केदार तीर्थाटन के कारण विभिन्न साहित्यकारों की साहित्यिक प्रतिभा को निखारने में भी बल दिया है। इस कारण बदरी-केदार तीर्थाटन पर न जाने अब तक कितना साहित्य अर्थात् कितनी पुस्तकें लिखी जा चुकी हैं, जिनकी गणना करना कठिन है। लेखकों में किसी ने कविता, किसी ने यात्रा वृत्तान्त किसी ने अन्वेषक के रूप में यहाँ के साहित्य को लिपिबद्ध किया है तथा उस साहित्य के लिए भी अलग-अलग भाषा का अर्थात् हिन्दी, संस्कृत, अंग्रेजी व अन्य भाषाओं का प्रयोग किया गया है। इन साहित्यिक रचनाओं में "उत्तराखण्ड यात्रा दर्शन"<sup>3</sup> बदरी-केदार यात्रा, बदरीनाथ धाम दर्पण,<sup>4</sup> "श्री बदरीनाथ दर्शन"<sup>5</sup> "गढ़वाल हिमालय में तीर्थयात्रा एवं नया पर्यटन"<sup>6</sup> तथा बदरी-केदार की झोंकी आदि प्रसिद्ध हैं। देवप्रयागी पंडों द्वारा वर्षों से शुरू की गई बही पद्धति जो कि प्रत्येक प्रान्त से आने वाले तीर्थयात्रियों के नामों के विवरण व उनके वंश परंपरा आदि के नाम पर तीर्थ पूजा करके लिखी जाती है,<sup>7</sup> वह भी वर्तमान में एक प्रकार से साहित्य का ही स्वरूप है। गढ़वाल हिमालय के बारे में जो भी साहित्य आज तक लिखा गया है या लिखा जाता है, उस साहित्य में अवश्य ही बदरी-केदार तीर्थाटन का वर्णन मिलता है। इस प्रकार बदरी-केदार तीर्थयात्रा ने उत्तराखण्ड के भाषा एवं साहित्य को भी प्रभावित किया है।

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उत्तराखण्ड के भवन निर्माण में यहाँ निर्मित तिबार व ऊपरी मंजिल पर जाने के लिए बनी खोली (ऊपरी मंजिल पर जाने हेतु मार्ग अर्थात् सीढ़ियाँ) की अपनी विशिष्ट पहचान होती थी, किन्तु वर्तमान में यहाँ के भवन निर्माण में आमूल-चूल परिवर्तन आ गया है, निश्चित ही यह परिवर्तन बदरी-केदार तीर्थयात्रा के कारण आया है, क्योंकि तीर्थयात्रा पर आने वाले यात्रियों की जरूरत के कारण यहाँ के भवन निर्माण में परिवर्तन आने लगा। फलस्वरूप तीर्थयात्रा के बदलते स्वरूप के साथ ही भवन निर्माण प्रक्रिया में भी क्रमिक बदलाव आता गया, मिट्टी के स्थान पर कुछ हद तक सीमेण्ट का प्रयोग होने लगा। मकान अधिकांशतः दुमजिले बनने लगे, पत्थरों के छज्जे के स्थान पर लकड़ी के डिजाइनदार व तख्तों से जंगले (जो स्थानीय भाषा का शब्द) बनाये जाने लगे थे, ज्यादातर मकानों काफ़ी लम्बी होती थी, सभी मकानों में तिबारी नहीं बनाई जाती थी। मकानों के बाहरी दीवारों पर सीमेण्ट का लेप व आन्तरिक दीवारों पर अभी भी मिट्टी का ही लेप ही किया जा रहा था। समय के चलते भवन निर्माण की प्रक्रिया में धीरे-धीरे बदलाव आते गये और मकान आधुनिकता के दौर में आ खड़े हुए। अब मकान की दीवारें ईंट (जो कंक्रीट रेत व सीमेण्ट को मिलाकर आयताकार रूप में स्वयं बनाई जाती थी) से बनाई जाने लगी थी, जिसकी चिनाई इंग्लिश बॉण्ड पद्धति के द्वारा की जाती थी, जो पद्धति सिन्धु घाटी की सभ्यता से लेकर आज तक भारतीय संस्कृति के भवन निर्माण प्रक्रिया में दिखाई देती है।<sup>8</sup> इंग्लिश बॉण्ड पद्धति ईंटों की चिनाई का वह तरीका है, जिसमें ईंटों को इस प्रकार से विन्यस्त किया जाता है कि ईंटों के जोड़ एक सीध में न रहें। अब भवनों की छत टिन से बनाये जाने लगी थी, कमरे का आकार पहले की अपेक्षा बड़ा जिनमें दरवाजे का आकार व कमरे की खिड़की का आकार पहले की अपेक्षा कुछ बड़ा बनाय जाने लगा था और इस प्रकार की मकानों का स्वरूप आज भी काली कमली के धर्मशालाओं में दिखाई देता है। काली कमली के धर्मशालाओं के भवनों के निर्माण की प्रक्रिया से ही गढ़वाल हिमालय में बाहर से आने वाले आगन्तुकों को आकर्षित करने के लिए भवन निर्माण की प्रक्रिया

के स्वरूप में बदलाव आना शुरू हुआ। 01 नवम्बर सन् 1976 को गढ़वाल मण्डल विकास निगम की स्थापना के बाद<sup>9</sup> गढ़वाल हिमालय के प्रत्येक नगरों में गढ़वाल मण्डल विकास निगम ने भी अपने भवन निर्माण कार्य करना शुरू कर दिया था और उनके भवनों की साज-सज्जा काली कमली के धर्मशालाओं से कहीं अधिक आकर्षित थी, जो आधुनिकता के द्योतक बन चुके थे।

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बदरी-केदार तीर्थाटन में सड़क एक ऐसा प्रमुख कारक सिद्ध हुआ है, जिससे गढ़वाल हिमालय की शिक्षा की गति में तीव्रता आई। तीर्थाटन के कारण बनी प्राचीन चट्टियाँ धीरे-धीरे अपनी क्रमित विकास के फलस्वरूप बाजार व नगरों के रूप में प्रतिस्थापित हुए, जिससे रोजगार के साधन जैसे- होटल, ढाबा, भोजनालयों के विकास व सड़कों का ठेका व काम, गाड़ी चलाने व यात्रियों के सामान को ढोने के लिए मजदूरी आदि से गढ़वाल हिमालय के बहुत से परिवार कुछ आमदनी प्राप्त कर लेते थे, क्योंकि काफी सीमा तक कहा जा सकता है कि गढ़वाल हिमालय में व्यापक रूप में करैसी का चलन इसी तीर्थाटन के कारण सम्भव हुआ, जिस आमदनी से यहाँ के लोगों ने अपने बच्चों की शिक्षा का प्रबन्धन किया। आज भी राष्ट्रीय राजमार्ग में रहने वाले लोग अपने बच्चों की शिक्षा का प्रबन्धन इसी तीर्थाटन के द्वारा करते हैं। इसी प्रकार उत्तराखण्ड के बहुत से गाँवों के बच्चों की शिक्षा भी इसी तीर्थाटन से जुड़ी है, क्योंकि बदरी-केदार तीर्थ को जाने वाली सड़क पर स्थित बाजारों में यहाँ के गाँववासी दूध, सब्जी, फलों व अन्य वस्तुओं का विक्रय करके तथा नौकरी या मजदूरी करके अपनी आजीविका व बच्चों की शिक्षा का प्रबन्ध करते हैं। केबिनेट मंत्री रह चुके श्री केदार सिंह फोनिया बताते हैं कि "सन् 1932-33 ई0 में उनके गाँव छिनका गमसाली (चमोली) में केवल कक्षा 4 तक का एक प्राथमिक विद्यालय था, जिसके बाद मिडिल स्कूल की पढ़ाई के लिए जोशीमठ जाते थे, उस समय अर्थात् सन् 1933 ई0 में जोशीमठ पैदल जाने के लिए छिनका से दो दिन का समय लगता था। उस समय मिडिल स्कूल का मतलब कक्षा 07 होता था। आगे की शिक्षा प्राप्त करने के लिए आस-पास कोई स्कूल नहीं थी, लगभग सन् 1943-44 ई0 के मध्य कर्णप्रयाग में हाईस्कूल स्तर का विद्यालय खुला लेकिन मेरे पिताजी उस समय अंग्रेजी शिक्षा के समर्थक थे, जिसके कारण मुझे कक्षा 8वीं कक्षा में प्रवेश लेने के लिए मेसमोर हाईस्कूल, पौड़ी जाना पड़ा था। उस समय यातायात के कोई साधन न होने के कारण छिनका गमसाली से जून 1944 ई0 को 7-8 दिन की पैदल यात्रा के बाद पौड़ी पहुँचा जाता था।"<sup>10</sup> आज गढ़वाल हिमालय के प्रत्येक गाँव-घरों में बच्चों के लिए प्राथमिक व माध्यमिक स्तर की शिक्षा व जिला स्तर पर उच्च स्तर की शिक्षा का प्रबन्धन किया गया है। वर्तमान समय में श्री बदरी-केदार मन्दिर समिति द्वारा शासनादेश संख्या-919 (1)- 28-48 (12 ब/80) उ0 प्र0, पर्वतीय विकास अनुभाग-4, दिनांक- 10 जुलाई 1985 के क्रम में वेद वेदांग संस्कृत महाविद्यालय जोशीमठ, श्री केदारनाथ सनातन धर्म स्नातकोत्तर महाविद्यालय श्री उत्तराखण्ड विद्यापीठ तथा 1008 सचिदानन्द सरस्वती संस्कृत महाविद्यालय मण्डल (चमोली) संचालित किये जाते हैं।<sup>11</sup>

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गढ़वाल हिमालय के तीर्थ स्थान सदा से योग एवं चिन्तन के केन्द्र के रूप में भी महत्त्वपूर्ण रहे हैं। ईसा की 7वीं सदी पूर्व हिन्दुओं में एक नई धार्मिक चेतना का उदय हुआ जो ज्ञान प्राप्त करने की इच्छा थी, जिसके अनुसार अनेक साधु-सन्त व तीर्थयात्री ज्ञान की खोज में इधर-उधर भ्रमण करने लगे थे, सम्भवतः यह आर्यों की वर्णव्यवस्था व आश्रम व्यवस्था का परिणाम रहा होगा, जब व्यक्ति अपने जीवन के अन्तिम समय में वानप्रस्थ (संन्यास) आश्रमों में जाते थे तो उनका चौथे पुरुषार्थ अर्थात् मोक्ष की प्राप्ति ही मुख्य उद्देश्य होता था। इसीलिए गढ़वाल हिमालय को कई ऋषियों, तपस्वियों, मनीषियों व ज्ञानियों ने अपनी साधना के लिए चुना, ये साधना स्थल कालान्तर में अनेक आश्रमों के रूप में विकसित हुए।

निष्कर्षतः कहा जा सकता है कि बदरी-केदार तीर्थयात्रा ने कहीं न कहीं बड़े पैमाने पर गढ़वाल नहीं अपितु सम्पूर्ण उत्तराखण्ड की संस्कृति को प्रभावित किया है। निरन्तर चलने वाली तीर्थयात्रा ने यहाँ के जनमानस का संपर्क संपूर्ण देश से बनाये रखा, जिससे इस क्षेत्र के लोगों में सम्पूर्ण राष्ट्र के प्रति प्रेम की भावना पैदा हुई। विभिन्न प्रदेशों के लोगों से संपर्क के कारण उनके आचार-विचार, खान-पान का प्रभाव भी यहाँ के जनमानस पर पड़ा। यही नहीं यहाँ की शिक्षा व्यवस्था पर भी तीर्थयात्रा का सकारात्मक प्रभाव पड़ा। विभिन्न संस्कृति के लोगों के संपर्क में आने से यहाँ के जनमानस में उदार दृष्टिकोण विकसित हुआ। यही कारण है कि आज भी उत्तराखण्ड के लोगों में सह्यता, सहिष्णुता, उदारता आदि भावनाएँ पर्याप्त रूप में विद्यमान हैं।

I UnHkz %

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## भरहुत अभिलेखों के प्रकाश में आने के पूर्व बौद्ध ग्रन्थों एवं तिब्बती इतिहासकार तारानाथ के विवरण में शुगों को बौद्ध धर्म का शत्रु, स्तूपों और विहारों का विनाशक बताया गया था। दिव्यावदान में स्पष्ट वर्णित है कि “यो में एकं श्रमणं सिरं दास्यति तस्याहं दीनारशतं दास्यामि” (जो मुझे एक भिक्षु का सिर देगा उसे मैं 100 दीनारे दूँगा)। नवम्बर 1873 में सर अलेक्जेंडर कनिंघम एवं जे0डी0 बेगलर द्वारा भरहुत के स्तूप एवं बेष्टिनी (त्पसपदह) अभिलेखों को उद्घाटित एवं प्रकाशित करने के बाद बेष्टिनी पर अंकित अभिलेख “सुगानंरजे....” (शुगों के राज्यकाल में) खुदा हुआ मिलने से यह तथ्य सर्वविदित हुआ कि शुग राजा बौद्ध धर्म के संरक्षक रहे हैं। इस तथ्य को स्वीकार करने में कोई विसंगति नहीं है कि इन अभिलेखीय साक्ष्यों से भारतीय इतिहास का अंकन समृद्ध हुआ है। भरहुत अभिलेखों ने ही सर्वप्रथम इस तथ्य की ओर इंगित किया कि शुग राजवंश बौद्ध धर्म का उत्पीड़क नहीं था।

मध्य प्रदेश के सतना जिले में स्थित भरहुत से प्राप्त अभिलेखों के ऐतिहासिक महत्व के अनुरेखन के क्रम में भरहुत स्तूप के विभिन्न अंगों से प्राप्त शताधिक छोटे-बड़े अभिलेखों को संदर्भित किया जा सकता है जिनमें अनेक ऐसी ऐतिहासिक सूचनाएं प्रदत्त हैं जो अन्य साक्ष्यों से ज्ञात नहीं थे। भरहुत से अभिलेखों की दो शृंखला मिलती है। पहले तो वे हैं जो कि कथा दृश्यों के साथ उपलब्ध हैं जो कि कथा प्रसंग को स्पष्ट करते हैं तथा दूसरे वे हैं जो कि स्वतंत्र रूप में हैं, जिसमें प्रायः दानकर्ताओं के नाम उल्लिखित हैं। अधिकांश अभिलेख इसी श्रेणी में हैं जो कि तत्कालीन व्यवसाय, सामाजिक रीतियों, परम्पराओं, धार्मिक विश्वासों, नामों की परम्परा, नगरों के नाम, दानियों के पद आदि का उल्लेख करते हैं।

भरहुत के संदर्भ में निम्नोक्त अवधारणा को मानने में कोई विसंगति नहीं है कि यह विलुप्त नगरी मूलतः मैहर-उपात्यका के सीमान्त में स्थित थी, जहां से विदिशा और उज्जैन को पाटिलपुत्र से मिलाने वाला मार्ग कौशाम्बी होते हुए जाता था। उक्त संभावना के संकेतक प्रचुर अभिलेखीय साक्ष्य भरहुत से मिले हैं। भरहुत की वेदिकाओं से संलग्न ऐसे अनेक अभिलेख मिलते हैं जिनमें दानकर्ताओं के मूल निवास स्थान का उल्लेख किया गया है। जिनसे ज्ञात होता है कि भरहुत-स्तूप के दर्शन एवं सम्मान के लिए भिक्षु, भिक्षुणी तथा सामान्य लोग पाटिलपुर, कौशाम्बी, मथुरा, पदोला (मध्य प्रदेश के विलासपुर जनपद में स्थित पण्डरिया), विदिशा, भोजकटक (भोपाल में स्थित भोजपुर), नासिक तथा करहकट (सतारा में स्थित करहद) से आया करते थे। इस बात की सम्भावना से इन्कार नहीं किया जा सकता है कि दान-दाता मूल रूप से पाटिलपुत्र, कौशाम्बी आदि के मूल निवासी रहे हो तथा आजीविका के प्रसंग में भरहुत या उसके समीप स्थाई रूप से निवास करने लगे। दान देते समय अपने मूल स्थान के प्रति विशेष लगाव के कारण दानकर्ताओं ने अपने मूल स्थान का उल्लेख अपनी पहचान सुरक्षित रखने के लिए किया हो जो कि भारतीय इतिहास के लेखन में एक महत्वपूर्ण साक्ष्य है।

भरहुत के स्तूप एवं इसके चतुर्दिक बनी हुई वेदिका के समय के निश्चयार्थ कोई निश्चित साक्ष्य नहीं मिलता है किन्तु इतना निश्चित है कि इसका निर्माण एक ही समय में नहीं हुआ था। इसमें संयोजन एवं परिवर्धन श्रद्धालुओं द्वारा उनके संसाधनों के अनुरूप होता रहा। कनिंघम ने ऐसा सुझाव रखा था कि मूल इष्टका-निर्मित स्तूप अशोक के काल में बना था तथा इस लिपि के अक्षर आकार वस्तुतः उसी प्रकार के हैं, जैसा कि अशोक के शिलालेखों एवं स्तम्भ लेखों में अंकित है तथा यह निश्चित है कि इन्हें द्वितीय शताब्दी ईसा पूर्व के उपरान्त नहीं रखा जा सकता। आर0सी0 मजूमदार\* ने इस मत की ग्राह्यता को संदिग्ध माना है, क्योंकि वेदिका के संलग्नक अभिलेखों की प्राकृत अशोक के अभिलेखों में प्रयुक्त प्राकृत से भिन्न है। बरुआ\* की संभावना के

\*असिस्टेंट प्रोफेसर, जनसंचार विभाग, वीर बहादुर सिंह पूर्वांचल विश्वविद्यालय, जौनपुर, उ0प्र0

अनुसार भरहुत स्तूप का निर्माण तीन स्तरों पर हुआ था। पहले स्तर का सम्बन्ध प्राग् शुंगकाल से तथा दूसरे व तीसरे स्तरों को शुंगकाल से सम्बन्धित किया जा सकता है। यह दावे के साथ नहीं कहा जा सकता कि पहले स्तर से सम्बन्धित स्तूप अशोक के काल में ही निर्मित हुआ था। इसका निर्माण किसी भी मौर्य शासक के काल में हुआ होगा। संभवतः बरुआ का तात्पर्य यहां उत्तरकालीन मौर्य शासकों से हैं। वेदिका का निर्माण 125 ई0पू0 के आसपास सम्भावित माना जा सकता है, तथा तोरणों को उत्तरवर्ती स्तरों पर संयोजित किया गया होगा। इस प्रसंग में बरुआ ने उस अभिलेख की भी चर्चा की है, जो पूर्वी तोरण के बाएं स्तम्भ पर अंकित किया गया है। अभिलेख की मूल पंक्ति है—

सुगनं रजे गागीपुतस विसदेवस पौतेण गोतिपुतस आगरजस पूतेण वच्छिपुतेन धनभूतिन कारितं तोरणं  
सिला—कंमंतो च उपणं (संस्कृत—छाया:—शुंगानां राज्ये राज्ञः गार्गीपुत्रस्य विश्वदेवस्य पौत्रेण गोप्ती पुत्रस्य अंगारद्युतः  
पुत्रेण वात्सीपुत्रेण धनभूतिना कारितं तोरणम्। शिला कर्मान्तः (त्र प्रस्तर निर्मित प्रकारादिः) च (तेन) उत्पन्नः। अर्थात्  
शुंगो के राज्य में तोरण का निर्माण प्रस्तर—तक्षण के साथ—साथ गौतमी पुत्र आगराजु के पुत्र तथा गार्गीपुत्र विश्वदेव  
के प्रपौत्र वात्सीपुत्र धनभूति के द्वारा सम्पन्न हुआ। डी0सी0आर सरकार<sup>9</sup> के अनुसार सम्भवतः विश्वदेव विदिशा  
के किसी उत्तरकालीन शुंग नरेश का अधीनस्थ राजा था। बरुआ<sup>10</sup> के अनुसार धनभूति मथुरा क्षेत्र का शासक था  
किन्तु इस तथ्य पर निश्चित नहीं है कि भरहुत का क्षेत्र भी शुंगों के राज्य में सम्मिलित था। कनिंघम<sup>11</sup> व बूलर<sup>12</sup>  
इन दोनों विद्वानों के अनुसार तोरणों का समय 150 ईसा पूर्व के लगभग माना जा सकता है। उक्त अभिलेख में  
केवल इतना ही कहा गया है कि तोरणों का निर्माण धनभूति ने शुंगो के राज्य काल में सम्पन्न कराया था किन्तु  
शुंगों के 112 वर्षों के सत्ता काल में यह कार्य कब सम्पन्न हुआ, यह अभिलेखिक वर्णन से निश्चित नहीं हो पाता।  
स्थापत्य शैली के आधार पर बरुआ ने उक्त तीनों स्तरों की परिकल्पना की है तथा ऐसी भी सम्भावना प्रस्तावित  
की है कि पूर्वी तोरण का निर्माण शुंग काल में सम्पन्न हुआ था। शुंग नरेश ब्राह्मण धर्मानुयायी थे पुष्यमित्र शुंग  
ने दो अश्वमेध यज्ञों को सम्पन्न किया था (कोसलाधिपेनद्विरश्वमेधयाजिनः सेनापते पुष्यमित्रस्य षष्टेन कोशिकी पुत्रेण  
धन.....)।<sup>13</sup> अन्य शुंग नरेशों के बारे में भी अभी तक कोई साक्ष्य नहीं प्राप्त हुआ है कि वे ब्राह्मणोत्तर धर्म को मानते  
थे। आज के कई वर्ष पूर्व तक भी इतिहासकारों की यह धारणा थी कि पुष्यमित्र शुंग बौद्ध धर्म का विरोधी था (यो  
में एकं श्रमण सिरं दास्यति तस्याहं दीनार शतं दास्यामि)।<sup>14</sup> कहा गया है कि जो मुझे एक बौद्ध भिक्षु का सिर देगा  
उसे मैं 100 दीनारे दूँगा। परन्तु भरहुत से प्राप्त अभिलेख (सुगनम् रजे) से भारतीय इतिहास में यह तथ्य प्रकाश  
में आया कि शुंग नरेश व्यक्तिगत रूप से ब्राह्मण धर्मावलम्बी अवश्य थे परन्तु वे बौद्ध धर्म के विरोधी नहीं थे। ज्ञातव्य  
है कि भरहुत एवं सांची स्तूप का शिखा—शिल्पांकन इसी राजवंश के शासनकाल में हुआ था।

कनिंघम<sup>15</sup>, हुल्श<sup>16</sup>, बरुआ<sup>17</sup> जैसे विद्वानों ने भरहुत अभिलेखों से सम्बन्धित पुरालिपि का विशद् विश्लेषण  
किया है। यद्यपि इनकी समीक्षाओं में अनेकशः विषमताएं दिखायी देती हैं, तथापि ये समीक्षाएं प्रायः मूलभूत बौद्ध  
परम्परा का प्रत्यक्ष अथवा प्रत्यक्ष रूप में स्पर्श ही करती हैं। इन्होंने प्रायः इन चित्रांकनों को जातक आदि ग्रन्थों  
में वर्णित कथानकों के सन्निकर्ष में रखने की चेष्टा की है। इस कारण इन कथानकों की लोकप्रियता का अनुमान  
लगाया जा सकता है किन्तु कभी—कभी इन चित्रांकनों के सम—विषयक विवरण बौद्ध साहित्य में नहीं मिलते। इसके  
आधार पर ऐसा अनुमान लगाना अनुचित नहीं होगा कि बहुत से बौद्ध कथानक मौखिक परम्परा तक ही सीमित  
रहे, तथा उन्हें साहित्य में स्थान नहीं मिल सका।

मूलतः एवं विस्तारतः भरहुत के अभिलेख दान—विषयक हैं। उत्तरकालीन दान—विषयक अभिलेखों की  
अपेक्षा इनकी भाषा काफी सरल एवं प्राकृत है। थभो या “थंभो” अथवा “थभा”, बोधि चक्र जैसे शब्द इस संदर्भ में  
उल्लेखनीय हैं। अभिलेखों में मुख्यतः कई वर्ग के अभिलेख मिलते हैं जैसे वे अभिलेख जो कि गृहस्थ बौद्ध (पुरुष  
एवं स्त्री) के दान का, दानकर्ता की देशीयता का, दानकर्ता के गोत्र, जाति तथा जीविका का एवं दानकर्ता की  
धार्मिक उपाधि को सन्दर्भित करते हैं। लूडर्स<sup>18</sup> ने ऐसे समस्त अभिलेखों को रेखांकित किया है तथा इनके इस मत  
को भी ग्राह्य किया जा सकता है कि इन अभिलेखों में प्रयुक्त व्यक्ति वाचक नामों से यह व्यक्त हो जाता है कि  
इनकी रचना काल में वैदिक देवताओं की उपासना प्रचलित थी, गृह्यसूत्रों के प्रावधान तिरोहित नहीं हुए थे, जिनके  
अनुसार लोगों के नाम नक्षत्रों के नामों के आधार पर रखे जाते थे। यक्ष, भूत, नाग आदि की उपासना प्रचलित  
थी। वैष्णव एवं शैव नामों से इंगित होता है कि ये धर्म प्रचलन में थे आश्चर्य इस बात का है कि इन अभिलेखों  
के प्रायशः बौद्ध होने के बावजूद इनमें बौद्ध धर्म के संकेतक नामों की संख्या कम है।

बौद्ध धर्म से सम्बन्धित पुरुषवाचक नामों में थुपदास स्तूपदास, धमगुत (धर्मगुप्त), स्त्रीवाचक नामों में धमरखिता (धर्मरक्षिता), समना (श्रमणा), नक्षत्र आधारित पुरुष वाचक नामों में पुनवसु (पुनर्वसु), पुस (पुष्य), रेवतिमित (रेवतीमित्र), स्त्रीवाचक नामों में अनुराधा, पुसदता (पुष्यदत्ता), तिसा (तिष्या) राशि आधारित पुरुष एवं स्त्रीवाचक नामों में सिंह (सिंह), चापदेवा (यहां चाप धनुराशि का द्योतक है) हालांकि सिंह नाम से पशु आधारित नाम भी ध्वनित होता है—(सिंहघोष), ग्रह आधारित नामों में आंगरजू (अंगारद्युत : अंगार मंगल ग्रह का द्योतक है), वेद आधारित पुरुष एवं स्त्री वाचक नामों में महिदसेन (महेन्द्रसेन : महेन्द्र शब्द इन्द्र का द्योतक है), मित (मित्र वैदिक ग्रन्थों में मित्र एवं वरुण का संयुक्त वर्णन मिलता है), सोमा अयमा (अर्यमा) आदि नाम इन अभिलेखों में मिलते हैं।

शैव धर्म के प्रचलन को द्योतित करने वाले पुरुषवाचक रनामों में ईशान, वाधपाल (व्याधपाल, लूडर्स ने इसे वाघ शब्द संस्कृत शब्द 'व्याघ' का प्राकृत रूपान्तर माना है, पौराणिक परम्परा में रुद्र शिव को व्याध अर्थात् आखेटकों का रक्षक माना गया है)।

वैष्णव धर्म के प्रचलन को द्योतित करने वाले नामों में कनक (कृष्णक), कन्हिल (कृष्णल), वलक (ब्लक) आदि है। भूत प्रेत एवं पशु देवता के द्योतक स्त्री वाचक नामों में भूता (भूत), यखी (यक्षी), दिग्नागा (दिग्नागा), नागदेवा, नागा, सतगुता (सर्पगुप्ता) आदि मिलते हैं।

भरहुत अभिलेखों से सम्बन्धित उक्त विवेचन से निम्नोक्त तथ्य सामने आते हैं कि :-

1. ये अभिलेख द्वितीय शताब्दी ई0पू0 की धार्मिक, सामाजिक एवं आर्थिक गतिविधियों को इंगित करते हैं।
2. ये अभिलेख प्रधानतः बौद्ध परम्परा की परिधि में ही केन्द्रित प्रतीत होते हैं तथापि शैव, वैष्णव आदि परम्पराओं के अस्तित्व का अनुमान भी लगाया जा सकता है।
3. श्रेष्ठक आदि शब्दों से तत्कालिक आर्थिक परिवेश भी काफी हद तक स्पष्ट हो जाता है।

भरहुत का अपना स्वयं कोई भी राजनैतिक इतिहास नहीं रहा है। इसके राजनैतिक इतिहास के सफल उद्घाटन के लिए अभी बहुत कुछ किया जाना बाकी है तथा यह तभी संभव है जबकि व्यापक स्तर पर इस क्षेत्र विशेष में उत्खनन कार्य सम्पादित किए जायें। भरहुत के क्रमबद्ध इतिहास लेखन के लिए पुरातात्विक उत्खननों के बिना बहुत कुछ अतीत के गर्भ में रह जायेगा। भारतीय इतिहास लेखन में भरहुत के अभिलेखों का अनल्प योगदान है।

#### I UnHk %

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## **Opium Monopoly in Colonial India**

**Birender Singh\***

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When and how the opium poppy and its produce became known to the people of India is uncertain. In the *ain-i-Akbari* compiled by Sheikh Abul Fazl, about A.D. 1590, the poppy is mentioned as a staple crop of the spring harvest of the then Subhas of Agra, Oudh and Allahabad. Up to the period of the British acquisition of Bengal and Behar, the Dutch were the chief purchasers of opium. Instructions to make opium a part of the investment were first issued by the East India Company in A.D. 1683.

The trade in opium was an imperial monopoly and was formed at a quit-rent. Up to the period of British Acquisition of Bengal and Bihar, the Dutch were the chief purchasers.<sup>1</sup>

With the fall of the Mogul Empire, in the middle of the eighteenth century, the imperial monopoly fell into abeyance. The trade was carried on by native merchants mostly residing at Patna, who made advances to the cultivators from time to time, received the produce and made it up in their own houses, and sold the manufactured product to the Dutch, English and French merchants. The price paid by the latter usually ranged from Rs. 70 a maund to Rs. 200 a maund.<sup>2</sup>

In the official papers which the writer has had the privilege of consulting, the historic facts of the period of which Ram Chand wrote down to the establishment of the Honorable the East India Company's monopoly has been ably reviewed. A passages from these records may be here reproduced:

"The triumphs of Suraj-ud-Daula over the European Companies in 1756 brought ruin to Patna opium-dealers, who, in default of competition from the English Company, were compelled to dispose of their opium to the Dutch at Rs70 the maund. The dealers being impoverished were unable to make advances to the cultivators."<sup>3</sup>

The private English traders, many of whom were employees of the company, had become active in this trade somewhat earlier and were known to have brought in reasonably large quantities of Bihar opium into the archipelago at least on an occasional basis.

From the point of view of these traders the English conquest of Bengal, initiated in 1757 with the defeat of the Nawab's forces at the battle of Plassey and completed in 1765 with the acquisition of diwani (revenue collection) rights, brought about a dramatic change in the situation.<sup>4</sup>

And on the restoration of peace in 1765, so little opium was to be had, that even the produce of former seasons, which had lain by in the dealer's houses, fetched as much as R200 the maund. The rise in price stimulated the cultivation, and the servants of the Companies began to send their own agents into the districts to purchase direct from the cultivators. Quarrels ensued between these agents, and in 1767 the Companies made a joint concern of the trade, with one general agent, for all the opium produced. The servants, however, of the Companies continued to trade clandestinely on their own account in the drug, with the result that a large quantity of adulterated opium was brought into market. At length, in 1773, an end was put to all disputes by the Governor of Bengal (Warren Hastings), who assumed, on behalf of the English East India Company, a monopoly of all the opium produced in Bengal, Behar, and Orissa, promising to the Danes, the Dutch and the French, a certain quantity of opium annually, to be received by them from the English Company's agent.<sup>5</sup> He defended the opium monopoly in his argument before the Bengal Council in 1773 "Opium is not a necessary of life, but a pernicious article of luxury, which ought not to be permitted but for purpose of foreign commerce only, and with the wisdom of the Government should carefully restrain from internal consumption."<sup>6</sup>

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The arrangement with the French and the Dutch was terminated by the taking of all the possessions in India and Ceylon, of those nations, in 1793 and 1795. That with the Danes continued in force for some years later. But the arrangement with the French was renewed in 1815 by Article 6 of a Convention executed in London on the 7th of March of that year. By that article the French were to receive upon requisition duly made opium to the maximum extent of 300 chests. Delivery of the opium was never taken for sale or consumption in the French settlements. But on the issue of the notification of opium sales for the ensuing year, the privilege to receive the 300 chests was put up for sale to the highest bidder. The purchaser was by means of it able to keep back from sale part of the whole of the reserved chests, and thus raised the price (a form of opium gambling) at a given sale. Delivery was rarely taken, and the loss on re-sale (often considerable) felt upon the British Government.<sup>7</sup>

From 1773 to 1793 the right to the exclusive manufacture of opium for the Company was sold annually at first, but from the year 1781, by four-year contracts. At first the contracts were disposed of by private bargain and favor.<sup>8</sup> Initially the contract was given for a year to Meer Munheer because he was employed by the gentlemen of Patna in the business and he was the best acquainted with the proper method of managing it and would account for any outstanding balance.<sup>9</sup> And in 1781, Hastings gave the opium contract to his favorite Stephen Sullivan for four years, for which he was charged in impeachment trial.<sup>10</sup> In this contract Stephen Sullivan made a good money as stated by Karl Marx "...an opium contract is given to a certain Sullivan at the moment he starts a trip...to one of the opium districts...Sullivan sells his contract for \$40000 to a certain Binn; on the same day Binn sells it for \$60000."<sup>11</sup>

It would seem from the Fifth Report of the House of Commons on the affairs of the East India Company that under the first contract Behar opium was deliverable at Rs. 320 and Oudh opium at Rs. 350 per maund. In the government notification it was declared that zamindars and others were required to provide their help and it was added that the purchase of opium would be made for the satisfaction of the cultivators and no oppression would be committed. In this way a regular income developed for the Government as well, which was 'a field of development.' The fundamental principle of this monopoly was that cultivation of poppy could be undertaken only with EIC + government permission (other cultivation was illicit, heavily fined or destroyed). The poppy cultivators had to sell his product only to the official agency and at the state price.

But from 1785 they were thrown open to public competition, and assigned to the highest bidder. A variety of regulations were then laid down for protecting the cultivators from oppression, and for securing them a fair price for the raw juice; for ensuring, under penalties, the delivery of the whole product, both by the cultivators and the contractors; and for preventing adulteration.<sup>12</sup>

The opening of the contracts to competition compelled the contractors to lower their prices, and the cultivators retaliated by adulterating the opium. Year by year the quality of the provision grew worse, with the necessary result that the demand for the Company's opium and the profit from its sale steadily decreased. The net profit derived from the operations of the Department in 1794-95 and 1795-96 was less than five lakhs of rupees a year. In 1797 the Board of Trade reported that they had in hand 965 chests of Bengal opium, for which no better offer than Rs. 50 a chest (sicca) could be obtained, too low had even the best of the Company's provision fallen in the estimation of the trade, that in 1797-98, the first year of the new system, the average price obtained for Behar opium was only Rs 401 a chest.<sup>13</sup>

In 1786, Lord Cornwallis became Governor General and soon came to the conclusion that for the benefit of revenue, of the cultivators and trade. The purchasing and manufacturing contractors must be got rid of and a special agency paid by the state be substituted to do this work.<sup>14</sup>

So, in 1797, Lord Cornwallis brought the opium monopoly under direct management of the company. A new and separate department was set up and the control of the Opium Department was vested in the Board of Trade. The President of this department was practically an *ex officio* Member of the Governor General's Council.<sup>15</sup>

The revenue arising from opium considerably declined during the later years of late contracts for the provision of that article. For restoring and improving this important branch of public revenue; cultivation was restricted by the change from a system of farming to an Agency of the Government itself, contracting the growth of the poppy, and resorting to auction sales for the public and impeachable

disposal of the proceeds of the cultivation was introduced by Regulation IV of 1799 passed by the Vice-President in Council on the 11<sup>th</sup> July 1799. This Regulation enacted that, “the cultivation of the poppy in the Provinces of Bengal, Bihar, Orissa and Benaras, excepting on account of Government, or with their sanction, is prohibited.”<sup>16</sup> The system enforced corresponded with that in force in regard to salt. Opium Department was divided into two agencies- one for Bihar with headquarter at Patna, and one for the United Provinces with headquarter at Ghazipur.<sup>17</sup> The production was henceforth to be restricted to Bihar and Banaras and discontinued in Bengal. Two Company officers were appointed Opium Agents with headquarters at Patna and Banaras respectively. This edict, although supplemented by further Acts in 1816, 1857 and 1870, continued to regulate the opium production and marketing enterprise until the early twentieth century.<sup>18</sup>

Meanwhile, in 1835, Captain Jeremie originated a separate opium service and at his suggestion, an independent opium service of sub-deputy agents was constituted, and the active connection of collectors with opium fell into abeyance. Since that time they had remained ex-officio deputy agents, but in practice they never interfered with the work of the Department.<sup>19</sup>

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## **Library Automation Software**

**Amit Kumar Maurya\***

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### **Introduction :**

Software means a set of programmes which are designed for a special purpose. In the Library software's of many types is used. Hence Library software package means a set of programmes that are designed accordingly for library functions. In the market various types of library software are available. There are some kinds of software's that is developed by programmers of their own library respectively.

Although it is very long lasting and expansive process so many of the libraries used readymade software present in the market. In present time SOUL, LIBSYS, CDS/ISIS, SANJAY, LIBMAN, CIBRA etc. are frequently used in common.

**Keywords:** Library, Software, Automation, Information, Develop, Language

### **Selection of Library Software :**

There are various reasons as long lasting duration, lack of programmers, excess cost by which a library cannot develop its own software. So any one of the software present in the market can be pick and chosen for the library. There are many points at which in the selection of a library software should be considered.

#### **1. Initial study**

For selection a library software all the information of the software is collected and considered the Pros and Cons matters of software. After that it analyzed that the software can fulfilled all the requirements of the library. For the information collection we can use the advertisement also because a short description in about the software is available there.

#### **2. Cost**

Cost plays a vital role in the selection of library software. Although quality of the software is essential but we cannot ignore the price. There should be consideration that the quality of the software is accordance to its price. Although there are many library software that's are free in nature example CDS/ISIS, KOHA, granthlaya

#### **3. Manufacturing Agencies**

Purchasing library software it is essential to know that what agency is manufacturing it is as what is its specialty because the liability as software depends on its manufacturing agency?

#### **4. Programming Language**

The quality of software depends on its programming language because various types of programming language had its own specialty.

#### **5. Operating System**

In the selection of library software we should remembered that the software should be useful for the all types of software that support different operating systems.

#### **6. Work Language**

There are many countries like India where books are published in many languages so at the selection there should kept in mind the software allows what types of language.

#### **7. User Friendliness**

At the selection time of library software it is essential that the library software is user friendly or not. In many libraries the library staff may not be specialist of a computer so it should be kept in mind that the library software not be complicated for operation,

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### 8. Search Operation

The time taken for the search information is very important. The time that software takes it depends on many factors as size data file, its arrangement, operating systems etc. From time the much more important thing is that at what basis a document can be searched as Author, Title, Accession No., ISBN Publishers etc.

### 9. Cataloguing

At the selection time of a library software the consideration of cataloguing should be kept in mind. What is the type of cataloguing? There should be consideration that the development of the software at the MARC pattern.

#### List of the Library Software

Sr. no.	Name of library software	Developing Agency
1	CDS/ISIS	UNESCO
2	SOUL	UGC
3	Libman	Datapro consultancy, Pune
4	Libra	I V V System Ltd. NewDelhi
5	granthlaya	NIC, New Delhi
6	Golden Libra	INSDOC, New Delhi
7	Librarian	SOFTAID, Pune
8	Library Management	Data matrix Pvt. Ltd., Mumbai
9	Library Management	Indo Informatics, Bengaluru
10	Library Management	Rayon systematics, Bengaluru
11	Archives	Minifaxinformation system, Kolkata
12	Library Management	U & I software Pvt. Ltd., Mumbai
13	Acquas	Ober information system
14	Library Manager	System Data Control Pvt. Ltd. Mumbai
15	MECSYS	Macon ,Ranchi
16	LIBSOFT	T & T Corporation, New Delhi
17	LIBSYS	Libsys Corporation, New Delhi
18	NLIS	Asmita consultant, Mumbai
19	LIST PLUS	Computer System Bengaluru
20	LOAN SOFT	Computec Computer System
21	MAITRAYEE	With help of NISSAT
22	NIRMALS	Nirmal Institute
23	SALIM	Uptron India Ltd. Sikandrabad
24	TULIPS	TATA UNISIS Ltd., Mumbai
25	ULISYS	VIPRO Information Ltd. Sikandrabad
26	SLIM- 1.1	ALGORITHM, Mumbai
27	WILSYS	VIPRO India Bengaluru
28	Integrated Library Management	PRAGTI Pvt. Ltd.
29	DSpace	MIT and HP Labs
30	VERTUA	Virginia, America
31	KOHA	KATIPO Communication Ltd. Newzeland

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## **Issues and challenges in River Water-linking in India**

**Dr. Radha Krishna Dubey\***

**Abstract :** Interlinking of rivers in India is mega project that links rivers of north India to the rivers of the South India and rivers of east to the rivers of west. To sum up we can say that this project connects the rivers of the flood prone areas to the rivers of the drought prone areas. The transfer of inter-rivers basin water solves the problem of flood as well as drought of the nation Therefore an attempt has been made to analyze the importance of interlinking of river basins in India.

Keywords-River water-linking.

**I. Introduction :** Interlinking of rivers in India is a proposed large scale civil engineering project that aims to link Indian rivers by a network of reservoirs and canal and to reduce persistent flood in some parts and water shortages in other parts of India.

It aims to transfer water from surplus to deficit areas in the country. This project will help saving the people living in drought prone areas and flood prone areas

The concept of interlinking rivers came in 19th century. The extraordinary engineer-economist Sir Arthur cotton first formulated a comprehensive-subcontinent project for the formulation of national water grid in 1881.

Dr. K. L. Rao dams engineer and former irrigation minister proposed National Water grid in the 1970. He was concerned about the severe shortages of water in the south and flooding in the north every year. He suggested that the Brahmaputra and Ganga basins are water surplus and central and south India as water deficit. When Rao made the proposal, several inter basin transfer project had already been successfully implemented in India. Rao suggested that success be sealed.

Ministry of water resources came out with a report entitled National Perspective for Water Resources Development in 1980. But congress party came to power and left the plan. The interlinking idea was revived in 1999, after a new political alliance formed the central government but this time with a major strategic shift. The proposal was modified to intra-basin development as opposed to inter-basin water transform

In 2004 congress led government opposed this project and social activists campaigned that the project may be disastrous in terms of cost, potential, environment, ecological damage and water level and unseen dangers inherent with tinkering with nature. Government of India from 2005 through 2013 instituted a number of committees and rejected several reports

In February-2012, while disposing a public interest litigation (PIL) lodged in the year 2002, Supreme Court refused to give any direction for implementation of rivers interlinking project. Supreme Court stated that it involves policy decisions which are part of legislative competence of state and central governments, However SC directed the ministry of water resource to constitute an expert's committee to pursue the matter with the government as no party had pleaded against the implementation of rivers interlinking project.

### **II. Proposed Current Rivers Links :**

According to National Water Development Authority (NWDA) there are twenty-nine river links of India. Of these thirteen are Himalaya links and sixteen are peninsular link. There are some individual links also

#### **Classification Under These Two Groups :**

Himalaya and peninsular links are-

#### **Penninsular Link :**

- 1- mahanadi (Manibhadra) - Godavari (Dowlaiswarm)
- 2- Godavari (Polavaram) - Krishna (Vijayavada)

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- 3- Godavari (Inchampalli) - Krishna (Nagarjun Sagar)
- 4- Godavari (Inchampalli) - Krishna (Nagarjun Sagar)
- 5- Krishna (Nagarjun Sagar) - Pennar (Somasila )
- 6- Krishna (shrisailam) - Pennar
- 7- Krishna (Almatti) - Pennar
- 8- Pennar (Somasila) - Cauvery (Grand Ancient)
- 9- Cauvery (Kattalai - Vagai
- 10- Parvati -kalisinnplh - Chambal
- 11- Damanganga - Pinijal
- 12- Par - Tapi - Narmada
- 13- Ken - Betwa
- 14- Pamba - Aehankovil - Vaippar
- 15- Bedti - Varda
- 16- Netravati - Hemavati

**Himalaya Component :**

- 1- Kosi - Mechi
- 2- Kosi - Ghaghara
- 3- Ghaghara - Ganga
- 4- Gandak - Ganga
- 5- Savda - Yamuna (SYL)
- 6- Yamuna - Rajasthan (YRL)
- 7- Rajasthan- Sabarmati (RSL)
- 8- Chunar - Son - Barrage
- 9- Son Dam -Southern Tributaries
- 10- Brahmaputra - Ganga (Manas - Sankosh - Tista -Ganga)
- 11- brahmaputra Ganga Link (Jogigopa-Tista-Farakka
- 12- Farakka - Sundarbans
- 13- Ganga (Farakka) - Damodar - Subernarekha
- 14- Subernarekha - Mahanadi

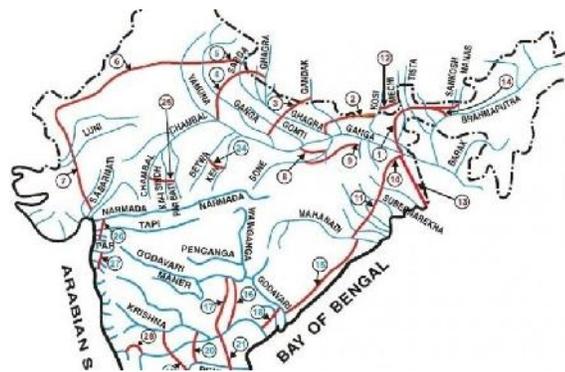


Figure 1 River Water-linking (source by NIH.)

**Independent Links :**

- 1-Parbati - Kalisindh - Chambal
- 2-Damanganga - Pinigal
- 3-Par - Tapi - Narmada
- 4-Ken - Betwa
- 5-Pamba Achankovil - Vaippar
- 6-Bedti - Varda
- 7-Netravati - Hemavati

**III. Relevance of Interlinking of Rivers :**

Relevance of interlinking of water in India is due to drought, flood and shortage of drinking water. Our country receives about 4000 cubic kilometres of rain annually, which varies in the different parts of the country. But the nation faces the cycle of drought years and flood years. There is excess

of rain and flood in some parts of the country. It creates problem to water resource management. Secondly population and food security is also the driver of need for interlinking of rivers. It will provide assured and better irrigation for more farmers and better food security. For growing population. Thirdly it will enhance salt expert and fourthly it will promote river navigation and increase ground water level.

**IV. Pros and Cons :** Interlinking of rivers has many pros and cons:

**PROS:**

- \* Diverting water from areas where flooding is more likely to areas which constantly experience drought.
- \* It will decrease dependency on monsoon for irrigation
- \* It will ensure water supply to farmers through-out the year.
- \* Millions of hectares of land will be irrigated

**CONS:**

- \* Salinity of soil will decrease due to flooding and water logging.
- \* Natural habitats and flora fauna will be negatively impacted
- \* Some industries like fisheries will be destroyed
- \* It will cause extensive ecological imbalance
- \* This project will cost a big amount of 560000 crores.

**V. Conclusion :**

The current issues of floods and droughts are due to the underutilization of water resource in India. The water linking provides a great challenge and an opportunity to address the water issues arising out of climate change. The long-term solution to water scarcity lies in making the river linking project work by building a network of dams and canals across the length and breadth of the country. However, interlinking has to take place after a detailed study so that does not cause any problem to the environment or aquatic life.

**VI. Acknowledgment :** I sincerely acknowledge the support and generosity of M.D.P.G. College Management for allowing me to study and publish the manuscript on River Water-linking.

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## **The Description of the Indian Diaspora in Amitav Ghosh's Novels**

**Dr. Hridyesh Kumar\***

**Dr. Sunita Awasthi\*\***

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Amitav Ghosh explained Diaspora in his two novels, it derived from the Greek term "diasperien" where "dia" means "across" and "sperien" means "to sow or scatter seeds", Diaspora can perhaps be seen as a naming of the other which has historically referred to displaced communities of people who have been dislocated from their native homeland through the movements of migration, immigration or exile. First used to describe the Jews living in exile from the homeland of Palestine, Diaspora suggests a displacement from the homeland, circumstances or environmental location of origin and transfer in one or more nation states, territories or foreign countries. While a diasporic study has emerged as an important new field of study, it is not without its critics. The term "Diaspora" has been critiqued as being theoretically celebrated while ethnologically indistinct and a historical. Some scholar, arguing that Diaspora enters into a semantic field with other terms and terrains, such as that of exile, migrant, immigrant and globalization, have asserted that diaporic communities are epitome of the transnational's moment, other critics have resisted and critiqued such celebratory models of thinking Diaspora, noting that such celebration are often a historical and apolitical, failing to note the different contexts allowing or prohibiting movement globally or even locally.

Many Indian writers have contributed to the rich tradition of English literary studies. Writers like Mulk Raj Anand, Raja Rao and R.K.Narayan, were the ones who made Indian English literature recognized and all were subjects of the British rule in India. Writers like Nirad. C. Chaudhari chosen the English coasts because his views were not willingly accepted in India. Salman Rushdie's "imaginary homeland" encompasses the world over. Salman Rushdie, V.S Naipaul, Amitav Ghosh, Anita Desai, Rohinton Mistry, Vikram Seth have all made their names while residing abroad. These nonresident Indian writers have tried to discover the feelings of displacement in all of their literature. In one of his interviews, Amitav Ghosh said that "I don't think migration signifies one thing. There are so many reasons why migrations take place - it could be economic, social, political or even related to education".

Amitav Ghosh is one of the well known faces in English literature. His work received great critical acclaim: winning several awards and major nominations. His work deals with remarkable themes set against historical backdrops. His writings reveals about his subterranean connections and patterns. But his all the various ideas that inform his work are basically his characters whose life engages us and take us to some magnificent imagined places and times.

Ghosh in his novel managed to confine the past and what it must have meant to move to abroad settled down there and then be thrown out of there by war. It gives out the feeling of conquered and exploited and the terrible pressures and tensions of those people who were part of more than one ethnicity and culture, an almost usual result of the movement of people and the British empire set in motion. In his writings, Amitav Ghosh portrayed his diasporic feelings, loss of homeland and rootlessness which were clearly understandable and warmly felt while going through his work.

Ghosh dramatises two great economic themes of the 19th century: the cultivation of opium as a cash crop in Bengal and Bihar for the Chinese market, and the transport of Indian indentured worked to cut sugar canes for the British on such islands as Mauritius, Fiji and Trinidad. At a more everyday level, Ghosh creates an encyclopedia of early 19th - century Indian food, servants, furniture, religious worship, nautical commands, male and female costume and underlinen, trades, marriage and funeral rites, botany and horticulture, opium cultivation, alcoholic drinks, grades, of clerk and non-commissioned military officers, criminal justice, sexual practices, traditional medicines and sails and

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rigging. He supplies the maximum information that the story can support. For example, he has read the description of the great Sudder opium factory at Ghazipur published in 1865 by the factory superintendent, JWS Mac Arthur. Given that there are probably not 20 copies of MacArthur's Account of an Opium Factory on earth, Ghosh is amply justified in using it. His device is brilliant. He has Deeti rush in terror through every single shed of the factory in search of her dying husband. Yet whereas MacArthur wanted to show how the factory operated in each season, Ghosh makes all its activities simultaneous. Poppy flowers, sap and trash are processed before Deeti's terrified village eyes. Ghosh has not forgotten the agricultural calendar; it's just that he will no more waste a fact than MacArthur wasted poppy.

This is the alchemy of Indian independence. Ghosh's Baboo is not far from the ugly colonial stereotype, but is also a character of wit and great service to the plot. Baboo Nob Kissin has developed a desire to go to Mauritius. In order to get a place on *Ibis*, he flatters Mr. Burnham. He suggests him to build camp for colliers and raise money by selling these camps to government. He also suggest Mr. Burnham to acquire Raskhali estate, "Baboo Nob Kissin took no little pride in having been the first to alert his employer to the advantages of acquiring the Raskhali estate:"(215). It is he who tells Mr. Burnham about Elokeshi and to provide an affidavit against Raja Halder to gain a complete possession on the estate. When the responsibility to produce the affidavit falls on him, he is very happy, "reflecting, once again on what a pleasure it as to work for a reasonable man."(216) With the Europeans, the chemistry is reversed. Deeti, the first character to be introduced, is a young mother living by the Ganges some 50 miles east of Benares. She grows poppies because she must (the destruction of the rural economy is of no concern to the British), but though she is not in any conventional sense a user, opium has infiltrated deep into her family life. The drug seems to bring a moral numbness, not only to those who ingest it, but to those involved (however unwillingly) in its production. Deeti is married off to a hopeless opium addict, drugged and violated on her wedding night by his brother, bullied into the ritual practice of suttee, and rescued from the flames of self-immolation by the loyal, massive Kalua, whose cross-caste elopement starts a manhunt along the length of the Ganges. The process of addiction is almost metaphysical - there comes a point when only opium can make people forget the damage opium has done. Around the opium factory, even the monkeys are stupefied, from drinking the waste water. Inside, men waist-deep in tanks of opium tread it to soften the sludge, "a host of dark, legless torsos... circling around and around, like some enslaved tribe of demons."(140) At this point, though, Amitav Ghosh is only clearing the decks for his story, which has plenty of action and adventure, but moments also of Tolstoyan penetration - and a drop or two Dickensian sentiment.

There is Paulette, a young Frenchwoman, and her Bengali foster-brother Jodu; Paulette is the daughter of a French botanist, brought up with her Indian nurse's son but forced back into European pretension of clothes, class and snobbery in the household of Benjamin Burnham, the rich, odious and flawed Calcutta merchant and archetype of British rule. There is also Zachary, a mulatto freedman from Baltimore who guards his emotions with the secret of his birth; Benjamin Burnham, an unscrupulous British merchant has a Bengali agent, Baboo Nob Kissim, the superstitious and bowel-obsessed East India Company bureaucrat; Serang Ali, a wily leader of the itinerant deckhands known as lascars. As they sail down the Hooghly and into the sea, their old family ties are washed away, and they view themselves as jahaj-bhais (ship-brothers) who will build whole new lives for themselves in the remote islands where they are being taken. It is the beginning of an unlikely dynasty.

All of these characters' lives intertwine on the *Ibis*, a ship carrying wretchedly treated migrant laborers and convicts to Mauritius. The sea is really where Ghosh is at his best - his knowledge of the Indian seas and seamen at the time, the life and language of the "lascars," the motley and diverse sailing crews of 19th century Asia, and the journey down India to the "Black Waters," all show a staggering depth of historical research and a unique skill of subtly and unobtrusively using this research in fiction. Ghosh is the rare writer to write about colonial India without resorting to easily typecast roles or storylines; he understands that colonial India was not a clear spectrum of "good and evil," but rather of complex allegiances and personalities, unseen evil and hidden heroes. They are Indian stereotypes - all filthy manners and disgusting personal habits - but also characters of force and imagination.

The most impressive passages in the book are the closest to tragedy, though it becomes clear that a new life can open up on the far side of disgrace. Raja Halder, who has always imagined that he only followed caste rules out of social politeness, must eat food for the first time in his life that has been prepared by unknown hands and override a wave of disgust that he had never anticipated. The Raja's face is tattooed with his crime, the name of the prison and the date. The tattooist takes pity on him and pushes a little ball of opium between his lips to relieve the pain. The drug that has destroyed his life at last gains admittance to his body and to his picture of reality. Later, the tattooist whispers that he has watered down the ink, out of family loyalty. The marks will fade after a few months. This is an exquisite image of the fancied permanence of the marks the British made on India, but it has another aspect. What is written on your forehead' in traditional Indian terms is your fate, but here fate washes off over time. In a teasing reversal of cultural stereotypes, it is the British who are the fatalists, trying to condemn others to their own fixity, and it's their colonial victims who make their own destinies.

This book is certainly one of the best written on colonial India, fiction or nonfiction, but perhaps the greatest imprint of this novel transcends its setting. The list of characters might make it seem as though the author is trying too hard to include everyone, as many good authors are sometimes guilty of doing, but the author leaves you with the (correct) impression that the nature of 19th century India was a land identities and origins, of complex personalities and changing ideas that added layers and dimensions to identities. Ah Fatt might be a disheveled Chinese opium addict, but he is also the son of a great businessman from Bombay. The power of Ghosh's storytelling is evident in the development of Fatt's friendship with the Raja of Rashkali. Both are able to make a genuine friendship and find themselves only once they are both convicts. It was also illuminating how the poppy industry functioned in Indian village life before the English and Chinese, and then after. And the slave trade from India to Mauritius and other lands of east was also eye opening and heart breaking. To think that the book starts off describing the slave holds of ships and the miserable lives of those indentured, and one gradually comes to see that it might be a preferable option, is testament to Mr. Ghosh's empathic story telling skills. While the language of the book is neither its forte, nor some of the characterization which is sometimes heavy handed and foil-oriented, it doesn't hold back the story too much. Ghosh freely mixes a chain of thoughts. He superbly mixes past, present and future of his books. He describes one incident and if the incident links itself to any past happening, he immediately goes to that past incident. Through whole novel he played with changing consciousness. So the whole fabric of the novel keeps floating, going backward and forward. In any case present is born out of past. So why one should not go to the great reservoir of memories dreams and desires i.e. past.

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## **Tourism - A New Frontier**

**Dr. Manoj Mishra\***

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**Abstract:** Tourism is one of the rapid diversified growing industries of the world it plays a vital role in the socio economic development of a country .India is one of the popular tourist destination in the world.It employs both skilled and unskilled people in large number .It is largest service industry which contributes 6.2 % of the national GDP .The diverse geographical locales of India delight the tourists .

**Keywords:** GDP,industry ,international trade.

**Introduction:** Tourism sector is predicted to grow at a annual rate of 6.8%.And it supported 40.3 million jobs and continuously it is going at a rapid speed .India is great country with a heaven of tourism delights like wealth of sights ,cultural exuberance,and diversity of terrain it is biggest service providing industry of India .Indian tourism industry is expected to cross 400 billion by 2019 .

**New Changes in Tourism :** In the Estroil Seminar (1966) three important aspects were discussed extensively indicating the new changes that are taking place in tourism . Now it is seen in 21st century in India. Firstly ,the concept of pleasure travel has entirely changed ,In pre-war period foreign travel was limited to affluent and well educated elite members of society .Now this concept has completely replaced by tourism .The present day traveller has a different kind of background and his taste and desire are too much varied.

Secondly , there has been democratization of tourist places.For example,previously the activities like winter sports riding and shouts were exclusively confined to the elites.Now the commercialization of many hobbies and leisure time activities have made them, available to the common man .Thirdly, there has been the development of 'social and economic tourism' which has given impetus to opening up and the development of new areas.

**Tourism : A Industry or Activity :**

It is the question of great controversy that whether the tourism is an industry or activity .''Tourism has arrived aided and abetted by improved communication ,education,higher income and freedom of movement,to influence consumers behaviour and the growth ,location and stratification of the industry .But in true sense tourism is not only industry ,it is an activity but in economic terms it creates a demand and provides a market for a number of varied industries.In economic terms tourism belong to both the sectors ,dynamic as well as static.With in the dynamic sector economic activities such as formation of commodities ,motivation of demands and the provision of transport are included .The static sector comprising with the sojourn part of tourism ,such as demand for accomodation ,food and refreshment.

Robinson(1979) has summarised four general characteristic of tourist industry .First ,tourism is a multi dimensional activities provides comprehensive services to tourist .Secondly, this industry is market by a widely different economy varied activities that situation can rise were weak links in chain of services and facilities adversely affect the progress of otherwise wealthy sector of industry .Thirdly ,tourism is basically a service industry as a large number of person employed in it belongs to territory occupation such as cattering ,transport ,travel agency etc. Finally the tourism is a dynamic industry in which changing ideas and attitudes of tourists largely effects the progress.

Economist have a legitimate desire to make their discipline useful. One of their major concern of recent has been a quest for social problems and searching their solutions by action oriented scientific researches.In this regard ,they are attacking the more relevant social issues like tourism.Though the aspect of tourism is widely studied by the economist and sociologists .What is the justification for studying the tourism in Economics of geography?

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At least eight arguments may be cited in this regard.

- 1) Modern geography is concerned with the ecological problems of the area and spatial organization. "Tourism is very much concerned with spatial conditions -the locations of tourist areas and the movement of people , and so the economic geography has a fundamental role to play examining the spatial inter play of tourist demand and supply ."
- 2) The phenomenon of the tourism is closely inter related to the structural form ,use and conversation of land scape .The impact of tourism on the landscape in to folds the changes that tourism brings to the physiognomy of landscape in the form of hotels and other kinds of accomodations and attempts to preserve and conserve the natural land scape through settling up of national parks and natural reservoir etc. Therefore geography has to play an important role in reconciling of tourist activities .
- 3) The development of tourism led to a large number of people being attracted to areas peculiar environment where scarce physical resources brings to depopulate the region "Therefore ,tourism by its very nature favours peripheral regions and is a branch of economy which avoids the central places".
- 4) Tourism is a commercial activity and therefore an aspect of Economic geography .In the developing countries the government realise the development of tourism as one solution of their regional problem. Thus tourism is a patently a topic of economical interest.
- 5) Tourist is an important item in the international trade as it is the largest single item in the world trade. Therefore it can play a very important role in country's balance of payments ,a aspect of economical interest.
- 6) Tourism has important and far reaching social and cultural effects and these are of great concern to geographers .The social benefits of tourist centres around which the money can be brought into under developed areas .The provisions of infrastructure becomes necessary where an area is developed for tourism.
- 7) The problems connected to the tourist travel and recreation have grown steadily have importance from the social point of view are very complex .Not only researches dealing with the aspects of natural environment are valuable for recreation and tourist travel ,such as landscape or climate ,dealt with physical geography ,but also anthropogenic aspects are valuable from cultural point of view as well as much phenomenon as recreational trips, economic problems are connected with the services for tourists, the social and cultural problems ,which result from tourism .This last group of problem belongs to cultural and economic geography.
- 8) The expansion of tourism has many ramification which are of great concern to the Economists; migration of people changes in transport ,rural and urban development ,land use and cultural diffusion etc.

**Conclusion:** With these arguments it may be considered that the study of tourism comes with the preview of economic geography and should be seriously studied by the economists .In view of the great and increasing expansion of the subject ,it is rather surprising that so few economists ,until recently have directed their attention towards this branch of subject. The post liberalization phase has a new thrust to tourism promotion for the development of Indian economy .

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## **Application of Water Repellent and Oil/ Stain Repellent Finish on Cotton Fabric**

**Shivani Tyagi\***

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**Abstract :** *Increasing global competition in textiles has created many challenges for textile researcher and industrialists. The rapid growth in textile and their end users have generated many opportunities for innovative finishes. This would open new dimensions for creating product with these functional properties.*

To fulfil the objectives, firstly raw material was collected. Then it was given to the industry for finishing by E-soft technology. This was followed by assessment of finished fabric for water repellent property and oil repellent property. Physical properties were also assessed such as thickness, weight, tearing strength, tensile strength, bending length cress recovery, stiffness, drapability etc.

It was concluded that all the three fabrics were water/ oil repellent before washing. For durability, it was assessed that after two washings, it decreased to some extent and after five washings it was rated as poor.

**Introduction :** The rising power of Indian consumers and their growing aspiration for good quality clothing is expected to lead to double the consumption of knitted textiles. However due to changing trend in fashion, compromising quality in raw material and finishing and lack of technical knowledge witnessed a negative growth in knitting sector. Since quality, design, innovation and value added products will therefore be the prime mover; it is the time to look at product development and market diversification seriously. Chemical processing helps to a great extent to improve both functional and aesthetics values of textiles and hence the value addition through this process is far higher than other textile processes. In the present environment, consumer demand, social issues, environmental and external trades are the challenges for the chemical processing of knitted textiles. These consumer requirements offer a lot of scope for knitted product manufacturers in both mechanical and chemical processing.

During the last one decade, there has been a growing demand to provide stain repellency and or stain release properties to apparel goods. The development of these finishes has taken place in response to the consumers growing need for easy care fabrics. Water and oil repellent fabrics can be used for a variety of end users such as outer wear, where the requirement is for high degree of water repellency and general wear such as kids wear, silk sarees etc where the focus is more both water and oil repellency. Other common end uses for these finishes include upholstery, rugs, carpets, protective clothing Filter fleece, Uniforms, Table cloths, wall paper etc

### **Review of Literature :**

Review of literature tells about what others have said about this topic, what theories have been addressed to it and what the flows are in the exiting research that has to be reminded. The review of literature gives the investigation an understanding of the previous work that has been done. A comprehensive review of literature is important in any research work. It provides a sound theoretical framework for research and base for finalizing the tool. It further provides an insight into the method or procedure to be used, to research, the objective of research and finally to work out a basis of interpretation of finding. Another reason for reviewing the literature was to gain an insight into the methods measures and approaches employed by other research worker which helped in the formation of research design of present study.

The chapter was divided into following heads;Textile finishes,Types of finishes,Water and oil repellent finishes,Test methods for oil and water repellency, Finishing agents.

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**Textile Finishes :** Finishing is the final series of operations that produce finished textile fabric from grey goods. Finishing operation are predominantly wet operations requiring large amounts of thermal energy for water heating and drying. The chemical finishing of textile refers to the application of specific compounds in order to improve the physical and/or chemical properties of the textile materials.

**Types of Finishes :**

1. Mechanical Finishes: Compacting, Sueding, Wool Glazing, Shearing, Stabilization, Fulling
2. Chemical Finishes: Stain and Soil Resistant Finishes, Oil and Water Proofing, Special textile finishes

**Water repellent and oil / stain repellent finish :**

Finishes that repel water, oil, and dry dirt are important in all parts of the textiles market for clothing, home and technical textiles. Water repellency is achieved using different products groups, but oil repellency is attained only by fluorocarbon polymers. The oldest repellent finish is to repel water. Aim of finish is that drops of water should not spread on the surface of the textiles and should not wet the fabric, wetting occur when in form of droplet is absorbed by fabric. The drops should stay on the surface and easily drips off. Similarly, oil repellent finishes should prevent oily fluids from wetting treated textiles.

**Test methods for oil repellency and water repellency:**

Water Repellent Finish: Prevents water from wetting the fabric. Test methods used for evaluation vary widely in severity and include the Spray test (AATCC 22), Rain test (AATCC 35), Hydrostatic Pressure test (AATCC 127), Bundesmann rain/shower test (ISO 9865), etc. The test methods chosen depend on the degree of water repellency that is desired.

**Test Methods for Water Repellency**

- o Spray Test (AATCC 22)
- o Rain Test (AATCC 35)
- o Bundesmann Rain/Shower Test (ISO 9865)
- o Hydrostatic Pressure Test (AATCC 127)

**TEST METHODS for oil Repellency**

- o Oil Repellency (AATCC 118)
- Water repellency test methods:
- \* Spray Test (AATCC 22)
  - \* Rain Test (AATCC 35)
  - \* Bundesmann Rain/Shower Test (ISO 9865)
  - \* Hydrostatic Pressure Test (AATCC 127)

**Oil Repellency test methods:**

- \* Oil Repellency (AATCC 118)

**Finishing Agents :**

- \* Finoguard SI
- \* Finoguard SI-C6
- \* Finoguard AWR
- \* Finox CS flakes
- \* Finox CWS Flakes
- \* Finox CT Conc / TTR/ TTRW

**Methodology :**

The present study was undertaken to improve water and stain repellent property of the knitted fabric.

The details pertaining to the material used and the method adopted during the course of present investigation are presented in this chapter.

The experimental procedure has been explained under the following sub section:

**Collection of raw material :**

**Fabric:** fabric (knitted) was used in three colours and different codes were given.

Fabric	Code
Green	F1
Yellow	F2
Dark green	F3

**Finish:** Water/oil repellent finish was used. Trade name of finish was oleophobol. The contents of the finish were as follows;

Product	Recipe-gpl
OLEOPHOBOL CP-C	90
PHOBOL® RSH	40
MEGASOFT® JET LF	10
MGCL2	10
INVADINE® PBN	5
KNITTEX FEL	30
PHOBOL XAN	15

**Application of the finish:**

Preliminary survey was done for application of finish. Various industries were contacted and Matrix clothing which used E-Soft technology agreed to do the work. Fabric was given to the (matrix clothing) to apply the finish with E-soft technology. All the three coloured fabrics were finished at same percentage.

**Evaluation:**

- o Assessment of the finished fabric for Water repellency and oil repellency .
- o Assessment of the physical properties of the finished fabric.

**Assessment of the finished fabric for Water repellency and oil repellency:**

The finished fabric was cut of size 5×5 inch, then the finished fabric was tested through AATCC 118 method. Water and oil drops was put on the fabric from a certain distance and then observed. For 5,10 and 15 minutes. The Then durability was evaluated for 2,5,10 washings. The rating scale was developed for evaluation of the finish.

**Assessment of the physical properties of the finished fabric:**

Determination of the preliminary data of the fabric: Thickness, Tensile strength, Bending length, Crease recovery, Tearing strength, Stiffness, Drapability. We apply these test on finished fabric and collect the data.

**Results and discussion :** The present study was undertaken to assess the effectiveness of water and oil/stain repellent finish on knitted fabric.

The results pertaining to the study has been divided into following sub-section:-

- 4.1 Preliminary data of the fabric.
- 4.2 Assessment of the finished fabric for oil and water repellency
- 4.2 Assessment of Water and oil repellency after two washings.
- 4.3 Assessment of Water and oil repellency after five washings.
- 4.4 Assessment of physical properties
- 4.4.1 Tearing strength of the fabric.
- 4.4.2 Crease recovery of the fabric.
- 4.4.3 Bending length of the fabric.
- 4.4.4 Tensile strength of the fabric.
- 4.4.5 Abrasion resistant of the fabric
- 4.4.6 Drape coefficient of the fabric.
- 4.4.7 Evaluation of design sheets.

**Table No. 1: Preliminary Data of the Fabric.**

S. No.	Fabric code	Weight (gm/cm <sup>2</sup> )		Thickness (mm)	
		control	Treated	Control	Treated
1	F1	5.96	6.28	0.506	0.528
2	F2	6.15	6.15	0.738	0.738
3	F3	6.41	6.35	0.588	0.585

**Table No. 2 : Assessment of the Finished Fabric for Oil and Water Repellency.**

S.NO.	F1		F2		F3	
	water repellency rating	Oil repellency rating	water repellency rating	oil repellency rating	water repellency rating	oil repellency rating
5min	5	5	5	5	5	5
10min	5	5	5	5	5	5
15min	5	5	5	5	5	5

**Table No. 3 : Assessment of Water and Oil Repellency After Two Washings**

S.NO.	F1		F2		F3	
	water repellency rating	Oil repellency rating	water repellency rating	oil repellency rating	water repellency rating	oil repellency rating
5min	5	5	5	5	5	5
10min	5	5	4	5	3	4
15min	4	4	3	3	3	3

**Table No. 4 : Assessment of Water and Oil Repellence After Five Washings**

S.NO.	F1		F2		F3	
	water repellency rating	Oil repellency rating	water repellency rating	oil repellency rating	water repellency rating	oil repellency rating
5min	5	5	5	5	5	5
10min	4	4	4	4	4	4
15min	3	3	3	3	3	3

**Table No. 5 : Tearing Strength of the Fabric.**

Fabric code	Wales wise		Coerses wise	
	Control	Treated	Control	Treated
	F1	4896	4352	496.8
F2	6240	4160	5920	4160
F3	6242	4928	5856	4162

**Table No. 6 : Crease recovery of the fabric.**

Fabric	Wales wise (angle)		Coerses wise (angle)	
	Control	Treated	Control	Treated
	F1	900	93.330	1100
F2	73.30	600	1100	98.330
F3	800	850	900	900

**Table No. 7 : Bending Length of the Fabric.**

Fabric	Wales wise (cm)		Coerscs wise (cm)	
	Control	Treated	Control	Treated
F1	0.65	0.63	0.69	0.65
F2	0.62	0.67	0.66	0.75
F3	0.75	0.74	0.65	0.69

**Table No. 8 : Tensile Strength of the Fabric.**

Fabric code	Wales wise(kg/mm)		Coerscs wise (kg/mm)	
	Control	Treated	Control	Treated
	L/E	L/E	L/E	L/E
F1	17.5/173.5	19.8/183	18.05/123	59.5/176
F2	47.3/179	35.2/168	41.5/177	50.5/256
F3	31/153	34/241	14/157	35.5/183

**Table No. 9 : Abrasion Resistance of the Fabric.**

No of cycles	F1	F2	F3
20 cycles	0	2	0
30 cycles	2	5	0
60 cycles	15	8	10

**Table No. 10 : Drape coefficient of the fabric.**

Fabric code	drape coefficient for treated fabric
F1	27%
F2	25%
F3	30%

**Summary And Conclusion :** The present study was carried out to assess the Application of water-repellent and stain/oil repellent finish on knitted fabric.

The results of the chapter had been summarised under the following heads:

- o For weight of the fabric, it was found to be same for F2 and F3. There was a slight increases in weight for F2 fabric and slight decrease in weight for F1 fabric was observed.
- o It was observed that for all three fabrics there was no change in thickness for treated fabrics.
- o It was assessed that for all the three fabric, The fabric were found to be oil and water repellent when tested for 15 minutes.
- o For durability test, the finishes oil/water repellency test was positive after two washing. All three fabric were water repellent but not oil repellent. After 15 min oil/water repellency was not found.
- o It was found that finishing of fabric decreased the tearing strength of fabric in both the directions
- o It was found that for F1 fabric in warp direction , crease recovery was more for treated fabric than control fabric. it decreased in both the directions for treated fabric for F2 fabric. For F3 fabric it was same in weft direction and increased in warp direction for treated fabric.
- o It was found that bending length of F3 fabric was maximum in warp direction than the other two fabrics. Where as it was maximum for F2 fabric in weft direction. The minimum value was found tobe for f1 fabric in both the directions.
- o It was found that abrasion of all the three sample was poor and there was decrease in weight after different cycles.

- o The drapability of all the fabrics was found to be good.

**Conclusion:**

It was concluded that all the three knitted fabrics had excellent water/oil repellency. It reduced as no. of washing cycles increased. It could be used on textile substrate but different chemical treatments could be used for increasing durability. So, commercial available finish used does not provide durable water/oil repellent at tributes on fabric. Designs developed for kids wear with the finished fabric were liked by the respondents

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## **Priests and Acaryas in Ancient India (750 - 1200 A.D.)**

**Dr. Shailendra Kumar Mishra\***

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The priests of different religions, e.g. Hinduism, Jainism, Buddhism and Tantricism, are apparently treated as a distinct section in the Kathakosaprakarana. It goes without saying that all the priests were not Brahmanas; the Sunya Purana<sup>1</sup> of Ramai Pandita informs us that generally the Domas performed the priestly functions in the Tantric Dharma-mangala cult of Bengal. Ksemendra<sup>2</sup> also refers to Sudras as ascetics and religious teachers.

As in Medieval Europe, the priestly class had got a mighty hold on the minds of the people. The Jain priestly class in Gujarat and Rajasthan appears to have been organised on quasifeudal lines also. We come across the gradation<sup>3</sup> of the religious teachers into jinarat, suri and uacakarya, and the mandala system<sup>4</sup> of organisation with a tinge of feudal allegiance.

In the 12th century the increased worldly-mindedness and luxury, together with the parochial tendencies, of the priestly class had become a matter of great concern and criticism among some sections of the thinking people. The author of the Kathakosaprakarana<sup>5</sup> dubbed them as hypocrites (pasandins) who were sharply divided among themselves. Jinavallabha Suri,<sup>6</sup> the champion of the vidhisaitya movement, went to the extent of calling the priests of his own religion, who were the caityavasins, as cheats who exploited the credulity of the masses: he compared them with fishermen who had set their hooks to entrap the ignorant people from whom they realised money in the form of religious gifts for leading a luxurious life. In his Kalasvarupakulakam<sup>7</sup> and Ganadhara-sardha-saiakam<sup>8</sup> Jinadatta Suri (12th century) similarly referred to the Tantric acaryas and other priests as thieves who, according to him, befooled their upasakas.

Hemacandra furnishes a vivid account of the greedy and worldly-minded priests: "They became greedy because of the puja, and at once made sastras, and taught that many gifts had much fruit. After they became acaryas, greedy, they explained daily that the among gifts of girls, land, iron, sesame seed, cotton, cows, gold, silver, seats, horses, elephants, couches and other things every gift was certainly bearing great fruit in this world and the next. Wicked-hearted with great desires, they explained that they themselves were suitable recipients of gifts and every one else unsuitable."<sup>9</sup>

The Tantric gurus, states Ksemendra, claimed the knowledge of vasikarana and were available along every road to help women.<sup>10</sup> Such people, in his opinion, often befooled the simple-minded and were multiplying in that age.<sup>11</sup> In the farce Latakamelaka the village priest is dubbed as 'vancaka-caravarti'.<sup>12</sup> In the Naisadhiyacarita the Carvakas call priests as 'swindlers'<sup>13</sup> who depend for their livelihood on the system of rules built up by the scriptures.<sup>14</sup>

It might have been partly due to these very reasons<sup>15</sup> that Vijnanvarsvara<sup>16</sup> placed the temple and village priests in the category of Sudra Brahmanas and Apararka<sup>17</sup> went to the extent of dubbing them as untouchables. Thus, the selfishness and parochialism among the priestly class, divided against itself, were also a feature of decadence and schism in the body social. The evidence of the Bhagavata Purana<sup>18</sup> shows that the bhakti movement of the age symbolised to some extent a reaction against this state of affairs.

### **Reference :**

1. Cf. J.N. Sarkar, India through the Ages (3rd Edn.), p.37.
2. DC, p. 161
3. Cf. Int. to AKT, pp.51-59

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4. Int. to Prameyaka-mala marlanda of Prabhacandra; also K.P.Jain, Faina Antiquary, Vol.XIII, 1947, p. 16. According to K.P.Jain, the mandala system came into full-fledged form during the later medieval period.
5. KKP, p.116
6. Sangha-pattaka in AKT, pp. 83-84
7. Ibid.,pp. 69-70
8. AKT, pp. 100ff.
9. TSPC, Vol. II (G.O.S.), pp. 335-336
10. KV, p.71. Ksemendra dubs him as dhurta.
11. Ibid., p. 71
12. LM, Act II, p. 20
13. NC, Tr. Handiqui, XVII. 55.
14. Ibid., XVII. 39
15. Another reason may have been that such priests accepted gifts even from people belonging to the lower castes (Cf. Max Weber, The Religion of India, p.321)
16. Mil. (S.B.H.), p. 210.
17. Apararka, p.923, quoted in the Introuduction to Suddhi-kanda (KKT), P. 41
18. Bhagavata, I. 71-75.

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## **"Safe Investments"- What Investors Think about Them**

**Dr. Ritika Asthana\***

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### **Introduction :**

Savings form an important part of any economy. With the savings invested in various options available, the money acts as driver for the growth of the economy. Indian economy too presents a wide variety of options to its investors.

One needs to invest and earn return on their idle resources and generate a specified sum of money for a specific goal and make provision for an uncertain future. One important reason why one needs to invest wisely is to meet the cost of inflation.

Inflation causes money to lose its value because it will not buy the same amount of a good or service in the future as it does now or did in the past. By investing early, you allow your investments more time to grow, whereby the concept of compounding increases the income, by accumulating the principal and the interest or dividend earned on it, year after year.

But in this quest of looking for the most suitable and adequate investment option, one thing which always influences the investors is the safety attached to the principle amount invested by them. In the light of this factor, when safe options are sought, it is the government securities which earn the highest level of reliability and safety, as far as the preference of the investors is concerned. Hence, in this research paper, a study has been done regarding the pros and cons of government securities, which is considered to be a safe investment by the investors.

The purpose of this analysis is to determine the investment behavior of investors and investment preferences for the same. Investors' perceptions will provide a way to accurately measure how the investors think about the products and services provided by the company. During the present critical times, understanding what the investor on an ongoing basis is critical for survival of the companies. Executives need a third party understanding on where investors' loyalties stand. More than ever, management needs ongoing feedback from investors, partners and employees in order to continue to innovate and grow.

It aims at studying, analyzing and finding out the factors which the investors consider before investing and to know the risk tolerance level of an individual investor and suggest a suitable portfolio according to the dependence/independence of the demographic factors of the investor.

### **Indian Financial Industry :**

Indian financial industry is considered to be one of the strongest in the world. The chief reason for this is the effective control and governance by the 'Reserve Bank of India'.

The financial system in India is regulated by independent regulators in the field of banking, insurance, mortgage and capital markets. Ministry of Finance controls the financial sector in India.

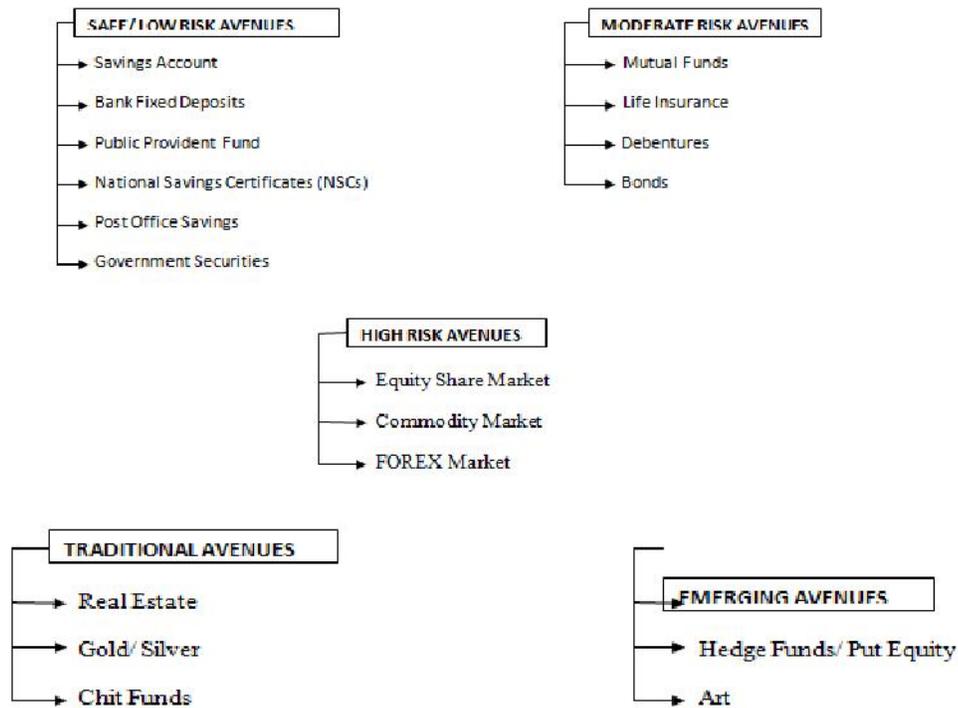
Investments are normally classified on the basis of risk involved, which is dependent upon various factors like past performance, its governing body, involvement of the government etc. In this scenario, Indian investments are classified into three categories-

- \* High Risk Investments
- \* Medium Risk Investments
- \* Low Risk/ No Risk Investments

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**Various Investment Avenues Available in India:**



If the investment objectives are analyzed, it is found that in most of the cases, priority is given to children's education, followed by healthcare. Retirement and home purchase are given subsequent ranks. Children's marriage is given last rank.

**Investment Psychology :**

The principal difference between considering an investment or trading approach and actually entering the market is the commitment of money. When that occurs, objectivity falls by the wayside, emotion takes over, and losses mount.

For most of us, the task of beating the market is not difficult; it is the job of beating ourselves that proves to be overwhelming. In this sense, 'beating ourselves' means mastering our emotions and attempting to think independently, as well as not being swayed by those around us. All of us are comfortable buying stocks when prices are high and rising and selling when they are declining, but we need to develop an attitude that encourages us to do the opposite.

People make investment decisions involving thousands of rupees on a whim or on a simple comment from a friend, associate or broker. Yet, when choosing an item for the house, where far less money is at stake, the same people may reach a decision only after great deliberation and consideration. This fact suggests that the market prices are determined more by emotions than by reasoned judgment.

All markets essentially reflect the attitude and expectations of market participants in response to the emerging financial and economic environment. People tend to be universally greedy when they think the prices will rise, whether they are buying gold, cotton, deutsche mark, stocks or bonds. Conversely, their mood can easily swing to fear or panic if they are sufficiently persuaded that prices will decline. Human nature is the same in all markets the world over.

It is rightly said by Garfield Drew, the noted market commentator and technician in the 1940s that "STOCKS DO NOT SELL FOR WHAT THEY ARE WORTH BUT FOR WHAT PEOPLE THINK THEY ARE WORTH".

**Government Securities in India:** A government security is a tradable instrument issued by the central government or the state governments. It acknowledges the governments' debt obligations. Such securities are short term (usually called treasury bills, with original maturities of less than one year) or long term (usually called government bonds or dated securities with original maturity of one year or more). In India, the central government issues both, treasury bills and bonds or dated securities,

which are called the State Development Loans (SDLs). Government securities carry practically no risk of default and hence, are called risk-free gilt-edged instruments (saving bonds, national saving certificates (NSC) etc.) or special securities (oil bonds, Food Corporation of India bonds, fertilizer bonds, power bonds etc.). They are, usually not fully tradable and are, therefore not eligible to be SLR securities. Government bonds are sold through official distributors and designated branches of banks and post offices.

#### **Reasons Behind Investing in Government Securities :**

Holding of cash in excess of the day-to-day needs of a bank does not give any return to it. Investment in gold has attendant problems with regard to appraising its purity, valuation, safe custody etc.

Government securities are chosen for investment due to the following reasons:

- \* Besides providing a return in the form of coupons (interest), government securities offer the maximum safety as they carry the sovereign's commitment for payment of the interest and repayment of the principal.
- \* They can be held in book entry, i.e. dematerialized/scrip less form, thus obviating the needs for safekeeping.
- \* Government securities are available in a wide range of maturities from 91 days to as long as 30 years to suit the duration of a bank's liabilities.
- \* Government securities can be sold easily in the secondary market to meet cash requirements.
- \* Government securities can also be used as collateral to borrow funds in the repo market.
- \* The settlement system for trading in government securities, which is based on Delivery versus Payment (DvP), is a very safe, simple and efficient system of settlement. The DvP mechanism ensures transfer of securities by the seller of securities simultaneously with transfer of funds from the buyer of the securities, thereby mitigating the settlement risk.
- \* Government security prices are readily available due to a liquid and active secondary market and a transparent price dissemination mechanism.
- \* Beside banks, insurance companies and other large investors, smaller investors like Co-operative banks, Regional Rural Banks, Provident Funds are also required to hold government securities.

#### **Why Investors Use Bonds:**

Although high-rated bonds are considered one of the safer ways to invest money, there are advantages and disadvantages which are considered before investment.

Following is a non-exhaustive list of the reasons why investors invest their money in bonds:

- \* **INCOME:** Bonds are designed to provide the investor with pre-determined fixed streams of income. Bond issuers make coupon payments on a set schedule for a set amount. The redemption price and interest payments are established at issuance and do not change throughout the life of the security.
- \* **DIVERSIFICATION:** An equity investor faces the risk of declining equity markets. Such investors may use bonds to compensate this risk, given that performance of equity and bonds have inverse relationship.
- \* **PROTECTION:** Bonds which pay a fixed income can help protect investors against economic slowdown or deflation. Inflation-linked bonds can also help them to protect the purchasing power of their investments against inflation because their capital amount is tied to an inflation index defined at issuance.
- \* **CAPITALISATION:** Zero coupon bonds allow investors to save money for long term goals, such as retirement. Structured with a deep discount, such instruments require a small investment designed to grow over years.

Besides the above benefits, bonds are associated with certain shortcomings which prevent people to opt for bonds as their investment avenue, some of which are as follows:

- \* **BANKRUPTCY:** Companies (and sometimes even local governments) can go bankrupt and default on their loans. The only risk-free bonds are government bonds.
- \* **EARLY REPAYMENT:** Some bonds can be repaid early. This is known as a bond being "called". If your bond is called, you will still be repaid your initial investment as well as any

interest you've earned so far, but you will not receive the future interest you would have otherwise gained.

- \* **RISING INFLATION:** If inflation rises, the actual interest you make on your initial investment will be depreciated. If you decide to sell your bond in the market, in order to get a higher rate of return with another instrument, you are at a risk of losing some part of the principal. Inflation-indexed bonds may help you prevent this risk.
- \* **SELLING BEFORE MATURITY:** If you decide to sell your bond before the maturity date, there is a risk that you will receive less than you paid, depending on the current interest rates. If interest rates climb, the value of your bond may go down. On the contrary, when interest rates drop, a bond's value soars. To avoid uncertainty, many individual investors prefer to hold their bonds until maturity. It may help to determine the timing of a financial goal in order to purchase a bond that matures at the same time.

**Conclusion :** The above study concludes that the government securities have a good market and they enjoy the trust and confidence of the investors. The government agencies should take advantage of this behavior of the investors and design their securities such that more of the investors are attracted towards them. The factors which are still preventing some investors to invest their savings in government securities can be overcome. Easier availability of these securities to investors, higher rate of returns and greater awareness about these instruments can prove to be a booster for the market of the government securities.

The forecast of Forbes India for 2014 states that the interest rates are at peak and this is the suitable time to buy long-dated securities through mutual fund or directly into government securities. There is a view that there will be some fall in the interest rates and this will boost the bond prices.

It is evidently seen that the government securities enjoy a great deal of investors' confidence. If the disadvantages are taken care of there is great hope for further enhancement in the horizon of the government securities.

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## Democracy and Education in India: Role of Gopal Krishna Gokhale

Dr. Ram Naresh Baghel\*

Dr. Puneet Kumar\*\*

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**Gokhale's Bill of 1911:** We have already discussed the resolution of 1910 put forward by Gokhale for making primary education compulsory in our country and also with the reaction of the Government shown towards these resolutions. Now we will discuss the major clauses of Gokhale's Bill of 1911. Gokhale was aware of the intention of the Government. He made further attempt to draw the attention of the people of India as well as in England towards the condition of education. On 16th March of 1911, Gokhale presented a Bill in the Legislative Council to make a stronger fight against the Government. The Bill, however, was more liberal and humble than the resolutions placed before and the main objective of the bill was to make primary education free and compulsory in a phased manner. The Bill was basically based on the compulsory Education Acts of England of 1870 and 1876.

Important clauses of the Bill may be placed below Compulsory primary education should be introduced in those areas where a certain percentage of boys and girls of school-age (6-10) was already receiving instructions.

- \* The percentage of attendance should be fixed by the Governor General in Council.
- \* It should be left to the discretion of local bodies whether to apply the Act to certain areas under their jurisdiction or not.
- \* Local bodies should be given the right to levy educational cess to meet the cost of compulsory primary education.
- \* Expenditure on education was to be shared by the local bodies and Provincial Government in the ratio of 1:2.

**Government Reaction towards the Bill:** Gokhale's Bill of 1911 was referred to a select committee of 15 members for examination. The Bill was also sent to the state Governments the Universities and local education authorities for inviting opinion on it. The Bill was taken up for discussion in legislative council on 17 March, 1912. The Bill was debated for two days (March 18 & 19, 1912). Gokhale had raised powerful arguments in support of the Bill. But the Government was not ready to accept the Bill and it was put to vote and was defeated by 35 votes to 13. This did not come as a surprise to Gokhale.

He had anticipated the result correctly and earlier in the debate had already expressed the result of the voting in the following majestic words:

My lord, I know that my bill will be thrown out before the day closes. I make no complaint. I shall not even feel depressed. I know too well the story of the preliminary efforts that were required even in England, before the ACI of 1870 was passed either to complain or to feel depressed. Moreover, I have always felt and have often said that, we of the present generation in India, can only hope to serve our country by our failures. The men and women who will be privileged to serve her by their successes will come later--- This bill thrown out today, will come back again and again till on the stepping stones of its dead selves, a measure ultimately rises which will spread the light of knowledge throughout the land. Thus the Bill, though defeated, but it was a heroic defeat.

**Reasons for Rejection of the Bill:** The Government put forth several arguments and they are the following:

- \* There was no popular demand for introducing compulsory primary education in the country.
- \* As such, the people of the country were not prepared to accept compulsion.
- \* The local Governments were not in favour of it.

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- \* The local bodies were not willing to levy educational cess.
- \* A section of the educated Indians were not supporting the Bill.

**Impact of Gokhale's Bill on Primary Education:** Gokhale's Bill, the first ever attempt to introduce free and compulsory primary education in our country, is a landmark in the history of education in India. Although the Bill was rejected, it focused the attention of the entire country on education. The Government could not entirely ignore the growing popular demand for the spread of mass education. Fortunately, King George V came to India in 1912 and declared a donation of 50 lakh rupees for the development of education in India. When he came to know about Gokhale's Bill, he expressed his dissatisfaction for rejecting the Bill.

As a result the Government had to modify the previous policy and declared a new policy with several reforms. Gokhale's Bill created a flutter in the British Parliament also. In the course of the discussion on the Indian budget, the Under Secretary of State for India admitted the need for paying more attention to Indian education. The Government of India passed the resolution on educational policy on February 21, 1913. Between 1910 and 1917 there was an unprecedented expansion of primary education on a voluntary basis. The Provincial Government formed in different states had felt the necessity of primary education. In 1918 Bethal Bhai Patel had for the first time raised a Bill for making primary education compulsory in the province of Bombay and the bill passed to an Act. Similar Acts were passed in Bengal, Punjab, Uttar Pradesh, Bihar and Orissa. Madras and Central Province passed their Acts in 1920. In Assam compulsory Primary Education Act was passed in 1926.

Thus, all these were the outcome of Gokhale's attempt to make primary education compulsory in India. His struggle for compulsion formed an important part of the country's struggle of independence during the British Rule.

While rejecting Gokhale's bill of 1911, the Government promised to extend recurring and non-recurring grants to primary education as it could not ignore the growing popular demand for the spread of primary education. The education department had declared the new policy in the form of Government of India Resolution on February 21, 1913 covering primary, secondary, higher and women education. The major provisions of the Resolution for primary education may be summarized below-

**Primary Education:**

1. There should be sufficient expansion of lower primary schools, where along with instruction in the three R's children should be taught drawing, knowledge of the village map, nature study and physical exercises.
2. Simultaneously, upper primary schools should be opened at the proper places and if necessary, lower primary schools should be raised to the status of upper primary schools.
3. Local Boards schools should be established in place of private aided schools.
4. Mokhtabs and Pathshalas should be adequately subsidised.
5. The inspection and management of private schools should be made more efficient.
6. In most parts of India, it may not be practicable to prescribe a separate curriculum for rural and urban, but in the urban schools there is sufficient scope for teaching geography and organising school excursions etc.
7. The teacher should have passed vernacular middle examination and received one year's training.
8. Provision be made for refresher courses for the teachers of primary education during vacations.
9. A trained teacher should get a salary not less than Rs. 12 per month.
10. The number of students under one teacher should generally range between 30 and 40.
11. Improvement should be made in the condition of middle and secondary vernacular schools and their number should be increased.

Later Developments (1930-1961): It will be seen that all the Indian Provinces which became Part A States under the Constitution of India in 1950 had already passed compulsory education laws by 1930. In the subsequent period of 30 years, most of these were amended from time to time, in the light of experience gained.

The details of these amendments need not, however, be considered here. The erstwhile princely states-most of which became Part B and C States under the Constitution in 1956-did not have such legislation in all cases. As stated earlier, Baroda had a compulsory education law since 1893; Kolhapur passed one in 1917; Kaslunir in 1930; Mysore in 1931; Travancore in 1945; and Hyderabad in 1952.

Some other states like Bhopal, Bikaner, or Gondal also had compulsory education laws, although full details about them are not readily available, But even in 1960, there were several areas belonging to the erstwhile princely states in which there was no legislation for compulsory education, a matter on which early action seems to be called for.

In 1960, exactly 50 years after Gokhale had moved his resolution on compulsory education in the Central Legislature, Dr. K. L. Shrimali, the Union Minister of Education, moved the Delhi Primary Education Bill in the Parliament. Its immediate objective was to provide a compulsory education law for the Delhi Union Territory; but it also included up-to-date provisions regarding enforcement of compulsory attendance, which could be taken as a model by the states for amending their compulsory education laws. The Bill became law on the 2nd of October, 1960. The state Governments have since initiated action to amend their compulsory education laws on the model of the Delhi Primary Education Act, 1960. So far, such legislation has been passed in Punjab, Madhya Pradesh, Mysore Andhra Pradesh and Assam.

**Enforcement of Compulsory Education Laws:** The passing of compulsory education laws is the first and the simplest step in a programme of compulsory education.

What is of greater importance is their enforcement in practice? In this respect, however, the progress hown was limited and out of proportion to the great enthusiasm with which these laws were enacted. In 1921, when eight laws for compulsory education had already been passed, compulsion had been introduced only in seven municipal areas, five in Bombay, two in the Punjab and one in Bihar and Orissa. Fifteen years later, in 1936-37, the number of municipal and rural areas under compulsion rose only to 167 and 13,062 respectively and only 0.6 per cent of the urban areas and 1.9 per cent of the rural areas were covered by the programme. Even in 1947, there were only 155 urban and 7,824 rural areas under compulsion. (The apparent decrease was due to partition.) In the post independence period, much better progress was evinced; but even in 1958-59, the latest year for which the statistics are available, the areas under compulsion were 1,198 urban and 56,976 rural and the number of pupils attending schools in compulsory areas was only 7.2 million or 29 per cent of the total enrolment.

As compared to the total magnitude of the problem, this progress cannot be regarded as satisfactory.

One of the important sectors in which further work is needed, therefore, is to evaluate existing programmes of compulsory education, to determine the factors which impede a successful implementation of compulsory attendance and to take suitable measures to make the programme effective. This is a fruitful field for research and experimentation by the State Education Departments.

Thus, all these were the outcome of Gokhale's attempt to make primary education compulsory in India. His struggle for compulsion formed an important part of the country's struggle of independence during the British Rule.

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## Land Transformation in Eastern U.P.

Santan Kumar Ram\*

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**ABSTRACT :** *Importance of agriculture in the context of economic development has been debated since long time. Agriculture forms the only part of economy that produce a surplus above the current requirements of labour and capital employed. Agriculture sector, besides being a prime source of food, is also a source of raw materials for expanding industries. Agriculture development would lead to an increase in the purchasing power of the rural poor and the growth of non-agricultural sector by providing a marked increase in production from industries. Agricultural sector carries a double obligation to increase production, and to provide capital for other sectors in order to promote economic growth, while at the same time, it must provide for the welfare of the farmer and their families.*

**Introduction :** Agriculture being the largest industry and main occupation of the people of Eastern Uttar Pradesh has an important place in the economy of the state. The struggles in land and production have effects, which ripple over all other sectors. Social and economic policies in agriculture set the tone and momentum of the whole national economy; therefore, there is considerable debate about land use. Land use is perhaps the most basic concept of agricultural economy. It is a key to the understanding of geographic adjustment of the agricultural resources. Moreover, regional land use patterns are the geographical expression of a large number of societal decisions made at different times for very different reasons which are responsible for an expansion of one category of land use at cost of other. Land use in any region of the world varies due to the variations in the distribution of sunshine, rainfall, topography of the land, drainage conditions, and soil characteristics of the region.

The spatial differentiation in these elements affects the purpose of land use for agriculture.

**Study Area :** The Eastern Uttar Pradesh presents more or less uniform characteristics of physical environment in its structure, relief, climate and soil. Basically it is a plain area. Swampy and marshy lands formed by the deposition of the final materials of the rivers, produce the Terai area. The numerous tributaries of Ganga and Ghaghra rivers formed the drainage network. The general flow of the rivers is west to east. The floods are quite regular due to gentle gradient. The region of Eastern Uttar Pradesh still remain under developed despite of its well-balanced surface, alluvial land, dense drainage network and abundant manpower resources. The main economic activity in the region is agriculture which provides a source of living. The increasing pressure of population has almost slow - down the economic development and poverty of Eastern Uttar Pradesh has become proverbial in the country. To remove the backward status of agricultural development in the region, more comprehensive approach to agricultural development has been pronounced where in geographical condition in general and technological determinants in particular have been made responsible. The above mentioned two characteristics which provide a base for special variations not only in agricultural productivity but also in agricultural landscape. Eastern Uttar Pradesh is an important part of Uttar Pradesh. It spreads from 23° 45' North to 28° 20' North latitudes and 81° 5' East to 84° 36' East longitudes. Eastern Uttar Pradesh is bounded by Nepal in the north by Central region and Bundelkhand region in the west, Madhya Pradesh and Chhattisgarh in the south and Bihar and Jharkhand in the east. The northern limit of this region is bounded by Indo-Nepal international boundary, which broadly cuts through the Bhabar and Terai zones of Bahraich, Siddharthnagar and Maharajganj. The Eastern Uttar Pradesh extends over an east to west length of 375 Kilometers and North to South 550 kilometers.

**Objectives of the Study :** The Eastern Uttar Pradesh is taken as the study area because it is one of the most important agricultural areas of Uttar Pradesh and about two- third rural population is engaged

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in agricultural activities. Keeping in mind, a detailed study of Eastern Uttar Pradesh is under taken to see the socio-economic development in different field.

The basic objectives of the study are:

- 1) To assess the transformation of land use pattern.
- 2) To estimate the levels of production of food crops
- 3) To examine the agricultural transformation and the levels of development.
- 4) To find out the levels of development like industries, health, education, electricity supply, transportation, communication etc. in the study area.
- 5) To assess the rural transformation and their socio-economic developments.

**Applied Methodology and Sources of Data :** For a successful planning and analysis of various problems, data are essential. Regional development is a complex problem; therefore collection and sources of data should be reliable and up-to-date to achieve accurate result and conclusion for making decision and future planning. Without the knowledge and clear understanding of the comparability of data over times as well as pitfalls and the gaps, one may lead to faulty results.

The present study is primarily based on secondary data covering the period of 1980-81 to 2010-2011 but for detail analysis of impact of agriculture transformation on rural development, primary data (field data) have also been used which are collected through a well-prepared survey scheduled. Secondary data have been collected from government and quasi-government agencies in whatever form-published or unpublished, it was available. District and state level gazetteers are consulted for historical background. The time frame work for the study stretches from 1980-81 to 2010-2011 primarily because of availability of latest data at that point of time for various indicators included in the study viz., rainfall, temperature, land use pattern, irrigation, area and production of food and nonfood crops. The sources of data utilized the sources of data utilized in the present studies are mentions below:

1. District gazetteers of different districts of Eastern Uttar Pradesh
2. Department districts head office record.
3. Districts census handbook.
4. States administration statistical bulletin
5. Agricultural statistical bulletin, Uttar Pradesh.
6. Economics and statistics division, state planning institutes. Uttar Pradesh.
7. Survey of India topo - sheets.
8. Census of India.

The geographical profile of the study includes administrative profile, physical setting-geological structure, physiographic structure, climate, drainage and different types of soils of the study areas. In the net sown area of Eastern Uttar Pradesh, there has shown a marked variation among the districts of the study area. The districts of Ghazipur, Jaunpur, Azamgarh, Ballia, Gorakhpur, Deoria, Basti, Faizabad have high proportion of area whereas the districts of Allahabad, Gonda, Bahraich, Pratapgarh have low proportion of area. The main factors of variations in the distribution of net cultivated of the region are soil and others are a continuous population pressure, an increasing demand of food grains. Area sown more than once in the study area has shown constant progress has been recorded over the given periods of time from 30.29% in 1980-81 to 35.43% in 2010-11. Gross cropped area has also shown constant increase in the eastern Uttar Pradesh i.e. 89.06 % in 1980-81 to 110.54 % in 2010-11.

**Discussion:** The agriculture economy of Eastern Uttar Pradesh remained unchanged for a long time. The basic instruments remained same, population pressure; uncertainty of rainfall made cultivation dependent on irrigation and crop pattern closely followed the soil and climatic pattern. Even then, agriculture has shown rapid transformation in its areal expansion and it has adjusted to the changes as a consequence of overall development. Hence, the agricultural transformation has been observed with respect to area, production and productivity in food and non-food crops in kharif and rabi seasons, especially in case of cereals crops, fruits, vegetables etc. But there is still a considerable scope for horizontal expansion of agriculture by bringing substantial proportion of wasteland, culturable wasteland and fallow land under crop cultivation with the help of modern technique. Tremendous changes has been made during 1980 to 1990 due to much more development of tube wells, irrigation facilities. Due to physio - climatic and techno- institutional variations, the transformation of area under agriculture is highly variable in different parts of the study area. The

area and production under food crops have shown positive rate of change in the whole eastern Uttar Pradesh. Due to green revolution, considerable changes have been taken place in cropping pattern and production in the study area as well as the whole state. Majority of the farmers in this study area were found to be very less innovative. Very small size of land holdings and poor agricultural produce can be accounted for the above fact. A substantial percentage of respondent were moderately innovative giving a clear indication that those who can afford, do use good quantities and qualities of fertilizers and pesticides and hire tractors, harvesters etc., only 20% of the total respondent were reported to be highly and very highly innovative. On the whole, the trend is towards being more innovative.

**Conclusion :** When societies transform, they become heterogeneous in nature, the existing social controls get minimized, comparisons become stark and there exists revolution of aspirations among the people. These all factors at times may result in greater criminal's activities or behaviors. Intoxication of several pan masalas, biri, and tobacco even in remotest villages in the age groups of 10 to 40 yrs was clearly reported. Possession of arms particularly rifles and pistols are a growing status symbol among villagers.

Occupational structure is one of the major indicators of level of development and transformation. Agriculture and allied activities are of course the main occupation but the latest trend among the people is of occupational diversification. The older generation takes up agriculture; the middle generation takes up occupation like poultry or fishing or dairy development etc. and the younger generation aim for either some small business or service in the neighboring city. Labour is emerging as one of the major economic activity. People take up different kind of works anywhere within their commutable distance and complete it within stipulated time period. It is more lucrative to them and tension free for the employer. Dairy farming and poultry farming are popular occupation being practiced on commercial and subsistence basis. The younger generation not only prefers service but also tries hard to get it.

The overall picture that emerges out of the investigation proclaims that the prevailing agricultural system in Eastern Uttar Pradesh has to be made more meaningful for accelerating the pace of socio-economic development of the masses in general and the farmers in particular. The stagnation of traditional agriculture, poor socio-economic level of the people in the villages has long been preoccupying the minds of the policy makers and the political leadership. Now they can hardly afford to ignore the conclusions drawn by the scholars of diverse disciplines while the present investigation approaches the problem from different angle viz., land use planning, improving the existing farming systems, crop planning, tree cropping and public participation.

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## Marija Sjres "How Kava Deceived Kavi and Defeated Her" : A Feminist Study

Dr. Shweta Mishra\*

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**Abstract :** *Marija Sjres' "How Kava Deceived Kavi and Defeated Her" is a beautiful short story, told by Jivabhai M. Katara, that quite interestingly narrates how man deceived, fooled and bribed woman to be triumphant and to occupy the first position. That first place entitled him to have power, so that power, authority and domination all came in the hands of man. Woman despite being more intelligent, brilliant and better lost the first place and came to occupy the next place, the second one to man, and chose forever to be the subject of man. The story is written in the pattern of oral tradition and the experience of reading is much like as if we are sitting beside our grandmother and she is telling how the things actually started happening the way they are now taking place. The story has literal as well as symbolic undertones and more importantly it talks of one of the most alarming issues of our times, that is, the subjugation of women, though the technique involved here is one of story-telling.*

*The present paper intends to study the story "How Kava Deceived Kavi and Defeated Her", that has symbolic relevance and suggests how man established himself on a superior platform and woman was left to occupy the place down the ladder.*

**Keywords:** womankind, slave, dominance, superiority, subjugation, freedom resistance, performance.

As Eve ate the forbidden apple and Pandora opened the box of diseases and suffering, so also Kavi, in the story "How Kava Deceived Kavi and Defeated Her", by her temptations gives all authority to man. The story is written in the pattern of the oral tradition. There are many popular mythological stories like that of Panchtantra or those of Maharaja Vikramaditya or even Jataka tales that form an important part of our culture. These stories not only keep our culture and societal roots alive but they also point towards the morals, ideologies, convictions and beliefs of our system. These have made us a kind of lot that we are and to a certain extent carry the cause and reasons for what we are, do or think. This is true of all societies and cultures. The story is told by an Indian woman so we cannot ignore the Indian associations and the Indian ethnicity and culture that is reflected through the story. So when Sjres talks of the jewellery or that Deva wanted it to be like that the writer is talking particularly with an Indian perspective in mind. But we cannot refuse and cannot nullify the fact that despite the Indian base of the story it has a universal appeal and can be understood and accepted by all. In fact, it is narrated in the same strain as the story of Adam and Eve. While Eve's fault and her 'sin' bring trouble, pain, disease and death for all human beings, Kavi's inconsistency brings disaster and subordinated position for womankind.

At first reading it appears to be simple story about a man, Kava and his wife Kavi. But on re-reading the text one realizes that it is a highly suggestive story and hints at several underlying conventions that exist and are woven into the fabric of the Indian society or for all societies across the globe. The division between man and woman has been an ever existing fact, the typical roles that have been assigned to women, like that of a wife and mother, the tasks which these roles entail; the images of women which are popular and the black and white way in which the society looks at women - all these facts are quite well-known and common. The story is a masterpiece in its own way. The gradual falling into Kava's trap and the consequent downfall as well as the slow stepping down of Kavi from the number one slot and that too for reasons too base and vulgar appeals and are gripping at the same time.

The story is the interplay of workings and thought process of Deva, Kava and Kavi. Their thinking, ambition and desires give direction to the fates of Kava and Kavi. Kava's ambitiousness to be the all-powerful one and to be the supreme authority, while Kavi's greed and obsession with

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physical beauty, drive them towards the actions that they perform in the story. Also we find that they are being ruled, commanded and pursued by God. As in Hindu mythology it is believed that it is God who decides our destinies and that our thoughts decide our actions, we are what our innermost desires make us, this philosophy finds a reflection in this story. The story begins with Deva who is not happy with Kava and Kavi's content state and wants to complicate it. Willing to know as to who is better he initiates a competition between the two. Already biased that Kava should win, as Kava too is a male like Deva, Deva starts the 'spardha' but with this object in mind that Kava must win. We are told that Kavi was very vibrant and had a great sense of fun. Kavi ran and won the race with a great difference.

For Deva the following was not acceptable:

1. That Kava should lose as it was bad to come second.
2. That if Kava would not defeat Kavi then Kava might have to end up serving Kavi.

This means that Deva did not want defeat for Kava and it may also mean that he wanted the above two facts, that is defeat and slavery, for Kavi, particularly.

"How Kava Deceived Kavi and Defeated Her" is a story about love and betrayal, about lust for power and authority, about greed and base human desires. It is also politics that is played. The story is about elementary, simple-life living people. These are beings who are not living in a big community where there is a large group to reign upon, they are living an existence where only they are there for each other. But politics has seeped into their being and Kava does not fail to make use of political methods to win the competition so that he may be able to rule over Kavi forever. Kavi loses at the end but she does not even realize that she has been cheated for mean and base allurements. She is still happy with the bribes and is almost blinded with the glitter and shine of jewellery. This jewellery in itself is symbolic of all such similar bribes with which women are lured and not let to move forward in life leaving other factors behind. Even love that Kava shows towards Kavi acts like a bribe when at one place the writer says,

"Again Kava spent the first part of the night planning Kavi's defeat, instead of making love to her. She felt sad for a while at his inattention, but when in the morning he ornamented her with a beautiful necklace which gleamed in silver against her darkish skin, she smiled again." (Katha, 14)

Kavi does not lament losing the number one position, overpowered by glamour and self-obsession.

Kavi sacrifices higher potentials at the altar of greed and lesser outer or physical virtues. It is quite a pitiable situation where we see that the more talented, the more skilled, the one with greater potentials, even better physical strength, sells away all for such trivialities like gold and silver ornaments. Kavi appears stupid at one point. Her blind love for shiny ornaments or her blind faith in Kava, both prove fatal for her and she is led on to her own catastrophe. Kavi is possessed gradually with the idea of beauty and gets possessed with her external self. It is the physical beauty which is given more importance and she herself sidelines higher talents. Her possessing vibrancy, sense of fun, her agility, all are zeroed and it is vain beauty for which she sacrifices and subverts all.

Also Kavi gives herself off and becomes a slave and a second position holder forever. She chooses to be or rather very subtly falls prey to Kava's treachery and conspiracy. She becomes that which God never wanted to be Kava's destiny. Kava was hell bent to steal that position for himself which Kavi quite naturally and in an uncalculating manner owned. Kavi was a natural winner, naturally gifted; but, Kava conspired under Deva's guidance and snatched that position from Kavi. While Kavi remained ignorant, unobservant and unwittingly became his prey. Deva knew that it was power, authority and the centre place which was the most important among the other worldly and materialistic pleasures. Dominance and superiority is what can make a man the Supreme Being on the earth.

Kava, one after the other gave gifts to Kavi. He, at first, gifted her a pair of silver earrings, then nose-ring and bangles, next a beautiful necklace, then a breastplate of gold studded with precious stones and a pair of golden anklets which tinkled with little bells. As the writer puts it, "Kavi could not resist their beauty, and the way they enhanced her looks." (Katha, 14) She felt pride in herself that the heavenly beings envied her good looks and her prowess in running. Helene Cixous' very rightly remarks, " In the Realm of the Proper, the gift is perceived as establishing an inequality - a difference - that is threatening in that it seems to open up an imbalance of power . Thus the act of

giving becomes a subtle means of aggression, of exposing the other to the threat of one's own equality." (Sexual/Textual Politics, 110-11). We cannot deny that Kava's act of gifting has long-run impacts and ripple consequences. Kava actually was exercising will, power and aggression on Kavi and was preparing future grounds of inequality where he shall be the powerful one and she the powerless.

There are two very significant points in the story: the first point, when Kavi for the first time accepts the attractive gift of Kava, the pair of silver earrings kept by Deva himself. Kava produced the earrings when the race was about to begin at the starting point. While Kavi struggled to wear them, Kava began running and was far ahead of Kavi. Kavi didn't leave the earrings. She first put them on and then ran, outstripped Kava and won the race. Here we find Kava's attachment and her being completely enamored by their beauty. The second pace of importance is when Kava gifts Kavi the last gifts of a breastplate and a pair of golden anklets. The tiny bells attached to the anklets tinkled each time Kavi moved and Kavi 'protested' " 'But they are too heavy'"(Katha, 15). There was a very faint but visible sign of anger and protest shown by Kavi. She wished to do without the heavy-weighted jewellery but failed to put her logical thoughts into action. The lure was stronger.

"She felt tired and constrained. In a little while Kava caught up with her, and then overtook her. He increased the space between them, and never again did Kavi make up the distance." (Katha, 15)

Kava was less talented but more target-oriented, ambitious, political and focused. Kavi being ignorant, not ambitious and not at all political, fell an easy victim at Kava's hands. Till Kavi had been winning Kava and Kavi walked side by side together, but from the point Kava won he declared proudly " 'I have won, and defeated you' " (Katha, 15), and Kavi was pushed to the second place.

Bell Hooks in her book *Feminist Theory: From Margin to Center* writes, "Women are exploited economically in jobs, but they are also exploited psychologically. They are taught via sexist ideology to de-value their contributions to the labor force. They are taught via consumerism to believe that they work solely out of material necessity or scarcity, not to contribute to society, to exercise creativity, or to experience the satisfaction of performing tasks that benefit oneself as well as others." (103) Bell Hooks theory, in this story, holds significance from the angle that there is a psychological pressure built on Kavi by Kava, and also Kavi is never made to feel that her potential qualities and excellence are a source of creative satisfaction as well as the satisfaction derived after performance.

Kavi was subdued forever and also lost her freedom. Kavi did not realize that she had been betrayed, fooled and robbed. Since there was no realization, there was no desire to reclaim the first spot and re-establish herself. There was some resistance but that resistance went futile when she was once again easily convinced by Kava that she must wear them anyhow.

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## **Globalization and Higher Education (An opportunity as well as a threat)**

**Dr. Kumud Tripathi\***

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The key to harnessing India's demographic dividend is education. Indian higher education currently the third largest in the world, is likely to surpass the U.S in the next 5 years & China in the next 15 years to be the largest system of higher education in the world. By 2030, India will be amongst the youngest nations in the world with nearly 140 million people in the college- going age group, one in every four graduates in the world will be a product of the Indian education system. However, Indian education system faces problems from the issues that keep originating from disparities and developmental practices adopted. As a result of which even after all the remarkable development in the areas of Information Technology, space science, nuclear technology, industrial production etc., India is still not able to eradicate its problems of poverty, ignorance and under development completely and successfully due to various reasons. In today's environment, education provides individuals with a better chance of employment, which in turn leads to a better lifestyle, power and status. The commodification of knowledge as intellectual property has occurred particularly with regard to connecting the intellectual work of universities with community, business and government interests and priorities. This paper analyze the effect of globalization on higher education and also discusses about the impact of globalization on regulations, culture, allocation of operation funds etc.

### **Globalisation and Higher Education:**

(An opportunity as well as a threat)

#### **Introduction:**

The routes of globalisation of education in India are hidden in the fact that higher and technical education empowers people with requisite competitive skills and knowledge. Education is not something which can be made as a fact of quantity. The role of quality in education is not just greater but even more prominent than the quantity. In the deficiency of quality higher education becomes a mere formalism devoid of any purpose or substance. This resulted in a greater attention being paid towards the quality and excellence of higher education.

Education system of India has prevailed from our ancestral past rooted in our vedas and preserved by the conservative citizens. Although a larger transition can easily be noticed in the past few years after the introduction of globalization in the country which has resulted in substantial improvement in the higher education state of affairs of India in both quantitative and qualitative terms post globalization. Globalization has led to variations and transformations in the various sectors of our nation.

Globalization is expected to be a process through which an increasingly free flow of ideas, people, goods, services and capital would lead to the intergration of economics and societies. It is characterized by an accelerated flow of trade, capital and information as well as mobility of individuals, across geographical borders. It reflects comprehensive level of interaction than, that has occurred in the past suggesting something beyond the word, "international." It implies a diminishing importance of national borders and strengthening of identities, that stretch beyond those rooted in a limited locale in terms of particular country or region. It can also be defined as the intensification of world wide social relations which link distant localities in such a way that local happening are shaped by events occurring at any distant place and vice-versa. It is the construction of time-space compression that has given rise to popular notion of "One-World", "Global Village" etc.

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As to other sectors, industrial sectors also has a helping hand in the education sector. In fact both of these sectors are strongly bonded to each other. With the new born democracy along with other aspects to be discussed, the quality of education was also a big challenge in front of the Indian Government. In the recent times, the government has also but a significant concern in the quality of higher education.

With no doubt, it is clear that decentralised education governance and control have been given importance by globalisation. This decentralisation has led to increase efficiency as the local level functionaries held greater responsibility which in turn led to an increase in motivation and accountability. The efforts of involving local community in the very planning and decision making process have also been made.

The significance of higher education is seemingly rising especially in the developing countries including India, which are experiencing service-led growth. The lively topics such as generation of knowledge for encouragement of critical thinking and imparting skills relevant to society and its needs are encouraged under higher education. Higher education is a highly nation specific activity determined by national culture and priorities.

#### **Globalisation as an opportunity To Indian Higher Education System:**

Opportunities are positively correlated with strength as the more the strength we have the better we exploit the opportunities. Strength means a resource, skill, financial resources, infrastructural facilities, good name, market leadership or other advantages related to competition and the needs of markets a firm serves or anticipates serving. In recent years technical education has grown rapidly. With recent capacity additions, it now appears that the nation has the capability to graduate over 500000 annually, and there is also a corresponding increase in the graduation of computer scientists roughly 50000 with past graduates degree. In addition, the nation graduates over 1.2 million scientists. Thus India's annual enrollment of scientists. Thus India's annual enrollment of scientists, engineers and technicians now exceeds 2 million. Opportunity is a major favourable situation for the identification of a previously overlooked market segment, changes in competitive or regulatory circumstances, technological change etc. India is expected to emerge as a global hub in education in Asia Pacific region. So, opportunity is a chance which include event may be happened or not.

The education cost in India is quite significantly low as compared to various other corners of the world. The cost of education has been brought down by the government which not only helps the vulnerable section to acquire education but also acts as a magnet for international students.

Not only the various statutory insituations which rise up the qualities of education but also the consultation services provided by the government. (Cost of education, duration, visa schemes & accomodation facilities) act as a great attractor from students abroad and also the Indian students. The traditional knowledge system of India and the unique courses like that if sanskrit, yoga, Hindi entuse many internation students.

Indian education policy now accuaints with the five core values; Contribution to national development, fostering global competecies among students, inculcating a value system among students, promoting the use of research and technology, and quest for brilliance. The 'Study India Programme.' launched by the UGC to export Indian Education to foreign learners not only opens the scope of globalisation but also shows a way to a brighter future of research. With the increasing bonds between institutions and industries the efforts government to drive in innocation and support technology encourages impact driven research. Also the tie up between government and private sector is necessary in creating jobs and enhancing employability across the globe.

#### **Globalisation as a Threat to Indian Higher Education System:**

The regulatory framework if education in India is quite complex and unclear at both national and state levels also the decreasing government expsenditure on education has led to a downfall from 6% at the time of independence to 1% of nation's income at the present time. The academic industry collaboration of higher education is also too weak which leads in the dark of depression.

The infrastructural and other facilities in research work are also not too benefecial to carryon research at international level. With a very low level of Ph.D. enrollment, India does not have enough high quality of researchers, this also is a clear demarkation of indequate facilities and insufficiency of well structured and accredited institution accross India. India still has mammoth numbers of illiterate men and women even today less than 5% if India's population attend colleges and universities.

The globally emerging fields such as that of biotech, oceanography and nanotechnology etc. have very limited scope in Institution of India. India also looks dedicated and competent faculties to meet the global challenges. The main loophole of Indian Education System is that most of our education is theoretical based rather than practical problems with higher education such as absence of accountability, lack of quality control and a considerable failure to live up to the expectations in the country are highlighted by the take university syndrome. The global effects on academic institution restricts them to work for the nation's development. Due to the increasing global effect on education the some degree obtained from foreign universities or costly private colleges are placed over those from government funded universities. This various occasions generate the great possibility of cheating Indian students. The deterioration of education quality in private sector due to incomplete faculties leads to Indian students lacking behind others. Also economically, the loss of foreign exchange due to increase interest of parents to get their children admitted to foreign educational institutions leads to a loss in the foreign exchange and nation's income.

**Conclusion & Recommendation :**

No doubt, it is an opportunity for those who are aware of the benefits, who has the information, who knows from where to get information, who has the where wit-halts to get this information and has the inquisitiveness to get more and more and take benefit from that. In India very small percentage of population is getting all the benefits and yet demanding for more and more. It is a threat for those who are ignorant and has no information, and no means to get this information, and not even know from where to get this information and impact of this status on them.

The impact of globalisation and liberalisation on higher education is deal with technical/legal issues of the agreement, education policy visues such as access, accreditation quality, funding and intellectual issues for society such as the role and purpose of higher education. Both the quality and quantity has to be improved in our education system and certainly with a faster pace. Education is certainly as opportunity" for the "Young" India if delivered responsibly and equally to all the stratum of society. A new revived education system should be introduced which focuses on equitable, inclusive and sustainable growth along with provisions of professional knowledge and skills. Since a large number of students go abroad for their higher education it is sensible to allow foreign universities to set up their campuses here, in India. This would help in arresting the outflow of monetary and human capital.

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## **Challenges in Higher Education During 12<sup>th</sup> FYP**

**Dr. Subhash Singh\***

**Introduction:** In achieving the goal and objectives of the 12th FYP (Five Year Plan) in higher education, there have been certain constraints and opportunities which need to be identified so that strategies could be evolved not only for addressing them but also to leverage the opportunities. Some of the constraints have a bearing on the expectations of the education sector from other Ministries and the States, including the private sector based on the identified issues and challenges.

The one big lesson is that the three challenges of expansion, equity and excellence cannot be addressed in isolation from one another. A single-minded pursuit of expansion can turn into chasing often meaningless statistics, exclusive focus on equity could compromise quality and pursuit of excellence could be confined to a few islands. The 12th Plan needs a more coordinated and holistic approach, and this focus will be paramount.

### **Issues and Challenges in Relation to Access :**

The challenge of keeping pace with this expansion is not just about making room for ever-higher numbers. This is also about directing these numbers in the right stream and sectors, to the appropriate kind of institution and towards a judicious mix of the various levels within higher education. Much of the expansion comes from, and much more needs to come from, hitherto marginalized sections of society, backward regions and villages. Redressing multiple and graded inequalities in higher education is not just about increasing the GER (Gross Enrolment Ratio) among disadvantaged groups, notably the Muslims and the STs. It is also about enhancing their presence in the Centers of Excellence, taking care of their post-admission needs and redesigning courses to take into account their requirements and knowledge. The challenge of excellence is not just about placing a few institutions and individuals at par with given international norms of quality. It is also about expanding the pool of institutions, scholars and students who can aspire to achieving excellence and redefining given standards themselves. Some specific concerns are outlined:

Access remains limited and varies across socio-economic groups: Although the GER in higher education has increased by about five per cent points over the 11th FYP period, it remains low by international standards, and so is the access to higher education. Achieving further increase in the GER will require sustained participation of both the public and the private sectors.

Enrolment profile in Colleges and Universities: The figures of enrolment in the colleges and universities, available for the year 2009-10 and projected for 2010-11, are approximately 2.00 million in the universities, =13 million in the colleges and these data provide a simple average of 3,220 students per university and less than 400 students per college. Both these figures are dismally low, but it shows the possible reasons for such a situation as given in Section 1.2.4 of the U.G.C. Report-2012.

Achieving the Target of GER for the 12th FYP: If the targeted increase in GER in the 12th FYP is modestly fixed at 30%, it will require an increase in the student enrolment from the present level of 14 million to 22 million in the colleges and the universities.

### **Need for Structural and Systemic Changes:**

Achieving the proposed target of GER requires (i) basic structural changes in the university and college education systems especially in the Acts/Statutes and Governance systems of the State Universities (ii) more determined and focused efforts to implement the schemes envisaged in the 11th FYP and which were not implemented or just partly implemented, and (iii) to achieve the set target through fast track amendments to the existing UGC Act/Regulations (especially the provision under Section-12B of the UGC Act), wherever required, in order to prevent loss of time and to ease out the bottlenecks which hindered the implementation of the schemes in the previous plan period.

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Higher Education to be Synchronous with the Growth of Schooling in the Long Run: Although well recognized, it needs to be reiterated that the quality, quantity and composition of educational output from the secondary education sector needs to grow in relation to the needs of the society and the country. Studies based on the NSS data show that the Eligible Enrolment Rate (EER) in India has increased from about 50% to 60% between 1993-94 and 2007-08. This ratio will probably hit a ceiling at around 70% and the growth of higher education will thereafter be synchronous with the growth of schooling. However, this requires proper attention and linkages between higher education and school education which is, presently, not as prominent as it ought to be.

**Issue and Challenges in Relation to Equity and Inclusion :**

Concerns of equity are central to the expansion of higher education in India. Historically, education in India had an elitist and upper caste-centered basis. Higher education which is at the apex of the educational ladder is even narrower at the top since fewer students from the marginalised sections and groups graduate into it, due to either non-enrolment or high drop-out rate at the school level, high cost of education including opportunity cost, and inherent social biases in the system.

**Important Concerns are Outlined:**

Policy Support: Persistent efforts by the Government of India through different Commissions on Education have resulted in improvement of the scenario by providing access to higher education to a larger mass of people. Nevertheless, we still have a long way to go. Indian higher education is based on two landmark reports namely the University Education Commission (1948-49) (Radhakrishnan Commission) and the Education Commission (1964-66) (Kothari Commission). The National Policy on Education (NPE) in 1986 formulated certain major goals: Greater Access, Equal Access (or equity), Quality and Excellence, and Relevance and Promotion of Social Values.

Overcoming Barriers to the Education of Marginalized Sections: Higher education has seen a manifold expansion in the last few decades. Private investment has been responsible for a major part of the expansion in the last two decades, especially in the areas of professional and technical education. Rising aspirations of young people to go further beyond schooling, large expansion in higher education and much larger number of school pass-out has led to an increasing demand for higher education even from hitherto marginalized sections of the society and the communities. At the same time, the barriers to their entry into the portals of higher education also remain. The high rate of growth of the private sector in higher, professional and technical education has created new challenges in this respect. The central and state governments have also pro-actively taken a number of measures to increase equity and reduce disparities in access to higher education, through providing support to and improving the achievement and performance of the students who may have some initial handicaps. Although these measures have led to an improvement in the situation, many gaps still remain which need to be addressed in the 12 FYP.

**Issue and Challenges in Relation to Quality and Excellence :**

While a large of initiatives have been launched by the UGC for improvement of the quality and promotion of excellence in higher education, the same have so far achieved limited success, largely because the constraints of resource allocation have restricted their reach and impact. These initiatives will have to be further strengthened and expanded to cover much larger number of institutions to be impactful. Further, an effective monitoring mechanism for time-bound implementation as well as impact assessment of these schemes will also have to be undertaken. Some of the new initiatives launched during the 11th FYP could not be undertaken during the plan period while a few others did not take off the way they had been planned. The reasons for that need to be analyzed so as to apply appropriate corrective measures. Simultaneously, a few other well-calibrated initiatives shall also have to be introduced during the 12th FYP to ensure that not only the average quality of higher education makes substantial improvements but also to see that due attention is paid to promote and nurture excellence across all institutions of higher education.

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## Technological Evolution and Digital Environsin Education for Digital Learner's & Teacher Educators

Harikrishnan. M.\*

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**Abstract :** Technological revolution is replacing a less efficient technology with a more efficient technology at a point of time in the time sequence of history. The technology revolution is in reality the evolution of technology. Technologies in education have had a profound effect on the systems of education worldwide. The 'moral panic' highlighted against 'digital faith' tangles creative digital geniuses into a shrunken system which give weightage for marks over cognitive enterprises. The term digital learning environment is used to designate any digital technology which would enhance learning environments in the current digital century visualized from a pedagogical perspective. Teacher educator's not only acquaint with these technologies but also is able to sense the tremendous capabilities that these technologies uphold. Technology gives every particular teacher accesses to the in-depth knowledge on a particular subject and gives him the freedom to acquaint with student community world over. Technology has proved itself to be less effective when the overall cost effectiveness of technology is considered in educational scenario. The present paper focuses on technology and education and the use of technology for a 21st century teacher educator

**Key Words:** Technology, Technological Evolution, Digital Environments, Teacher educator

**Introduction :** Technological revolution is replacing a less efficient technology with a more efficient technology at a point of time in the time sequence of history. The technology revolution is in reality the evolution of technology. Technological revolution caters to the needs of millions of people around the world. Most of the technological revolution has a history for satisfying the needs of man. Technology has improved the ways of learning and improvised the dissemination of knowledge. Technology has globalized education. Technology enables learner to sit in the comfort Zone of his home and learn. Online Degrees and open universities offering distance learning have transformed the age old concept of teaching inside the four walled classrooms.

**Technology In Education :** Technologies in education have had a profound effect on the systems of education worldwide. Technology in education not only emphasizes the higher cadre of education but also affect all levels of education from the primary level to the higher education. In the primary level the children begin to learn the different educative technologies around him with the progression in his age the sophisticated technologies he associate with also enhances.

A report from the Economist Intelligence Unit sponsored by the New Media Consortium suggests this era of pervasive technology has significant implications for higher education. Nearly two-thirds(63%) of survey respondents from the public and private sectors say that technological innovation will have a major impact on teaching methodologies over the next five years. "Technology allows students to become much more engaged in constructing their own knowledge, and cognitive studies show that ability is key to learning success," (Henderson,2008)

**Technology For Education :** There are a lot of technologies available for education; we may classify them into three major heads based on the usage of these technologies by children as,

- \* Social Networking
- \* Digital Gaming
- \* Simulation

The social networking involves the usage of social networking sites like Facebook, My space, Pinterest, Google+, Skype, CLUB PENGUIN, PANWAPA, Hangout, IMO, WhatsApp, WEBKINZ etc. NING is a site where teachers can create their own network, PANWAPA teaches cultures through

creatures like in the 'Animal Farm' by George Orwell. Digital games, whether computer-, game console, or handheld-based, are characterized by rules, goals & objectives, outcomes & feedback, conflict/competition/challenge/opposition, interaction, and representation of story (Prenkysy, 2001) or more simply, "Purposeful, goal-oriented, rule-based activity that the players perceive as fun" (Klopper, 2008). Although analogous to digital games and often included in the gaming spectrum, simulations are "analog of a real world situation" (Prenkysy, 2001, p. 128). In simulation winning is downplayed. The students' perseverance of going through the real world situation is given more weightage.

A large amount of technologies have come up for assisting education both for inclusive and special classrooms. Our newest generation - currently in K-12 - is demonstrating for us the impact of having developed under the digital wave. These youth have been completely normalized by digital technologies-it is a fully integrated aspect of their lives (Green & Hannon, 2007). In the report of Green and Hannon they specifically speak of children from a digital perspective as, Digital pioneers who blog, Creative producers- building websites, posting movies, photos and music, Everyday communicators -making their lives easier through texting and MSN, Information gatherers - Google and Wikipedia addicts who often go for 'cutting and pasting'. The 'moral panic' highlighted against 'digital faith' tangles these creative digital geniuses into a shrunken system which give weightage for marks over cognitive enterprises.

**Technology And Digital Learning Environments :** The 21st century learner requires skills and capabilities like global awareness, creativity, collaborative problem-solving, self-directed learning and soft skills. The advances in technology have stimulated the need for reinventing new learning environments for the digital learner by evolving the existing ones. The term digital learning environment is used to designate any digital technology which would enhance learning environments in the current digital century visualized from a pedagogical perspective. There are several key drivers pushing technology as a key component for educational system change, and these serve as central reasons that educators and education stakeholders should consider the growing relevance and implications of technology and technology-based school innovations (OECD, 2010). The new millennium learners require customizing the learning content to meet individual needs, The acquiring of higher competency skills often referred to as 21st century skills and technological literacy enhancement at all levels of learning to bridge in the technological divide. The present education systems around the world must focus upon 21st century skills like knowledge construction, adaptability, finding, organizing and retrieving information, information management, critical thinking and team work (Anderson, 2008) to survive in the digital world.

Today, students are not only accessing, managing, creating and sharing knowledge in dramatically different ways as their teachers often do, but also have radically new expectations regarding what a quality learning experience should be (Pedro, F., 2009, p.2). Each individual Student is developing his own ways to learn in the digital platform teachers of tomorrow will have to toil hard to keep pace with learning these pathways to satisfy the needs of the digital learner. Many policy makers are finding the need to redesign curricula models that are less prescribed and driven more by learner needs using Web 2.0 technologies; all of this requires educators to expand their visions of pedagogy and learning (Selwyn, N., 2010). More than 80% of 15 year-olds use computers frequently yet a majority does not use them much in school (OECD, 2010a). The disparity in school and home usage emerge due to lack of entertainment element of these technologies in schools. Schools of tomorrow will have to transform itself into edutainment centers to leverage educational attainment.

Schools are adopting first order innovations(blogs, wikis, social networking sites, virtual learning environments (VLE), laptops, netbooks and tablet PCs, interactive whiteboards, Web apps, digital cameras, scanners, projectors, digital portfolios) which fall mostly into "web 2.0" technologies. Schools are even adopting second order innovations (augmented reality (AR), Simulations, digital games, console games, remote-response systems, mobile/handheld computing, programming applications, pico projectors, electronic books to strive forward in the digital age learning environments.

**Technology And Teacher Educator :** When a teacher educator begins teaching the students he is in fact more than twenty and below forty years of age. The teacher educator can not only acquaint with these technologies but also is able to sense the tremendous capabilities that these technologies uphold. There have to be futuristic studies on how these technologies impact the lives of every young learner and what glues the children to these technologies? The attachment of students to

these technologies must fascinate a teacher to manage them for the student community that he/she engages.

Technology must not bewilder a teacher. Teacher must choose technology based on its feasibility and aptness for the curriculum he transacts. A proper planning can ensure operational credibility of technologies. If teachers are unable to bring these technologies into one's own classroom then it fails. No technology can replace a teacher since technology is a mere tool for children to share and work together for information. A teacher of the digital age has to teach his/her students the skills of tomorrow in his classroom today for which the teacher has to acquaint with these skills at the first instance. The teacher must not appear to student an alien when he speaks in the verbatim of digital environments. To delineate such a digital conceptual gap between learner and teacher the teachers must prelude to these skills than learner. Technology gives every particular teacher accesses to the in-depth knowledge on a particular subject and gives him the freedom to acquaint with student community world over.

**Technology and Cost Effectiveness :** The technology has changed the paradigms of knowledge but has proved itself to be less effective when the overall cost effectiveness of technology is considered in educational scenario. The absolute reasons for the non-cost effectiveness are,

1. The initial cost involved in the establishment of such technology
2. The cost of maintaining such technologies
3. The costs involved in raising the particular technology to the platforms of new emerging technologies.
4. The cost of evaluation of efficiency of an established technology.
5. The dismantling of particular technology for the finer ones.

**Conclusion :** The 21st century digital learner must be understood from his own perspective. Every teacher must have a digital faith on his learner. The teacher educators must acquaint with the digital technologies available at arm's reach to redefine his curricular transactions. For the new digital learner the teaching fraternity must invigorate the age old teaching methodologies by including the digital repositories available for the learners he engages with. If a digital age teacher doesn't acquaint with the digital environments he will sooner or later fail miserably to effectively share his knowledge. New technologies must be developed which can be cost effective and in turn bring in a new charm for the education world over.

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## **Woman issues in the Fiction of Bapsi Sidhwa**

**Dr. Anupam Soni\***

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**Abstract :** Gender equality is must to not only progress well but to maintain a complete harmony in the society as well as in the nation, but irony is that even knowing the importance of providing equal ground to the half of the population society is still nurturing the bias attitude towards woman. As a woman novelist Bapsi Sidhwa realizes her duty towards her gender to give a prominent voice to the woman issues in her fiction to put the evil practices of gender discrimination in the social discourse. Her all novel are no exception, these all narrations seem busy in raising her voice against the system, society and religion in form of patriarchy, girl education and mix-marriages etc. and asking for equality for her race which is overburdened with responsibilities without proper rights and dignity.

**Key words:** Feminism, Women issues, Gender discrimination, Social discourse, Parsi, Sidhwa

There is no scope of real progress for any society unless they start to give the due to their half of the population especially in this 21st century. Though after a long struggle of women in western world, the feministic movement successfully made men understand the real status of woman not only as a part of the system but as a vital essence for living world. After a long journey of feministic struggle to get the equal status in the society, they have achieved a significant success in their goal especially in the western countries but in the East Asian land the picture is not very decent so far and specifically in Islamic nations like UAE, Saudi Arab, Pakistan and others. It seems hard to believe when all around the world the stream of new thoughts are turning the world around, some countries and social entities are still suppressing the half of the population for nothing more than their orthodoxies and outdated customs. In such countries women are imprisoned, tortured, or even put to death for proclaiming their lawful rights, they are victims of their governments, societies, religions and cultures. It seems these countries are still living in 14th century though other nations are heading to 21st century; thus change is difficult to accomplish and often proved dangerous to the women who tried to become a catalyst of such idea.

Literature is widely known as a reflection of its society, therefore it is hard to remain untouched with such burning issues of women in the society, and for a woman novelist like Bapsi Sidhwa it is unimaginable. All her four novels - *The Crow Eaters*, *The Pakistani Bride*, *Ice-Candy-Man* and *An American Brat*-are about her perceptions of life as a Parsi, Punjabi, Pakistani and American woman respectively, yet not losing her focus to pen the unbearable discrimination with women in the society and within her religion; thus all of her works have some degree of autobiographical elements because fiction always comes from the facts and experience, so Sidhwa picks up some significant incidents and experience of her own life or sometimes from the lives of other people in her vicinity and caste them out to produce a larger reality of fiction. As Bapsi Sidhwa admitted herself that she lived a typical social life in Lahore and that was one of unrelieved tedium for her. She recites:

"How I abhorred those coffee parties! I tell you, I would've gone mad had it not been for my writing... I had polio as a child. I had to have extensive treatment, my parents were advised not to send me to school. I was tutored at home by an Anglo-Indian lady who taught me to read and write" (Dhawan 11).

Similarly, in an interview with FerozaJussawalla, Bapsi Sidhwa remembers how her childhood experience and life in Lahore shaped her expression and lately reflects dominantly into her fiction:

From the age of about eleven to eighteen, I read non-stop because I did not go to school. I had nothing else to do, no other form of entertainment to fill my life with, and a big slack was taken up by reading. This did turn me, I now realize, into a writer. I must have read *The Pick Wick Papers* at

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least four times during that period. I would laugh out loud. I recently reread *The Crow Eaters* and reread *The Pickwick Papers* and realized there were so many parallels. I subconsciously absorbed a lot of that book and years after when I wrote *The Crow Eaters*, it influenced that book without my being aware of it. I think all that I read then was an influence - a lot of Tolstoy has influenced my work, many British writers. And Naipaul was very good to begin with (Jussawalla 217)

She observes life very closely since her childhood, as she belongs from a well to do family and a very educated Parsi sect. Like Lenny of her *Ice* with her ethnic minority, she has access to wide variety of thoughts about pre and post independent situations, which perfectly recreated in her writings. She also deals with the vulnerable condition of women at the time of partition. The chaos was everywhere the hatred steamed up between the various religious groups and that caused the victimization of women as an easy prey. She describes how Lenny's Ayah was abducted and forcibly married to a Muslim and converted to Islam with her newly forced identity Mumtaz. As Sidhwa describes:

Why do they cry like that? Because they are delivering unwanted babies, I'm told, or reliving hideous memories. Thousands of women were kidnapped (Sidhwa:1997)... Victory is celebrated on a woman's body, vengeance is taken on woman's body. (Laurel 11)

These horrifying narrations gives us an idea of Sidhwa's feeling and concerns about the poor conditions of women as a safe and easy prey to all the sections of the society. She knows in our male dominant society women seem helpless to cope with extreme patriarchy; women are stripped of their rights and dignity. Although these male-driven societies revolve around the gender stereotype that men are superior, many of these attitudes stem from religious beliefs, and thousand-year-old culture, traditions, and rituals that even women have been slow to challenge -- understandably, out of fear for their own lives, but also out of respect for long-standing values. Sidhwa's *The Pakistani Bride* deals with one of the pivotal concerns in feminist discourse, viz. the oppression of women in the patriarchal set-up. The narrative depicts the struggle for the survival of Zaitoon, a tribal girl. She narrates how society has been only concerned with man's education, and wishes and desires of women have always been against men's desire. She aptly describes this bias tendency through Miriam, wife of Qasim's friend Nikka, disapproves and criticizes the education of Zaitoon and says:

Now that she's learned to read the holy Quran, what will she do with more reading and writing? Boil and drink it? She's not going to become a baboo or an officer! No, Allah willing, she'll get married and have children. (TPB 52)

Sidhwa is very eager to raise the voice against meaningless mindset of male domination throughout the novel; and through Carol, an alien, Sidhwa speaks against such oppression of women in the society within. In the ultimate analysis, Zaitoon emerges as an admirable symbol against oppression. The narrative celebrates the will, resolve to resist evil and the struggle against oppression of women. But this is a bleak reality of our society without any exception of class and creed that women are beaten into submission either physically or psychologically by their own societies to simply accept -that is just the way it is.

Sidhwa was born and brought up in a traditional environment in where girls had a lot of restrictions, but her rebel spirit never allows her to accept these restrictions. It is depicted in her novel *An American Brat* through Zareen, the mother of Feroza, who was worried that her daughter was backward. She was afraid that her daughter was growing conservative while the Parsees are modern and progressive. Consequently, she thought: "Travel will broaden her outlook, get this puritanical rubbish out of her head." (AAB 14) Instead of following a modern Parsee way of life, she grew conservative, which may be came from Pakistan's rising tide of Islamic fundamentalism; that alarmed her parents and inspire them to give her a complete makeover by sending her to the United States. This highly sensitive narration of the adventures of a young Pakistani girl, Feroza, in America where she struggles with her nationality and racial identity- the difference between the two nationalities, i.e., of America and Pakistan. She has not only highlighted differences in behavior, thinking, speaking and eating but also in their cultural aspirations and the way of dress up. Feroza finds her outdated in this new land, not only because of her Pakistani attires and outfits but also because of the way of lavished living out there, which made her outdated accessories were locked in her suitcase, and now her wardrobe had some surprising change in her dressing habits, pair of jeans and T-shirts replaced her traditional Pakistani dresses. For a change, "She also had some T-shirts, sweaters and blouses.

But in spite of her friend's remarks, she could not bring herself to wear skirts. Instead she bought a pair of pleated woollen stocks for more formal occasions" (AAB 151). Despite her modification from an outdated Pakistani girl to a newly modernized girl, Feroza finds that most of the times her friends would tell her that as there was nothing wrong with her legs, why she was hiding them all the time. Feroza used to get some refuge by explaining that it was not decent to show legs in Pakistan. Jo, one of her friends, helped her to understand Americans and their culture as sometimes it seemed bizarre to her; because she is deeply inflicted by Pakistan's strict purdah system, where girls can have only girls as friends and boys can have only boys as friends. But in America that was totally conflicting because of the freedom to everyone without any discrimination of gender in this regard. Yet it seems hard for her because of her Pakistani mindset as her aunty Aban candidly confessed: "I thought coming to America was such a big deal, so wonderful -- my Prince charming carrying me off to the castle of my dreams. Everybody back home in Pakistan thinks I am lucky, but I am tired of coping, tired of doing everything on my own. There is no one I can turn to for advice. Oh, I miss home. I am longing to see my family and my friends and longing to talk to them. Just sit and talk to them. Sometimes I wish I had never come here" (AAB 315). But her uncle Manek tried to console her aunt by telling her if she went to Pakistan, she would miss everything she had in America. Manek tried to explain that she could not get in Karachi all the facilities and comforts like thirty-one channels on television, washing machine, dish-washer and other gadgets.

Despite all the uncertainties and unrests, USA changed a lot in Feroza. Zareen was happy to know all that sudden improvement into her daughter's character, now Feroza wanted to settle with a career and when she talked about this to her mother, if she could earn a living, her husband would respect her more, her mother retorted, "...respect you? Nobody will marry you if you are too educated. I am not educated and I do not have a career but I would like to see your father disrespect me! Or your uncles disrespect your aunts!" (AAB 240).

Thus Sidhwa try to portray the another problem with male domination in her community as well as to the society; she knows the hypocrisy - whenever it comes the matter to marry with a highly educated girl she finds good Parsi boys are scarce and so they are quickly snapped up, as Manek stated: "Our elders used to say, keep the girls buried at home. Do you know your grandfather would not allow even our pigeons to stray? If one of the birds from our loft spent the night on another's roof, we'd have pigeon soup the next day. He'd have its throat slit" (AAB 121). It shows how strict the rules were for girls, once they left home. They were confined to the four walls of their homes. But the magnitude of shock is yet to arrive, when she disclosed to them her love for David, an American Jew, her parents were shocked. Her mother called her an "American brat" when she saw her way of living and behavior in America. Zareen could realize her mistake of sending her daughter to the United States when unexpected changes in her life and her decision to marry a non-Parsee shocked her. Her heart sinks and she finds herself about to faint but she gathers her strength somehow and immediately dials her husband at office and begins to cry and describes:

"I got a letter from Feroza," she said haltingly, sniffing between her sobs.

"Feroza?" Cyrus shouted, "What's happened to Feroza?"

Zareen blew her nose, swallowed, and with a supreme effort of will, suspended her weeping to gasp, "she wants to marry a non" (AAB 266).

It was really shocking and thundering for the parents; because from the Parsi community it is hard to believe that their daughter, once a conservative, can take such decision. She picked up the photograph and showed it to her husband, Cyrus. They were not impressed by the personality of the Jewish boy. Cyrus did not like his fat hairy thighs which appeared as a goat's legs and tells Zareen:

You'd better go at once," Cyrus said. "He can't even afford a decent pair of pants! The bouncer's a fortune hunter. God knows what he's already been up to" (AAB 267).

Zareen did not give up. Ten days later, she went to Denver, Colorado, to make her daughter realize that her choice for marrying a non-Parsi is wrong. She tells Feroza about the consequences of such marriages by giving examples of some Parsi girls who married non-Parsi boys; how those girls had to suffer for rest of their lives and were not allowed to enter even for the last rites in Dakhma-Nashini. When it comes to the matters of religion and marriage, they are very strict but only for women. A Parsi man can marry a non-Parsi woman, invoking only disregard from the community. But

a Parsi woman cannot marry a non-Parsi man without being excommunicated from the faith and the community. Bapsi Sidhwa dares to question this discriminatory religious law by making her Feroza to fall in love with a Jewish boy.

Sidhwa also try to figure it out how these issues becomes a serious conflicts between mother and daughter, Zareen also let down David and commented on his race, Jewish. As a result: "Not able to do anything about her mother's attitude, for the past two days Feroza had helplessly watched David's slowly mounting perplexity, disillusion, and fury. And suspecting that Zareen had just destroyed their happiness by her talk about diamonds and saris and superior Parsee ways, Feroza had instinctively hit back"(AAB 300). Zareen and Feroza, while attacking each other, were very seriously hurt but did not talk about their wounds to each other. After the permanent separation of Feroza and David, victorious Zareen returned to Pakistan. When romance with an American Jew misfires, Feroza realizes that she alone can heal herself. She has grown to love her new country despite its flaws, though sometimes, Feroza was unhappy to discover that she was so changed that she had become amisfit in her own country.

Sidhwa seems to have some sort of magical eyes for the realities especially of the women's world. All in all her each narration is never failed to discuss the burning issues and desires of women's aching-heart whether it is a haunting story of love, faith and redemption. She puts her all womanhood into her characters to raise her voice against inhuman treatment with women in her community as well as in the society. As a prominent representative of woman she always tried her level best to pen all kind of injustice, exploitations and discriminations against her race.

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**Abbreviations:**

ICM	Ice- Candy Man
TPB	The Pakistani Bride
CE	The Crow Eaters
AAB	An American Brat

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## **Environment and Education**

**Dr. Smita Singh\***

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Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions. Environmental Education is a process in which individuals gain awareness of their environment and acquire knowledge, skills, values, experiences, and also the determination, which will enable them to act - individually and collectively - to solve present and future environmental problems.

Environmental Education is a complex process, covering not just events, but a strong underlying approach to society building as a whole. Environmental Education provides people with the awareness needed to build partnerships, develop participatory approaches to urban planning, and ensure future markets for eco-business. Environmental education enhances critical thinking, problem-solving, and effective decision-making skills, and teaches individuals to weigh various sides of an environmental issue to make informed and responsible decisions. Environmental education does not advocate a particular viewpoint or course of action. Environmental education is a learning process that increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address the challenges, and fosters attitudes, motivations, and commitments to make informed decisions and take responsible action.

It is a multi-disciplinary such as biology, chemistry, physics, ecology, earth science, mathematics, geography and education etc.

### **The components of environmental education are:**

- 1 Awareness and sensitivity to the environment and environmental challenges
  - 2 Knowledge and understanding of the environment and environmental challenges
  - 3 Attitudes of concern for the environment and motivation to improve or maintain environmental quality
  - 4 Skills to identify and help resolve environmental challenges
  - 5 Participation in activities that lead to the resolution of environmental challenges thus
- \* **Awareness:** to help social groups and individuals acquire an awareness and sensitivity to the total environment and its allied problems.
  - \* **Knowledge:** to help social groups and individuals gain a variety of experience in, and acquire a basic understanding of, the environment and its associated problems. This is of utmost importance as the more people learn about their surroundings, the more they will tend to care about it. (Kriesberg, 1996).
  - \* **Attitudes:** to help social groups and individuals acquire a set of values and feelings of concern for the environment and the motivation for actively participating in environmental improvement and protection. Reinforcing this category, the attitudes of children are a major focus of many environmental education programmes. (Eagles and Demare, 1999).
  - \* **Skills:** to help social groups and individuals acquire the skills for identifying and solving environmental problems.
  - \* **Participation:** to provide social groups and individuals with an opportunity to be actively involved at all levels in working toward resolution of environmental problems. Education needs to go beyond information and awareness to include behavioural change. (Niedermeyer,

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1992). Moreover, all serious environmental education aims to motivate individuals to take responsible action. (Bogner, 1998).

**Guiding Principles - Environmental Education should:**

- \* Consider the environment in its totality-natural and built, technological and social (economic, political, cultural-historical, ethical, esthetic);
- \* Be a continuous lifelong process, beginning at the preschool level and continuing through all formal and nonformal stages;
- \* Be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective;
- \* Examine major environmental issues from local, national, regional, and international points of view so that students receive insights into environmental conditions in other geographical areas;
- \* Promote the value and necessity of local, national, and international cooperation in the prevention and solution of environmental problems;
- \* Explicitly consider environmental aspects in plans for development and growth;
- \* Enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequences;
- \* Relate environmental sensitivity, knowledge, problem-solving skills, and values clarification to every age, but with special emphasis on environmental sensitivity to the learner's own community in early years;
- \* Help learners discover the symptoms and real causes of environmental problems;
- \* Emphasize the complexity of environmental problems and thus the need to develop critical thinking and problem-solving skills;
- \* Utilize diverse learning environments and a broad array of educational approaches to teaching, learning about and from the environment with due stress on practical activities and first-hand experience.

Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem solving and decision making skill.

The 'Environmental Education, Awareness and Training (EEAT)' is a flagship scheme of the Ministry for enhancing the understanding of people at all levels about the relationship between human beings and the environment and to develop capabilities/skills to improve and protect the environment. This scheme was launched in 1983-84 with the basic objective to promote environmental awareness among all sections of the society and to mobilize people's participation for preservation and conservation of environment.

Environmental Education is more than Information about the Environment

**Environmental Education**

- \* Increases public awareness and knowledge of environmental issues
- \* Does teach individuals critical-thinking
- \* Does enhance individuals' problem-solving and decision-making skills
- \* Does not advocate a particular viewpoint

**Environmental Information**

- \* Provides facts or opinions about environmental issues
- \* Does not necessarily teach individuals critical-thinking
- \* Does not necessarily enhance individuals' problem-solving and decision-making skills
- \* May advocate a particular viewpoint

**EEAT Scheme has the following objectives:**

1. To promote environmental awareness among all sections of the society;
2. To spread environment education, especially in the non-formal system among different sections of the society;
3. To facilitate development of education/training materials and aids in the formal education sector;

4. To promote environment education through existing educational/scientific/research institutions;
5. To ensure training and manpower development for environment education, awareness and training;
6. To encourage non-governmental organizations, mass media and other concerned organizations for promoting awareness about environmental issues among the people at all levels;
7. To use different media including films, audio, visual and print, drama, advertisements, hoarding, posters, seminars, workshops, competitions, meetings etc. for spreading messages concerning environment and awareness; and
8. To mobilized peoples for participation for preservation and conservation for environment.

### **Benefits of Environmental Education**

#### **1. Imagination and enthusiasm :**

Environment education is hands-on interactive learning that sparks that imagination and unlocks creativity. When environment education is integrated into the curriculum, student are more enthusiastic and engaged in learning, which raised student

#### **2. Learning transcend the classroom :**

Not only does Environment education offer opportunities for experiential learning outside of the classroom, it enables students to Mack connections and apply their learning in the real world. Environment education helps learners see the interconnectedness of social, ecological, economic, cultural, and political issues.

#### **3. Critical and creative thinking skills are enhanced :**

Environment education encourages students to research, investing how and why things happened, and make their own decisions about complex environment issues. By developing and enhancing critical and creative thinking skills, Envir onment education helps foster a new generation of informed consumers, workers, as well as policy decision makers.

#### **4. Tolerance and understanding are supported :**

Environment education encourages students to investigate varying sides of issues to understand the full picture. It promotes tolerance of different points of view and different cultures.

#### **5. State and national learning standard are met for multiple subjects :**

By incorporating Environment education practices into the curriculum, teachers can integrate science, math, language arts, history and more in to one rich lesson or activity, and still satisfy numerous state and national academic standards in all subject areas. Tacking a class outside or bringing nature indoors provided an excellent backdrop or context for interdisciplinary learning.

#### **6. Biphobia and nature deficit disorder decline :**

By exposing student to nature and allowing them to learn and play outside, Environment education foster sensitivity, appreciation, and respect for the environment with FUN!

#### **7. Healthy lifestyles and encouraged :**

Environment education gets students outside and active, and helps address some of the health issues we are seeing in children today, such as obesity, attention deficit disorders, and depression. Good nutrition is often emphasized through Environment education and stress is reduced due to increased time spent in nature.

#### **8. Communities are strengthened :**

Environment education promotes a sense of place and connection through community involvement. When student decide to learn more or tack action to improve their environment, they reach out community experts, donors, volunteers, and local facilities to help bring he community together to understand and address environmental issues impacting their neighborhood.

#### **9. Responsible action is taken to better the environment :**

Environment education helps students understand how their decision and action affect the environment, builds knowledge and skills necessary to address complex Environmental issues, as well as ways we can take action to keep our environment healthy and sustainable for the future and other Environment education organization provide students and teacher with support through grants and other resources for action projects.

**10. Students and teachers are empowered their own :**

Environment education promotes active learning, citizenship, and leadership. It empowers youth to share their voice and make a difference at their school and in their communities. Environment education helps teacher's build their own environmental knowledge and teaching skills. Environment education refers to organized efforts to teach about how nature environment function and particularly, how human being can manage their behavior and ecosystem in order to live sustainably.

The environment encompasses all the living and non-living things that occur on Earth. The fate of the environment is entwined with that of every life that inhabits the planet including that of human beings. The industrialization era brought about devastating impacts on the environment and at the end of the nineteenth century, people started to apprehend the susceptiblensness of the environment and the gravity of the implications if the environment was not taken care of. Nations gathered and issues about the environment were starting to take priority, hoping to obtain and sustain a better future for our planet.

Environmental education is not a contemporary subject matter. It can be dated back to as early as the 18th century with the treatise of Jean-Jacques Rousseau who stressed the value of an education that revolved on the environment. Some years later, the Swiss-born naturalist, Louis Agassiz, echoed Rousseau's philosophy. It was these two influential scholars who laid the foundation for a concrete environmental education program, known as the Nature Study, which occurred between the late 19th century and early 20th century.

Following the effortful work of many other naturalists, April 22nd of the year 1970 was declared as the first Earth Day; a national teach-in concerning environmental issues. This memorable event paved the way for the current environmental education movement. In the latter months, President Nixon passed the National Environmental Education Act, which intended to incorporate environmental education into K-12 schools. In the following year, the North American Association for Environmental Education (NAAEE), formerly known as the National Association for Environmental Education, was instituted to ameliorate the environmental literacy by supplying resources to teachers and promote environmental education programs. The following year was then declared by the European Council as the "Year of the Environment".

Environmental education was globally acknowledged when the UN Conference on the Human Environment held in 1972, in Stockholm, Sweden, affirmed that environmental education must be utilized as the key to address environmental issues all around the world. The United Nations Education Scientific and Cultural Organization (UNESCO) and the United Nations Environment Program (UNEP) generated three major declarations that have guided the course of environmental education. These were namely the Stockholm declaration, the Belgrade charter and the Tbilisi declaration.

Environmental education (EE) refers to organized efforts to teach about how natural environments function and, particularly, how human beings can manage their behavior and ecosystems in order to live sustainably.

The term is often used to imply education within the school system, from primary to post-secondary. However, it is sometimes used more broadly to include all efforts to educate the public and other including print materials, websites, media campaigns, etc. Related disciplines include outdoor education and experiential education.

In 2005 the National Environmental Education and Training Foundation held the first National Environmental Education Week between the 10th and 16th of April. Later that year, the Centre for Environment Education held the Education for a Sustainable Future Conference in Ahmedabad in India. Over 800 learners, thinkers and practitioners from over 40 countries attended and established the Ahmedabad Declaration on education for sustainable development.

Environmental Education has long been considered as a crucial aspect of our existence. It is an international concern which has brought and has yet to bring all the nations together striving to reach one important goal, one which gives the interdependency of the environment and that of organisms, including ourselves, the major precedence they deserve.

**Roles, Objectives and Principles of Environmental Education :**

The Roles, Objectives and Characteristics of Environmental Education the adoption of certain criteria which will help to guide efforts to develop environmental education at the national, regional, and global levels:

Whereas it is a fact that biological and physical features constitute the natural basis of the human environment, its ethical, social, cultural, and economic dimensions also play their part in determining the lines of approach and the instruments whereby people may understand and make better use of natural resources in satisfying their needs.

Environmental education is the result of the reorientation and dovetailing of different disciplines and educational experiences which facilitate an integrated perception of the problems of the environment, enabling more rational actions capable of meeting social needs to be taken.

A basic aim of environmental education is to succeed in making individuals and communities understand the complex nature of the natural and the built environments resulting from the interaction of their biological, physical, social, economic, and cultural aspects, and acquire the knowledge, values, attitudes, and practical skills to participate in a responsible and effective way in anticipating and solving environmental problems, and in the management of the quality of the environment.

A further basic aim of environmental education is clearly to show the economic, political, and ecological interdependence of the modern world, in which decisions and actions by different countries can have international repercussions. Environmental education should, in this regard, help to develop a sense of responsibility and solidarity among countries and regions as the foundation for a new international order which will guarantee the conservation and improvement of the environment.

Special attention should be paid to understanding the complex relations between socio-economic development and the improvement of the environment.

For this purpose, environmental education should provide the necessary knowledge for interpretation of the complex phenomena that shape the environment, encourage those ethical, economic, and esthetic values which, constituting the basis of self-discipline, will further the development of conduct compatible with the preservation and improvement of the environment. It should also provide a wide range of practical skills required in the devising and application of effective solutions to environmental problems.

To carry out these tasks, environmental education should bring about a closer link between educational processes and real life, building its activities around the environmental problems that are faced by particular communities and focusing analysis on these by means of an interdisciplinary, comprehensive approach which will permit a proper understanding of environmental problems.

Environmental education should cater to all ages and socio-professional groups in the population. It should be addressed to (a) the general nonspecialist public of young people and adults whose daily conduct has a decisive influence on the preservation and improvement of the environment; (b) to particular social groups whose professional activities affect the quality of the environment; and to scientists and technicians whose specialized research and work will lay the foundations of knowledge on which education, training, and efficient management of the environment should be based.

To achieve the effective development of environmental education, full advantage must be taken of all public and private facilities available to society for the education of the population: the formal education system, different forms of nonformal education, and the mass media.

To make an effective contribution towards improving the environment, educational action must be linked with legislation, policies, measures of control, and the decisions that governments may adopt in relation to the human environment.

**The Goals of Environmental Education are:**

To foster clear awareness of and concern about, economic, social, political and ecological interdependence in urban and rural areas;

To provide every person with opportunities to acquire the knowledge, values, attitudes, commitment and skills needed to protect and improve the environment;

To create new patterns of behavior of individuals, groups and society as a whole towards the environment.

Environmental education (EE) connects us to the world around us, teaching us about both natural and built environments. EE raises awareness of issues impacting the environment upon which we all depend, as well as actions we can take to improve and sustain it.

Whether we bring nature into the classroom, take students outside to learn, or find impromptu teachable moments on a nature walk with our families, EE has many benefits for youth, educators, schools, and communities.

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## **Indo-Russian : The New Game**

**Dr. Atul Mishra\***

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The early years of 1990s saw the disintegration of the Soviet Union, political and economic setbacks in the conducts of foreign policy. The initial two years (1991-93) was rather difficult years in Indo-Russia relations. As Russian were left arth, there were two options left for Russia: (1) pursuing a pro-western policy and (2) to maintain a balance among the old and new partners. It affected the foreign policy, as Russia, economically was passing through a transitional phase from socialist economy to market system.

But Russian society was not precipitated for total western market openness and deblesens schools emerged with criticism from certain quarters. The Furns School criticized pro-western orientation of Kozyrev, George Kundaze and others. Kozyrev emphasized the need for it "the normalization of relations with other countries and normal relations with them." He explained that while Gorbachev had begun the first task it was up to Russia to complete the second.<sup>1</sup> On the other hand, The second school of themless Strategic argued that it was a major mistake of Russian part to denounce the special relationship with India by giving more emphasis on western economy. The Russian scholars even accepted the status of India as a rising power. Moreover, the 1971 treaty was replaced by a new treaty of Friendship and Cooperation in 1993 which dropped security clauses meant for the USA and China.

Putin's Era to power in 2000 placed Russia in a more comfortable position despite various problems. To rebuild the relations with India on a new and strong foundation was a tough work for him. But one positive feature of Russian politics in the form of strategic partnership. In case of India, the signing of the "Declaration of Strategic Partnership" and ten more agreements in various areas provided a very solid base to cooperate in the political, economic, defence, science and technology and cultural spheres. Annual summits and regular ministerial level meetings have led to political intensification between the two countries. There were certain field where both cooperated international terrorism, the uprising in Kashmir and Chechnya, the evolving situation in Afghanistan, Central Asia and Middle East. Efforts were also made to work for a multipolar world and a democratic world order. Russia was the first major country to support India's candidature for a permanent seat in the

UN Security Council. Medev's Era efforts strengthening positive relations of Putin's of pushing India further got a boost from the next President Medevdev's. The President Medevdev's visit to India in December was symbolic because he was the first world leader to visit India after the terror attacks in Mumbai. Medevdev promised to "work with India on a whole spectrum of problems and provide supports in all directions. He also called upon all the perpetrators, master mind's sponsors and even those who were connected with the barbaric act."

Economic cooperation had declined during the 1990-92 period but some shonicl sign revives. An impontent agreement signed in 1993 terminated the rupee trade arrangement and of initz place mandated all bilateral trade transactions were to be conducted on hard currency basis. On the issue of repayment of civilian and military loans to India, the rouble credit was denominated in rupees and repayment schedule was drawn up. It was agreed that India will pay some Rs 3000 crores annually to Russia for 12 years from 1994 and that Russia would use the rupees to buy Indian goods. Today, Indo-Russian trade is based on payments in freely convertible currencies. Both the countries to India follow the new system. So far India is concerned about 20% of Indian exports follow the new pattern and the remaining are financed through the renegotiated rupee-debt repayment mechanism. Though Indo-Russian trade declined sharply in the last decades, but still the trade balance was in

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favour of India. The real volume of bilateral trade made rapid stride from 2005 onwards. In 2008, Indo-Russian trade crossed \$ 8bn and achieved the \$ 10bn figure by 2010.

Economic relations between India and Russia also saw structural changes. He saw eliminating of Russian state monopoly over foreign trade. On the one hand and on the other hand , the decline of India's most important international benefactor and with the rise in world energy prices during the Gulf War I presented a grave challenge to India's quasi-socialist economy. It is interesting to note that during 1990s three vital issues surfaced on India's politics. These were 'Mandir', 'Mandal' and 'Market Reforms.' Confining to market reforms, the then Indian Foreign Minister, Man Mohan Singh, started a series of liberalizing trade, investment and market reforms so that it could revamps the country's competitiveness. The result was impressive. India's GDP growth increased from 3 to 4% in 1980s to 5 to 7% in 1990s and reached 9% growth in mid 2000's.

Indo-Russia trade was more focused on traditional items. The main items of traditional export from India were tea, readymade garments, drugs and pharmaceuticals coffees, tobacco, rice and leather goods. Traditional imports from Russia include fertilizer, iron and steel, nonferrous metals, newsprint, synthetic rubber and chemicals.

But, these statistics do not give the clear picture. Many imports from Russia, particularly metal, metal scrap, fertilizer, paper products were sourced through international suppliers. Hence, they do not reflect in the figure. Similarly, many Indian goods entered Russia via "Shuttle trade" or through third countries. What was important in 1990s that the future of Indo-Russia economic cooperation would be determined by two factors: first, by sustained growth of the Russian economy and second, competitiveness of India industry, commerce and services. throughout 1990's, one saw the negative trend emerging in Russia as she was struggling as an economic power. On the other hand, India response who positiveas a responsible and effective international actor.

In the field of defence cooperation revolved, Indo-Russian relations in early 1990s Around Russian had own domestic priorities and as such had to choose between old and new partners. India rather had to more careful in improving the relations with Russia. The conditions improved with the rise of Bhartiya Janta Party (BJP). The BJP was more committed to economic liberalization and assertive nationalism. It was quite a reversal of Nehru's policy of secularism and socialism.

Furthermore, the BJP relevance on assertive military power to promote security objectives was also one way of defending her nuclear option. But still there was a major issue that proved to be a stumbling block it was the issue of NPT. Russia also urged India to comply NPT agreement and in March 1992 decided to apply full scope safeguards to future nuclear supply agreements.

India's position on this issue was clear and India did not acceded to the NPT in 1996 when the treaty was indefinitely extended. India, in May 1998, also conducted a series of nuclear tests and declared itself a nuclear weapon state outside the NPT preview. There was worldwide condemnation, except by France and Russia. The Russian government viewed that, as a party to the NPT, Russia did not officially recognize India's status as a nuclear weapon state but refrained from imposing any kind of sanction. Moreover, Russia cooperated 10th was more and more with India in nuclear energy and space research.

Nuclear test explosion by India and Pakistan there was worldwide criticism. It did not deterred India and Russia from entering into defence agreement. In September 1992, India and Russia finalised a deal worth \$ 466million for the purchase of 20 MIG-29M and 6MIG-29UM Fulcrum multirole fighters. On June 30, 1994, a bilateral agreement was signed to form the Indo-Russian Aviation Private Limited as a joint venture between the HAL and ICICI and MAPO.

But, there was one such issue, i.e., cryogenic engine for developing India Geo-Synchronous Satellite Launch Vehicle (GSLV).it met with criticism from western world. The USA position was that the transfer of Russian missile and technology to India violation of the MTCR provisions. From Indo-Russian perspective, But the cryogenic engine deal was legal under the MTCR as it did not violate the support of peaceful space venture.

The US worry was financially motivated since General Dynamic and French Arianespace were out bidden by Glavkosmos. In spite of Yeltsin's assurance to India but the US diplomatic pressure to apply sanctions and in 1993, Russia agreed to suspend the transaction and to alter the nature of the transfer of sale of only cryogenic engine and not the technology.

From mid 1990s, the relations did improved as a comprehensive arms sales agreements from January 1993 to February, 1996 were signed. According to Russian sources, during the past four decades the total value of Russia Indian military technical cooperation had exceeded \$ 3.5 billion.<sup>3</sup>

It seemed in 1990s that Indo-Russian relations would crumbled down under western pressure. But this did not happened when in January 1996. Primakov took over as the Russian Foreign Minister. His political approach was different from Kozyrev's pro-western stand. A year later, an agreement was signed to build two Russian light water nuclear reactors in India despite Nuclear

Supplier's Group Ban. The two countries also signed an accord which payed the way for the construction of two-1000 Mw light water nuclear reactors at Kundankalam in Tamil Nadu. On 17 August, 1999, India's National Security Advisory Board was set up with a draft copy of nuclear doctrine. The draft document refueled the debate within the USA over the future course of US policy towards India. The US State Department warned that it would be unwise for India to move in the direction of developing a nuclear deterrent due to action reaction cycle for a South Asian arms race. The Russian government response, on the other hand, was opposite and said "we shall carefully study the draft and in due time clearly state our opinion." Hence both the USA and Russian adopted deference approaches towards India. The Clinton administration took aggressive stand against India and pushed for continuation of sanctions against India. Meanwhile, Russia was negotiating with India for the sale of TU- 22BM striker bombers. This contrast in the US and Russian approach towards India security needs and compulsions signify Indo-US and Indo-Russian relations over the past five decades.

The Russian arms sales still remain India's most important element of their overall relations. Even the 1990s was no exception as, almost half of the major surface combatants and combat submarines for Indian navy were developed in Russia. The Indian army had also acquired almost T-72 tanks and hundreds of BMP-1 and BMP- 2 armoured vehicles. It was under Primakov that Indo-Russian relations improved sharply in the conduct of security policy under the leadership of Primakov. Primakov spoke highly of India as a global partner and priority partner for Russia. Moreover, India's nuclear weapons status was not seen as any threat to Russia or even to its allies. In 2003, the Indian Prime Minister Atal Behari Vajpayee made it clear that there was all party consensus in India on the need to develop stable and strong relations with Russia.

In the 21st century, under Putin, Indio-Russian's strategic partnership's move it beyond a buyer-seller relationship. Putin commented that the military and technological cooperation between them was confined not only to the supply of modern Russian equipments but was expanded to joint research and development of military projects. In 2001, both the countries signed a joint

protocol to augment and define the long term programmes of defence cooperation till 2010. Russia had delivered \$ 10 bn worth of arms and other military hardware and technology. During Putin's period, Russia had also stressed the importance of Indian Ocean by conducting the first ever large joint naval exercise, code named Indra-2003 in May-June. The Russian side was represented by the guided missile cruise Moskva, 2 larger anti submarine ships of the Pacific fleet, Marshal Shaposhnikov and Admiral Panteleyev, the tankers Ivan Bubnov and Vladimir

Kolechistsky, strategic bombers, 4 Ka-27 anti submarine warfare helicopters and a maritime surveillance helicopter.<sup>4</sup> Such exercises have become a regular features.

Thus during the 2000s, the Russia arms sales to India and China were 60- 70%. However, India position was better than China as India focused on technological know-how and China on quantity. On January 24, 2007, the Sixth Meeting of the India-Russia Inter Government Commission on Military Technical Cooperation was held where India emphasized on the need of license production and technical documents for RD series Aero Engines and protocol of intent for the joint development and production of multipole role of transport aircraft.<sup>5</sup> In 2007, the Indian government ordered an additional 347 Russian manufactured T90s Main Battle Tanks which were intended to match US Abrams M2.<sup>6</sup>

Continuing in the tradition of Putin Dmitry Medvedev also focussed on arms sale to India. Both India and Russia had extended their long military and technical agreement for the period 2011-2020. India and Russia signed an agreement for navy and Nerpa class nuclear submarines leased for 10 years by the Indian Navy which was inducted in Indian water in Feb 2011. India and Russia also signed two documents relating to nuclear power production. This road map added 4 more reactors to

the existing 2 reactors at Kundankulam and develop another site in Haripur in West Bengal. In 2009, Russia had also offered India the option of participating in the International Uranium Enrichment Centre in Angrensk, Siberia which would guarantee fuel supplies. The only setback Russia got in terms of arms purchase was that when Russian MIG failed to make short list for India's single large defence procurement deal, a tender to purchase 126 fighter jets under the Medium Multi Role Combat Aircraft.

With the return of Putin to power again, both the countries elevated their relationship to a "Special and Privileged Strategic Partnership" status. On 24 December 2012, Putin visited India and signed a series of facts on defence cooperation and also reached consensus to develop economic and trade relations. During his visit, Putin signed with Indian government an arms deal worth \$ 2.9 bn. The deal included India purchase of 42 Sukhoi, 30 MK fighters and 71 MI- 17V5 military choppers. Putin also spared no effort to retain the dominant position of Russia holding the 2/3 of India's defence market much against the growing competition from other countries. Defence exports are the major source of hard currency earning for his country. Putin was successful in his policy which was clear from the fact that India had virtually overtaken the position of China as the largest customer of Russian's defence machinery and equipment.<sup>7</sup>

Thus, the Russian political, economic, and defence cooperation in the Russian foreign policy were characterized by conformity to the realities of power politics in the international system coupled with a redefinition of what constitutes Russia's national interest. Russia under Putin sought to emphasize the necessity of international system and that too on its terms.

### **CONCLUSION**

As stated above about the limitation of an author to discuss Indo-Russian engagement covering the entire global issue in totality, therefore, I had touched some of the issues which had far reaching consequences on our relations with Russia. What is essential for India to maintain a harmonious relations and once this happens it will be easy to progress further in a more positive manner. Both the countries, should stress to promote peace and stability in the disturbed regions. More stable and positive relations between India and Russian cooperation would depend upon following measures:

- o As a major supplier of military equipment and technology to both India and China, Russia must ensure that the clash of interest and rivalry between the two Asian giants are minimised or contained.
- o Russia, India and China should keep the political differences aside and work for a cooperative environment in central and south Asia as all of them are facing the problem of separatism and terrorism.
- o In the era of strategic partnership, hostile alliances are to be avoided in future. Continued multidimensional friendship between India and Russia serve both the countries long and short term interests.
- o Russia has repeatedly committed itself to support the case of India for the permanent membership of UN Security Council. And this could be possible in a cooperative rather than competitive world order.
- o In spite of several dozen agreements, their trade and there is one area where India and Russia lagged behind its economic investments economic relations constitute the weakest link in their growing strategic partnership. Despite efforts to double the trade turnover target over the last decade, bilateral trade volume does not indicate significant growth. Hence, efforts must be made to bring the private economic players of both the countries to play a more positive role in order to increase trade and economic relations..
- o The USA, on the one hand, has opposed the vision of a multipolar world and it is also true that in the emerging world order the USA and China will dominate international proceedings. In this case, India and Russia must come more closer because at this stage India cannot and must not ignore such a dependable partner like Russia..

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## **Study of Mental Health and its Functions with Emotional Improvement**

**Mr. Anil Kumar Sharma\***

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**Introduction:** Mental health is a level of psychological well-being, or an absence of mental illness. It is the "psychological state of someone who is functioning at a satisfactory level of emotional and behavioral adjustment". From the perspective of positive psychology or holism, mental health may include an individual's ability to enjoy life, and create a balance between life activities and efforts to achieve psychological resilience.

The WHO further states that the well-being of an individual is encompassed in the realization of their abilities, coping with normal stresses of life, productive work and contribution to their community. Cultural differences, subjective assessments, and competing professional theories all affect how "mental health" is defined. A widely accepted definition of health by mental health specialists is psychoanalyst Sigmund Freud's definition: the capacity "to work and to love".

### **Mental health and mental illness :**

According to the U.S. surgeon general (1999), mental health is the successful performance of mental function, resulting in productive activities, fulfilling relationships with other people, and providing the ability to adapt to change and cope with adversity. The term mental illness refers collectively to all diagnosable mental disorders-health conditions characterized by alterations in thinking, mood, or behavior associated with distress or impaired functioning.

A person struggling with their mental health may experience stress, depression, anxiety, relationship problems, grief, addiction, ADHD or learning disabilities, mood disorders, or other mental illnesses of varying degrees. Therapists, psychiatrists, psychologists, social workers, nurse practitioners or physicians can help manage mental illness with treatments such as therapy, counseling, or medication.

### **Perspectives Mental well-being :**

Mental health can be seen as an unstable continuum, where an individual's mental health may have many different possible values. Mental wellness is generally viewed as a positive attribute, even if the person does not have any diagnosed mental health condition. This definition of mental health highlights emotional well-being, the capacity to live a full and creative life, and the flexibility to deal with life's inevitable challenges. Some discussions are formulated in terms of contentment or happiness. Many therapeutic systems and self-help books offer methods and philosophies espousing strategies and techniques vaunted as effective for further improving the mental wellness. Positive psychology is increasingly prominent in mental health.

An example of a wellness model includes one developed by Myers, Sweeney and Witmer. It includes five life tasks-essence or spirituality, work and leisure, friendship, love and self-direction-and twelve sub tasks-sense of worth, sense of control, realistic beliefs, emotional awareness and coping, problem solving and creativity, sense of humor, nutrition, exercise, self care, stress management, gender identity, and cultural identity-which are identified as characteristics of healthy functioning and a major component of wellness. The components provide a means of responding to the circumstances of life in a manner that promotes healthy functioning.

The tripartite model of mental well-being views mental well-being as encompassing three components of emotional well-being, social well-being, and psychological well-being. Emotional well-being is defined as having high levels of positive emotions, whereas social and psychological well-being are defined as the presence of psychological and social skills and abilities that contribute

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to optimal functioning in daily life. The model has received empirical support across cultures. The Mental Health Continuum-Short Form (MHC-SF) is the most widely used scale to measure the tripartite model of mental well-being.

**Cultural and religious considerations :**

Mental health is a socially constructed and socially defined concept; that is, different societies, groups, cultures, institutions and professions have very different ways of conceptualizing its nature and causes, determining what is mentally healthy, and deciding what interventions, if any, are appropriate. Thus, different professionals will have different cultural, class, political and religious backgrounds, which will impact the methodology applied during treatment.

Research has shown that there is stigma attached to mental illness. In the United Kingdom, the Royal College of Psychiatrists organized the campaign Changing Minds (1998-2003) to help reduce stigma. Due to this stigma, responses to a positive diagnosis may be a display of denialism.

Many mental health professionals are beginning to, or already understand, the importance of competency in religious diversity and spirituality. The American Psychological Association explicitly states that religion must be respected. Education in spiritual and religious matters is also required by the American Psychiatric Association.

**Emotional improvement :**

Unemployment has been shown to have a negative impact on an individual's emotional well-being, self-esteem and more broadly their mental health. Increasing unemployment has been shown to have a significant impact on mental health, predominantly depressive disorders. This is an important consideration when reviewing the triggers for mental health disorders in any population survey. In order to improve your emotional mental health, the root of the issue has to be resolved.

"Prevention emphasizes the avoidance of risk factors; promotion aims to enhance an individual's ability to achieve a positive sense of self-esteem, mastery, well-being, and social inclusion." It is very important to improve your emotional mental health by surrounding yourself with positive relationships. We as humans, feed off companionships and interaction with other people. Another way to improve your emotional mental health is participating in activities that can allow you to relax and take time for yourself. Yoga is a great example of an activity that calms your entire body and nerves. According to a study on well-being by Richards, Campania and Muse-Burke, "mindfulness is considered to be a purposeful state, it may be that those who practice it believe in its importance and value being mindful, so that valuing of self-care activities may influence the intentional component of mindfulness."

Care navigation: Mental health care navigation helps to guide patients and families through the fragmented, often confusing mental health industries. Care navigators work closely with patients and families through discussion and collaboration to provide information on best therapies as well as referrals to practitioners and facilities specializing in particular forms of emotional improvement.

Still, care navigators may offer diagnosis and treatment planning. Though many care navigators are also trained therapists and doctors Care navigation is the link between the patient and the below therapies.

Despite the prevalence of mental health disorders remaining unchanged during this period, the number of patients seeking treatment for mental disorders increased threefold.

**Treatment :**

**Activity therapies :**

Activity therapies, also called recreation therapy and occupational therapy, promote healing through active engagement. Making crafts can be a part of occupational therapy. Walks can be a part of recreation therapy.

**Biofeedback :**

Biofeedback is a process of gaining control of physical processes and brainwaves. It can be used to decrease anxiety, increase well-being, increase relaxation, and other methods of mind-over-body control.

**Expressive therapies :**

Expressive therapies are a form of psychotherapy that involves the arts or art-making. These therapies include music therapy, art therapy, dance therapy, drama therapy, and poetry therapy.

**Group therapy :**

Group therapy involves any type of therapy that takes place in a setting involving multiple people. It can include psychodynamic groups, activity groups for expressive therapy, support groups (including the Twelve-step program), problem-solving and psycho-education groups.

**Meditation :**

The practice of mindfulness meditation has several mental health benefits, such as bringing about reductions in depression, anxiety and stress. Mindfulness meditation may also be effective in treating substance use disorders. Further, mindfulness meditation appears to bring about favorable structural changes in the brain.

**Spiritual counseling:**

Spiritual counselors meet with people in need to offer comfort and support and to help them gain a better understanding of their issues and develop a problem-solving relation with spirituality. These types of counselors deliver care based on spiritual, psychological and theological principles.

Roles and functions: Social workers play many roles in mental health settings, including those of case manager, advocate, administrator, and therapist. The major functions of a psychiatric social worker are promotion and prevention, treatment, and rehabilitation. Social workers may also practice: 1. Counseling and psychotherapy 2. Case management and support services 3. Crisis intervention 4. Psycho-education 5. Psychiatric rehabilitation and recovery 6. Care coordination and monitoring 7. Program management/administration 8. Program, policy and resource development 9. Research and evaluation

Psychiatric social workers conduct psychosocial assessments of the patients and work to enhance patient and family communications with the medical team members and ensure the inter-professional cordiality in the team to secure patients with the best possible care and to be active partners in their care planning. Depending upon the requirement, social workers are often involved in illness education, counseling and psychotherapy. In all areas, they are pivotal to the aftercare process to facilitate a careful transition back to family and community.

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## **A Comparative Study of Explosive Strength between Government School and Convent School Children**

**Randhir Kumar\***

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### **Abstract :**

The purpose of the study was to compare the Explosive Strength component between Government School and Convent School children. The present study was carried out at 100 children of Government School and 100 children of Convent School from different school of Uttar Pradesh among 12-16 year of age range. The study was confined to test Explosive Strength by conducting Standing Broad Jump. The mean difference of these groups were tested for significance by 't' test. Level of significance was set at 0.05 levels. It is evident from table I and table II that the Explosive Strength between Government School and Convent School differ significantly. Convent School and Government School differ significantly from each other in regard to Explosive Strength component. Key words: Explosive Strength, Standing Broad Jump, sampling etc.

### **Introduction:**

The diversity, complexity, and adaptation of the biological realm are evident- Darwin's theory of natural selection provides an explanation of all three of these features of the biological realm without adverting to some mysterious designing entity. After Independence, India did feel the need for introducing a scheme of physical fitness which was launched in 1959 in order to raise the physical fitness status of the Indian youth. Fitness includes realization of potentialities to function efficiently and effectively over a longer period. Ever since the beginning of time, man has been physical. It is self evident that the fit citizens are a nation's best asset and weak one is its liabilities. Since the dawn of civilization physical fitness occupied very important place in the life of human being. But this explanation's success turns on the meaning of its central explanatory concept, 'fitness'.

Human being needed fitness for food, shelter, and protection from the hostile environment, only the fittest survive, the weaker once perished. Believe in a total, complete healthy lifestyle - of whole living in all aspects of one's life - physical, mental, emotional, and spiritual. Each aspect affects each other and therefore works with each other. When a person is in great physical shape, they feel great, and more effectively handle life and get the most out of their life. When a person is up, they feel more confident, have more energy, do more things, they accomplish and achieve more, & the more successful they become. Physical fitness is the ability to last, to bear up, to withstand stress, and to preserve under difficult circumstances. Another factor to determine the level of fitness is person's lifestyle. Some profession are of sedentary nature and engaged in such occupation normally do not go for any physical activity. Our bodies adapt quickly. With less physical activity, our physical strength, endurance, and energy reserves decrease. Unfortunately even the leisure time pursuits of majority of people in India are of passive type such as watching TV, movies, spending time in party etc. This causes our physical bodies to become more tired and depressed, which may also cause mental depression and other fitness problem. Whatever a person's lifestyle, he can maintain a required level of fitness provided to be fit. That he needs to know what aspects of being fit are missing from his life and accordingly engaged him in activities appropriate.

### **Purpose of the study:**

The purpose of the study was to compare the Explosive Strength Component of Government School and Convent School Children.

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**Methodology:****Sampling:**

The present study was carried out at two hundred male students from school of Uttar Pradesh i.e. Government School and Convent School respectively among 12-16 year of age range. The study was confined to test Explosive Strength component by conducting Standing Broad Jump.

Data collection and administration of test: In this investigation the random sampling between given age range is adopted. The data was obtained by conducting Standing Broad Jump and all possible doubts of the subjects were cleared. The entire procedure was administered to the subjects in morning and evening session with standardized equipment and material under the direct supervision of the investigator.

Statistical Procedure: The mean difference of these groups were tested for significance by 't' test. Level of significance was set at 0.05 levels.

Result and Discussion: The result of this study based on scores obtained as the response of Government School and Convent School children. These scores are statistically analyzed in the term of mean, S.D. and 't' ratio.

**Table I:****Mean and Standard Deviation of Explosive Strength component between Government School and Convent School children.**

Variable	Government School		Convent School	
	Mean	SD	Mean	SD
Explosive Strength	28.3800	±3.5442	25.7500	±5.3416

**Table II:****Significance of Differences of Means in Explosive Strength component between Government School and Convent School children.**

Variable	Mean Difference	Standard Error	't' ratio
Explosive Strength	2.6300	0.6410	4.103

**Significant at 0.05 level of confidence**

**T @0.05(df=198) = 1.97**

It is evident from table I and table II that the Explosive Strength performance between Government School and Convent School differ significantly at 't' value 4.103(df=198) at 0.05 level which is much more than required value.

**Conclusion:**

From the above study it is very clear that the children of Government School are differ significantly from Convent School. In other word Convent's student are less superior to Government School in Explosive Strength performance. It is because the Government's curriculum consist more physical activity than Convent School and more participation in sports activity that improves overall physical performance. They use their leisure time in physical activity. It is also observed that sports and other form of physical activity are more popular at this school.

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## A Comparative Study of Agility Between Kabaddi and Kho-kho Players

Dr. Sanjay Narayn Singh\*

**Abstract :** The aim of the present study was to compare of agility between Kabaddi and Kho-kho players. To achieve the purpose of the study total 40 players (20 Kabaddi and 20 Kho-kho) were selected as subject at random from VBSPU, Jaunpur their age ranged between 18-23 years. Subjects were male students only. Agility was selected as variable. 40m shuttle run in 1/10of the second was used for measure the agility. To compare the agility of both players t-test was used as the statistical technique. The level of significance was fixed at 0.05 level of confident.

**Introduction :** Physical fitness is per-requisite of abilities to perform any motor task in day to day life as well as in sports and games. Since, agility is one of the most valuable/element of the physical fitness, so we can't deny the importance of agility in day to day life as well as game and sports. In other words we can say that it has been great significant in human lives. Different groups of people have different levels of agility.

Agility is movement specific. The same individual may be fast in some movements and slow in others. There is no co-relation between agility of leg movements and arm movements and very little co-relation in movement that require different co-ordination (Derives 1980).

### Purpose of the study:

The purpose of the study was to compare of agility between Kabaddi and Kho-kho players.

### Materials and Methods:

To achieve the purpose of the study total 40 players (20 Kabaddi and 20 Kho-kho) were selected as subject at random from VBSPU, Jaunpur their age ranged between 18-23 years. Subjects were male students only.

### Selection of Variables:

Agility was selected as variable.

Criterion measure;

40m shuttle run in 1/10of the second was used for measure the agility.

### Statistical Technique:

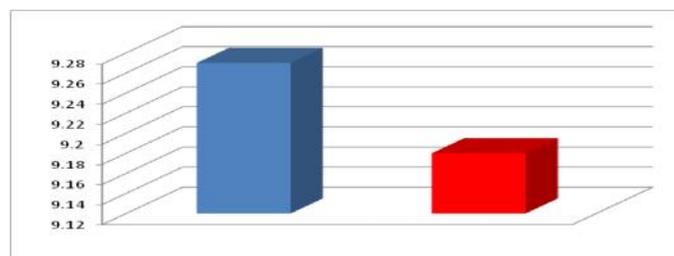
To compare the agility of both players t-test was used as the statistical technique. The level of significance was fixed at 0.05 level of confident.

Table 1

Variable	Kabaddi		Kho-kho		t-value
Agility	Mean	SD	Mean	SD	
	9.27	2.13	9.18	2.11	3.11

Sig,0.05 ,3.23 (38)

### Graphical Representation Of Agility Between Kabaddi And Kho-kho Players



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**Result:**

Table I and Table II indicate that the agility between Kabaddi and Kho-kho players. No significant different at t value 3.11(df 38) at 0.05 level of confident which is more than require value.

**Conclusion:**

On the basis of result it may be concluded that the kabaddi and kho-kho players was equally in relation to agility.

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## **India's Growing Political and Military Power in Contemporary World**

**Dr. Manoj Kumar Mishra\***

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"In present era, India is emerging as an economic powerful nation as a result of that, it is capable of increasing its political and military power on international level and also having a great impact on contemporary world especially in Asian region"

At present, India has not been listed on the "THREAT TO CHINA" list as such; it certainly perturbs Beijing to see a relatively large, growing power across its southern border. As India continues to re-define and modify its foreign and security policies, given its increasing stature in the international arena, it calls for a dynamic debate on how China views this emerging pole. But powerful India's economy is stable, so that it is also challenging issue for China.

Pillsbury, in his edited work, China Debates the Future Security Environment, identifies some of the Chinese concerns vis-a-vis India. At a level, china puts both Japan and India in one bag for democratic-capitalist nations with whom china has territorial disputes. Both the countries also have a militaristic and religion based strategic cultures.

The Chinese writings also emphasise that both these countries have displayed a desire to dominate the region and have hidden nuclear agenda. The two countries have also perceived as possessing a military superiority in certain fields, particularly the navy.

Relations between India and china have swung from one extreme to the other, from Prime Minister Jawaharlal Nehru's warm "hindi-chini bhai-bhai" days, to long, deep freeze years after the 1962 war which thawed a little for some time only to hot up in the wake of India's nuclear tests in 1998.

The relations have smoothened out a great deal thereafter, and are now-at least on the surface-at their best in decades. While it is never easy to predict the future of this relationship, it is amply clear that the Sino-Indian ties will certainly be a factor in establishing a stable balance of power in Asia. For China, improving ties with India is not only an end in itself, but a means to achieve its larger objectives of emerging as a major regional and global player. While China may not be interested in seeing another giant in Asia, it does not want India to forge closer ties with United States or other Asian power that could be detrimental to Beijing's own regional and global role. China does view India as a "future strategic competitor" that would join any anti-China grouping in the future.

Mohan Malik brings to the fore an internal study undertaken in 2005 that recommended that China undertake measures to keep the current strategic leverage in terms of territory, P-5 membership, and the nuclear club and hold on to diplomatic advantages through its special relationship with India's neighbouring countries, as also maintain the economic lead over India. India's role and its stand on Tibet has also been a thorn in China's side.

Beijing is also wary of India's Look East policy and the strengthening of New Delhi's ties with Japan, Vietnam, and ASEAN countries. It feels that India's diplomacy in south-east Asia could potentially hamper China-ASEAN ties, as well as reduce Beijing's manoeuvring space in Asia.

Finally, how the issue of energy security would affect the bilateral ties-whether it would foment and manifest a cooperative or conflicting framework, is to be seen.

India's naval power and in particular its ability to exert influence on the SLOCs from the Persian Gulf to the Malacca Straits worries China. India has an aircraft carrier and is acquiring another one from Russia, besides building one on its own.

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China is still struggling to build one. Energy security in terms of transportation in seas controlled by India is a prime motivation for China to build up its navy and also for its support to Pakistan in developing Gwadar as a major port close to Persian Gulf.

India and China, despite recognising the inevitability of their role in shaping the Asian security order, differ on the kind of Asian layout for the future. India will continue to look for an inclusive approach as opposed to China's exclusivist approach which appears directed against India, the US, and the Japan. China has continued to believe that its peaceful rise and the emergence as a dominant power in Asia is only an assumption of its rightful place in the region and a return to the old but natural order for the region. India may not be willing to see Asia dominated by any one power.

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