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Attitude and Motivation in Relation to Academic Achievement of the Students of UG in Science in Relation to Gender, Locality, and Management

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ABSTRACT

Science provides important knowledge and helps understand nature and causes positive changes in life. In other words, science education aims to develop literacy in all pupils for making decisions about physiological, psychological, and sociological issues. To realize this aim, students should be well educated in science subjects.

There is no agreement on the concept or description of an attitude towards science; attitude is generally used to describe emotional tendencies towards events, people, place, situation and ideas. For instance, expressions such as "I love science", "I like science" or "science is boring" are taken as being representative of students' attitude towards science (Papanastasiou, 2002). Students' attitude towards science significantly affects their success in science (Prokop, Tuncer & Chudá, 2007).

Another factor affecting students' learning and success is motivation. Motivation involves complex psychological patterns used to explain efforts and behavior displayed in the course of different activities. When considered in a learning environment, motivation is a concept that refers to students' expenditure of time and effort to fulfill the duties expected of them, as well as their willingness to use their skills for this purpose.

Achievements attained when a student is recognized or appreciated of his accomplishments in terms of grades or successful goals that in turn heighten one's self-esteem. Recognizing the significance of fostering attitude, motivation and academic achievement, the investigator attempted to find out the relationship among attitude, motivation and academic achievement of UG students in science.

Keywords: Attitude, Motivation, Academic Achivement, Gender, Locality, Management

INTRODUCTION

Of all the creations of God - human life is the most sacred. It has two aspects - the biological and the sociological, where the biological aspect of human life is maintained and transmitted by nutrition and reproduction, the social aspect of human life is maintained and transmitted by education. Man is primarily distinguishable from the other animals because of his edification ability, intelligence, creativity and other mental abilities. He desires to go ahead. This list of human achievements is very big. How has all this been done? It is only through education. It is education, which promotes his intelligence, enables him to be industrious and ensures his progress.

Man's achievement in the field of science and technology helped to improve material conditions of living. All our knowledge ends with study of matter, plants and living creatures. Education serves

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not only to develop one's intelligence and skill but also makes him matured, disciplined and useful to the society by holding certain high values in life

Science is a systematized body of knowledge. This knowledge may pertain to any subject or field of life. According to Columbia Encyclopedia, "Science is an accumulated and systematized learning in general usage restricted to natural phenomenon." Science enables the man to study various phenomenon in the space and establish various relationships between them. It explains that science is a byproduct of our empirical knowledge and deals with logical reasoning. Science is useful in character formation and moral development. It helps in developing moral attitude as there is no place of biased attitudes, prejudiced feelings etc. in the solution of problems in science.

REVIEW OF RELATED LITERATURE

Ozer, S. (2019) studied An investigation of attitude, motivation and anxiety levels of students studying at a faculty of tourism towards vocational English course. **Objectives of the study:** To analyse attitude, motivation and anxiety levels of students at a state university studying at a faculty of tourism towards vocational English course. **Methodology:**In the study, quantitative research and survey method were used. **Sample:** 325 students participated in the study voluntarily. **Tool:** Attitude Scale towards Vocational English Course, Foreign Language Classroom Anxiety Scale (FLCAS) and Attitude/Motivation Test Battery (AMTB) were used in the research to collect data. **Result:**There was a significant difference between attitude, motivation and anxiety levels in terms of department, achievement and additional study. There was a significant difference in anxiety, while there was no significant difference in attitude and motivation levels in terms of gender.

Hacieminoglu, E. (2019)analysed Student and School Level Variables related to Elementary School Students'Attitudes towards Science. **Objectives of the study:** To investigate what school- and student-level factors are associated with student' attitudes towards science. **Methodology:** The overall design of this study is mainly a cross-sectional survey and correlational. **Sample:** The convenience sampling method was used in this study and 2975 elementary students in different schools and cities of Turkey constituted the sample of this study. **Tool:** The Test of Science Related Attitude, Learning Approach Questionnaire, Achievement Motivation Questionnaire, School Background Questionnaire were used as data collection tools. Hierarchical Linear Modeling (HLM) was selected as a modeling technique for data analyses. **Findings:** The quality of school's educational resources, learning and motivational factors, and factors related to student feelings and outside activities, and some student characteristics significantly contributed to the students' attitudes towards science.

TITLE OF THE PROBLEM

The present research is entitled as **"Attitude and motivation in relation to academic achievement of the students of UG in science in relation to gender, locality, and management"**

METHOD OF STUDY

Descriptive survey method was adopted in the study. The present study is focused to find out the relationship among attitude, motivation and academic achievement of UG students in science. The researcher selected Kadapa District of Andhra Pradesh for conducting the study. Seven hundred and fifty students were selected from Kadapa District of Andhra Pradesh in the study. Two researcher-tools

were used in the study. One is attitude towards science scale, second is motivation scale which is used for testing the relationship among attitude, motivation and academic achievement of UG students in science.

SAMPLE OF THE STUDY

The Population of the present study was III year UG science students of Arts & Science colleges from Kadapa district, Andhra Pradesh. The investigator has selected 750 students out of 6,480 students in three zones viz., Rajampet, Proddatur and Badvel of Kadapa District of Andhra Pradesh, India.

SAMPLING TECHNIQUE

Stratified Random sampling technique was used for the selection of III-year UG (science) students of Arts & Science colleges from Kadapa District of Andhra Pradesh. The investigator has selected 15 colleges (5 Government colleges, 5 Private- aided colleges, 5 Self- financed colleges) from 54 colleges of Arts & Science from Kadapa District. 750 students were selected randomly from the above said 15 colleges of Arts & Science was stratified on the basis of Management of colleges to fulfill the research objectives. The collected data from 750 students was the focus group of the present study, considered for verification of the study results. The following tables show the distribution of samples.

TOOLS USED FOR THE STUDY

The instruments or devices used to collect the data of research was popularly known as inquiry forms, because all of them was in the form of proformas inquiring into certain information about the phenomenon under study, and to be filled in with such information. In the present study, the investigator employed and adopted the following tools.

1. Attitude towards science scale (developed by Hillman, S. J. et. al., 2016)
2. Motivation scale (constructed and validated by the Researcher and Research Supervisor)
3. To find academic achievement of UG students in science, the researcher collect the respondents' second year (i.e.) fourth semester academic achievement mark list from the register maintained in the colleges.

OBJECTIVES OF THE STUDY

To identify the significant difference between attitude and academic achievement of students of UG in science with regard to their background variables such as gender, locality of student, and management.

HYPOTHESIS OF THE STUDY

1. There is no significant difference in Overall motivation and its dimensions of students of UG in sciencebetween
   (a) Male & Female (Gender)
   (b) Rural & Urban (Locality of student)
2. There is no significant difference in Overall motivation and its dimensions of students of UG in science among **Govt / Aided / Self-Financed** (Management of College)

RESULTS AND DISCUSSION

Gender

Hypothesis-1

There is no significant difference between Male and Female science students of UG in Overall attitude and its dimensions.

Table-1: Mean difference between Male and Female science students of UG in Overall attitude and its dimensions.

Variable	Dimensions	Male			Female			't' Value	Sig. at 0.05 Level
		N	Mean	SD	N	Mean	SD		
Attitude	Attitude toward science class	302	43.88	9.50	448	45.01	8.33	**1.72**	**NS**
	Desire to become a scientist	302	7.33	2.18	448	7.38	1.96	**0.28**	**NS**
	Value of science to society	302	43.72	7.62	448	44.27	6.60	**1.05**	**NS**
	Perception of scientists	302	39.50	5.07	448	40.15	4.82	**1.78**	**NS**
	Overall	**302**	**134.44**	**21.29**	**448**	**136.81**	**18.47**	**1.62**	**NS**

The table reveals that the calculated' value for Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists are **1.72, 0.28, 1.05,** and **1.78** respectively, which are less than the table value **1.96** at **0.05** level of significance. The formulated null hypothesis is **accepted**. Hence, there is no significant difference between male and female UG science students in Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists.

The above table also reveals that the calculated'- value for Overall Attitude is **1.68**, which is less than the table value **1.96** at **0.05** level of significance. The formulated null hypothesis is **accepted**. Hence, there is no significant difference between male and female UG science students in overall Attitude.

While comparing the mean scores, female UG science students (mean=45.01, 7.38, 44.27, 40.15, and 136.81) are better than the male UG science students (mean=43.88, 7.33, 43.72, 39.50, and 134.44) in their Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists, and Overall attitude.

Locality

Hypothesis-2

There is no significant difference between Rural and Urban science students of UG in Overall attitude and its dimensions.

Table-2: Mean difference between Rural and Urban science students of UG in Overall attitude and its dimensions.

Variable	Dimensions	Rural			Urban			't' Value	Sig. at 0.05 Level
		N	Mean	SD	N	Mean	SD		
Attitude	Attitude toward science class	506	44.71	9.17	244	44.23	8.09	**0.70**	**NS**
	Desire to become a scientist	506	7.39	2.06	244	7.31	2.04	**0.49**	**NS**
	Value of science to society	506	44.21	7.21	244	43.72	6.65	**0.89**	**NS**
	Perception of scientists	506	39.93	5.01	244	39.81	4.76	**0.33**	**NS**
	Overall	**506**	**136.24**	**20.37**	**244**	**135.06**	**18.17**	**0.77**	**NS**

The table reveals that the calculated' value for Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists are **0.70, 0.49, 0.89,** and **0.33** respectively, which are less than the table value **1.96** at **0.05** level of significance. The formulated null hypothesis is **accepted**. Hence, there is no significant difference between rural and urban UG science students in Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists.

The above table also reveals that the calculated 't' value for Overall Attitude is **0.77**, which is less than the table value **1.96** at **0.05** level of significance. The formulated null hypothesis is **accepted**. Hence, there is no significant difference between rural and urban UG science students in overall Attitude.

While comparing the mean scores, rural UG science students (mean=44.71, 7.39, 44.21, 39.93, and 136.24) are better than the urban UG science students (mean=44.23, 7.31, 43.72, 39.81, and 135.59) in their Attitude toward science class, Desire to become a scientist, Value of science to society, Perception of scientists, and Overall attitude.

Management-3

Hypothesis-3

There is no significant difference among three different management of colleges of the UG science students in Overall attitude and its dimensions.

Table-3: Mean difference among three different management of colleges of the UG science students in Overall attitude and its dimensions.

Variable	Dimensions	Groups	Sum of Squares	Mean Square	Df	F-value	p value & Sig. at 0.05 level
Attitude	Attitude toward science class	Between	461.624	230.812	2	**2.98**	**0.052 &NS**
		Within	57943.524	77.568	747		
		Total	58405.148		749		
	Desire to become a scientist	Between	6.152	3.076	2	**0.73**	**0.483 &NS**
		Within	3150.648	4.218	747		
		Total	3156.800		749		
	Value of science to society	Between	201.699	100.849	2	**2.05**	**0.130 &NS**
		Within	36811.668	49.279	747		
		Total	37013.367		749		
	Perception of scientists	Between	147.296	73.648	2	**3.05**	**0.048 &S**
		Within	18048.956	24.162	747		
		Total	18196.252		749		
	Overall	Between	2513.091	1256.545	2	**3.27**	**0.039 &S**
		Within	287398.068	384.736	747		
		Total	289911.159		749		

The table reveals that the calculated F values for Attitude toward science class, Desire to become a scientist, and Value of science to society are **2.98, 0.73,** and **2.05** respectively, which are less than the table value **3.01** at **0.05** level of significance. The formulated null hypothesis is **accepted**. Hence there is no significant difference among three different management of colleges of the UG science students in Attitude toward science class, Desire to become a scientist, and Value of science to society. And also, the calculated F value for Perception of scientists is **3.05** which is greater than the table value **3.01** at **0.05** level of significance. The formulated null hypothesis is **rejected**. Hence there is a significant difference among three different management of colleges of the UG science students in Perception of scientists.

The above table also reveals that the calculated F value for Overall attitude is **3.27** is greater than the table value **3.01** at **0.05** level of significance. The formulated null hypothesis is **rejected**. Hence there is a significant difference among three different management of colleges of the UG science students in overall attitude.

MAJOR FINDINGS OF THE STUDY

1. There is no significant difference between male and female UG science students in Attitude toward science class, Desire to become a scientist, Value of science to society, and Perception of scientists. there is no significant difference between male and female UG science students in overall Attitude.
2. There is no significant difference between rural and urban UG science students in overall Attitude.
3. There is a significant difference among three different management of colleges of the UG science students in overall Attitude.

CONCLUSIONS

In the light of the findings the following conclusions are drawn management have significant difference in overall attitude.

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Concept Mapping in Education

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> Concepts are the building blocks of thinking. A concept is a category used to group similar events, ideas, objects or people.

A concept map or conceptual diagram is a diagram that depicts suggested relationships between concepts. It is a graphical tool that instructional designers, engineers, technical writers and others use to organize and structure knowledge.

A concept map typically represents ideas and information as boxes or circles, which it connects with labbled arrows in a down ward branching hierarchical structure. The relationship between concepts can be articulated in linking phrases such as "causes" "requires", or contributes.

Concept maps are visual representations of information. Concept maps work very well for classes or content that have visual elements or in times when it is important to see and understand relationships between different things. They can also be used to analyse information and compare and contracts.

WHAT I CONCEPT MAPPING EDUCATION AND ITS PURPOSE

It is a visual organization and representation of knowledge. It shows concepts and ideas and relationships among them. Concept maps are visual representations students create to connect ideas, concepts and terms. Students can use them to organize information they already know and to incorporate new learning with their prior knowledge.

It is drawings or diagrams used to help students organize and represent knowledge of a subject. It begins with a main idea (main concept) and then branch out to show how that main idea can be broken down into specific topics.

KINDS OF CONCEPT MAPS

There are focus major categories of concept maps. These are distinguished by their different format for representing information. These four types are as follows:

1. Spider Concept Map:
   The spider concept map is organised by placing the central theme or unifying factor in the centre of the map outwardly radiating sub themes surround the centre of the map.
2. Hierarchy Concept Map:
   The hierarchy concept map presents information in a descending order of importance. The most important information is placed on the top. Distinguishing factors determine the placement of the information.
3. Flowchart concept:
   The flowchart concept map organizes information in a linear format.
4. Systems Concept Map:
   The systems concept map organizes information in a format which is similar to a flowchart with the addition of 'INPUTS' and 'OUTPUTS'

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5. How to use a concept map:
There are several ways to construct concept maps. Mostly following steps are included:-

(i) Model how to identify the major ideas or concepts presented in a selection of text as for need.

(ii) Organize the ideas into categories. Remind students that your organization may change as you continue to read and add more information.

(iii) Use lines or arrows on the map to represent how ideas are connected to one another, a particular category and/or the main concept limit the amount information on the map to avoid frustration.

(iv) After students have finished the map encourage them to share and reflect on how they each made the connections between concepts.

(v) Encourage students to use the concept map to summarize what was read.

HIGHLIGHT THE UNDERLYING CONCEPTUAL FRAMEWORK

Concepts are the building blocks of thinking. A concept is a category used to group similar events, ideas, objects or people. Concepts are abstractions. They do not exist in the real world. Concept learning therefore, refers to the development of the ability to respond to common features of objects or events. Teachers do not just introduce their students to new concepts through **concept maps** which visually illustrate the relationships between concepts and ideas. The concepts are written either in circles or in boxes, and are linked by words and phrases that explain the connection between the ideas, helping and new relationships. Most concept maps represent a hierarchical structure with the broad concept first with connected subtopics, more specific concepts, later.

In this way concept maps are good for processing and storing large amount of information. Concept maps help students develop meta cognitive skills.

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A Study of Mental Health of Higher Secondary School Students of Ahmedabad City

Dr. Hareshbhai Vadhel* and Meenaben Chaudhari**

ABSTRACT

The main objective of the present study is to study the mental health of the students studying in the higher secondary schools of Ahmedabad city. Total 50 students were selected using randomization method as a sample in the present study. 25 boys and 25 girls were included in that. The researcher has used self-made research tool to know the mental health of the students of 11th and 12th standard studying in higher secondary schools. The mental health tool was given to the students of 11th and 12th standard. Then their responses were acquired on the research tool. Hence, t-test was used to analyze such gathered data for numerical analysis. It was observed in the findings of the present study that the mental health of boys is better than the mental health of girls studying in the higher secondary schools. The mental health of students of 12th standard is better than the mental health of students of 11th standard studying in the higher secondary schools. The mental health of boys of 11th standard is better than the mental health of girls of 11th standard studying in the higher secondary schools. The mental health of boys of 12th standard is better than the mental health of girls of 12th standard studying in the higher secondary school.

Keyword: Mental Health

PREFACE

The question of mental health is the question of modern era. If a person really wants to be happy and prosperous, he has to learn the skill of being tranquil. Mentally healthy person knows and understands himself. He can identify discretion of what is correct and what is wrong before doing anything. He can derive the future results. He has self-confidence for himself. He continuously feels that he has some unique place in the world. Many persons think themselves weak. They blame themselves for the failure of all the work. They check for the correction of work again and again. These persons do not have confidence on their works or in themselves. Weakness, inferiority complex, irrational anxiety or fear show defect in mental health.

For example they check for their money or purse again and again. They check for whether they have locked or not again and again. The thought of mental health is very old.

If wishes and needs of person don't get satisfied, he gets upset. In the present era, life has become extreme stressful and impetuous. They get annoyed in small things. He gets surrounded by stress, confusions and struggles instead of being happy. That affects his body and soul badly.

In the present era, mental health word is getting famous gradually such as physical health. While it is said in physical health that Prevention is better than cure. In a same way, it is very important that instead of curing mental health one should focus on the thing that the possibility of it affect less. So question of mental health is very important in healing psychology. Along with it is said that it is a responsibility of an educated society to take care of students' mental health.

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Question of mental health has become grim and serious for the whole world. Firstly there were no awareness for the care of question of mental health. But since last fifty years, some awareness has been seen. In some developed countries, people have become very much aware for the same.

Education can play a vital role in development and also in attitude of theirs towards themselves, towards others and towards their work and responsibilities. This is the awareness that resulted in including the subject of mental health in the syllabus of teacher education institutes in most of the developing countries.

The higher secondary school students are very much anxious about their career. In this condition it is very important to understand students' questions and problems. In this situation it is very important to understand the behavior of students and provide them proper guidance. The present research paper is inspired by the same appetence.

PROBLEM STATEMENT

Before starting any research it is very important to verbalize the problem statement of that research. The problem statement for the present research is as below.

A study of mental health of higher secondary school students of Ahmedabad city.

IMPORTANCE OF THE STUDY

Whenever a researcher goes through any research he makes sure that it should be helpful to the society and each and every part of it. Findings of the present research will be useful for the teachers, parents and students. And the research will also provide proper direction and pace for the remedy of the mental health of the students after knowing their level of mental health. Importance of the present study is as follows.

1. Accurate information will be gathered regarding the mental health of the students through the present research.
2. The schools will be able to arrange guidance programs based on the study of the mental health of the students.
   The teachers will be able to think about the type of changes that can be brought in their behavior towards their students based on the study of the mental health of the students.
3. The teachers and the principal will be able to get the guidance for the students having weak mental health.
4. The teachers and the principal will be able to put efforts in the direction of clever students so that such students can uplift the names of their school and city.

Definitions of Key Words

It is necessary for each and every researcher to define some words related to his research. It clarifies the research work and its limits can also be defined.

- Ahmedabad City:
  All the area covered under the limits of Ahmedabad Municipality is defined as Ahmedabad City.
- Higher Secondary School:
  The school that is running the syllabus of Gujarat state in 11th and 12th standard.
- Study:
  Study is to gather all the information about the problem in detail and analyze it and derive conclusions from that.
- Theoretical Definition of Mental Health:

Mental health means a healthy person. A proper and scientific effort to escape from the attack and development of the mental disease is called to be mental health according to Coleman J. C. (1962)

Mental health means the adaptation of a person with himself and the society which results in the birth of abilities like maximum efficiency, satisfaction, happiness, appropriate behavior according to the society and the ability to accept and face the realities of the life according to P. V. Lukan.

- Practical Definition of Mental Health:
  Mental health means the ability in the children to balance between their emotions, desires, ambitions and their ideals and the ability to face and accept the truths of their lives.
  In the present study, mental of the students is considered as the scores they obtained in the mental health test.

Objectives of the Study

Each and every activity of education is purposeful. Not a single work is possible without purpose. A work without purpose is like a boat without the sail and a traveler without the map. Result of desired type cannot be achieved if the objectives are not clear. The present research has also been conducted by keeping in mind some important objectives. Here the research has been conducted by the researcher by keeping in mind the limited resources, abilities and focusing on the problem.

1. To know the mental health of the students of higher secondary schools.
2. To know the mental health of the students of higher secondary schools in context with their gender.
3. To know the mental health of the students of higher secondary schools in context with their standard.

Variables of the Study

The study of some variables is conducted in any research. It is very much important to have the clarification regarding the methodical study. Dipika Bhadresh Shah (2004) quotes the definition of variable in their book "educational research" as below.

- Definition of variable:
  Variable is any feature or characteristic of any possible person, group or environment which can change.
  The variable used in the present study are defined as below.
- Independent Variable: Gender – Boys, Girls
- Controlled Variable:
  Gujarati medium schools of Ahmedabad city having standard 11th and 12th.
- Dependent Variable:
  Mental health

Hypotheses of the Study

Researcher thinks of some temporary assumptions or hypotheses to understand their problem after the finalization of the objectives in a research. Such simple meaning and reality explaining statements or principles are called as hypotheses.

The following are hypotheses for the present study.

Ho1 There will be no significant difference between the average scores of the mental health of the boys and the girls studying in the higher secondary schools.

Ho2 There will be no significant difference between the average scores of the mental health of the students of 11th standard and the students of 12th standard studying in the higher secondary schools.

Ho3 There will be no significant difference between the average scores of the mental health of the boys of 11th standard and the girls of 11th standard studying in the higher secondary schools.

Ho4 There will be no significant difference between the average scores of the mental health of the boys of 12th standard and the girls of 12th standard studying in the higher secondary schools.

Limitations of the Study

The present study was taken on hand by considering the below mentioned limitations.

1. The present study is limited only to some schools of Ahmedabad city.
2. The present study is limited only to the students studying in the Gujarati medium.
3. The study of mental health of the students of higher secondary schools has been conducted.
4. Students studying in standard 11th and standard 12th only are included in the present study.
5. The limitations of the self-made tool used for data collection in the study are also the limitations of the present study.

Population and Sample of the Study

- Population
  All the facts of people any properly defined class, events, things and places are called as population in general meaning.
  The students studying in the 11th standard and the 12th standard in Gujarati medium higher secondary schools of Ahmedabad city are accepted as population in the present study. Hence, these students are the population of the present study.
- Sample
  Approximately 50 students studying in the Gujarati medium higher secondary schools in standard 11th and standard 12th in the schools of Ahmedabad city have been selected as sample by the researcher using stratified randomization sampling method.

RESEARCH METHOD

The method of research can be considered as a type of survey as the students selected as sample were given the self-made mental health tool in order to get their scores on it. Hence, the researcher kept the content of the present study in mind and integrated school survey and psychological survey to conduct the study.

RESEARCH TOOL

The researcher designed self-made mental health tool to know the mental health of the students studying in standard 11th and 12th in higher secondary schools in the present study. This tool has been designed for data collection.

METHOD OF DATA COLLECTION

In the present study, the principals of the higher secondary schools of Ahmedabad city selected as sample were contacted for data collection and they were given information about the objectives

and importance of the present study. A proper day was decided and the students of their schools were given the research tool on the said day and tool has been filled up by the students after they were given necessary instructions about the same. And data collection has been done with the help of this tool.

TECHNIQUE OF DATA ANALYSIS

In the present study, t-test was used in the analysis of gathered data after its classification in context of their gender and standard.

FINDINGS

Ho1 There will be no significant difference between the average scores of the mental health of the boys and the girls studying in the higher secondary schools.

V	N	M	SD	SED	t
B	44	28.4659	218.048	51.3924	0.29187
G	29	8.63793	212.739		

It is clear from the above table that the value of t-test is 0.29 higher than the tabular of value of 2.01 at 0.05 level. Hence, this hypothesis is accepted.

1. Finding: Mental health of the boys is better than the mental health of the girls studying in the higher secondary schools.

Ho2 There will be no significant difference between the average scores of the mental health of the students of 11th standard and the students of 12th standard studying in the higher secondary schools.

V	N	M	SD	SED	t
11	28	213.3571	19.79487	6.047411	0.99216
11	22	218.6818	22.28664		

It is clear from the above table that the value of t-test is 0.87 higher than the tabular of value of 2.01 at 0.05 level. Hence, this hypothesis is accepted.

2. Finding: Mental health of the students of 12th standard is better than the mental health of the students of 11th standard studying in the higher secondary schools.

Ho3 There will be no significant difference between the average scores of the mental health of the boys of 11th standard and the girls of 11th standard studying in the higher secondary schools.

V	N	M	SD	SED	t
B	10	218.5	27.1293	9.13655	0.8756
G	18	210.5	13.3333		

It is clear from the above table that the value of t-test is 0.99 higher than the tabular of value of 2.01 at 0.05 level. Hence, this hypothesis is accepted.

3. Finding: Mental health of the boys of 11th standard is better than the mental health of the girls of 11th standard studying in the higher secondary schools.

Ho4 There will be no significant difference between the average scores of the mental health of the boys of 12th standard and the girls of 12th standard studying in the higher secondary schools.

V	N	M	SD	SED	t
B	11	223.2273	9.620914	9.303304	0
G	11	214.1364	29.3173		

It is clear from the above table that the value of t-test is 0 higher than the tabular of value of 2.01 at 0.05 level. Hence, this hypothesis is accepted.

4. Finding: Mental health of the boys of 12th standard is better than the mental health of the girls of 12th standard studying in the higher secondary schools.

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Financial Literacy: A Review of Literature and Future Opportunities

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Abstract

Financial Literacy is a term which is a combination of financial knowledge, attitude and behaviour which helps an individual to take sound financial decisions. With the growing financial inclusion drives to include the financially excluded persons and with the expansion of financial markets financial literacy has become a hugely significant issue. This paper reviews, compares and analyses studies conducted on Financial Literacy on International Platform, in Asia and in India to determine areas of both commonality and inconsistency. As a result of this analysis, the paper presents recurrent themes that could be extended, research gap and potential new areas for research in financial literacy.

Keywords: financial literacy, financial education, financial skills, finance

INTRODUCTION

The growth and development of the Indian economy including expansion of financial markets through liberalization, privatization and globalization have given a way to increase the quantum of financial products both for credit & investment purposes. But, on the other hand, low level of financial literacy prevents the individuals from making a judicious choice with regard to a person's financial decision making. As a result, the individuals are not able to choose the most suitable investment alternative which can beat the rate of inflation prevailing in the economy and give them a positive return. According to the Planning Commission (2003), the three significant dimensions of human well-being are Longevity, Education and Command over the resources.

Since the third dimension of human well-being pertains to command over the resources, which is in the core of this present study. Money is the most widely accepted medium of exchange and has a significant place in the individual's ability to fulfill the social and other important needs like old age security, children's education, retirement, marriage, etc which would help individuals to achieve financial satisfaction and contribute to their life-satisfaction.

Financial literacy is referred as the set of knowledge & skills that directs an individual to take suitable financial decisions. The primary objective of Financial Literacy is to induce a person to save, access credit, use the funds in a better way which can ultimately results in to a better livelihood. Financial literacy may be considered as the ultimate pillar of any financial system, as it complements the significant aspects like transparency, policies for the consumer protection. The economies around the world have considered financial literacy as a key pillar for the development of a sound financial system. In recent times, financial literacy has gained the attentiveness of regulators, policymakers, governments and several other organisations. Various substantial efforts have been made in this area, and resources have been developed to promote financial literacy through various financial education programmes.

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This paper reviews, compares and analyses studies conducted at International Platform, in Asia and in India to determine areas which are identical and different. As a result of this analysis, the paper presents recurrent themes that could be broadened, along with likely new zones for financial literacy research.

NEED OF FINANCIAL LITERACY

1. **For enhancements in Knowledge and expertise:** As we have seen in this serious time there exist wide scope of different financial products and services, so it turns out to be hard for financial specialist to pick what suits him best. In some cases he/she gets confused and can't settle on proper decisions. So here financial literacy assumes critical job in granting information to financial specialist so he can settle on informed choices. So financial literacy builds up a range of abilities among people which creates certainty to deal with their own funds and handle unanticipated possibilities all the more shrewdly.

2. **Noteworthy role for financial inclusion and consumer protection:** Financial Literacy plays a crucial role for financial inclusion and consumer protection. Dr K.C. Chakrabarty, Deputy Governor of the Reserve Bank of India in 2013 remarked that financial inclusion and consumer protection are the two sides of the same coin. So, until and unless each and everyone are not financially literate targets cannot be achieved.

3. **Opportunity from endless loop:** Financial literacy will make mindfulness among people with respect to different financial apparatuses. This will assist them with saving themselves from horrible snare of moneylenders who charge them high interest rate. Financial literacy will assist them with overcoming such major issues by making mindful of different facilities and government schemes accessible to them.

4. **Association in Financial Market:** At the individual level an individual who is financially literate will have knowledge of different financial avenues available in the market and which further results in to the active involvement of the person in the financial market.

5. **Engages Entrepreneurship:** Financial literacy advances business and assists with being a little business visionary to create business, as it gives information and furthermore creates abilities in a person. It helps in effective knowledge and understanding of finance and also, settling on successful choices for business. It is desperate need of the hour to improve financial literacy particularly in business part

6. **Understanding governmental financial policies:** A financially literate person can understand the governmental financial policies more wise and in a more efficient manner which is also an important factor for financial literacy.

7. **Cope up with cyclical changes of market:** A person well versed with the basic knowledge regarding the financial market and financial instruments available in the market having basic financial knowledge of the markets will tackle with the cyclical changes in the market more effectively.

8. **Aware about various sources of finance:** One of the foremost importance of financial literacy is a financially literate person who has the knowledge about both the traditional as well as the modern investment avenues in which he can wisely invest money.

OBJECTIVE AND METHODOLOGY

The objective of this study is to review and summarize recent studies on financial literacy and related issues. The different studies were first collected from journal, working papers, proceedings

and thesis. The collected studies then classified under two research themes namely: international financial literacy research and financial literacy research in India. Finally, each paper was reviewed separately and presented chronologically under each theme. Finally the results are discussed in a ways draw conclusion and directions for further studies.

INTERNATIONAL FINANCIAL LITERACY RESEARCH

(A) **Shawn Cole et.al (2009)** *"Financial Literacy, Financial Decisions, and the Demand for Financial Services: Evidence from India and Indonesia"* in the study made here the author raises the questions regarding Why is demand for formal financial services low in emerging markets? Here in this study the author argues that due to limited cognitive ability and financial literacy suppressed demand. And in the second view states that demand is logically low because formal financial services are expensive and are relatively low value to the poor. Here the author finds that financial literacy program has no effect on the state of opening bank savings account in, but do find any decent effect on uneducated and financially illiterate households while in contrast of it the study also shows that small subsidy payments have a larger effect on opening savings account and these payments are more cost-effective than financial literacy training though it does not take into account any primary support or benefits of financial education.

(B) **In 2012 "Visa's International Financial Literacy Barometer"** the survey was conducted in 28 countries of the world to know the strength and weaknesses of financial education worldwide in order to identify the opportunities for improvement in the financial education in the world scenario. The study was conducted in the countries comprising Mexico, Brazil, Serbia, Bosnia, Lebanon, USA, Belarus, Australia, New Zealand, Egypt, Saudi Arabia, UAE, Canada, Russia, Thailand, Ukraine, Malaysia, Taiwan, Pakistan, Hong Kong, Colombia, Morocco, India, China, Vietnam, South Africa, Japan and Indonesia. Visa conducted survey between February and April in 2012 on around 25,500 participants in 28 countries asking five questions:

- Do you have and follow a household budget?
- How many months worth of savings do you have set aside for an emergency?
- How often do you talk to your children ages 5-17 about money management issues?
- To what extent would you say that teenagers and young adults in (Country) understand money management basics and are adequately prepared to manage their own money?
- At what age do you think governments should require schools to teach financial literacy to children, so that they can better understand money management issues?
- The findings from the study suggest that:
- Chinese respondents were the best in savings the Chinese respondents at an average saves 3.9 months of expenses.
- Mexico and Brazil topped the list where parents talk to their kids about money frequently. The survey result shows Mexicans talk to their kids at least 41.7 days a year.
- The study reveals that Brazilian respondents believe that financial education start at the earliest with most in favour of that government should require schools to start provide financial education when children are 9 years old.
- Whereas in U.S. average age when people feel government should start kids learn about money was 11.9 years.

(C) **Peter Van Oudheusden, Leora Klapper, Annamaria Lusardi, (2014)** on "Financial Literacy around the World: Insights from the S&P Global FINLIT Survey" on more than 1,50,000 nationally representatives aged 15 years and above on more than 150 economies of the world shows that just 1-in-3 adults shows an understanding of basic financial concepts. Although the results shows financial literacy is higher among the wealthy, well educated respondents and those who use financial services, it is clear from the survey results that billions of people are unprepared to deal with rapid changes in the financial landscape. Credit products, many of which carry high interest rates are becoming more readily and easily available. Governments all around the world taking initiatives to increase financial inclusion by boosting access to bank accounts and other financial services but, unless and until people have the necessary financial skills, these opportunities can easily lead to high debt, mortgage defaults, or insolvency.

This is especially true for women, the poor and the less educated—all of them suffer from low financial literacy and are frequently the target of government programs to expand financial inclusion programmes in their respective economies.

Policymakers all around the world should consider first providing specific financial literacy training to vulnerable groups of the economy such as women, the poor population and adults approaching retirement.

(D) **Alberto Montagnoli, Mirko Moro, Georgios. A. Panos and Robert E Wright of University of Strathclyde, Glasgow (2016) "Financial Literacy and Attitudes to Redistribution"** points out on how financial literacy plays a major role in shaping individuals' preference towards government's redistribution policies in the Great Britain. The author concludes and makes the implication that the significance of financial literacy in modern economies cannot be overemphasized. Financial literacy has a clear public good element as it is connected with macro level financial stability. The analysis also predicts that to improve numeracy and literacy in this can lead to lower demand for redistribution. The author also concludes that the individuals who are more financial literate are less likely to report preferences in support of the redistribution.

FINANCIAL LITERACY RESEARCH IN INDIA

(A) **Prof. Sobhesh Kumar Agarwalla et.al (2012)** of Indian Institute of Management Ahmedabad "A Survey of Financial Literacy among Students, Young Employees and the Retired in India" examines the financial literacy level on the basis of young working adults, retired and students in India. In the study the employed and retired are studied on financial knowledge, behaviour and attitude.

The students are studied only on the basis of financial knowledge as they have not direct exposure to household finance. The study conducted on nearly 3,000 respondents across the country. The conclusion derived from the study shows that financial knowledge in India is very low even by low global standards. The reason for this is due to poor numeracy and certainly due to poor performance of Indian primary education system as shown in other studies also. The poor financial knowledge of students which at large depends upon learning outcomes contrary to direct experience in financial matters shows poor outcomes of academic.

(B) **Job Joseph and Dr. M. Maharajan (2012)** conducted a study entitled "Financial literacy of Economically Marginalised people in Kerela" to gauge the overall financial literacy of economically marginalised people with the key segmented profile based on demographic

and to recommend measures to improve financial literacy of the marginalised people. The results of the study concluded that the:

- Among the 95.3 financially included classes, 39.3% utilizations one proper source while 44% utilizations two conventional sources and 12% utilize at least three conventional hotspots for their financial dealings.
- Overall financial proficiency of marginalised people is great as just 4.7% of the marginalized people are financially excluded.
- Financial literacy of the marginalised peoples is related to Income and Education which at last implies that raising financial education and family income will bring about improved financial literacy.
- This higher percent of financial literacy can be has a place with the nearness of Self Help Groups in Kerala and furthermore the most elevated general literacy level of 93.91%.

(C) **Bhushan, P., and Medury, Y. (2013)** found that financial literacy level gets influenced by gender, education, income, nature of employment and place of work but geographical region didn't influence the dimension of financial literacy. The dimension of financial literacy among the working youthful in urban India is similar to the levels that prevail among comparable groups in other countries.

(D) **Harsha Vijay Kumar Jariwala (2013) in her research thesis** "To Study the Level of Financial Literacy and Its Impact on Investment Decision – An In-Depth Analysis of Investors in Gujarat State" states that the Financial literacy has become progressively significant solid competition and increasingly complex items in the financial assistance industry leave numerous individuals ill-equipped to manage decisions they have to make. In India policymakers have recognized financial literacy as a fundamental ability. The study made here spotlights on the current financial literacy level of retail individual investor in the province of Gujarat. The investigation made end that:

- The study made here finds that investors in the age gathering of 18 to 35 years and 56 years or more have a lower level of financial literacy.
- With worry to the demographic segment and financial elements of financial literacy it was discovered that females shows low degree of financial literacy when contrasted with males.
- Majority of the investors are less financially proficient in fundamental financial literacy and Advanced financial literacy and don't comprehend significant ideas by any means.
- The larger part of the investors has lower level of financial literacy this shows all financial specialists don't comprehend the nuts and bolts of investments and its measurement.

Finally author presumed that the connection between financial literacy and financial behaviour prompts controlled spending and saving behaviour and furthermore have huge effect on investment decision of investor.

(E) **Kamal Gupta et al. (2014),** study evaluated the dimension of financial literacy among 87 small scale Entrepreneurs of Kangra locale of Himalaya Pradesh dependent on record keeping, savings, investment plans, various institutional awareness, savings management and various loan products, what's more, different advance items. It was discovered that the majority of respondents were responsive of bank advances, less mindfulness about other financial institutions. In general have low financial aptitudes which reflected in insufficient record keeping, poor cash management, improper savings habits, less awareness on financial

products. Research proposed that to make more mindfulness and financial options for prosperity of small scale Entrepreneurs.

(F) Abdul Latheef Kiliyanni and Sunitha Sivaraman (2016) *"The Perception-Reality Gap in Financial Literacy: Evidence from the Most Literate State in India"* measures the level of financial literacy and evaluates the impact of demographic and socio-economic attributes on financial literacy among the educated young adults in Kerala. The study also examines the gap in financial literacy and the attitude of young adults towards financial education.

The study made finds that demographic and socio-economic attributes influence financial literacy. The study also observes that respondents overrate their financial literacy by around 50% which indicates their over-confidence in the knowledge related to personal finance. However majority of the respondents (89%) in the study conveyed the need for financial education. The study at last also calls out for initiatives to improve financial literacy among young adults in Kerala.

COMPARISON OF THE STUDIES

While the study by Job Joseph and Dr. M. Maharajan indicated that the financial literacy among marginalised people is excellent only in less than 5% people and financial literacy is associated to education and income, the overall results of the study by Prof. Sobhesh Kumar Agarwalla, Prof. Samir Barua, Prof. Joshy Jacob and Prof. Jayanth R. Varma indicated that financial knowledge in India is very low even below the global standards. The results of the study by Harsha Vijay Kumar Jariwala on investors in Gujarat and in a study by Abdul Latheef Kiliyanni and Sunitha Sivaraman on educated young adults in Kerala are consistent in their results that financial literacy is low and calls for initiative to improve it. Despite the differences in the study conducted on different target groups of the society the study shows that there is a lack of financial knowledge, attitude and behaviour among different target groups studied. And the problem needs to be addressed by focusing on policy measures, initiatives and education programmes which help in the increasing the financial literacy level in the society.

RESERACH GAP

On reviewing the literature it appears that most of the studies on financial literacy are done in developed nations or by the international institutions studying financial literacy in world's economies. Very few researches have been carried on in developing countries like India. Financial literacy is of utmost importance in the present scenario. Indeed it is a global concern very few studies have been done on the financial literacy of the people. So in future in countries like India the challenges are so much on the part of the research scholars, policy makers, providers of service and regulators to make the people financially literate. The populations focused in the studies are mainly marginalised people, women, micro entrepreneurs and investors. It is also important to point out here that the majority or most of the most studies are being conducted in the Post Financial Inclusion Schemes scenario.

FUTURE OPPORTUNITIES IN FINANCIAL LITERACY

- Financial education as a tool for investment of among household sector.
- Financial Capability and Retirement Preparedness among households.
- Ease of access to financial Market among households sector.
- Digital Payments & Technology adoption in effective use of financial services among households.
- A study to assess financial education as introducing it in education curriculum.
- Study on human resource and future saving among middle income households.

CONCLUSION

The basic objective behind this paper is to review and discus the important recent studies in the field of financial literacy which help to fill the gap in the area of financial literacy. The survey of financial literacy around the globe by Leora Klapper, Annamaria Lusardi, Peter Van Oudheusden (2014) and Montagnoli, Mirko Moro, Georgios A Panos and Robert E Wright in (2016) conducted on international platform covering globally shows low level of financial literacy and a need for an financial education program which will help in encouraging effective money management practices, investment practices and future savings habits. In the recent time period recognising the need for financial literacy the study conducted in Asia by Shawn Cole, Thomas Sampson, Bilal Zia (2009) covering India and Indonesia raised the question of low formal financial services demand and answers to the question as one of its reason as low financial literacy also. Similarly in the study by Naoyuki Yoshino, Peter J. Morgan, and Ganeshan Wignaraja (2015) and several others highlights the moderate and low level of financial literacy in different groups studied as well as a strong connection with the socio- demographic factors. Nevertheless, the studies reviewed in Asian context suggest that promoting financial education have significant potential benefits that are to be achieved from more concrete policy efforts in this region.

The International experience in the field of financial education by different organisations, policymakers and academicians offers many precious experiences for promotion of financial education in Asian countries. The studies in Indian context while reviewing the literature shows that if the training programmes are properly implemented for the targeted population groups it will result into increasing the average financial literacy level. While reviewing the literature of financial literacy it shows that the level of financial literacy in India is low and in some studies it highlights to be below the global standards as evident from the study by Prof. Sobhesh Kumar Agarwalla, Prof. Samir Barua, Prof. Joshy Jacob and Prof. Jayanth R. Varma (2012). In the current study while reviewing literature in Indian context identified that financial literacy is related with socio demographic variables like gender, age, education, and income, employment status etc. In Indian context the study shows that majority of researches conducted in the field of financial literacy are concentrated in southern and western part of the country very few studies are conducted covering India as a whole. Thus, financial literacy education policies need to identify how to serve best to improve the level of financial literacy of majority of the segments in population also. The all in all researches in academic field in the area of financial literacy is relatively new and there is a lot to bring out and inquire. The review of available literature reveals that even though studies are conducted about financial literacy in Indian context it is important to point out that the socio-demographic factor varies across the different countries and regions and differ significantly. Financial literacy is more significant to any economy as improved financial knowledge will lead to an improvised financial attitude and behaviour. In this context, the present study would prove to be a beneficial venture in the area of financial literacy. Thus more research in this area helps to enhance the impact of financial decision making as well as on the life of individuals.

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A Study of Students' Perceptions Towards Entrepreneurship with Special Reference to Patiala City

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ABSTRACT

This paper presents the student's perception towards entrepreneurship with special reference to Patiala city. The main focus of the paper was on to understand student's perception towards entrepreneurship and to know the conduciveness of education system in creating new entrepreneurs. The data for the study collected 100 respondents in Patiala city. Simple percentage analysis is used for the analysis purpose and it was found that the prevailing education system is conducive to create new entrepreneurs. The study concludes that, commerce students are more inclined towards entrepreneurship as a career.

Keywords: Entrepreneurship, perception, career, conduciveness

INTRODUCTION

Entrepreneurship has become an ordinary trendy expression. Strategy creators, economists, market analysts, scholars and even students are discussing it. The present youth have perceived the different advantages of Starting up new undertakings. Today entrepreneurship is considered as a standout amongst other financial improvement techniques to build up nation's economic development. For the vast majority, the fame of entrepreneurship is to a great extent because of its constructive outcomes which benefits the nation as a whole such as employment and wealth creation. More specifically entrepreneurship is a major driving force for nations' economic growth, innovation and competitiveness. Simultaneously, most studies have appeared there is a positive connection among entrepreneurship and financial growth in terms of employment creation, firm survival and innovative change in terms of technology.

REVIEW OF LITERATURE

Carter, Gartner, Shaver & Gatewood (2003) explored and compared the reasons that embryonic entrepreneurs and non-entrepreneurs start enterprises and make career choices. The results of their research indicated that the main reasons individual's start enterprises are self- realization, financial success, roles, innovation, recognition and independence.

Luthje & Nikolous (2004) in their study made the comparison between the entrepreneurial intentions of students of two German Universities with the corresponding results for a leading institution in this field. The study comprised of 928 understudies from two German Colleges and M.I.T (Massachusetts institute of Technology) in US. The three constructs used for the study were attitude towards being self employed, willingness to take risks, need for independence and locus of control. The study indicates that at MIT students entrepreneurial intentions are stronger and more

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ambitious in terms of business growth and development. It was discovered that the personality tracts associated with entrepreneurship were similarly distributed among all the students. MIT students had a higher readiness to face challenges and more grounded inner locus of control, and yet indicated a lower requirement for autonomy. The personality predispositions did not explain the entrepreneurial intentions. Thus the perception of the environment was found to explain these differences. MIT students rated the environmental factors more favourable than their German counterparts.

Wang and Wong (2004) examined the determinants of enthusiasm for entrepreneurship among college students in Singapore. Sexual orientation, family involvement in business and educational level were seen as huge elements in entrepreneurial interests.

Zhao et al. (2005) found a positive connection between entrepreneurial self-efficacy and intentions to begin a business basically, pioneering information alludes to a person's valuation for the ideas, abilities and mindset expected of a business visionary.

Evan, D (2005), explored the role of entrepreneurial attitudes and entrepreneurial self-efficacy on a person's intention to take part in entrepreneurial behaviour. Their study comprised of 414 understudies reviewed at the start of their first entrepreneurship class in MBA programs in China (39), India (204), Australia (46), and Thailand (125) among 2003 and 2004.They determined the entrepreneurial intentions of the students utilizing a 7 point scale ranging from very unlikely (1) to very likely (7).Their result found that people who favor more salary, more autonomy and more possession have high entrepreneurial expectations. The investigation found no connection between risk propensity and entrepreneurial intention and there was a significant positive relationship found between entrepreneurial self efficacy and entrepreneurial intention.

Massad and Tucker (2009) articulate that this knowledge can be acquired and developed through consistent exposure to entrepreneurship activities. Accordingly, entrepreneurial learning is associated with the development of entrepreneurial knowledge. Turker (2009) distinguishes two unmistakable sorts of entrepreneurial knowledge that supplement each other while deciding new venture creation processes. The primary sort of information identifies with people's capacity to perceive entrepreneurial opportunities.. This includes the disclosure and assessment of new venture opportunities. Perceiving business openings includes having the option to recognize a market or a gathering of individuals confronting a specific issue. Taking care of this issue frequently includes the improvement of a creative or new methodology. For example, a student (or business visionary) may perceive that a a farming cooperative run by a gathering of widows in a specific township is encountering trouble in getting to productive markets. The business visionary perceives that by helping the ranchers brand their produce, she can interface them to a neighborhood market. By so doing, the business person successfully goes about as both an expert and contact, which qualifies her for a little commission.

NEED AND IMPORTANCE OF THE STUDY

An exponential enthusiasm for entrepreneurship studies has expanded among both undergraduate and graduate students in the course of the most recent decade. As of late, sole mastery of men over the universe of business has experienced a few changes, and ladies have demonstrated their dynamic nearness in the region of entrepreneurship. Additionally Government has detailed strategies which grant participation and grace marks to encourage budding student entrepreneurs. All these necessitated to investigate on the theme view of perception of students towards entrepreneurship.

STATEMENT OF THE PROBLEM

"Students' perception towards entrepreneurship with special reference to Patiala city"

OBJECTIVES OF THE STUDY

1. To study the perception of students towards entrepreneurship on the basis of stream of study.
2. To study the conduciveness of education system in creating new entrepreneurs.

RESEARCH METHODOLOGY

As this study is meant to know the students' perception towards entrepreneurship, a detailed coverage on a census survey of all the students in Patiala is practically impossible. Therefore proportionate stratified random sampling method has been used. For the purpose of this study 100 samples were selected consisting 28 students from commerce, 42 from science and 30 from arts in various colleges. Both primary and secondary data have been used for this study. Primary data was collected through questionnaire. Secondary data was collected from reports, magazines, internet, books and news articles. The major tools were tables, charts, diagrams and percentages.

RESULT AND DISCUSSION

The investigator used simple percentage analysis for analyzing the whole primary data collected.

Table-1: Conduciveness of Education System to Create New Entrepreneurs

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	23 (55)	24 (80)	18 (64)
No	19 (45)	6 (20)	10 (36)
Total	42 (100)	30 (100)	28 (100)

The table indicates that majority of the respondents despite their stream of study agrees that the prevailing education system is conducive to create new entrepreneur.

Table-2: Necessity for Entrepreneurial Education

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	13 (31)	21 (70)	17 (60)
No	29 (69)	9 (30)	11 (40)
Total	42 (100)	30 (100)	28 (100)

The above table shows that more students from arts agree to the necessity of entrepreneurial education than other streams.

Table-3: Preference of Entreprenuership with Other Professions

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	9 (22)	5 (147)	7 (25)
No	11 (26)	13 (43)	10 (36)
Not Sure	22 (52)	12 (40)	11 (39)
Total	42 (100)	30 (100)	28 (100)

It is evident from the analysis based on stream of study, majority of the science students are not sure about whether entrepreneurship is a better option or not.

Table-4: Favourablity of Government Policies

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	15 (36)	5 (17)	4 (14)
No	11 (26)	24 (80)	9 (32)
Not Sure	16 (38)	1 (3)	15 (54)
Total	42 (100)	30 (100)	28 (100)

Only a few respondents are in favour of the Government policies for entrepreneurship. Rest of the students either disagree with this or show indifference.

Table-5: Gender Discrimination in Entrepreneurship

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	26 (62)	10 (33)	13 (46)
No	9 (21)	8 (27)	9 (32)
Not Sure	7 (17)	12 (40)	6 (21)
Total	42 (100)	30 (100)	28 (100)

Majority of the students agree that there is gender discrimination.

Table-6: Advantage of Professional Degree to Set up an Entreprise

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	23 (55)	22 (73)	22 (79)
No	19 (45)	8 (27)	6 (21)
Total	42 (100)	30 (100)	28 (100)

The table reveals that the majority of students from commerce background agree that professional degree is an added advantage to set up an enterprise.

Table-7: Necessity of Entrepreneur in Punjab

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	15 (36)	17 (57)	22 (79)
No	27 (64)	13 (43)	6 (21)
Total	42 (100)	30 (100)	28 (100)

It reveals that majority of the commerce students agreeing with the statement that Punjab should produce more entrepreneurs.

Table-8: Students Attitude to Take up Entrepreneurship as their Career

	Stream of study		
	Science (%)	Arts (%)	Commerce (%)
Yes	4 (10)	7 (23)	15 (54)
No	38 (90)	23 (77)	13 (46)
Total	42 (100)	30 (100)	28 (100)

The analysis reveals that among those who showed their interest to up entrepreneurship, commerce students stand first continued by arts and science.

SUGGESTION

Even though Government has introduced the Student Entrepreneurship Scheme which provides many benefits such as grace marks and attendance to student Entrepreneurs, most of the college students are not aware of it. Open courses and workshops should be organized on entrepreneurship development in colleges. Entrepreneurship development clubs should play a significant role in colleges.

CONCLUSION

Even though students perceive entrepreneurship as a distinguished career, a very few are willing to take up it as their career. The stream wise analysis reveals that commerce students are more inclined towards entrepreneurship as a career. This is due to their awareness about the possibilities in the field. Majority of the respondents agrees that the prevailing education system is conducive to create new entrepreneurs.

LIMITATION

The research conducted on the basis of samples, so it would have errors, there may be reluctance on the part of students to fill up the questionnaire. Time and cost are the other two constraints in the study. No distinction was made between undergraduates and post graduates.

SCOPE FOR FURTHER RESEARCH

Only few studies were conducted in this area in Punjab and thus there is a scope for further study. The research is only on the students' perception towards entrepreneurship. The further researches can be conducted on the perception of public or Government towards entrepreneurship and its impact on economic growth of the nation.

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Comparative Study of Right to Services Act In India

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INTRODUCTION

During last several decades democracy has taken strong roots in India. Elections are taken as democratic celebrations and the world looks forward to it as a largest democratic festival. However, translating corresponding democratic benefits of governance to the millions of people who vote in good faith, in enthusiasm was not possible. It could be clearly visible in main domain of public service delivery of the democratic governance. India's impressive and effective democracy always lacks in public delivery system, which is vital aspect of public administration. Even Second Administrative Reforms Commission 2008 has recommended that public delivery system in country has always remained poor, sloppy and ineffective and needs drastic improvements. Failed in implementation of schemes and programmes India became 'flailing state'[1] and became incapable for maintaining trust in governance. Public services like police, tax collection, water supply, education, health were marked by absenteeism, corruption, incompetence and indifference. And the cutting edge level officers of the government like policemen, teachers, health workers who are beyond control of state administration diminish and fade image of the government. As a result, the ability of government to provide basic services and administration to become citizen friendly is being questioned for last six and half decades.

HISTORICAL BACKGROUND

The disappointment of the people particularly about public service delivery was trigged by several factors after 1990s. Worldwide emergence of the concepts like globalization, liberalization, open economy, rise of civil society activism, demand for access to basic services, access to entitlements. Similarly establishment of regulatory institutions like, e-governance, Right to Information Act 2005 rose expectations about the improvement in public delivery systems. Of course, all such initiatives have come up in the background of the Citizens Charter, a global drive for making citizen at the heart of the government and the governance citizen centric rather than bureaucracy centric.

Citizens' Charter : Global Initiative

In early 1990s most of the governments in world in general and democratic countries particularly in the west faced disenchantment of public at large due to non-responsive bureaucracy and poor quality of service they delivered to citizens. The new model of citizen charter emphasized quality and time bound service delivery. Phrases like responsiveness, transparency, accountability, timely redressal of grievances of citizen, value for money, consultation with citizens and enhancing satisfaction of citizen became important key words in public delivery service. The citizen charter was one of the instruments to make bureaucracy responsive and citizen friendly and put citizen at the heart of administration. Citizen charter was an attempt for bridging gap between needs and interest of the citizen and government administration. The initiative stated in UK, spread in Europe, America, Africa and Asia. Many countries not only brought out their own versions of citizen charter but further went

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on improving and creating elaborate mechanism of guaranteeing public services to citizens. Even though charters differ from country to country and region to region charters focus on citizen centric public delivery system, services, conformity to the standards of quality and grievances redressal system. Similar reflections are found in India as India too faced similar situation along with private competitors, awareness among citizens, activists, various PILs etc.

Citizens' Charter : Indian Scenario

For that it was necessary for bureaucracy to come out of the "steel frame" and change its role from maintaining " law and order" to welfare governance. Many flagship programmes failed as they could not reach to the intended target population because of indifference, absence of accountable, responsive and citizen friendly bureaucracy. Taking note of the growing discontent among citizens, Government of India initiated Conference of Chief Secretaries in 1996 - "An Agenda for Effective and Responsive Administration" which recommended formation of citizen charter as key instrument for bringing change in public service delivery.

In 1997, the chief Ministers conference[2] on an "Agenda for Effective and Responsive Government" gave another boost for citizens charter.

The conference recommended that citizens' charter should be enforced and there should be a system for redress of public grievances. After conference various state and central government departments, public sector units and other government enterprises took initiative and prepared citizens charters. Till now 120 departments and undertakings of Central Government and over 700 departments and public sector undertakings in State Government have prepared citizen charters.

Citizens' Charter was a great leap for revamping the public administration and public delivery system. It could work for some departments initially. Public services were identified, responsibility was fixed, redress system for public grievances was established. But it could not work as expected. A study titled "India's Citizen's Charters: A Decade of Experience"by the Public Affairs Centre, Bangalore (2007)[3] found that most citizens' charters in India suffered from poor design and content, lack of public awareness and wrong information. Further, the study found that the citizens are not consulted during the process of formulation of the charters and in most cases, officials in the departments are themselves unaware of the contents of the charters. According to the study, just 51 per cent of charters reviewed included a section on citizen's obligations whereas only 34 per cent of charters reviewed included a section on citizen's rights; about 11 per cent of the charters reviewed included an incomplete section on citizen's rights.

Above study clearly shows that, barring some exceptions (railways, banking, posts), the citizens' charter initiative of the Centre and State has largely remained ornamental, having little impact on the quality of governance inservice delivery. The report of the Department Related Parliamentary Standing Committee on Personnel[4], says "people are not aware that a system of redressel exists in many of the Government departments and its subordinate offices where they are required to visit. In addition to the above, the existing mechanisms are more process based than standard based and hence there are no mandatory initiatives to ensure that the services provided are of a certain standard and quality that is desirable."

From entitlement to "Right"

During last several years Government of India has placed noticeable emphasis on enhancement and entitlements to the people, poor and socially excluded[5]. It is evidenced in passing of some landmark acts. Some of significant acts are :Right To Information Act, 2005; Forests Right Act, 2006; National Rural Employment Guarantee Act, 2009; Right to Education Act, 2009. With these acts

right became realization of democratic ethos. The major initiative towards the good governance is the entitlement of citizens to obtain various services of the government as 'right' and not as option for the state. It is also that citizens or service seekers should be able to avail the services of the government departments with minimum inconvenience and maximum speed. For this, there should be clear, precise and enforceable statements of people's entitlements to public services. These should be in the form of Public Service Guarantees. The guarantees should specify the minimum standard of service provision that service users can expect, and set out the arrangements for redress that should apply, service providers fail to meet the standard promised.

Therefore the Central Government directed the states to make legislature and provisions for right to services. Accordingly various states have enacted the Act across the country giving right of services to the citizens. Through the RTSA every citizen is entitled for the hassle-free public services along with the system for redressal of his grievances about the services for which he has applied.

Right To Public Services Acts in India

The Right to Services Acts represents the commitment of the particular state towards specific standard of service, quality and time frame of service delivery. It also includes grievance redressel mechanism which indicates *transparency* in service delivery and fixes *accountability* for the officer responsible for the *time bound* delivery of the service. The services and time limit mentioned in the acts are based on the anticipated expectations and aspirations of public regarding standard,quality and time frame related to the service. It is expected that they are to be drawn-up with care and concern for the concerned service users. On the other hand, the acts make the service providers aware of their duties to attend to the problems of the concerned citizens within a reasonable time-frame. The present status and comparison[6] would help us to understand acts made by various states and provisions made for implementing the Act. It would enhance understanding of Acts present scenario of service in Government sector.

THE STATES HAVING RTS ACT

Out of 29 states in India 20 states have the Act on Right to Services for the citizens.

Table-1: State, Name of the Act and Date of Implementation

No	Title of the Act	State	Date of Implementation
1	The Madhya Pradesh Lok SewaonKePradan Ki Guarantee Adhiniyam	Madhya Pradesh	August 18, 2010
2	The Uttar Pradesh Janhit Guarantee Adhyadesh	Uttar Pradesh	January 13, 2011
3	The Delhi (Right of Citizen to Time Bound Delivery of Services) Act, 2011	Delhi	April 28, 2011
4	Jammu and Kashmir Public Services Guarantee Act, 2011	Jammu and Kashmir	April 13, 2011
5	Bihar Right to Public Services Act, 2011	Bihar	August 15, 2011
6	Rajasthan Guaranteed Delivery of Public Services Act, 2011	Rajasthan	September 21, 2011

No	Title of the Act	State	Date of Implementation
7	The Uttarakhand Right to Service Act, 2011	Uttarakhand	October 04, 2011
8	Himachal Pradesh Public Services Guarantee Act, 2011	Himachal Pradesh	October 17, 2011
9	The Punjab Right to Service Act, 2011	Punjab	October 20, 2011
10	The Jharkhand Right to Service Act, 2011	Jharkhand	November. 15, 2011
11.	The LokSeva Guarantee Act	Chhattisgarh	Dec.12, 2011
12.	Kerala Government Service Assurance Bill, 2011	Kerala	March 12,2012
13.	The Karnataka (Right Of Citizens to Time Bound Delivery Of Services) Bill, 2011	Karnataka	November 1,2012
14.	The Odisha Right to Services Act	Orissa	October 19,2012
15	Assam Right To Public Service Act, 2012	Assam	April 19,2012
16	The Goa (Right of citizens to time bound Delivery of public services) Act 2013	Goa	June 19,2013
17	Gujarat (Right of Citizens to Public Services) Act, 2013	Gujarat	April 12,2013
18	The West Bengal Right to Public Services Act,2013	West Bengal	October 3, 2013
19	Haryana Right to Service Act, 2014	Haryana	March 22,2014
20	Maharashtra Right To Public Services Act, 2015	Maharashtra	April 28, 2015

It is observed that 70% of the states have the RTS Act in place. The first state to have RTS Act is Madhya Pradesh (2010) followed by eight states having similar act in following year 2011(Bihar, Himachal Pradesh, Jammu and Kashmir, Uttarakhand, Jharkhand, Punjab, Rajasthan, Uttar Pradesh). In the year 2012 two states have passed the Act (Kerala and Odisha) and in the year 2013 (Goa, Gujarat, Karnataka, and West Bengal) passed the act. In the year 2014 (Haryana)passed it followed by (Maharashtra) in the year 2015.

1.Tamilnadu, 2.Telengana, 3.Mizoram, 4.Manipur, 5.Arunachal Pradesh, 6.Meghalaya, 7.Andhara Pradesh 8.Sikkim and 9. Tripura do not have such Act.

Number of sections in the Act

The Act is comparatively small Act, having minimum 11 sections **(Rajasthan** Act) and maximum 31 sections (**Goa** Act).

Procedure for Application

All acts mention that various Government bodies should notify services applicable under this act to the public mentioning the designated officer, first appellate authority, second appellate authority, stipulated time limit for the service etc.

Eligible person has to apply for the specific service to the designated officer mentioned in the notification. The designated officer has to acknowledge the receipt of the application and deliver the

service to the applicant. If services are denied, designated officer has to mention the reasons and details of appellate authority.This process is similar in all acts.

Procedure for appeal

If applicant is not happy with the services provided by the designated officer or if the services are denied, delayed with intension, or application is not acknowledged, the applicant can approach the First Appellate Authority within 30 days. The FAA can ask the designated officer to deliver services or reject application by the applicant. If the application is rejected or the applicant is not satisfied with the decision of the first appellate authority, applicant can further approach to the Second Appellate Authority in 60 days.In all the state acts the procedure and the duration of appeal is similar.

Reviewing Authority

After Second Appellate Authority the reviewing mechanism is established by the Act of **Assam, Bihar and Odisha** states. These reviewing authorities review complaints and monitor the decisions of the FAA and SAA and accordingly impose penalty and recommend disciplinary action on the concern person. There is no provision of setting up of State Commission for implementation of Acts.

Commissions

To monitor activities, complaints, related to the Act and review progress of implementation **Haryana, Jharkhand, Maharashtra, Madhya Pradesh, Uttarakhand, West Bengal** State Acts have provision of establishing 'State Right to Services Commission.' These commissions can recommend various ways for effective implementation of the Act and disciplinary actions, impose penalty against the employees if found guilty. Similar functions are carried out by State Appellate Authority in Gujarat.

Penalty

For effective implementation of the RTS Act all State Acts have made provision of imposing penalty to designated officers who either fail to provide/deliver service mentioned in the notification or cause delay for providing services. The amount of penalty is not specified in the state acts of **Assam, Bihar, Karnataka and Goa**. However, the amount of minimum penalty is Rs. 250/- or 500/- and maximum is Rs 5000/- in all other states implementing RTS.

Compensation

Along with imposing penalty upon the defaulter officer some State Acts have made provision of giving compensation to the complainant or appellant. Karnataka, Goa Himachal Pradesh, Jammu & Kashmir, and Punjab these five states have mentioned compensation in the form of cash to the complainant.

Reward

To inculcate work culture and sensitize the Government servants towards the rights of the citizens the State Acts of **Karnataka, Maharashtra and West Bengal** have made provision of rewarding the employees who care to deliver services within stipulated time limit. The act of **Karnataka** mentions the letter of appreciation whereas the **Maharashtra and West Bengal** Act mentions letter along with the cash incentives as an appreciation of good work.

E-Services

Today many Government operations are carried out in digital form and formats. However, at the cutting age digitization and use of electronic media is not so popular. This may be the reason for not having specific mention of E-services in most of the acts except **Delhi, Karnataka, Goa and Maharashtra**.

Nodal Departments

To coordinate the activities of under the RTSA each state has allocated responsibility to specific department-

Table-2: State wise Monitoring Authority

No	Monitoring Authority	State
1	Administrative Department	Bihar, Rajasthan, Jammu & Kashmir, Karnatak, Kerala, Uttarakhand, Assam,
2	Commission	Maharashtra, Madhya Pradesh, West Bengal, Goa
3	State Appellate Authority	Gujarat
4	Home Department	Himachal Pradesh
5	Dept. of Revenue	Utter Pradesh
6	Dept of Public Service Management	Madhya Pradesh
7	Department of Information Technology	Delhi
8	Reviewing Authority	Assam, Odisha
9	DOs, FAOs and SAOs in respective department	Haryana, Jharkhand

Services and Departments

According to the Act every department is expected to notify services, designated officer, stipulated time limit and applet authority, documents required etc. within given period. Various departments have notified their services citizens. The services ranges from 13 to 486 and the departments ranges from 4 to 45. Some of the departments does not provide public services and hence have not notified services at all. Similarly, all departments have not notified all services also.

Table-3: State wise Departments and Notified Services

No	State	Notified Services	Departments Covered	No	State	Notified Services	Dept Covered
1	Assam	55	14	11	Karnataka	334	45
2	Bihar	50	10	12	Kerala	22	8
3	Chhattisgarh	139	20	13	Maharashtra	486	26

No	State	Notified Services	Departments Covered	No	State	Notified Services	Dept Covered
4	Delhi	136	22	14	Madhya Pradesh	52	16
5	Goa	*	*	15	Punjab	149	11
6	Gujarat	368	18	16	Odisha	56	10
7	Haryana	36	9	17	Rajasthan	108	15
8	Himachal Pradesh	*	*	18	Utter Pradesh	13	4
9	Jammu & Kashmir	45	6	19	Uttarakhand	63	10
10	Jharkhand	54	20	20	West Bengal	*	*

*Information not available

THE WAY AHEAD

1. Citizens should be empowered by policy interventions. It is possible through timely updation of citizens charters, implementation of enactments and benchmarking standards for better service delivery and continuous improvement in it;
2. There should be a bottom-up approach to bring massive improvements in quality of grievance redressal and reduction in timelines of grievance redressal;
3. Government need to adopt a holistic approach of systemic public grievance reforms through improved mapping, formulation of monitoring matrix, data collection and evaluation in quality of grievance redressal;
4. Government should create an enabling environment for States and Ministries/ Departments of the Government of India for creating web portals and to adopt a holistic approach for improved service delivery through digital platforms;
5. Government must focus on dynamic policy making and strategic decisions, monitoring of implementation, appointment of key personnel, coordination and evaluation;
6. There is need to create a sense of common identity by exchange of technical expertise in the areas of Improved Service Delivery between the paired States under the Ek Bharat – Shresht Bharat Program;
7. Central as well as all State Governments need to focus towards long-term engagements in the areas of Improved Service Delivery for Empowering Citizens through greater cooperation between the DARPG and the participating States and,
8. Government must ensure timely publication of Good Governance Index to identify the quality of governance in 10 sectors especially those pertaining to welfare and infrastructure at the Union, State and District levels.
9. All governments must have a policy and plan for training for officers and staff. The training module should include technical training as well as training for attitudinal change
10. Compensation is another upcoming area where satisfaction of citizen can be compensated by monitory or similar benefits.

11. At National and at State level an urgent need is felt for compilation of Data (National and State) so as to have a clear picture of various services availed by the citizens. It will show the rational view of services notified by the departments.

12. There should be either automatic or third party feedback mechanism for notified services. This will ensure satisfaction of citizens who avail Government services and give picture which will indicate areas of improvement.

13. Since this is new initiative and citizens are not aware about services involvement of NGOs and Citizens Forum is required.

14. Many officers and departments are taking initiatives for providing public services to citizens. It is necessary to have a documentation of best practices.

15. Mostly citizens' need various certificates and documents for submitting to another government office or department or public authority under government. In that case, there can be a unique registration number for every document required by eligible person and concern authority can verify it after payment of required charges. Thus there is no need of physical document. It will be generated digitally and verified by the concern authority on request by the eligible person.

CONCLUSION

The Acts in the states about public delivery of services have now become a movement. Almost all states have enacted similar act or have public grievances redressal system. Now almost all states have electronic platform for service delivery. However, considering rate of ICT literacy in the country offline services are also delivered. It causes difficulty in having authentic data about service delivery. But positive side is that inspite of the vastness, infrastructural problems, literacy, cultural differences, and reach out difficulties in most of the states of the country, the new initiative is receiving good response from both government officers as well as from citizens.

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Phule and Vemana their Contribution to the Society

Dr. S. Chinna Reddaiah*

Abstract

India is a vast country. There are so many Religions and castes. Some upper caste people Dominate on lower caste people. Some of the reformers fight against them. Among them Vemana and Jothi Rao Phule were the pioneers of Indian society. Jyoti Rao Govinda Rao Phule, also known as Jyotiba Phule was an Indian social activist, a thinker, anti caste social reformer and a writer from Maharashtra. His work extended to many fields including eradication of untouchability the caste system, and woman's emancipation.

INTRODUCTION

India is a vast country. There are so many Religions and castes. Some upper caste people Dominate on lower caste people. Some of the reformers fight against them. Among them Vemana and Jothi Rao Phule were the pioneers of Indian society. Jyoti Rao Govinda Rao Phule, also known as Jyotiba Phule was an Indian social activist, a thinker, anti caste social reformer and a writer from Maharashtra. His work extended to many fields including eradication of untouchability the caste system, and woman's emancipation.

PHULE

He was born on 11 April 1927 at Katgun in Maharashtra and died on 28 November 1980, in Pune. His wife name is Savitribai Phuile. Phule's parents were Govinda Rao Phule and Chimana Phule. Phule's other names are Mahathma Phule, Jyotiba phule, Jotiba Phule and Joti Rao Phule. His main interests are ethics, religion and humanism. He was called the pioneer of woman's Education in India.

On 24 September 1893, Phule, along with his followers, formed the satya Sodhak Samaj. This was the society of seekers of truth to attain equal rights for people from lower caste. People from all region and castes could become a part of this association which worked for the uplift of the oppressed classes. Phule is regarded as an important figure of the social reform movement in Language. He and his wife, Savitribai Phule, were pioneers of women Education in India. He is most known for his efforts to educate woman and lower caste people. The couple was among the first native Indians to open a school for girls of India.

Phule was born into a family that belonged to the agricultural mali caste, traditionally occupied as gardeners and considered to be one of the Shudra Varna in the ritual ranking system of Hinduism. The original surname of family had been "Gorhe" and has its origins in the village of katgun in present day, Satara District, Maharashtra. Phule's great grand father worked as a chougula a lowely type of village servant, in that village but had to more Khanwadi in Roma district, after exploitation by Brahmin with whom he had a dispute. He prospered there but his only son Shetiba, who was a poor Intelligence, subsequently squandered what had been gained. Shetiba squandered what had been gained. Shetiba moved himself and His family including three boys, to poona in search of some

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form of Income. The boys were taken, under the wing of a florist, who taught them his trade. Their proficiency in growing and arranging became well known and they adopted the name of Phule (flower name) in place of Gorhe. Their Fulfilment of commission from the Peswa, Baji Rao II, for flower Mattresses and other goods for the rituals and ceremonies of the royal court, so impressed him that he granted them 35 acres of land on the basis of Inam system, whereby no Tax would be payable upon it. The oldest brother machinated to take sole control of the property, leaving the younger two siblings, including Joti Rao Phule's father, Govinda Rao to continue Farming and also flower selling.

Govinda Rao Married Chimnabai and had two sons, of whom Jyothi Rao was the younger chimnabai died before he was aged one. The Mali community did not set much store by Education, and after attending primary school to learn the basis of reading writing and arithmetic. Jyoti Rao was with drawn from school. He joined the men folk of his family at work, both in the shop and the Farm. However, a christan convert forming the same mali caste as Phule recognised his Intelligence and persuaded Phule's father to allow Phule to attend the local scottish mission High School. He was completed his English schooling in 1847. As was customers he was married young, at the age of 13 to a girl of his own community chosen by his father. The turning point of his life was in 1848, when he attended the wedding of a Brahmin friend. Phule participated in the customers marriage procession, but was later rebuked and insulted by his friend's parents for doing that. They told him that he being from a lower caste should have had the sense to keep away from that ceremony. This incident profoundly affected Phule on the injustice of the caste system.

SOCIAL ACTIVISM

In 1848, aged 23, Phule visited the first girls school in Ahamadnagar, run by christian missionaries. It was also in 1848 that he read Thomas Paine's book, rights of man and developed a keer sense of social Justice. He Realised that lower castes and women were at a disadvantage in Indian society, and also that Education of these sections was vital to their emancipation. To this end and in the same year, Phule first taught reading and writing to his wife savitri Bai, and then the couple started the first Indigenously run school for girls in Pune. In his book 'Gulamgiri', Phule says that the first school was for bramhin and upper caste girls how-ever Phule's biographer says it was for low caste girls. Later, the Phule started schools for children from the then untouchable castes such as mahar and Mang.

In 1852, there were three Phule schools in operation but by 1858 they had all ended. He championed widow marriage and started a home for pregnant Brahmin widows to give birth in a safe and secure place in 1863. His orphanage was Established in a attempt to reduce the rate of infanticide. Phule tried to Eliminate the stigma of social untouchability sourrounding the lower castes by opening his house and the use of his water well to the members of the lower castes.

Phule works

Phule's Akhandas were organically linked to the abhangs of Marathi varkari saint 'Tukaram'. Among his notable published works are as follows.
- Tritiya ratna - 1855
- Bramhanche Kasab - 1869
- Powada - Vidya Khatyatil Brahmin Pantoji - June, 1869
- Gulamgiri - 1873
- Ishara - October 1855
- Sarva Janic Satya Dharma Rustak -1891
- Akhanda Kavya Rachana.

- Asprashyamchi Kaifiyat
- Satsar Ank I - June 1885
- Satsar Ank II- October 1885

The matter of all above books were on exclaiming reforming, disparities in the society and awareness of the society.

VEMANA

Pidepala Pulla Reddy, Popularly Known as Vemana, was born in Kadapa. He was a major Telugu philosopher and poet in Telugu. His poems are known for their use of simple language and native Idioms. He discussed the subjects of Yoga, wisdom and morality. His full name is Gonavema Reddy. No body knows about his correct date of birth but his death happened on 1730 Kadiri in Anantapur District. He was known as 'achala yogi', poet and social reformer and philosopher. His poems are treated as the best morals by Telugu ancestors.

He was usually guy at his early age. He fell in love with a call girl in his adultery. For satisfying her desires he ruined most of his and his brothers properties. Even after death of his brother he was not recovered from the alcoholic effect of the call girl. But the Fact is that they truly loved each other. One day that girl asks for nose ornament. (Mukku Pudaka) of his sister in law. His brother wife gave him that with a condition that he had to give it to his lover when she is 'naked in full of light' and he agreed for that. After seeing the posture of her lover nakedly he went into deep thinking (That he destroyed everything and bothered her brother and brother in law for the sake of lust) resulted in his vairagya.

He had a friend called Abhirama. Vemana was taught 'Moksha' by Abhiramas guru. Then onwards he left everything even cloths. He was wandering and propagating moral poems. The Poems said by him were in simple language filled with high morality and values. All of those who studied Telugu as subject should have remembered at least one vemana's poem. There is no exaggeration saying that many lives were enlightened by vemana's Poems. So high was the regard for Vemana that a popular Telugu saying goes Vemana's word is the word of the Vedas. He is celebrated for his style of chaatu Padyam, a poem with a hidden meaning. C.P. Brown translated most of Vemana's Poems into English, during the British occupation of India.

Vemana Thought

Vemana composed lot of poems in the varnacular of Telugu. His poems are four lines in length. The fourth line is in the majority of the cases, the chorus 'Viswadabhi Rama Vinura Vema' - he thus conveyed his message with there small lines written in simple vernacular. He travelled widely across south India, accquiring popularity as a poet and yogi. People really took to Vemana's poems owing to their simple language and sweet message. So it was the regard for Vemana that a popular Telugu saying goes Vemana's word is the word of the Vedas. He is celebrated for his style of 'Chaatupadyam' a poem with a hidden meaning. C.P. Brown Translated most of Vemana's Poems into English during the British occupation of India. A large selection of his poems are a part of the present high school curriculum of Telugu in Andhra Pradesh. In his honour, the Andhra Pradesh Government names a University in Kadapa, the Yogi Vemana University in 2006.

C.P. Brown who did a great service to Vemana, says that Vemana's Philosophy belongs to the Vedanta school and Vemana is a disciple of Vyasa. Not being a student of Hindu Philosophy Brahmin could not determine Vemana's School of Philosophy in Vedantha. Brown proclaims that Vemana's misticism closely correspond to the mystic Tenets of Plato and his moral doctrins closely relate to those democrit us. Being a foreigner C.P. Brown democritus. Being foreigner, C.P. Brown

could not differentiate the caste from profession and says Vemana was not a bramhim but a capoo on Farmer. But he is wise enough in recognizing capoo as a profession where as many native writers could not understand it. Brown divides Vemana's verses chiefly into three types, Moral, Satirical and mistic. Being new to Indian religion, he thinks that Hindus are not devotional and says vemana's verse breath a spirit of devotion truly extraodinary in a Hindu. Brown also says that the satirical part is chiefly directed against the national religion and customs particularly against brahmins. In reality Vemana was not against true religion. He is for the non-sectarian casteless society that was reached in upanishads. He was a true yogi, who was against False hood superstitions and particularly against psuedo Brahmins, who claim themselves as pure and treat other as inferior to them. He believes that one can become a brahmin not by birth but by his worth.

Phule & Vemana

Phule considered the aryans as a barbaric race who suppressed the Indigenous people and Instituted the caste system as a frame work for subjugation and ensure the pre-Eminence of the Brahmins. He had similar views for the Muslim conquests India. He considered the British as relatively enlightened and liberal. In his book Gulamgiri, he thanked them to make lower caste realize they were worthy of human rights. He dedicated his book to the people of America who were aboloshing slavery. Phule saw Rama as a symbol of oppression stemming from the Aryan conquest. He also attacked the vedas and considered them to be a form of false consciousness.

Indian social reformer and writer Jyothiba Phule was a champion of equal rights for all people, including poor Peasants and women. He was a strong critic of the Hindu caste system, in which people are born into a social group that determines their place in society. Phule deplored the discrimination suffered by members of the so called lower castes, including the sudra [artisians and labour] and those considered 'untouchables' now called dalits or scheduled castes.

We can observe generally Vemana belongs to Andhra Pradesh, but Phule belongs to Maharastra. Both were social reformers. Both were condemned caste system. Vemana is a poet, but Phule is a poet and writer. Vemana belongs to upper caste, Phule belongs to lower caste that is called by Phule as dalit. Phule wandered here and there to abolish caste differences among the people. Vemana delivered a message about abolish the caste system through his poems. But they were not contemporaries. Vemana belongs to 17th century, Phule belongs to 19th century. There were two hundred years gap between Vemana and Phule. Mainly they were not same language. Because there is no any scope to impact Vemana's thoughts and philosophy on Phule. Their rationalism and humanity led them to social reforming side.

Views & Reforms

According to Nannaya, the birth of rivers, gods, fighters birth did not known anybody. Like this way the birth of social reformers also. Phule wrote the book Shet Karyaca A sud (the whipcord of the cultivators) is a book written by Jyothi Rao Phule and published in 1881. it is a critique of the exploitation of Shudra peasantry by a British and Brahmin bureasucratic alliance. The book gives a few of the numerous reasons connected with the religion and politics that had put the Sudras farmers in such a pitable condition. It argues that a tirrannial region, the dominance of brahmin Employees in government departments and the luxury-loving indolence of British administraters meant that the shudra farmers were tormented and deceived. Same as Vemana also hated the brahmins casteism. He exclaimed that all human beings are equal. There is no high and low difference among people.

Vemana treated male and Female were equal. As per Hindu mythology it treated more difference between men and woman in all the ways. This was hated by Vemana one of his poem is like this.

Punyamantha gudi, Purushudeijanminpa
Papamamthagudi padathi Yagune?
Sthreelu Purushulanuchu Yela EE Bhedammu?
Viswadabhi Rama Vinuravema!

All virtue collected does not bring forth a man by birth. And all in together does not bring Forth a women. Then why should there be this discrimination, between men and women. No man is born because of merit or a woman, of sin. Then why should there be any discrimination between them when they both have been born of the same creation. This was the Vemana's Question to the Indian society.

In the same way Phule also fight against discrimination between men and woman. He started his reformation from his home. He educated his wife Savitri Bai first, after started schools for girls in Maharastra region.

CONCLUSION

Both Phule and Vemana got Renaissance in the society. But only the difference is that Vemana preached only, Phule preached and campaign here and there. Hence our Indian society is debt for these great personalities not only past, present and Ever long. Their influence is in highly on the society. We need so much to implement their preaches. Both were gift to our society. According to my opinion They were the Gods to the backward people, Dalits and women in Indian society. These persons influenced Raja Ram Mohan Roy, Kandukuri veerase Lingam and other reformers who were became as reformers after them in India.

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Parenting Behavior of Adolescents Having Parents with Schizophrenia

Dr. Faisal P. N.*

Abstract

The objectives of the study were to identify the extent of Parenting Behaviour of Adolescents having parents with schizophrenia. The study was conducted among four hundred adolescent students from secondary and higher secondary schools from all the fourteen districts of Kerala. The sample consisted of two hundred adolescents of schizophrenic parents. In the selection of sample, due representation was given to background variables such as Gender, Locality of students residents, Educational qualification of parent, Socio economic status of the parent, Type of Family and Parents' Employment. Case Histories of Schizophrenics, Socio Demographic Data Sheet for adolescents, Behavior Disorder Characteristics Inventory (BDCI) and Parent-Child Relationship Scale (Rao, 1990) were utilized as tools. The study found that the Parenting Behaviour of adolescents having parent s with schizophrenia is high with respect to positive dimensions, Negative dimensions and overall Parenting Behaviour.

INTRODUCTION

Parenting Behaviour is the single factor which determines the quality of parent child relationship. It is a psycho-social construct which consist three separate measures. Monitoring behaviour reflects the parents awareness of what their child doing and about their fellow beings. Nurturance behavior captures a set of variables that measure the degree to which parents are supportive of their youth's education, and are involved in their youth's school, and have firm but responsive parenting style. Inconsistent discipline captures how parents address their child's inappropriate behavior. However, the mere fact of contact or relationship is not in itself sufficient. Everything depends upon the type of relationship that the parent had with the child. The effects of parenting practices on children are determined largely by the attitudes in which such practices are used. If the parents' personalities, for example, are inadequate by virtue of some psychological and intellectual or other reasons or if their outlook on life is twisted and inspired by through emotional disturbance, one can hardly expect the contact between them and their children to be happy and healthy (Rutter & Cox, 1973).

PARENTING BEHAVIOUR OF SCHIZOPHRENIC PARENTS

Schizophrenia Psychosis is a term used to cover a range of mental illnesses where psychotic symptoms typically occur (Cordle, 2011). Schizophrenia is a devastating mental disease that is defined as "A severe mental illness or disorder involving a loss of contact with reality, frequently with hallucinations, delusions, or altered thought processes, with or without a known organic origin" (APA, 2013). Many symptoms forms a disorder like schizophrenia, the most common symptoms of

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psychosis includes delusions, hallucinations, disorganized speech and language, gross distortion of reality, frequent derailment or incoherence, grossly disorganized or abnormal motor behavior and negative symptoms. (APA, 2013). In schizophrenia, there is no synchronisation between the mind and the body. Among the symptoms of schizophrenia the disorganization of thought processes has traditionally been considered primary. The thought disorder frequently involves various kinds of delusions, hallucinations. Most schizophrenics show extreme social withdrawal accompanied by disturbance in the sense of self and by lack of volition. The primary disorders comprise in this psychosis are schizophrenia, schizo-affective disorder, delusional disorders, schizophreniform disorder and brief psychotic disorder. (Fuji 2007).

According to recent studies schizophrenia affect more than 21 million people worldwide. But is not as common as many other mental disorders. Schizophrenic disorder seem to occur virtually in all societies, from the aborigines of the Western Australian desert to the remote interior jungles of Malaysia to the most technologically advanced societies in the United States. The estimated incidence of schizophrenia is about one percent of the population, a figure that has been quite stable over time. The six month prevalence rate for schizophrenia (the proportion of persons considered to be schizophrenic at any time during a prior six-month period) in the United states at present is estimated to be 0.9 percent of those 18 or older. Now there are about one and half million affected persons in the world. Schizophrenia is the most common psychotic disorder and it occurs at the same rates across women and men irrespective of social, economic and professional status. It is more common among males (12 million), than females (9 million) and commonly starts earlier among men. Thus, as it is assumed that women and men are affected by psychosis to the same extent, the same holds true for parents (either mothers or fathers).

As far as concerned in the state of Kerala, schizophrenia was the primary diagnosis for 38 percent of all admissions to mental hospitals of the country during 1998. Far outstripping all other diagnostic categories, it was the second most frequent primary diagnosis for every other type of impatient psychiatric case, including private hospitals. An estimated 3.2 lakh people in the State suffer from schizophrenia, (Institute of Mental Health and Neurosciences –IMHANS, 2016). The report was based on the community prevalence study conducted by the IMHANS in the State. The report further states that this is only the tip of the iceberg. Schizophrenia was the most common psychiatric illness in the State. Comprising 1.3 percent of the burden-diseases in the state. It is estimated that nearly 30 to 40 percent of the out patients (OP) at the psychiatric hospitals are schizophrenic patients. The average number of OP at the hospitals is 100. Usually, patients are taken to the hospital when they become unmanageable at home.

The link between parents experiencing mental health problems as schizophrenia psychosis and negative impact for parenting behaviour and parent-child relationship has been long acknowledged. The mental health of parent has numerous impacts on parenting, it is possible to say that parental negativity and harsh or ineffective discipline practices are represent the two major dimensions in relation to Parent child relationship (Smith 2004). Parenting or child rearing in other terms, as a concept, primarily reveals the act of raising not only the children but also the responsibilities and activities involved. In general, it comprises promoting physical, emotional, social, financial and intellectual development of a child. The other determinants of Parenting includes developmental history, personality traits of parents, profession or work of parent, parental sense of competence or self-efficacy and self-regulation, relationship with spouse, social network of parents, characteristics of children and co-existing mental health status. The basic needs of children are being recognized by a benevolent parenting. These basic needs of children explored in three different categories, they are Physical needs such as nutrition, warmth, contact, attachment, comfort, safety and protection, Social needs such as interaction, learning, socialization, limit-setting and Emotional needs such as empathy,

availability, consistency, building of self-esteem or attachment. All these needs may discompose both parenting and familial relationships when there is a parental mental disorder (Rutter, 1984).

PARENTING BEHAVIOUR (PB)

Parenting behaviour is one of the mechanisms by which parental mental illness may translate into problematic outcomes in children. Although parenting behaviour alone is insufficient for understanding the familial transmission of mental health problems (Wilson & Durbin, 2010), it occupies a major role mainly because parenting behaviours play a central role in a number of the theoretical models (such as attachment, family systems, object relations) and used to understand child development and family relations (Elgar, 2007) Parenting is perhaps the most readily modifiable risk factor, especially for professionals working in the field with families affected by mental illness through psycho-educational programs (Fletcher, 2012).

The adverse effect of parents experiencing major psychiatric disorders like psychotic episodes or psychosis on parenting and parent child relationship is indubitable (Gowers, 2001). The primary symptoms intrude directly into the individuals parenting role through, for example, increased irritability or aggressiveness, unresponsiveness, critical attitudes, unrealistic expectations and difficulty planning ahead of everyday needs. Moreover, the parenting behaviour of parents experiencing psychosis, such as distorted expressions of reality or strange behaviour/beliefs portray the root for children experiencing anxious, confused, perplexed relationship with their parents and additionally attachment problems (Gowers, 2001) Likewise, Plant,(2002) indicates: "The interaction between psychosis and family functioning has been an area of considerable interest to researchers. Apart from the familial properties of schizophrenia and affective psychoses, having a family member with a mental illness, places considerable stress on the family system" (Gottesman, 1966) "Psychotic ideation, with distorted expressions of reality and strange belief is usually frightening and confusing to children, or else they can feel ashamed of their family" (Gowers, 2001).

METHODOLOGY OF THE STUDY IN BRIEF

The objectives of the study is o identify the extent of Parenting Behaviour of Adolescents having parents with schizophrenia. Normative Survey Method is used for the present study. It was intended to collect an extensive and true representative data from all over Kerala. Hence survey method was adopted by the investigator for the present study. For the selection of sample, stratified random sampling technique was adopted. Two hundred adolescent students from secondary and higher secondary schools from all the fourteen districts of Kerala were used as the sample for the study. All the different tools were administered to the selected sample and the data were collected and analyzed using appropriate statistical techniques. The following major tools were used for collecting data for the present study: Case Histories of Schizophrenics, Socio Demographic Data Sheet for adolescent students, Behavior Disorder Characteristics Inventory (BDCI), Parent- Child Relationship Scale (Developed and standardized by Dr. Nalini Rao, 1990.) Statistical techniques. Descriptive statistics and Chi square test were employed for analyzing, interpreting and testing hypotheses of the present study

DISCUSSION OF THE RESULT

For getting a general idea about the distribution of parenting behaviour a preliminary analysis was carried out by estimating the basic statistics of the total sample. Also statistical constants were estimated separately for each of the ten dimensions of parenting behaviours. It can be presented under the two heads

(i) Extend of Parenting Behaviour of adolescents having parents with schizophrenia based on overall Parent Child Relationship score.

(ii) Extend of Parenting Behaviour of adolescents having parents with schizophrenia with respect to the ten dimensions of Parenting Behaviour.

EXTEND OF PARENTING BEHAVIOUR BASED ON OVERALL PARENT CHILD RELATIONSHIP (PCR)

To study the overall parenting of behaviour adolescents having parents with schizophrenia, the whole sample were divided into six levels. They are extremely cordial relationship, very cordial relationship, above average relationship, moderate relationship, below average relationship and unfavorable relationship. The preliminary analysis of parenting behaviour of adolescents for the total sample were calculated and presented in table below.

Table-1: Distribution of the sample based on overall Parent Child Relationship (PCR)

Overall Parent Child Relationship	Count	Percent
Extremely cordial relationship	0	0
Very cordial relationship	0	0
Above average relationship	3	1.5%
Moderate relationship	116	58.0%
Below average relationship	72	36.0%
Unfavourable relationship	9	4.5%

The table 5.1 shows that out of the total 200 adolescent students having parents with schizophrenia, majority of adolescent student, that is 58% (116) belongs to moderate level of parenting behaviour, and 36% (72) adolescents belongs to below average level of relationship. A very minority number of student that is 1.5% (3) belongs to above average relationship. 4.5% have unfavorable level relationship.

It is inferred that, the majority of adolescents having parents with schizophrenia belongs to moderate level and the next major group belongs to below average level of parenting behaviour. A very minority of students have above average parent child relationship. some adolescents recorded as unfavorable relationship, indicate that the parenting behaviour of adolescents having parents with schizophrenia is not up to the expected level. It shows a need for remedial measures. An extremely cordial and very cordial relationship ought to be expected in parent child relationship among adolescents for ensuring appropriate development.

EXTENT OF PARENTING BEHAVIOUR (PB) BASED ON DIMENSIONS OF PB

To study with respect to the ten dimensions of parenting behaviour of adolescents having parents with schizophrenia, such as Protecting, Symbolic Punishment, Rejecting, Object Punishment, Demanding, Indifferent, Symbolic Reward, Loving, Object Reward and Neglecting are analyzed as follows. Among these ten dimensions Protecting, Indifferent, Symbolic Reward, Loving, and Object

Reward are positive areas. And Symbolic Punishment, Rejecting, Object Punishment, Demanding and Neglecting are negative areas. The total sample was divided into different levels according to the scores in each dimension. The dimension wise analysis of parenting behaviour of adolescents for the total sample is presented under two heads.

- Parenting behaviour of adolescents having parents with schizophrenia with respect to the Five positive dimensions of Parenting Behaviour
- Parenting behaviour of adolescents having parents with schizophrenia with respect to the Five negative dimensions of Parenting Behaviour

PARENTING BEHAVIOUR OF ADOLESCENTS (PB) BASED ON FIVE POSITIVE DIMENSIONS OF PB

To study with respect to the positive dimensions of parenting behaviour of adolescents having parents with schizophrenia are analyzed as follows. The total samples were divided into different levels according to the scores in each dimension.

Table-2: Distribution of sample according to parent child relationship with respect to the positive dimensions of parenting behaviour

	Extremely cordial relationship	Very cordial relationship	Above average relationship	Moderate relationship	Below average relationship	Unfavourable relationship
Protecting	0 (0)	0 (0)	7 (3.5%)	150 (75%)	42 (21%)	1 (0.5%)
Indifferent	0 (0)	2 (1%)	15 (7.5%)	138 (69%)	44 (22%)	1 (0.5%)
Symbolic Reward	1 (0.5%)	1 (0.5%)	29 (14.5%)	140 (70%)	25 (12.5%)	4 (2%)
Loving	0 (0)	0 (0)	0 (0)	158 (79%)	40 (20%)	2 (1%)
Object Reward	2 (1%)	0 (0)	10 (5%)	148 (74%)	26 (13%)	14 (7%)

The table shows the distribution of adolescents having parents with schizophrenia as in six levels that are Extremely cordial relationship, Very cordial relationship, Above average relationship, Moderate relationship, Below average relationship and Unfavourable relationship. The distribution of total sample according to these levels with respect the positive dimensions of parenting behaviour is analyzed below

Protecting

For the dimension protecting out of the total sample (200) a majority of adolescents 75% (150) belongs to moderate favourable level of relationship, and the next major group is below average favourable 21% (42) adolescents. A very minority of students 3.5% (7) belong to above average favourable relationship. 0.5% adolescent students belong to unfavorable level of relationship. It is inferred that the parent child relationship with respect to the dimension Protecting is not extremely favourable or highly favourable level. There is no student reached in the category of extremely or highly favourable relationship as for as concerned the protecting behaviour of their parent. Least number only have above average favourable protecting behaviour, majority are average/moderate favourable in protecting dimension, This condition needs enhancement measures.

Indifferent

For the dimension indifferent majority number of adolescent student that is 69% (138) belongs to moderate level of relationship, and 22% (44) adolescents belongs to below average relationship 7.5 (15) adolescents belongs to above average relationship. No number of students are represented to extremely cordial relationship level. The number of students are belongs to the very cordial relationship level, and unfavourable relationship level of parenting behaviour are 1% (2), 0.5% (1) respectively. It is inferred that the parent child relationship with respect to the dimension Indifferent is not extremely favourable or highly favourable level. There is no student reached in the category of extremely cordial and a negligible number of students is in very cordial relationship as for as concerned the Indifferent behaviour of their parent. Least number only have above average favourable Indifferent behaviour, majority are average/moderate favourable in Indifferent dimension, 21% of adolescents of schizophrenics are in below average favourable and some have unfavourable relation. This condition needs to be improved and enhancement measures.

Symbolic Reward

For the dimension Symbolic Reward, majority number of adolescent student that is 70% (140) belongs to moderate relationship, 12.5% (25) adolescents belongs to below average relationship.14.5 (29) adolescents students belongs to above average relationship and The number of students represented to the level of extremely cordial relationship, very cordial relationship level, and unfavourable relationship level of parenting behaviour are 0.5% (1), 0.5% (1), and 4% (2) respectively. It is inferred that the parent child relationship with respect to the dimension Symbolic Reward is not extremely favourable or highly favourable level There is negligible number of student only reached in the category of extremely cordial or very cordial relationship as for as concerned the Symbolic Reward behaviour of their parent. Even though a good percentage have above average favourable Symbolic Reward behaviour similar numbers have below average favourable behaviour and majority are average/moderate favourable in Symbolic Reward dimension some have unfavourable relation. This condition needs enhancement measures.

Loving

For the dimension loving majority number of adolescent student 79% (158) belongs to average/moderate level of relationship, 20% (40) adolescents belongs to below average favourable relationship. No students are placed in above average relationship, extremely cordial relationship level and very cordial relationship level of parenting behaviour. The number of students are belongs to unfavourable relationship level of parenting behaviour are 1% (2). It is inferred that the parent child relationship with respect to the dimension Loving is not extremely favourable or highly favourable level. There is no student reached in the category of extremely cordial or very cordial relationship or even above average favourable relationship as far as concerned the Loving behaviour of their parent. majority are average/moderate favourable in Loving dimension and a good percentage (21%) of adolescents of schizophrenics is in below average favourable and some have unfavourable relation with respect loving behaviour. This condition needs enhancement measures.

Object Reward

For the dimension Object Reward, out of the total sample (200) a majority number of adolescent student that is 74% (148) belongs to moderate level of relationship, 13% (26) adolescents belongs to below average relationship. 5% (10) adolescents students belongs to above average relationship

and No students are represented to very cordial relationship level, The number of students belongs to the level of extremely cordial relationship, and unfavourable relationship level of object reward are 1% (2), 7% (14) respectively. It is inferred that the parent child relationship with respect to the dimension Object Reward is not extremely favourable or highly favourable level. There is no student reached in the category of very cordial relationship and a negligible number only in extremely cordial level as for as concerned the Object Reward behaviour of their parent. Least number only have above average favourable Object Reward behaviour, majority are average/ moderate favourable in Object Reward dimension, considerable numbers 13% of adolescents of schizophrenics is in below average favourable and 7% have unfavourable relationship in object reward dimension of parenting behaviour. This condition needs enhancement measures.

PARENTING BEHAVIOR (PB) OF ADOLESCENTS BASED ON FIVE NEGATIVE DIMENSIONS OF PB

To study with respect to the negative dimensions of parenting behaviour of adolescents having parents with schizophrenia are analyzed as follows. The total sample was divided into different levels according to the scores in each dimension as given in the following table

Table-3: Distribution of sample based on negative dimensions of parenting behaviour

	Extremely cordial relationship	Very cordial relationship	Above average relationship	Moderate relationship	Below average relationship	Unfa-vourable relation-ship
Symbolic punishment	0 (0)	0 (0)	22 (11%)	172 (86%)	6 (3%)	0 (0)
Rejecting	1 (0.5%)	1 (0.5%)	27 (13.5%)	139 (69.5%)	28 (14%)	4 (2%)
Object punishment	0 (0)	1 (0.5%)	24 (12%)	157 (78.5%)	17 (8.5%)	1 (0.5%)
Demanding	0 (0)	3 (1.5%)	18 (9%)	174 (87%)	5 (2.5%)	0 (0)
Neglecting	1 (0.5%)	3 (1.5%)	19 (9.5%)	157 (78.5%)	19 (9.5%)	1 (0.5%)

The above table shows the distribution of adolescents having parents with schizophrenia as in six levels that are Extremely cordial relationship, Very cordial relationship, Above average relationship, Moderate relationship, Below average relationship and Unfavourable relationship. The distribution of total sample according to these levels with respect to the negative dimensions of parenting behaviour is analyzed below

Symbolic Punishment (Negative Area)

For the dimension Symbolic Punishment out of the total sample 86% (172) belongs to neutral relationship. The next major group is adolescents belong to above average negative 11% (22). 3% (6) adolescents belong to above average positive. It is inferred that the parent child relationship with respect to the dimension Symbolic Punishment is not extremely favourable or highly favourable level. There is no student reached in the category of extremely or highly positive relationship as for as concerned Symbolic Punishment behaviour of their parent. Least number have above average

positive behaviour, majority are neutral in Symbolic Punishment dimension. This condition needs enhancement measures.

Rejecting (Negative Area)

For the dimension rejecting out of the total sample majority number of adolescent 69.5% (139) belongs to moderate/neutral relationship. 14% (28) belongs to the below average Parenting Behaviour and 13.5% (27) belongs to above average. 2% (4) belongs to highly negative/unfavourable relationship. The number of students represented to highly favourable and extremely favourable relationship level in rejecting are 0.5% (1), 0.5% (1), and respectively. It is inferred that the parent child relationship with respect to the dimension Symbolic Punishment is not extremely favourable or highly favourable level. There is negligible number of student reached in the category of extremely or highly positive relationship as for as concerned rejecting behaviour of their parent. Least number has above average behaviour, majority is moderate/neutral and 14% are in below average relationship. And also some are in unfavourable category in rejecting dimension. This condition needs enhancement measures

Object Punishment (Negative Area)

For the dimension object punishment majority number of adolescent student 78.5% (157) belongs to moderate/neutral level of relationship, 8.5% (17) are belongs to below average relationship 12% (24) adolescent students are belongs to above average relationship and The number of students are represented to very cordial relationship is 0.5% (1), and 0.5% (1) unfavourable relationship level. It is inferred that the parent child relationship with respect to the dimension object punishment is not extremely favourable or highly favourable level. There is no number of student reached in the category of extremely positive relationship and only negligible number is in highly positive relationship as for as concerned object punishment behaviour of their parent. Least number has above average behaviour. Majority is moderate/neutral and 17% are in below average relationship. And also some are in unfavourable category in object punishment dimension. This condition needs enhancement measures

Demanding (Negative Area)

For the dimension Demanding majority number of adolescent student 87% (174) belongs to moderate/neutral level of relationship, 2.5% (5) adolescents are belongs to below average relationship. 9% (18) adolescent students are belong to above average relationship 1.5% (3) students represented in the highly positive relationship level of parenting behaviour with respect to the dimension demanding. No students are come under extremely cordial relationship and unfavourable relationship level. It is inferred that the parent child relationship with respect to the dimension demanding is not extremely favourable or highly favourable level. There is no number of students reached in the category of extremely positive relationship and only negligible number is in highly positive relationship as for as concerned demanding behaviour of their parent. Least number has above average behaviour. Majority is moderate/neutral and 2.5% are in below average relationship. This condition needs enhancement measures.

Neglecting (Negative Area)

For the dimension neglecting majority number of adolescent student that is 78.5% (157) belongs to moderate/neutral level of relationship, and 9.5% (19) adolescents are in below average relationship. 9.5% (19) adolescent students belong to above average relationship. The number of

students represented to the level of extremely cordial relationship, very cordial relationship level, and unfavourable relationship level of parenting behaviour are 0.5%(1), 1.5% (3), and 1.5% (1) respectively. It is inferred that the parent child relationship with respect to the dimension neglecting is not extremely favourable or highly favourable level. There is negligible number of students reached in the category of extremely positive highly positive relationship as for as concerned neglecting behaviour of their parent. Least number has above average behaviour. Majority is moderate/neutral and 9.5% are in below average relationship. This condition needs enhancement measures.

FINDINGS AND CONCLUSION

From the analysis of Section 1 it is inferred that majority of adolescents of schizophrenic parents (58.0%) have moderate level in Parenting Behaviour and also a major group of adolescents (36%) have below average relationship. 4.5% of adolescents of schizophrenic parents have unfavourable parenting behaviour. Only a very few numbers (1.5%) have above average level of parenting behaviour. This is clearly shows that the parent child relationship among adolescents of schizophrenic parents is not in a satisfactory level.

The investigator while reviewing the studies related to Parenting Behaivour of parents having mental illness found that parental mental illness affect the parenting behaviour consequently marked a low level parenting behaviour. The result of the study conducted by Watt & Anthony, (2001) revealed the parental mental illness adversely affect the parents capacity to create rapport with children and to parenting ability as whole, thus expose the child to poor or insufficiently low level parent child relationship. The result of the study conducted by Smith (2004) proposes the disruptions to parenting impacts negatively on parent child relationship. The influence of such disruptive elements is profound and persistent when they keen to the potent to modify outcomes. Along with this and a growing body of literature suggests that parents psychiatric problem gravely impair their parenting behaviour in different forms and impact on children. The detrimental effect of parenting behviour is the outcome of the deviated mental condition of the patient. The study conducted by Caton & Worsham et al., (1998) revealed as he interviewed adolescents of parents with schizophrenia, the children described how their parent behaved in a frightening way, exhibited embarrassing behaviour and tended to be passive and unoccupied during their illness period. Children they studied are experiencing fear, anger, abandonment, isolation, guilt and shame, they did not wish to be separated from their parent. A contradictory view on this is from Weintraub (1987) contended that the parents deviation interrupt the child only at its chronic stage.

The dimension wise analysis also indicates that the parenting behaviour with respect to all the positive and negative dimensions of parenting behaviour among adolescents of schizophrenic parents is not a satisfactory level. Majority of adolescents are average/moderate. But more number of students has below average relationship in all the five positive as well as negative dimensions. Unlike other dimensions no student responded as they are having higher than average level relationship with respect to Loving dimension. Some students have maintained above average favourable relationship in the Protecting, Indifferent, Symbolic Reward and Object Reward dimensions. In four negative dimensions (symbolic punishment, objects punishment, demanding and neglecting) some students have above average relationship and few students have below average relationship. In the dimension rejecting more numbers are in below average relationship.

The investigator while searching the studies related dimensions of Parenting Behaviour found a low level parenting behaviour in all the dimensions of parents with mental illness the study conducted by Duncan and Reader (2000) identified various of negative and positive parental behaviour factors, like protection demanding, emotional warmth etc. which are likely to be disrupted by parental mental

health problem. Berg-Nielsen, (2002) contends that the most significant dimensions of parenting in relation to child development may be parental negative dimensions include harsh or ineffective discipline practices and dis-encouraged attitude. This is supported the studies conducted by Basset et, al., (1998) points out that the negative elements can have an adverse effect on the parent-child relationship. The above data has drawn attention for an urgent need of enhancement measures for improving the Parenting Behaviour of adolescents of schizophrenic parents in order to ensure their development. Through proper preventive and positive interventions can reduce the harmful effect of Parenting Behaviour. The studies conducted by Mander, (2001), Webster, (1992), Orel, (2003) proved the positive interventions are effective. The risks that these children are exposed can be decreased through preventive or positive interventions.

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A Study on the Performance of Saakshar Bharat Volunteers in Relation to their Qualities

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Saakshar Bharat, the present ongoing programme of adult education in India is a national response to the development of quality human resources to meet the demands of a fast changing 'Bharat', as well as challenges of globalization. It will create a national wide framework of life long learning that promotes a literate society through a comprehensive adult education programme by building environments that faster literacy among adults, particularly women in the age group of 15 years and beyond. The government will meet the entire cost of imparting literacy under this programme. Low female literacy is particularly distributing and unacceptable for the fact that female literacy is a force multiplier for all sections for social development. Policy interventions for school education, health, nutrition, skill development and women empowerment in general are constrained by low levels of female literacy. However, this is only the instrumental value of female literacy. Its intrinsic value is in emancipating the Indian woman through the creation of critical consciousness, to take control of her environment, where she faces multiple deprivations on the basis of class, caste and gender. Saakshar Bharat will strive to create a literate environment that boosts and sustains a literate society and provides ample opportunities for continues improvement in the levels of adult literacy, specially belonging to focus groups and in focused areas. It will work towards raising the overall literacy rate to eighty per cent and reducing the gender gap in literacy, besides minimizing regional, social and gender disparities throughout the country.

Volunteer plays roles like planner, motivator, teacher of literacy, disseminator of functional information, librarian, co-ordinator, organiser of evening classes. charcha mandal. cultural activities, short duration training programmes, etc. The volunteer requires sufficient support from the community and administrative support in terms of training, finances, supervision, etc. However, improved physical facilities, materials, equipment, etc., no doubt supplement the volunteer efficiency, but they cannot be substituted for an effective volunteer worker. The volunteer essentially requires certain qualities like knowledge in the subject matter, intelligence, leadership to perform his duties effectively. One of the areas where research is desired is volunteer performance. Studies conducted by researchers like Muthuchamy (1992), Sudarsan Nair, Omana and Abdul Rahim (1972), Rama Devi.(1999), Bharathi (2003), Surendra (2005) have concentrated on the performance of volunteers/ preraks in relation to personal and programme related aspects. But studies dealing with performance of volunteer in relation to the characteristics / qualities possessed by them are meagre if any, and the present study is an ordent effort in this direction.

OBJECTIVES OF THE STUDY

1. To know the influence of perceptions about the qualities of volunteers on their performance, and
2. To suggest remedial measures.

HYPOTHESIS

Perceptions about the qualities of volunteers (knowledge in the subject matter, clarity of expression. interest in adult education, co-operative nature, intelligence, general knowledge and

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common sense, moral values, creativity, honesty and sincerity, emotional stability, impartial nature, cheerfulness and sense of humour and leadership) do not significantly influence the performance of volunteers.

METHODOLOGY : TOOLS

For the purpose of the study, a performance scale consisting of the roles of peraks and a perception scale on qualities of volunteers were developed by the investigator. While the performance scale is a 0-5 point rating scale, the perception scale is a 0-100 rating scale where the volunteers have to check the qualities possessed by them on the 0-100 scale for every item.

SAMPLE

For the purpose of the study, a two stage random sampling method was followed. Nellore District, the locale of the study, consists 3 revenue divisions and 66 mandals. At Stage-I from each revenue division, a sample of 5 mandals were randomly selected. Each mandal consists of 70-100 volunteers. At Stage-II, from each mandal sample of 10 volunteers were selected by simple random sampling method Thus, the sample of the study constituted 150 volunteers selected randomly (3 × 5 × 10=150).

DATA COLLECTION AND ANALYSIS

Data was collected from volunteers by administering the tools at training programmes / orientation classes / individually. The data was tabulated analysed in order to study the impact of perceptual aspects on the performance of volunteers, the volunteers we divided into three groups possessing low, medium and high perceptions scores and their respective performance scores were analysed. The volunteers were classified on the critena mean ±½ standard deviation i.e., all the scores falling above mean +½ standard deviation were classified as high group and similarly all the scores falling below mean -½ standard deviation were classified as low group and the scores in between were treated as medium groups.

FINDINGS

Knowledge in the Subject Matter Vs. performance

Volunteers have to possess in the first instance the knowledge of the subject matter i.e., about adult education programme if they want to succeed in performing their activities. The volunteers are expected to have knowledge about the following aspects : 1) Saakshar Bharat Programme – need, importance and objectives, (2) Functions of a volunteers, (3) Knowledge about the psychology of adults, (4) Organisation and administration of the programme, (5) Development department supportive programmes like health, revenue, agriculture, etc., (6) Sub-programmes associated with Saakshar Bharath programme equivalency programmes, quality of life improvement and individual interest promotion programmes and income generating programmes, (7) Local organizations and associations connected with continuing education programme, (8) Monitoring and evaluation, (9) Methods of conducting different activities dealing with cultural teams, charcha mandal, library and short duration training programmes, (10) Education for all etc. The details as shown in the table reveal that volunteers having high knowledge have obtained a higher mean performance in relation to medium and low groups. The respective mean scores are 135.78, 158.84 and 158.84. The calculated 'F' value of 12.46 is statistically significant at 0.01 level.

Clarity in expression Vs. Performance

Mere possession of knowledge of facts is not enough. One must be able to express it clearly and forcefully. Verbal expression should be much more effective than the written expression and it is all the more important from the view point of the volunteers. One must cultivate the habit of fluent speech and be able to put across ideas appropriately. Details relating to the influence of clarity in expression on performance reveal that those having better clarity in expression have achieved better performance scores. The calculated 'F' value of 18.93 is found to be highly significant at 0.01 level.

Interest in Adult Education Vs. Performance

The volunteers who serve as gross-root level workers in adult education programme are expected to possess interest in adult education activities. Their sense of feeling towards the illiterate and uneducated masses and self-interest to dedicate themselves in the implementation of the programme are more essential for the success of the programme. Basically adult education is a service-oriented activity. The internal urge of the volunteers is of much importance. It can be observed from the table that interest in adult education has significantly influenced the performance of volunteers.

Cooperative Nature Vs. Performance

Adult education activities are carried out at the community level and their success depends upon the co-operative nature of the volunteers. The volunteers have to understand and work with the community members, various officials belonging to the development departments, members of self-help groups and beneficiaries of the programme. The co-operative nature of the volunteers with others will serve as a boon in securing the help of others and in discharging the activities in an effective and efficient manner. It can be noticed from the table that co-operative nature has significantly influenced the performance of volunteers.

Intelligence Vs. Performance

Intelligence refers to alertness, quickness to understand and perceive things. It is an innate mental ability which grows and is influenced by the environment. It consists of the ability to carry on the higher mental processes such as reasoning, criticism, application and judgment. It implies the capacity to learn different tasks and the ability to solve different problems. Individuals vary from one another in the amount and quality of their intelligence. It can be noticed from the table that the low scoring group on intelligence have obtained a mean performance score of 127.72. The means performance scores of medium and high scoring groups on performance based on intelligence scores are 155.98 and 153.54 respectively. The calculated 'F' value of 17.65 is found to be highly significant at 0.01 level It clearly indicates that higher the level of intelligence better will be the performance of volunteers.

General Knowledge and Common sense Vs. Performance

Apart from knowledge about continuing education programme, the volunteers are expected to possess knowledge about agricultural aspects, old age pension schemes, self-help groups, marketing of agricultural and commercial products, formal and non-formal educational systems, development programmes and mode of their operation, birth rate, death rate, communication facilities. environment, health aspects, etc. Common sense aspects like do's and don'ts in the public and spontaneity should he also present in the volunteers. t is evident from the table that the high scoring group on general knowledge and common sense have secured a high mean performance score than medium and low scoring groups.

Moral Values Vs. Performance

Morality is concerned with how people actually live, how their behaviour affects others - a situation where man shows greatest care and responsibility with regard to others and himself. The volunteer is expected to conscientize the public about moral codes of conduct, inculcate, establish and perpetuate the moral traits, attitudes, norms and roles. The volunteer is expected to promote values like respect for others, respect for truth, honesty in dealings and relationships, consideration for others, responsibility for ones own actions, justice, courage and persistence in the face of difficulties, social responsibility etc. It is evident that from the table that. the low scoring group on moral values have obtained a mean performance score of 134.98 with a standard deviation of 31.29. Similarly, the means and standard deviations of medium and high scoring groups on performance based on moral values scores are 141.26, 33.94 and 164.30, 42.83 respectively. In order to know whether there exists any significant difference in the mean performance scores 'F' test was employed. The calculated 'F' value of 16.20 is found to be highly significant at 0.01 level. Hence, the null hypothesis that 'Moral values do not significantly influence the performance of volunteers' is rejected.

Creativity Vs. Performance

Creativity involves intuition and imagination. It requires the organisation of ideas or experiences into new combinations or patterns in order to produce something which had not previously existed. Some common traits usually present in individuals who are creative are as follows : (1) A creative person is sensitive to his surroundings, he stretches his perceptual powers, he has the ability to see things to which an average person is blind. (2) A creative person is able to adjust quickly to new and changed situations, to abandon old assumptions in the light of new evidence. (3) A creative person possesses independence of judgment to a high degree, that is, he has the courage to be sure to himself, the willingness to be different, to take a chance and risk failure, if he feels that it is worthy. (4) A creative person has the ability to abstract, to break down into its components, to see relationships between the parts and at the same time, the ability to synthesize the components in a creative way to form a new whole. Creativity in the context of adult education will help the volunteers to design new methods of teaching literacy skills, to present the data relating to health, agriculture etc., in novel forms, to evolve new methods of motivating earners securing community support etc. It can be noticed from the table that creativity has significantly influenced the performance of volunteers.

Honesty and Sincerity Vs. Performance

Honesty and sincerity are necessary for volunteers based on which their performance can be enhanced. The regular opening of the adult education centres, participation in the training programmes, the mode of organizing different activities related to mopping up operations, equivalency programmes, quality of life improvement programmes and income generating programmes no doubt depend upon be honesty and sincerity of the volunteers. It can be observed from the table that honesty and sincerity have significantly influenced the performance of volunteers. Higher the level of honesty and sincerity better is the performance of volunteers.

Emotional Stability Vs. Performance

Emotions play an important role in human life. If one wishes to influence another person's actions one can do so by exhibiting the appropriate emotions. Emotions give us energy to carry out the activity. They provide change and colour to life. Our lives would have been monotonous,

drab and prosaic without them. Even the great works of art and literature have been influenced by emotional experiences of artists and literary men and women. Under ordinary circumstances, the physiological reactions during an emotion facilitate the adjustment of the individual. Generally, the physiological reactions do not have any harmful effects. Emotional reactions are related to fears, worries, anxieties, anger, annoyance, irritability and resentment. In order to have control over emotions one should know about its causes, reactions involved and consequences. The more one knows about them, the greater is the power that one will have over them. One should cultivate hobbies, habits of good reading and making friendships, participating in dramatics, music or games. These activities will direct the attention from the emotion-provoking experiences. A desirable philosophy of life will enable one to avoid mental conflicts and emotional tensions, A thorough understanding of one-self, one's own limitations and powers helps in controlling one's emotions. The table reveals that higher the level of emotional stability better is the performance of volunteers.

Impartial Nature Vs. Performance

Impartial nature has a greater role to play in the implementation of adult education programme by the volunteers. The volunteers have to treat all the beneficiaries and community members equally without caste, creed, colour, or any another basis. Impartial nature helps the volunteers to continue along with the programme and to effectively secure the support of the community members, officials of development departments and others. Results relating to the influence of impartial nature on performance reveal that volunteers obtaining high scores on impartial nature have secured better mean performance scores. The respective performance scores of low, medium and high scorers on impartial nature are 131.49, 142.26 and 161.22. 'F' test was employed to find out the significance of difference among the mean and the calculated 'F' value is highly significant at 0.01 level.

Cheerfulness and Sense of Humour Vs. Performance

Cheerfulness and sense of humour are essential for the volunteers. The adult learners after the day's hard labour in agricultural activities or other occupational activities come to the centre and the volunteers have to motivate them for learning. Cheerfulness and sense of humour are necessary to free the adult learners from the routine activities. It was intended in the present study to know the influenc of cheerfulness and sense of humour on the performance of volunteers, the details of which are as presented in Table 1. The table indicates that higher the level of cheerfulness and sense of humour better is the performance of volunteers.

Leadership Qualities Vs. Performance

A leader is a person who influences number of people. The basic traits of a leader are initiative, courage, ambition, drive, vitality, tact, diligence, perseverance, self-confidence, thoroughness, trustworthiness, originality, common sense, humour, emotional stability, desire to accept, etc. A leader should develop team work, be able to manage the time and resources properly and strive for effectiveness. It can be noticed from the table that, the low scoring group on leadership qualities have secured a mean performance score of 128.94 with a standard deviation of 33.09. Similarly, the means and standard deviations of medium and high scoring groups on performance based on leadership qualities are 144.02, 36.47 and 16.38, 41.45 respectively. In order to know whether there exists any significant difference in the mean performance scores 'F' test was employed. The calculated 'F' value of 12.02 is found to be highly significant at 0.01 level. Hence the null hypothesis that "Perceptions about the qualities of volunteers do not significantly influence the performance of volunteers", is rejected.

Table-1: Influence of Perceptions on the qualities of volunteers on performance

S. No.	Variable		Low	Medium	High	F Value
1	Knowledge in the subject matter	N	62	40	48	12.46**
		Mean	135.78	140.62	158.84	
		SD	32.64	34.87	41.02	
2	Clarity in expression	N	65	51	34	18.93**
		Mean	130.69	141.44	163.12	
		SD	34.78	35.63	36.22	
3	Interest in adult education	N	41	53	46	11.75**
		Mean	137.62	148.54	149.08	
		SD	36.89	40.41	41.22	
4	Cooperative nature	N	93	63	44	15.61**
		Mean	124.22	150.97	160.06	
		SD	30.38	36.88	41.72	
5	Intelligence	N	32	52	66	17.65**
		Mean	127.72	150.54	156.98	
		SD	28.32	37.29	39.8	
6	General Knowledge	N	33	53	64	12.15**
		Mean	131.45	141.27	162.52	
		SD	31.29	33.57	38.76	
7	Moral values	N	42	53	55	16.20**
		Mean	134.98	141.26	159.02	
		SD	30.7	33.94	42.83	
8	Creativity	N	42	60	48	18.28**
		Mean	127.21	141.39	166.67	
		SD	33.52	40.55	38.64	

S. No.	Variable		Low	Medium	High	F Value
9	Honesty and sincerity	N	41	54	55	10.95**
		Mean	137.26	140.96	157.02	
		SD	32.14	33.97	41.44	
10	Emotional stability	N	42	51	57	10.49**
		Mean	139.64	145.49	147.12	
		SD	37.1	38.22	40.36	
11	Impartial nature	N	42	56	52	13.86**
		Mean	131.49	142.26	161.49	
		SD	29.7	33.02	34.72	
12	Cheerfulness and sense of humour	N	40	62	48	10.87**
		Mean	131.71	140.63	156.92	
		SD	30.83	33.33	38.76	
13	Leadership	N	31	70	49	12.02**
		Mean	128.94	144.02	162.28	
		SD	33.09	36.47	41.45	

** Significant at 0.01 level.

CONCLUSION

The study indicates that the possession of different qualities like knowledge in the subject matter, clarity in expression, interest in adult education, cooperative nature, intelligence, general knowledge and common sense, moral values, creativity, honesty and sincerity, emotional stability, cheerfulness and sense of humour and leadership qualities will definitely enhance the performance of volunteers. It is therefore suggested that the district administration should give priority to those incumbents possessing these qualities at the time of recruitment and concentrate in developing these qualities through training and orientation programmes among the volunteers for the successful organisation of adult education centres.

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Life Skills for Youth Development

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Young people need a wide range of intra and interpersonal skills to face the complex challenges of today's world, but it would be of little practical value to produce a long list of all the skills they may need in various contexts and at various times in their lives. A better choice is to consider only the skills that are most helpful to young people in managing situations in an age-appropriate way. Life skills are the abilities that enable them to deal with the challenges of their lives in a manner that is adequate for their age and experience. They facilitate healthy, positive and productive personal development and enable meaningful contributions to society. These intra and interpersonal abilities are inter related and collectively they provide a basis for identifying core skills. These skills can be applied to the self or to others. Central to this life skills framework is the need for young people to demonstrate moral and cognitive maturity by thinking for themselves and taking responsibility for their actions and their social and emotional development life skills transcend the knowledge and abilities taught by others. Skill is defined as system of behaviour that can be applied in a wide range of situations. Basically there are two types of skills. They are hard skills and soft skills. An attempt is made to present them in this article.

HARD SKILLS

Hard skills are those skills required to perform the functions of a specific job work or a specialized task. These skills are the technical abilities gained through education and practical hands-on application. For example, a machinist must have the skills, knowledge and know how to read technical diagrams and to shape metal as per the exact specifications, using a variety of equipment. A civil engineer, for example, should be skilful enough to plan, design, estimate, and execute construction of a building or dam; a doctor should develop the skills of diagnosing, operating and treating patients. Similarly, an adult education worker should be skillful in planning, organizing the learning activities and teaching according to the level of learners. Hard skills are acquired through learning over a period of time. The skills are quantitative in nature, which can be seen in terms of grades and percentages. These skills are also comparable and can be measured. Generally these skills are acquired through training and education programmes. A degree, diploma or a certificate confirms that the relevant abilities necessary to perform a particular job have been sufficiently mastered. Hard skills are vital to secure employment. Technical competence is a prerequisite to any mode of employment. However, hard skills alone might not be sufficient to survive successfully in today's world.

SOFT SKILLS

Besides hard skills, soft skills, also called human skills are also important. In contrast to hard skills, soft skills are generally interpersonal competencies, a diverse range of abilities and are more difficult to define due to their subjectivity. This makes them difficult to measure. Employees looking for that extra edge crave for training that teaches them how to stand out with personal, as opposed to practical qualities. Soft skills include: Listening skills, Communication. skills, Team building skills, Leadership skills, Problem- solving skills, Time management skills, Negotiation skills,

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Conflict management skills, Assertiveness skills, Feed back skills, Counseling skills, Presentation skills, and Mentoring skills. For an individual or an employee, the importance and value of soft skills, though hard to quantify, are immeasurable. Dealing with difficult peers or co-workers, negotiating office dynamics and having the ability to listen and solve problems are some of the examples of soft skills. In today's uncertain economic times, the person who has the ability to interact with people is likely to be the one who will succeed. With the ever-increasing use of e-mail as a communication tool, written skills are crucial to career development and growth. Soft skills are very important: to handle interpersonal relations: to take appropriate decisions; to communicate effectively: to have good impression and impact and to gain professional development. Relationships play a vital role in human life and one of the keys to successful relationships is development of soft skills. A continuing education worker who has interpersonal problems and has difficulty in taking decisions, suffers from lack of soft skills. Hence, a continuous renewal of soft skills through teaching and training of the continuing education worker is essential. This will make their dealings effective and successful. Soft skills can enhance the career mobility of a person and increase the chances of success in getting the job he / she wants. They are essential for a continuing education worker to develop so that he / she can cope with different situations. A continuing education worker with effective soft skills can manage a wide range of learners as well as management's expectations with fairness, tact, and understanding, with an eye on organizational goals. Good soft skills are critical while dealing with difficult. colleagues, under achievers, leaders and the like.

INTERPERSONAL SKILLS

An individual's ability to survive effectively in his / her group depends on the manner in which he/ she maintains the relations with the group members, it encompasses the whole gamut of individuals approach to group living through a set of learned behaviour. Interpersonal relations include a wide range of human needs and individuals share these skills for their promotion and progress. Interpersonal skills are concerned with the ability to relate to others in a socially appropriate, meaningful way. They are a set of skills that enables one to get along well with others. These skills are also related to working on teams, teaching others, leading, negotiating and working well with people from culturally diverse backgrounds Though interpersonal skills are related to communication skills, they are more specific about individual behaviours. They include cooperating, sharing, listening, participating, leading and respecting others. Interpersonal skills enable continuing education workers to work well with others to get a work done. Interpersonal skills in a global sense can be defined as those skill that we employ when interacting with people. This definition is not very informative. However, since it really indicates what skills are used for rather than what they are, it is rather like defining an aeroplane something that gets you from one country to another. Thus, interpersonal skills could be understood as the learned and controlled skills require for the people to communicate, interact and behave in a particular social way in particular situations to obtain or maintain reinforcement from their environment.

TEAMWORK

A team will be highly effective, if the group of individuals work together with commitment to reach a common goal. Teamwork is referred to as 'any work that is accomplished through cooperation and coordination of individuals'. Whether it is of office or house, teaching or research, play or planning, all require team spirit for better outcome and performance. Thus, teamwork is an integral part of human life. 'Working in a team' requires certain minimum essential qualities among its members such as collaborative, communicative, disciplined, enthusiastic attitude and above all 'team spirit'. Without

these the teamwork cannot be strengthened and promoted. The amount of work to be accomplished in today's work environments has increased about as fast as the technological advances have permitted. Since the work to be done is often complex, requiring the expertise of several individuals, teams are formed to meet deadlines, project requirements budgets. etc. Employers greatly value employees who can work effectively in teams because they can: Contribute efficiently to the organizations goals, Complete complex projects rapidly and Respect. other team members' thoughts and opinions. Working in a team involves a delicate balance of personality, expertise, and cooperation. For a team to function, everyone must keep the best interests of the project, the organization, and the team in mind.

NEGOTIATION

We negotiate within our organizations, for example with co1league and team members. The skill of negotiating can be applied universally for seeking a promotion, loan or simply buying a vehicle. Webster's dictionary defines negotiation as 'to deal with some matter or affair that requires ability for its successful handling'. Negotiating is an act of discussing an issue between two or more parties with competing interests with an aim of coming to an agreement. It means contracting through the use of either competitive or other than competitive proposals or discussions. It is a dialogue between two or more people in order to arrive at an agreement that meets the needs of those involved without sacrificing anyone's priorities. It involves: the process of reaching an agreement by conferring or discussing; the transfer of rights in a negotiable instrument by endorsement and delivery. Almost all negotiations are characterized by four phases: Preparation, Opening, Bargaining, and Closing.

Preparation involves information gathering - knowing the state of the issue, being aware of the pros and consequences, being aware of any current dealings and so on. The opening phase of a negotiation involves both sides presenting their starting positions to one another. It usually represents the single most important opportunity to influence the other side. The aim of bargaining phase is to narrow the gap between the two initial positions and to persuade the other side that the case is so strong that they must accept less than they had planned. In order to do this one should use clearly thought out, planned and logical debate. The closing of a negotiation represents the opportunity to capitalize on all of the work done in the earlier phases. In large scale negotiations each of these phases is normally tackled sequentially. However, in small scale negotiations, it is quite common for these phases to merge possibly into a single unstructured process. In such a case, a good understanding of the logic that underpins the four-phase approach can guide us, even when we are negotiating smaller deals. The process of negotiation depends on the following factors: The goals and interests of the parties; The perceived interdependence between the parties; the history that exists between the parties; The personalities of the people involved; and The persuasive ability of each party.

EMPATHY

Success in life depends on getting along with other people and having them on our side. Empathy and being caring is the key factor in trying to win people over to our side. Empathy is defined as the ability to communicate and lead by understanding others' thoughts, views, and feelings. We usually empathize most easily with the people who are close to us personally, such as family, friends, classmates, colleagues or neighbours. We also empathize more easily with those who are like us or have shared similar experiences, in general, if we truly pay attention to what other people are saying, it means that we are empathetic to them. We become personally involved in their feelings and thoughts in order to better understand who they are and what they want or need, and to know how to respond to whatever message they are trying to get across. Each of us practises empathy to a certain degree. The skill of caring and empathy allows us to build bridges between others and

ourselves. These skills allow us to cross the apparent wide gaps between different backgrounds and perspectives, which are unique for human beings. The following features of caring and empathy help us to develop interpersonal relations: When empathy is highly developed, human beings become more human. Being a leader; building friendships, solving problems, encouraging teamwork, running effective meetings, or helping others-all are dependent upon empathy. It includes: truly listening to other people conveys a sense of caring; with the ability to care and empathize, we humans show greater sensitivity towards others; empathy helps us to understand others from a position within ourselves; it helps us communicate with others and heightens our sense of acceptance as a person; and people with highly developed empathy skills seem to have many friends. Thus with the proper use of caring and empathetic skills, understanding, cooperation, and mutual success can be improved to a great extent.

LEADERSHIP

The qualities of leadership are vision, passion, self- sacrifice, confidence, and role-modeling. The most basic and important quality of leadership is vision. The ability of the leader to connect people together with an idea is called vision. It is a desired set goal, which the leader communicates to motivate the followers to work in that direction. Vision means the leader and followers taking a journey into the unknown. It is a complex task that requires the ability to identify needs and opportunities, define the purpose or task into words, derive concrete goals from that vision, and engage the members of the group in the process of shaping the vision. Leaders frame statements of vision, visionary actions, set goals, motivate, build conceptual architecture aid predict future. Vision, therefore, depends on creativity and intellectual drive. Leaders simply do not run the community but plan and prepare for the future of the community. The vision must be clear, realistic and attainable. Vision is said to have a real value only when the outcome is seen in the form of the changes in behaviour which is to be evaluated.

PASSION

This is a bit different than vision, but it isn't distinguishable. Passion refers to a strong inclination. It is a powerful feeling or emotion. Leaders who live with great enthusiasm are passionate people. For example, Mahatma Gandhi had passion for bringing independence to India through non-violence whereas Subash Chandra Bose had a passion to attain the same through violence. A leader who is effective is a person with a passion for a cause, which is larger than them. Gandhi had a passion for simple living and all through his life he maintained simplicity. In the same way, Dr. Ambedkar had a passion for the eradication of 'untouchability'. A leader will dream to build a better society. A leader without passion cannot always make the right decisions and implement them. Thus, a leader without passion for a cause will lower himself / herself.

SELF-SACRIFICE

Self-sacrifice is said to be one of the important qualities of leadership. Self-sacrificing leadership is mostly associated with moral development, faith in a higher authority and a sense of self-actualization. A true leader is one who is willing to sacrifice his own comforts, resources, family, reputation and even his future to not only achieve the goal but also for the welfare of his followers. His desire is fuelled by a cause higher than himself. For example, Jesus Christ, in order to bring glory to God was prepared to lay down his life. Potti Sriramulu sacrificed himself for the separation of Andhra Pradesh from Madras.

CONFIDENCE

Despite the great vision and passion that a leader has, it is difficult to implement the vision into action if he has no confidence. No change can occur without any action. Though the leader can generate good ideas, yet he has to identify his / her followers or employees with bright ideas. Leaders should act with confidence. Confidence in leaders is drawn from a basic sense of respect that leaders have for themselves and for other people. Leaders should ask for feedback, comments, and advice from group members. A confident leader is one who shows genuine interest in listening to the group members and conducts debates on key issues. To develop confidence, leaders should be aware of their own personal pattern and assess their own performance. They should also encourage the group members to be more of themselves. Successful leaders are endowed with self-confidence They also disclose and share their failures with their core teams so as to initiate a learning process. They learn from their mistakes. The leader who lacks confidence may not only find difficulty in diagnosing different situations but also in coping adequately with these situations. These difficulties lead to failure in performing certain functions. For example, a leader with low self-confidence will often exercise close supervision over followers, which may lead to resentment from the work force. The leader who lacks confidence may delay decisions or in worse conditions take no decisions at all. Such a leader, for example, on many occasions makes decisions that compromise the morale of the followers. Leaders perform various functions like motivating, confidence building, planning, coordinating, decision-making, interacting, negotiating, time- management, mentoring etc.

INTERACTING

Interacting is the quality of a leader where he/she often projects his/her ideas into activities, which excite people to share their views and ideas. The way in which a leader communicates and shares ideas, opinions and feelings with others is interacting. How do you typically share your ideas, feelings, and thoughts with others? For example, are you comfortable in large groups of people? In team situations? Or do you prefer to work on your own? Being aware of how you talk to and work with others can help you understand how you prefer to network with those with whom you work and live. In an interaction session, a leader develops fresh approaches to long-standing problems and opens issue to new options. A leader interacts with others, to evoke expectation and establish specific desires and objectives, which determine the direction of a group/organization. The leader can motivate his/her followers by interacting with them. The leader clarifies the doubts of the followers by interacting with them, and this ultimately would result in better performance. He can understand the problems of the followers while performing the tasks and suggests solutions. The effective communication skills and sound knowledge that the leader possesses make the interaction effective. Through his/her knowledge, a leader can convince others. The result of this interaction influences the group members to think about what is desirable, possible and necessary.

TIME MANAGEMENT

The only thing, which cannot be changed by man, is time whatever the position the man holds, one cannot stop time, cannot slow it down, nor can he speed it up. One cannot get back the time. Nothing can be substituted for time. Leaders have numerous demands that are to be completed within a limited time. Yet, to be effective, a leader manages time. The ability to schedule time to complete the task is known as time management. If we analyze how we are spending our time, we can find the time wasted. If we implement some time saving methods, we will gain valuable time.

The following are examples that show how people waste their time: indecision makes us to think about the work, worry about it, and put off the work. Inefficiency makes us to rush and implement the task instead of planning, analyzing and implementing. Procrastination makes us not getting things done when they need to be done. Unrealistic time estimates, poor organization, poor planning and lack of contingency plans. ineffective meetings, doing urgent rather than important tasks, lack of understanding priorities, standards, policies and procedures will yield no result. Time Management is a set of tools, which allow the leader to: eliminate wastage of time by managing the decision-making process, be prepared for meetings that have a purpose, a time limit, and include only essential people, ignore unnecessary workloads, monitor progress of a project, allocate time based on the importance of the task, ensure that long term projects are not neglected, establish deadlines for personal goals and for the group / organization goals, establish daily, short-term, mid-term, and long-term, priorities, know when to stop a task, policy, or procedure, maintain accurate calendars and abide by them, delegate everything possible and empower subordinates, set time to accomplish high priority tasks, set aside time for reflection, use checklists, adjust priorities as a result of new tasks. The leader saves the time and puts it into effective use.

CREATIVITY

Creativity is the ability to imagine or invent something new. It is the ability to generate new ideas by combining, altering, or reapplying existing ideas. Creativity as an attitude is the ability to accept change and novelty. It is a willingness to have fun with ideas and possibilities, a flexibility of outlook, the habit of enjoying the good, while looking for ways to improve it. Creative individuals do not have fixed attitudes. Creativity as a process continuously improves the ideas and solutions by making gradual alterations and refinements to the already existing work of a creative person. Creativity as exploration looks beyond the boundaries of our normal thinking and experience. Creativity never makes something from nothing i.e., creativity makes us simply notice in a way where its potential is being recognized or adds value to our lives or work i.e., a new product / a new service (library on wheels)/ a new system (IT systems) / theory or design/ art etc. Creativity in relation to a person is a talent for imaginative creation. Creativity is universal i.e., it is not confined to any individual, groups, caste, age, location or culture. Every person is capable of demonstrating creativity to some degree. Creativity is natural endowment as well as acquired through the influence of the cultural background, experiences, nurturing etc. Thus, creativity is exploring, finding something new and using it for better living. This suggests that there are different ways to be creative,

CONCLUSION

A life skills framework places several requirements on young people in different contexts and different situations. It specifies that the key life skills must (a) be of particular value, (b) have multiple areas of usefulness, and (c) be needed by everyone. The skill should be valued as a fundamental resource of human capital, means that application of the skill should have measurable social benefits. Recent research reinforces the view that human capital brings key individual and social benefits such as better health, an improved sense of well-being, and increased civic engagement. The skills should yield benefits and support in various contexts, means that they should apply in multiple areas of life. For example, some skills are needed in individual's professional, personal, and civic lives, as well as to promote their health. It is such universal skills that meet the criterion of being core. The third condition, that core skills should be important for all young people, deemphasizes skills that are of use only in a specific occupation or within a specific group. Finally, both scholars and practitioners agree that core life skills are applied in a wide variety of social contexts and academic

content areas. They also are critical to interventions such as drug abuse and HIV/ AIDS prevention, resilience enhancement, peace promotion, prevention of aggression and developmental disorders, career counselling, and many others.

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भारत में असंतुलित औद्योगिक विकास के निवारण में गांधी का यंत्रीकरण संबंधी विचार

बिपिन प्रसाद मंडल*

जांबिया की राजधानी लुसाका में एक अनोखा चिड़ियाघर है। उसमें कई पिंजड़े हैं। सभी पिंजड़ों पर अलग–अलग जीव–जंतुओं का नाम लिखा है और उसमें संबंधित प्राणी को रखा गया हैं लेकिन, एक पिंजड़े में जीव–जंतु की जगह एक बड़ा–सा आईना लगा है। आप वहाँ जाकर खड़े होंगे, तो उस आइने में आपको अपना प्रतिबिंब दिखाई देगा। यह कौन प्राणी है? पिंजड़े पर नाम लिखा है, 'प्रकृति का सबसे खतरनाक प्राणी मनुष्य'। यही है– आधुनिक सभ्यता द्वारा मनुष्य को दी गयी सबसे बड़ी 'उपाधि' और इस 'उपाधि' को दिलाने में सबसे अहम भूमिका जिसने निभायी है, वह है–आधुनिक प्रौद्योगिकी। यदि मनुष्य को अपनी इस 'उपाधि' या 'पहचान' को बदलना है, तो उसे आधुनिक सभ्यता और उसकी प्रौद्योगिकी को नकारना ही होगा। औद्योगिक विकास के संदर्भ में गांधी का अभिप्राय इसी निहितार्थ में देखा जा सकता है।

स्वतंत्रता के पश्चात् भारत में विज्ञान और प्रौद्योगिकी की उल्लेखनीय प्रगति हुई है इसकी कार्यविधि में नीति निर्धारकों के दिशा–निर्देश के साथ वैज्ञानिकों की अथक साधना ही निर्णायक रही है। लेकिन भारत में विकास के लिए जिस प्रौद्योगिकी को आधार बनाया गया वस्तुतः वह विकास और औद्योगीकरण की विकसित पश्चिमी प्रौद्योगिकी है। देश में पश्चिमी प्रौद्योगिकी की मूल संकल्पना को ही विकसित करने का प्रयास किय गया। प्रत्येक नवीन कार्य का आधार पश्चिमी देशों के नमूने पर ही निर्मित करने का प्रयास किया गया जिसकी प्रक्रिया में किसी न किसी प्रकार पश्चिमी पूंजी, प्रौद्योगिकीय कौशल, विशेषज्ञता अथवा निहित विचारधारा प्रयोग में लायी गयी थी। कम से कम उनकी सफलताओं से हम प्रभावित रहे। देश में विभिन्न विदेशी समझौते के द्वारा जगह–जगह उद्योग स्थापित किये गये और उसी आधार पर उद्योगों का जाल बिछाया जा रहा है। औद्योगीकरण की यह प्रौद्योगिकी पूंजी और ऊर्जा का बड़े पैमाने पर उपयोग करती है, श्रम शक्ति को निस्थापित करती है ओर आरामदायक तथा विलासिता की वस्तुओं से बाजार भर देती है। श्रम–बहुल और स्वल्प पूंजीवादी भारतीय अर्थयवस्था में इस प्रौद्योगिकी का औचित्य इस आधार पर सिद्ध किया जाता रहा है कि इससे औद्योगिक और आर्थिक विकास का लाभ छिनकर गरीब वर्गों और पिछड़े क्षेत्रों तक पहुंचेगा और दीर्घकाल में विभिन्न वर्गों और क्षेत्रों के मध्य व्याप्त असमानताएं कम हो जायेंगी। यह भी तर्क दिया जाता रहा है कि आर्थिक प्रगति अपरिहार्य है और इसके लिए सामाजिक न्याय के पक्ष को कुछ समय के लिए स्थगित किया जा सकता है। परन्तु विकास और प्रौद्योगिकी की उक्त नीति का परिणाम यह हुआ कि गाँव की शेष पंजी और मानवीय क्षमता शहरों की ओर खिसकने लगी और समाज स्पष्ट गरीब और अमीर वर्गों में विभक्त हो गया। धनी अधिक धनी और गरीब अधिक गरीब होते गये। फलस्वरूप समाज में अंतर्देशीय और अंतवर्गीय विशमताएं बढ़ रही हैं। प्राप्त आय और सम्पत्ति के व्यय मदों का चुनाव ही उनकी समस्या बनी है। दूसरी ओर

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बहुसंख्यक आधार पर ग्रामीण और नगरीय जनसंख्या को अपनी अनिवार्य वस्तुएं भी नहीं मिल पाती हें। इस प्रकार आयातित पश्चिमी प्रौद्योगिकी जनित लाभ समाज के अमीर वर्ग जिसमें व्यापारी, उद्योगपति, इंजीनियर, डॉक्टर, सफेद कालर और ब्लू कालर श्रमिक जो कुल आबादी के अधिक से अधिक 10 प्रतिशत हैं, को ही मिलता है। समाज के अमीर वर्ग के लोग ही वर्तमान पूंजीप्रधान प्रौद्योगिकी को प्रयोग कर उद्योग लगा पाते हैं या बड़े सार्वजनिक और निजी औद्योगिक प्रतिष्ठानों में प्रबंधक, इंजीनियर, प्रशासनिक प्रकृति के कारण सर्वसाधारण को सुलभ नहीं है। इस कारण जन–समुदाय का सदस्य इन प्रतिष्ठानों में अपेक्षित अर्हताओं के अनुरूप बन ही नहीं पाता है। इसके अतिरिक्त इन औद्योगिक प्रतिष्ठानों में विशेषकर समाज के सम्पनन वर्ग के उपभोग योग्य वस्तुओं का ही उत्पादन होता है। इस प्रकार वर्तमान प्रौद्योगिकी समाज के सम्पन्न वर्ग के लोगों को ही उत्पादक रोजगार आधार प्रस्तुत करके अधिक सम्पन्न बनाती है और उन्हीं के लिए सुख–सुविधा की वस्तुएं भी निर्मित करती हैं। निर्मित अवस्थापनागत सुविधाओं का लाभ भी इन्हीं वर्ग के लोगों को अधिक से अधिक मिला।[1] जिस अर्थव्यवस्था में आधी जनसंख्या अपनी न्यूनतम जरूरतें भी पूरी करने में असमर्थ हो वहां ऐसी प्रौद्योगिकी को प्रश्रय – जो वर्ग विशेष, जो गरीबी के वातावरण में अपवाद स्वरूप या टापू की भांति है, का हित साधन करें और अन्य बहुतायत लोग इससे अछूते रह जॉय–वांछित नहीं है।

गाँधी जी के समस्त चिन्तन का केन्द्र बिन्दु मानव होने के कारण उनका विश्वास था कि दुनिया की अन्य सभी वस्तुएं मानव के लिए है, मानव किसी वस्तु के लिए नहीं इसलिए कि वह महान है। इसी दृष्टिकोण से आज की यांत्रिक सभ्यता के वे विरोधी थे, क्योंकि ऐसी सभ्यता में मानव यंत्र का गुलाम होता चला जा रहा है वे मानते थे कि आर्थिक व्यवसी मानव को ध्यान में रखते हुए होनी चाहिए क्योंकि मानव केवल यंत्र नहीं उसके अंदर एक आत्मा हैं वह मात्र पैसे और सोना–चांदी के लिए ही जीवित नहीं है।[2] वह प्रेम, सहानुभूति आदि मानवीय गुणों का भी कायल है। आज की आर्थिक व्यवस्था यंत्र प्रधान है। मानव की महत्ता और उसकी आत्मा का कोई मूल्यांकन नहीं। गाँधी जी आज की यांत्रिक सभ्यता के विरोधी थे, सम्पूर्ण यंत्र मात्र के नहीं। उनका विरोध यंत्रों की अविवेक–वृद्धि से था। वे हिंसक एवं नाशकारी यंत्रों के पूर्णतः विरोधी थे। उन यंत्रों के भी विरोध में थे जिनसे मानव–श्रम की अप्रतिष्ठा होती है। उनका स्पष्ट मत है कि ''मशीनों का अपना स्थान है, उन्होंने जड़ जमा ली है। परन्तु उन्हें जरूरी मानव–श्रम का स्थान नहीं लेने देना चाहिए। मैं गृह–उद्योगों की मशीनों में हर प्रकार के सुधान का स्वागत करूंगा। परन्तु मैं जानता हूँ कि विद्युत–शक्ति से चलने वाले तकुए जारी करके हाथ से कातने वाले लोगों को हटा देना जुर्म है यदि इनके साथ करोड़ों किसानों को उनके घरों में कोई धंधा मुहैया करने की हमारी तैयारी न हो।''[3] विकेन्द्रीकरण में विश्वास रखने वाला मानव–श्रम का मूल्य समझेगा। उसके स्थान पर यंत्रों को लेकर केन्द्रीकरण एवं उद्योगवाद जैसे अभिशापों के लिए तैयार रहना पड़ेगा। पूंजीवाद का विकास इस यंत्र–प्रधान उद्योगवाद का ही परिणाम है जिससे असंख्यों को बेकार बनाकर गरीबी और अमीरी की लम्बी खाई खोद दी गई है। [4] यंत्र–प्रधान की अपेक्षा यदि आर्थिक व्यवस्था मानव–प्रधान हो जाय तो जिस मानव की सुख–सुविधा के लिए अर्थशास्त्र चिंतित रहता है, वह कल्पना साकार हो जाय। आज यंत्रों के पीछे दीवाना बनने की प्रणाली के विरुद्ध गांधी जी ने अपने विचारों का स्पष्टीकरण किया है – ''मुझे आपत्ति स्वयं मशीनों पर नहीं बल्कि उनके लिए पागल बनने पर है। यह पागलपन श्रम बचाने वाले यंत्रों के लिए है। लोग श्रम बचाने में लगे रहते हैं, यहां तक कि हजारों लोगों को बेकार करके

भूख से मरने के लिए छोड़ दिया जाता है। मैं भी धन इकट्ठा करना चाहता हूँ, मगर थोड़े से आदमियों के हाथों में नहीं, बल्कि सबके हाथों में। 5 मैं भी समय और श्रम बचाना चाहता हूँ मगर मानव समाज के एक अंश के लिए नहीं बल्कि सबके लिए। आज तो मशील मुठ्ठी भर लोगों को करोड़ों की पीठ पर सवार होने में ही मदद करती है। इस सबके पीछे प्रेरक शक्ति श्रम बचाने की उदात्त भावना नहीं, बल्कि लोभ है। मैं इसी प्रकार की व्यवस्था के विरूद्ध सारी शक्ति लगाकर लड़ रहा हूँ। मुख्य विचार मनुष्य का है। हमें यह देखना होगा कि मशील मनुष्य को बिलकुल पंगु न बना दे। व्यक्ति का ख्याल सबसे ज्यादा रखा जाना चाहिए। व्यक्ति के परिश्रम की बचत मशीन का लक्ष्य होना चाहिए और प्रमाणिक मानव–दया का विचार न कि लोभ, उसका हेतु होना चाहिए। लोभ के स्थान पर प्रेम को बिठा दीजिए फिर सब ठीक हो जाएगा।''6

स्पष्ट है कि गाँधी जी यंत्र मात्र के विरूद्ध नहीं थे बल्कि कुछ ऐसे यंत्रों के तो वे पक्षपाती थे जिनसे मानव–सुख की वृद्धि की सम्भावना हो। चरखा स्वयं एक मशीन है जिसके प्रचुर प्रचार के पक्षपाती थे। उनका मत था कि ''यंत्रों को वह उपयोग जायज है जो सबकी भलाई के लिए हो।''7 परंतु ''मैं उनकी विवेकहीन वृद्धि के खिलाफ हूँ। मैं यंत्रों को ऊपरी विजय से प्रभावित होने से इंकार करता हूँ। मैं तमाम नाशकारी यंत्रों का कट्टर विरोधी हूँ। परन्तु सीधे–सीधे औजारों और ऐसे यंत्रों का, जिनसे व्यक्तियों का परिश्रम बचता हो ओर लाखों झोपड़ियों का भार हल्का होता हो, मैं स्वागत करूंगा।''8 समय एवं श्रम की बचत चाहते थे लेकिन मानव को बेकार बनाकर नहीं, उसे दरिद्र और आलसी बनाकर नहीं। बम्बई की मिलों के मजदूरों की स्थिति कावर्णर करते हुए लिखा है– ''मजदूर पूरे गुलाम बन गए हैं। वहां काम करने वाली स्त्रियों की दशा देखकर तो हर आदमी का कलेजा कांप उठेगा। जब मिलों की बाढ़ नहीं आयी थी तब ये स्त्रियां कुछ भूखों नहीं मरती थी। मिलों की हवा जोर से बही तो हिन्दुस्तान की दशा बहुत दयनीय हो जायेगी। मेरी बात तो आपके गले में अटकेगी, पर मुझे कहना ही होगा कि हिन्दुस्तान में मिल खड़ी करने से यह अधिक अच्छा होगा कि आज भी हम मैनचेस्टर को पैसा दें और उसका रद्दी–सद्दी माल इस्तेमाल करें। इसका कपड़ा काम में लाने से तो हमारा केवल पैसा ही जाएगा और हिन्दुस्तान में मैनचेस्टर बनाने से हमारा पैसा तो हिन्दुस्तान में ही रहेगा। पर वह पैसा हमारा खून लेगा क्योंकि वह हमारे चरित्र का नाश करेगा।''9

12 सन् 1908 में ही गाँधी जी के ये उद्गार थें लेकिन आज तक मानव–श्रम की अवहेलना करने वाली मशीनों की ही प्रधानता बढ़ती गई है, जिसका प्रत्यक्ष परिणाम है– बेकारी और बेरोजगारी की अत्यधिक वृद्धि। इतना ही नहीं गरीबी और भुखमरी का भी समाधान नहीं होता। आधुनिक प्रौद्योगिकी ने जहां एक ओर समृद्धि का मार्ग प्रशस्त किया है वहीं दूसरी ओर वह विभिन्न समस्याओं का कारण भी बन गयी है। इससे न तो आर्थिक विकास के लक्ष पूरे हो रहे हैं और न ही प्र्यावरण का संरक्षण हो पा रहा है। आर्थिक विकास के लक्ष्यों को प्राप्त करने के लिए प्रौद्योगिकी के प्रति पृथक दृष्टिकोण की आवश्यकता है जो पूंजी–प्रधान प्रौद्योगिकी से पृथक हो। जटिल और पूंजी–प्रधान प्रौद्योगिकी अन्य कुपरिणामों के कारण आज विभिन्न विकसित और विकासशील अर्थव्यवस्थाएं असंतुलन के रोग से त्रस्त हो रही हैं। विकसित अर्थव्यवस्थाएं पूंजी–प्रधान प्रौद्योगिकी जनित प्रदूषण, बाजार की कमी, बढ़ते अपराध आदि समस्याओं से ग्रस्त हो रही है। वहां व्यक्ति की अस्मिता का ही लोप हो रहा है। दूसरी ओर विकासशील अर्थव्यवस्थाओं में निर्धनता, बेरोजगारी, अल्पपोषण और कुपोषण की समस्या गहन हो रही है विभिन्न ख्याति प्राप्त अर्थशास्त्रियों की संकल्पनाएं यथा मनुष्य–प्रधान

प्रौद्योगिकी, वैकल्पिक प्रौद्योगिकी, उपयुक्त प्रौद्योगिकी आदि इस तथ्य की सूचक है कि पश्चिमी विकसित देशों के अर्थशास्त्री और नीति निर्धारक भी पूंजीप्रधान प्रौद्योगिकी के सतत बढ़ते हुए प्रयोग के खतरों से अवगत हो चुके हैं। आज जब कि ''स्वावलंबी भारत'' पर जोड़ दिया जा रहा है ऐसे में गांधीजी का उद्योग संबंधी उक्त अवधारण व्यवहारिक और प्रासंगिक है।

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अधिवास के प्रारूप

ओम प्रकाश मेहता*

अधिवास मानव भूगोल का अभिन्न अंग है। इसके अन्तर्गत ग्रामीण एवं नगरीय अधिवासों की स्थिति, उत्पत्ति, प्रतिरूप, व्यवसायिक संरचना आदि तथ्यों का अध्ययन किया जाता है। अधिवास जिसका अर्थ होता है 'घर' जो मानव जीवन का आधार है। 'आश्रय' मानव की मूलभूत आवश्यकताओं में से एक है। मानव जिस स्थान को अपने आश्रय के लिये चुन लेता है और वहाँ आश्रय हेतु जिन मकानों, घरों, झोपडियों आदि का निर्माण करता है, वह अधिवास कहलता है। क्योंकि इन्हीं के द्वारा मानवीय व्यक्तियों का निर्माण होता है। इन मानवीय बस्तियों को विभिन्न नामों से जाना जाता है, जैसे—नगला, गाँव, कसबा, बाहर आदि।

मानव बस्तियों से तात्पर्य मानव द्वारा रचित उस रचना से है, जो उसके रहने या कार्य करने या अन्य आवश्यकता की पूर्ति के लिये बनाई गई है। ये अधिवास मानव के सांस्कृतिक वातावरण का अभिन्न अंग है। मानव बस्तियों के निर्माण में भौतिक परिस्थिति एवं अन्य अनेक महत्वपूर्ण पहलू की भूमिका होती है। मानव बस्तियों की तीन मुख्य विशेशताएँ है:—

- इन अधिवासों में मानव जीवन व्यतीत करने के लिये आपस में विचारों और वस्तुओं का आदान—प्रदान करता है।
- इन अधिवासों में घर प्रारम्भिक इकाई में होती है। जैसे—घास—फूँस, मिट्टी आदि के बने हो या लकड़ी के।
- अधिवासों को जोड़ने के लिये पगडंडी, गली या सड़कें बनाई जाती है।

मकान का रचना एवं उद्देश्य के निम्नलिखित कारण थे :-

- आराम के लिये मकान
- जंगली पशुओं से रक्षा
- शत्रुओं से रक्षा
- आर्थिक व्यवसाय के लिये
- सामाजिक, रजनीतिक और सांस्कृतिक कार्य के लिये
- वस्तुओं और सम्पति को एकत्रित करने के लिये

इन उद्देश्यों में सबसे बड़ा मुख्य उद्देश्य निवास है। विश्व के विभिन्न प्रदेशों में वातावरण के तथ्यों के अनुसार विभिन्न प्रकार की मानव बस्तियों की स्थिति पर भौतिक, आर्थिक एवं सांस्कृतिक कारकों का प्रभाव होता है। गृह निर्माण सामग्री जैसे—पत्ते, घास, लकड़ी, मिट्टी, ईंट, चूना—पत्थर, सिमेन्ट, लोहा आदि भी वातावरण और उद्देश्य के द्वारा निश्चित होते है।

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मानव अधिवास के रूप

मानव अधिवास के दो रूप होते है :—

1. स्थायी अधिवास— स्थायी खेती एवं स्थानीय व्यवसाय करने वाले सभी लोगों के स्थायी अधिवास होते है।

2. अस्थायी अधिवास— प्रवास के दौरान लोग अस्थायी अधिवास करते है। जैसे—पश्चिमी राजस्थान में रेवारी एवं गायरी तथा बंजारा जाति के लोग अस्थायी अधिवास करते है।

ग्रामीण अधिवास

ग्रामीण अधिवास मानव भूगोल की एक शाखा है, जिसके अन्तर्गत क्षेत्रों के बसाव प्रतिरूप, कार्यात्मक विवरण, उनके अधिवास आदि तथ्यों का अध्ययन किया जाता है अर्थात् जिन बस्तियों के निवासी कृषि और पशुपालन द्वारा जीविका उपार्जन करते है, उन बस्तियों को ग्रामीण बस्तियाँ कहते है। जैसे—लकड़ी काटने वाले, खान खोदने वाले, शिकार करने वाले, मछली पकड़ने वाले, खेती करने वाले आदि।

ग्रामीण अधिवास विविध भौतिक एवं सांस्कृतिक कारकों के कारण अनेक रूप ले लेते है। जिसको प्रमुख पाँच भागो में बाँटा जा सकता है—

1. सघन अधिवास— सघन अधिवास उसे कहते है जहाँ लोग सघन रूप में बसे होते है।

2. अर्द्ध सघन अधिवास— जब बड़े और छोटे अधिवास मिश्रित रूप में हो अर्थात बड़ा गाँव और छोटा गाँव साथ—साथ बसे हो तो उसे अर्द्ध सघन अधिवास करते है।

3. पंजीकृत अधिवास— इस प्रकार के अधिवास विशेष परिस्थिति में जन्म लेता है। इस प्रकार के अधिवास बाढ़ के ऊँची भूमि या नदी के तटबंध पर पंजीकृत अधिवास देखने को मिलता है।

4. विरल या एकल अधिवास— इस प्रकार के अधिवास दूर—दूर तक बिखरे हुए होते है। पर्वतीय ढाल, पठार की कटी—फटी भूमि, अनुपजाऊ तटीय भूमि आदि क्षेत्रों में विरल अधिवास पाया जाता है।

5. अर्द्ध विरल या एकल अधिवास— जब बिखरे हुए अधिवास क्षेत्र में कुछ अनुकूल परिस्थिति पाकर अधिवास का निर्माण होता है तो उसे अर्द्ध विरल या एकल अधिवास कहा जाता है।

ग्रामीण अधिवासो का प्रारूप

ग्रामीण बस्तियों के अध्ययन के क्रम में पाया गया है कि मानव अपनी सुविधा, भौतिक, सांस्कृतिक, आर्थिक को ध्यान में रखकर ही बसता है। इस प्रकार ग्रामीण बस्तियों के निम्न प्रतिरूप देखने को मिलता है। जैसे—रेखिए प्रतीरूप, वृत्ताकार प्रतीरूप, आयताकार प्रतीरूप, वर्गाकार प्रतीरूप, तारा प्रतीरूप, त्रिभूजाकार प्रतीरूप आदि।

उपरोक्त मानदण्डों के सन्दर्भ में जब हम ग्रामीण बस्तियों पर विचार करते है तो तीन पक्ष विशेष रूप से देखने को मिलता है—(1) ग्रामीण अधिवासो के अभ्युदय की पृष्ठभूमि, (2) ग्रामीण बस्तियों के प्रकार और प्रारूप तथा (3) ग्रामीण अधिवासो का आर्थिक, सामाजिक स्तर एवं जीवनशैली।

नगरीय अधिवास

नगरीय अधिवास मानव भूगोल का एक अभिन्न अंश है। इसके अन्तर्गत शहरों एवं नगरो का अध्ययन उनकी उत्पत्ति, स्थिति, कार्यात्मक प्रतिरूप विकास आदि को ध्यान में रखकर किया जाता है। यहाँ के लोग गैर प्राथमिकी कार्य जैसे– व्यापार, प्रशासनिक, शिक्षा, उद्योग आदि में रूचि रखते हो। नगर को परिभाषित करना कठिन कार्य है। फिर भी विश्व के अनेक देशो में न्यूनतम 300 जनसंख्या वाले सघन बस्ती को भी नगर माना गया है। नगरीकरण आर्थिक क्रियाओं को करने का केन्द्र है, जहाँ पर उत्पादन तथा उपभोग तेजी से होता है और नगरों में रहने वाली जनसंख्या इन सभी का उपयोग करती है।

इस प्रकार स्पष्ट होता है कि ग्रामीण और नगरीय बस्ती में मूल अन्तर ग्रामीण बस्ती के प्राथमिक व्यवसाय जैसे–आखेट, पशुचारण, कृषि आदि और नगरीय बस्ती की जनसंख्या द्वितीय, तृतीय एवं चतुर्थ श्रेणी के व्यवसाय जैसे–निर्माण, उद्योग, परिवहन, व्यापार, वाणिज्य, उच्च सेवा, प्रशासनिक कार्य आदि है।

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बिहार में नदी जोड़ो परियोजना : समस्या एवं समाधन का एक अवलोकन

मुख्तार पासवान*

भारत की विविधता कहीं पहाडों की श्रृंखला तो कहीं पठारों की द्वीप है तो कहीं नदियों कि किलकारियाँ तो कहीं पतझड मरूभूमि का दृश्य है। 'जीते जल और मरते जल' जल विहीन जी नहीं सकते, जल प्रलय से समाधी बन जाती है। यह विचित्र प्रकृतिक की देन को संरचनात्मक कार्य के द्वारा जल अधिकता को प्रबन्ध व्यवस्था के द्वारा समरूप के लिए सरकारी पहल अत्यन्त आवश्यक है। भारत के सर्वोच्च न्यायालय के द्वारा एक राज्य की समस्या दूसरे राज्य की समाधन के लिए नदी जोड़ों परियोजना को भारत सरकार एंव राज्य सरकार के सहमति से पहल की प्रकिया जरूरी है।

फरवरी 2012 में सर्वोच्च न्यायालय ने महत्वपूर्ण निर्णय दिया 2008 में राष्ट्रीय विकास परिषद एन0डी0सी0 तमिलाडु में प्रस्ताव रखा था । नदियों को परस्पर जोडने की प्रकिया को राष्ट्रीय परियोजना का दर्जा मिलना चाहिए । केन्द्र सरकार ने सिंचाई व्यवस्था के साथ पनबिजली से संकट पर काबू पाने की दृष्टि से 14 नदियों की राष्ट्रीय परियोजना में शामिल कर इस दिशा में एक पहल की गई है।

बिहार की प्रस्तावित नदी जोड़ो परियोजनाएँ

बिहार में नदियों को जोड़ने की कुल आठ योजनाएँ प्रस्तावित है। इसमें से बाढ राहत से जुडी 5 योजनाएँ सिंचाई से जुडी है। राष्ट्रीय जल विकास अभिकरण उनकी विस्तृत परियोजनाओं से जुड़ी है एवं तैयार करने का काम कर रही है जिसमें कोशी मेची लिंक परियोजना भी शामिल है। इससे सुपौल, सहरसा ,मधेपुरा ,अररिया, किशनगंज, पूर्णिया जिला को लाभ मिलेगा। बाढ को रोकने के लिए नदियों को जोड़ने की पाँच योजनाओं में बूढी गंडक नदी से गंडक नदी को जोडने वाली कोहरा – चन्द्रावत लिंक योजना, वागमती बूढी गंडक लिंक योजना, बूढी गंडक नोन वाया–गंगा लिंक योजना, कोशी अधवाडा वागमती लिंक योजनाएँ आदि शामिल है। कोशी–गंगा लिंक योजना से खगडिया और भागलपुर तथा कोशी अधवाडा–वागमती लिंक योजना से पूर्वी चम्पारण, मुजफ्फरपुर, समस्तीपुर में लाभ होगा। बिहार में चार नदियों वाली परियोजनाएँ की रिपोर्ट तैयार होने पर बिहार में बाढ से होने वाली क्षति को कम करने के लिए चार नदियों को जोड़ने वाली परियोजना की विस्तृत रिपोर्ट तैयार हो गई है। राष्ट्रीय जल विकास अभिकरण ने केन्द्रिय जल आयोग को यह रिपोर्ट सौप दी है। इस योजना से वैशाली, मुजफ्फरपुर, समस्तीपुर, खगडिया तथा बेगुसराय जिलों को बाढ की विभिषिका से मुक्ति तथा सिंचाई सुविधाएँ मिलेगी। इससे 247 लाख हेक्टेयर भूमि में सिंचाई की जा सकेगी। साथ ही सरकार को भी 750 करोड़ रूपये का वार्षिक लाभ होगा ।

कोशी मेची नदी जोडो परियोजना को केन्द्र सरकार की सहमति राज्य की पहली नदी जोडो योजना को केन्द्र सरकार से मंजूरी दे दी है। हालाकि देर होने के कारण राज्य सरकार सकरी नदियों को जोडने

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की योजना का स्टीमेट रिवाइज करने में लिंगलिकिंग योजना को स्वीकृत होने के प्रकिया लगभग पूरी हो चुकी थी। लेकिन केन्द्रिय जल आयोग ने पानी की उपलब्धता पर सवाल खडा कर दिया। उसने नदियों में की अधिकता के संदर्भ में विचार किया । केन्द्र सरकार ने बाढ से बचाव के अलावा सिंचाई प्रबंधन के लिए बनी तीन नदी जोडो योजनाओं में सकरी नाटा लिंकिंग योजना को इसी साल शुरू करने की तैयारी में थी। केन्द्र सरकार ने कोशी समस्या की समाधान की पहल की है।

सिंचाई/जल प्रबन्धन

बिहार में कृषि योग्य 43.86 लाख हेक्टेयर कुल क्षेत्र तथा 35.51 लाख हेक्टेयर शुद्ध कृषि क्षेत्र विभिन्न साधनों द्वारा सिंचित है प्रकृति रूप से नदियों में जल की उपलब्धता भी राज्य में समरूप नहीं है। उत्तर बिहार के पूरे वर्षा प्रवाहित होनेवाली नदियों के क्षेत्र में सिंचाई के लिए आवश्यक पानी सतत् उपलब्ध रहता है, लेकिन दक्षिण मैदान में लगभग सूखी रहने वाली नदियों के चलते सिंचाई की अधिक आवश्यकता पड़ता है। साथ ही राज्य के कुल 38 जिलों में से 28 जिले राज्य के बाढ पीडित जिले है जबकि शेष जिलों में सूखे की समस्या बनी रहती है।

सिंचाई के प्रमुख साधन

नलकूप, नहरे, सोन नहर ,त्रिवेणी नहर, गंडक नहर, कोशी नहर, कमला नहर, जलाशय, कुआँ, तालाब, नदी, पोखर, चौर, मानसून वर्षा, जल मग्न भूमि इत्यादि। बहुउदेशीय परियोजनाएँ जिनसे एक साथ अनेक उदेश्ययों की प्राप्ति की जाती है। इन उदेश्यों में नदियों पर बाँध का निर्माण कर जल विधुत का उत्पादन नहरें निकालकर सिंचाई परिवाहन की सुविधा बाढ नियंत्रण मत्स्य पालन, मृदा का नियंत्रण पशुपालन को प्रोत्साहित नियंत्रण मत्स्य पालन, मृदा का नियंत्रण को प्रोसाहित करना, पर्यटकों के लिए आकर्षक पर्यटक केन्द्रों का विकास आदि शामिल है। भारत में पहली बहुउदेशीय परियोजनाएँ के रूप में दमोदर घाटी निगम की स्थापना 1948 में संसदीय अधिनियम के जरिये की गई थी ।

कोशी बहुउदेशीय नदी घाटी परियोजना

कोशी नदी प्रवाह मार्ग से सम्बद्ध इलाकों की सिंचाई क्षमता में वृद्धि, बाढ नियंत्रण जल विधुत उत्पादन, मत्स्य उत्पादन और जलमार्गो का विकास मलेरिया उन्मूलन तथा भूमि संरक्षण सदृश्य अनेक उदेश्य की पूर्ति के लिए कोशी परियोजना का शुभारंभ किया गया । परियोजना का प्रारंभ 1953 में हुआ और परियोजना वर्ष 1955 ई0 में पूरी हुई । कोशी परियोजना भारत नेपाल की संयुक्त परियोजना है, जो बिहार सरकार के अधीनस्थ है। हनुमान नगर अवरोधक बराज और जलाशय का निर्माण, बाँध और जलाशय नेपाल में स्थित है। जलाशय की क्षमता 3.1 लाख हेक्टेयर मीटर है।

कोशी तटबंध

कोशी नदी के दोनों ओर 240 किलोमीटर लम्बे तटबंध के निर्माण के जरिये बिहार और नेपाल की लाखों हेक्टेयर भूमि को बाढ से सुरक्षा मिल गई है। पश्चिमी तटबंध शारदा नेपाल से नौगछिया बिहार जो भागलपुर जिला तक है और पूर्वी भीम नगर नेपाल से कोपरिया रेलवे स्टेशन रेल लाईन तक है।

पूर्वी कोशी नहर के सिंचाई क्षेत्र

हनुमान नगर के बायें किनारे से निकली गई। इसकी शाखाओं के जरिये। नेपाल के सप्तरी तथा बिहार के पूर्णिया कटिहार, सहरसा, सुपौल एवं मधेपुरा जिले के 6 लाख हेक्टेयर भूमि का निर्माण किया गया है । जो बिहार एवं नेपाल को बिजली मिलती है। पश्चिमी कोशी नहर का निर्माण नेपाल के सप्तरी एंव बिहार के मधुबनी एंव दरभंगा जिले की लगभग 3 लाख हेक्टेयर भूमि की सिंचाई की जाती है।

गंडक बहुउदेशीय नदी घाटी परियोजना

बिहार उत्तर प्रदेश की संयुक्त परियोजना के कियान्वयन में नेपाल का भी सहयोग लिया गया है। परियोजना के जरिये उत्तर प्रदेश और नेपाल का तराई क्षेत्र लाभन्वित होता है। पश्चिमी चम्पारण में सोमेश्वर पहाड़ी स्थित बाल्मीकिनगर में गंडक के आर पार 743 मीटर लम्बे बाँध का निर्माण किया गया है और नेपाल की सीमा में बाल्मीकि जलाशय का निर्माण किया गया है।

पश्चिमी नहर 200 किलोमीटर लम्बी इस नहर का विस्तार नेपाल उत्तर प्रदेश और बिहार तक है। नहर के जरिये उत्तर प्रदेश के देवरिया महाराजगंज, गोरखपुर और बिहार के गोपालगंज, सीवान और सारण जिले में सिंचाई की जाती है। बिहार में सारण मुख्य नहर के नाम से जाना जाता है। इस नहर द्वारा 4 लाख हेक्टेयर भूमि की सिंचाई होती है।

पूर्वी नहर

तिरहुत नहर के नाम से संबोधित यह नहर 293 किलो मीटर लम्बी है और गंडक के समान्तर निर्मित है। इससे सुगौली, जमुनियाँ, वैशाली आदि शाखाएँ निकली है। पश्चिमी चम्पारण, पूर्वी चम्पारण, वैशाली, मुजफ्फरपुर और समस्तीपुर जिलों की 5.4 लाख हेक्टेयर भूमि की सिंचाई की जाती है। नेपाल में 79 कि0मी0 लम्बी नहर से सिंचाई होती है। पश्चिमी नेपाल नहर 34 किमी0 सिंचाई सूरजपुरा में 15 मेगावट क्षमता और पूर्वी बाल्मीकिनगर के निकट 15 मेगावाट की क्षमता का बिजली उत्पादन होता है।

गंगा नदी बेसिन प्रबंधन योजना

प्रस्तावित योजना आठ मिशन के रूप में सुझाव और सिफारिश करती है। अविरल धारा सतत् निर्वाह निर्मल धारा अप्रदूषित स्वच्छ प्रवाह परिस्थिति की पहली सतत् कृषि भू–विज्ञान सुरक्षा आपदाओं से घाटी का संरक्षण, नदी जोखिम प्रबंधन और पर्यावरण का ज्ञान निर्माण और संवेदीकरण का कार्य किया जाता है। सभी प्रदूषणकारी उधोगों के लिए जीरों डिस्थर्य नीति सुनिश्चित की जाय। इन सुझावों को लागू करने के लिए अगले 25 सालों में 100 अरब अमेरिका डॉलर की लगात का अनुमान है।

वर्ष 1982 और 1984 के दौरान केन्द्रिय प्रदूषण नियंत्रण बोर्ड ने दो गंभीर खुलासे किए, इसमें पता चलता है कि बिन्दु स्त्रोतों से सबसे ज्यादा प्रदूषण उत्तर प्रदेश बिहार और पश्चिम बंगाल के 25 क्लास वन शहरों से हो रहा है। इसी वजह से 1985 में पहली बार गंगा के प्रदूषण को नियंत्रित करने के लिए गंगा कार्य

योजना बनी जो कि एक बहुराज्यीय और राष्ट्रीय स्तर का ठोस प्रयास था । 25 शहरों से होने वाले सीवेज का अवरोधन अपवर्तन और उपचार करना था।

पर्यावरण संरक्षण की जल संरक्षण

पर्यावरण संरक्षण कोई एकांगी नही, बल्कि बहुआयमी विचार है हमारे पर्यावरण में जल प्राकृतिक तौर पर जल चक्र जल परिसंचरण द्वारा निर्मित एक चक्र होता है, जल महासागर से वायुमंडल में भूमि पर वर्षा के रूप में पानी गिरता है और भूमि से पुनः महासागर में पहुँच जाता है। महासागर से वाष्पीकरण द्वारा जल वायुमंडल में जल वायुमंडल से उपर उठता और धुम से बादल बनता है बादल से पहाड़ पर वर्षा होता है। वर्षा जल नदी का स्वरूप धारण करता है और धरातल होते हुए सागर में समाहित हो जाता है, यही है जलचक्र।

दक्षता दोहन का सीधा अर्थ है

पर्यावरण हितों और आवश्यकताओं के बीच में संतुलन बनाना। इसके लिए कई क्षेत्रों मे भारत को भी अपनी प्राथमिकताएँ नए सिरे से तय करनी होगी जहाँ जल वाष्प के संधनन से बादल बनते है। तथा वर्षा हिम वर्षा के रूप में जल नीचे भूतल पर आता है और नदियों में से देखे तो चक्र को इस प्रकिया में पर्यावरण के अन्य घटक भी शामिल होते है।

जल संसाधन के कुछ पर्यावरणनुकूल उपाय

वर्तमान में भारत के 20 प्रतिशत वन क्षेत्र है। एक अनुमान के अनुसार भारत को एक अरब 30 करोड से अधिक जनधन्तव्य आबादी बढ़ रही है उस अनुपात में वनों की संख्या कम होती जा रही है। संतुलन बनाये रखने के लिए कम से कम 1000 लाख हेक्टेयर से अधिक क्षेत्र में वृक्षारोपण की आवश्यकता होगी। इसलिए वृक्षारोपण को कोई विकल्प नहीं है। आखिर वृक्षारोपण से जल संसाधन की संरक्षण का क्या संबंध है। वास्तव में वृक्ष और वन जल प्रदूषण को काबू करने में हमारी मदद करते है। प्रवाह जल की गन्दगी को रोक लेते है। वे जल के बहाव को जमा करते है। जिससे जमीन जल का बहुत सा हिस्सा सोख लेती है और गर्मी के दिनों के लिए सुरक्षित कर लेती है। जल की गति धीमी होने से बाढ़ नियंत्रण में सहायता मिलती है। वृक्षों की जड़े मिट्टी को बाँधे रखती है, जिससे बड़ी मात्रा में मिट्टी का कटाव नहीं होता है।

जल संरक्षण कुछ वैश्विक मॉडल

जल संरक्षण के लिए पूरी दुनिया में एक बहुत से वैश्विक मॉडल विकास योजना है, जिन्होने जल को बचाने एवं उसकी उपयोगिता को बढ़ाने में उल्लेखनीय योगदान दिया है।

1. कैलिफोर्निया एकेडमी ऑफ सार्ठसेंज ने अपनी ईमारत के उपर एक ऐसी हरित छत की निर्माण किया है। प्रदूषित कचरे को पर्यावरण में जाने से रोकती है।
2. ब्राजिल के छतों से गटर में गिरने वाले वारिश के पानी के फिल्टर करने की कुछ तकनीकी विकसित की गई है।

3. अमेरिका पर्यावरण सुरक्षा ऐजेन्सी के प्रयास में हाल 1990 के दशक से विभिन्न तकनीकी शहरों में जल के संरक्षण के व्यापक अभियानों के तहत पानी की कमी को लेकर व्यापक जागरुकता फैलायी गयी है। लिकेज आपूर्ति के दौरान बर्बाद होने वाले जल संरक्षण के नितियों विकसित की गई है। भारत में हाल में राजस्थान के गाँव में छोटे बाँधो के जरिये जल का संरक्षण 18 वर्षीय अन्यन डालमिया का था, जिन्होने स्थानीय संसाधन का इस्तेमान राजस्थान के ग्रामीण इलाकों में छोटे बाँधो का निर्माण समय पर दिखाया।

जल संरक्षण और कार्बन उत्सर्जन

आज पूरी दुनियाँ में जल संसाधनों के संरक्षण का सवाल ग्लोबल वार्मिंग और कार्बन उत्सर्जन जैसी समस्याओं से जुड़ा हुआ है। जल संसाधन के वनो के अंधाधुंध दोहन ने ही कालान्तर में पेड़–पौधे और वनो को नुकसान पहुँचाया है। वन ग्लोबल वार्मिंग और पर्यावरण में कार्बन उत्सर्जन की लगातार बढ़ रही मात्रा से निपटने में खास सहायक होते है। यह भी गौर करने वाली बात है कि जलवायु परिवर्त्तन का सबसे ज्यादा असर कृषि में ऐसी फसलों को प्रोत्साहन देना होगा, जो कम पानी मांगती है।

जल एवं संविधान

किसी भी देश के लिए जल सर्वाधिक महत्वपूर्ण संसाधनों में एक है और सिंचाई, पशुपालन तथा स्वच्छता के अन्य उद्येश्यों के लिए हमारे राज्य अधिकतर जल नदियों से ही प्राप्त करते है। भारतीय संविधान के अनुसार राज्य सरकार के पास अपने राज्य में जल संसाधन के संबंधित कानून बनाने का अधिकार होता है। राज्य सूची की परिशिष्ट–17 के अंतर्गत राज्य को अपने विधायी अधिकार का प्रयोग किसी अन्य राज्य के हितों को प्रभावित किये बगैर विवादों से बचते हुए करना होता है, किन्तु अंतराष्ट्रीय नदियों का नियम तथा विकास के लिए कानून बनाने का अधिकार केन्द्र का है। जल के संबंध में संविधान का विधायी पारित राज्यों की सूची की परिशिष्ट–17 केन्द्रीय सूची की प्रविष्टी 56 और संविधान अनुच्छेद–262 पर आधारित है। यह है अनुच्छेद–248 कानून की अवशिष्ट शक्तियों राज्यों की सूची अथवा समवर्त्ती सूची में शामिल नहीं किये गये। किसी भी विषय पर कानून बनाने का एकमात्र अधिकार संसद के पास है। अनुच्छेद–262(1) संसद अंतराज्यीय नदी अथवा नदी घाटी के जल के प्रयोग वितरण अथवा नियंत्रण से संबंधित किसी भी विवाद अथवा शिकायत पर कानून के अनुसार निर्णय कर सकती है।

नदी बोर्ड अधिनियम 1956

नदी बोर्ड अधिनियम 1956 में अन्तर्राज्यीय नदियों एंव नदी घाटियों के नियम तथा विकास हेतु नदी बोर्ड गठित करने का प्रावधान है राज्य सरकार द्वारा अनुरोध किए जाने पर अथवा उसके बगैर भी केन्द्र सरकार किसी को सलाह देने के लिए बोर्ड का गठन कर सकती है और केन्द्र सरकार उसकी अधिसूचना जारी कर सकती है। बोर्ड में सिंचाई इलेक्ट्रिकल इंजिनियरिंग बाढ नियंत्रण, नौवाहन, जल संरक्षण, मृदा संरक्षण, प्रशासन अथवा वित्त में विशेष जानकारी तथा अनुभव रखने वाले लोग होंगे।

अन्तर्राज्यीय जल विवाद अधिनियम 1956

यह कानून पूरे भारत में मान्य है। यदि किसी राज्य का किसी अन्य राज्य के साथ जल विवाद में है तो वहाँ की सरकार इस कानून के अन्तर्गत केन्द्र सरकार से अनुरोध कर सकती है। कि यह विवाद निपटने के लिए न्यायाधिकरण को सौंप दिया जाय। यदि राज्य ऐसे जल के प्रयोग वितरण अथवा नियंत्रण के सम्बन्ध में हुए किसी भी समझौते की शतों को लागू करने में विफल रहते है तो राज्य धारा 3 के तहत निपटने के लिए जल विवाद को न्यायाधिकरण में भेजने का अनुरोध केन्द्र सरकार से कर सकता है।

पंचायती राज कानून

पंचायती राज्य की विधान सभाओं द्वारा पारित अधिनियम में राज्य और केन्द्र के अधिकारों का स्पष्ट एंव अविवादित विभाजन दिखाई देता है। उन अधिनियम को पारित करने में केन्द्र की भी भूमिका थी। यह सिलसिला बिना रूकावट या वहम के 1990 तक चला है।

संदर्भ सूची

1. सर्वोच्च न्यायालय के महत्वपूर्ण निर्णय फरवरी 2012 केन्द्र सरकार निर्देशालय, राष्ट्रीय विकास परिषद एन0 डी0 सी0 तामिलनाडू 2008 कृषि विभाग , सिंचाई विभाग, उधोग विधुत विभाग, पेयजल,, वन एंव पर्यावरण विभाग प्रतिवेदन प्रकाशन 2016—2017

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3. सिंचाई विभाग, बिहार सरकार पटना ,जल प्रबन्धन विभाग, बिहार सरकार पटना, बाढ नियंत्रण बोर्ड का रिपोर्ट गंगा नदी बेसिन प्रबन्धन योजना, आई0 आई0 टी0 जी आर वी0 एम पी0 2015 हेरानाद सोचों और अन्य 2015 सरकार एंव अन्य 2012, केन्द्रिय प्रदूषण   नियंत्रण बोर्ड 1982 84 उत्तर प्रदेश बिहार , पश्चिम बंगाल प्रदूषण नियंत्रण बोर्ड 1985 उत्तराखण्ड, उत्तर प्रदेश, बिहार 1993 प्रतिवेदन प्रकाशन 2017—18

4. सत्यवीर सिंह पर्यावरण एंव सामाजिक क्षेत्र का अर्थशास्त्र, रेन वाटर हार्वेस्ट्रिंग — राष्ट्रीय वन नीति पृ0 सं0—135

5. जल संरक्षण कुछ वैश्विक मॉडल केलिफोर्निया ऐकडमी ऑफ साई सेंज, ब्राजिल के छत, अमेरिका पर्यावरण सुरक्षा ऐजेन्सी ई0 मी0 ए0 1990, न्यूयार्क 1990, संयुक्त राष्ट्र संघ परियोजना प्रतिवेदन प्रकाशन 2017—18

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बिहार में समाजवादी आन्दोलन और सूरज नारायण सिंह

बिनोद कुमार शर्मा*

भारत की आजादी में मिथिला के पुत्र शहीद सूरज नारायण सिंह के चर्चा के बैगर अधूरी है। मधुबनी जिला अंतर्गत पंडौल प्रखंड के नरपतिनगर गांव में 17 मई, 1906 को एक निर्भीक, क्रांतिकारी, समाजवादी देशभक्त को जन्म दिया। उनके पिता स्व0 गंगा सिंह एक संभ्रांत जमींदार थे। सूरज बाबू स्वतंत्रता संग्राम में सक्रिय भूमिका निभाने से लेकर किसान और मजदूरों के हित एवं स्वाभिमान की रक्षा के लिए जीवन प्रयन्त समर्पित रहे। जानकार बताते हैं कि सकरी स्थित खादी भंडार के पास लूट व सरकारी डाक खजाने को लूटने में उनकी मूख्य भूमिका थी। वहीं 1942 के भारत छोड़ों आंदोलन व क्रांतिकारी गतिविधियों का व्यापक प्रभाव था। जिसके कारण 1942 में इन्हें मधुबनी में युवा संगठनकर्ता बने। हिन्दुस्तान सोशलिस्ट रिपब्लिक आर्मी के सदस्य बने। तथा 1930 में गांधीजी के सविनय अवज्ञा आंदोलन में भाग लेकर 6 माह की सजा भी काटी। 1931 में अखिल भारतीय कांग्रेस के करांची अधिवेशन में दरभंगा जिले का प्रतिनिधित्व किया। तिरहुत षडयंत्र कांड एवं हाजीपुर डकैती में सुरज बाबू गिरफ्तार हुए। बड़ी घटनाओं में सूरज बाबू हजारीबाग में पंडित रामनंदन मिश्र व जयप्रकाश नारायण को कंधे पर लेकर योगेंद्र शुक्ल, गुलाबी सुनार औैर शालिग्राम सिंह के सहयोग से जेल से फांदकर निकल गए। 21 अप्रैल 1973 को रांची के टाटा सिल्वे स्थित उषा मार्टिन रोष कारखाने के मुख्य द्वार पर अन्य मजदूरों के साथ अनशन पर बैठे थे। 1974 के सम्पूर्ण क्रांति, उसके हीरोज और जयप्रकाश नारायण के बारे में पूरी दुनिया जानती है, लेकिन जिस शख्स के मौत ने इस आंदोलन के शुरूआत में कैटेलिस्ट की भूमिका निभाई। वो शख्स मिथिला सपूत क्रांतिकारी स्वतंत्रता सेनानी श्री सूरज नारायण सिंह थे। 1973 में भ्रष्ट सरकारी तंत्र और पूंजीपतियों ने मिलीभगत कर उनकी हत्या कर दी। वर्ष 2001 में शहीद सूरज नारायण सिंह के नाम से डाक टिकट जारी किया गया था। लाश पर लिपट कर रोते रहे जेपी। उनकी हत्या पर लोकनायक जयप्रकाश जी सूरज बाबू की लाश से लिपट कर रोते हुए कहा मेरा दाहिना हाथ टूट गया। अंग्रेजों की सेना सूरज बाबू को नहीं मार सका। विचलित जेपी ने 1974 में एक बड़ा आंदोलन देश में खड़ा कर दिया। सूरज बाबू की हत्या से ही सत्ता परिवर्तन की शुरूआत हुई। शहीद सूरज नारायण सिंह, बिहार के वो सशस्त्र क्रांतिकारी जो गुलाम भारत में जयप्रकाश नारायण को कंधे पर लादकर हजारीबाग जेल की दीवार 6 मिनट में फांदकर भागने में सफल हो गए थे, लेकिन आजाद भारत में मजदूरों के हक के लिए रांची में आंदोलन करते वक्त पुलिस के बर्बर लाठी से शहीद हो गए। 1974 के सम्पूर्ण क्रांति, उसके हीरोज और जयप्रकाश नारायण के बारे में पूरी दुनिया जानती है लेकिन जिस शख्स के मौत ने इस आंदोलन के शुरूआत में कैटेलिस्ट की भूमिका निभाई वो शख्स मिथिला सपूत क्रांतिकारी स्वतंत्रता सेनानी श्री सूरज नारायण सिंह थे। मधुबनी जिले के नरपतिनगर गाॅव में सम्भ्रांत जमींदार परिवार में जन्में सूरज नारायण सिंह बचपन से ही आन्दोलनी, समाजवादी और क्रांतिकारी स्वभाव के थे। 14 साल की उम्र में असहयोग

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आंदोलन में भाग लेने के कारण उनका नाम स्कूल से काट दिया गया तो 1972 मे वो अपनी शिक्षा पूरी करने वाराणसी के काशी विद्यापीठ पहुंचे। इसी बीच वो भगत सिंह, बटुकेश्वर दत्त आदि को ट्रेनिंग देने वाले मुजफ्फरपुर के क्रांतिकारी श्री योगेन्द्र शुक्ल के सम्पर्क में आए। 1931 में भगत सिंह के फांसी की सजा ने उनकी जीवन रेखा बदल दी। वो सब कुछ छोड़कर क्रांतिकारी गतिविधियों में लिप्त हो गए, सैकड़ों लोगों को अपने साथ जोड़ा और दर्जनों मामलों में उनका नाम आया। इसी बीच वो जयप्रकाश नारायण से जुड़ गए। द्वितीय विश्व युद्ध में भारतीय सेनाओं के भर्ती के खिलाफ प्रोटेस्ट करने के अपराध में जेपी के साथ गिरफ्ता हुए और उन्हें हजारीबाग जेल भेज दिया गया। जेल जाकर भी आंदोलन नहीं थमा, वहॉं के कुव्यवस्था के खिलाफ 21 दिनों तक अनसन किया। 1942 में जब गांधीजी ने क्विट इंडिया मूवमेंट शुरू किया तो इन लोगों ने निर्णय लिया की अब जेल में नहीं रह सकते। प्लानिंग की गई जेल से भागने की। और 9 नवम्बर दिपावली की राज जायप्रकाश सिंह जेल की दीवार फांदकर भाग गए। प्लानिंग इतनी तगड़ी थी की इन छहों के भागने के 9 घण्टे बाद तक जेल प्रशासन को खबर तक नहीं थी की ये सब भाग चुके हैं। जेपी को सूरज बाबू ने अपने कंधे पर बिठाकर दिवार चढ़ी थी, दूसरी तरफ कूदते वक्त जेपी का पॉव कट गया। भागने में दिक्कत हो रही थी, बारी–बारी से साथ उन्हें कंधे पर बिठाकर चल रहे थे। लगभग 45 घण्टों तक जंगलों में लगातार चलने के बाद उहें एक गॉंव में जाकर खाना नसीब हुआ। इन लोगों के उपर सरकार ने इनाम की घोषणा कर दी। गया पहुँचकर ये लोग दो टुकड़ियों में बंट गए। जेपी, शालिग्राम सिंह और रामनन्दन मिश्रा बनारस निकल गए और बांकी योगेंद्र शुक्ल, गुलाबचंद गुप्ता व सूरज नारायण सिंह मिथिला की तरफ आ गए। 4 दिसम्बर को योगेन्द्र शुक्ल मजफ्फरपुर में थे, उस रात मुजफ्फरपुर जेल से चार राजनीतिक कैदियें को जेल से फरार करवाने में सफल हो गए। लेकिन 7 दिसम्बर को उन्हें मुखबिर ने पहचान लिया, वो गिरफ्तार हो गए। योगेन्द्र शुक्ल को पटना लाया गया और फिर बक्सर जेल भेज दिया गया, वहॉं पुलिस के टॉर्चर से वो बीमार हो गए और उनकी आंखों की रौशनी चली गई। इधर गुलाबचंद और सूरज नारायण सिंह दरभंगा आ गए और पुनः क्रांतिकारी युवाओं को जोड़कर संगठन बनाने में लग गए। बनारस से दिल्ली जाकर जेपी वहॉं के राजनीतिक गतिविधियों में हिस्सा लेने लगे, वहॉं से महीनों के मुम्बई दक्षिण प्रवास के बाद गिरतारी से बचने के लिए भागकर उन्हें नेपाल जाना पड़ा। जेपी के साथ वहॉं सूरज नारायण सिंह भी अपने साथियों को लेकर पहुंचे। अंग्रेजी शासन से गुरिल्ला पद्धति में लड़ने के लिए आजाद दस्ता का गठन हुआ। सूरज नारायण सिंह ने बिहार के तीन अन्य जगहों पर भी आजाद दस्ता की टीम बनाई। इसी बीच मई 1943 में पुलिस ने नेपाल से जेपी, लोहिया, श्याम नंदन, कार्तिक प्रसाद, ब्रज किशोर सिंह, बैद्यनाथ झा आदि को गिरफ्तार कर लिया और हनुमान नगर थाने ले आई। सूरज नारायण सिंह को खबर हुई, जेपी के रक्षक बनकर वो दूसरी बार फिर जेल से उन्हें भगाने आए। 50 के करीब ससस्त्र क्रांतिकारियों के साथ उन्होंने थाने पर हमला कर दिया और सभी गिरफ्तारों को छुड़ा लिया। इसके बाद भी अनेकों घटनाक्रम हुआ, गिरफ्तार हुए, जेल गए। स्वतंत्रता के बाद सूरज नारायण सिंह राजनीति में आए। सोशलिस्ट पार्टी से बिहार जेजिस्लेटिव असेम्बली में मधुबनी को रिप्रेजेंट किया, उनके जोड़दार भाषणों से ट्रेजरी बेंच गुंजायमान होने लगा।

आजादी के बाद सूरज नारायण सिंह ने अपना अधिकतम समय किसान और मजदूरों के आंदोलन को दिया, हिन्द मजदूर सभा के अध्यक्ष के रूप में मजदूरों के हक के लिए लड़ने लगे। फिर आया 1973, सूरज

नारायण सिंह के नेतृत्व में रांची के उषा मार्टिन कम्पनी के मजदूरों ने अपने वाजिब मांगों के लिए हड़ताल कर दी। आंदोलन के दबाने के लिए मौजूदा कांग्रेसी सरकार ने उषा मार्टिन कम्पनी के साथ मिलकर वहाँ अपनी एक पॉकेट यूनियन के थ्रू अव्यवस्था फैलाने की साजिश रचि। लेकिन सूरज नारायण सिंह के लोकप्रियता के सामने किसकी चलती। 14 अप्रैल, 1973 को मजदूरों ने आमरण अनसन शुरू कर दिया। लोकल एडमिनिस्ट्रेशन और कम्पनी प्रबन्धन मजबूर होकर टेबल टॉक के लिए तैयार हुआ, सूरज नारायण सिंह वार्ता में गए तभी मजदूरों पर पुलिस और गुंडों ने अचानक बर्बर हमला कर दिया। पता चलते ही सूरज बाबू दौड़े, उन्हें पुलिस ने बुरी तरह पीटा। हमले में सूरज नारायण सिंह बेहद गम्भर रूप से जख्मी हुए, उन्हें अस्पताल ले जाया गया लेकिन इतनी गहरी चोटें आई थी की उनकी अस्पताल में ही मौत हो गई। 21 अप्रैल को उनकी मौत के बाद उनके देह संस्कार में जेपी उनके शब से लिपट कर फुट–फुट कर रोए। रोते हुए वो कह रहे थे की ''आज मेरा दांया हाथ चला गया, इतना अकेला मैंने मेरी पत्नी प्रभावती के मौत के बाद भी महसूस नहीं किया था'' सूरज बाबू के मौत ने ही 1974 के सम्पूर्ण क्रांति आंदोलन में कैटेलिस्ट की भूमिका निभाई थी। कारण देश का मौजूदा हालात जरूर था लेकिन इन्हीं के मौत के बाद उभरे राजनीतिक हालात ने ही आंदोलन की आग में घी का काम किया। सूरज बाबू के मौत के बाद उनकी सीट खाली हो गई थी, उनके स्थान पर उनकी विधवा चन्द्रकला देवी उम्मीदवार बनी। उसके बाद जो हुआ उसी ने आंदोलन को हवा दी। तत्कालीन कांग्रेसी नवचयनित मुख्यमंत्री अब्दुल गफूर एम. एल. ए. नहीं थे बल्कि एम. एल. सी. थे, नियम के अनुसार उनका एम. एल. ए. बनना जरूरी था। मधुबनी उपचुनाव में सूरज नारायण सिंह जी के विधवा चन्द्रकला देवी के विरूद्ध अब्दुल गफूर कांग्रेस के तरफ से उतरे। सूरज नारायण सिंह जी की लोकप्रियता और उनके हत्या के बाद उपजे जनाक्रोश में उनका जीतना नामुमकिन था, फिर सत्ता ने अपने साम–दाम बल का उपयोग किया। भारती स्तर पर बूथ कैप्चरिंग हुई और चुनावी धांधली किया गया। चन्द्रकला देवी हार गई और गफर साहब जीत गए। यह कांड मधुबनी कांड नाम से प्रसिद्ध हो गया। जेपी क्रोध में जल उठे। सूरज नारायण सिंह की हत्या के बाद अब लोकतंत्र की हत्या के लिखलाफ वो उठ खड़े हुए। माहौल ऐसा हो गया कि शांत गांधीवादी समाजवादी नेता कर्पूरी ठाकुर ने क्रोध में कहा था ''मैं मधुबनी कलेक्टरेट जला दूंगा।'' इसी घटना के बाद सरकार के लिखलाफ आंदोलन की आग शुरू हो गई जिसने जेपी के गुजरात यात्रा और पटना में हुई हत्याओं के बाद सम्पूर्ण क्रांति आंदोलन का स्वरूप ले लिया। हम अपने हीरोज को कितना कम जानते हैं, कितना सम्मान रिकॉग्निशन उन्हें मिल पाता है, सूरज नारायण सिंह जी की जीवन संघर्ष ये साबित करता है। कितने बिहारी उनके बारे में जानते भी हैं? कितने मैथिल उनके कामों से परिचित हैं ? उनके गृहजिले मधुबनी में कितने लोगों को वो याद भी हैं अब।

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भारत में भ्रष्टाचार की राजनीति का समाज पर प्रभाव ः
एक समीक्षात्मक अध्ययन

प्रद्युम्न कुमार*

भ्रष्टाचार कोई आज की चीज नहीं है। जब से मनुष्य समूह में रहने लगा तभी से यह है। चाहे कबीले का रूप हो या गाँव का रूप। किसी चीज, उपकार या लगाव के कारण पक्षपात करना भी भ्रष्टाचार ही था और है। माता–पिता द्वारा पक्षपात, मुखिया द्वारा पक्षपात, एक राज्य द्वारा पक्षपात भ्रष्ट आचरण का बीज होता है। अपने राजा से ईर्ष्या करना तथा दूसरे राजा को धन, पद या अन्य कोई प्रलोभन पाकर गुप्त बातें बताना, सहायता करना आदि सभी भ्रष्टाचार ही हैं। आपने इसके अनेक उदाहरण पढ़े–सुने होंगे। मुख्यतः भ्रष्टाचार पानी की तरह उपर से नीचे की ओर आता है। नीचे आने से सबसे बड़ा खतरा यही है कि वो सबको ले डूबता है। देश का विकास अवरूद्ध कर देता है। सामाजिक विषमता पैदा कर देता है। जिससे शासन व्यवस्था में उथल–पुथल, उग्रवाद, हिंसा आदि का बोलबाला हो जाता है। यही स्थापित मूल्यों का विनाश है। आज भ्रष्टाचार का साम्राज्य पूरी तरह फैल गया है। कोई भी व्यक्ति समाज या देश इससे अछूता नहीं है। भ्रष्टाचार का मूल रूप लोभ है। लोभ ने मनुष्यों को इस तरह जकड़ लिया है कि सभी अधःपतन की ओर जा रहे हैं। शास्त्रों में भी लोभः पापस्य कारणम् ही कहा गया है।

यहाँ यह बात भी समझने की है कि सिर्फ घूस लेना–देना ही भ्रष्टाचार नहीं है। सभी सरकारी और गैर सरकारी कामों में घूस का प्रचलन काम होने या न होने का कारण ही हो गया है। घूस देंगे तब काम मिलेगा या करेंगे या होगा–ये साधारण समझ की बात हो गई है। इसमें जापान से लेकर अमेरिका तक सभी देश, देशों के शासनाध्यक्ष तक फँस रहे हैं। पद त्याग करने को मजबूर हो रहे हैं। जो अपनी उम्र की चरमोत्कर्ष के समय पूरे देश या विदेश द्वारा भगवान की तरह पूजित होते हैं, वे ही भ्रष्टाचार के कारण सबके द्वारा घृणित जेल में जाने को बाध्य हो रहे हैं। पृथ्वी पर मानव द्वारा सबसे कठोर सजा तो जेल ही है क्योंकि हमारी यह मान्यता है कि मृत्युदंड तो भगवान के अधीन है। यह कितने आश्चर्य की बात है कि जो सब पर शासन करते हैं, जिनके एक शब्द के लिए लोग लालायित रहते हैं, जिनके कृपा–पात्र बनने के लिए होड़ लगी रहती है, वे ही सिर्फ अपने भ्रष्ट आचरण के कारण घृणा के पात्र बन जाते हैं। लोगों की नजरों में तो गिरते ही हैं, स्वयं भी काफी दुःख भोगते हैं–जैसी करनी वैसी भरनी।

आज कानून का शासन नहीं, वरन् शासन का कानून हो गया है। व्यवस्था के दोष से कानून के अनुसार शासन नहीं चल रहा है, वरन जो शासन कर रहे हैं उसी के अनुसार कानून बन रहे हैं। कभी छोटे भ्रष्टाचार की बड़ी सजा तो कभी बड़े भ्रष्टाचार के लिए छोटी सजा, या नहीं के बराबर। कोई समूचित व्यवस्था नहीं है। यही है शासन का कानून। ऐसे सैकड़ों उदाहरण हैं कि 10 रूपये घूस के लिए 3 साल की सजा, तो 5000 हजार करोड़ के लिए कुछ भी नहीं, कहीं एक बलात्कार के सन्देह पर आजीवन तो कभी दसों खुले बलात्कार

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के लिए निर्दोष, कभी एक खून के सन्देह में पर 15 आदमियों तक को मृत्युदंड या आजीवन कारावास तो कभी सैकड़ों खून के लिए माफी, या बहुत कम सजा, कभी नरसंहार के लिए सजा तो कभी सरकारी प्रश्रय। आज के शासन में जीवन–व्यापार अजीब विचित्रताओं में फँस गया है। बहुत जगह भ्रष्टाचार है, बहुत से शासनाध्यक्ष स्वयं ही माफिया के अधिनायक हैं। पद व प्रतिष्ठा की आड़ में स्वयं ही कानून की धज्जी उड़ाते हैं। कानून की आड़ में सभी गैर कानूनी जूर्म करते हैं। घन संग्रह करना, शराब पीना, डराना–धमकाना, अनैतिक यौन सम्बन्ध रखना, हत्या करवाना आदि अनेक ऐसे कर्म में लिप्त रहते हैं और सबसे मजेदार बात है कि अपने परिवार, मित्र या सहयोगी में उसी गलत बात को तर्क देकर सही ठहराते हैं। प्रजातन्त्र में तो यह एक और दुखद बात है कि जिसके विरोध में वो हमेशा लड़ते हैं, अधिकार मिलने पर उसी अन्याय के रास्ते को अपनाते हैं। इसलिए तो विरोधी हमेशा तैयार रहता है। भ्रष्टाचार की यह समस्या बहुत ही छोटे स्तर से लेकर पूरे विश्व में फैल गई है। ज्यादातर किसी भी छोटे–से छोटे गाँव के अधिकारी या पुलिस, गाँव की मुखिया, चौकीदार आदि सभी किसी–न–किसी तरह से इसमें शामिल पाए जाते हैं।

भारत में पिछले दो–तीन दशकों में राजनीति में धनबल, बाहुबल और छल कपट की भूमिका बढ़ी है। यह समाज, अर्थव्यवस्था, संस्कृति और नैतिक मूल्यों में आई गिरावट की नतीजा है। वैसे यह गिरावट एकतरफा प्रवृति नहीं हो सकती है। ऐसा तो नहीं हो सकता है कि समाज, अर्थव्यवस्था, नैतिकता आदि क्षेत्रों में गिरावट आई हो और उसके प्रभाव से अपने आप में वृद्धि, शुद्ध नैतिक मूल्यों और मानदण्डों का पालन करती राजनीति इन अन्य क्षेत्रों के संक्रामक प्रभाव से गंदी हो गई है। समाज के विभिन्न क्षेत्रों में उभरती विकसित प्रवृतियाँ आपस में एक दूसरे पर निर्भर रहती है और एक दूसरे को प्रभावित करती है। भारतीय व्यवस्था में विकास, मानवीय अधिकारों की गरिमा, आधुनिक विज्ञान और तकनीक की नियामतों आदि की नई मंजिलें तय करने और इन प्रक्रियाओं की लागतों और लाभों का न्यायोचित वितरण करने का संकल्प न केवल हमारे संविधान में अपितु हरेक राजनीति मंच से किया था। आजादी का अर्थ सहज लाल किले पर तिरंगा फहराने तक सीमित रखकर शेष सब ब्रिटिश शासन की तरह ही रखना तो हमारे महान स्वतन्त्रता संग्राम का लक्ष्य नहीं था। किसी ने भी इन उच्च आदर्शों और उद्देश्यों से असहमति नहीं जताई थी। फर्क था इन लक्ष्यों की प्राप्ति के तरीकों, समय–सीमा तथा लाभ लागत के राष्ट्र के विभिन्न तबकों में आवंटन का। खुली लोकतांत्रिक प्रक्रियाओं और विकास योजनाओं के मिले जुले प्रभाव से यह उम्मीद की जा रही थी कि सत्ता हस्तांतरण के समय विद्यमान अभिजात्य, संपन्न, समृद्धि शिक्षित और अधिकार–संपन्न वर्ग स्वतंत्रता और विकास की मांग को पिछली दो–तीन सदियों से वंचित उपेक्षित तबकों, प्रदेशों और गांवों में पहुंचाएगा न कि इन क्षेत्रों में अपने अत्यधिक अधिकारों, प्राप्तियों और दावेदारियों मात्र और उंची मंजिल पर पहुंचाएगा। परंतु ये सारे सपने और अरमान लगातार ध्वस्त होते गए। राजनीतिक भागीदारी महज पाँच साल चुनावी औपचारिकता भर रह गयी। कुछ उल्लेखनीय परंतु अपर्याप्त और असमान वितरित महंगी उपलब्धियों के अतिरिक्त, उच्च और मध्यम सामाजिक रूतबे को छोडकर, शेष भारतीय आजादी, विकास और लोकतांत्रिक जमातों में साकारात्मक भागीदारी हासिल नहीं कर पाए। इन प्रभावों ने आम जनता की नजर राजनीतिक प्रक्रियाओं और राजनीतिक कर्मियों (जिन्हें जननेता कहना गलत ही नहीं जनता की अस्मिता और आकांक्षाओं का अपमान है) की साख, वैधता और उसकी भावी व्यापक जनहितकारी प्रक्रियाओं ओर राजनीति कर्मियों (जिन्हें जननेता कहना गलत

ही नहीं जनता की अस्मिता ओर आकांक्षाओं का अपमान है) की साख, वैधता ओर उसकी भावी व्यापक जनहितकारी उपायदेयता पर प्रश्न चिन्ह लगा दिया। जनता के सामने वास्तविक राजनीतिक विकल्प सिमट गए या लगभग समाप्त हो गए। राजनीतिक नारों, मुहावरों और वादों का यथार्थ शून्य या नाकारात्मक हो गया। यथार्थ में जनता को सोचना है कि चाहे राजनीतिक निर्णय हो या बाजार में खरीद के क्या सियासी महारत और सामाजिक ज्ञान है या आम आदमी के प्रति प्रतिबद्धता है फिल्मी हस्तियों में, जो जनता से कटी हवाई जिंदगी जीते हैं, वे लोग कैसा राजनीतिक मार्गदर्शन दे सकते हैं? जबतक अपने हितों को पहचान कर जनता स्वयं संगठित होकर अपने राजनीतिक हितों के लिए संघर्ष नहीं करती है। जाने–माने लोग अपना उल्लू सीधा करने के लिए राजनीतिक अवसरों पर अपना एकाधिकार मजबूत करते रहेंगे–खासकर मीडिया की उपज के बतौर और उसकी सहायता से। एक सक्षम, प्रभावी और लोकतांत्रिक सरकार ही सामाजिक न्याय के साथ–साथ सुव्यवस्थित समाज की सबसे अच्छी हितपोषक होती है। इसी तरह इस बात को भी तवज्जो दी गई है कि प्रशासनिक प्रणाली न सिर्फ संस्थान ओर इसके कानूनी नियामक यांत्रिकी के अनुकूल हों, बल्कि बाजार, नागरिक समाज और लोगों के सांस्कृतिक मूल्यों को देखते हुए राज्य और क्षेत्र विशेष के भी अनुरूप हो। इस तरह राज्य का प्रमुख दायित्व अनुकूलन, समर्थ बनाना और संयोजन करना होना चाहिए। नागरिक समाज और बाजार सरकार की तरह अपनी भूमिकाओं का निर्वाह प्रभावी तरीके से नहीं कर सकते हैं और इस तरह वे सरकार के प्रतिपूरक नहीं हो सकते।

भारत समाजवादी व्यवस्था से पूंजीवादी विकास मॉडल की ओर बढ़ने की वैश्विक परिचर्चा से अलग नहीं है। सौभाग्य से भारत सार्वजनिक एकाधिकार से अब तक अछूता रहा है। देश का नागरिक सार्वजनिक मुद्दों से जुड़ा रहा है और सामाजिक सुरक्षा जरूरतों के लिए कल्याणकारी योजनाओं का क्रियान्वयन, बाल सुरक्षा के लिए स्वास्थ्य देखभाल को उन्नत बनाने और महिलाओं एवं अल्पसंख्यकों को अवसर उपलब्ध कराने के लिए सरकारी हस्तक्षेप जरूरी तत्व माने गए हैं। देश का राजनीतिक नेतृत्व, नीति निर्माताओं और कारोबारी दिमाग रखने वालों के मन में यह तीव्र इच्छा है कि देश को इक्कीसवीं सदी में आर्थिक महाशक्ति के रूप में स्थापित करना है। हालांकि लोकतंत्र की जरूरतें भारतीय राजनीतिक नेतृत्व को गरीबी के कारणों, असमानता और आम आदमी की बदहाली पर गहराई से सोचने पर मजबूर करती हैं।

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गाँधी के स्वाधीनता आंदोलन में बिहार के किसान एवं काँग्रेस की भूमिका

सन्नी कुमार*

प्रस्तुत शोध कार्य स्वाधीनता आंदोलन के अनछुये पहलू पर आधारित है इसके अंतर्गत बिहार में स्वाधीनता आंदोलन में चली विभिन्न अंतर्विरोधी धाराओं को विश्लेषित करने का प्रयास किया गया है। गाँधी का करिश्माई व्यक्तित्व बिहार के चम्पारण में आने के बाद अधिक मुखर हुआ है। एक तरह से चम्पारण की घटना ने गाँधी को राष्ट्रीय राजनीतिक क्षितिज पर स्थापित करने में आधार का काम किया। वहीं इस घटना ने काँग्रेस की राजनीति एवं किसानों के हित, परस्पर दो विरोधी धाराओं को गाँधी के अधीन कर दिया। भारत की राष्ट्रीय राजनीति में अब बिहार एवं गाँधी दोनों गौण थे। चम्पारण ने एक आदर्श घटना का कार्य किया एवं दोनों ही राष्ट्रीय राजनीति की शीर्ष पंक्ति में आ गये। चम्पारण आंदोलन (1917) से सविनय अवज्ञा आंदोलन (1930–34) तक कांग्रेस के अभिजात्य एवं सामंतवादी चरित्र और नेतृत्व का सामना लगातार किसानों के हितों एवं अधिकारों से होता रहा है। कई राजनीतिक विचारधाराएँ राष्ट्रीय राजनीति में इस काल में उभरी एवं कई राजनीतिक संगठनों का जन्म हुआ। किसानों एवं कृषि मजदूरों के अधिकारों एवं हितों के हितैषी के रूप में कई राजनीतिक–गैरराजनीतिक संगठनों ने अपना दावा पेश किया। किंतु गाँधी के विराट राजनीतिक छवि के आगे सभी धूमिल पड़ गये। वहीं किसानों की बातें संपूर्ण रूप से किसी भी राजनीतिक दल ने नहीं उठाया। कांग्रेस राष्ट्रीय राजनीति में कम से कम 1934 तक चुनौतीविहीन नायक बना रहा और किसानों की बातें उपेक्षित रहीं।

किसी भी समाज की राजनीतिक किसी भी काल खंड विशेष में वहाँ उपलब्ध भौतिक एवं सांस्कृतिक परिस्थितियों एवं नेतृत्व की मानसिकता के सापेक्ष होती है। 20वीं शताब्दी के विवेच्य काल में बिहार एक कृषि प्रधान अपेक्षाकृत पिछड़ा क्षेत्र था। जहाँ की सामाजिक संरचना काफी जटिल एवं जाति व्यवस्था रूढ़तक अवस्था में थी। औपनिवेशिक शासनतंत्र में इसका सर्वाधिक चर्चित, नवजागरण, नवीनता एवं प्रगतिवाद के सिद्धांतों से यह सर्वथा अपरिचित क्षेत्र था। यहाँ का समाज गतिहीन बना हुआ था एवं प्रगतिवाद के संरचनात्मक तत्व से सर्वथा अपरिचित था। उन्नीसवीं शताब्दी के उत्तरार्ध में कतिपय कारणों से बिहार की जनसंख्या में बढ़ोत्तरी हुई, 20वीं शताब्दी के प्रारंभ में बिहार की भूमि पर जनसांख्यिकी दबाव के चलते अनेक सामाजिक–आर्थिक परिवर्तन की दशा उत्पन्न होने लगी। उपनिवेशवादी आर्थिक शोषण से बिहार का चंपारण काफी प्रभावित था, हालांकि यह स्थिति बिहार में एकसी थी।

समाज में प्रायः जमींदार उच्च वर्ग के थे एवं किसान मुख्यतः निम्न या मध्यम जाति के थे। खेतिहर मजदूर अधिकांशतः अछूत वर्ग के थे। अधिकांश किसान आर्थिक दृष्टिकोण से विपन्न थे एवं जीविकोपार्जन के लिये बहुधा इन्हें अपना श्रम बेचना भी पड़ता था। विपन्न किसान या कृषि मजदूरों से उपर बटाईदार कृषि श्रमिक या किसान थे, जो धनी किसानों, जमींदारों या मध्यम किसानों से बटाई पर जमीन का टुकड़ा लेते थे और उस पर

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खेती करते थे। इस उपज का आधा हिस्सा जमीन मालिक का होता था। ये बटाईदार या ाते स्वयं खेतों पर श्रम किया करते थे या कृषि श्रमिकों से नगद या अनाज देकर काम करवाते थे। यह इस बात पर निर्भर करता था कि बटाईदार की माली हालात कैसी रहती थी और वह किस जाति वर्ग से आता था। बहुधा उच्च जाति के बटाईदार स्वयं खेतों परन श्रम नहीं करते थे। साधारणतः इन सीमांत कृषकों या बटाईदारों के पास किसी प्रकार जीवन निर्वाह योग्य उपज ही बच पाता था। अपने विशेष खर्चों यथा बिवाह, श्राद्ध या बीमारी आदि के लिए उसे महाजनों या साहुकारों से प्रायः उधार ही लेना पड़ता था। जो अगले या उसके अगले फसल में वे चुकाने का प्रयास तो करते थे, किंतु इस ऋण जाल से मुक्त नहीं हो पाते थे। कृषकों की इस ऋण त्रस्तता ने शनैः शनैः मध्यम किसानों को सीमांत किसान या फिर भूमिहीन कृषि मजदूर में बदल दिया। उच्च जाति के कृषक प्रायः सामाजिक प्रतिष्ठा बचाने के लिए अपने पैतृक निवासस्थान से प्रव्रजित हो जाते थे। ग्रामीण क्षेत्रों में महाजनी व्यवस्था इतनी मजबूत थी कि किसान इससे उबर नहीं पा रहे थे।

इन से उपर सुखी एवं सम्पन्न कृषक वर्ग था, जिसके पास पर्याप्त जमीन थी। ये साधारणतः समाज के उच्च जाति वर्ग से आते थे। यह या तो स्वयं खेती करते थे या फिर कृषि के समुचित संचालन के लिए गांव के ही किसी व्यक्त को वेतन पर रखते थे। उत्पादित अन्न जो प्रायः इनकी आवश्यकता से अधिक होता था, को बाजार में बेच दिया करते थे, या महाजनी में इसे पूंजी के रूप में प्रयुक्त करते थे। इस प्रकार कृषि के उत्पादन अधिशेष का प्रयोग कृषि के विकास में न होकर पूंजी बाजार में होता था। फलतः किसानों का आर्थिक विकास प्रायः नाकारात्मक रहा एवं वे ग्रामीण ऋणग्रस्तता के चक्र में उलझे रहे।

इन किसानों के उपर जमींदारों का वर्ग था, इनकी संख्या काफी कम थी, एवं अधिकतम जमीन इन्हीं के कब्जे में थी। इनमें एवसेंटी जमींदारों की संख्या भी काफी थी। यह वर्ग जमीन के उत्पादन एवं उत्पादकता दोनों के प्रति उदासीन था। ईस्ट इंडिया कंपनी के शासन काल में अधिसंख्य पुराने जमींदारों को अपनी जमींदारी छोड़नी पड़ी थी एवं ऐसा वर्ग इसमें सम्मिलित हो गया था, जिसे कृषक एवं कृषि दोनों से लगाव नहीं था। यह वर्ग अपनी अतिरिक्त पूंजी का निवेश जमींदारी में अधिक लाभ अर्जित करने के उद्देश्य से किया करता था। फलतः किसान एवं जमींदार के बीच का स्वाभाविक पुश्तैनी रिश्ता समाप्त हो गया, एवं एकतरफा लाभ कमानेवाले जमींदारों का वर्ग खड़ा हो गया था। जिसे कृषकों की समस्या से कोई लेना–देना नहीं था। इस वर्ग को हर हाल में अपनी जमीन का लगान चाहिये था। इस प्रकार जमींदार एक सशक्त शोषक वर्ग के रूप में समाज में स्थापित हो चुका था।

अंग्रेजी सत्ता को किसानों द्वारा बराबर चुनौती दी जा रही थी। चंपारण में राजकुमार सुकुल जैसे किसानों द्वारा अंग्रेजी शोषण के विरूद्ध आवाज भी इसी क्रम की अगली घटना हैं साथ ही इस समय तक बिहार में शिक्षित मध्यम वर्ग का उदय हो चुका था। इस वर्ग ने बिहार को राष्ट्रीय राजनीति से जोड़ने का प्रयास शुरू कर दिया था। यहाँ यह भी उल्लेखनीय है कि बिहार के किसानों में काफी सामाजिक राजनैतिक चेतना विकसित हो चुकी थी। वे अपनी समस्याओं के प्रति जागरूक हो चुके थे। चंपारण में गांधी या कांग्रेस के प्रवेश के पूर्व ही किसान काफी जागरूक हो चुके थे। यही कारण है कि स्वामी विद्यानंद के आंदोलन में न तो गांधी थे और न ही कांग्रेस, फिर भी किसानों ने जमींदारी शोषण के खिलाफ काफी सशक्त आंदोलन चलाया।

किसानों ने अपनी समस्या से लगातार कांग्रेस को अवगत कराया था। फलतः कांग्रेस के द्वारा चंपारण सत्याग्रह में गांधी के नेतृत्व में शामिल होना किसी ''कौतुक'' को जन्म नहीं देता है। बल्कि यह शोषण के खिलाफ विद्रोह का एक विस्तारित रूप दिखलाता है। साथ ही किसानों की जागरूकता को यह श्रेय अवश्य जाता है कि इसने कांग्रेस के शिक्षित एवं अभिजात्य नेतृत्व को शहर से गांव की ओर आने पर बाध्य किया। बहुत हद तक यह घटना आगामी भारतीय राजनीति के स्वस्थय भविष्य की ओर इशारा करता है, जिसमें कांग्रेस जैसी राष्ट्रीय दल द्वारा ग्रामीणों की समस्या को राष्ट्रीय राजनीति की मुख्य धारा से जोड़ने का रास्ता प्रशस्त किया। चंपारण सत्याग्रह ने स्पष्ट कर दिया कि अगर किसानों की समस्या को राष्ट्रीय आंदोलन से जोड़ दिया जाय तो आंदोलन में महती शक्ति आ जाएगी। साथ ही चंपारण में गांधी को खुल कर प्रयोग करने का अवसर मिला जिसके फलस्वरूप गांधी की प्रतिष्ठा एवं शक्ति दोनों में आश्चर्यजनक वृद्धि हुई। इस प्रकार जितना गांधी ने चंपारण को दिया, उससे कई गुणा अधिक चंपारण ने गांधी को दिया। पुनः कांग्रेस को पहलीबार शहरों से निकल कर गांवों में काम करने को चंपारण के किसानों ने ही प्रेरित किया।

1917 तक बिहार में राजनीतिक चेतना का यथेष्ट विस्तार हो चुका था, मध्यवर्ग स्थापित हो चुका था एवं बिहार राष्ट्रीय राजनीति में प्रवेश के लिए दस्तक दे रहा था। बिहार के निम्न वर्ग में जातिय चेतना का यथेष्ट विस्तार हो चुका था। किसानों का दोहन शीर्ष पर था। कांग्रेस भारतीय राजनीति एवं स्वतंत्रता आंदोलन का पर्याय बन चुकी थी। गांधी दक्षिण–अफ्रिका से लौट कर भारत आ चुके थे एवं देश की आर्थिक–राजनीतिक परिस्थिति पर उनका चिंतन चल रहा था। साथ ही कांग्रेस के अंदर एवं बाहर समाजवादी चिंतन, साम्यवादी चिंतन, होमरूल आंदोलन, स्वराज्य दल का आंदोलन, किसान सथा, विभिन्न जातीय सभा आदि विभिन्न राजनीतिक धाराऐं–उपधाराऐं बिहार में दस्तक दे रही थी। ऐसे में चंपारण के साधारण से व्यक्ति राजनकुमार शुक्ल के प्रयास एवं गांधी चंपारण आगमन ने बिहार की राजनीति में तूफान ला दिया। अगले लगभग तीस वर्षों तक चंपारण का यह आदोलन बिहार को भारत की राष्ट्रीय राजनीति से जोड़े रखने में अहम भूमिका का निर्वाह किया। यहाँ भारतीय राजनीति की सभी धाराऐं अपने तमाम अंतर्विरोधों के बावजूद एकाकार होती गई। असहयोग आंदोलन के स्थगन से राष्ट्रीय स्तर पर स्वतंत्रता आंदोलन में शून्य एवं क्षोभ की स्थिति उत्पन्न हुई, ऐसी स्थिति में कांग्रेस के अंदर नई विचारधाराओं का जन्म हुआ। बिहार की राजनीति पर भी इनका प्रभाव पड़ा, कई साम्प्रदायिक दंगे भी हुए। इस काल में कृषक नेता भी किसानों की समस्याओं को लेकर मुखर हुए। कांग्रेस के दक्षिण पंथी दल ने किसानों की समस्याओं को अधिक तवज्जो देना प्रारंभी किया।

गांधी के नेतृत्व में जब कांग्रेस ने सविनय अवज्ञा आंदोलन छेड़ा तो पूरे देश ने इस आदोलन का साथ दिया। सारे अंतर्विरोधों को भूलकर कांग्रेस एवं किसानों के सभी दलों ने गांधी का साथ दिया। दुर्भाग्यवश 1934 के भूकंप ने बिहार खासकर उत्तरी बिहार को तहस–नहस कर दिया। गांधी एवं कांग्रेस दोनों ने बिहार में काफी सहायता कार्य चलाये। 1934 में ही सविनय अवज्ञा आंदोलन को समाप्त कर दिया गया। किसाने ने अंत तक इस आदोलन में हिस्सा लिया। वेसे किसान सभी के रूप में उनका अपना संगठन भी ठोस आकार ग्रहण कर चुका था। वामपंथी दल एवं लगभग सभी दल बन चुके थे, किंतु किसानों की खासकर कृषि मजदूरों की समस्या आजादी के बाद ही सही ढंग से सुलझ पायी।

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रधुवीर सहाय की कविता में सामाजिक चेतना का स्वरूप

रमेश प्रसाद मेहता*

कवि दृष्टा एवं सृष्टा होता है। वह समाज में पलता–बढ़ता है और समाज की सामाजिक स्थितियों से प्रभावित होता हैं कवि रधुवीर सहाय समाज में घटित होनेवाली घटनाओं से प्रभावित रहे हैं। कविता शीघ्र विचार व्यक्त करने का माध्यम हैं कवि रधुवीर सहाय की कविताओं में अभिव्यक्त सामाजिक चेतना को समझाने के लिए चेतना शब्द के स्वरूप से परिचित होना आवश्यक है। कवि का साहित्य समाज का आइना होता है। इसलिए समाज की परंपरा, रूढ़ि, रीतिरिवाज, सभ्यता का चित्रण साहित्य में अनिवार्य रूप में आता है। कवि रधुवीर सहाय एक समाजवादी होने के नाते समाज का निरीक्षण करके लिखने का काम करता है। रधुवीर सहाय ने अलग अलग काव्यसंग्रह के अंतर्गत सामाजिकता का चित्रण किया है। सीढ़ियों पर धूप में काव्यसंग्रह की तोड़ों, दुनियॉ, शांति दो, सब लुज लुजे है, दे दिया जाता है, आदि है। 'आत्महत्या के विरूद्ध' काव्य संग्रह की स्वाधीन व्यक्ति, लाखों का दर्द, 'हमारी हिंदी' 'कोई एक और मतदाता', 'एक अधेड़ भारतीय आत्मा', 'गिरीश की मृत्यु' 'आत्महत्या के विरूद्ध' आदि है। हॅसो हॅसो जल्दि हॅसो काव्यसंग्रह की जीने का खेल, आनेवाला खता, बड़ा हो रहा है, सेब बेचना, वे उसकी इज्जत करते है, काबुल स्वप्न, हॅसो हॅसो जल्दि हॅसो, रामदास, मुझे कुछ और कहना था, सड़कर पर रपट, दर्द, मेरा लड़का , टेलिव्हीजन, यूरोप के फिल्म घर में, अधूरे काम, काला नंगा बच्चा पैदल, अकेली दुपहर, फुलमाला हाथों में, आदि है। लोग भूल गए, काव्यसंग्रह की कला क्या है, कल के लिए, मेरी दुनिया, मेरा घर, हिंसा, कैसियस क्ले की हार, उसका निर्जन, लोग भूल गए है।, खुशामद, स्वच्छन्द लेखक, आजादी आदि है। कुछ पते कुछ चिट्ठियॉ काव्यसंग्रह की हत्या की संस्कृति, परिवार, कैंसर, कविता के नक्शें में एक चाल, फूट, इंतजार आदि है। एक समय था काव्यसंग्रह की आत्महत्या के विरूद्ध–85, जाने की जगह, उद्योग, संतान, मुझसे दूर वह, लेखक होना, भाषा की मृत्यु आदि कविताएं सामाजिक चित्रण की है।

व्यक्ति समाज, देश, संसार के साथ आदमी जीवनयापन करता है। समाज में घटित हो रहा उसके बारे में अपने विचार प्रस्तुत करता है। अच्चा घटित हो रहा है, तो उसकी प्रशंसा करता है और बूरा घटित हो रहा है, तो उसकी आलोचना करता है उसपर व्यंग्य कराता है। व्यंग्य कसकर समाज का उसे कृति की, परंपरा को तोड़ने की चेतावनी देता है। कवि रधुवीर सहायजी ने सीढ़ियों पर धूप में संग्रह की तोड़ों कविता से कहा है कि, ये परम्परा की चट्टाने, ये झेठे बंधन तोड़ दो। हम जानते है कि इस समाज में संवेदना है और उसमें निर्माण की शक्ति है। अपने मन के मैदानों पर निर्माण की उब व्यापी हुई है। समाज में उसर नजर जमीन परम्परा को तोडकर सभी जगह मानवीयता की बनाकर छोड़ दो। कवि रधुवीर सहाय पुरानी परंपरा का खंडन करने का संकेत तोड़ो कविता के माध्यम से करते हैं। कवि लिखते है कि,

> तोड़ो तोड़ो
> ये पत्थर ये चट्टाने

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ये झुठे बंधन टूटे
तो धरती को हम जाने
सुनते है मिट्टी में रस है जिससे उगती डूब है
अपने मन के मैदानों पर व्यापी कैसी उब है।

कवि परंपरा को तोड़कर नयी दुनिया बनाने के लिए चेतावनी देते है। निर्दय पत्थर रूपी बंधनों को तोड़कर नयी मानवीयता की अभिव्यक्ति कर देने की कवि की विचारधारा है। मनोहर श्याम जोशी तोड़ो कविता के बारे में लिखते है कि,– रधुवीर सहाय ऐसी फरमाईशी चीजों को भी किसी कलम घिस्सु की तरह नही, साहित्यकार की तरह ही लिखता था। तो इसकी पुष्टि में आपका ध्यान इस और दिलाऊँ कि इस रचनावली में तोड़ो शीर्षक से रधुवीर की 1955 में लिखी जो कविता दी गयी है उसकी चार पंक्तियाँ मेरे उस पद्य रूप के लिए लिखे गये रधुवीर सहाय के एक गीत में से हैं :–

तोड़ो तोड़ो तोड़ो।
ये उसर बंजर तोड़ो
ये चरती परती तोड़ो
सब खेत बनाकर छोड़ो।

इस दुनियाँ में लोग कैसे है, इसका उन्होंने अच्छा वर्णन किया है। समाज में रहनेवाले लोगों की प्रवृतियों को स्पष्ट करने की कोशिश की है। दुनियाँ एक चुरमुरायी हुई चीज हो गयी है। लोग संगीत सुनकर शांति पाने की कोशिश करते है। लोग साथ–साथ कुछ न कुछ करते रहते है। लोग बातों में दिल बहला लेते है, दुनियाँ के लोगों की विशेषता बताते हुए कहते है कि, लोग कभी खुशामद करते है कभी कृपा करते है, कभी ईर्ष्या करते है, नहीं तो चुगली करते है, कभी वे शिष्टाचार निभाते है, नहीं तो लज्जा महसूस करते है। लोग कमी पश्चाताप करते है, नहीं तो रोते हुए बिनती करते है, कोई किसी की बुराई नहीं करता या कोई किसी की तारीफ नहीं करता। कोई हॅसता, रोता, प्यार, नफरत नहीं करता है। लोग एक दया तो करते है, नहीं तो घमंड करते है। सभी जगह लोग ही लोग अलग–अलग प्रकार के लोग दिखायी देते है। रधुवीर सहाय सीढ़ियों पर धूप में संग्रह की दुनियाँ कविता के माध्यम से समाज के लोगों का आयना प्रस्तुत करते हैं :

लोग तो कृपा करते है, खुशामद करते है
लोग या तो ईर्ष्या करते है या चुगली खाते है
लोग या तो शिष्टाचार करते है या खिसियाते है
लोग या तो पश्चाताप करते है या घिघियाते है
न कोई तारीफ करता है न कोई बुराई करता है
न कोई प्यार करता है न कोई नफरत
लोग या तो दया करते है या घमंड
दुनिया एक फॅफुदियायी हुई सी चीज हो गई है।[4]

प्रस्तुत कविता के माध्यम से समाज में किस तरह के विचार करनेवाले लोग है। दुनियॉ कैसी है इससे समाज की स्थिति का चित्र सामने खड़ा होता है। कवि रघुवीर सहाय इस दुनिया में शांति अमन चाहते है। वह तीव्र व्यथा से पीड़ित है, और एक शांति दो नहीं तो पीड़ा तो दे। अगर शंति देना नहीं चाहते तो तीव्र व्यथा देनेवाली क्रांति तो दे दो। रघुवीर सहाय सीढ़ियों पर धूप में के संग्रह की शांति दो, कविता के माध्यम से कहते है कि :—

शान्ति दो–शान्ति दो
चाहे वह क्रांति की वह नहीं क्यों न हो
और वह नहीं दो तो क्रांति ही दो
फिर चाहे शान्ति भी दे देना।[5]

सभी लुज लुजे है कविता के माध्यम से समाज दर्शन कराया है। समाज में सभी लुजलुजे है, सभी लोग तोलमोल करते है, बोलते वक्त हिचकिचाते है कभी इनकार करते हे, कभी रूठते है, तो कभी कतरा जाते है, कभी बीड़ा उठाते है, कभी बरा जाते है। सभी लुजलुजे है गिजगिज गिलगिल है। मनोहर श्याम जोशी सब लुजलुजे हैं, इस कविता के बारे में लिखते हैकि रघुवीर सहाय से उस जमाने में लोगों से इस बात की शिकायत थी कि अपने पुराने उत्तर छायावादी तेवर से उबरने के चक्कर में रघुवीर सहाय ऐसी भाषा लिखने लगे हैं। जो बोलचाल की भले ही हो लेकिन कविता की नहीं हो सकती है। सभी लुजलुजे हैं, शीर्षक कविता पर तो यार लोगों की प्रतिक्रिया यह थी कि रघुवीर सहाय जी ने बहुत ही बेकार शब्दों में अपना अहंकार व्यक्त किया है। कवि ने इस कविता की भाषा परंपरा से अलग प्रयोग किया है। मुक्त छंद में कविता करने लगे है। समाज के कुढनेवाले लोग कुछ करते नहीं है, सिर्फ कुढ़ते रहते हैं। इस संदर्भ में सुरेश शर्मा कहते है कि, रघुवीर साहय का सवाल है कि ये कुढ़ते और बिराते हुए मार तमाम लोग कुछ नहीं करते जो करना चाहिए, तो लोग करते क्या है ? उनके कर्म की फेहरिश्त को ने 'सीढ़ियों पर धूप में' सांग्रह का सभी लुजलुजे हैं, कविता में प्रस्तुत करते हैं।

रघुवीर सहाय जी ने सीढ़ियों पर धूप में संग्रह की दे दिया जाता हूँ, कविता में समाजस्थिति का विवरण देकर यथार्थ समाज का चित्र खड़ा किया है। आदमी के लिए भोजन मिलना आवश्यक है वह जब मिलता है तब उन्हें ईश्वर मिलने का अहसास होता है। अधभूखें बच्चों को और बॉझ औरतों को संगीत कुछ काम का नहीं होता है। परिस्थिति के अनुसार मेरे बुढ़े पिताजी को जीवन के अंतिम दिनों तक कॉपती हुई साइकिल पर काम पर जाना पड़ता है, भीड़ में से साइकिल पर जाते समय कुछ अनहोनी भी हो सकती है लेकिन उन्हें काम जीवनयापन के लिए महत्वपूर्ण है। आजादी के बाद लोग स्वहित के लिए जाति बदलने को राजी है। इतना समाज में परिवर्तन आया हैं सरकारी परियोजनाओं का लाभ लेने की होड़ सी लगी है। इस संदर्भ में डॉ. अनंत कीर्ति तिवारी एक अधेंड भारतीय आत्मा कविता के बारे में लिखते हैं कि— ''आजादी के बाद ठोस उपलब्धि के नाम पर केवल आजादी शब्द ही मिला। जिसे राष्ट्रीय ध्वज के थके हुए रंगों में ही देखा जा सकता है। सन् 1962 में चीन का आक्रमण राजनीतिक अव्यवस्था, भ्रष्टाचार नेताओं द्वारा दिये गये झुठे आश्वासन उत्तरोत्तर बढ़ती हुई मंहगाई, बेरोजगारी, भूखमरी, जातिवाद और भ्रष्ट प्रशासन आदि ऐसे

अनेक तत्व थे। जिनसे जनता का मोहभंग हुआ। रघुवीर सहाय का राजनीतिक तेवर की कविताओं से संपन्न काव्य संग्रह आत्महत्या के विरूद्ध 1967में प्रकाशित हुआ तब तक आजादी के बीस वर्ष बीत चुके थे, और जनता के सारे सजीले स्वप्न मिट्टी में मिल गये थे। सन् 1960 के आसपास रघुवीर सहाय की कविता यथार्थ की जिस नयी दुनिया को उद्घाटित करती है, वह अचानक नहीं है। 1947 के सत्ता हस्तांतरण के बाद के वर्षों में जटिल होता हुआसामाजिक यथार्थ 1960 तक आते–आते उस विंदु पर पहुँच गया जहाँ से एक तीव्र मोहभंग का सिलसिला शुरू होता है।

आजादी के बाद भारतीय राजनीति और समाज किस तरह विफलता ग्रसित था। उस समाज को राजसत्ता की ओर से परिवर्तन होने की कतई संभावना नहीं है। इस संदर्भ में डॉ. रामस्वरूप चतुर्वेदी आत्महत्या के विरूद्ध काव्य संग्रह के बार में कहते हैं कि,–''काव्य संग्रह को पढ़कर लगता है कि पूरी संसद जो जनतंत्र और मैकू और रामलाल तक हर स्तर पर देश की जनता को चित्रित करने का साहसिक कार्य है यह। रघुवीर सहाय ने आत्महत्या के विरूद्ध काव्यसंग्रह में समाज और राजनीति का सीधा यथार्थ प्रस्तुत कर राजनेता की समाज सुधार के विषयक उदासीनता स्पष्ट की है।

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Riemannian Geometries Model on the Symmetric Spaces

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ABSTRACT

In this study the differential geometry of symmetric spaces. We describe how a symmetric space (M;g) can be seen as a homogeneous space G=K, the quotient of its isometry group G and a isotropy group K at a point. We study the one-to-one correspondence between symmetric spaces and symmetric pairs. Furthermore we investigate the expressions for curvature on a symmetric space. Finally we describe the notion of dual symmetric spaces. To illustrate how well symmetric spaces lend themselves to explicit calculations we calculate the curvature of the real Grassmann manifold and their dual space.

Keywords: Symmetric Spaces, Riemannian & Isometry group.

INTRODUCTION

A symmetric space is a Riemannian manifold (M; g) such that for every
point $p \in M$ there exist an isometry α p of (M; g) called an involution such that
(1) $\sigma p(p) = p$ and
(2) $d\sigma p = -idTpM$.
By composing involutions one gets translations along geodesics, which can be used to extend geodesics to the whole of R i.e. M is geodesically complete. By the Hopf-Rinow theorem any two points in a geodesically complete Riemanninan manifold can be connected by a geodesic. Therefore the translations along the geodesics makes the isometry group G acting on M transitive. Using the theory of homogeneous spaces one can identify M with $G=K$ where K is the isotropy group at a point $p \in M$, i.e $K = \{k \in G : k(p) = p\}$.

The description of a symmetric space, in terms of a Lie group G, a closed
subgroup K and an involution σ, leads to the concept of a symmetric pair which is defined as a Lie group G with a closed subgroup K and an involutive automorphism s on G satisfying
(1)$(Gs)_0 \in K \in Gs$,
(2)Ad K is compact
where Gs is the set of elements left invariant by s. We show that symmetric pairs lead to symmetric spaces.

CURVATURE ON A SYMMETRIC SPACE

We show that left invariant vector fields on the isometry group G are mapped to Killing fields in the symmetric space (M; g), which generate Jacobi fields and therefore provide the connection to the curvature tensor. This gives a very simple formula for the curvature tensor on a symmetric space $G=K$, namely

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$R(X; Y)Z = - [[X; Y]; Z]$ for $X; Y; Z \in$ p

where p is the linear complement of k which is the Lie algebra of *K.* Each symmetric space *M* has a dual space *M*y which is defined by the existence of maps. Although the path chosen in this work is more along minimal differential geometry, the standard description is more in the language of Lie groups and Lie algebras. For a reader who wants a more thorough description we refer to Helgason which is the standard reference on the theory of symmetric spaces.

DEFINITIONS

We define the notion of a symmetric space and study some of their properties.

Here it is assumed that the reader is familiar with the concept of a geodesically complete Riemannian manifold and the Hopf-Rinow theorem. If not, the reader is referred to Appendix A.

A Riemannian manifold (*M*; *g*) is said to be a *symmetric space* if for every point $p \in M$ there exists an isometry σ*p* of (*M*; *g*) such that

(1) σ $p(p) = p$, and
(2) dσ $p = -idTpM$:
Such an isometry is called an *involution* at $p \in M$.

CONCLUSION

The aim of this work is to show how to transfer the curvature calculations

from the symmetric space to the Lie group which is. behind. the symmetric space. So we need something like an inner product on the Lie algebra. The Killing form will provide us with a metric on the Lie algebra g of the isometry group *G* on the symmetric space. After studying spaces of constant curvature, mathematicians wanted to classify all locally symmetric Riemannian manifolds, i.e. Riemannian manifolds whose curvature tensor is parallel i.e. satisfies $\Delta R = 0$. and classified all simple complex Lie algebras and he also classified the simple real Lie algebras. Using this he gave a complete classification of all symmetric spaces.

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Study of Some Plant Extracts Against Seed Borne Pathogens of Aspergillus Sp.

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ABSTRACT

In this study several extracts of plants have been evaluated for their activity against agriculturally important insects for a few decades now and are currently being evaluated further for use in plant protection because of their possible ecofriendly characteristics. Some very recent studies also clearly demonstrate the efficacy of a number of such extracts. For instance, contact and residual toxicity of more than 30 plant extracts were investigated on larvae of Colorado beetle, where results exhibited that certain plant extracts were toxic to the beetle larvae and may have potential for controlling this destructive pest under field conditions.

Keywords: Prevalence, Depression and College Youths.

INTRODUCTION

Now A days, application of chemical compounds is considered as the most inexpensive and common method in plant disease control. However, their adverse effects on human health and the environment, promoted man to produce natural pesticides (Hyaes, 1991). The herbal products today symbolize safety in contrast to the synthetics that are regarded as unsafe to human and environment. Biologically active compounds found in plants appear to be more adaptable, acceptable and safer than synthetic compounds and display a wealthy source of potential pathogens control agents (Trapathi *et al*.,2008). Some plant species were assayed for pharmacological and biological activity such as antibacterial and antifungal activity (Al-Mughrabi, 2003, Ismail *et al.,* 2003, Hoffman e*t al.*, 2003). Extracts of medicinal plants are effective against fungal and bacterial pathogens; meanwhile they are biodegradable compounds which have high potential for using in integrated pest management programs (Soylu, 2006). The use of biological compounds extracted from plants may be an alternative to conventionally used fungicides to control phytopathogenic fungi, due to their being bioactive chemicals such as flavonoids, phenols, tannins, alkaloids, quinones, saponins and sterols (Burt, 2004).Extracts of many higher plants have been reported to exhibit antibacterial, antifungal and insecticidal properties under laboratory trails. Plant metabolites and plant based pesticides appear to be one of the better alternatives as they are known to have minimal environmental impact and danger to consumers in contrast to synthetic pesticides (Varma and Dubey, 1999). Biological control had attained importance in modern agriculture, due to attempts to reduce hazards of intensive use of chemicals for pests and disease control.

MATERIAL AND METHODS

The isolation of seed- borne fungi was carried out by blotter test method (ISTA, 1966). A pair of white blotter papers of 8.5 cm diameter was jointly soaked in sterile distilled water and placed in presterilized petri-plates of 10 cm diameter. 10 Seeds of groundnut were placed at equi -distance

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on moist blotters. Plates were incubated at room temperature (28 ± ˚C) for 7 days. Identification and confirmation of different fungal sp. on seeds was made. (Barnett,2000 and Mukadam,1997). The eight dominant fungi was isolated and brought to pure culture and usedfor further study.

PLANT MATERIAL

During the present study, five common and easily available plant species viz. *Ocimum sanctum* (Linn)*, Mentha arvensis* (Linn)*, Cymbopogon citrates* (Stapf)*, Eucalayptus globules* (Labill) and *Tridax procumbens* (Linn) was selected and their identification was confirmed. (Naik, 1998). Fresh and healthy leaves were washed with tap water and then sterile distilled water. 10 gm, 20gm and 30 gm fresh and healthy leaves were crushed separately with mortar and pestle in distilled water. The homogenized mixture was filtered through double layered muslin cloth and then Whatman filter paper No.1. The volume of filtrate was made up to 100 ml using sterile distilled water.

ANTI-FUNGAL ACTIVITY

Fungi toxic properties of five selected medicinal plants viz. *Ocimum sanctum* (Linn)*, Mentha arvensis* (Linn)*, Cymbopogon citrates* (Stapf)*, Eucalayptus globules* (Labill) and*Tridax procumbens* (Linn) (at 10%, 20%, 30%concentration) was screened against test fungi. Glucose nitrate medium was prepared in flasks and sterilized. To this medium, the requisite quantity of the plant extract was added. The medium was autoclaved at 15 lbs pressure for 20 minutes. On cooling the medium, 1 ml fungal spore suspension was inoculated under aseptic conditions and incubated at22 ± 1 Co temperature for seven days. Plain medium served as control. On incubation the content of the each flask was poured into a preweighed filter paper. The filter paper with the mycelial mat was dried in an oven at 60 oC until a constant weight was reached. The dry weight of the mycelia was determined by subtracting the weight of the filter paper from the total weight of the filter paper with mycelia. Three replicates were maintained for each treatment (Kumar and Prasad, 1992). The percent inhibition of mycelial growth was calculated using the formula: - Percent inhibition = C – T / C X 100 where C = Mycelial weight in control and T = Mycelial weight in treatment.

RESULTS AND DISCUSSION

Use of plant extracts against plant pathogenic fungi and plant diseases is relatively a recent approach. The antifungal activities of five medicinal plants obtained by dry mycelial weight method are shown in Table 1. All plant extracts tested exhibited different degrees of antifungal activity against *Aspergillius niger, A. flavus, A. terreus, A. fumigatus, Penecillium citrinum, Fusarium oxysporum, Alternaria alternata, Curvularia lunata,* isolated from seeds of *Arachis hypogeal L*. The maximum antifungal activity was shown by *Ocimum sanctum and Mentha arvensis,* followed by *Eucalyptus globules*. The leaf extracts of *Cymbopogon citratus* exhibited moderate antifungal activity and the leaf of extracts *Tridax procumbens* showed comparatively low antifungal activity against test fungi. It was revealed in this study, that the antifungal activity of the extracts was enhanced by increase in the concentration of the extracts. The leaf extract of *O. sanctum* showed maximum inhibition against *F. oxysporum, Aniger A. terrus* and minimum inhibition against *Penecillium citrinum* at 30% concentration*.*

CONCLUSION

Seedborne pathogens can also be present on seeds without obvious disease symptoms or signs. The presence of pathogenic fungi on seeds is most often determined through laboratory culture and identification. Samples of seeds are placed on various media and the fungi that grow

from the seeds are evaluated (Anderson 1986b). Although this technique is widely employed, it is time consuming and may not detect pathogens at low levels. Competitive saprophytic fungi on seeds are an additional problem because they can obscure the presence of a pathogen. For some fungal species, such as *F. oxysporum*, evaluation of isolates from seeds on living seedlings is necessary to determine pathogenicity (Littke 1997).

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Application of O.R. in Real Life Problems Faced by Industries

Bidya Nand Verma*

ABSTRACT

In this study a model is O.R. is simplified representation of an operation, or is a process is which only the basic aspects or the most important features of a typical problem under investigation are considered. The objective of a model is to identify significant factors and interrelationship. The reliability of the solution obtained from a model, depends on the validity of the model representing the real system.

Keywords: Prevalence, Depression and College Youths.

INTRODUCTION

The roots of Operations Research can be traced back many decades when early attempts were made to use a scientific approach in technical problems and in the management of organizations. During world war II, Britain was having very limited military resources, therefore there was an agent need to allocate resources of the various military operations, and to the activities anganwer. Therefore, the British military executives and managers calles upon a team of scientists to apply a scientific approach to study the strategic and tactical problems related to our and land defense to the country. Because the team was dealing with research on military operations, the work of this team of scientists was named as O.R. in Britain. There efforts were instrumental is within the "A battle of Britain", "Battle of the north Atlantic" etc.

The success of this team of scientists in Britain encouraged united States, Canada and France to start with such teams. The work of this team was given various names in united States, 1. Operational Analysis, 2. Operational Evaluation, 3. Operations Research & 4. System Analysis etc. The team approach effectively improved the military operations in the area of radar development, fleet-convoy determination etc. Later on in U.S.A. also, the concept along with mathematical techniques were developed for the analysis of military problems. This approach of systematic and scientific study basically originated from military operations. Thus the O.R. may be associated as the nactofwiny the warmthout actwellyfghts etc.

In India O.R. society founded in 1959, became a member of international federation of O.R. society in 1959. The Journal opsearels was published for the first time in 1963. Now O.R. techniques are used in almost all works of our life and operations research is emerging as an inter disciplinary are of knowledge that can make contribution to solution of the problems in diversified area interest. There is too much inspect of O.R. in Economic, Management, Engineering and other social and behavioral Sciences.

The O.R. is to provide a scientific basis to the decision makers for solving the problems involving the operations of system to give a solution which is in the best interest of the organization. This solution is called the optimum solution to the problem. The changes in the structure of human organization specialization in the various fields and introduction of division of labour concept in each organization made it more complex.

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METHODS

Once the initial basic feasible solution has been computed, the next step in the problem is to determine wheter the solution obtained is optimum or not. Optimality test can be conducted to any initial basic feasible solution of a T.P. provided such allocation has exactly m + n – I. non-negative allocation, where m is the number of origin and n is the number of destination. Also these allocation must be in independent posision. To this optimality test, we shall discuss the modified distribution method (MODI). The various steps involved in MODI method for performing optimality test :

Find the intial basic feasible solution of a T. P. by using any of the three methods. Find out a set of number ui and Vj for each row and column satisfying $u^i + v_j = c_{ij}$ for each occupied cell. To start with, we assign a number 'O' to any row of column having maximum number of allocation. If this maximum number of allocation is more than one, choose anyone arbitrarily.

RESULTS AND DISCUSSION

The result was that each organization was divided into working together to fulfill the overall objective. These independent components created new problems to the executive in making decisions. The reason is that each component has a tendency to grow into relatively autonomous empires having their own policies without taking into consideration the interest of other components of the organization. There is always a possibility that any policy which is the best for a particular component may be determental for other components. All this leads the executive head of the organization to perform the most difficult duty of allocating the available resource to the various components and to coordinate the policies of different components in such a way that it serves the best interest of the whole organization. A wrong decision made at any stage can be of tremendous loss to the organization.

CONCLUSION

A model is O.R. is simplified representation of an operation, or is a process is which only the basic aspects or the most important features of a typical problem under investigation are considered. The objective of a model is to identify significant factors and interrelationship. The reliability pof the solution obtained from a model, depends on the validity of the model representing the real system.

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Study of Life Satisfaction and Locus of Control Among Rural and Urban People of Control Among Rural and Urban People of Different Socio-Economic Status

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ABSTRACT

In this study can contribute positively in the overall feeling of happiness among the elderly population which may become a basis for the formulation of policies to improve the QoL in the country like India. The implication of our findings can be adopted by the government agencies and police maker to identify the major areas of attention and to identify the most vulnerable aged people, particularly aged females/widows. Life Satisfaction (LS) is an indicator of subjective well-being (SWB) among the elderly, and is directly associated with health and mortality. Present study deals with the factors associated with the LS among the rural and urban area.

Keywords: Life Satisfaction, Locus of Control & Socio-Economic Status.

INTRODUCTION

Life satisfaction (LS) is an important component of successful aging. Successful aging is a universal phenomenon, which is not uniform across the different age groups, and it differs from person to person. Some accomplish a sense of fulfillment and satisfaction in old age, while others turn harsh and hostile to the changes of old age and lament on the decline of their physical activities. Level of LS indicates the subjective wellbeing which is associated with the health and mortality status among the elderly. It is among the one of the main determinants of well-being, which reflects the cognitive judgmental aspect of an individual. Older people who experienced bad health tend to express low level of LS. However having higher socioeconomic status, adequate family support, higher level of satisfaction with one's living environment/condition, and staying in their own home among the elderly population plays a crucial role in achieving successful aging. LS refer to a judgmental process, in which individual access their quality of life (QoL) in accordance with some unique set of criteria's. Elderly are more sensitive to their LS and health conditions, which is further influenced by their socioeconomic situations, and limited work performance.

For improving LS among the elderly, it is necessary to consider factors like satisfaction in residential environment, neighborhood relationship, economic status, maintaining friendship, family relationship, physical health condition, satisfaction in marital status, job or career, and lastly, satisfaction in others aspect of life. LS is influenced by various factors like demographic, socio-economic, health, physical status, mental status, social support, social adjustment and number of morbidities. Studies indicate that factors such as race, socioeconomic status, marital status, education, level of self-esteem,

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depression, may influence the level of LS. In terms of demographic factors, increase in age has a significant impact on the LS among females in comparison to males. Few studies have recorded that neither age nor gender was positively associated to LS. Time-varying physical health is related to changes in LS. Change in marital status is related to the LS path, and new widowhood is related to morale and social engagement. Women and men in formal marriages experience higher levels of LS than people in other forms of marriages. There is a moderate effect of socioeconomic status, including income and educational level, on LS. A study on LS amongst elderly people living in India, found that social, health, security of life, residence, acceptance and adjustment influences the level of LS among the elderly. Studies also showed that residential status have a negligible impact on LS.

MATERIAL AND METHODS

The study was conducted in Saharsa district of Bihar, India. The study aims to explore the familial setups, roles, health status and expectations of the elderly. Before collecting necessary information from selected elderly consent form was signed by the respective respondent. A cross-sectional survey using multi-stage random sampling procedure was conducted among elderly (30-35 years) in Saharsa District of Bihar. The targeted sample size of the population was 300. Data were collected by face-to-face interviews with a pre-tested structured questionnaire. Ten respondents who were extremely frail could not respond to the questionnaires. So, finally 290 respondents were considered for analysis resulting in a response rate of 97 %. In order to increase the efficiency of estimates, a multistage sampling design was followed to select required number of respondents for interview. Selection of respondents involved three stages of sampling procedure. Block [2] was selected at the first stage. Then village[3] was selected at the second stage followed by selection of target respondents at the third stage.

DISCUSSION

In order to investigate various factors associated with LS among elderly we have partially derived the framework of the study from Coke and Twaite and Neugarten et al. As per Life Satisfaction Index (LSI), successful ageing depends upon the general feelings of well–being among older people and positively contributes into the LS. The concept of LS is associated with various factors like demographic variable, socio-economic factors, health behavior, physical health status, cognitive health status, social support and number of morbidities among elderly**.** We have recorded responses on these above mention aspects by asking questions through a structured questionnaire from the respondents. The framework of the study is summarized. As aging process sets in it results into the changes in the health status of the individual and decline in the functional status of older adults. The most appropriate method or tool to access ADL of the elderly is the Katz Index of Independence in ADL, commonly referred to as the Katz ADL. It was developed by a medical doctor Sidney Katz In 1969. The Index ranks adequacy of performance in the six functions of bathing, dressing, toileting, transferring, continence, and feeding. Clients are scored yes/no for independence in each of the six functions. A score of 6 indicates full function, 4 indicate moderate impairment, and 2 or less indicates severe functional impairment.

CONCLUSION

In this study, the subjective meaning of ageing is determined on the basis of the LS model. Factors such as cognitive status, morbidity status, and social supports can be the areas of concern and special focus for the gerontologist. Interdisciplinary research with the aim of increasing LS in

the elderly should be promoted. Management of health conditions and ADL, IADL functioning plays a pivotal role in increasing LS among elderly. The issue of cognitive wellbeing remained unidentified especially among the elderly population. This issue needs more attention as sound cognitive health can enhance the overall LS among the elderly. Our study brings into focus this unattended issue of cognitive health which can be looked into by the policy makers. Proper designing of the welfare programmes, policies and regulations for elderly needs a better understanding of the relationship between people's individual characteristics and their perceptions regarding LS. There should be well trained staff and infrastructure in the geriatric units to cater the cognitive needs of the rural elderly which is fully ignored at present in India. In the Indian context social support system is essential for ensuring psychological wellbeing among the elderly population. More stress should be laid upon the counseling among the younger generation which can encourage them to support and look after the needs of their elderly as it will enhance the level of LS. There should be more focus in building intergenerational solidarity among the two generations which will improve the social support. Disabled elderly should be given special attention by the society and more user-friendly environment should be provided to them.

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Are we Loosing 'Local Identity' for 'Global Identity'?

Dr. Saurabh Dixit*

ABSTRACT

Present paper is based on the issue- are we loosing our local identity for global identity? It is a pertinent question in the light of debate on development outcomes of globalization in the country. It discusses about prose and cons of globalisation and arrive at the conclusion.

Keywords:

- FDI
- FOREX
- GATT
- GDP
- Globalisation 1.0 (g 1.0)
- Globalisation 2.0 (g2.0)
- Globalisation 3.0 (g3.0)
- Globalisation
- LPG
- Meta data
- Mobile penetration
- PC/ Mobile penetration
- Quantum computing
- UN

INTRODUCTION

Globalisation is process in which business operate internationally. Present series of globalisation started in late 20th century. India is a big market and global brands are available here as a result of globalisation.

RESEARCH

Paper is based on data collected from secondary sources. It is a case based descriptive research. Present paper is based on data collected from books, websites and journals. Many experts were contacted to arrive to the conclusion.

WHAT IS GLOBALISATION

India adopted globalization in 1992 after GATT agreement. Whole world is under LPG (liberalization, privatisation and globalisation). There is a pertinent question- are we loosing local identity for global identity?

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CHRONOLOGICAL DEVELOPMENTS

Globalization started in 1820 and ended at World War I and affected many countries. 1930 is considered as the year of great depression, when most economies turned protectionists.[1] India got independence in 1947. Globalization 1.0 & 2.0 helped G7 and globalization 3.0 helped India and China[2].

Globalization 2.0 started after World War II and ended at around 1990. Old globalization was beneficial to G7 (France, Germany, Italy, Canada, Britain, Japan, US). There was rapid change in export and import. GDP of G7 contribution risen from one fifth (in 1820) to two third (in 1988). Economic difference first emerged at this time [2]. Globalization 3.0 started in late 20th century. IT, ICT & ITeS emerged in big way during globalsiation3.0.[5]

Table-1.0: Globalisation vis a vis changes

Globalisation	Changes
Political globalization	Civil society
Economic globalization	Collaboration, Foreign Direct Investment (FDI), Joint ventures
Cultural globalization	Fusion
Technological globalization	Technology transfer, outsourcing, global village, reach, reaction, rate, PC/ mobile penetration, digital divide
Social globalization	Movement, millennial population, Gen X, Gen Y, social media, online meetings

MAJOR ATTRIBUTES

- Goods
  Many more things cross border. India imports a number of products from many countries. Market gets products of international quality and consumer has advantage of better quality and good products.
- Ideas
  Ideas are shared and new products. Its best example is architectural plan. Many building are constructed with good architectural plan.
- People
  Movement starts moving from one country to other. It is good example is IT professionals from India to US. Technical people, skilled professionals and top management people travel from one country to another. It is also known as brain drain. It has great impact on change in management style of under developed or developing countries.
  Second aspect of movement of people is growth in tourism due to globalisation. Globalisation generates opportunity for people to travel as a business tourists and/or other form of tourists. Medical Tourism industry grows leaps and bounds in globalised world. People have opportunity to get better treatment and it helps medically underdeveloped countries. People with ailments get opportunity to consult good doctorș.

• Services
Services can be expedited cross border. Its result is development of call centres and new kind of services in globalised form i.e. ticketing. It gives opportunity to build data centres, Software Technology Parks (STP), quantum computing facilities (QCF) at many locations. Hence, countries with low working cost and availability of skilled population benefitted.

1	• Call centres • Data servers
2	• BPOs • Software designing
3	• Consultancy • Collaboretive research
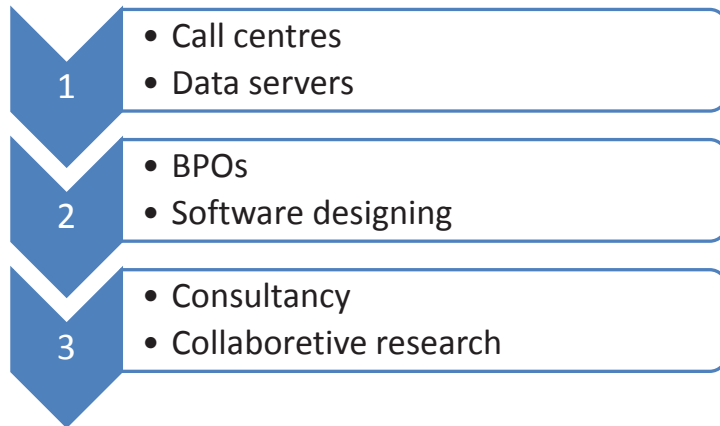
• Capital
Capital is infused from developed or rich countries to underdeveloped countries or countries having good potential for growth. Many foreign countries are investing in India. Many countries are investing in Africa due to good potential for growth and developmental work. [2]

CULTURE

Cultural shift from local to global and vice versa. There is rising trend of western culture in India. Fusion of regional languages with global language is common i.e. Punjabi Pop. [3]Movies have good quality.

FESTIVALS

Festivals are changed under the influence of globalization (as visible in the form of many festivals). Countries come together to celebrate occasions like: Bharat Mahotsav etc.

INDUSTRY

Globalization affects industry in both ways. Competitive products gets acceptance in the market. Availability of standard and quality products in India.

AUTOMOBILE

Automobile sector has changed a lot after G3.0. Many new Cars, vehicles are introduced during G3.0. Changes in benchmarking of vehicles like: BS4 to latest one.
Industrial infrastructural facilities, like: installation of Mobile plants at NOIDA, Bangaluru.

TOURISM

Tourism is human centric industry. It has potential to accommodate people from all parts of the society with varied educational level. Tourism develops fats in globalised society. It is a source of precious foreign exchange and helps many countries to use FOREX (earned from tourism) for purchase of energy. So, tourism helps the whole cycle of economy. Changes in inbound and outbound tourism.
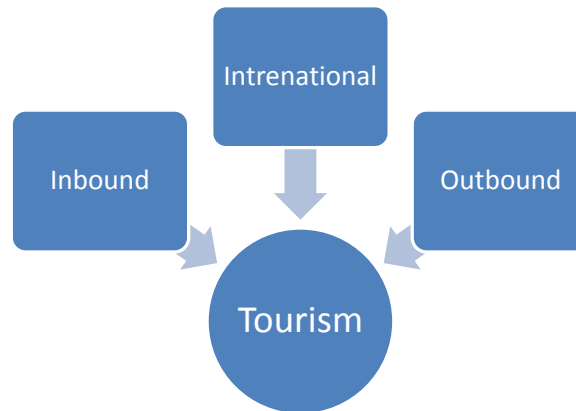
Diagram 1.0: Tourism in Globalised World

As adventure tourism industry is comparatively new, it is based on equipments imported form other places. New activities are also developed on the basis of activities popular in other countries. [4]

SOCIAL

World is changed to global village. Places and people are interconnected and interlinked. There is global civil society in globalisation.

People

There is movement of people from India to abroad or vice versa. People are benefitted in the light of more educational travels and opportunity to participate in Research & developmental avenues.

Health, Medical and Wellness

International Yoga day celebrated in the whole world. It was declared by UN. Lessen manufacturing sector and now, rising chunk of global companies in local service sector. New diagnostic systems are available due to globalization and country could develop pharmaceutical manufacturing facilities due to globalization (as India gets API- active pharmaceutical ingredient form other countries and manufacture medicines in India).

Kerala is a well known wellness destination and popular among German tourists. Cherutirthy is specialized in Ayurveda.

Mumbai, New Delhi, Hyderabad, Aurangabad are major destinations of medical tourism.

Thousands of tourists come to Hardwar, Rishikesh, Mathura for wellness.
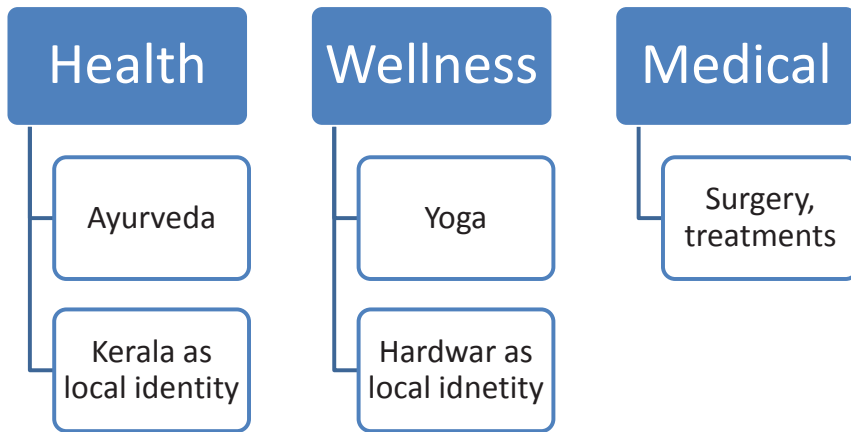
Technology

Technology transfer becomes easy with the globalisation. India got latest automobile technology, diagnostic systems, computing technology, photo printing machines, scanners, industrial machines after the g3.0.
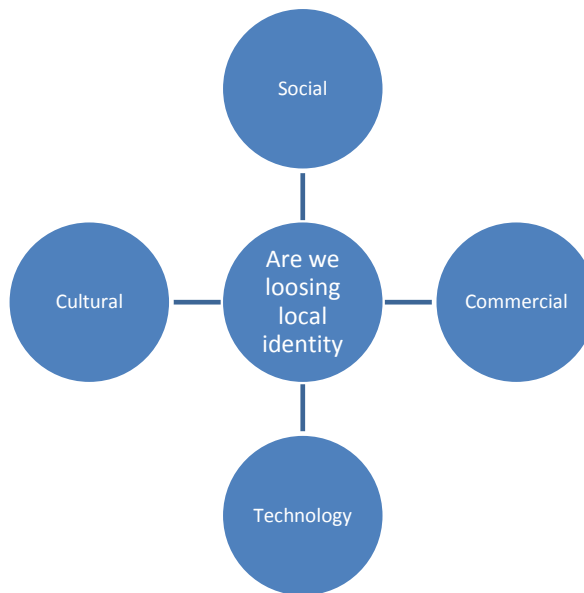
Diagram 2.0: Local versus global

There must be focus on both the areas i.e. where to keep local identity and where to keep global identity. Tourism destination and people associated with handicraft must have local identity. But, tourism infrastructure must be world class in view of tourists' expectations.

Local identity	Global identity
Ayurveda, Yunani, Harbal	Medical treatment facilities
Tourism destinations	Tourism infrastructure
Low technology products	High technology products for e.g. diagnostic machines
Space science	Work for mutual benefits to meet objectives
Culture	Computing hardware technology
Software, Apps, Cyber Security	
Heritage	

CONCLUSION

Based on above discussions, we can say that yes, we are loosing global identity; but, globalization has contributed a lot. Now, it is the right time to adopt 'local' and 'make in India' to encourage local industry. But, we have to continue collaborations in high technological areas, where country does not have technology. We have to work on the principle of keeping local identity with globalization in key areas.

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E-Learning as an Instructional Strategy: Issues and Challaenges

Dr. Jagabandhu Behera*

ABSTRACT

Modern Science and technology has brought about a tremendous change in various sectors such as social, cultural, economics, politics, education, research, transportation, automobiles, aviation, agriculture, retail and many more. There is no single sector that will remain unchanged and nothing is not being influenced by technologies. Exploring the digital learning platforms, high and low technology solutions, distance learning programs, digitalisation facilities to teachers and students and shifting regular physical classroom to E-learning are the main changes due to modern technologies. The teaching-learning system or instructional processes are about to change drastically. E-learning is currently the most popular and has many advantages. In very simple language it can be said that 'the learning conducted via electronic media typically on the Internet is known as e-learning. This paper highlighted various aspects of e-learning, its benefits, challenges faced and measures to improve the system.

Keywords: *Education, E-learning, Online education, Instructional methods.*

INTRODUCTION

In the age of population explosion, knowledge explosion, technology explosion and information explosion, the so called regular classroom methods can't be able to satisfy and face the challenges due to such explosions. The alternative mode of education conceptually named online education, distance and open education, E-learning and some other digital learning are originated and among such concepts, the concept as well context of e-learning is embraced tremendously by the people of different categories and it also plays an important roles in modern era. E-learning, as a new version of distance learning, is applied via the Internet technologies and involves the educational activities, which do not require the presence of the teacher and learner at the same time and place. In e-learning process teachers are trying their best to teach the children online and have also asked them to contact whenever they face any difficulty in studying. E-learning is as a bliss as the learners and teachers are more effective as compared to the offline ones as these save students' time and money. In a E-learning set-up, students only need to go through a video to understand the topic instead of spending hours at school as in a classroom set-up. The best part about E-learning is that the students can watch and go through the recorded as well as uploaded contents in the form of text, audio, video or any other form as much time as they want to understand a concept better, which is not possible in regular classrooms. Moreover, a steady internet connection and an interface or smart devices such as laptop/computer, smart phones and also electricity are basic requirements for smooth running of e-learning. Hence, e-learning may not be a convenient option for the learners belonging to economically weaker section and in remote areas where the electricity is not available and internet connectivity is poor. To make success of the e-learning, the above facilities would be

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ensured, the attitudes of the masses must have to be changed, proper plan to be undertaken and more focus on the design as well as the implementation part of e-learning are required.

THE HISTORY AND CONCEPT OF E-LEARNING

The term "e-learning" has only been in existence since 1999 when the word was first utilized at a Cognitive Behavioural Therapy (CBT) seminar. Other words also began to spring up in search of an accurate description such as "online learning" and "virtual learning". the evolution of e-learning may be traced back to 1920s. Here the events in the history of e-learning has been mentioned.

- First Testing Machine in 1924
- First Teaching machine in 1954
- Computer based training in 1960
- Computer Assisted Instruction in 1966
- ARPANET Heralds Internet in 1969
- Computer Mouse and G.U.I. in 1970
- PC's begin with the first MAC in 1980s
- the first digital native in 1990s
- Business adopt e-learning in 2000s
- MOOC coined in 2008
- Social Online Learning toward 2010
- SWAYAM launched by the MHRD in 2017.

In the history of E-learning, there is no single evolutionary agreed definition of E-Learning. In most cases, it refers to a course, program or degree delivered completely online. Since the 1960s, E-learning has evolved in different ways in Business, Education, Training sector and in defenses also. According to Campbell, (2004) "in the school sector, E-Leaning refers to the use of both software-based and online learning, whereas in Business, Higher-Education, the Military and Training sectors, it refers solely to a range of on-line practices. This e-learning involves the use of a computer or electronic device (e.g. a mobile phone) in some way to provide training, educational or learning material. According to LSDA (2005) E-learning is learning supported or enhanced through the application of Information and Communications Technology. E-learning refers to any form of learning that can be accessed through web technology. It is facilitated and supported by web-enabled technology, moreover it enables people to learn at their own time and at a place convenient to them.

1. Effective and efficient life-long learning
2. Self-paced learning
3. Interactive and collaborative learning
4. Reduced training time and costs
5. Uniform training to a geographically dispersed workforce
6. Anytime and anywhere learning

TERMINOLOGIES USED FOR E-LEARNING

- Online Education
- Virtual Learning
- Virtual Education
- Web based Education
- Internet based education

- Education via computer-mediated communication
- Blended Learning
- Digital learning
- Offline Digital Learning

MODE E-LEARNING

The e-learning environment at present, occures primarily by three methods, like-

1. Synchronous
2. Asynchronous
3. Hybrid or Blended (a combination of the synchronous and asynchronous)
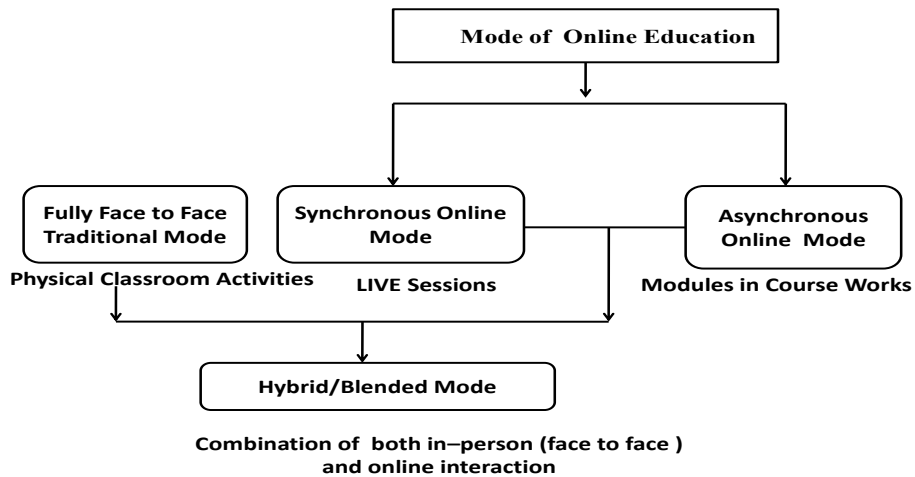
Fig-1: Showing the mode of Online education

(1) Synchronous Online Courses: Synchronous means occurring at the same time; coinciding in time; contemporaneous or simultaneous. Synchronous online classes are those that require students and instructors to be online at the same time. Synchronous learning is just like classroom learning except that the instructor and all the learners could each be in an entirely different location. All the instructions through lectures, discussions and presentations take place at a specific hour. The following forms of synchronous learning. are mentioned for as examples:

- Live webcasting,
- Application sharing,
- Educational video/audio conferencing,
- Interactive webinars,
- Virtual classrooms,
- Chat-based online discussions,
- Instant messaging,
- Whiteboard,
- Polling and
- Any other broadcast delivering by the host (instructors/teachers) and watching by the participants (learners) in live sessions at the same time.

These types of course offerings require the instructor and all enrolled learners to interact online simultaneously. With this type of synchronous learning, learners can receive immediate feedback from their peers and teacher through instant messaging through text, video or audio chat.

TOOLS USED LIVE SESSIONS

Synchronous learning system requires some Web Video Conferencing Software Tools, Following are the explored Web Video Conferencing Software Tools using now for live session:
- Skype for Business/Microsoft Teams
- Meet by Google Hangouts
- Cisco WebEx
- GoToMeeting
- Zoom
- YouTube
- Join.me
- Ring Central Office
- Click Meeting
- Team Link
- Google Meet
- Adobe Connect
- Zoho Meeting
- Amazon Chime
- Any Meeting
- Uber Conference
- Blue Jeans

(2) **Asynchronous Online Courses:** Asynchronous means not operating or happening at the same time. Asynchronous classes are just the opposite to Synchronous online classes. Instructors provide materials, lectures, tests, and assignments that can be accessed at any time Use asynchronous means such as e-mail, discussion boards, and blogs. Asynchronous learning involves coursework delivered by web, email, and message boards that are posted in online forums. Students do not have access to instant messaging through this online forum. A benefit of asynchronous learning is that you're able to be self-paced. Asynchronous learning doesn't enable instant messaging and immediate feedback. These types of course offerings do not take place in real–time. Students are provided with content and assignments and are given a time frame to complete course work and exams. Interaction usually takes place through discussion boards, blogs and wikis. As a result, there is no class meeting time. Asynchronous online learning environments are effective for students with time constraints or busy schedules.

Asynchronous learning makes use of media that is not instantaneous:
- Discussion forums
- Self-paced online courses
- CDs and DVDs
- Discussion forums
- Blogs
- Emails
- Messages boards
- Wiki
- Webcasting

(3) Blended or Flipped Classroom Learning systems : Blended or Flipped Classroom Learning systems is the hybrid courses. Here the learners are provided a learning environment that allow them for self-study on a particular topic mostly through online interaction via computer–based communication and interact with the teachers in the classroom through face to face session to clear their doubts. It is a learning system of traditional face-to-face instruction with web-based online learning e.g., video lectures, online discussions, or activities.

Blended learning can also be a blend of:
• Structured and unstructured learning
• Offline and online courses
• Work and learning
• Customized content and off-the-shelf content
• Self-paced and collaborative learning

INSTRUCTIONAL APPROACH AND E-LEARNING

Now due to entry of technology, the learning is becoming more collaborative, contextual and active. The environments of e-learning provides a scope of wide range of interactive methodologies. On the basis of interactive methodology and technology used in instructional delivery system, the instructional methods can be organized into four categories taking into account of two major parameters like:
• Teacher-centered approach versus Student-centered approach
• High-tech material use versus Low-tech material use.

LOW TECH APPROACH TO LEARNING AND INSTRUCTION

1. **Direct Instruction (Low Tech):** Direct Instruction provides learners with efficient instruction that ensures them to learn the greatest amount of material in the shortest amount of time. Three main components of Direct Instruction are (a) program design, (b) instructional organization and (c) student-teacher interactions. Direct instruction helps it by encouraging more communication in the classroom. Learners have a large scope to discuss their ideas and feelings in a group.

2. **Differentiated Instruction (Low Tech):** The techniques of using reading materials at varying readability levels; putting text materials on tape; using spelling or vocabulary lists at readiness levels of students; presenting ideas through both auditory and visual means; using reading buddies, etc are known as Differentiated Instruction. As teachers begin to differentiate instruction, there are three main instructional elements that they can adjust to meet the needs of their learners:
   • Content—the knowledge and skills students need to master.
   • Process—the activities students use to master the content.
   • Product—the method students use to demonstrate learning.

3. **Kinesthetic Learning (Low Tech):** Kinesthetic learners have a need for movement when learning. Teachers should allow students to move around, speak with hands and gestures. The learners must be allowed to move around, talk with their hands and gestures.

HIGH TECH APPROACH TO LEARNING AND INSTRUCTION

1. **Flipped Classrooms (High Tech):** The idea of the flipped classroom began in 2007 when two teachers began using software that would let them record their live lectures. A flipped classroom is an instructional strategy or a "pedagogical approach" where a type of blended learning focused on student engagement and active learning, giving the instructor a better opportunity to deal with mixed levels, student difficulties, and differentiated learning preferences during in-class time.

2. **Inquiry-based Learning (High Tech):** Inquiry-based learning can make great use of technology through online research sites, social media, and the possibility for global connections with people outside of the community. Inquiry-based learning is an approach to learning that emphasizes the student's role in the learning process. Rather than the teacher telling students what they need to know, learners are encouraged to explore the material, ask questions, and share ideas. The first Web-Quest application was developed in 1995 by Bernie Dodge and Tom March of San Diego State University, to create an inquiry-based learning environment where knowledge is obtained partially or completely from the Internet.

3. **Expeditionary Learning (High Tech):** Expeditionary learning is based on the ideas of the educator who founded Outward Bound and is a form of project-based learning in which learners go on expeditions and engage in in-depth study of topics that impact their schools and communities. The learning in this model includes multiple content areas so that learners can see how problem-solving can happen in the real world--ideally, their own worlds. Technology-wise, G Suite (Google Docs, Sheets, and Drive) and internet access can aid student research, presentation, and implementation of projects. But it's the hands-on work and getting out into the community that's the cornerstone of this methodology.

4. **Personalized Learning (High Tech):** Personalized learning   is such a new educational model that its definition is still evolving. Personalized learning is extremely learner centered, but teachers are required to teach lessons, look at frequent assessment data, and meet with learners to make any necessary changes to their learning plans. They'll also need to have a certain comfort level with technology: the differentiated and personalized instruction that learners receive often come in the form of online lessons and programs, so teachers must be able to navigate virtual platforms with ease.

5. **Game-based Learning (High Tec):** Game-based learning comes from the desire to engage learners in more active learning in the classroom. Game-based learning requires a lot of time and planning on the teachers' part. Fortunately, there is software that makes this process much easier, like 3D Game Lab and Classcraft. Teachers who use this software may be better at differentiating quests for learners because of the data the programs provide.

| Learning and Instructional Approach |

High-tech

Game-based Learning

Flipped Classrooms   Personalized Learning

Inquiry-based Learning

Expeditionary Learning

Teacher-centered ←——————————————→ Student-centered

Direct Instruction

Kinesthetic Learning

Differentiated Instruction

Low-tech
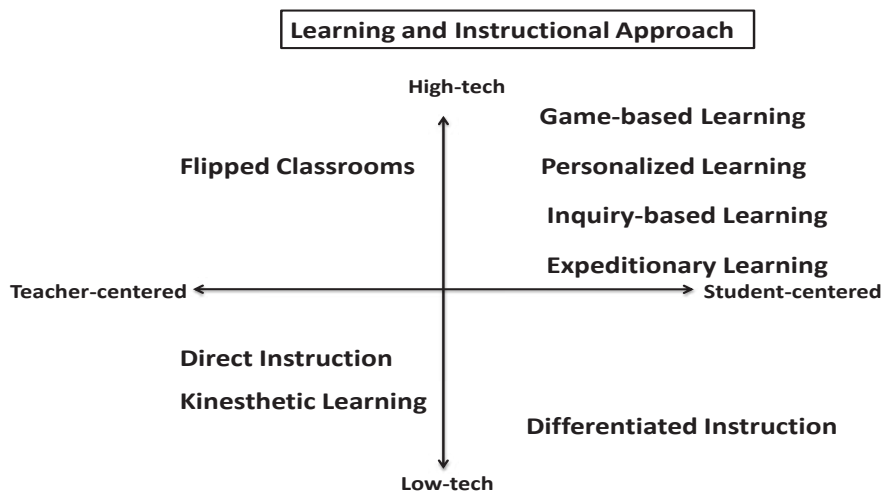
Fig-2: Showing the approaches to Learning and Instruction

MEDIUM OF DELIVERY IN E-LEARNING

The E-learning can is a network enabled transfer of skills and knowledge. The delivery of education is made to a large number of recipients at the same or different times and it can be delivered in ways such as:

- *Standalone Application:* It is the application that is accessed from storage devices, such as Pen drive, Hard disk, CD ROM, DVD ROM, etc.
- *Web-based Application:* It is the application that is accessed with a web browser over a network, such as Internet and Intranet.

ELEMENTS OF E-CONTENT

When designing an eLearning course it's necessary to keep the advantages, available tools or software for creating the elements of the e-learning. The following are the elements of e-learning.
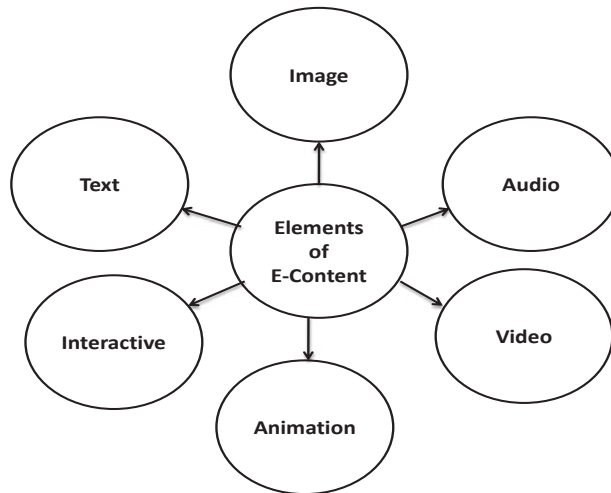
Fig-3: Showing the Element of E-content

- **Text:** Text is a basis element used both in offline and e-learning. The major tools of text created in e-learning are Notepad, Word, PDF, Creator APO Service, etc.
- **Image:** Posts and tweets containing colored images increase viewers' willingness to read and it is also effective in e-learning. The tools and softwares used for creating image content are the Image creation APP, Image capturing software, etc. According to Edward Tufte (1990), "words and pictures belong together." In the book eLearning and the Science of Instruction (2008), Clarke and Mayer provide scientific evidence to prove that pairing visuals with text helps retention and recall.
- **Audio:** Audio narration is more effective than printed text when providing comments on animations and Effective use of audio greatly increases the effectiveness of a course. Audio recording App, Editing App, Conversion Software, etc. are used as tools for Audio.
- **Video:** Video is the only media that makes it possible to reproduce behaviour, processes or procedures the way they appear in real life. Video Recording App, Editing App, Conversion Software, etc. are used as tools for video.

- **Animation: It** allows learners to focus on only one object at a time and it arrows to steer attention to selected details or motion direction. Flip book, Concept tools. GIF creator APP, etc. are used as tools for animation.
- **Interactive:** Triggered Animation Using PPT are the forms of software tools using as interactive content element in e-learning.

NATURE OF E-CONTENT

E-content can categorized into two types such as-
- *Static Content***:** PPT, Word and Site
- *Dynamic Content***:** It is Video type such as : Video Movie Creator, animated GIF creator and Simulated animation SWF creator.

MODE OF PRESENTATION OF E-CONTENT
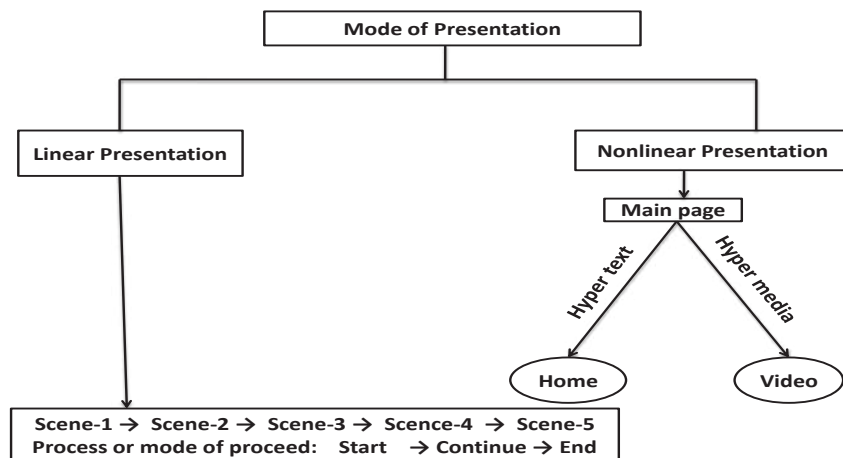
Fig-4: Showing the Presentation of E-content

BENEFITS OF E-LEARNING

1. **Inevitable during the restricted mobility:** During the restriction of faculty student mobility or restriction of faculty visiting and exchange programmes courses by E-learning serves better and makes home as 'internationalisation'.
2. **Affordable:** E-learning is more affordable and economic as it saves times, money and energy. A self-paced online course, free tutorials or massive open online courses (MOOCs) even more easily affordable than conventional classroom instructions means of education in colleges. The delivery costs for e-learning (including costs of web servers and technical support) are considerably lower than those for classroom facilities, instructor time, participants' travel and job time lost to attend classroom sessions.
3. **Convenient and Flexible:** The learners with all ages can access E-learning at time convenient in his/her comfort zone. Learning and teaching can take place in any location like while travelling and commuting, home, office, coffee shop, workplace and this system can also

include all students and teachers from diverse geographical locations. Course material is always accessible online.

4. **Global Context:** E-learning provides access to a greater depth and breadth of global resource and huge information. Online education offers live query solutions like chat rooms, online forums, e-mails and so on. Through it, one can gain a proliferation of effective information while sitting at own residence and working place.

5. **Frequent Learning process:** E-learning provides opportunities to access and share information more easily and readily. It makes able the teachers and students to join e-learning mode according to their area of interest rather than their geographic location.

6. **Improvement of the digital literacy skills:** E-learning develops digital literacy skills that are increasingly required in contemporary society and workplace environments. Persons are able to improve their digital skills such as SEO, SEM and Content Marketing which are not be possible through conventional mode.

7. **Personalization:** Self-paced courses should be customizable to reflect learners' interests and needs; in instructor-led courses, tutors and facilitators should be able to follow the learners' progress and performance individually.

8. **Need based:** The courses offered in e-learning mode are very much up to date and the learner can choose the course of his/her own preference. Various programmes like MSc, MCA, MBA, BA (Hons), Executive MBA, Retail and Digital Marketing are launched and various institutes like IIT Kanpur, IIM Bangalore, NIIT, IGNOU, Khan Academy and many more offer e-learming in India.

9. **Developing Self Motivation and Responsibility:** . E-learning are helpful for learners in becoming more self-motivated, disciplined and more responsible person. These traits will make a person stand out in the workplace and beyond.

10. **Repeat recorded contents up to understandable:** E-learning is a unique experience for both teachers and learners. The best part of this e-learning is that the learners can watch recorded contents as many time as they want to understand a concept better, which is not possible in regular classrooms.

11. **Career Advancement while in profession: :** Learners can complete entire degrees while working, while in-between jobs, or while taking time to raise a family and it is possible without leaving/compromising with their current job.. Employees who are ambitious in career can improve their career through e-learning.

12. **Diverse and enriching experience:** E-learning provides opportunities for cross-disciplinary, cross-cultural and/or cross- campus collaborations. This learning experience can occur at a local, national or international level, and can be enriched by increased interaction and engagement, peer feedback, and group work skills.

13. **More Interactive:** Learners can assess their instructors online through chats, e mails or any other convenient online method and can expect quick response to their queries. This leads to greater interaction and learning satisfaction.

14. **Greater Options:** Transformation of education through e-learning allows expertise / information on highly specialized subjects to cater to more people even at remote locations, paving the way for enhancing skills and quantifications in fields from telemedicine to non-profit charities

15. **Innovative:** Student-centered approaches; increased variety and creativity of learning activities; address different learning styles; changes and improvements can translate to on-ground courses as well.

16. **Continuation in Profession:** If someone wants to complete a degree program, it is possible without leaving/compromising with their current job. Online programs enable the students to keep working while also pursuing academic credentials.

Including the above benefits the e-learning is needed in the following cases where:

• There is a need to collect and track data.
• There is a significant amount of content to be delivered to a large number of learners.
• Learners come from geographically dispersed locations.

CHALLENGES OF E-LEARNING

1. **Question on credibility the courses**: A major disadvantage of e-learning is that the concerned authorities do not accredit some of the e-learning courses. Hence, it may be or also may not be sure of the e-learning courses offered being accredited.

2. **Lack of face to face Communication :** There is little or no face-to-face interaction in **e-learning** mode of education. Through **e-learning** mode of education, the learner connects him/herself with tutor via video conferencing and via chat only.

3. **Low skills in Technology is a Great Constraint**: For accessing, a sound knowledge of internet is essential for the learners. Even in case of IIT, it is also reported that almost 10% of the IIT students do not have access to all the facilities to study online and attend online classes. According to an IIT Kanpur survey, around 3000 students, i.e almost a staggering 9.3% of its total students are unable to download the resources from the internet. Emeka and Nyeche, 2016; Fasae and Adegbilero-Iwari, 2015; Adekunmisi et al., 2013; Nwezeh, 2010 reported and interpreted their results on students' perspective that the internet access and usefulness for research and academic learning are still in their embryonic phase.

4. **Have to learn self-regulation and self-direction :** In the traditional face to face learning, learner can find teachers and friends to guide him/her when it comes to doing some academic tasks and taking any decision career. That makes it a must for his/her work hard if he/she wants to study online.

5. **No humanistic touch:** The human touch helps a person to inculcate basic human values and it is a means of socialization. The E-learning suffers from lack of personal or humanistic touch. The exercise and practice of engaging in social or electronic media the learners reduce their relational abilities.

6. **Negative Impact:** Some studies reported that reduction in real human contact is a negative impact of maximum usage of the social media by the learners in name of E-learning or online education.

7. **Fraud and Scams** – Learners in teen ages somtiomes have committed fraud and scams through the online networking. In many times teenagers become addicted to use of social media like chatting, massaging, watching YouTube videos, watching the videos on sexuality and some other activities what may tremendously impact on their behaviour and personality.

8. **Health Problems :** Due to maximum use of smart devices may affect and it may be one's health problem. If one continues to look at the screen for a long duration, the blue screen of these gadgets can affect the eyes of the learners. Some studies have shown that the internet affects students' physical and mental health in positive and negative ways. According to Mental Health America, the use of social media may trigger Body Dysmorphic Disorder (BDD) in young people**.**

9. **Problem of Poor internet connectivity:** The smooth administration of E-learning requires good internet connection and an interface, that every student can't afford these things. Poor internet connectivity is a greater challenge in e-learning. It is acute in rural areas.

10. **Problem of Smart devices:** For the e-learning the devices like desktop, laptop, notbook, smart phones, etc. are required. Shortage of such devices is a constraint in providing e-learning. It is a major problems of economically backward learners.

11. **Problem of seriousness**: A question arises about the seriousness of the faculties in taking E-learning classes and learners also in joining e-learning classes that is the major issue in e-learning. For this reason of seriousness, it is difficult to cover the entire syllabus through digital mode of learning.

12. **Classrooms have less distractions**: A classroom set-up is more engaging with less distractions for students. Besides, it is dynamic and provides more opportunities for group interaction among children. It also promotes kinesthetic learning among students as they are not just restricted to their phone screens and technology.

SUGGESTIONS FOR SUCCESS OF

Designing digital learning is almost identical with the architecture in a lot of ways, as well as to any other type of design. So in order to have a very good online education, it has to analyze some major things, such as all kinds of technical resources, nature of the learners, faculties, institutional facilities, nature of courses and so on. Here, it may be recommended some strategies as suggestions for improvement the online education:

1. Spreading awareness amongst the masses.
2. Development of students self study habits
3. Increase the participation of all students,
4. Fit on the time available,
5. Create communities and enhance connection.
6. Avoid distracters
7. Ensure the qualities or quality assurance
8. Faculties or teacher must be accustomed to the various digital learning tools and programmes
9. Maximize the potential of digital support
10. Educational institutes and academic centers should implement digital learning
11. Protect data privacy and data security.
12. Prioritize solutions to address psychosocial challenges before teaching.
13. Plan the study schedule of the distance learning programmes.
14. Getting full support of the Government/Administration who has initiated steps to move in this direction.
15. Introducing the professional managing projects course
16. Online course on microsoft project
17. Digital learning courses should be made more user-friendly
18. Bringing more diversity in course and assignments
19. Certification course in employee movements
20. Providing the personalized guidance to every student.
21. Ensure inclusion of the distance learning programmes.
22. Provide support to teachers and parents on the use of digital tools.
23. Blend appropriate approaches and limit the number of applications and platforms.
24. Develop distance learning rules and monitor students' learning process.

25. Complement classroom learning with learning activities at home (flipped classroom).
26. Define the duration of distance learning units based on students' self-regulation skills.

CONCLUSION

E-learning or virtual learning system by no means can be a replacement for regular classroom learning. But it can be used effectively to enhance the learning process. Due to its more benefits like flexibility, global context, need based courses, multi media based, frequent searches of the contents and so other benefits this system has may not be a good platform for all as it has some drawbacks problem of internet connection and an interface, lack of accreditation and problem low quality, monitoring problem of the body language of the students. To make it a good platform for education and learning it is not only sufficient to overcome the above physical constraints but we all will have to be oriented with the enhanced technologies; innovations and our mental setup, motivations and a goodwill are also required.

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Emotional Maturity of Senior Secondary School Students in Relation to their Gender and Stream

Dr. Shashi Kant Sharma*

ABSTRACT

The present study investigated the emotional maturity of secondary school students in Mandi district of Himachal Pradesh. This study is conducted on a sample of 120 Students, out of 120 students 60 male and 60 female selected randomly from 10 Government secondary schools of Mandi district of Himachal Pradesh. The survey method is used for data collection using Emotional Maturity Scale (EMS) developed by Dr. Yashvir Singh and Dr. Mahesh Bhargava. The findings of the study reported that total male and total female Senior Secondary Students differ significantly on emotional maturity further mean score of total female students of on emotional maturity is more as compare to the mean score of total male students. Male Arts and Male Science Senior Secondary school students do not differ significantly on Emotional maturity because stream does not show much effect on emotional maturity. Female Arts and female Science Senior Secondary students do not differ significantly on Emotional maturity because stream does not show much effect on emotional maturity.

Keywords: Emotional Maturity, Senior Secondary school students, Gender & Stream.

INTRODUCTION

Emotions play an important role in life and contribute to the personal and social development of an individual continuous emotional disturbance, affect the individual's growth and development and gives rise to mental, physical, social and other problems. On the other hand, an emotionally stable individual leads a happy, healthy and peaceful life etc. Emotions influence all the aspects of an individual's personality. Emotions are the prime motive faces of thoughts and conduct and their control is very important.

A healthy emotional development cultivates in emotional maturity. Emotional maturity is the product of interaction between many factors like home environment, school environment, society, culture and to a great extent on the programmes watched on television. Emotionally matured person can make better adjustment with himself as well as with others. He accepts the reality and doesn't grumble for petty things. Emotional maturity can be called as a process of impulse control through the agency of self or ego. "Emotional maturity is not only the effective determinant of personality pattern but also helps to control the growth of an adolescent's development. A person who is able to keep his emotions under control, to brook delay and to suffer without self-pity might still be emotionally stunned". A man who is emotionally stable will have better adjustment with himself as well as with others. Emotionally mature person will have more satisfaction in life; he will be satisfied

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with what he is and have a balanced attitude. During the period of adolescence, physical, emotional, psychological, cultural, intellectual and socio behavioural changes occur in life.

OBJECTIVES OF THE STUDY

The following objectives were formulated for the study:
1. To study the difference between the emotional maturity of total male and total female students of Senior Secondary Schools.
2. To study the difference between the emotional maturity of male Arts and male Science students of Senior Secondary Schools.
3. To study the difference between the emotional maturity of female Arts and female Science students of Senior Secondary Schools.

HYPOTHESES OF THE STUDY

The following research null hypothesis was framed for testing:
1. There is no significant difference between the emotional maturity of total male and total female students of Senior Secondary Schools.
2. There is no significant difference between the emotional maturity of male Arts and male Science students of Senior Secondary Schools.
3. There is no significant difference between the emotional maturity of female Arts and female Science students of Senior Secondary Schools.

Method

The present study aims at studying the level of emotional maturity among senior secondary school students of Mandi District. For this purpose the 'Survey' method was used. It helps us to obtain pertinent and precise information concerning current status of phenomenon and whenever possible to draw valid general conclusion from the facts discovered.

Survey studies are generally conducted to gather detailed descriptions of existing phenomenon with the aim of employing data to justify to current practices and conditions or to make more intelligent plan to improve them. Survey gatherers relatively limited data for large number of cases. The purpose of survey is to gather information about variables rather than about individuals.

Sampling

To conduct the present study a representative sample of 120 students studying in senior secondary schools in 12th class of district Mandi of Himachal Pradesh were selected randomly. However schools were selected through convenient sampling.

Tool Used

Emotional Maturity Scale (EMS) developed by Dr. Yashvir Singh and Dr. Mahesh Bhargava was used for the present study.

Procedure for Data Collection

After deciding the design of study the sample was selected. The investigator contacted the Principals of selected schools to discuss the purpose of the study. The place of work and the programme of administering the questionnaire were finalized with the Principals of the selected schools.

As per schedule the investigator contacted 120 students studying in 10 government schools. The purpose of the study was explained to the students and copies of the questionnaires were distributed among the students. They were then asked to respond to the items according to instructions given by the investigator. Each and every items of questionnaire was made clear to the students. After completion the questionnaires were collected and investigator thanked the students for either cooperation.

STATISTICAL TECHNIQUE USED

- Descriptive statistics like mean, standard deviation (SD) were to compare the two groups.
- The 't' test was performed for testing the research hypothesis.

DATA ANALYSIS AND INTERPRETATION

Analysis and interpretation of data referred to that part of study, which is associated with the drawing of inferences from collected facts. Analysis makes the raw data meaningful to draw some results from the data after the proper treatment. All data are collected with a view to draw certain conclusion about the problem. Analysis involves breaking down existing complex factors into simpler parts and putting the parts together in new arrangements for the purpose of interpretation. It means studying the tabulated material in order to determine inherent facts or meanings.

Emotional Maturity of Total Male and Total Female Students of Senior Secondary Schools

The statistics calculation for obtaining 't'- value with regard to emotional maturity among total male and total female Senior Secondary Students.

Table-1: Difference in the Emotional Maturity of total male and total female students of Senior Secondary Schools

Sr. No.	Group	N	Mean	S.D	df	't'	Result
1.	Total Male	60	121	11.05	118	2.82	Significant
2.	Total Female	60	126	8.27			

It is evident from the table-1 that t-values testing significant of mean difference of the total male and total female students of senior secondary school was calculated as 2.82 at 118 df, which is significant both at 0.05 and 0.01 level of confidence. It reflects that mean scores of total male and total female students of senior secondary schools differ significantly on Emotional maturity. Thus the null hypothesis that, "There is no significant difference between the emotional maturity of total male and total female students of senior secondary school" is rejected.

Thus it may be concluded that total male total female of senior secondary school differ significantly in their emotional maturity.

Emotional Maturity of Male Arts and Male Science Students of Senior Secondary Schools

The statistics calculation for obtaining 't' value with regard to emotional Maturity of male Arts and male Science Students of Govt. Senior Secondary Schools.

Table-2: Difference in the Emotional Maturity of male Arts and male Science Students of Senior Secondary Schools

Sr. No.	Group	N	Mean	S.D	df	't'	Result
1.	Male Arts	30	124	8.43	58	1.77	Not Significant
2.	Male Science	30	119	12.94			

It is evident from the table-2 that 't'- value testing significance of mean difference between male Arts and male Science Senior Secondary Students was calculated as 1.77 at df 58, which is not significant both at 0.05 and 0.01 level of confidence. It shows that mean scores of male Arts and male Science Senior Secondary Students don't differ significantly on Emotional Maturity. Thus the null hypotheses that, "There is no significant difference between the emotional maturity of male Arts and male Science students of Senior Secondary School" is accepted.

Thus it may be concluded that male Arts and male Science Senior Secondary students do not differ significantly in their Emotional Maturity.

Emotional Maturity of Female Arts and Female Science Students of Senior Secondary Schools

The statistics calculation for obtaining 't'- value with regard to emotional Maturity of female Arts and female Science Students of Senior Secondary Schools.

Table-3: Difference in the Emotional Maturity of female Arts and female Science Students of Senior Secondary Schools

Sr. No.	Group	N	Mean	S.D	df	't'	Result
1.	Female Arts	30	126	7.31	58	0.20	Not Significant
2.	Female Science	30	126.4	7.95			

It is evident from the table-3 that 't'- value testing significance of mean difference of the female Arts and female Science students of Senior Secondary school was calculated as 0.20 at df 58, which is not significant both at 0.05 and 0.01 level of confidence. It reflects that mean scores of female Arts and female Science students of Senior Secondary school don't differ significantly on Emotional Maturity. Thus the null hypotheses that, "There is no significant difference between the emotional maturity of female Arts and female Science students of Senior Secondary School" is accepted.

Thus it may be concluded that female Arts and female Science students of Senior Secondary school do not differ significantly in their Emotional Maturity.

CONCLUSIONS

On the basis of the findings of the study it can be concluded that total male and total female Senior Secondary Students differ significantly on emotional maturity further mean score of total female students on emotional maturity is more as compare to the mean score of total male students. Male arts and male Science Senior Secondary students do not differ significantly on Emotional maturity because stream does not show much effect on emotional maturity. Female arts and female Science Senior Secondary Students do not differ significantly on Emotional maturity because stream does not show much effect on emotional maturity.

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The Aadhaar Question: Analysing Right to Privacy

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INTRODUCTION

Privacy is an inherent right of an individual to determine one's own choice over own personality. It allows each individual to be left alone in the course of designing his personal traits.[1] This need of a man for privacy is deeply rooted in his animal origin.[2] Privacy violation is particularly a concern because knowledge about a person gives a power over that person. The personal data collected is capable of effecting representations, influencing decision making processes and shaping behaviour.

This article shall try to address the relevant issue raised on various aspects of privacy including:

- Whether there is a constitutionally protected right to privacy? If so, is it absolute?
- If there is a constitutionally protected right, whether this has the character of an independent fundamental right or whether it arises from within the existing guarantees of protected rights such as life and personal liberty?
- The content of privacy?
- The nature of the regulatory power of the State?

The moot point that is raised is, whether privacy is only a common law right or achieves the status of a fundamental right under the *Grundnorm* – the Indian Constitution. However, before delving deeper, first, one needs to know as to what are the elements that constitute Privacy? Alan Westin defined four basic states of privacy with help of distinction drawn by Prosser[3] as:

- First, the most complete state of privacy involving the individual in an inner dialogue with the mind and conscience.
- Second, the state of intimacy which refers not merely to intimate relations between spouses or partners but also between family, friends and colleagues.
- Third, state of anonymity where an individual seeks freedom from identification despite being in a public space.
- Fourthly, state of reservation with the need to hold some aspects of oneself back from others, as is either as too personal and sacred or as too shameful and profane to express.

Thus privacy postulates the reservation of private space for the individual, thus is founded on autonomy of the individual. The integrity of body and sanctity of mind can only be preserved when given the right of private space where his personality can develop. However there's no doubt on assertion that man is a social animal. He loves to live in group, and in group, the right to *"do as you please"* becomes circumscribed by norms commonly acceptable to the larger social group for mutual co-existence. And in time, the accepted norms evolved into formal legal principles. Thus the autonomy of the individual is effected by the relationships one has with the rest of society. Those relationships may pose questions as to autonomy and free choice of an individual.

Thus though although man have some inalienable rights, yet much depends upon State to uphold such rights for full recognition and free play to those rights. The question therefore is this, whether right to privacy is included in chapters of such inalienable rights which ought to be protected by the State?

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Essentially the inalienable rights that is usually recognized as "Fundamental Rights" are the modern name for what have been traditionally known as "natural rights".[4] The fundamental rights are those certain rights which are deemed as paramount, because they embrace liberty of action to the individual in matters of private life, social intercourse and other spheres.[5] This rights, such as right to speech, right to privacy and equality are the rights which were visualised by our national leaders as early as in 1895.[6]

TECHNOLOGY AND PRIVACY

Question of Privacy right would be incomplete without first understanding in the present context of modern technology vis-à-vis privacy. Today we are in an information age. More and more information is now easily accessible at the tip of the fingers. The information explosion has advantages as well as disadvantages. The technology has made it possible to enter another's house without knocking at the door and this trespass is possible equally both by the State and non-State actors. Its growth though has positives yet has also created new instruments for the possible invasion of privacy by the State, through surveillance, profiling and data collection and processing. The technology present today has permitted surveillance in ways that are unimaginable. The access to information, which an individual may not want to give, needs the protection of privacy.

The capacity of non-State actors to invade the home has also enhanced and thus the privacy being infringed has increased many a fold. The technological development has facilitated journalism with tools that is more intrusive than ever before. The cab company 'Uber' knows our whereabouts and the places we frequent. 'Facebook' knows who we are friends with and recognizes our face and suggests others to tag us in the photos. 'Amazon' knows our shopping habits**.**

The social networks providers, search engines, e-mail service providers, messaging applications are all further examples of non-state actors that have extensive knowledge of our movements, financial transactions, conversations, health, interest, travel locations, fares and shopping habits**.** Thereby as we move towards becoming a digital economy the increasing reliance upon internet based services, are creating deeper and deeper digital footprints. Hence the need for regulation regarding the extent to which such information can be stored, processed and used by State and non-state actors arises.

EVOLVING PRIVACY RIGHT VIA ROUTE OF INTERPRETATION

The great edifice in Constitution which we have, has already outlived its makers. Certainly it might outlive us, this being so because our Constitution has within it, a set of cherished values and ideals that are without doubt the epitome of any civilization. The efficacy of the Constitution nevertheless cannot be maintained without the document being organic and living, the makers knew. Therefore they proceeded to provide the constitution with Article 368, so as to enable changes with the needs of the time. Justice Khanna has elucidated the importance of Constitution in authoritative case of *Kesavananda Bharti v. State of Kerela*[7], by holding that the Constitution must of necessity be the vehicle of the life of a nation.

Enabling such changes with the changing times is the elixir for maintaining the continuity of living document, for, the standing of the Constitution are not based upon any mathematical formulas. The Constitution is sacred but it must not be so sacred that it can't be touched. The fact that no existing Constitution has reached its final form, as is evidenced by amendments carried out in it, is the proof that Constitution is organic and living.

So the question is, whether court can interpret the Constitution so as to add a right which is not expressly provided for? Hon'ble S.C in *Union of India v. Naveen Jindal*[8] made the following observation:

> *Constitution being a living organ, its ongoing **interpretation is permissible**. The supremacy of the Constitution is essential to bring social changes in the national polity evolved with the passage of time.*

Mr Justice Bhagwati in National Textile Workers Union v. P.R. Ramakrishnan[9] made a very elucidate observation when he opined:

> *We cannot allow the dead hand of the past to stifle the growth of the living present. Law cannot stand still; it must change with the changing social concepts and values. If the bark that protects the tree fails to grow and expand along with the tree, it will either choke the tree or if it is a living tree, it will shed that bark and grow a new living bark for itself.*

Above observations allows for inclusion of right to privacy by way of *interpretation to the Constitution*. The court has also in various occasion made use of such interpretation as necessary within the constraints of Constitutional scheme. Some of such instance being right to go abroad[10], right against solitary confinement[11], right to legal aid[12], right to speedy trial[13], right against handcuffing[14], right to shelter[15], right to healthy environment[16], right to compensation for unlawful arrest[17] etc.

In doing so, Dr. D.Y. Chandrachud, J., highlighted that recognition of a zone of privacy is an acknowledgement towards the assertion that each individual must be permitted to map out and pursue the humanly development of their personality. Giving due importance to privacy Rohinton F. Nariman, J., held that privacy recognizes that an individual should have control over the dissemination of material which is personal to him.

Merely because some people do not attach importance to their privacy cannot be basis for denying recognition to the right to privacy as a basic human right. There can be no defence on the part of the State that right infringed is that of miniscule population. Constitutional does not adopt majoritarian concept only. Courts are often called upon to take a stand on what may be categorized as a non-majoritarian view, thus maintaining the check and balance of power envisaged under the Constitution of India.

In the era of information technology it should be readily acknowledged as truth that Humans tend to forget, but the internet does not and neither does it let humans forget. Today almost everyone, even young children, is glued on digital materials such as TV, Mobile, Tablet, Laptop and Computers among others. In such circumstances will it be proper to subject them to consequences of their childish mistakes and naivety for their entire life? An individual should be able to make own decisions to determine the path of his life and ought not to be stuck only on a path of which was treaded initially.

However it is also to be acknowledged that right to control dissemination of personal information should not amount to a right of total eraser of history, this right ought to be balanced with other fundamental rights like the freedom of expression, or freedom of media etc. which are very fundamental for the existence of the democracy.

JUDICIAL DETERMINATIONS INKING PRIVACY RIGHT

The early judicial pronouncements were in doubt about the existence of Right to Privacy in India in view of few decisions: *A.K. Gopalan v. State of Madras*[18], *M.P. Sharma v. Satish Chandra, District Magistrate, Delhi* and *Kharak Singh v. State of Uttar Pradesh*[19] etc. It gets relevant to study their reasons for non-inclusion of privacy rights.

The relevant para of the decision of *M.P. Sharma*[20] is:

When the Constitution makers have thought fit not to subject such regulation to constitutional limitations by recognition of a fundamental right to privacy, analogous to the Fourth Amendment, we have no justification to import it, into a totally different fundamental right, by some process of strained construction. Nor is it legitimate to assume that the constitutional.

In Kharak Singh case wherein the accused after being challaned in a case of dacoity, was released for want of evidence. However the police compiled a "history sheet" against him. 'History sheets' were "the personal records of criminals under surveillance". Kharak Singh, who was subjected to regular surveillance, including midnight knocks, moved Court for a declaration that his fundamental rights were infringed.

Along with the measures of surveillance, other contemplated actions by police were the following:
• Secret picketing of the house or approaches to the houses of suspects;
• Domiciliary visits at night;
• Thorough periodical inquiries by Police into repute, habits, associations, income, expenses and occupation;
• The reporting by constables of movements and absences from home.

Supreme Court in this case held that the freedom to move freely, guaranteed by Article 19(1)(d) was not infringed by a midnight knock on the door of the petitioner since "*his locomotion is not impeded or prejudiced in any manner*".

When the decision in Kharak Singh was handed down, the principles governing the inter-relationship between the rights protected by Article 19 and the right to life and personal liberty under Article 21 were governed by the judgment in Gopalan case. The effect of combined reading of Kharak Singh and Gopalans' case thus was that though 'every man's house is his castle', and an unauthorised intrusion into person's home was in violation of common law right, however such a course was essential of an 'ordered liberty'.

The court in Gopalans' case was of the opinion that Article 21 had no relevance in the context of that case in question, since the right of privacy was not a guaranteed right under our Constitution. Justice Subba Rao however dissented holding that the rights conferred by Part III had overlapping areas and they were not mutually exclusive, thus where a law is challenged as infringing the right to freedom of movement under Article 19(1)(d) and the liberty of the individual under Article 21, it must satisfy the tests laid down in Article 19(2) as well as the requirements of Article 21. The expression 'personal liberty' and 'procedure established by law' were used to circumscribe the rights to themselves holding them mutually exclusive from other fundamental rights. Mr. Justice Subha Rao, disagreed with it and observed:

*In an **uncivilized society** where there are no inhibitions, only physical restraints may detract from personal liberty, but **as civilization advances the psychological restraints are more effective than physical ones**…Further, the right to personal liberty takes in not only a right to be free from restrictions placed on his movements, but also free from encroachments on his private life. **It is true our Constitution does not expressly declare a right to privacy as a fundamental right, but the said right is an essential ingredient of personal liberty**. Every democratic country sanctifies domestic life.*

This dissenting view gained validity further when eleven-judge Bench in *Rustom Cavasji Cooper v. UOI*[21] held that Gopalan principle expounding the view that each provision contained in the

Chapter on fundamental rights embodied a distinct protection, was not good law. The fundamental rights could not be put into water-tight compartments. The freedom of movement or the freedom of speech cannot be said to be exclusive of 'liberty' in Art. 21. Likewise Art. 14, 15, 16 cannot be said to be distinct code from one another, thus the court stated:

> *…The enunciation of rights either express or by implication does not follow a uniform pattern. But one thread runs through them: they seek to protect the rights of the individual or groups of individuals against infringement of those rights within specific limits. Part III of the Constitution weaves a pattern of guarantees on the texture of basic human rights. The guarantees delimit the protection of those rights in their allotted fields: they do not attempt to enunciate distinct rights.*

The origin of Right to Privacy can however be traced to classic case of *Govind v. State of M.P*[22] wherein the court opined:

> *…life' in the 5th and 14th Amendments of the U.S. Constitution corresponding to Art. 21* means not merely the right to the continuance of a person›s animal existence, but a right to the possession of each of his organs-his arms and legs etc. We do not entertain any doubt *that the word 'life' in Art. 21 bear, the same signification.*

Stating the need for protection of right of privacy justice Mathew in this case held it ought to be protected because '*individual need a place of sanctuary where they can be free from societal control. In such a sanctuary individuals can drop the mask and desist for a while from projecting to the world the image they want to be accepted as themselves, an image that may reflect the values of their peers rather than the realities of their natures*'[23]

In *Surjit Singh Thind v. Kanwaljit Kaur*[24] the court has held that allowing medical examination of a woman for her virginity amounts to violation of her right to privacy.[25] Similarly in *State of Maharashtra v. Madhukar Narayan Mardikar*[26] is another decision wherein the court recognized the privacy being inherent in an individual, by holding:

> **Even a woman of easy virtue is entitled to privacy and no one can invade her privacy as and when he likes**. So also it is not open to any and every person to violate her person as and when he wishes. She is entitled to protect her person if there is an attempt to violate it against her wish. She is equally entitled to the protection of law. Therefore, merely because she is a woman of easy virtue, her evidence cannot be thrown overboard. At the most the officer called upon to evaluate her evidence would be required to administer caution unto himself before accepting her evidence.

In *Anuj Garg v. Hotel Association of India*[27], challenge was against Section 30 of the Punjab Excise Act, 1914 which prohibited the employment of "any woman" in any part of the premises in which liquor or an intoxicating drug is consumed by the public on the ground that it violates the right to privacy.[28] The court's opinion was that:

> **Privacy rights prescribe autonomy to choose profession** whereas security concerns texture methodology of delivery of this assurance. But it is a reasonable proposition that that the measures to safeguard such a guarantee of autonomy should not be so strong that the essence of the guarantee is lost. State protection must not translate into censorship…It is state's duty to ensure circumstances of safety which inspire confidence in women to discharge the duty freely in accordance to the requirements of the profession they choose to follow. **Any other policy inference (such as the one embodied under**

Section 30) from societal conditions would be oppressive on the women and against the privacy rights.

In *Hinsa Virodhak Sangh v. Mirzapur Moti Kuresh Jamat*[29], Court dealt with the closure of municipal slaughterhouses during the Jain observance of *paryushan*. The Court although upheld the law as was for considerably less period of time, yet it observed as follows:

…What one eats is one's personal affair and it is a part of his right to privacy which is included in Article 21 of our Constitution as held by several decisions of this Court.

In later cases also (*ABC v. NCT of Delhi*[30], *National Legal Services Authority v. Union of India*[31] etc. among others) distanced itself from Gopalans case, the court held that the right to privacy was a constitutionally protected fundamental right. The question as to existence of privacy as a right in fundamental rights is answered in affirmative, with the help of the above mentioned cases.

IS RIGHT TO PRIVACY IS ABSOLUTE?

The other question that is required to be answered is as to whether right to privacy can be said to be absolute? This question is not too tough to decide. Our Constitution, unlike the Constitution of America, does not give most of the fundamental rights in absolute nature. There are in-built restrictions provided in the rights. Moreover as seen, the rights are not different codes to be effected mutually in exclusion, thus the restrictions in one may overlap and restrict the corresponding fundamental right.

Although Justice Mathew in *Govind v. State of M.P*[32] case acknowledged the presence of privacy right in fundamental rights, nevertheless he provided a caveat too, saying:

Yes too broad a, definition of privacy raises serious questions about this propriety of judicial reliance on a right that is not explicit in the Constitution of course, privacy primarily concerns the individuals. I therefore relates to and overlaps with the concept of liberty. The most serious advocate of privacy must confess that there are serious problems of defining the essence and scope of the right. Privacy interest in autonomy must also be placed in the context of other right and values.

Justice Mathew further opined that privacy claims be denied only when an important countervailing interest is shown to be superior. Thus when any acclaimed right is entitled to protection as a fundamental privacy right, a law infringing it ought to satisfy the compelling State interest test. It was further noted that the only suggestion that can be offered as unifying principle underlying the concept of privacy was assertion that a claimed right must be a fundamental right implicit in the concept of 'ordered liberty'. The court further held that right to privacy is itself a fundamental right, however this right must be subjected to restriction on the basis of compelling public interest.

It would be relevant to state case of *Mr X v. Hospital Z*[33], here a person arrived from Nagaland to Chennai and was tested when he was to donate blood. The blood sample was found to be HIV+. This fact was disclosed by the hospital. The appellant claiming to have been socially ostracized by the disclosure of his HIV+ status by the hospital, filed a claim for damages, the court made observation that his right was suspended[34] and said:

*Disclosure of even true private facts has the tendency to disturb a person's tranquillity. It may generate many complexes in him and may even lead to psychological problems. He may, thereafter, have a disturbed life all through. In the face of these potentialities, and as already held by this Court in its various decisions referred to above, the right of privacy is an essential component of the right to life envisaged by Article 21. **The right, however,***

is not absolute and may be lawfully restricted for the prevention of crime, disorder or protection of health or morals or protection of rights and freedom of others.

Be it in the home or office, the right to privacy is available in telephonic conversation also.[35] In *PUCL V. UOI*[36] case the court elaborating it held that telephone tapping could be authorised, however such interception must be warranted by occurrence of public emergency or in interest of public safety or in interest of sovereignty and integrity of India among others and any such conversation tapping must be sanctioned by 'procedure established by law'.[37]

In *Sharda v. Dharmpal*[38] the respondent sued for divorce and sought for medical examination of the appellant to prove his allegations against the appellant, which was opposed on the ground that it would infringe her right to privacy. The court observed herein:

*If the respondent avoids such medical examination on the ground that it violates his/her right to privacy or for that matter right to personal liberty as enshrined under Article 21 of the Constitution of India, then it may in most of such cases become impossible to arrive at a conclusion. It may render the very grounds on which divorce is permissible nugatory. **Therefore, when there is no right to privacy specifically conferred by Article 21 of the Constitution of India and with the extensive interpretation of the phrase "personal liberty" this right has been read into Article 21, it cannot be treated as an absolute right***

In *Ramlila Maidan Incident v. Home Secretary, Union of India*[39], Justice B S Chauhan held that:

Right to privacy has been held to be a fundamental right of the citizen being an integral part of Article 21 of the Constitution of India by this Court…However, right of privacy may not be absolute and in exceptional circumstance particularly surveillance in consonance with the statutory provisions may not violate such a right.

RESTRICTING THE RESTRICTIONS

From the above concluded cases, it's clear that the State can place reasonable restrictions. The policy making is entrusted to the State. However it's the power of the judge to judge the reasonableness of that restrictive procedural law and to see whether it restricts itself to the limitations subscribed by the 'Procedure established by law' or not.

In judging the reasonableness the court should remember the judgement of Justice Patanjali Sastri in *State of Madras v. V.G. Row*[40], where the learned Chief Justice held thus:

*It is important in this context to bear in mind that the test of reasonableness, wherever prescribed, should be applied to each individual statute impugned, and no abstract standard, or general pattern of reasonableness can be laid down as applicable to all cases. **The nature of the right alleged to have been infringed, the underlying purpose of the restrictions imposed, the extent and urgency of the evil sought to be remedied thereby, the disproportion of the imposition, the prevailing conditions at the time, should all enter into the judicial verdict.***

Thus speaking, the law or policy adopted must follow the principles propounded in Maneka Gandhi case for an action to be lawful, that is, it should be *just, fair and reasonable, not fanciful, oppressive or arbitrary*[41]. The court in *Justice Puttuswami v. UOI*[42] wherein the court was dealing with Aadhar card scheme, held that a careful balancing of privacy concerns and legitimate State interests must be done by the State. The attack on this scheme was on the reasoning that it infringed with the right to privacy.

In this case the court by unanimous decision held that Right to Privacy is a fundamental right, which protects the inner self of an individual from interference, both from State and non-State actors. The court further held that since there was public interest in respecting personal privacy, the court held that the one of the permitted exception is that there is a '*countervailing public interest'* which in the particular circumstances is strong enough to outweigh right to privacy.

The Court has reiterated that privacy is a fundamental right. However the court also has added a limitation upon it saying that right to privacy is not absolute. The fundamental rights in the Constitution are not exclusive but are overlapping one another. The right to privacy may, depending on its facts, vest in one fundamental right or the other, and would thus would justifiable be subject to the restrictions of exercise of that particular fundamental right. National security is an obvious restriction, so would the provisos to different fundamental rights, dependent on where the right to privacy would arise.

Court has further made observation that restrictions of privacy may be justifiable in the following circumstances:

- The right balance between privacy vis-à-vis its function in society and balance against other Fundamental Rights.
- Legitimate National Security Interest.
- Public interest including scientific or historical research purposes or statistical purposes.
- Criminal Offences: the need for prevention, investigation, prosecution of criminal offences including safeguards against threat to public security;
- The unidentifiable data: i.e. the information does not relate to identifiable natural person but remains anonymous, which means the processing of personal data in such a manner that the personal data can no longer be attributed to a specific data subject without the use of additional information, provided that such additional information is kept separately and is subject to technical and organisational measures to ensure that the personal data are not attributed to an identified or identifiable natural person;

Moreover the restrictions would be subject to the '*Principle of Proportionality*'. The court also suggested for establishment of the office of the Privacy Commissioner, both at the central and regional levels.

DECODING THE AADHAAR

The problem that is charged against the Aadhar is that it can trace the location of the person whose data profiling is done and stored with the State. Such power of tracing the location of an individual makes the surveillance of an individual easy and beyond control. Such data is also accessible by the third party, it is so asserted.

The contention on part of parties in favour of Aadhar is that the Facebook, Whatsapp, Instagram and other social sites have more information than that is available in Aadhar card. Such social sites are said to be using our data from face recognition to health status, to areas of interest, to places frequented by us to our likes and dislikes. We are not concerned to the same level about the misuse of such huge amount of data stored in social networks, is what's being asserted.

Today almost everyone is using the social apps to communicate with one another, to stay in touch, to give and to receive information, to share necessary data etc. The social sites have become a necessary tool in this age of technology. However as stated herein before, merely because only miniscule of persons are concerned with the privacy being infringed, cannot be a

good ground to deny the right of privacy. The onus is on State to protect it. It is an inalienable right of an every individual, which can be restricted only in occasions of '*countervailing public interest'.* So the court will have to look at whether the Aadhar Scheme is in public interest or not, and if it is placing a reasonable restriction upon such privacy of individual, then it must be allowed to exist.

Aadhar, is also challenged on ground that it has our stock of data profiling. However it is worth noting that thumb impression which is given in passport, driving licence, affidavits etc. is used in Aadhar too. The other data such as name, address, date of birth, photo are kept unlike very personal data stored in social sites. Moreover biometrics are not password or pin. Aadhar is merely like bank account number. Can someone hack our bank merely by knowing the account number, no!! However, Additional Solicitor Generals contention in Supreme Court that privacy cannot be inserted as a new fundamental right is misplaced notion.[43] Indeed Seervai in his magnus opus 'Constitutional Law of India' holds that Art. 21 does not confer right to life, rather it recognizes that those rights exist.[44]

So the next important question is, whether Aadhar is placing reasonable restriction? Human rights is not only about right to privacy, it also means securing benefit to the society. One important benefit that arises out of Aadhar card is that it is 'saving in distribution of welfare benefits' by giving the truly needy the access to food that was not reaching them due to corruption and other leakages in the system. It has also eliminated the ghost identity of beneficiaries. Thus it has eased the efficiency of public service.

Indeed Aadhar can be used as a means of avoiding the State surveillance. By stopping corruption, leakages, money laundering etc. it removes the necessity of having a State at its toes, peeping over the closed doors. It will also help in creating a digital technology oriented citizenry. It has been linked with voter ID, ration cards, SIM cards etc. to remove the duplication. It has also helped in checking upon the absenteeism of the employees. It has helped in checking corruption and in preventing the crime too.

CONCLUSION

The Aadhar infringing the privacy can be addressed by some necessary remedial actions. The legislature needs to enact a valid law for addressing the concern of the peoples. There should be privacy commissioner as suggested by the court, which controls the privacy infringement. There should be law enacted to make an authority responsible for preventing data leaks and also should be one who takes up the responsibility of such eventualities. In some cases the enrolment centres are run by private operators, thus even the immigrants can get the Aadhar, this too needs to be addressed.[45]

Law should also be enacted to invalidate any surveillance by using Aadhar, unless '*countervailing public interest'* is shown to exist. Moreover in India we have a strong Judiciary and responsible parliament. Judiciary is the sentinel of our rights and it has stood the test of time, while the parliament has people elected by 'We the people'. We choose them, for we had faith in them. It would be disturbing if we were to show total distrust over people chosen by ourselves, through democratic process.

Here, it needs to be remembered that where there is two fundamental rights conflicting with one another, the court has to see the factum of legitimacy and draw out as to which purpose serves the public interest better. Herein, whilst the Aadhar infringes the privacy by providing opportunities for surveillance, nevertheless it also makes the public distribution system such as delivery of food, oil, LPG etc. available to the real needy, by removing: the leakage, the ghost

identity, corruption, bribery etc. Thus there is visible conflict between the '*Right to Privacy'* and '*Right to Food*' because of Aadhar card. Both rights noted here are an aspect of *Right to life and personal liberty* under Art. 21.

Also almost all the fundamental rights have a *non-obstante clause* provided either expressly, or by implication due to their overlapping nature with another fundamental right(s). This non-obstante clause restricts the absolute nature of the rights therein, hence, it would be unwise to hold that the fundamental rights are absolute under our Constitution. This has been shown with help of various cases as noted in the above mentioned title *Right of privacy is absolute*? Thus from the above understanding, the necessary conclusion one can draw out is that the right of privacy cannot be regarded as being so *absolute* and so *sacred* that it overrides the other equally significant rights. Thus Aadhar card can be allowed to exist, provided a valid law is enacted so as to stop any intrusion of privacy. The restriction upon privacy nevertheless must be proportionate and in public interest. The corollary therefore is: a balance must be ensured between both the fundamental rights.

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Impact of Emotional Maturity on the Academic Achievement of Tribal Students

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ABSTRACT

The present study was undertaken to study the impact of Emotional maturity, on the academic achievement of tribal students. The sample of the study consisted of 400 tribal students studying X class during the academic year 2017-18 in various tribal government schools of Rayalaseema Region of Andhra Pradesh. The tool used in the study was Emotional maturity scale (Singh & Bhargava, 1990). The data was analyzed by using mean, standard deviation and t-test. The result shows that there is no significant difference between tribal students with high emotional maturity and low emotional maturity in their academic achievement

Keywords: Emotional maturity and Academic achievement

INTRODUCTION

India, which has the largest concentration of tribal population next to Africa, both at the national and state levels, governments are engaged in various task of uplifting the Tribal population through specially designed programs which are expected to achieve the objective of tribal integration within the shortest period of time. Tribals in India have to struggle hard for survival and development. They constitute a large number of populations so their development is essential for integrated development of the country as a whole. They are deprived of normal opportunities which may result in intellectual weakness.

Education in India is worship and scared thing. According to ancient sages, "Education is the third eye of a person". It gives insight into all affairs. It teaches him how to act justly and rightly. Education is solution for all our individual, social, national and universal problems. It leads to all round progress and well-being.

Academic achievement has been a topic of considerable interest and research for a very long time. One of the most important concerns of education is to ensure that each child is able to make most of his abilities. Achievement itself has become more or less powerful symbol and way of life. However, even if the course of life is not determined by achievement, it is essentially directed by it. Academic achievement is the outcome of the training imparted to a student by the teacher in the school situation. Emotions were great motivating forces throughout the span of human life; affecting the aspirations, actions and thoughts of the individual. Thus, necessitating the rationale to realize the importance of values and emotions which contributed greatly in the development of an influential personality.

Emotional Maturity is not one who necessarily has resolved all conditions that aroused anxiety and hostility but it is continuously in process of seeing himself in clearer perspective, continually involved in a struggle to gain healthy integration of feeling, thinking and action.

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In the field of education, it can then be reasonably assumed that the quality of education or educational programs, which was a function of effective learning and teaching, depends upon the level of emotional maturity of the students.

REVIEW OF RELATED LITERATURE

Mriganka Narayan Das (2014) conducted to study the relationship between Academic achievement and Emotional maturity among secondary school students of Rural and Urban areas. A sample of 100 secondary school students from Burdwan district (in India) was selected. Emotional maturity Scale was employed to collect the necessary data which was analyzed using Mean, S.D., t-test and correlation. The findings of the study revealed that emotional maturity and academic achievement of students from rural and urban areas do not differ significantly. The study also revealed that a negligible relationship exists between academic achievement and emotional maturity of secondary school students of rural area. The findings also showed that there was a significant relationship between emotional maturity and academic achievement of the urban students and for the total sample.

Nikhat Yasmin Shafeeq & Afeefa Thaqib (2015) the aim of the present study is to investigate emotional maturity of secondary school students in relation to academic achievement. For this purpose a sample of 400 students (200 boys and 200 girls) of class IX were taken from 8 schools (4 Government and 4 Private) of Aligarh. For this purpose Emotional Maturity Scale by Dr. Yashvir Singh and Dr. Mahesh Bhargava (1990) and Academic Achievement of the VIII class were used. The study reveals that most of the secondary school students are extremely unstable regarding emotional maturity. The study also reveals that there exist a highly positive correlation between emotional maturity and academic achievement of secondary school students.

Kaur (2001) conducted a study on emotional maturity of adolescents in relation to intelligence, academic achievement and environmental catalysts. The objectives of the study were 1. To find out relationship between emotional maturity and intelligence, academic achievement and environmental catalysts of adolescents 2. To find out the differences in the emotional maturity of adolescents of rural-urban areas, between boys and girls studying in arts and science streams, studying in government and recognized private senior secondary schools. The sample comprised 350 students of class xi from 11 schools of Punjab state and was selected by random sampling. Emotional maturity scale by singh and Bhargava, group test of general mental ability by Tandon, and environmental catalyst scale by kalra were used for data collection. The data were analyzed by correlation and t-test. The findings of the study were 1. There was significant difference in the emotional maturity of science and arts students. The adolescents of science stream were more emotionally mature as compared to the adolescents of arts stream 2. There was a significant relationship between emotional maturity and intelligence. However, no significant relation was observed between emotional maturity and academic achievement.

Surjit singh, Parveen Thukral (2011) conducted a study on emotional maturity and academic achievement of high school students. The objectives of the study were 1. To investigate the relationship of emotional maturity with academic achievement of high school students and 2. To see the sex and regional difference on the basis of their emotional maturity. The sample comprised of 400 students of class X, out of them 200 were boys and 200 girls. The sample was collected by using multistage random sampling technique. The tool used was emotional maturity scale developed by Singh and Bhargava (1990). The findings of the study were 1. There exists no significant relationship between emotional maturity and academic achievement 2. No significant differences were observed between boys and girls and rural and urban students on the basis of their emotional maturity.

OBJECTIVE OF THE STUDY

1. To study the effect of Emotional maturity on Academic achievement among tribal students.

HYPOTHESIS

Keeping the above objective in view the following hypothesis are formulated,

1. There would be significant effect of Emotional maturity on Academic achievement among tribal students.

METHODOLOGY

Sample: The study was conducted on 400 tribal students. The study was carried out in Rayalaseema Region of Andhra Pradesh.

Sampling Technique: Random sampling technique was used for collecting the data.

TOOL

Emotional Maturity Scale

Emotional maturity scale devised in 1990 by Dr. Yashvir Singh from Department of Psychology, St. John's College, Agra and Dr. Mahesh Bhargava, Ex-Director, National Psychological Council (N.P.C). The scale has a total of 48 items under five different categories: Emotional Instability, Emotional Regression, Emotional Maladjustment, Personality Disintegration and Lack of Independence. EMS is a five point standardized scale and items of the scale are in question form. The scale was standardized for adolescents and the interpretation of scores were established as (50-80)-Extremely stable, (81-88)-Moderately stable, (89-106)-Unstable, and (107-240)-Extremely unstable. The reliability of the instrument was established by using Test-retest method and the value is 0.75.

Statistical Analysis

As per the design of the study the needed data were collected and subjected to statistical treatment to verify the stated hypothesis of the study. In order to verify the hypothesis mean and SD of the two groups were calculated and the t-value was obtained as shown in the table.

RESULTS AND DISCUSSION

Mean and SD's of Scores on Academic achievement

	Emotional maturity	N	Mean	Std. Deviation	t-value
Achievement	High Emotional Maturity	200	445.50	65.931	1.379@
	Low Emotional Maturity	200	436.45	65.245	

@ - Indicates Not Significant

From the above table it is inferred that there is no much difference between the Academic achievement of tribal students with high emotional maturity and low emotional maturity. Further analysis of data clearly indicates that there is no significant effect of emotional maturity on the

Academic achievement among tribal students. Therefore the hypothesis "There would be significant effect of Emotional maturity on Academic achievement among tribal students" is rejected.

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Evolving Green Aesthetics: An Eco-Critical Reading of Select Indian English Poetry

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Indian English Poetry has the history of 150 years. It begins with Henry Derozio and is taken forward by Sri Aurobindo and Tagore; strengthened by Nissim Ezekiel and Keki N. Daruwalla; cemented by Kamala Das and Gauri Deshpande and established globally by A. K. Ramanujan and R.Parthasarathy. Like any other culture specific poetry, Indian English Poetry also preserves and sustains the whims and peculiarities of its mother culture. It records joys, sorrows, victories, defeats, dreams and desires of the masses in whose backyards it originates. It has touched upon every subject dear to Indians or that relates to Indians like Indian history, myth, kings, saints, caste, East-West encounter, fight for independence, partition and Indian villages and towns.

As India is a land of natural abundance, Indian English Poetry portrays mouthwatering pictures of Indian landscapes, seascapes and skyscapes. One can easily relish vivid descriptions of mountains, rivers, sun, moon, valleys, birds and animals. If one reads carefully, one can easily trace a tradition of Indian Nature Poetry but the aim of this paper is not to chart the history of Indian Nature Poetry written in English, but to evolve a green aesthetics with reference to Ecology and current environmental hazards. For this the poems are chosen in such a manner that physically they break chronology, but metaphorically they give birth to green poetics. Many poems were published before a certain period of time and are organized in such a manner that they seem to be written for future.

As is argued by Ann Fisher-Wirth, Laura Street and Robert Hass; the Nature Poetry has existed as long as Poetry has existed on this Earth. For centuries, human imagination has been fueled by sunrise and sunset. There are countless poems describing the beauty of rainbows, rains, peacocks, nightingales, cuckoo birds, daffodils, summer, winter, spring, autumn, east and west wind etc. but gone are the days when smiling and dancing flowers would make the poet to sit and reflect. Gone are the days when rains would remind the poet of their childhood. Gone are the days when shining moon and stars would remind the poets of their beloveds. In present scenario, the Rain that one receives is adulterated by acid, the moon is not visible because of skyscrapers and the air is polluted. Nature that had been kind and munificent has become deadly. As Harold Fromm argues that nature has been bountiful for centuries but because of human greed and over exploitation, she has become unkind.

Today, the newspapers are inundated with countless news of environmental crisis. The seasons are either delayed or prolonged. Winters are extremely cold; summers are profusely hot. Water level of the Oceans is regularly increasing because of Global warming. Many species of birds and animals have become extinct. Droughts and floods have become regular visitors, so much so that in 1999 the person of the year award was conferred upon the Earth. In 1990s, the entire decade was declared as the decade of environment. One finds the days like Environment Day, Water Day, Earth Day and Air Day as procuring valid entries in national and international calendars. Instead of gap in communication, people are mostly talking about the gap in ozone layer. Nature has been metamorphosed into Ecology and Deep Ecology. It is with this context, that an effort is made in the following pages to evolve green aesthetics with reference to Indian English poetry.

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Our attitude towards our surrounding including Nature, as Lynn White Jr. avers, is determined by what our religion tells us. For example; for Christians, it is easy to consider a tree as only a tree. They have a story of Genesis in the Bible where God gave absolute power to man by a loving decree. Man was told that everything in this world existed to serve his needs. He is the undisputed master of all that he observes. Later, the great chain of being also presented him at the center above the world of vegetation. It became very easy for him to exploit nature for his own sake because by doing this he was just following the instructions of his creator.

On the other hand it was quite different for Indians. Their story of creation told them that the creator Brahma himself came out from a lotus from the navel of Vishnu. After creating the universe, Brahma proclaimed that He is part of everything that he has created. Thereby, he is not only a part of every human but also a part of everything non-human. By hurting a tree or an ant, one will disturb the divine presence. That's why, Randy Malamud opines that Indians view nature with reverence and respect and hence follow vegetarianism. Similarly non-violence comes naturally to them. In India; trees, mountains, woods, rivers and caves are regarded with respect and adoration. Indian spiritual philosophy emanating from Vedas and Puranas believes that the outside world is illusory and gathering material objects for comfort is undesirable. One should focus more on attaining inner peace because that will bring forth harmony within and with outside world.

As a result, Indians have been singing hymns venerating nature. They regard the Earth as mother; even the rivers like Ganga, Yamuna and Narmada are also hailed as mother. In India, the cow is worshiped as mother and other animals like snake and lion are held in great esteem because of their divine connection. According to Indian mythology, many birds and animals are associated with many Gods and Goddesses which confers upon them the status of God or semi-God.

Indian English poetry also has stances from poems which have been written, where nature or one of her manifestations is deified. For example, "A Hymn to Surya" by A. M. Kunte can be cited here. As the title indicates, it is a hymn. It honors the sun as a God. It hails Him as source of joy and light. The Sun is presented here as above everything on this Earth. The tone of the poem is that of reverence and thanksgiving. People view the sun as their only hope and pray passionately,

> …chasing darkness, light thou sendest,
>
> And our mortal frame thou mendest
>
> Source of joyful rainy season. (Gokak 28)

In this prayer, people beseech the Sun God to dispel darkness. They regard the sun as the only source of life on the earth. They implore Him to save them from sins. For them, the sun is king of Gods and an eye of heaven,

> Lord of skies! of light the centre,
>
> Come, we pray, our spirits enter.
>
> Face of gods! A light surprising.
>
> Eye of heaven--is he not rising. (Gokak 28)

Likewise, Toru Dutt in "Lotus" presents a lively story of the birth of the Lotus as the queen of flowers and love. This story is, no doubt, imaginative, but it speaks volumes about the Indian attitude of perceiving life in nature. Here, flora is personified as a Goddess and plants and flowers are shown as speaking. The plants not only talk but also fight among themselves. They have a dispute as who should be the queen of flowers. The throne is occupied by Rose and Lily for a long time. All the factions agree upon that the queen of flowers should be red like Rose and white like Lily. She should possess the beauty of the Rose and pride of the Lily. As a result, the Goddess Flora gives

birth to Lotus which is red and white at the same time. The Lotus possesses not only the beauty of the Rose but also the pride of the Lily. Dutt portrays a lively picture of the whole scene,

> Love came to Flora asking for a flower
>
> That would of flowers be undisputed queen,
>
> The lily and the rose, long, long had been
>
> Rivals for that high honour. Bards of power. (Gokak 35)

How reverence defines Indian mindset in relation to Mother Nature can also be witnessed in "Sita Lost" by Romesh C. Dutt. In this poem, the poet draws his subject-matter from the ancient epic the Ramayana. The selection of the subject from such an ancient text is in itself an example of how Indian society had been living in harmony with its surrounding. Here, the Goddess Sita herself addresses the Earth as mother. When she is asked to return to her palace by Lord Ram when the latter has found out his own sons have defeated his mighty army, instead of accepting the invitation of her husband and proving her purity once again, she urges the Earth to let her in,

> If unstained in thought and action I have lived from day of birth,
>
> Spare a daughter's shame and anguish and receive her, Mother
>
> Earth!
>
> If in duty and devotion I have labored undefiled,
>
> Mother Earth! who bore this woman, once again receive thy
>
> child! (Gokak 91)

If the goddess herself considers the Earth as mother, the commoners are bound to follow. After all, societies and cultures are built around their master narratives. If in day-to-day matters, people are urged to replicate their heroes and heroines from myths and legends, they are also inspired to act in accordance with their role models as far as their actions and deeds towards their environment are concerned.

However, with the passage of time, respect and veneration for the nature prevalent in the Indian society was replaced by skepticism and destruction. With the arrival of the Europeans, a new mindset crept into Indian society. With Colonialism came Capitalism. With Capitalism came Commercialism and Consumerism. New industries were established. New machines were brought in. New middle class emerged whose aspirations were to climb higher in social ladder. Materialism and nuclear families replaced egalitarianism and organic communities. Money substituted the bartering system. Greed and materialism started dominating everyone's lives.

Slowly and steadily, the Indian society underwent this shift. After independence, science and technology flourished. More and more towns came into existence. Before anyone could realize, the village economy was in shambles. Earlier the British had destroyed the village economy, now a growing population along with an increased rate of urbanization did more harm than good to Man-Nature relationship. Skyscrapers and supermarkets altered the entire way of life. God and nature were replaced by machines. Cities became populated. Air became polluted. The jungles were cut to inhabit more and more people. Horses were given up for automobiles.

But this does not mean that people stopped worshiping nature. Till date, there are many who start their day by offering water to the sun and do not eat anything before offering their food to the animals. Even in the villages many festivals are organized related to change in weather. This also does not mean that in pre-Colonial times there was complete harmony betwixt Man and Nature and they coexisted without any incongruity.

Indian kings and princes had been hunting since beginning for their pleasure. In fact, the major crises in the Ramayana begin with miss-hunting by the king Dasharatha. In the same text, Rama's army had to dam the entire ocean to cross over to the anomie camp. Indian folk tales are full of woodcutters who would go to the forest to cut wood. Indian kings and warriors like any other knights from different cultures had been deploying horses and elephants.

Yet, in the Mahabharata, Yudhishtira had to answer all the questions of the protecting deity of a pond before he was allowed to drink water. All his brothers perished because they disobeyed. In the Ramayana, Rama's men fought side by side with monkeys. The woodcutters would cut the wood from the dead trees and people would gather fruits instead of plucking. Only the kings and rich could afford the luxury of owning beds and chairs, most of the masses used to sit and sleep on the Earth. Most of the villages had small ponds where the rain water was gathered and was later used in various ways. Despite of all this, one cannot gainsay that there has been a shift in man's relation with his environment in last one and a half century in the Indian society and Indian English Poetry is not ignorant about this.

For illustration, "The Tiger and The Deer" by Sri Aurobindo can be cited. Here, the poetic persona paints a vivid picture of a Tiger moving towards his object. The Deer is drinking water ignorant of his impending death. The Tiger comes unnoticed and unobserved and pounces upon his pray,

> Brilliant, crouching, slouching, what crept through the green
>
> heart of the forest,
>
> Gleaming eyes and mighty chest and soft soundless paws of grandeur and
> murder? (Gokak 128)

At first, it looks as if everything is all right. The Tiger is in the jungle. The Deer is in the jungle. Both are doing what they are supposed to do. The Tiger is the hunter and the Deer is the hunted. This is natural. This is part of the food chain. The powerful kills the powerless and in return is killed by the more powerful.

Instead, after reading the entire poem, one realizes that the speaker in the poem is actually perturbed about a larger problem. The poem is a critical commentary on the breaking of this food chain. The Tiger eats the Deer. As a result, the population of the Deer remains under control. If the Dear is allowed to remain alive, its population will increase. More Deer will eat more grass. After some time, the grass will stop nurturing other grass-eaters because all the grass will be consumed by the increased population of the Deer.

As Barry Commoner states that everything is connected with everything else, thus it is important for the Tiger to kill the Deer. The poetic persona is waxed about the increased stances of Tiger poaching. In the last century, the Tiger has been poached by aristocrats and smugglers in such a manner that it has almost become rare. If there is no Tiger in the jungle, how will the others who are dependent on the Tiger for their sustenance will survive. How will this world cope with the increased number of those who are eaten by the Tiger? Who will take the responsibility of this imbalance? The poet describes the entire situation as,

> But a day may yet come when the tiger crouches and leaps no
>
> more in the dangerous heart of the forest,
>
> As the mammoth shakes no more the plains of Asia;
>
> Still then shall the beautiful wild deer drink from the coolness of great pools in the leaves'
> shadow.
>
> The mighty perish in their might,
>
> The slain survive the slayer. (Gokak 128)

What has done more harm to Mother Nature is Man's anthropocentric approach. As Christopher Manes believes that once exegeses swept the human world, more particularly the western world, Nature and all her voices became silent. Man started defining everything as divinely motivated. Rain began to be perceived as blessing of the Almighty rather than as a natural occurrence. A bird flying high in the sky became a messenger of God rather than a creature of free will. This way of looking at the world did heavy damage to the identity of nature.

"Night of the Scorpion" by Nissim Ezekiel can be subjected to such a reading. Here, the speaker informs the readers that one rainy day, when a Scorpion was looking for shelter, he stung the narrator's mother. As a result, she kept wailing for a long time. Everyone tried to placate her, but she continued sobbing. Here, everyone tries to explain the situation as per their understanding. They think that suffering of an individual on this Earth will lessen the amount of pain from the next life. They say that maybe it is the result of some misdeed of previous birth. The mother also thinks that it is her duty to suffer for her children's sake. The poet has presented a graphic picture of the neighbors sitting around the old lady expressing their opinion,

> May the sins of your previous birth
>
> be burned away tonight, they said.
>
> May your suffering decrease the misfortunes of your next birth, they said.
>
> May the sum of evil
>
> balanced in this unreal world against the sum of good
>
> become diminished by your pain.
>
> May the poison purify your flesh of desire, and your spirit of ambition, they said, and they sat around on the floor with my mother in the center, the peace of understanding on each face. (Paniker 71)

No one here thinks from the perspective of the Scorpion. As William Rueckert declares that Trees, Mountains, Forests, Water should have advocates to speak for them. Here, nobody thinks about the Scorpion. Why did he sting? Maybe, he did it in self-defense. He might have felt threatened. Maybe, he was angry because of human invasion into his space. Maybe, it is his way of showing affection and it is his nature to show it the way, he did. Maybe he wanted to say something and was misunderstood. Maybe it was his way of loving. Maybe he was shivering because of rain and felt like sleeping and when he was awakened from his sleep, he resisted. One point on which almost all Eco-critics agree is that humans cannot have monopoly over emotions, reactions, expressions, theory and language. In the case of the Scorpion, his reaction and expression should also be understood properly in its appropriate context.

Modern metro cities are defined by supermarkets, subways and suburbs. In order to construct more and more buildings and metro stations, more and more trees are uprooted. The rate on which these trees are cut is beyond our imagination. All in the name of development, man is paying a heavy price. Trees are a complete eco-system in themselves. As Harold Fromm observes, one should draw a line between needs and desires. Everything cannot be our desire whereas our needs are very limited.

Gieve Patel's "On Cutting a Tree" is a scathing indictment of this reckless and unmindful activity of cutting the trees. He presents a candid picture of the cutting of a tree. The speaker argues that while cutting the trees, one does not realize how much time was taken by the tree to become a tree. Years of rain, sun, earth and water; through which a seed grows into a tree. The tree here becomes a custodian of everything gone by. As the tree had been there for years, he can be regarded as a reservoir of history and culture. When a tree dies or is killed, it disturbs

everyone whosoever was dependent on him for survival. Patel paints a very subtle image of man murdering the tree,

> It takes much time to kill a tree. Not a simple jab of the knife Will do it. It has grown Slowly consuming the earth, Rising out of it, feeding Upon its crust, absorbing Years of sunlight, air, water, And out of its leprous hide Sprouting leaves. (Paniker 146)

The tone of the poem is tragic and bitter at the same time. Eco critics do not say that the progress is bad. The environmentalists are not willing to advocate 'Go Back to Nature' like slogans. They themselves use and enjoy the blessings of science. What these fighters want is that these machines should be used prudently. Man has made the machine not vice-versa. Man should not behave like a slave of the technology. Man should not forget that he is as natural as birds and animals are. He is just one of the tiny species among many other harmful and harmless species. He is both terrible and beautiful at the same time. He should understand a simple fact that his life will be more yielding if he will forsake his arrogance and accept that he is part of nature not outside her.

When humans have let down their counterparts; when wars in the name of caste, race, gender, religion and borders happened regularly, Mother Nature has remained as bountiful as ever. Today, the life is characterized by loneliness and boredom. Mankind has become selfish and has forgotten basic human values, but nature has remained kind and merciful. Kamala Das unfolds this in her poem "The Wild Bougainvillea".

The protagonist in the poem is a jilted beloved. She has not been treated well by her lover. She feels lonely and cannot sleep. She feels uneasy. She waits for her lover to come and console her. There is no one in the big city to comfort her. She decides to take a stroll in the town. The city with its share of development has its share of dirt and garbage as well. She feels a sense of waste amidst all this. Surely, the sight is not motivating for a lonely heart and as she expresses,

> I walked through streets beside
> The sea, where the barges
> Float, their undersides rotting and the garbage
> Rot, and the dead fish rot.
> And. I smelt the smell of dying. (Paniker 53)

The city is bereft of greenery. There are no farms or woods. It seems as if nothing grows there. Throughout her walk, the protagonist does not encounter any bird or animal. It seems as if the entire landscape is barren. As a result, human hearts have also become sterile.

Finally, the central character arrives into a graveyard. There again, she witnesses nothing, but emptiness. She notices that no one comes to pay their homage to their loved ones. Suddenly, her attention is captured by a small Marygold and a red Bougainvillea. She feels both astonished and motivated. Where nothing happens and nothing grows, there are two flowers growing and smiling. It seems to her as if nature is giving her a lesson.

Where no one stood with her, there she is rescued by Mother Nature. She understands after confronting two flowers that like these two flowers, she has to become self-reliant. No one comes to take care of these plants, no one comes to water these plants yet they are there; they are growing and they are not pining for any company from that day, she decides to help herself. She stops thinking about any man or woman. Now, she is able to sleep well and feels relaxed. It is she who sends flowers to her man now instead of waiting for him. Nature gave her courage and direction. Nature showed her the path. As a result, she ends up becoming more confident and bold both in mind and body.

Ursula K. Le Guin in "Carrier Bag Theory of Fiction" has presented a case for the story told by women. She states that in old times when man would go out for hunting, they would come back with flesh to eat and a story to tell. In their story, they were the hero. They had slain the beast. They had fought bravely. They could kill the mighty brute with one arrow. Before man went out for hunting, woman was the one who went out to gather food. She had a bag in which she brought back the food. This indicates that the bag was invented before the sword. Guin concludes that it is her story that is unheard. It is her story that is required. It is her story that affirms life over death. It is her story in which love and hope dominate instead of violence and death. It is her story that is nature-friendly.

Gauri Deshpande in "The Female of the Species" presents a case for the Carrier Bag Theory. Though her arguments are not directly linked with nature but this poem can be read with reference to the theory propounded by Ursula Guin. The speaker tells that sometimes you feel like talking about love and despair and a man is of no use then,

> Sometimes you want to talk about love and despair and the ungratefulness of
> children.
> A man is no use whatever then.
> You want then your mother or sister or the girl with whom you went through
> school, and your first love, and her first child -- a girl -- and your second.
> You sit with them and talk. (Paniker 56)

When these women gather to communicate, they talk about the price of rice, tea and cheese. They talk about their children and other immediate matters. They have nothing to do with the grand things happening in the world. There is love, life and warmth in their conversation. Whereas, men usually indulge in matters related to war, politics and sports. There talk is more about distant things rather than their home and children. There is violence, domination and death in their conversation.

In order to save nature, one needs narratives full of love and harmony. Women who went to gather food did not come back with their hands smeared with blood. They did not harm nature. They picked roots and leaves instead of plucking them. Their attitude towards nature is defined by respect and amity. On the other hand, in the story told by man, he presented himself as a hero. He killed and glorified his act. His relation with his surrounding is defined by arrogance, violence and victory. Such an attitude is indeed eco-deadly.

To conclude, it can safely be argued that Indian English poetry presents both the phases of the Indian society. The pre-colonial phase which had respect, reverence and love for nature however, the instances of violence against the Environment are also found, but its frequency is almost negligible in this phase; and the Colonial and Post-colonial phase where came a shift in Man-Nature relationship because of East-West encounter. However, the instances of love and reverence towards nature are also portrayed but very scarcely in this phase as well. This green aesthetics evolved through Indian English Poetry is not complete and absolute; one can add more layers to it by adding and bringing more poets. This approach should be considered only as a starting point.

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Disease, Desolation, and Death: A HIV Narrative in Mahesh Dattani's "Ek Alag Mausam"

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Social marginalization has become a ubiquitous process characterizing segregation of several tributaries from the mainstream. There is this dividing line isolating few individuals from the main stream: the HIV infected ones from the uninfected ones. The HIV infected individuals undergo a harsh experience and they more or less, are treated as zombies who are abominable and capable of passing on their contamination: "Herek (1999) suggests that HIV/AIDS has at least four of the characteristics likely to attract stigma. It is disease perceived to be the bearer's responsibility, it is life-threatening, contagious, and, lastly, it is seen to be repellent, ugly or upsetting" (Qtd. In O'connor 35). However, the plight of these suffering individuals is relatively worse in developing countries like India than in other developed nations. This untouchable handling of the doubly victimised and traumatized individuals is callous and calls forth speculation on this marginalized community.

It is palpable that literary texts produced from interplay between the author's awareness and social consciousness; succeed in surfacing forth submerged and drowned realities. Therefore, projection of 'AIDS' as a medical and social adversity is accommodated in few literary texts. To mention specifically from India: Kalpana Jain's *Positive Lives: The Story of Ashok and Others with HIV,* Dr. Sunil Vaid's *Mortal Cure* and Mahesh Dattani's "Ek Alag mausam."

Mahesh Dattani is a contemporary playwright and modern thinker, articulating vibrant themes through his plays. John McRae appreciates Mahesh Dattani's craftsmanship: "There is no substitute for this kind of craftsmanship, as working with any major playwright will confirm" (57). The play, "Ek Alag Mausam" furnishes two groups of individuals, one representing the HIV positive patients and, the other representing the inanely biased people. Beena Agarwal comments: "Dattani conceives the structure of drama Ek Alag Mausam with a socio-philosophical canon" (144).

The marginalized position of the HIV infected individuals is elaborately accommodated in Mahesh Dattani's *Ek Alag Mausam*. The infected persons are looked down with disdain and antipathy. They are considered as a social contamination in the Indian society. In the play, Aparna's mother says to her daughter that a person with disease is looked with contempt and regarded as an agent of defilement. She warns Aparna: "Don't let anyone know of your illness. I remind when people thought my uncle had TB, nobody even came to visit us." (500).

The prejudice of individuals is so powerful that it even strains both of the social and filial relationships. It not only alienates the HIV positive patient from the society, but also, excludes the individual among relatives and family. George is an HIV positive, however, he is very active and friendly. There is an instance, when George tries to share a meal with his friend, Sukhvinder, he is refused the friendly gesture. What is more, Sukhvinder openly expresses his hostile feelings towards George, "Don't come near me!" (512).

The social prejudice affects not only the HIV infected, but also the caregivers who treat or look after the patients. There are hardly any volunteers in the medical care facilities. Lack of human resources discourage the care takers as well as the patients. It makes the caretakers and inhabitants

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feel lonely and undesirable. Dr. Machado is a dedicated doctor in the hospital. He works hard and diligently to provide care for his patients. However, he regrets that they are refused any kind of labour help or assistance by others. Consequently, the doctor is forced to involve himself in doing some rough labour.

Moreover, this prejudice permeates the educated and professionals as well. There are professionals who despite awareness and social responsibility, avoid the HIV infected individuals. What is more ironical is, that even doctor, and health service provider, despite their knowing that AIDS is not contagious, do not provide their service to HIV infected individuals. In the play, Manoj relates an instance in which he is rejected by a dentist on account of his being HIV positive:

> I went to the dentist the other day... He said I needed gum surgery to save my teeth. I thought I should tell him the truth. So, I told him that I am HIV positive, so that he will be more careful during the surgery. The dentist looked at me strangely... He ordered me to wait outside. I waited for an hour before his assistant came out to say the doctor was not free to do the surgery and I should go somewhere else. (487)

The body which carries the disease becomes a symbol of repulsion and untouchability. The society looks at the body of the individual, and not the mind or soul. As Chrish Shilling has observed in his *The Body in Culture, Technology and Society*, "corporeal reality" is more important than just one's soul. The body of an infected person becomes an unwanted burden for the suffering individual, and abominable matter for others. The dentist successfully gets rid of Manoj.

Social rejection is generally very painful, and it is associated with certain groups in the society. HIV positive individuals also form one such group, where they suffer social rejection. The HIV infected sufferers endure ever-present social hostility besides their agony, infliction and disenchantment. In addition to their sickness, they are rebuffed and attacked. They are subjected to physical violence as well as verbal loathing and derision.

Dehumanization of HIV positive individuals is yet another truth. The HIV positive individuals are humiliated and dehumanized by the rest of the world. The villagers in the play, banish George from his village. They believe that George is an abomination, and his mere presence in the village can infect them all. Further, they intimidate George physically by pelting stones on him. This not only displays collective social ignorance, but also, inhumanity and cruelty. The villagers attack and drive George away like a wild vicious animal. However, this does not prove that George is an animal, instead, it indicates the transformation of the villagers from human beings to beasts. They treat him as manifestation of contagion, "Don't come near us!" (536).

The humiliation of an HIV infected person is not limited to his or her own self. It extends to his or her family as well. The entire family is alienated and treated as untouchable by the society. George's sufferings worsened when George's parents abstain from him and publicly assert: "You may live for another seven years. But you have killed us before we have entered our graves. What face do we have left in this village? Don't come back. Leave. Go George!". (537)

Jeevan Jyoti is a symbol of good faith, and what is left of humanity. It stands for a sanitarium for the HIV sick patients who endure either of physical infirmity and social deprivation. It provides refuge to the social outcastes. It not only provides medical care and support, but also, rehabilitate the HIV infected sufferers. It is a microscopic community of the HIV infected individuals who, fall, but fall together holding each other's hands. In fact, the medical care institute appears to be a ghetto for the marginalized and social outcaste individuals who spent rest of their life anticipating death where even the municipal workers deny their services. George explains to Aparna: "Who do you think takes the bodies for cremation? The municipality van won't even enter the compound" (497).

Dearth of hope and cooperation from fellow beings, leave an indelible impression of acrimony. However, even hope does not guarantee good quality of life. Elizabeth Ammons in Brave New Words, remarks, "Hope exists, and it is not an option to retreat into despair" (24). Constant hostility from fellow human beings scar the souls of the HIV infected individuals. This social antagonism and open hostility invoke resentment, frustration and despair among the HIV infected individuals. It is apparent that the HIV patients are already dejected and miserable recognizing the fatal blow about to strike them. For this reason, the 'sense of being despised' exacerbates their fears and maladies.

The social exclusion is coupled with institutional inefficiencies as related in the play. Dattani prolifically incorporates the depiction of inadequate medical facilities and counseling for HIV infected individuals in India. Dr. Machado admits the dearth of HIV aids medical supplies in India, and how he is compelled to smuggle it from abroad on his own, "I smuggled some in from America. They will help them live just a little longer. Can't bring them without heavy duties... But I-I manage... " (489). Ramnath dying without a struggle as there is no medicine available to sustain him a little longer renders a microscopic view of all the HIV centers in India which run short of the medical supplies. This arises a question – if these marginalized lives are not just deliberately overlooked by both the society and the state.

Dattani brings forth the stark reality which requires remedial measures. It requires more than creating awareness in the society. It is the need of the hour, that, the state frame policies to safeguard the welfare of the HIV infected individuals both at social and medical level. It is essential to understand that HIV is not always a disease which is brought upon by doing some wrong. There are individuals who contract the disease because of the mistakes of others. For instance, Aparna in the play pays the price for the fault of her husband. However, she is unable to do anything about it, and suffer the consequences.

Mahesh Dattani illustrates personal life histories of the individuals who are marginalized owing to their ill health and infirmity. Tout ensemble, the play, "Ek Alag Mausam" is one of the remarkable fictional documentaries on the plight of the HIV infected individuals enduring physical deterioration and social belligerence. However, this drawn-out delineation of suffering and marginalization paves way to inculcate awareness and sense of social duty towards the HIV infected individuals.

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Concept of Man and Peace - A Philosophical Perceptive

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The purpose of my paper is to examine the reference of Philosophy to the problems of the world today and the possible contribution of the study of the Philosophy to human unity and world peace. Our world is full of the forces of hate, control and revenge, everywhere selfishness runs our society, a smile to the face and a stab in the back have become with every individual. All over the world, politician's economists and scientists, in their extrovert consideration concluded that the humanity is saved when the world is improved. Today, all of us know how materialism is striving to improve the living standards of the people. Though plenty of food, clothing, shelter and other comforts are giving to man, he is unable to lead a peaceful life. Let me analyse the task of philosophy first, philosophy is insight reflected upon with discipline its purpose is to achieve insight and understanding for the sake of greater freedom of consciousness. It is true that there is relation today between philosophical thought and the practical affairs of our lives. Philosophical reasoning should provide us with positive beliefs for the guidance of our lives. So long as man has an awaked mind whose energies and function exceed his biological pursuit, which by nature must seek the real behind the apparent and not rest until man has attained to the highest truth and the destiny of his being.

At this stage, let me briefly analyse the nature of man and his social destiny. In the history of human thought and civilization, there are dual views about the nature of man described, which go under two distinct heading, the secular and the spiritual views. The impenitent scientist looks upon man as a complicated machine. Some evolutionists, humanists and the secular minded thinkers have been trying to assert the unique nature of man. They affirm that man is essentially free and is not completely determined; there are three qualities in man which stand out prominently. They are His capacity for knowledge, His sense of responsible freedom and, His aspiration for values.

Among the modern philosophies, it is only existentialism which has dared to accept the absurdity of existence and yet affirm a heroic responsibility for man the creation of his essence through the free choice of values. Man is an integral whole as the carrier of values of complex dimensions. Man's values, his group structure constitute a single arch supporting the ascending, aspiring, activating moral spire of nobility, goodness justice and love that gently touches the sublime heights of infinite and the perfect. Man's ultimate progress rest on his faith in values, linked with knowledge and on the inter-penetration of values. Thus, philosophy always governs as it reflects on the meanings of social concepts, attitudes and values. Values live in two realms in the work a day world of human activities and in plato's sphere of abstract form. Man in short, is the valuational symbolic rather than mere rational animal. Knowledge is the prime source of values and values find their significance in a constellation rather than in isolation.

Philosophical reflection should lead man to the awareness of his deepest valuational potentialities, which would then have to be canalised, harmonised, embodied, and given a realistic shape by the process of spiritual disciplines as understood in the Hindu texts. Hindu philosophy seeks to understand what man is what one can and ought to become in this world, how one can become it and what is the nature of the world in which one has one's being. These questions and answers,

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and their social implications determine the nature of the Hindu tradition of thought which human life has generated in its annals of self- reflection. At the present stage of evolution, man is increasingly becoming conscious of his own consciousness and is capable of being witness to what is going on in his own mind. He has also developed what is called conscience a kind a discriminating judgment sadasa –viveka-buddhi which gives him a sense of values and points out what is good for his progress. The call of the present age is to rise into a higher consciousness from which alone man can lean to took upon and use material objects net as material in themselves but as things instinct with the spirit. The starting point of Indian thought is its emphasis on man himself.

Man is the 'measure of all things'. Man has to live in society before he could live spiritually. He is gregarious, selfish and yet rational and moral being. Self development is possible only through his active social participation which implies the observance of ethical codes of life. Finally, it is man alone who quests after the eternal and eventually succeeds in gaining it. Man's true destiny is not the conquest of external nature but the conquest of his own self *atma nigraha suppression* of the lower self alone indicates the supremacy of the human sprit. Man is free and creative and endeavours to make the universe look beautiful and lovable. As man acts, so shall he be.

Man's values, his group structure constitute a single arch supporting, activating moral spire of nobility, goodness, justice and love that gently touch the sublime heights of an infinite and the perfect. What is to be achieved is that the individual as an integrated person may have to realise to the fullest extent his own innate possibilities as a human being in and through society.

By this we raise an important issue of the relatedness of philosophy and life. Philosophy should not be conceived as merely a rational or intellectual quest, but a spiritual endeavour of the whole of man's being. It is only a knowledge born in the whole of man's being that we can say that to know is to believe. When philosophical knowledge is not grounded in the direct experience of the whole of man's being, it lake a necessary union of the knower and the known. In revealed or self-discovered the knower feels an identity with what he knows as true without any shadow of doubt. Ultimately, therefore it is the intellectual, the moral, and the spiritual perfection of man which reveals the perfect truth. Philosophy which is not of life and not practised in life is barren. Philosophy, in its subject matter, has tended towards an increasing alienation form life. The view that philosophical wisdom should be ethically conditioned should cause no surprise to anyone today, when it is being increasingly realised that the intellectual and the moral cannot be separated in any ideal system of instruction and learning. The more a man becomes externally socialized the less is his depth within himself. This value attributed to the inward depth of the individual in Indian thought continue up to the present time, as is evident from the response of the people to the philosophies of Guru Dev Rabindranath Tagore, Sri Aurobindo and Mahatma Gandhi, in which all practical programmes of action in political, social, cultural and economics fields are to conform to the belief that no achievement in any sphere is in itself worth while unless it leads at the same time to a desired transformation in the psychological quality of the inner of man the individual.

Philosophy which is not lived is as barren a pastime as a religion that is not founded on valid truths is a meaningless ritual. Where theory is divorced from life, reason from conduct, what expectation may one have that such theorise can or will influence the practical affairs of man. The practical philosophy of Gandhi offers a viable solution to the problems of the present day world that best man. Gandhi's thought grew with him he did not deduce system from postulates as conclusion from premises in a syllogism. His concepts are existential and they indicate a development value he found them in life's tumble of events we must not fragment his teachings. His thought has grown round a cluster of ideas they all centre round truth and Non-violence, Satya and ahimsa. The social philosophy that sustained Gandhi's life work and life style was as eclectic and open minded as

Gandhi himself. An open minded system of sound philosophy has one essential characteristic unity of thought and practice. The primacy of this unity was recognised by Gandhi.

Gandhi, who did not claim adherence to any set ideology, described his continuing quest in the realm of thought and action as Experiments with Truth. The thought and practice of Gandhi provides a fruitful area for re-thinking. Gandhian ideas present a complete, even if not fully articulated, basis of an entire socio-ethical system. The dynamics of the relationship between maxim and truth and the welfare of all sarvodaya and the operational role of non violence will progressively bring into realisation the commodities of Gandhi's utility function. In short Gandhi achieved a great change in history, through the application of the principal of satyagraha he turned the historic process into a supra personal fact. Gandhiji presents ethical significance in terms of man's social responsibilities. Gandhi's speculative wisdom includes an enquiry into power structure, institutional framework, balances between technical skills and spiritual culture, ends and means to deals with human and historical situation, moral facts in new economic order and a synthesis of individual and social attitudes. Thus Gandhi drew all human activities into the widening net of philosophy. By asserting its centrality in all levels of thought and action, Gandhi stirs philosophy from its apathy of irrelevance.

The problem of peace is a peculiar problem that man alone is faced with. this is a problem for man, for it's is the specific task of philosophy to be concerned with the nature and predicament of man as man. The serch for peace presupposes a previous state of suffering or lack of peace. Knowledge of the cause of suffering is needed if man is to put an end to suffering. Suffering is due to self alienation and alienation from others, and the cessation of suffering which is peace, consists in man's self integration and integration with others. Self alienation is concomitant with alienation from others, and is overcome in proportion to man's realisation of his sociability. To be isolated from others is to suffer and to be integrated with others is to achieve peace. Peace is preferable to war or so most reasonable people believe. But there the agreement stops. For, what is the way to peace? Indeed, what is peace? And is it attainable. Toynbee observes " The source of peace and war is the interior we should not forget that man is the source, the centre and purpose of all life. Peace begins in our hearts. The universality of spirit lies not in knowing much, but in living extensively. Peace is really the reflection of Heaven upon earth. In Hebrew language the word Shalom Means peace with justice. It means inner security and external excess. He will be a man of peace who has in him the combination of both. He observed when the pursuit of peace is whole hearted it covers every aspect of human affairs."

The new world of freedom, security and peace for all can be achieved only by those who are moved by great spiritual ideas and noble thoughts. It is the only way to live a coherent and meaningful life in the midst of today's great upheavals. And true universality of spirit consists not in knowing much, but in loving widely and intensely. We are at the cross roads of history. Gandhiji sought to prepare us for life in a disarmed world. We must pull ourselves of the world of strive and hatred and be prepared to work united with a sense of harmony and peace. "Peace is not the absence of conflict but the ability to cope with is" it was in this spirit that Gandhiji worked and prayed towards the realization of peace among man. The Gandhian message poses demand on man for the cultivation of goodwill, love and non-violence, because man, in Gandhian view, is supposedly capable for responding. Man must revaluate himself, subdue his flesh to his soul, limit his wants, and teach himself self effort, sacrifice and non-voilance. On the basis of this transformation, the world would know genuine peace that coild apply equally well to interpersonal affairs as well as international ones. While fundamental assumptions cannot be proved or disproved, and perfection is impossible, still perfectibility is always possible. Gandhiji has left his footprints on the bands of time. His message is a beacon of light to guide us forward in our universal in our universal quest for Truth and Peace.

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Characteristics of 21st Century Learners

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ABSTRACT

The 21st Century Learners have many educational traits that older educators may not be familiar or comfortable with. Their traits include gravitating toward group activities, thinking it's cool to be smart, busy with other curricular activities, respecting social conventions and institutions, being fascinated with new technologies, and being comfortable with racial and ethnic diversity. The learning preferences of the 21st Century Learner is to work in teams in peer-to-peer situations within a structured environment that affords a fair amount of flexibility. They look to be engaged in their learning and to be able to experience learning first hand to learn through exploration. They don't know a world without computers. They want their social media, their phones and their mobile technology. They want to be connected all the time. Global education reform movements identify the 21st Century Learners graduating skills to include global awareness, civic, business, financial, entrepreneurial, health, and environmental literacy. The learners of the 21st century need to develop skills of creativity and innovation, critical thinking and problem solving, communication and collaboration, information, media and technology skills. They are familiar with the strengths and limitations of various technological tools and mediums and can select and use those best suited to their curriculum goals. The 21st century is not in the distant future-it is today. We do not have a moment to lose in preparing our students, and our nation, to compete and to succeed.

Keywords: 21st Century Learners

INTRODUCTION

A 21st Century Learner tends to be a multi-tasker that uses sound and images to convey content whenever possible. The 21st century learner has many educational traits that older educators may not be familiar or comfortable with. These traits include gravitating toward group activities, thinking it's cool to be smart, busy with other curricular activities, identifying with their parent's values and feeling close to them, respecting social conventions and institutions, being fascinated with new technologies, and being comfortable with racial and ethnic diversity. The 21st Century Learners are highly relational and demand quick access to new knowledge. They are capable of engaging in learning at a whole new level. They need teachers and administrators to re-envision the role of technology in the classroom.

Learning is fundamental to human beings. It is the specialization that we use to became fully human (Fishcer and Immordin-Yang, 2008). The problem of keeping knowledge alive, of preventing it from becoming inert… is the central problem of all education (Whitehad, 1967, as reported by Frisen and Jardine 2019).

21st Century Learners are widely different in some ways from past generations. They are being independent. They build on other's ideas, state on idea and confirm they have understood. They

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enhance their reading, writing, speaking, listening and language use. They integrate what they learn using ICT with what they learn offline.

Learners will have to acquire a set of skills and adopt certain characteristics in order to become successful in 21st century society.

CREATIVITY AND INNOVATION

Today, creativity and innovation are critical skills for students to possess (Delp, 2011; NEA, 2012). Creative skills and innovation are highly desired in the 21st Century Learner, Learners of 21st Century need to be able to think creatively, work creatively with others and also implement innovation in their everyday lives. Children need to be able to think creatively, develop new ideas that are entwined with originality and inventiveness and demonstrate imagination and curiosity in their learning. The 21st century learners also work creatively with others, being able to develop and implement their creative ideas through communication and collaboration with the group. Creativity and innovation need to be promoted by the teachers in the classroom. Teachers need to foster and support these skills by providing opportunities to the learners to pursue creativity and innovation.

COLLABORATION

Students must possess the ability to collaborate seamlessly in both physical and virtual spaces, with real and virtual partners globally. Connection and collaboration with others is essential not only to their learning, but their mental and emotional health. Effective collaboration requires students to learn to respect each others' differences and use their different personalities. Learning to collaborate effectively greatly increases any given student's employment opportunities in the future as the collaboration of knowledge is a key factor in today's global corporate world. The 21st century learners have collaborative advantage due to their increased expose to technology from a young age, allowing them to collaborate with a wide variety of pcers across their nation and globally. Collaborating involves allocating researches, brain storming, decision making, delegating, evaluating, goal setting, loading, managing time, resolving conflicts and team building.

COMMUNICATION

Communication is a necessity in any 21st century classroom. This skill need to be developed on a daily basis in order to prepare students for the reality of today's globalized world. Students love to communicate using technology. Students must be able to communicate not just to text or speech, but in multiple multimedia formats. They must be able to communicate visually through video or image as effectively as they do with text and speech. Communicating involves analyzing the situation, choosing a medium, evaluating messages, following conventions, listening activity, reading and speaking using technology and writing.

CRITICAL THINKING

In a constantly changing world, students need the ability to think critically. To be able to adopt to change effectively, students need to have the ability to make connections between information and arguments, interpret information to draw conclusions and reflect critically on learning experiences and processes. Teaching critical thinking to 21st century learners is essential, as it leads learners to develop other important skills, such as high levels of concentration, increased ability to analyse information, and an improvement in the way students' process thoughts and information. Some of

the main critical thinking abilities are analyzing, arguing, classifying, defining, describing, explaining, problem solving and tracking cause and effect.

PROBLEM SOLVING

In a constantly changing world, students need to solve any problem which may occur in their lives. Constant technological advancements mean that students need to be prepared to adapt to any change and continue to perform at their potential, both in their education and future employment. Teaching problem solving to 21st century students is essential, as it leads students to develop other more important skills, such as high level of concentration, increased ability to analyze information, and an improvement in the way students' process thoughts and information.

TECHNOLOGY LITERACY

The rapid advantages of technology in modern society mean that students need to learn the skills necessary to exceed in a technology rich environment. In the 21st century, technology has completely revolutionalized the way we live our lives. Advanced technology is completely integrated into modern society and is an integral aspect of a 21st century learners life, whether it be in how they learn, work or even socialize. Students need to have the ability to critically and completely evaluate any information they come across, learn what is relevant. They need to learn to use technology as an effective research tool to organise, evaluate and communicate information to a wide range of different audiences.

LIFELONG LEARNERS

Lifelong learning is the "ongoing", voluntary, and self-motivated pursuit of knowledge for either personal or professional reasons. Therefore, it not only enhances social inclusion, active citizenship and personal development, but also self sustainability, as well as competencies and employability. Promoting lifelong learning as continuous, collaborative, self directed, active, broad in domain, everlasting, positive and fulfilling and applicable to one's profession as well as all aspects of one's life has emerged as a major global educational challenge. Meeting this challenge requires changes in the way teachers teach and learners learn, as teachers take on a more facilitative role and learners take more responsibility for setting goals, identifying resources for learning and reflecting on and evaluating their learning. Globalization and technological advancements are the key drivers for lifelong learning skills, and students need to adopt to these skills sets otherwise they will not become successful in later life.

GLOBAL CITIZENS

21st Century learners need to be effective as global citizens, they need to be educated about different cultures and lifestyle of the world. They need the ability to interact with people from various cultures of the world. A global citizen is someone who is aware of and understands the wider world and their place in it. They take an active role in their community, and work with others to make our planet more equal, fair and sustainable……... Global citizenship helps learners to:
- Build their own understanding of world events.
- Think about their values and what's important to them.
- Take learning into the real world.
- Challenge ignorance and intolerance.
- Get involved in their local, national and global communities.

- Develop an argument and voice their opinions.
- See that they have power to act and influence the world around them.

Becoming a global citizen compliments the skills of collaboration and communication, as it allows students to effectively learn from work collaboratively with a host of different individuals from diverse cultures, religious and lifestyles.

BEST PRACTICES FOR IMPLEMENTING 21ST CENTURY SKILLS

For better implementation of 21st century skills, teachers and educational stakeholders should focus on (i) real-world problems and processes, (ii) support inquiry based learning experiences, (iii) provide opportunities for collaborative project approaches to learning, (iv) and focus on teaching students how to learn.

Project Based Learning

Best practices for project based learning include (a) typing project outcomes to curriculum and goals, (b) employing questions or posing questions to introduce students to central concepts and principles, (c) students responsibility for designing and managing much of their learning, and (d) basing projects on authentic real world problems and question that students care about (Thomas, 2007).

Problem Based Learning

Problem-based learning, a form of project based learning allows teachers to develop, and students to focus on complex, real world problems using a case study approach. When students work in small groups to research and pose solutions to problems, both a collaborative and multifaceted environment is created. Within this environment, students can explore multiple solutions and best practices for tackling projects (Darling-Hammond et.al, 2008).

Design Based Learning

Design Based Learning has been shown to have the most impact the areas of Mathematics and Science (Darling-Hammond et.al, 2008). Popular design-based learning activities include robotics competitions wherein students teams design, build and then pilot their robots in a series of competitive challenges. Research has found that students who participate in learning by design projects have a more systematic understanding of a system's parts and functions that control groups (Hmelo, Holton and Kolodner, 2002).

ROLE OF TEACHERS

- Teachers of 21st century need to become 21st century learners themselves.
- They need to be experts and should have expertise in teaching the same 21st century skills that they are encouraging students to excel in.
- Teachers need to take conscious efforts to communicate and collaborate with each other and with students, became flexible with managing new classroom dynamics; be able to support and enable independent students learning, and be willing to adopt their teaching styles to accommodate new pedagogical approaches to learning.

To conclude, the 21st century is not in the distant future-it is today. A 21st century learner tends to be a multi-tasker that uses sound and images to convey content whenever possible. The learning preference for the 21st century learner is to work in teams in peer-to-peer situations within a structured

environment that affords a fair amount of flexibility. They want to learn things that matter. Faculty must be participants in the learning process. Their role will be unbundled-moving from teacher to mentor where they facilitate peer-to-peer learning.

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Quality Elementary Education and Constructivism

Dr. Bimal Charan Swain*

INTRODUCTION

Education is a basis for economic and social development, and elementary education is its foundation (World Bank, 1998). Elementary education in developing countries is well throught out to have great importance because of its wide range of benefits. These include the shaping and strengthening of the child as an individual in relation to his or her fellow people, to nature and to the world as an environment. It enables a child to build a capacity for lifelong learning (Taylor, 1997).

In order to achieve the goals of Universalization of Elementary Education (UEE), the focus of all developing countries is on improving the system of education in general and elementary education in particular in the 21st Century. The goal of UEE has been facilitated by the Indian Constitution (86th Amendment, 2002) making free and compulsory education a fundamental right for all children belonging to the age group of 6-14 years. Sarva Siksha Abhiyan (SSA) ensures that every child irrespective of any discrimination is provided quality education. NPE(1986) and the Programme of Action (1992) also emphasized the need for a substantial improvement in the quality of education. The six goals adopted at the World Education Forum in Dakar, Senegal, in April, 2000 implicitly or explicitly integrated a quality dimension. Goal 6, commits countries, with the support of their EFA partners, to improve all aspects of the quality of education. The report of the Delors' Commission "Learning: The Treasure within" of UNESCO (1996) proposed that the education system should be based on four pillars, viz. learning to know, learning to do, learning to live together and learning to be". These four pillars denote quality education.

WHAT IS CONSTRUCTIVIST EDUCATION?

Constructivist education appeals to children's interests, engages them in experimentation with phenomenon of the physical world, and foster's cooperation between teacher and child and among children (DeVries and Kohlberg, 1987/1990).

The two most central conceptions underlying constructivist education as follows:
1. Children construct knowledge
2. Children can not became autonomous intellectually or morally in authorizatarian relations with adults (DeVries, 1986).

CHILDREN CONSTRUCT KNOWLEDGE

A constructivist orientation is one in which the child's subjective experience must be taken into consideration in all educational efforts because the child is taken as the active constructor of knowledge, personality and morality. Constructivist education gets its name from Piaget's theory that children construct these characteristics. Constructivists view that it is through active reasons that both content and structure are constructed simultaneously. When constructivists talk about constructing knowledge, they refer both to the content knowledge and to the structure of knowledge.

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Children Cannot Become Intellectually and Morally Autonomous in Authoritarian Relationships with Adults

Research conducted by Piaget (1932 and 1965) highlights role of constructivist educators that a particular type of adult-child relationship is necessary for children's optimal development and learning. Piaget emphasises two type of adult-child relationship, co-ercive or heteronomous and co-operative or autonomous. Co-ercive or heteronomous relationship is one in which the child is regulated by an adult who gives readymade rules and instructions for behavior. However, co-operative or autonomous relationship is one in which the adult builds on a foundation of mutual affection to encourage the child's self-regulation and the construction of moral rules and values that guide behaviours.

Constructivist theory says that learning happens two ways-though assimilation, when one connects new knowledge to his / her prior knowledge and through accommodation, when one actually adjusts one's view of the world in order to accommodate new knowledge that has been presented to him/her. Some elements of constructivist in the classrooms are: students construct meaning only through active engagement. Students can't be passively involved in a constructivist classroom. They need to be actively involved in constructing new understanding that is based on their prior knowledge and that is facilitated by the learning activities that they are engaged.

In constructivist theory, learning is a very social activity. It requires the use of language to communicate with others around you. In constructivist classroom, students are actively engaged in all of the learning activities. In constructivism teachers should pose problems of emerging relevance. Constructivist teachers should structure learning around big ideas or important concepts. They should seek and value students' point of view. They should adopt their instruction to address students' needs, to address students' prior learning and to avoid misconceptions. In constructivism, teachers should assess students learning in context.

Lorsbach and Tobin (2005) state that "constructivism asserts that knowledge resides in individuals; that knowledge cannot be transferred intact from the head of a teacher to the heads of students".

Constructivist such as Piaget (1954), Dewey (1929) and Vygotsky (1978) all maintain that students arrive in any learning situation with a range of prior knowledge and experience that influences how they respond to new information. Piaget referred to these organized bodies of knowledge as schemata (Anderson, 1977). Vygotsky (1978) argued that people acquire knowledge through two kinds of activity: interpsychological, or among people and intrapsychological or within ourselves (Wink and Putney, 2002). Teachers must design activities that promote interpersonal and intrapersonal dialogue about concepts and ideas introduced into classroom discussion. Interpersonal dialogue begins in the classroom between students and the teachers but then is expanded to consider ideas relevant to the issue from thinkers well beyond the classroom (Hyslop- Margison and Sears, 2006).

PRINCIPLE OF LEARNING IN CONSTRUCTIVIST APPROACH

1. Learning is an active process in which learner uses sensory input and constructs meaning out of it.
2. The language we use influence learning.
3. Learning is a social activity. It is intimately related with one's association with other human beings.
4. Knowledge construction is enhanced when the experience is authentic.
5. Learning is not instantaneous. It can't happen in a few minutes.
6. Content and skills should be understood within the framework of the learner's prior knowledge.
7. Students should be encouraged and became self-regulatory, self-aware and self-mediated.
8. Motivation is the important component of learning.

9. Teachers act as facilitators of learning and guides.
10. Teacher asks open-ended questions and allows time for response.
11. Students autonomy and initiatives are accepted and encouraged.

ROLE OF THE LEARNER IN A CONSTRUCTIVIST CLASSROOM

It is the learner who interacts with his / her environment and thus gains an understanding of its features and its characteristics. The learner constructs his own conceptualizations and finds his own solutions to problems. Students can not learn from "rote memorization" they can learn by "direct living".

Learners role changes from "knowledge acquisition" to "knowledge construction". Learners develop the habit of self-directed learning. They take the responsibility of their own learning. According to Glaser Field (1989) the responsibility of learning should reside with the learner. Learner can manipulate, interpret and make sense of his / her environment.

In a classroom where Constructivist ideology is followed (i) student autonomy and initiative are accepted and encouraged, (ii) higher level thinking is encouraged, (iii) students are engaged in dialogue with the teacher and with each other, (iv) students are engaged on experiences that challenge hypotheses and encourage discussion, (v) teacher asks open ended questions and allows time for responses and (vi) the class uses, raw data, primary sources manipulative, physical and interactive materials (Brooks and Brooks, 1993).

To ensure quality elementary education, instructional methods for fostering the process of selecting information from text should include use of headings, italics, bullets, arrows etc.

Instructional methods for fostering the process of organizing information from text include using outlines, structured illustrations and coherent text structure. To make elementary education qualitative, there must be striving interaction among the learners, teachers and the environment. Teachers' must create situations so that learners feel comfortable in questioning and reflecting on their own processes, either privately or in group discussions.

NCF (2005) recommends that "the curriculum must enable children to find their voices, nurture their curiosity to do things, to ask questions and to pursue investigations, sharing and integrating their experiences with school knowledge rather than their ability to debate, reflect and arrive at concepts to create new ideas". The basic ideas of constructivism emphasized on appropriate facilitator- supported learning that is initiated and directed by the learner.

ROLE OF TEACHER IN CONSTRUCTIVE CLASSROOM

Constructivism is not a theory of learning; it is a theory of knowledge (Confrey, 1998). Thus in classroom environment freedom and liberty should be provided to students by teachers. In an elementary class room, concrete learning experience, such as drama, field trip, drawing, model building that involve hands-on opportunities to see, hear, taste, smell and touch are essential. The role of the teacher is only to facilitate, motivate and guide the learner. Constructivism teachers should structure learning around big ideas or important concepts. He should seek and value student's point of view. He should adopt his instruction to address student's needs, to address student's prior learning, and to avoid misconceptions. The constructivist teacher is a mentor who takes a co-operative attitude in relation to children and uses natural and logical consequences as alternatives to authoritarian discipline. Teacher should design and provide learning activities and experience characterized by collaboration, cooperation, multiple perspectives, real world examples, scaffolding, self-reflection, multiple representations of ideas, and social negotiation.

METHODS OF TEACHING

Instructions refers to providing learners with collaborative situation in which they have both the means and the opportunity to construct a new and constitutional specific understanding. Method of teaching such as experimentation, co-operative learning, student questioning, problem solving, reflective teaching, seminars, debates, discussion, field trips etc. make the learners as active participations in the process of learning.

CONSTRUCTIVISM AND DISCIPLINE

In a constructivist classroom, discipline is especially linked to moral and intellectual goals. Authoritarian behavior and arbitrary punishment do not have any place in a constructivist classroom. There is need of creation of a social atmosphere in which mutual respect is continually practiced. Excessive praises and unnecessary external control are absent in constructivist education. Constructivist programmes is said to be democratic in nature.

CONSTRUCTIVISM AND ASSESSMENT

By questioning themselves and their strategies, students in the constructivist class room ideally became 'expert learners'. Constructivism transfers the students from a passive recipient of information to an active participant in the learning process. In the constructivist classroom, the focus tend to shift from the teacher to the students. The teacher functions more as a facilitator who coaches, mediates, prompts and help students develop and assess their understanding, and thereby their learning. The teacher has to ask good questions.

Constructivist approach to assessment is a formative rather than a summative. The purpose is to improve the quality of student learning, not to provide evidence for evaluating or grading students. Assessment is on-going process.

In constructivism, teachers should assess student learning in context. Ideally this should be done using formative assessments. Assessment is taken as a positive experience for the learners. It helps them to know exactly where they are and exactly where they need to go next on their learning paths.

Constructivists believe that assessment should be used as a tool to enhance both the students learning and the teacher's understanding of the student's current understanding. The feedback created by the assessment process serves as a direct foundation for further development.

Children at the primary stage learn better and more easily through concrete experiences, play, exploration, trying out various things and doing various activities. Playing method and child-centered approach need to be emphasized in primary stage. Nature of assessment need to be flexible to suit learners. It should be continuous and comprehensive. The performance of the students need to be communicated to the parents. The tools and techniques which can be used to assess students performance at the primary level include portfolio, assignments, observation, checklists, rating scale, anecdotes and cumulative records, etc.

Research on the Effectiveness of Constructivist Education at Elementary Stage

The study by Pfannestiel (1997) and Pfannestiel and Schattgen (1997) in Missouri revealed that children from constructivist classrooms were significantly more advanced than were children from traditional classroom on performance tests of classification, writing, reading and social behavior. Morse (1995) studied attitude, efficacy and school achievement of 24 children from three second-grade

classrooms in Missouri who experienced constructivist education preschool through grade two and then went to nine non- Constructivist third grade classrooms. The study revealed that constructivist children at second grade scored at or above the national average in total reading, total mathematics and total basic battery of the Stanford Achievement Test.

Kamii (2000) reports the results of a study of first-grade children from a constructivism class room and children from a nearby school in which Arithmetic was taught using a textbook and work sheets. It was found that the percentages of the constructivism group succeeded on all 13 word problems were higher than those of the Text book group and significantly higher on II problems.

DeVries and her colleagues (1991) studied interpersonal understanding in three kindergarten class rooms differing in socio-moral atmosphere and academic programme. Results of the analysis showed great differences in teachers interpersonal understanding.

DeVries and Goncu (1987) used the board-game format to compare interpersonal understanding between 4-year old children from constructivist and Montessori class rooms. The study revealed that constructivist children had a significantly higher proportion of stage 2 strategies and resolved a significally higher proportion of their conflicts.

Araujo (2000) studied moral autonomy of 56 six year old children in three pre-school centers. Results showed that children from centre A (the constructivist centre) expressed higher personal autonomy than children from the authoritarian centers.

CONCLUSION

We believe that constructivism can make a significant contribution to student learning, and those of us involved in teacher education ought to ensure future educators add same of constructivism's insights and pedagological implications to their emerging repertoire of teaching tools (Hyslop-margison and Strobel, 2008).

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Quality of Secondary Education in Magadha Division of Bihar: An Exploratory Study

Mr. Deepak Kumar* and Dr. Rasmirekha Sethy**

ABSTRACT

Education implies the influence of whole environment upon the individual. Quality education has become the key word in today's education scenario. Schools are imparting education but in present scenario school require proper infrastructure, quality teacher and curriculum (as per NCF 2005), which are equipped with necessary facilities to achieve the educational objectives. The quality education plays an important role for the better future of the nation. The objectives of the study are to i) analyze the curriculum at secondary level, ii) to study the school environment of secondary schools, iii) to analyze the evaluation process at secondary level. Descriptive survey method was followed for realizing the objectives of the study. The sample for the study consists of two districts, eight blocks, 32 secondary schools, 32 Head Master/s, 64 teachers and 160 students. These samples were selected by using multi stage sampling techniques from Magadha Division, Bihar. The tools used for the study were (i) Rating scale for analyzing curriculum basing on principles of NCF-2005, (ii) Checklist for HM for collecting information about basic facilities and resources (iii) Questionnaire based on evaluation practices for HM, teachers, and students. The collected data were processed by using Excel and SPSS. The findings indicated that (i) 59.4% school teachers expressed curriculum provides scope for sharing and integrating student's experiences with school knowledge and outside knowledge, (ii) 56.3% teachers reflected that curriculum provides scope for enquiring by students,(iii) all school buildings are pucca, (iv) 71.9% of schools have concrete boundary wall, (v) 98.4% school teachers assess their learners regularly and they arrange quiz, games and other activities from time to time and (vi)71.9% teachers feel that students performance has increased after getting feedback. The study has suggested implications for different stakeholders to improve the quality of secondary education.

Keywords: Quality, Secondary Education, School Environment, Curriculum

INTRODUCTION

Education is the medium through which all round development of the child is possible. It is most important and noble human endeavour. It is the only wealth, which cannot be robbed. Through education an individual is developed into individuality and person into personality. Education is achieved through different phases like primary, secondary and higher. Primary is the first step which is the base of education comprised of primary and upper primary in which reading, writing, arithmetic, intellectual, social, cognitive development is nurtured. Secondary stage acts as a bridge between primary and higher. It is a crucial stage in the educational hierarchy as it prepares the students for higher education. Classes IX and X constitute the secondary stage, whereas classes XI and XII

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are designated as the higher secondary stage. The normal age group of the children in secondary classes is 14-16 whereas it is 16-18 for higher secondary classes. The rigor of the secondary and higher secondary stage, enables Indian students to compete successfully for education and for jobs globally. It is the most important phase as it decides the future of the students as in which field of world of work they will enter and what are the process through which they achieve aim of their life. Therefore, it is absolutely essential to strengthen this stage by providing greater access and also by improving quality in significant way.

Secondary education plays a pivotal role in the individual learning path of individual and in the development of societies. The secondary education commission (1952-53) stressed on secondary education with its aim as development of democratic citizenship, improvement of vocational efficiency, development of personality and development of qualities of leadership. The report of Education and National development (1964-66) emphasized on relating education to life, needs, and aspirations of the people and make it as powerful instrument of social-economic and cultural transformation of society. For which many of the developed nations of the world made it Universal and Compulsory. The Govt. of India has created Rashtriya Madhyamik Shiksha Abhiyan which is one of the great steps towards Universalizing Secondary Education. It has suggested principles such as universal access, equality and social justice, relevance and development and curricular and structural aspects of secondary education. Universal access, equality and quality can be achieved, if the curriculum developed will be interesting and effective for their future.

Curriculum is derived from the Latin word currere, which means to run a course or runway on which one runs to reach the goal. Bobbit (1918) curriculum is that series of things which children and youth must do and experience by the way of developing abilities to do the things well that make up the affairs of adult life and to be in all respects what adults should be. It provides totality of experience to the student, which is helpful for the overall development of the child, which occurs, in educational process in a planned and sequential order. The National Currriculum Framework (NCF) 2005, in its introduction, acknowledges the significance of quality of learning as an important parameter in the educational process. It also acknowledges that the school is a structured space for guided learning, but the process of constructing knowledge is a continuous one, which goes on even outside the school. Curriculum orientations also provide the setting for creating positive learning environments and recognize that not all children learn at the same rate or through the same methods of teaching and learning (Mitchell 2016). The involvement of the local community in such enrichment is encouraged (Khan 2015). So teachers should plan their classroom activities as per need of the child for effective teaching.

Effective teaching and learning in schools require adequate infrastructure. The goal of school infrastructure in secondary school education is to boost school attendance of students, enhance staff motivation and improve academic accomplishments of the students. Physical environment of the school is very important as student in the school are interacting with it directly or indirectly. Infrastructure facilities are the base for good quality education and provides conducive learning environment for the students. It will help to carry out the teaching learning process effectively and in well-organized manner. It motivates learners and teachers to complete their task effectively towards the achievement of goal. The different type of infrastructural facilities includes school building, safe drinking water, classroom, playground, library, laboratory, electricity, playing and teaching learning materials etc. NPE 1986 recognized that when the school environmental condition does not contain proper infrastructure facilities and amenities, then it proves to be a de- motivating factor to students and teachers (Kapur 2019). Inappropriate school design may drastically affect the teacher's productive output and classroom management (NCF 2005). So for better teaching learning the above facilities

must be present in the school. The most important thing in the teaching process is evaluation, it provides the reflection about our work whether it is able to achieve the learning outcome or not.

Evaluation is a process of judging something or someone based on set standard or we can say that which critically examines effectiveness of students and teachers in the teaching learning process. Evaluation is important because it is widely believed that what gets assessed is what gets taught, and that the format of assessment influences the format of learning and teaching (O'Day & Smith, 1993). Strong educational foundation is the base of good assessment and these foundations include the learning need of the students, to understand how the students are learning, setting higher standards for the learning of students and providing equitable and adequate opportunity to learn. (Nanadamuri2013). Assessment is a process of finding out the extent to which learners have acquired desirable skills, values attitudes and knowledge. Classroom evaluation is a practice of teachers which connect curriculum and student learning outcome which is the important element of teaching learning process. Quality Teaching cannot be achieved without high quality assessment. Evaluation needs to be integrated in the process of teaching and learning. Greater the integration better the outcomes of learning. Evaluation needs to be designed in such a manner that it becomes a powerful means of influencing the quality of what teachers teach and what students learn. On the other hand quality education is the education which fulfils the present and future need of the learners. It is not necessary that what we are considering quality today is able fulfil the requirement of tomorrow. It is not the process of consumption between teachers and student but it is considered as the process of interaction.

Teachers were taking test, presentations, question answer session, group activity, etc which encourages students develop thinking skill to attain knowledge. It helps in finding the strength and weakness as evaluation is the foundation of students academic achievement. It improves not only students performance but it is also helpful for teachers as they came to know about their competencies, skill, assessment tools which is beneficial for students or it requires more skill for better teaching learning environment. Students can be assessed both in formal (weekly/monthly term, projects etc) and informal (portfolio, group work, classroom discussion etc.) way. In this way after knowing the strength and weakness teachers can plan their activity for providing quality education.

RATIONALE OF THE STUDY

Quality education play an important role in human life and it depends on the quality of teacher, infrastructure, curriculum etc. If the quality of their knowledge and skill will be of high quality then they can get good job which will enhance high standard of living and finally our nation will change its rank from developing to developed. Effective teaching cannot take place only within the four walls rather it place by interacting with both external and internal environment of the school.

There are few studies listed on different aspects of quality education at secondary level. Some of the studies are presented in the following paragraph.

Hussain et.al. (2019) revealed that majority of the respondents were following traditional classroom assessment practices where question answer sessions between teacher and students were on the top of assessment practices which was followed by students homework and oral presentation. Mulenga and Lubasi (2019) indicated that teachers would be present in school, they spent most of the time attending to non-classroom teaching activities such as organizing learners in sports, staff meetings and invigilation of national examinations, several non-teaching factors affected effective utilization of learning time in the implementation of the curriculum. Ramli and Zain (2018) found that E-learning of System Management; Teaching Aids and Library of Learning Environment; Hostels, Sports Facilities and Parking and Transportation of Infrastructure were all significant to impact

students' academic achievement. Padder and Shanmugam (2017) pointed out that more than 70 per cent of the schools were not satisfied with existing infrastructural facilities. Ibrahim (2017) examined the Impact of School Facilities on Students Academic Achievement. Rwanamiza (2017) indicted that by substantiating the claim that to overcome such challenges, classroom assessment is the key. Nandamuri and Rao (2013) indicated that a strong association between the type of school management and their preference for revamping the prevailing system.

The above analysis of the research indicates that studies have been conducted on different aspects of secondary education in different states. No study specially focuses on secondary education in Bihar. In this context, the study on "Quality of secondary education in Magadh division of Bihar: An exploratory study" is relevant.

OBJECTIVES

- To analyze the curriculum at secondary level with reference to NCF-2005.
- To study the school environment of secondary schools.
- To analyze the evaluation process at secondary level.

METHODOLOGY

Descriptive survey method was followed for realizing the objectives of the study. The sample for the study consists of two districts, eight blocks, 32 secondary schools, 32 Head Master/s, 64 teachers and 160 students. These samples were selected by using multi stage sampling techniques from Magadha Division, Bihar. Two districts were randomly selected from five districts, four blocks are selected from each district, four schools from each block and two teachers and five students are selected from each school. The tools used for the study were (a) Rating scale for analyzing curriculum basing on principles of NCF-2005, (b) Checklist for HM for collecting information about basic facilities and resources (c) Questionnaire based on evaluation practices for HM, teachers, and students. The collected data were processed by using Excel and SPSS. The detail of analysis is discussed in the following section.

ANALYSIS AND INTERPRETATION

After collecting data through questionnaire, interview schedule and observation the researcher analysed the data as per objective. The investigator presents the data in percentage and frequency in the following tables.

Analysis of Curriculum at Secondary Level

Table-1: Construction of Knowledge by Learners

	Details	Adequately reflected (N & %)	Reflected (N & %)	Not reflected (N & %)
1	Opportunity to construct knowledge by students	8 (12.5)	27 (42.2)	29 (45.3)
2	Scope for sharing and integrating student's experiences with school knowledge and outside knowledge	10 (15.6)	38 (59.4)	16 (25)

	Details	Adequately reflected (N & %)	Reflected (N & %)	Not reflected (N & %)
3	Learner to regulate their own learning	24 (37.5)	24 (37.5)	16 (25.5)
4	Opportunity to learn in a variety of ways	11 (17.2)	34 (53.1)	19 (29.7)
5	Promote Collaborative learning	8 (12.5)	35 (54.7)	21 (32.8)
6	Local knowledge is included in the curriculum	11 (17.2)	35 (54.7)	18 (28.1)

The table-1 indicates that 45.3% of teachers expressed curriculum does not give opportunity for construction of knowledge by students. Further, 59.4% school teachers reflected that curriculum provides scope for sharing and integrating student's experiences with school knowledge and outside knowledge. The table also indicates that 54.7% teachers viewed curriculum promotes collaborative learning and local knowledge is included in the curriculum. 53.1% teachers reflected that they provide opportunity to learn in a variety of ways and 37.5% school teachers adequately reflected that learner to regulate their own learning.

Table-2: Primacy of Learners in Learning

	Details	Adequately reflected (N & %)	Reflected (N & %)	Not reflected (N & %)
1	Gives primacy to children's experiences	5 (7.8)	35 (54.7)	24 (37.5)
2	Curriculum respond to physical, cultural and social preferences	6 (9.4)	34 (53.1)	24 (37.5)
3	Children voices are reflected	12 (18.8)	35 (54.7)	17 (26.6)
4	Addressing the psycho-social needs of learners	17 (26.6)	30 (46.9)	17 (26.6)
5	Scope of involvement in health and physical education	19 (29.7)	24 (37.5)	21 (32.8)
6	Avoiding gender stereotype	27 (42.2)	25 (39.1)	12(18.8)
7	Curriculum respond to the diverse needs of students	12 (18.8)	30 (46.9)	22 (34.4)
8	Scope for enquiring by students	8 (12.5)	36 (56.3)	20 (31.3)
9	Subjects are sequentially arranged	1 (1.6)	29 (45.3)	34 (53.1)

The table-2 indicates that 54.7% teachers viewed curriculum give primacy to children's experiences and children voices are reflected. Again the table shows that 53.1% teachers adequately reflected curriculum respond to physical, cultural and social preferences. Further, 6.3% school teachers expressed curriculum provides scope for enquiring by students. It also shows that 46.9% teachers reflected curriculum respond to the diverse needs of students and addressing the psychosocial needs of learners. 45.3% teachers pointed that curriculum subjects are sequentially arranged. 39.1% teachers reflected that curriculum avoid gender stereotype.

Analysis of School Environment at Secondary Level

Table-3: Condition of School Building

Condition	Type	N and %
Type of Building	Pucca	32 (100)
Condition of building	Good	16 (50)
	Manageable	16 (50)
	Poor	0
Availability of Boundary Wall	-	23 (71.9)
Type of Boundary Wall	Concrete	23 (71.9)
	Wire fencing	0
	Bio fencing	0
Availability of Playground in School	-	27 (84.4)
Any additional construction under RMSA	ACR additional classroom	32 (100)
	Library	4 (12.5)
	Laboratory	3 (9.4)

It is found from the table-3 that 100% buildings are pucca at secondary level. It also shows that 50% of them are in good and 50% are in manageable condition. It further indicates that 71.9% schools have concrete boundary wall. 84.4% schools have playground. Again the table highlighted that 100% schools have additional classroom. 12.5% schools have library and laboratory is available in 9.4% of schools.

Table-4: Condition of Classroom

Classroom	Type	N and %
Availability of electricity in school	-	29 (90.6)
Availability of fans	-	20 (62.5)
Ventilation in classroom	Well Ventilated	22 (68.8)
	Manageable	9 (28.1)
	Poor	1 (3.1)
Light in classroom	Well Lighted	20 (62.5)
	Manageable	12 (37.5)
	Poor	0
Availability of locker facility	-	22 (68.8)

The table-4 indicates that 90.6% of schools have electricity. Further it shows that 62.5% have fans and well-lighted classrooms. Again it highlighted that 68.8% classrooms are well ventilated and have locker facility in schools at secondary level.

Table-5: Availability of Toilets

Type	Yes (N and %)	No (N & %)
Availability of Functional toilet	32 (100)	0
Common	7 (21.9)	25 (78.1)
Boys	11 (34.4)	21 (65.6)
Girls	26 (81.3)	6 (18.8)
Staff & Teachers	22 (68.8)	10 (31.3)
Separate for Ladies Teacher	10 (31.3)	22 (68.8)

The table-5 shows that 100% schools have functional toilet at secondary level. Further, the table indicates that 81.3% of schools have Girls and 34.4% schools have Boys toilet. 21.9% toilets are common. Again the table shows that 68.8% schools have staff toilet and 31.3% schools have separate ladies toilet as infrastructure facility in secondary schools.

Analysis of Assessment Practices in Secondary Schools

Table-6: Assessment of Learners by Teachers

Criteria	Yes (N& %)	No (N& %)
Do you assess the learner regularly?	63 (98.4)	1 (1.6)
How frequently you are assessing the students		
Weekly	14 (21.9)	
Monthly	25 (39.1)	
Bi- monthly	1 (1.6)	
Quarterly	24 (37.5)	
Do you provide the opportunity to students for self evaluation	43 (67.2)	21 (32.8)
Do you provide opportunity to students for peer evaluation	36 (56.3)	28 43.8)
Do you collect the photographs of different activities of the students to assess their level of involvement during the particular activities	31 (48.4)	33 (51.6)
Do you use audio-video recordings of different student's activities for evaluation	21 (32.8)	43 (67.2)
Do you arrange the quiz, games and activities for assessing the students from time to time	63 (98.4)	1 (1.6)
Do you use project work	55 (85.9)	9 (14.1)
Do you prepare the anecdotes and cumulative records cards for the students	19 (29.7)	45 (70.3)

The table-6 indicates that 98.4% school teachers evaluate their learners regularly and they arrange quiz, games and other activities for assessing the students from time to time. 85.9% of teachers evaluate their students by using project work. It also highlighted that 67.2% teachers provide scope to students for self-evaluation and 56.3% teachers for peer evaluation. Further, 39.1% teachers assess their students monthly, 37.5% quarterly, 21.9% weekly and 1.6 % teachers on bi- monthly basis. It also depicts that 32.8% teachers use audio-video recordings of different student's activities for evaluation. Further, the table shows for evaluating learners 29.7% teachers prepare anecdotes and cumulative records cards at secondary level.

Table-7: Feedback Given to Students

Criteria	Yes (N and %)	No (N and %)
Do you show answer sheets to learners after evaluation	40 (62.5)	24 (37.5)
Do you give feedback to the students about answer	44 (68.8)	20 (31.3)
Do you feel that student's performance has improved after getting feedback	46 (71.9)	18 (28.1)
Do you use the outcomes of evaluation too for planning subsequent learning	44 (68.8)	20 (31.3)
Do you inform the students about the criteria that are being used to judge their work	44 (68.8)	20 (31.3)

The table-7 indicates that 71.9% teachers feel that student's performance has improved after getting feedback. It also shows that 68.8% teachers give feedback to the students about answer, use the outcomes of evaluation too for planning subsequent learning and inform the students about the criteria that are being used to judge their work. Further the table shows that 62.5% teachers show answer sheets to learners after evaluation which help learners to improve their performance at secondary level.

Table-8: Improvement of Students Performance

Criteria	Yes (N and %)	No (N and %)
Do you discuss the results of learners with their parents in PTA meeting	40 (62.5)	24 (37.5)
Do you take the remedial classes for the students on the basis of evaluation result	34 (53.1)	30 (46.9)
Do you conduct re-testing for students	20 (31.3)	44 (68.8)
Do you prepare the checklists for learner's specific behaviour	25 (39.1)	39 (60.9)
Do you give the assignments to the students	53 (82.8)	11 (17.2)

The table-8 pointed that 82.8% teacher give assignments to students at secondary level. Further, it shows that 62.5% teachers discuss results of learners with their parents in PTA meeting, which helps to improve their performance. It also highlights that 53.1% teachers take the remedial classes for the students on the basis of evaluation result to improve their performance. Again it reflects that 39.1% teachers prepare the checklists for learner's specific behaviour for further improvement. 31.3% teachers conduct re- testing for students which improves their results.

MAJOR FINDINGS

- 59.4% school teachers reflected that curriculum provides scope for sharing and integrating student's experiences with school knowledge and outside knowledge. 54.7% teachers expressed that curriculum promotes collaborative learning.
- 56.3% teachers reflected that they provide scope for enquiring by students 54.7% gives primacy to children's experiences, children voices are reflected in curriculum. 46.9% teachers reflected curriculum respond to the diverse needs of students and 34.4% not reflected whereas 18.8% adequately reflected on it.
- All the schools have pucca building and 50% of them are in good and 50% are in manageable condition. 71.9% of schools have boundary having concrete wall and 84.4% schools have playground. 100% of schools have additional classroom with library having 12.5% and 9.4% laboratory respectively.
- 90.6% of schools have electricity and 62.5% have fans and 68.8% of classrooms are well ventilated whereas 28.1% are manageably ventilated. 62.5% of schools are well lighted and majority of schools have locker facility. 100% schools have functional toilets.
- 81.3% school have girls toilet and boy's toilet are available only in 34.4% of schools. 68.8% schools are facilitated with separate staff toilet and only 31.3% schools are having separate toilet for ladies.
- 98.4% school teachers assess their learners regularly and they arrange quiz, games and other activities from time to time whereas 85.9% teachers use project work. Majority of teachers provide opportunity for self-evaluation and 56.3% provide scope for peer evaluation.
- 39.1% teachers assess monthly, 37.5% assess quarterly, 21.9% weekly and only 1.6 % teachers assess their students at bi- monthly basis. 70.3% teachers did not prepare the anecdotes and cumulative records cards for the students for assessments.
- 71.9% teachers feel that student's performance has improved after getting feedback and 68.8% teachers give feedback to the students about answer, use the outcomes of evaluation too for planning subsequent learning, inform the students about the criteria that are being used to judge their work.
- 82.8% teacher give assignment to students and 62.5% discuss results of learners with their parents in PTA meeting.
- 53.1% teachers take the remedial classes for the students on the basis of evaluation result and 39.1% prepare the checklists for learner's specific behaviour.

EDUCATIONAL IMPLICATIONS

- Majority of teachers expressed that curriculum is not on sequential arrangement of subjects. It is very necessary to impart sequential teaching so that student can connect previous knowledge with the current. So it is the responsibility of Govt. to renew or revise the school curriculum by properly sequencing the subjects.
- Only 46.9% teachers reflected that curriculum respond to the diverse needs of students. As we all know that teachers know the students very well at the grassroots level because they spend much time with them. So the govt. should take initiative for proper development of curriculum, which can cater the diverse need of students.
- All the school buildings are pucca but the condition of the building is not good, it is manageable only. Most of the schools it has been found that there are lack of proper light and ventilation. Govt. must ensure that construction of building will not only for formality but it must be well furnished.

- Only in 31.3% of schools there is a separate toilet facility for ladies staff, due to this they are facing difficulty in school. Govt. should take the initiative to fulfill the requirement, which is coming under basic infrastructure facilities.
- This study will be helpful for policy makers, administrators for taking right decision in transforming curriculum as per need of the child as well as instruction for teachers.

CONCLUSION

The quality of education is not only rest on the teachers alone. Along with teachers there are other factors like curriculum, infrastructural facilities and evaluation process is very important for proper teaching learning process. So it is the responsibility of the government that proper training must be conducted for the teachers so they can impart quality education. Schools are equipped with necessary infrastructure so that there should not be any discrimination in the teaching learning quality of private and govt. schools. Education should be imparted effectively. Teachers must be encouraged to take classes where children were able to construct their knowledge and take feedback from teacher and students so that improvement in teaching can be possible by taking necessary steps.

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Self Defense Programme for Girls Students in Andhra Pradesh

Dr. V. Satish Reddy*

BACKGROUND

Self-defense is a counter measure that involves defending oneself, one's property or the well-being of another from physical and mental harm. Despite all the forward looking laws and schemes, certain customs and traditional practices presuppose women's inferiority and see her as a "weaker sex" through stereotypical roles for men and women. This kind of thinking reinforces the inequality between women and men. Such traditional thinking over generations "is used to limit access to public space and to activities linked to strength and physical exertion.

Traditional safety advice unintentionally restricts women's freedom through emphasis on avoidance strategies to decrease risk, instead of focus on violence and abuse on perpetrators. The women overall self-defense initiative provides girls an opportunity and skills to not remain passive when they face violence and to protect themselves effectively.

Girl students need to move from their houses to various working places for their academic and other purposes. Sometimes they face different unwanted situations which pose threat to their dignity and even life. Self-defense training is the primary techniques which help them to escape from these awkward situations.

RATIONALE

Sometimes girl students in rural areas will have to go to school through natural barriers like forest, hills, river etc.Due to lack of physical fitness and low self-esteem, girls get victimized by eve-teasing, sexual harassment, assaults, rape and such other abuses. Training on Martial arts/ Karate helps in building of self-esteem. After the training, a girl can learn that she overcomes the challenges and she is able to face any situation.

The main goal of self-defense training for adolescent girls is to strengthen their capacity to defend themselves against potential attacks. It aims to equip them with the skills to avoid, interrupt, and resist assault. Certain martial arts techniques to suit women's needs coupled with verbal, psychological, and emotional skills are included in the training course material. Offering self-defense to girls and young women is partly a physical education program. It also has a potential to change how girls are viewed within an entire institution, and has physical, psychological, and behavioral impacts.

OBJECTIVES OF THE PROGRAMME

(a) To develop confidence among the girls and able to defend themselves.
(b) To equip the girls with self-skills, so that they can avert any kind of awkward situation at the first instances.
(c) To give a message to the abuser that girls are awareness and capable of protecting themselves in difficult situations.

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(d) To empower the girl students in all aspects.
(e) To make the Physical Education teacher at each school aware of these skills for the future practice of them as a part of school curriculum.

TARGET GROUP &TIME PERIOD

All girl students of Class VI,VII and VIII in the 4474 Government Girls High schools in the state is provided Self defense training in the phased manner. One Marshal Arts master was appointed for 3 months for each school to organize the self defense training of girls in school. They allotted agencies conducted 30 classes in allotted 3 months

District-Wise Number of Schools and Girls Covered Under Self Defense Scheme at Elementary Level During 2019-20

S. No.	District	No. of Govt. Schools covered	No. of Girls Students benefited
	Srikakulam	423	8275
	Vizianagaram	208	4178
	Visakhapatnam	298	5821
	East Godavari	327	6591
	West Godavari	245	5708
	Krishna	423	6583
	Guntur	321	5314
	Prakasam	311	5481
	Nellore	351	4918
	Cuddapah	303	3457
	Kurnool	362	6790
	Anantapur	461	7046
	Chittoor	441	6664
TOTAL		**4474**	**76826**

Implementing agency: Samagra Shiksha is the implementing agency in coordination with the technical partners. 5 Agencies selected for implementing Self Defence Programme in the State
In the academic year 2019-20, 76826 **girls** studying in classes from VI to VIII benefitted through this self defense programme in the state

OUTCOME OF THE POGRAMME IN THE ACADEMIC YEAR 2019-20

- Self-defense classes helped the students to build confidence in them and to develop self-discipline and also to improve their physical condition.
- It aid the students particularly when they are walking alone at night after classes. That's the time when students are most vulnerable to attack.
- It helped the students to develop their mental and physical health.

- By learning the basics of self-defense, it helped to prepare themselves for dangerous and unforeseen circumstances.
- It teached the students regarding self-respect.
- Self-defense classes helped to develop several human capabilities like self-esteem, overcoming of fear, awareness/alertness, and respect of self.
- Taking self defense classes helped the students to develop a sort of warrior spirit.
- Taking the self defense classes helped the students to have a positive impact on their life.

IMPACT OF INTRODUCTION OF SELF DEFENSE COURSE IN THE STATE

- Since starting of self defense classes, the students were felt confident with their abilities to protect themselves
- These classes build the confidence among the students. since, practiced the classes, they are very confident about their safety.
- These classes helped the students to increase their confidence level
- After taking the classes, Increased the mental balance among the students.
- Students were motivated and dedicated to their practice. They hav   e learned that, in order to be better protected themselves, to be keep on practicing
- It is important to be focused both mentally and physically while protecting themselves in the dangerous situation. Since practicing the self defense classes, they are very confident and prepared to face any dangerous situation.
- It builds the warrior spirit among the students.
- while practicing the self defense, students will be practicing with a partner, they trusted need to be mutual trust between the two of them to not hurt each other
- Self defense classes helped the students to set goals.
- After taking self defense classes, it boosted the spirits among the students and made them to be more confident and a better version of themselves.
- Students got confidence levels on their studies also after attending the Self Defense classes
- Some of the students felt lonely before taking the classes. After taking the classes, they are feel free with other students and we can observed closeness among the students

In the academic year 2019-20 76826 girls studying in classes from VI to VIII benefitted through this self defense programme in the state

Students were Training during the Program

This Programme boosted up the psychological levels of the Students in the State. They are now confident to face any eventuality of Mischief and to protect them self.

The Tibetan Book of the Dead Major Supplements

Dr. Kamal Shankar Srivastava*

The Tibetan Book of dead consists of seven supplements complementary to six complements (1) Yoga, (2) Tantricism, (3) Mantras or Power, (4) the Guru and Shishya (or Chela) and Initiations, (5) Realisty, (6) Northern and Southern Buddhism and Christianity.

YOGA

The word Yoga (frequently appearing) in our annotations to the Brado Thodol text), derived from the Sanskrit root yuj, meaning 'to join', closely allied with the English verb to yoke, implies a joining or yoking of the lower human nature to the higher or divine nature in such manner as to allow the higher to direct the lower[1], and this condition -essential to the successful application of the Bardo doctrines - is to be brought about by control of the mental process. So long as the field to the mind is occupied by such thought-forms and thought processes as arise from the false concept, universally dominating mankind, that phenomena and phenomenal appearances are real, a state of mental obscuration called ignorance, which prevents true knowledge, exists. It is only when all obscuring and erroneous concepts are totally inhibited and the field of the mind is swept clean of them that the primordial or unmodified condition of mind, which is ever devoid of these thought-formations and thought-processes arising from ignorance, is realizable; and, in its realization, there dawns Illumination, symbolized in the Bardo Thodol as the Primal Clear Light of the Dharma - Kaya.

A mirror covered with a thick deposit of dust, or a crystal vase filled with muddied water, symbolize the mind of the normal human being darkened with the nescience arising from heresies and false knowledge. Yoga is a scientific method of removing the dust from the mirror and the earthy particles from the water, It is only when the mind is thus ac:ear and limpid that it can reflect the Light of Reality and man can come to know himself, Maya, or Illusion, is the Veil Isis hiding from man the Unsullied and Unsulliable Reality the piercing of this Veil and the seeing of that which it hides is accomplished through methods as definite and certain in psychical results as those employed in a European or American chemical laboratory are in physical results. As gold can be separated from impurities by methods of chemistry, so can Truth be divorced from Error by methods of Yoga.

Like the root teachings of Buddhism, the root teachings of the Bardo Thodol are incapable of being practically applied without Right Knowledge ; Right Knowledge to be at all effective in a devotee's life should not depend merely upon belief or theory, but upon realization and realization of Right Knowledge is impossible without such mind control as Yoga implies. That this is so the canonical scriptures of all schools of Buddhism confirm.[2]

It is not our purpose to discuss here the intricacies of the various aspects and schools of Yoga for, though technical terms and some of the purely philosophical or theoretical parts of the hindu, Buddhist, and other systems of the science of mind-control often differ widely, we are convinced, after much research carried on while living among yogis of various schools, that the goal for all yogis is, in the last analysis of esotericism identical, namely, emancipation from the thralldom of sangsaric, or phenomenal, existence. The Hindus calling it Muktj and the Buddhists Nirvana.[3]

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Intellectual understanding of much of the Bardo Thodol is, therefore, obviously department upon at least some given. The Clear Light, so often referred toin our text - to take but one of the outstanding yogic doctrines - is best interpreted from the standpoint of the devotee of Yoga, though for all mankind alike it dawns at the all determining moment of death. As such, the Clear Light symbolizes the visual condition in which one find oneself at the moment of death and afterwards in the Intermediate State. If the vision be unclouded by karmic propensities, which are the sources of all phenomena and apparitional appearances in the Bardo, the deceased sees Reality as the Primordial Clear Light, and, if he so wills, can renounce the Sangsara and pass into Nirvana, beyond the Circle of Death and Rebirth.

Such clarity of spiritual insight is, of course, extremely rare, being the fruit of innumereable lifetimes of right oiving; nevertheless, the aim of the Barde Thodol teachings is to attempt to place every one, when dying or deceased, in the Path leading to its realization. Unless, through the practice of mental - concentration, complete control over the thinking process be achieved, so as to arrive at Right Knowledge ere death, in virtue of having experienced Illumination (i.e. recognition of the Clear Light in an ecstatic condition while still in the human body), the lamas maintain that comprehension of the nature of the Clear Light is quite impossible for the unilluminated.

TANTRICISM[4]

The Bardo Thodol being itself a work more or less Tantric,[5] and consequently largely based upon the Yoga Philosophy, some general acquaintance with Tantricism, as with Yoga, is desirable for all leaders of this book. So we record here it mere outline, and, therefore, more often than no undetailec and incomplete - the following complementary matter concerning Tantricism.

In the preliminary instructions, the Bardo Thodol makes reference to the vital - force or vital - airs, which, following the Tantras, may be described as follows:

The Vital 0 Force (Skt. Prana). - The human principle of consciousness, the Knower, clothes itself, when incarnate, in five sheaths (Skt. Kosha), which are: (1) the physical sheath (Anna - maya - kosha); (2) the vital - sheath (Prana- Maya - kasha); (3) the sheath in which resides the ordinary human consciousness (Mano - maya - kosha); (4) that of the sub consciousness (Mano - Maya-kosha); (4) that of the subconsciousness (Vijnana-maya-kosha); and (5) that of the all - transcending blissful consciousness of Reality (Ananda-maya-kosha).

In the vital - sheath resides the vital - force (Skt. prana) divided into ten vital - airs (vayu, derived from the roof va, 'to breathe' or 'to blow', refers to the motive power of prana). As the daemons of Plato's occultism are said to control the operations of the Cosmic Body, so these vayu, composed of negative prana, control the operations of the human body. The five minor airs are the Naga, metabolic processes. The five monor airs are the Naga, kurmma, krikara, deva-datta, and dhananjaya, which produce, respectively, hiccupping, opening and closing of the eyes, assistance to digestion, yawning, and distension.

The Psychic Nerves or Channels (Skt. Nadi). - The are next mentioned in our text the Psychic Nerves. Sanskrit works on Yoga say that there are fourteen principal nadi and hundreds of thousands of minor nadi in the human body, just as Western physiologists say that there are so many chief nerves and minor nerves. But the nadi of the East and the nerves of the West, although literally the same in name, are not synonymous. The nadi are invisible channels for the flow of psychic forces whose conducting agents are the vital - airs (vayu).

Of the fourteen principal nadi, there are three which are of fundamental importance. There are, to follow our text, the median - nerve (Skt. sushumna - nadi), the left nerve (ida - nadi), and the right nerve (pingala-nadi). The sushumna - nadi is the chief or median - nerve, situated in the hollow of

the spinal column (Skt. Brahma - danda), the Mt. Mere of the human body, man being regarded as the mocrocosm of the macrocosm. The ida-nadi, to the left, and the pingala - nadi, to the right, coil round it as the two serpents coil round the caduceus carried by the messenger god Hermes. It is believed that this ancient herald's wand symbolizes the sushumna - nadi, and the twining serpents the ida - nadi and the pingala-nadi. If so, we see again how the esoteric symbol code of the West corresponds to that of the East.

The Psychic - Nerve Centres (Skt. Chakra) - The sushumnandi forms the great highway for eh passage of the psychic forces of the human body. The first is known as the Root-support (Muladhara) of the sushumna - nadi, situated in the perineum; and in the Muladhara is the secret Fountain of Vital - Force, presided over by the Goddess Kundalini. Next above, lies the second chakra, or lotus, called the Svadhishthana, which is the centreof the sex-organs. Above all, the causal regionh of psychic man, as the sun of the body sending its rays downwards overe the human-body cosmos, is the Supreme or Seventh Chakra, the thousand petalled lotus (or chakra) called Sakasrara Padma; through it the sushumnandi has its exit, the Aperture of Brahma (Skt. Brahmarandhra) referred to in our text, through which the consciousness principle normally goes out from the body at death.

The initial aim of the practitioner of Yoga is to awaken what in the Tantras is called the Serepent Power, personified as the Goddess Kundalini. Spreading out in a fountain - like crest, it falls thence as a shower of heavenly amkbrosia to feed all part sof the psychic body. Thus becoming tilled with supreme spiritual power, the yogi experiences Illumination.

Mandalas - Of the Psychic Centres, or Chakra, the Bardo Thodol is concerned chiefly with three: (1) the Hedart- centre (Anahata - chakra); (2) the Throat - centre (Vishuddha - chakra); and (3) the Brain - centre (Sahasrara Padma). Of these, two are of chief importance: the Brain - centre, sometimes called the Northern Centre, and the Heart - centre, or Southern Centre. These two constitute the two poles of the human organism. They are said to be the first centres tgo form in the embryo, and the terrestrial prana, derived from the central pranic reservoir in thesun of our planetary system, is said to direct their formation.

Related tothese three principal chakra, there are three chief mandalas or mystic groupings of deities divided into fourteen subsidiary mandalas corresponding tot the first Fourteen (7+7) Days of the Bardo as described in our text.

The first of these three chief mandalas contains 42 deities, distributed in six subordinate mandalas corresponding to the first Six Days of the Chonyid Bardo; and they emanate from he Heart - centre. The other 10 deities, related to the Throat - centre, which dawn intermediately between the 42 of the Heart Centre and the 58 of the Brain - cdentre, are classed with the 42 peaceful deities. Thus, when united in the Greater Mandala of the whole of the Chonyid Bardo, there are 110 principal deities.

It will be observed, too, that there is definite orientation in all the mandalas.

The Five Dhyani Buddhas with their shaktis[6] are the chief deities dawning on the first Five Days. On the First Day, Vairochana and his shakti alone dawn. Then on each of the four succeeding days, along with one of the remaining four of the Dhyani Buddhas and the shakti, there dawn two Bodhisattvas and their shaktis. Then, on the Sixty Day all of these deities, dawning in one mandala, are joined by 16 additional deities: 8 Door-keepers, the 6 Buddhas of the Six together compose the 42 deities of the Heart - centre.

Then, after the dawning of the 10 Knowledge - Holding Deities (called, in the Obeisances, p. 85, the Lotus Deities) of the Throat - centre, on the intervening Seventh Day, there dawn during the remaining Seven Days the 58 deities of the Brain - centre, as follows: on each of the first five days, or from the Eigth to theTwelfth Day, one of the Herukas with his shakti, in all 10 deities; on the Thirteenth Day, the 8 Kerima and the 8 Htamenma; on the Fourteenth Day, 4 Door - keepers and the 28 animal - headed Deities. Behind the symbolism of deities and mandalas and psychic

centres there lies the rational explanation, namely, the each deity, as it dawns from its appropriate psychic - centre, represents the coming into after death karmic activity of some corresponding impulse or passion of the complex consciousness. As though in an initiatory mystery - play, the actors for each day of the Bardo come on the mind - stage of the decedased, who is their sole spectator: and their director is Karma. The higher or more divine elements of the consciousness - principle of the deceased dawn first in the full glory of the primal Clear Light; and then, in ever diminishing glory, the visions grow less and less happy - the Peaceful Deities of the Heart - centre, and then of the Throat - centre, merge into the Wrathful Deities of the Brain-centre. Finally, as the purely human and brutish propensities, personified, in the fiercest of the Warthful Deities,[7] as horror producing and threatening spectral hallucinations, come into the field of mental vision, the percipient flecs in dismay from them - his own thought - forms - to the refuge of the womb, thereby making himself to be the plaything of MKaya and the slave of Ignorance. In other words, in a manner similar to that in which the earth - plane body grows to maturity and then withers and after its death disintegrates, the after - death body, called the mental - body, grows from the heavenly days of its Bardo childhood to the less idealist days of its Bardo maturity, then fades and dies in the Intermediate State, as the Knower, abandoning it, is reborn.

Some clue to the separable elements of consciousness as they manifest themselves in the Intermediate State is gained from the significance of the Tantric divisions into petals of the lotuses, or chakras. For example, the Heart - centre Lotus, or Anahata - chakra, is described as a red - coloured lotus of twelve petals, each petal representing one of the chief elements of personalyti (uritti) as follows: (1) home (asha); (2) care of anxiety (chinta); (3) endeavour (cheshta); (4) feeling of mineness (mamta); (5) arrogance or hypocrisy (dambha); (6) languor (vikalata); (7) conceit (ahangkara); (8) discrimination (viveka); (9) covetousness (lolata); (10) duplicity (kapatata); (11) indecision (vitarka); (12) regret (anutapa).

The Throat - centre Lotus, or Vishuddha - chakra, also called Bharatisthana, consists of sixteen petals. The first seven symbolize the seven Sakskrit musical notes. The eighth symbolizes the 'venom' of mortality. The next seven represent the seven seed mandras, and the sixteenth is the symbol for the nectar of immortality (amrita).

To each of the thousand petals of the Brain - centre Lotus variously coloured letters of the Sanskrit or Tibetan alphabet, and other symbols, are esoterically assigned; and this chakra is said to contain in potential state all that exists in the other chakras (of which it is the originator) or in the universe.

Each of the Dhyani B uddhas, likewise, as elsewhe33re explained from a different view - point, symbolizes definite spiritual attributes of the cosmos. Thus, Vairochana is appealed ;to by the Tantrics of Northern Buddhism as the universal force producing or giving form to everything both physical and spitirual; ;Vajra - Sattva (as the reflex of Akshobhya) is the universal forced invoked for neutralizing by merit evil karma; Ratna - Samb hava, for the reproduction of all things desired; Amitabha for long life and wisdom; Amogha - Siddhi, for success in arts and crafts. In Vajra - Sattva, in his purely esoteric aspect,l all the other Peaceful and Wrathful Deities of the Mandala of the Bardo Thodol are said to merge or be contained.

MANTRAS, OR WORDS OF POWER

A clue to the power of mantras, as referred to throughout the Bardo Thodol, lies in the ancient Greek theory of music; namely, that, if the key-note of any particular body or substance be known, by its use the particular body or substance can be disintegrated. Scientifically, the whole problem may be understood through understanding the law of vibration. Each organism exhibits its own

vibratory rate, and so dies every inanimate object from the grain of sand to the mountain and even to each planet and sun. When this rate of vibration is known, the organism or form can by occult use of it, be disintegrated.

For the adept in occultism, to know the mantra of any deity is to know how to se up psychic or gift - wave communication similar to, but transcending, wireless or telepathic communication with that deity. For example, if the adept be of the left-hand path, that is to say, a black magician, he can by mantras, call up and command elements and inferior orders of spiritual beings, because to each belongs a particular rate of vibration, and this being known and formulated as sound in a mantra gives the magician power even to annihilate by dissolution the particular elemental or apirit to whom it belongs. And for the purpose of maintaining this guardianship, lines of gurus (i.e. religious teachers) are established in whose keeping the words of power are placed. Candidates for initiation into this Brotherhood of Guardians of the Mysteries must necessarily be well tested before the Treasures can be entrusted to them, and they themselves, in turn, be made Guardians.

Unto the shishya, after he has been well tested, the mantra which confers power over the sleeping Goddess Kundalini is transmitted; and when he utters it the Goddess awakens and comes to him to be commanded. Then iks the need of the guru great; for the awakened Goddess can destroy as well as save - according as the mantra is wisely or unwisely used.

As the outer air vibrates to gross sounds, the inner vitalairs (prana-vayu) are set in motion and utilized by the used of the sounds of mantras: the Goddess first catches up the subtle occult sound, and, in tones of divine music, she causes it to ascend from her throne in the Root - Support Psychic Centre to one after another of the Centres above, until its music fills the Lotus of a Thousand Petals and is there heart and responded to by the Supreme Guru.

The visualization of a deity, as frequently directed in our text, is often but another way of thinking of the essential characteristics of that deity. A like yogic effect comes from visualizing or else audibly pronouncing the mantra corresponding to that deity; for, by speaking forth as sound the mantra of any deity, that deity is made to appear.

Unless the mantras are properly intoned they are without effect; and when printed and seen by the eye of the uninitiated they appear utterly meaningless - and so they are without the guidance of the human guru.

Furthermore, the correct pronunciation of the mantra of a deity depends upon bodily purity as well as upon knowledge of its proper intonation. Therefore it is necessary for the devotee firs to purify, by purificatory mantras, the mouth, the tongue, and then the mantra itself, by a process called giving life to or awakening the sleeping power of the mantra.

The occult ability to employ a mantra properly confers supernormal powers called Siddhi,[8] and these can be used, according to the character of the adept, either as white magic for good ends or as black magic for evil ends: the right and left - hand paths being the same up to this point of practical application of the fruits obtained through psychic development. One path leads upward to Emancipation, the other downward to Enslavement.

THE GURU AND SHISHYA (OR CHELA) AND INITIATIONS

Very frequently the Bardo Thodol directs the dying or the deceased to concentrate mentally upon, or to visualize, his tutelary deity or else his spiritual guru, and, at other times, to recollect the teachings conveyed to him by his human guru, more especially at the time of the mystic initiation. Yogis and Tantrics ordinarily comment upon such ritualistic directions by saying that there exist three lines of gurus to whom reverence and worship are to be paid. The first and highest is purely superhuman, called in Sanskrit divyaugha, meaning heavely (or "divine") line'; the second is of the

most highly developed human beings, possessed of supernormal or siddhic powers, and hence called siddhangha; the third is of ordinary religious teachers and hence called manavangha, 'human line'.[9]

Women as well as men, if qualified, may be gurus. The shishya is, as a rule, put on probation for one year before receiving the first initiation. If the shishya develops rapidly, because of good karma, and arrives at a stage of development equal to that of the guru, the guru, if unable to guide the shishya further, will probably himself direct the shishya to a more advanced guru.

For initiating a shishya, the guru must first prepare himself, usually during a course of special ritual exercises occupying several days, whereby the guru, by invoking the gift-waves of the divine line of gurus, sets up direct communication with the spiritual plane on which the divine gurus exist. If the human guru be possessed of siddhic powers, this communion is believed to be as real as wireless or telepathic communication between two human beings on the earth-plane.

The actual initiation, which follows, consi9sts of giving to the shishya the secret mantra, or Word of Power, whereby at-one-ment is brought about between the shishya, as the new member of the secret brotherhood, and the Supreme Guru who stands to all gurus and shishyas under him as the Divine Father. Thus is the divine grace received into the human organism and made to glow, as electricity is made to glow when conducted to the vacuum of an electric bulb; and the true initiation is thereby conferred and the shishya Illuminated.

In the occult language of the Indian and Tibetan Mysteries, the Supreme Guru sits enthroned in the pericarp of the Thousand - petalled Lotus. The Veil of Maya has been lifted, and the Clear Light shines into the heart of the shishya unobstructedly. As one Lamp is lit by the Flame of another Lamp, so the Divine Power is communicated from the Divine Father, the Supreme Guru, to the newly - born one, the human shishya.

The secret mantra conferred at the initiation, like the Egyptian Word of Power, is the Password necessary for a conscious passing from the embodied state into the disembodied state. If the initiate is sufficiently developed spiritually before the time comes for the giving up of the gross physical body at death, and can at the moment of quitting the earth plane remember the mystic mantra, or Word of Power, the change will take place without loss of consciousness; nor will the shishya of full development suffer any break in the continuity of consciousness from incarnation to incarnation.

Reality

In denying the soul hypothesis, Buddhism of all Schools maintains that personal immortality is impossible, because all personal existence is but a mere flux of instability and continual change karmically dependant upon the false concept that phenomena, or phenomenal appearances, or phenomenal states and beings, are real. In other words, Buddhism holds that individualized mind or consciousness cannot realize Reality.

The great Patriarch Ashvaghosha, who set down in writing during the first century A.D.[10] the essential teachings of Mahayana Buddhism as at first handed down orally by initiates direct from the time of the Buddha, has otherwise stated the doctrines touching Reality as follows, in his remarkable treatise called The Awakening of Faith:[11]

Of Ignorance: 'The True Reality is originally only one, but the degrees of ignorance are infinite; therefore the natures of men differ in character accordingly. There are unruly thoughts more numerous than the sands of the Ganges, some arising from ignorant conceptions and others arising from ignorance of senses and desires. Thus all kinds of wild thoughts arise from ignorance and have first and last infinite differences which Ju Lai [i.e. the Tathagata] alone knows.[12]

'As from the True Reality man knows that there is no objective world, then the various means of following and obeying this True Reality arise spontaneously [i.e. without thought and without action],

and, when influenced by this power for a long time, ignorance disappears. As ignorance disappears, then false ideas cease to arise. As these false ideas do not arise, the former objective world also ends. As the forces cease to exist, then the false powers of the finite mind cease to exist, and this is called Nirvana, when the natural forces of the True Reality alone work.[13]

Of Phenomena: 'All phenomena are originally in the mind and have really no outward from; therefore, as there is no form, it is an error to think that anything is there. All phenomena merely arise from false notions in the mind. If the mind is independent of these false ideas, then all phenomena disappear…'[14]

'Therefore the phenomena of the three worlds [of desire, of form, and of non-form] are mind - made. Without mind, then, there is practically no objective existence. Thus all existence arises from imperfect notions in our mind. All differences are differences of the mind. But the mind cannot see itself, for it has no form. We should know that all phenomena are created by the imperfect notions in the finite mind; therefore all existence is like a reflection in a mirror, without substance, only a phantom of the mind. When the finite mind acts, then all kinds of things areise; when the finite mind ceases to act, then all kind of things cease.[15]

So Space: 'Men are to understand that space is nothing. It has no existence and is not a reality. It is a term in opposition to reality. We only say this or that is visible in order that we might distinguish between things.[16]

Of Mind and Matter: 'Mind and matter are eternally the same. As the essence of matter is wisdom is matter, it is called the all - pervading combodiment of wisdom. As the manifested essence of wisdom is matter, it is called the all - pervading embodiment of wisdom. The unmanifested matter is without magnitude; according to the will it can show itself throughout all the universe as the immeasurable Pusas [i.e. intelligent devout men, or Bodhisattvas], immeasurable inspired spirits. immeasurable glories, all different without magnitude and without interference with one another. This is what ordinary senses cannot comprehend, as it is the work of Absolute Reality ….[17]

According to the Absolute Reality there is no distinction between mind and matter; it is on account of the defilement of the finite in the round of life and death that these distinctions appear …[18]

As to the defilements of the world, they are all false; they have no reality behind them. ….[19]

'Finally, to leave false concepts, one should know that purity and defilement are both relative terms, and have no independent existence. Although all things from eternity are neither mind nor matter, neither infinite wisdom nor finite knowledge, neither existing nor non-existing, but are after all inexpressible, we nevertheless use words, yet should knolw that the Buddha's skilful use of words to lead men aright lay in this - to get men to cease conjecturing and to return to the Absolute Reality, for the best human thought of all things is only temporary and is not Truth Absolute.[20]

Of the Nature of the Primolrdial Mind: 'The mind from the beginning is of a pure nature, but since there is the finite aspect of its which is sullied by finite views, there is the sullied aspect of it. Although there is this defilement, yet the original pure nature is eternally unchanged. This mystery the Enlightened One alone understands.[21]

'If there were no True Real Nature of the mind, then all existence would not exist; there would be nothing to shoe it. It the True Real Nature of the mind remains, then finite mind continues. Only when the madness of finite mind ceases will the finite mind cease. It is not the wisdom of the True Reality that ceases.[22]

Just as a man having lost his way calls the east west, although the east and west although the cast and have not really changed, so is mankind lost in ignorance, calling the mind of the universe his thoughts! But the Mind is what it ever was, all unchanged by men's thought. When men consider

and realize that the Absolute Mind has no need of thoughts like men's, they will be following the right way to reach the Boundless.[23]

Of the Nature of the Absolute: 'It is neither that which had and origin some time, nor that which will end at some time; it is really eternal. In its nature it is always full of all possibilities, and is described as of great light and wisdom, giving light to all things, real and knowing. Its truje nature is that of a pure mind, eternally joyful, the true being of things, pure, quiet, unchanged; therefore free, with fullness of virtues and Bodhic attributes more numerous than the sands of the Ganges, divine, unending, unchanged and unspeakable.[24]

'As the nature behind all experience has no beginning, so it has no end - this is the true Nirvana …..[25]

'Behind all existence there is naturally the Supreme Nirvana [or Supreme Rest].[26]

Thus does Ashvaghosha bear witness to the soundness of the supreme philosophy of the Mahayana School underlying the Bardo Thodol; and as an independent commentator, confirms our own interpretations.

NORTHERN AND SOUTHERN BUDDHISM AND CHRISTIANITY

Very much matter might also be incorporated herein to show the differences which exist between the two great Schools of Buddhism, the Northern and the Southern School, sometimes known as the Mahayana (meaning the 'Greater Path) and the Hinayana (meaning the 'Lesser Path - a rather belittling name never used by Southern Buddhists of themselves).[27]

Northern Buddhism is chiefly distinguished by its hierarchical and more highly organized priesthood, its emphasis upon rituals, its elaborate doctrine of divine emanations, its Christian-like worships and masses, its Tantricism, its Dhyani Buddhas, Bodhisattvas and extensive pantheon, its belief in a Primolrdial Buddha, its greater insistence Yoga, its subtle philosophy, and its transcendental teachings concerning the Tri-Kaya.

In Southern Buddhism, on the contrary, there is a very loosely organized priesthood with no recognized heads like the Dalai Lama, who is the God-King, and the Tashi Lama, who is the Higher Spiritual Head of Lamaism. There are no recognized rituals comparable to the rituals of the Northern School, little or nothing clearly Tantric, and no worship of Dhyani Buddhas or of a Primordial Buddha, but a limited belief in devas and demons. The only Bodhisattva appealed to and imaged in temples is the coming Buddha, Maitreya.

Although theoretically Yoga is insisted upon, it appears to have been but little practiced among Southern Buddhists since the times of Buddhagosa and his immediate successors, when Buddhist Ceylon is said to have been famous - as Buddhist Tibet is now - for its great saints, or yogis. Similarly, the doctrine of the Esoteric Trinity, or Tri-Kaya, Southern Buddhism does not propound, although there are clear references to the Dharma-Kaya in the Agganna Suttanta of the Digha Nikaya, wherein the Buddha speaks of the Dharma-Kaya to a Brahmin priest named Vasetta (Skt. Vashishtha); and the Sinhalese work known as the Dharma-Pradipika contains elaborated expositions of Rupa - Kaya and Dharma - Kaya.[28]

The hypothesis of Christian apologists that Northern B uddhism in its differentiation from Southern Buddhism was primarily affected by early Christian missionaries seems to be disproved - in so far as really fundamental doctrines are concerned - by the far - reaching fact (but recently made known to Western scholars through the recovery of some of the writings of the greatest of the Fathers of the Northern Buddhist Church, namely, the Patriarch Ashvagosha) that Northern Buddhism was fundamentally the same in the first century A.D. as it is now and was prior to the Christian era. If there were Christian influences, as claimed, brought in by the Nestorians, or St.

Thomas, or later missionaries, it appears that they could only have been superficial as most.[29] In our own view - which is, of course, merely hypothetical, seeing how little is at present known of the interdependent influences of Hinduism, Buddhism, and other Oriental religions and Christianity - it is Christianity which probably has been shaped, not only in its pre - Christian symbol logy and in its rituals, but in its beliefs by the Faiths preceding it, and out of which it evolved. The primitive Christian Gnostic Church, as the exponent of an esoteric Christianity,[30] was also in general accord with the old Oriental teachings touching Rebirth and Karma, which the later or exoteric Christian Church eventually repudiated, the Second Council of Constantinople, in A.D. 553, decreeing that 'Whosoever shall support the mythical doctrine of the pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema. The Sermon on the Mount itself, as a study of the pre-Christian Pali Canon indicates, might very well be regarded, as many Buddhist scholars do regard it, as a Christian restating of doctrines which the Buddha, too, formulated as an inheritance from prehistoric Buddhas.[31] It is chiefly the doctrines of the modern Christian Churches that pride themselves in having no esoteric teachings, and not those of primitive, or Gnostic, Christianity, that did propound an elaborate esotericism, which differ widely from the doctrines of Buddhism and other Oriental religions; and among these doctrines the more outstanding are; (1) the doctrine of the one life on earth to be followed by a never - ending paradise or else an eternal hell; (2) of the forgiveness of sins through the blood sacrifice of a Saviour; and (3) of the uniqueness of the Divine Incarnation as exemplified in the Founder of Christianity.

For the student of the West, whose outlook has been more or less affected by this theology of Chyurch - council Christianity, rather than by primitive, or Gnostic, Christianity, there is need to realize exactly how Buddhism differes in fundamentals from modern Christianity.

Thus, unlike modern, or Church - council, Christianity which teaches dependence upon an outside power or Saviour, Buddhism teaches dependence on self - excretion alone if one is to gain salvation. In practice, and to a limited degree in theory, this fundamental doctrine of self - dependence is modified in Lamaism - as illustrated in the Bardo Thodol - and direct appeal is made by the devotee to the Dhyani Buddhas and tutelary deities, very much as to Jesus and saints and angles by Christians. Similarly, Northern Buddhism and Church - council Christianity, unlike Southern Buddhism, have theikr masses and their Eucharist cal ceremonies.

Secondly, as pointed out above, Church - council Christianity condemns the doctrines of Rebirth and Karma (which primitive, or Gnostic, Christianity upheld), and Buddhism champions them.

Thirdly, the two Faiths hold divergent views concerning the existence or non - existence of a Supreme Deity. 'The Fatherhood of God' as a personal and anthropomorphic deity is the corner-stone of Christian Theology, but in Buddhism although the Buddha neither denied nor affirmed the existence of a Supreme Deity - it has no place, because, as the Buddha maintained, neither believing nor not believing in a Supreme God, but self- exertion in right doing, is essential to comprehending the true nature of life.

The Buddha 'argued not that Ishvara was cause, nor did He advocate some cause heretical, nor yet again did He affirm there was no cause for the beginning of the world. He argued; 'If the world was made by Ishvara deva, … there should be no such thing as sorrow or calamity, nor doing wrong nor doing right; for all, both pure and impure deeds, these must come from Ishvara deva …. Again, if Ishvara be the maker, all living things should silently submit, patient beneath the maker's power, and then what use tot practice virtue? 'There equal, then, the doing right or wrong …. Thus, you see, the thought of Ishvara is overthrown in this discussion (shastra).[32] School of Buddhism non - sangsaric,l being beyond all heavens, hells, and worlds, in a state only capab le of being understood through personal realization of it.

The Buddha has, therefore, non taught of any Father in Heaven, nor of any Only Begotten Son, nor of any method of salvation for mankind save that won by self - exertion leading to Right Knowledge. He, as all Buddhists believe, found the way as a result of innumerable lifetimes of spiritual evolution, and became the Fully Awakened, the Enlightened One, exhausting completely the Sangsara of Impermanency and of Sorrow. Through His own exertions alone He reached the Goal of all existence - Supramundaneness. Buddhists veneratehim, not as Christians do a Saviour, butas a Guide, in whose footsteps each must tread if Truth is to be realized and Salvation attained.[33]

Although, as in the Bardo Thodol, there are prayers addressed to higher than human powers, and although all Buddhists pay what is really a sort of worship to the Buddha, the doctrine of Right Knowledge through self-development is never quite lost sight of; there is never that almost complete dependence upon outside forces which Christianity inculcates, nor is there anywhere a parallel to the Christian belief in the forgiveness of sins through repentance, or faith in a Saviour, or through vicarious atonement. Some of the rituals of Northern Buddhism may seem to suggest a Christian like theory of the forgiveness or absolution of sins, which, more than any other subsidiary doctrine peculiar to Northern Buddhism, may possibly yet be shown to have been shaped - if any of the Mahayana doctrines have been - by Christianity. But in their last analysis these rituals really imply, - setting aside any possible transformation due to Christianity, - as the whole of Southern Buddhism more clearly teaches, that it is only merit, or an equal amount of good karma, which can neutralize the same amount of evil karma, as, in physics, two equally balanced opposing forces neutralize one another.

But as in all religions, so in Buddhism, there is apt to be very wide divergence between original teachings and actual doctrines and practices; and, accordingly, the Bardo Thodol as a ritual treatise is no exception. Nevertheless, undermeath the symbolism of the Bardo Thodol there are to be discovered, by those that have eyes to see, the essential teachings of Northern Buddhism, sometimes called, in contrast with Southern Buddhism, the Higher Buddhism.[34]

REFERENCES

- Some scholars question this generally accepted explanation and think that the term yoga probably means 'practice' as opposed to theory in religion.
- Yoga practice was introduced into Mahayana Buddhism by Asanga, a monk of Gandhara {Peshwar, India). He is said to have been inspired directly by the Bodhist Maitreya, the coming Buddha, and so produced the Scriptures of the Yoga-carya (i.e. "Contemplative"} School called The Five Books of Maitreya (ef. Waddell, The Buddhism of Tibet, p. 128).
- The editor processes a number of very important translations, by the late Lama Kazi Dawa-Samdup, of Tibetan treatises on Yoga, one of them having originated in ancient India. If there should be encouragement to publish them, the editor hopes then to put on record in ore detail the results of his own researches in Yoga.
- General references (also for Sections III and IV following): A. Avalon (Sir John Woodroffe), Tantra of the Great Liberation (London, 1913, Introduction; and The Six Centres and the Serpent Power (London, 1919), passim; Sir John Wooodroffe, Shakti and Shakta (London, 1920), passim; also Rama Prasad, Nature's Finer Forces (London, 1890), passim.
- To define what is and is not a Tanta is nor easy. Religiously considered there are two chief groups of Tantras, one Hindu, the other Buddhist.
- The Sanskrkit terem Shakti (literally '[Divine] Power') refers to the female, or negative, phase of the divine force or power concentrated in or personified by the consort of a god, the god representing the positive phase; the Tantric worshipper of Shakti (Power), or divine universal forces, personified as a Mother - Goddess, being called a shakta. Power, symbolized by the male (yab, or deva), and Wisdom, symbolized by the female (yum, or shakti), are said, esoterically, to be ever union.
- It much to be regretted that actual abuse of Tantric doctrine, due either to willful perversion or, as is commonly the case, tot misunderstanding, resulting in practices (like those of certain decadent seets or individuals in

India_ improperly called Tantric, by non - initiates in America and in Europe, in some instances under the aegis of organized societies, has brought upon Tantrism undeserved odium. Such unfortunate outcome of lack of ;guidance ;under properly trained gurus tends to justify the high initiate of Oriental occultism in his stern refusal to divulge the inner teachings of hid cult to any save carefully prepared pupils who have been long on probation and found worthy; this was the view both of late Lama Kazi Dawn - Samdup and of his late guru in Bhutan.

- Of the Warthful Deities three are two classes, the less wrathful (Tib, Town) and the more wrathful (Tib. Drag-po). See Waddell, op. cit., pp. 332 - 3.
- Siddhi here means 'Powers' arrived at through yogic practices. Literally, Siddhi is the attainment of any aim.
- The there lines of gurus are so called not because of anydifference in their respective powers, but because of their different places of abode. In the Tantraraja (ch. I) it is said that the Gurus of the Divya Order always abide in Shiva's Heaven, those of the Siddha Order both in the Human - World and in the Heaven worlds, and those of the Manava Order of Earth only.
- The exact date of Ashvaghosha (or Acvaghosha) is uncertain. According to Suzuki, who has investigated the question with great care, Ashvaghosha 'lived at the time extending from the letter half of thye first century before Christ to about 50 or 80 A.D….. At the very most, his time cannot be placed later than the first century of the Christian era (T.Suzuki, The Awakening of Faith, Chicago, 1900, p. 17).
- There are two English translations of The Awakening of Faith, from the Chinese, or by a Christian missionary to China, the late Rev. Timothy Richard, made in 1894 and published, in Shanghai, in 1907, the other by the learned Jepanese Buddhist Mr. Teitaro Suzuki, published in 1900, in Chicago. Richard's translation is from Paramartha's version, and Suzuki's from Cikshananda's.
- Richard's trans. (p.18) Cf. Suzuki's trans. (p.89); 'Though all beings are uniformly in possession of such ness, the intensity [of the influence] of ignorance, the principle of individuation, that works from all eternity, varies in such manifold grades as to outnumber the sands of the Ganges. Hence such immensurable degrees of difference as regards belief, & c.
- Richard's trans. (p.17). Cf Suzuki's trans. (pp. 86-7); 'On account of this perfuming influence [i.e. through suchness perfuming ignorance] we are enabled to believe that we are in possession within ourselves of suchness whose essential nature is pure and immaculate; and we also recognize that all phenomena in the world are nothing but the illusory manifestation of the mind (alayavijana) and have no reality of their own. When in this wise the principle and the condition of defilement, their products, and the mental disturbances are all annihilated, it is said that we attain to Nirvana and that various spontaneous displays of activity are accomplished
- Richard's trans. (p.`12), Cf. Suzuki's trans. (pp. 107): 'In a word, all modeds of relative existence, our phenomenal world as a whole, are created simply by the particularization of the confused mind. If we become dissociated from the latter, then all modes of relative existence vanish away by themselves.
- Richard's trans. (p. 12). Cf. Suzuki's trans. (pp 77-8): 'Therefore the three domains 'or triloka, i.e. domain of in corporeality(arupaloka) are nothing but the self-manifestation of the mind [i.e. alaya-vijnana, which is practically identical with suchness, bhutatathata]. Spearated from themind, there would be no such things as the six object of sense. Why? Since all things, owing the principle of their existence to the mkind (alaya-vijnana), are produced by subjectivity (smrti), all the modes of particularization are the self-particularization of the mind. The mind in itself being, however, free from all attributes, is not differentiated. When the mind is disturbed, the multiplicity of things is produced; but when the mind is quieted, the multiplicity of things disappears.
- Richard's trans. (pp. 24-5). Cf. Suzuki's trans. (p107): 'Be it clearly under stood that space is nothing bnnut a mode of particularization and that it has no real existence of its own. Where there is a perception of space, there is side by side a perception of a variety of things, in contradistinction to which space is spoken of as if existing independently. Space therefore exists only in relation to our particularizing consciousness.
- Richard's trans. (pp. 24-5), Cf. Suzuki's trans. (pp. 103-4: 'Matter (rupa) and mind (citta) from the very beginning are not a duality. But the manifestation of the Dharmakaya in [infinite] bodily forms is not comprehensible to the thought and understanding of common people; because it is the free and subtlest activity of suchness.

- Richard's trans. (p. 26) Cf. Suzuki's trans. (pp. 108-9): 'Be it clearly understood that suchness (bhutatathala) has nothing to do with any form of distinction produced by defilement, and that even in case we speak of its possessing innumerable meritorious characteristics they are free from the traces of defilement.
- Richbard's trans. (p.27) Cf. Suzu8ki's tans. (p. 109): '… defiled objects … are nothing but non - entity, have from the first no self- existence (svabhava). …'
- Richard's trams. (pp. 27-8). Cf. Suzuki's tans. (pp. 112-13): 'If one be absooutely freed from particularization and attachment, one will understand that all things both pure and defiled have only relative existence. Because if they indulge themselves in reasoning, attach themselves to sophistry, and thus foster their subjective particularization, how could they have the true wisdom (tattvajnana) and attain Nirvana?
- Richard's trans. (p. 15). Cf. Suzuki's trans. (p. 84): 'Let ignorance be annihilated, and the symptom of disturbance 'in the mind] will also be annihilated, while the essence of the mind [i.e. suchness] remains the same. Only if the mind itself were annihilated, then all beings would cease to exist, because there would be nothing there by which they could manifest themselves. But so long as the mind be not annihilated its disturbance may continue.
- Richard's trans. (p. 25). Cf. Suzuki's trans. (pp. 105-6): 'As a lost man who takes the east for the west, while the quarter is not changed on account of his confusion, so all beings, because of their misleading ignorance, imagine that the mind is being disturbed, while in reality it is not. But when they understand that the disturbance of the mind [i.e. birth and death] is [at the same time] immorality [viz. suchness] they would then enter into the gate of suchness.
- Richard's trans. (p. 21). Cf. Suzuki's trans. (pp. 95-6): 'It was not created in the past, nor is it to be annihilated in the future; it is eternal, permanent, absolute; and from all eternity it sufficiently embraces in its essence all possible merits (punya).And there is no heterogeneity in all those Buddha - dharmas which, outnumbering the sands of the Ganges, can be neither identical (ekartha) nor not-identical (nanartha) [with the essence of such ness], and which therefore are out of the range of our comprehension.
- The description of the Absolute is also a description of the Dharma-Kaya, for the two terms are synonymous. Dharmakaya is the most comprehenswive name by which the Buddhist sums up his understanding and also his feeling about the universe.
- Richard's trans.(p. 27). Cf. Suzuki's trans. (p. 112): 'Be it clearly understood that the essence of the five skandhas is uncreate, thee is no annihilation of them; that, since there is no annihilation of them, they are in their [metaphysical] origin Nirvana itself.
- Richard's trans. (p. 31). Cf. Suzuki's trans. (p. 121): '…. all things (sarvadharma) from the beginning are in their nature Nirvana itself.
- Here Sj. Atal Behari Ghosh has contributed the following note: 'Mahayana may, and possibly does, mean the "Greater" or "Higher Path" (or "Voyage"). Ya(of Yana) means "to go", and Yana "that by which one goes". Western Orientalists have adopted "Vehicle" as an equivalent of Yana, as that is the common meaning given in school-books, but "Path" is preferable'.
- Cf. P. Lakshmi Narasu, The Essence of Buddhism (Madras, 1912), p. 352n.
- Hue, in his Travels in Tartary (Hazlett's trans., ii. 84), notes that Tson Khapa, the founder of the Gelugpa, or Established Reformed Church of Tibet, was acquainted with Christianity thourgh Roman priests who seem to have had a mission near the place of his birth, in the Province of Amdo, China. But Tson Khapa having been born during the latter half of the fourteenth century and having founded the Gelugpa during theearly fifteenth, such probable Christian influence would be of no importance in relation to the primitive unreformed Ningmapa Chirch founded by Padma Sambhava in the eighth century, whence our Manuscript had its origin. The semi-reformed Kargyutpa Sect, too, antedates the Gelugpa, having been founded in the last half of the eleventh century by Marpa (see p. 135), whose chief guru was the Indian Pandit Atisha (f. Waddell, The Buddhism of Tibet, pp. 54-75).
- Origen, the pupil of St. Clement of Alexandria, and the best - informed and most learned of the Church Fathers, who hold the doctrine of rebirth and karma to be Christian, and against whom, two hundred and ninety - nine years after he was dead, excommunication was decreed by the exoteric Church,on account of his beliefs, has said: 'But that there should be certain doctrines not made known to the multitude, which are [revealed] after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also

of philosophic systems, in which certain truths are exoteric and others esoteric' (Origen Contra Celsum, Book I, c.vii). That Origen was a sound Christian in this view - despite his condemnation as a 'heretic' by the corrupt Second Council of Constantinople, held by the exoteric Church - is clear from sayings attributed to the Founder of Christianity Himself.

- A.J. Edmunds, Buddhist Texts in John (Philadelphia, 1917); also Buddhist and Christian Gospels (Philadelphia, 1908).
- The Fo-sho-hing-tsan-king (vv. 1455 - 68), a professed Chinese version of Ashvaghosha's Buddhakarita, made by an Indian Buddhist priest named Dharmaraksha about the year A.D. 420, trans. by S. Beal in The Sacred Books of the East, xix (Oxford, 1883), pp. 206-8.
- Evans - Wentz. w.y. - Tibetan Book of the Dead (Reprint) 2017 pp. 236-37.
- Ibid pp237-38

Land Revenue Administration in the Mughal Period

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It is my paper covers the period from the reign of Akbar to Aurangzeb, and it discusses the land revenue system prevalent in the Northern Subahs of the Mughal Empire. The Maratha revenue system as also those prevailing in the states of Rajputana, although important by themselves, are not included here. Sher Shah's system however, has been referred to briefly as the starting point for Akbar's reforms.

An important sources for the study of land revenue in the Mughal period is the Ain-i-Akbari, which is supplemented by administrative manuals and contemporary documents. However, the understanding of many aspects of the Mughal land revednue system is not as easy as it appears to be. The description in the Ain and the other relevant sources to be. The description in the Ain and the other relevant sources is sometimes highly technical, and it assumes in the reader a degree of familiarity with the working details which is not always possible. But in spite of some of these limitations the general picture of the period is a little clearer and fuller. We have information available not only on assessment, share and collection but also on such important points as medium of payment, agency for collection, methods of relief in times of famines, attitude of the state towards the peasants and the ownership of agricultural land etc.

METHODS OF ASSESSMENT

Before the implementation of what is described as the zabt system by Sher Shah there were two well - established methods of assessment: (i) ghalla bakhshi or crop-sharing and (ii) muquai or compounding. Both systems continued in Mughal times. The system of crop-sharing was in vogue from ancient times. It obviated the necessity of assessment as a separate process and combin ed the assessment and collection in one stage. The Ain[1] describes the following different varieties of crop-sharing system; i. "batai' also called bhaoli; the crops are reaped and stacked and divided by agreement in the presence of the parties"' ii. khet batai, "when they divide the fields after they are sown" (but before harvesting), iii. lang batai; "after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home to clean it and turn it to profit". Sharan[2] makes it appear ;that the cleaning or the separating of the chaff was done before division, but this is not borne out by the ;text of the Ain, as given above.

Compounding was described by Moreland[3] as a system under which "a peasant compounded for his liability to the king by fixed payment for lease to occupy a certain area and grow whatever crop he chose." He is of the opinion that as a system it did not prevail before Aurangzeb's reign but admits that it might be much older.

Along with these different varieties of the crop-sharing system described above, and, as a matter of fact, just before these the Ain describes another method which it designates as kankut, and explains it in these words, "kan in the Hindi language signifies grain, and kut, estimate. Thed whole land is taken either by actual mensuration or by pacing it, and the standing crops should be cut and estimated in three lot, the good, the middling and the inferior and the hesitation removed."[4]

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Saran asserts that the kankut should not be taken as a sub-division of the sharing system, for it refers to measurement which was never a feature of any sub-division of the sharing system.[5] He equates it with the nasaq system, which was established by Shihabuddin Khan in the Khalisa lands in the 13th regain year, and also with what Moreland describes as the compounding system. Saran further suggests that the system described as muqta'i in the Ain was identical with this kankut.

There were also some other forms of summary assessment, called hast-o-bud. In the Deccan, for instance, the number of ploughs was counted and assessed according to rates fixed for the different localities. Mention may also be made of the system described in some places in the Ain as nasaq. Saran, as pointed out, equates it with kankut. Moreland describes it as a system under which the amount of the revenue may be fixed by agreement with the headman or zamindar of a village or a pargana who in his turn distributed the amount among the individual peasants. He calls it group assessment and things it to be an alternative, if not opposite, method to that of zabt or measurement.

Irfan Habib[6] rightly points out that the nasaq was not an independent method of assessment, but a "handmaid" of other methods, of both sharing and measurement. Its essential feature was that there was no periodic assessment. The initial assessment once made, whether by measurement or by appraisement, was used subsequently.

Reforms in the Land Revenue Administration by Akbar

According to the Ain the systems of ghalla bakhshi was replaced by the zabt during the reigns of Sher Shah and Islam Shah. The characteristic feature of the zabt was the measurement of land and the fixing of the rai' or schedule of crop-rates. The cultivable land was divided into three categories of good, middling and bad, the standard yield, per bigha, (or unit of area) of all the three categories was added up and an average struck by dividing it by three, and finally 1/3 of this average, stated in grain, was fixed as the state demand' called the rai'. For vegetables and some other produce cash rates were fixed. The state demand, although stated in grain, was commuted according to a price list into cash rates known as dasturs or dastur-ul-amals. The system continued during the early years of Akbar's reign, and he accepted the crop-rates sanctioned by Sher Shah. But it proved unworkable owing to the difficulties in the timely fixing of the cash rates for the different parts of the kingdom each year. The Ain[7] states that the prices for the different crops were reported annually, from all over the kingdom, to the Emperor who looked into them and approved the dasturs. This caused inordinate delay, and Abul Fazl admits that "much distress used to occur."

To remove this difficulty Muzaffar Khan and Todarmal were directed in the 11th regnal year to undertake surveys of land and to obtain the revenue statistics from the Qanungoes, who prepared the schedule of crop-yields for their respective parganas or areas, showing the demand on each crop, stated in grain, as 1/3 of the average produce convertible into cash. This was the first change introduced by Akbar. In the beginning there seems to have been a uniform price list based probably on the rates prevailing in the Imperial Camp, but subsequently it became necessary to take account of the local prices, on which the state demand came to be based. This system continued till the adoption of the Ain-i-Dahsala when it had to be abandoned on account of more or less the same reasons which led to the first change by Akbar.

The Ain-i-Dahsala was the final remedy adopted by Akbar in his 24th regnal year. Its distinctive feature was that the demand was fixed in cash, thus removing the necessity of annual commutations and the consequential delays and unceretainties. Moreland is of the opinion that the new rates were the average of those prevailing in the last ten years, but he admits that this cannot be checked arithmetically.[8] Irfan Habib, however, rightly draws attention to a passage in the Akbarnama that "the exxence of this innovation is that having ascertained the ten years' state (hal-i-dah-sala) ofevery

pargana in regard to the categories of cultivation and levels of prices, they fixed the tenth parr thereof as the annual revenue.[9] Since information on area, productivity and prices was called for "what seems to have been done was to work out the crop rates retrospectively for a locality each year and then simultaneously prepare a parallel schedule of prices, so that cash revenue rates for each of the previous year could be determined.[10] It must have been difficult task to collect all the data, and the Ain states that the rates for the immediately preceding five years were based on tahqiq (research), while those of the other five years obtained orally from truthful men.

An exception was made in regard to certain cash crops such as indigo, poppy, pan and turmeric; their rates were fixed on the basis of certain good years of harvest.[11]

According to the Ain up to the 31st regnal year the standard unit of measuring land was the Sikandri gaz, which was equal to (the diameters of) 41 ½ iskandris (a bronze coin of the Lodi period). Humayun ordered the length to be made equal to 452 iskandris or 32 digits. Under Akbar while the Akbarshahi gaz of 46 digits was in use for measuring clothes, cultivable land and buildings were measured only by Sikandri gaz.[12] In the 31st year His Majesty "seeing that the variety of measure was a source of inconvenience to his subjects and regarding it as subservient only to t he dishonest.[13] abolished it, and brought a medium gaz of 41 digits into general use. It was named the Itaki gaz and was used for all purposes.

The tanab or the instrument of measurement was a "measure of liempen rope twisted which became shorter or longer according to the dryness or moisture of the atmosphere." In the 19th year a new jarib made of bamboo[14] joined by iron rings was introduced. It was not subject to variation by atmospheric conditions and relief to the public was felt every-where, while the hand of dishonest greed was shortened.[15] One bigha was sub0divided into 20 biswas, each of which was divided into 20 biswansas. No revenue was required (from lands) up to 9 biswansa, but ten biswansas was counted as onebiswa.[16]

Classification of Lands

Land was classified into the following categories on the basis of continuity of cultivation. i. polaj or land under annual cultivations for different crops in succession, ii. parauti or land left out of cultivation for sometime to let in recuperate its fertility, iii. chachar, or land that had lain fallow for 3-4 years, iv. banjar or land uncultivated for five years or more. The first two categories of land were divided into good, middling and bad, and after determining the average produce 1/3 was charged as the state demand,[17] as explained above. In regard to the 3rd na d4th categories the government's policy was to charge a light amount in the beginning and to increase it gradually until in five years the standard rate was levied. Thus, the chachar land when brought under cultivation was charged at 2/5 of the standard rate, then 3/5, then 4/5 (there is no mention of the 4th year); intil in five years the full rate was realized.[18] For the banjar land one or two seers of grain per bigha was charged in the 1st year, five seers in the 2nd year, 1/6 of the produce in the 3rd year and ¼ of the produce in the 4th year.[19] Incentive was also given to the cultivation of high grade crops by remitting ¼ of the usual assessment in the first year.[20]

The system described above prevailed generally in the whole of Northern India, comprising the Subahs of Lahore, Agra, Delhi, Allahabad, Awadh, Malwa and parts of Bihar. Different systems, mostly being variations of the sharing system, prevailed in some of the other provinces. In Bengal, for instance, the nasaq was widely prevalent. Even within the areas where the above-mentioned zabt system prevailed it is not possible to 'assert that the ain-i-dahsala with cash rates prevailed exclusively. It is laid down that the 'amalguzar should let the peasant have a choice in regard to assessment either by nasaq or by measurement.[21] Further, he could also use the kankut or the

sharing system. This was the position in 1596 at the time of compilation of the Ain. no further changes are recorded either for the reign of Akbar or his successors in the 17th century. But it has to be remembered that our information for the last decade of Akbar's reign is comparatively scanty, and nothing even remotely comparable to the Ain exists for the subsequent period.

The Farmers of Aurangzeb

We have the two well-known Farmans of Aurangzeb addressed to Rashikdas and Muhammad Hashim.[22] These were discovered by J.N. Sarkar on the folio of a Persian ms. in the then Royal Library of Berlin and Published by him along with then Royal Library of Berlin and published by him along with an English translation in the Journal of Asiatic Socieddty of Bengal, 1906. Thye Harman addressed to Muhammad Hashim is accompanied by a commentary amplifying the meaning of the original text, clausewise. Although addressed to individual officers the Farmans are the prototypes of similar ones sent to the officers of other provinces. Both are fairly long documents containing 15 and 18 clauses respectively, besides the commentary. The instructions contained in them were expected to be followed by the officers of both the Crownland and the jagir lands. In fact one clause asks the addresses to report on the 'dmils of those jagirdars who were not following them so that they could be punished. The preamble to the Rasikdas Farman describes the prevailing methods of assessment as follows: "The assessors of the parganas of the Imperial dominions assess the jama' of most of the villages of the pargana in the beginning of the year keeping in view the revenue of the sal-i-kamil (the year of maximum revenue) and the previous year and the cultivable area and the capacity of the peasantry and other peculiarities; and if the peasants of some of the villages do not agree to this procedure they assess the jama at the time of the ripening of the crop by the method of jarib or kankut. And in some of the villages whose cultivators and peasants they know to be in distress and indigent they enforce the method of Crop-sharing at half or a third part or two fifths more or less (as revenue)."[23]

On the basis of these Farmans Moreland argues that Akbar's system, whose keynote was the measurement of land, was allowed to fall into disuse, without any formal revocation. He goes on to argue that Akbar's system required an energetic and watchful staff and an able monarch to superevise its working. The group assessment was a simpler method, the revenue officers were familiar with it and perhaps preferred it, for it gave them greatere opportunities for illegal gratifications, and so the zabt system was allowed to lapse. But this argument is not quite convincing. It makes too much of the fact that the group assessment and sharing prevailed side by side with the zabi. But these mkethods prevailed simultaneously in the time of Akbar also. It is true that with the decline in the powers of the Imperial government in the 17th century and the consequential slackness in administration there was a gradual reversal to the rather summary methods of assessment. But the zabi system continued in its essentials throughout the 17th century: it co-existed along with the other methods. The relative preponderance of one of the other in a particular area or particular period cannot be determined exactly on the basis of the available evidence.

COLLECTION OF REVENUE

The collection of revenue was a process distinct from its assessment, and it was done by a separate officer known as the 'amil or the 'amalguzar. The Ain instructs the 'amalguzar to collect the revenue in an "amicable mkanner and extend not the hand of demand out of season.[24] The amount was collected, if necessary, in instalments according to the harvesting time. The collection for the rabi crop was done during March and that of Kharif in October. Aurangzeb's Fannan to Hashim lays down that the "time for demanding frixed revenue is the harvesting of every kind of grain" (clause

8). As in the Kharif season different crops were harvested at different times the revenue was often taken in instalments, not exceeding three. Because of the emphasis on collecting the revenue while the crop was standing some of the collectors prevented the peasants from cutting their crop until the revenue was paid. Two administrative manuals of the period of Aurangzeb prescribe this coercive method to the collectors.

The collected amount was deposited in thestate treasury by the 'amils. The peasants were also permitted and even encouraged to pay their revenues directly. The Treasurer or the fotadar was instructed to give them official receipt for all such payments.[25] He was also instructed to get an endorsement on his register from the patwari (village accountant) to establish the amount of payment. Todarmal's recommendation, as contained in a rare copy of the Akbarnama in the British Museum,[26] also refers to this point. Article 6 of the recommendations allows a time limit to loyal and upright peasants to deposit their revenue personaqlly and obtain receipts for them. According to article 9 even when the revenue was paid through 'amils the receipts were to be given to the peasant, not to the 'amil. It was the responsibility of the 'aqmil to see that the peasant got his receipt, for if the peasant complained (about the receipt or the arrear of revenue?) "the 'amils will not heart." It is evident that due precautions were taken to protect the simple peasants from bureaucratic harassments and out-right embezzlement.

No revenue was collected from lands donated for sarais or turned into cemeteries.[27] The 'amils were also authorized to grant remission in cases where "non-preventible calamities overtake a sown field." In such cases the relevant rates were constructged in such a manner as to give the maximum advantage to the peasant.[28]

MEDIUM OF PAYMENT

Although the zabt system, which prevailed in the heartland of the Empire, prescribed payment of revenue in cash, the 'amils were instructed not to be rigid about the medium of payment. "Let him not make it a practice of taking only in cash payments, but also in kind.[29] Kashmir had a peculiar method of payment under which rice was collected in terms of "ass-loads". Later, an attempt was made to substitute it by cash payment, but the practice of crop-sharing was very old and Akbar forbade collection in cash. In Orissa according to the testimony of some European travelers, coins were scrace and cowries were in use, but it is not definitely known whether these were used as a medium of paying revenue. Jahangir refers the practice in Sylehet area of the peasants giving away their children for being castrated in satisfaction of State demand, but it is not clear whether it was a normal practice or, as is more likely, an extreme case of hardship. In the reign of Akbar the demand was stated in dams, and jitals, which were copper coins, but payment could bed made in any coin whether of gold or silver. The Ain instructs the Treasurer to "receive from the cultivators any kind of mohurs, rupees or copper that he may brirng and not demand any particular coin". No discount was t6o be charged on the current coins except when the coin was deficient in ;weight, in which case only the equivalent of the deficiency in weight was to be taken Coins of the former periods were treated as bullion. The Rashikdas Farman (clause 8) lays down the rules in regard to the coins which were tobe received in the State treasuries in payment of land revenue. There was an emphasis on payment in sicca rupees or current rupees. "Order the fotaddar only to receive Alamgir coins" (clause 8), biut if these were not available then rupees of Shahjahan's reign were to be accepted and a Sikka abwab (discount for exchange) was to be charged upon them. Coins of short weitht were not to be received, but if was found that collection would be delayed if defective coins are returned the collection would be delayed if defective coins are returned the fotadars were instructed "to take from the ryots the exact and true discount for changing them into current coins, and immediately so change them." (clause 8).

ASSIGNMENTS

All land was divided into two broad and basic categories of Khalisa land and assigned lands. Thye latter was also known as tuyul, jagir or iqta'. The difference between the two was that the revenue administration of the former was directly under government departments while the revenue of the latter was assigned by the Emperor to different categories of his officers and subjects.

Moreland was the earliest important writer on the subject to point out that the common rendering of assigned lands as fiefs was wrong. Fiefs have a peculiar feudal connotation which is not to be found in the jagir lands of the Mughal period. He rightly points out that the chief feature of the system was to "set aside particular items of recurring revenue to meet particular items of recurring expenditure, usually, but not invariably, the salaries and expenses of the Imperial Service.[30] He accordingly calls it the system of assignment of revenue or just assignment, which is nearer the correct position. Only the revenues of the lands were assigned to the holders, but they had no other administrative functions. In certain cases the assignments carried special administrative jurisdictions. For instance, the adjacent areas of important forts, such as Rohtas, were usually assigned to the commander of the fort.

There were two kinds of assignments, (i) service assignments and (ii) charitable or non-conditional grants. The former was conditional upon the performance of certain duties. Such grants were made in terms of dams, the latter were without any conditions and were granted in terms of area of land.

It was essential for the working of service assignments that the government should have detailed statistics of the revenue yield of the different areas so that the correct area of land, worth the requied revenue yield, might be assigned to the officers corresponding to their salary. The jama statistics, jama-i-raqmi as they were called, which existed in the early years of Akbar's reign, had been inherited from the Sur regime. They were found to be grossly inflated.

As a result the jagirs assigned to the different officers were found to yield generally kuch less than their face value. A problem of great perplexity, it constantly engaged the attention of Akbar. Several attempts were made first through the Qanungoes and then by directly suypervised survey of land to collect a more reliable estimate of the revenue yield of the various areas. Some improvement was made, but the malady was never fully cured. On the contrary, we get numerous references to the complaints by the assignees.[31] Irfan Habib on the basis of a large number of 17th century documents shows that under Shahjahan a new method of month - ratio was worked out to meet this difficulty.[32] The difference between the actual and nominal yields of assigned lands was accepted as an unavoidable evil. Under the new arrangement jagirs were graded into different classed depending on the ratio between their actual and nominal yield. Thus, a jagir whose revenue corresponded fully to its nominal value was a first class jagir 0 it was called dwazdah maha (12 monthly); one shoe ratio was 50% was called shash maha, (6 monthly) and so on.

A more important question relates to the assessment and collection of revenue by the jagirdars and the extent of the control exercised over them by the Imperial government. Although the assignee was theoretically entitled to assess and collect the revenue of his jagir the former right was much curbed by requiring him to conform to imperial regulations. During the early years of Akbar's reign it was required that the jagirdars should collect the revenues in accordance with the cash rates sanctioned by the Court.[33]Todarmal's recommendations contain an article requiring all collection either by government officers or jagirdar's employees to be according to the captioned rates. Any excess collectiton over that was not only to be recovered but punished for. Finally, we have the Rashikdas Farman which orders the addressee to "report the names of those among the amins and karoris of the jagirdars, who have served with uprightness. But if any have acted in the opposite

manner report the fact to the Emperor that they may be dismissed from service, put on their defense and explanation (of their conduct) and receive the punishment of their irregular acts" (clause 12).

This, however, does not mean that the imperial control was always effectively exercised. Every jagirdar was anxious to collect a little more than the sanctioned amount and he very often succeeded in doing so. Sometimes he was caught, but such occasions were, perhaps, very few. Moreland aptly sums up the position thus, "the peasants under an assignee would ordinarily pay as much as, but not much more than, peasants in the reserved areas."[34]

It is not clear whether the jagirdars enjoyed any option in choosing out of the various methods of assessment.

Not much direct information is available regarding the agency for collection in the jagir lands. However, it is obvious that many of the jagirdars, partly because of the departmental transfers, were away from their jagirs. The only practical course left to them was to employ local agents or gumashtas for collecting the revenues. Owing to their limited resources the jagirdars could not have employed the same set of officers as employed in the Khalisa lands, but their agents too often bore the same designations.[35] Very often the functions of the different officers were combined. The jagirdars also took caution money (qabz) from their agents as security for full payment of the amount of revenue. From this the next step was ijard or farming out the collection of revenue. The practice was for obvious reasons very harmful to the peasants.

The Suyurghals

Another class of land of which the revenue was assigned was known as suyurghalk. The Ain describes the system in the following words "His Majesty from his desire to promote rank distinctions, confers lands and subsistence allowances on the following four classes of men, first on enquirers, and wisdom who have withdrawn from all worldly occupations, and make no distinction between night and daytime in searching after true knowledge; secondly on such as toil and practice self-denial.. thirdly, on such as are weak and poor and have no strength for enquiry; fourthly, on honourable men of gentle birth who for want of knowledge are unable to provide for themselves by taking up a trade."[36] The cash allowance was known as wazifa or yaumia, and the land grants as milk, madad-i-ma'ash or a'imma. Actually, the grants were not confined only to these classes of people. Women, although not clearly excluded in the above mentioned classification, also received such grants. A document of the early 190th century belonging to Mir Nayyar Ali Saheb of Purnea shows that one of his ancestor received a grant of land and a cash allowance became as a physician he gave free treatment to the poor and the indigent. Hindu divines also received such grants.[37]

These grants were essentially of a charitable nature. The receiptnt was not called upon to perform any duty although the vague and pious wish was invariably expressed that having availed himself of the income the grantee shall pray for theprosperity and the continuity of the kingdom. Jahangir aptly calls them the Army of Prayers and is said to have remarked that they were as essential as the real army.[38]Sometimes conditional madad-i-ma'ash grants were also made. For instance, there are a number of Sanads of appointments of qazis in pargana Mahsi (district Champaran) which show that they received ex-officio madad-i-ma'ash grants.[39]

All such Farmans and Sanads had a standardized phraseology which cause to be adopted right from the early years of Akbar's reign. Under these gtrants the revenue of a specified area was assigned to the grantee, who was exempted from the payment of the large number of abwabs, or customary dues, which were enumerated. This was a concession of considerable economic significance for it put the grantee in a favoured position as compared to the general cultivator who had to pay all the abwabs, even if illegally. If the land granted was banjar the grantee could develop

it and utilize its produce without paying any revenue to the government. In the earlier period - as a corollary to the policy of extending the area of cultivation - grants were often made in such a way that one half of the land was uncultivated and the other half cultivated. There was no limit to the area under such grants, which ranged from 5 to 1500 bighas or evenh more. Nor was there any specification about the officers or persons who could make such grants. Apart from the emperors, princes, and subahdars, other high dignitaries as well as jagirdars gave such grants (in the last two cases, of course, within their own areas). Technically these were not madad-i-ma'ash grants, but they served the same purpose of providing livelihood and subsistence.

Some Farmans of Akbar's reign make a distinction between khud kashta (cultivated by the grantee himself) and ra'iyati lands (peasant-held land). The grantee was forbidden from interfering with the latter's occupancy right. The origin of the distinction might perhaps be traced to the practice, referred to above, of apportioning half of the granted land as uncultivated. When this was brought under cultivation by the grantee it was known as khud kasht. The grantee did not have any proprietory right over the land. Documents show that the grantee had to pay haqq-i-milkiat (a tax to the owner) to the "owner."[40] The owner's hostility often forced the grantee to seek a grant elsewhere.[41] This haqq-i-milkiat related to a share in produce, not proprietory right.

A Farman of Aurangzeb defines madad-i-ma'ash as a'ariyat or something held on loan.[42] But instances are known of the holder selling away or leasing his right of collection, as distinct from ownership, to someone.

Grants were made both for the lifetime of the grantee as well as in heredity - in the latter case descending down to the successors of not only the sons but also the daughters of the grantee. But the overriding right of the king always remained intact. Each new inclumbent had to get his right confirmed. The king's right to resume, revoke and modify all such grants existed not only in theory but was frequently exercised. During the early period there was no definite rule about the inheritance to such lands. The heirs had to apply afresh, and even then sometime only a portion of the original grant was renewed. But in Aurangazeb's reign an order was passed declaring all such lands as inheritable. Even then a distinction was made that as the land was held in a'ariyat, not in ownership, its inheritance was tobe governed by administrative laws and not eh Shara' as it related to normal matters of inheritabce.[43]

Not much accurate information is available about the extent of such lands and the amount of the revenue thus assigned. The Ain mentions certain figures in aams under the heading of suyurghals in the Provincial Tables. It is not however clear whether they represent the amount of revenue thus alienated or include cash grants too. Irfan Habib computes the proportion to be around 5% in the Gangetic area and 1.8% in Lahore and Gujarat.[44] He is also of the opinion that in the early period the madad-i-ma'ash holders as a class were a minor factor and did not play a significant role in the agrarian economy. But towards the end of the Mughal period, particularly in the second half of the 18th century, the position changed much. Such grants were made on an extensive scale, so that when the Diwani of Bengal and Bihar was conferred on the E.I., Company (1765) the English administrators found that "the revenue of one-fourth of the whole province had been transferred from State."[45] As a result much confusion and anomaly prevailed. Many persons were enjoying rent-free tenures on fictitious title deeds and forged documents.

The English therefore started a series of Land Resumption Proceedings aimed at checking the authenticity of all such title deeds and for resuming or bringing under assessment the lands not held under properly authenticated documents.[46] The methods adopted by Resumption Officers weree harsh and ruthless. Hunter feels constrained to admit that "we demanded an amount of proof in support of tent free tenures which in the then uncertain state of property law they could not have produced in support of their acknowledged estate.[47]

Another, though unintended, result of these proceedings was that they brought into government's possession a large number of Farmans and Sanads of grants of land which the owners presented in support of their case. Many of the Farmans and Sanads which are now preserved in the District and Divisional Record Rooms are part of these proceedings.

The position in regard to the work of collection in these small holdings is not clear. The majority of such grants being of a small extent the holders, obviously, could not have afforded a regular staff or a uniform method. The practice of ijara (farming) or sub-leasing, which was resorted to even by bigger jagirdars, might have been generally adopted. These are some instances in which the farmers refused to pay the stipulated amount to such grantees, and they had to get their grants transferred to some other village.[48] Many of them might have cultivated the lands themselves. In fact this might explain to some extent the growth of Muslim population in the interior areas.

METHODS OF GRANTING RELIEF TO THE PEASANTS

Agricultural production in medieval times, as even now to some extent, depended on a number of natural phenomena and its fortunes were linked with the vagaries of the weather. The weather affected agriculture in both ways. A succession of good harvests might well be a 'disaster' on account of the limited transport facilities and the resultant restricted market. The Rashikdas Farman lists 'low prices' in the same category as decrease in produce, drought and blight.

The various methods of relief prevalent in the Mughal period aimed at, both, giving immediate relief to the peasants in times of distress and increasing the area of cultivated land. Temission of revenues and grant of cash assistance (taqavi) for purchase of seeds and implements was the standard form of relief. This was provided for under all methods of assessment. Under the crop-sharing system thestate shared the benefits and burdens of any fluctuation in the produce - its share automatically rose and fell with the annual output. In the zabt system a reduction was made in the area assessed - which was treated nabud (destroyed). A distinction was made about non preventable calamities occurring before or after the harvest. Remissions were granted in the case of the former, not the latter (Farman to Hashim, clause 9). It was also laid down in the same Farman that in lands subject to a fixed revenue remissions were to be granted for non-preventable calamities in such a way as to leave the net one half of the produce to the cultivator. The accompanying commentary amplifies and illustrates it thus "Ten maunds are produced in a field; on account of calamity six maunds only are left (safe); the net half of this (total) is five maunds; therefore you should take one maund only (as revenue) so that net half (viz.) five maunds may be left to the ryot." It shows that the rule was meant to be observed in such a way as to give the maximum benefit to the peasant. However, actual instance of the implementation of the rule in the desired manner do not exist.

It was the practice to hold the present cultivator responsible for the dues of the previous one who might have absconded or died. But Aurangzeb passed an order in the 16th year prohibiting this practice both in the Crown land and the jagirs. Only the arrears up to the preceding year were to be recovered, older ones being written off.

Akbar continued the practice of collecting ten seers of grain from each bigha of tilled land, as was the rule under Sher Shah. It was sort of emergency tax. The grain thus collected was stored in state granaries, which were constructed in every district.[49] The grain was used as fodder for the animals belonging to the state, but they "prove at the same time of great use for the people, for poor cultivators may receive grain for sowing purposes, or people may buy cheap grain at the time of famines.

The grant of cash assistance to "needy husbandmen" and "peasants unable to procure the implements of tillage" are specifically recommended in the Ain[50] and Aurangzeb's Farman. Todarmal's recommendations suggest that loan should be given to such cultivators as did not have seed or cattle

and were in generally distressed circumstances. Large-scale remissions were made in the amounts of assessed revenues in times of famines. There are numerous instances, but the most liberal one relates to thegreat famine of Gujarat and the Deccan in 1630-32. In the khalisa lands alone, with a total jama of 80 crore dams, revenue worth 70 lakhs of rupees was remitted.[51] The jagirdars also had to grant similar remissions, for which they were compensated by grants of equivalent amount elsewhere. Thus in the final calculation the cost of remission in both the Crown lands and the jagir lands was borne by the state itself.

Extension of Agriculture

Extension of agricultural land and the increase of high grade crops were the two major objectives of the agrarian policy under the Mughals. Various devices aimed at the achievement of these objectives were incorporated in the system of land revenue administration. The Ain and some of the other administrative manuals repeatedly refer to the directions given to revenue officer to achieve these aims. The instruction to the 'amil contains, inter alia, the following: "He should be a friend of the agriculturist … he should assist the needy husbandmen with advances of money and recover them gradually … he should strive to bring waste land into cultivation.. he should stimulate the increase of valuable produce and remit somewhat of the assessment with a view to its augmentation."[52] The Rashikdas Farman enjoins as follows ; "Devise the means by which banjar lands may be brought under cultivation" (clause 2). It also emphasizes the necessity for increasing the first rate crops. Conciliation and reassurances were to be used in an effort to bring back the absconded cultivator, the causes of their escape were to be ascertained with a view to removing them (clause 2).

Other concessions were also given. The cultivator of a banjar land could have his choice in regard to the method of assessment and mode of payment. If there was no banjar land in a village and a cultivator was willing to cultivatge more land he was given land in the adjoining village. [53]

Apart from such forms of direct financial relief the state also undertook some other and more basic measures, such as forms of direct financial relief the state also undertook some other and more basic measures, such as construction of canals, digging and repairing of tanks and wells. Shahjahan's reign is significant in this respect, but generally there is not much information on this topic. Irfan Habib is of the opinion that the main purpose of the two great canals built during Shahjahan's reign was not to provide water for the fields but to supply water for thefort at Shahjahanabad and to irrigate the gardens at Lahore. But this cannot be said of the specific orders revenue officers regarding repair of disused wells and construction of new ones contained in the Rashikdas Farman (Premable).

Government's Attitude towards the Peasant

The Mughal government, at least during the reigns of Akbar to Aurangazeb, was a benevolent despotism. The influence of this characteristic feature is traceable in the working of its different departments, including that of the land revenue. The bulk of the state's income was derived from land revenue and the peasant was the source of that income. The significance of this position was appreciated by the rulers as well as the administrators. According to Abbas Sarwani, Sher Shah is said to have remarked, "I know well that cultivation depends on the humble peasants, for if they be ill they will produce nothing but if prosperousthey will produce more". Or again, a moresignificant remark, "The cultivators are the source of prosperity … if a ruler cannot protect the humble peasantry from the lawless, it is tyranny to exact revenue from them. The same sentiment is reiterated in the Ain in the instructions to the different revenue officers. The preamble to the Rashikdas Farrman

states that "the desires and the aims of the Emperor are directed to the increase of cultivation and welfare of the people at large who are the marvelous creation of and a trust from the Creator."[54]

It is true that these admirable sentiments were not always given effect to. There is considerable information, based to some extent on the observations of European travelers (Pelsaert, Bernier, Manucci and others) showing the impoverishment of the peasants and the workers in general. But this sort of criticism can be, and often is, overdone. Much of the distress was caused by the system of assessment which came into vogue during the latter period. The farmers with no permanent interest in the land but only collection right fleecede the peasants as much as they could.

The fundamental attitude of the government seemed to be that the peasant owned it as a duty to the state to cultivate his field and pay the revenue for it. The Farman to Hashim orders that if "in spite of their being able to till and having had rainfall, they were abstaining from cultivation, you should urge and threaten them and employ force and beating…" But this general attitude was considerably modified by the practical needs of the situation. The problems under the Mughals, particularly in the 17th Century, was not scarcity of land but of peasants. A policy based on appropriation of practically all his surplus produce or of impoverishing him completely would have been self defeating.[55]

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Impact of Yoga module on Young Adults with Pre-Hypertension

Taraka Rama Rao K.*

ABSTRACT

The objective of the present study to identify the impact of Yoga module for reducing of Pre -hypertension among Young adults. The present study consisted of 30 sample (Male=15 and Female=15) randomly selected who has diagnosed as Pre-hypertension recently from various hospitals located at Srikakulam city in Srikakulam District of Andhra Pradesh. Automatic Blood Pressure Monitor HEM -7120 Basic is used for measure of Pre-Hypertension among Young Adults. The results observed that there was a difference between in pre-test and post-test measures of Pre -Hypertension among Young Adults by applied Yoga module, Which means that the Yoga module were effectively worked on reducing Pre -Hypertension among Young Adults.

Keywords: Yoga, Meditation, Pre-hypertension

Hypertension means high blood pressure. High blood pressure is an increased pressure in your blood vessels, and therefore there is less space for your blood to travel through. It is a common disease affecting the heart and blood vessels. In global scenario Normal blood pressure for Adult – 120 / 80 mm of mercury Systolic / Diastolic, Pre- hypertension is range from 120-139/80-99 mm of mercury Systolic / Diastolic, Stage one hypertension is 140-159/ 90-99 mm of mercury Systolic / Diastolic and Stage one hypertension is 160+/ 100+ mm of mercury Systolic / Diastolic.According to National Institute for Health and Clinical Excellence (2011 & 2013) Hypertension is a common diagnosis in hospitals and its consequences are considerable. Also Clinical management of primary hypertension in adults. Hypertension is one of the most common diseases in the world, affecting approximately 26% of the adult population.

The modern research revealed that the applications of Yoga and Meditation is effectively worked on reducing hypertension / Blood pressure among individuals. Yoga is an alternative medicine for hypertension and results revealed that the intervention group showed significant improvement in self rated quality of life compared to the control group. Yogasanas and meditation seems to have an anti hypertensive effect and a positive effect on self rated quality of life by intervention group as compared to the control group. This proves that the applications of yogasanas and meditation could be useful for managing hypertension and also to improve the quality of life and control blood pressure in subjects with pre-hypertension (Ankolekar vrinda Hari etal.,2019). According to Vasantha Priyaet al., (2017) results found that the practice of yoga group showed that a better reduction of hypertension. Wolf et al., (2016) showed that Blood Pressure was reduction for the yoga group. Rebecca etal.,(2013) results found that Yoga had a modest but significant effect on systolic blood pressure (SBP) and diastolic blood pressure (DBP), Subgroup analyses demonstrated significant reductions in blood pressure by applied elements of yoga practice like postures, meditation, and breathing..According to Oken et al., (2006) & Moadel (2007) yoga has a Blood Pressure is lowering effect it may be useful as a supplementary therapy in addition to medical treatment. Feuerstein

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(2002) & Baldwin (1999) Yoga is one such alternative health care practice thought to improve blood pressure control. The many benefits ascribed to yoga practice, blood pressure control is among the most studied. While several reviews regarding the potential benefits of yoga for reducing blood pressure and other cardiovascular disease risk factors have been published.

Above the studies revealed that Yoga is an alternative treatment for reducing hypertension among individuals.

METHOD

Objectives

To identify the impact of Yoga intervention module for reducing Pre-hypertension among young adults.

HYPOTHESES

The developed Yoga intervention module would be effectively worked on reducing pre-hypertension among young adults.

SAMPLE

The purposive sample consisted as experimental group of 30 young Adults (Male=15, Female=15) without consuming medication for the present study. The sample was randomly selected who were recently diagnosed at hospitals located Srikakulam District, Andhra Pradesh state.

TOOLS

Automatic Blood Pressure Monitor HEM -7120 Basic is used to measure Pre-Hypertension among Young Adults. The OMRON HEM-7120 is a compact, fully automatic blood pressure monitor, operating on the Oscillometric principle for precise measurements and accurate results. It measures your blood pressure and pulse rate with easy one touch operation.

PROCEDURE

The present study consisted of three phases. In Phase I, permission was obtained from the Hospitals. In Phase II, based upon the findings of Phase I data, a yoga module intervention was designed for a period of fifteen weeks for experimental group each session comprised 45 minutes over a span of fifteen weeks during morning time. Yoga intervention was administered on the experimental group. In Yoga module of Asanas like Sukhasana, Vajrasana,Veerasana, Ardhamatshendrsana, Vakrasana, Sasankasana,Janusirasana, Patchimottnasana, Vipareetkarani, Ardhahalasana, Savasana, Pranayama techniques like Bhramari, Anuloma-Viloma Pranayama, Kriya like Kapalabathi, meditation technique like Om meditation and Yoganidra was given to experimental group in fifteen weeks. Each session took 45 minutes in morning section.

In Phase III, testing of the effectiveness of the developed Yoga intervention module was done on the experimental group. Soon after the completion of Yoga intervention of fifteen weeks duration Post-test on young Adults with Pre-Hypertension was conducted.

STATISTICAL ANALYSIS

For the present study the researcher has observed the values of Systolic and Diastolic on pre test and Post test.

RESULTS AND DISCUSSIONS

Table-1: Results of difference between Pre-test and Post –test on Pre- hypertension among young Adults.

S.No	Pre test(mmHg)	Post test(mmHg)
1	136/85	110/80
2	132/86	113/80
3	128/80	110/80
4	131/85	115/80
5	129/85	111/79
6	135/80	100/77
7	137/89	118/80
8	139/90	113/80
9	138/90	116/80
10	134/89	114/80
11	129/88	110/80
12	136/86	111/80
13	130/85	110/80
14	129/84	113/78
15	138/90	112/80
16	139/88	110/80
17	138/88	108/80
18	138/90	103/80
19	137/88	110/80
20	135/89	109/80
21	136/86	100/80
22	129/83	108/80
23	133/87	101/80
24	138/90	106/80
25	135/88	104/80
26	128/84	101/80
27	136/85	111/79
28	130/90	110/80
29	128/83	112/80
30	138/90	118/80

The table -1, results showed that difference between pre- test and post- test of people who are suffering with pre-hypertension are decreased and came in to under normal in Blood presser by practiced intervention techniques of of Yoga module.

CONCLUSION

The results observed that Yoga intervention module are effectively worked for reducing pre-hypertension among young adults. It maybe leads to yoga is an alternative therapy for Blood pressure among hypertension patients.

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Effectiveness of Yoga on improvement of Quality of life among Young Adult with Pre-Hypertension

Taraka Rama Rao K.*

ABSTRACT

The objective of the present study to identify the effectiveness of Yoga module on improvement of quality of life among Young adults with Pre hypertension. The present study consisted of 30 sample (Male=15 and Female=15) randomly selected who has diagnosed as pre-hypertension recently from various hospitals located at Srikakulam city in Srikakulam district of Andhra Pradesh. For the present study is used to assessed quality of life by World Health Organization Quality Of Life (WHOQOL) BREF was developed by World Health Organization(1994a &1994b). Statistical tests used for the present study included Mean, Standard Deviation, t- test and Paired Sample t-test for the present study.. The results observed that a significant difference between pre-test and post-test measures of quality of life among adults with Pre-Hypertension in the domains of Physical health, Psychological health, Social relationships, Environment health, overall quality of life and general health by used the application of developed yoga module as intervention.

Keywords: Yoga.Meditation, Quality of life Pre -Hypertension

Quality of life is defined as individuals perception of their life position in the life in the context of the culture and value systems in which they live and in relation to their goals, expectations,standards and concerns (WHO,1994).Hypertension means high blood pressure. High blood pressure is an increased pressure in your blood vessels, and therefore there is less space for your blood to travel through. It is a common disease affecting the heart and blood vessels. In global scenario Normal blood pressure for Adult – 120 / 80 mm of mercury Systolic / Diastolic, Pre- hypertension is range from 120-139/80-99 mm of mercury Systolic / Diastolic, Stage one hypertension is 140-159/ 90-99 mm of mercury Systolic / Diastolic and Stage one hypertension is 160+/ 100+ mm of mercury Systolic / Diastolic.According to National Institute for Health and Clinical Excellence (2011 & 2013) Hypertension is a common diagnosis in hospitals and its consequences are considerable. Also Clinical management of primary hypertension in adults. Hypertension is one of the most common diseases in the world, affecting approximately 26% of the adult population1.

Since some studies have shown that yoga positively impacts quality of life and subjective well-being, patients who regularly practice yoga may also experience better quality of life. According to Ankolekar vrinda Hari etal.(2019) Yoga is an alternative medicine for hypertension and results revealed that the intervention group showed significant improvement in self rated quality of life compared to the control group. Yogasanas and meditation seems to have an anti hypertensive effect and a positive effect on self rated quality of life by intervention group as compared to the control group. This proves that simple yogasanas and meditation could be useful to improve the quality of life and control blood pressure in subjects with pre-hypertension. According to Vasantha Priyaet al., (2017), The results found that the yoga at home group also showed a greater improvement in quality

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of life than the control group (p < 0.05). Patients who practiced yoga in a group with an instructor, however, did not experience significant improvements in BP or self-rated quality of life compared to the control group. Wolf et al., (2016) the present study was designed to evaluate yoga's impact on blood pressure (BP) and quality of life (QOL) and on stress, depression and anxiety in patients with hypertension in a primary care setting.However, the BP reduction for the yoga group was not significantly different from control. There were small but significant improvements for the yoga group in some of the QOL and depression measures (P<0.05, Hospital Anxiety and Depression scale, HADS-D) compared with control. Rebecca etal.,(2013) results found that Yoga had a modest but significant effect on systolic blood pressure (SBP) and diastolic blood pressure (DBP), Subgroup analyses demonstrated significant reductions in blood pressure by applied elements of yoga practice like postures, meditation, and breathing..According to Oken et al., (2006) & Moadel (2007) yoga has a BP lowering effect it may be useful as a supplementary therapy in addition to medical treatment. Feuerstein (2002) & Baldwin (1999) Yoga is one such alternative health care practice thought to improve blood pressure control. The many benefits ascribed to yoga practice, blood pressure control is among the most studied. While several reviews regarding the potential benefits of yoga for reducing blood pressure and other cardiovascular disease risk factors have been published.

Above the studies revealed that Yoga is an alternative treatment for reducing hypertension and it leads to improve better quality of life in daily life.

METHOD

Objectives

To find out the effectiveness of Yoga intervention module for improving Quality of life among young adults with Pre -hypertension.

HYPOTHESES

There will be developed Yoga intervention module would be effective for improving Quality of life among young adults with Pre -hypertension.

SAMPLE

The purposive sample consisted as experimental group of 30 young Adults (Male=15, Female=15) without consuming medication for the present study. The sample was randomly selected who were recently diagnosed at hospitals located Srikakulam District, Andhra Pradesh state.

TOOLS

For the present study is used World Health Organization Quality Of Life (WHOQOL) BREF was developed by World Health Organization(1994a &1994b). It consists 26 items and assessing four domains like Physical health, Psychological health, Social relationships and Environment health. Also measures overall quality of life and general health.

PROCEDURE

The present study consisted of three phases. In Phase I, permission was obtained from the Hospitals. The instrument was administered. Wherever doubts were raised, the researcher explained to the sample.

In Phase II, based upon the findings of Phase I data, a yoga module intervention was designed for a period of fifteen weeks for experimental group each session comprised 45 minutes over a span of fifteen weeks during morning time. Yoga intervention was administered on the experimental group. In Yoga module of Asanas like Sukhasana, Vajrasana,Veerasana, Ardhamatshendrsana, Vakrasana, Sasankasana,Janusirasana, Patchimottnasana, Vipareetkarani, Ardhahalasana, Savasana, Pranayama techniques like Bhramari, Anuloma-Viloma Pranayama, Kriya like Kapalabathi, meditation technique like Om meditation and Yoganidra was given to experimental group in fifteen weeks. Each session took 45 minutes in morning section.

In Phase III, testing of the effectiveness of the developed Yoga intervention module was done on the experimental group. Soon after the completion of Yoga intervention of fifteen weeks duration Post-test on young Adults with Pre-Hypertension was conducted.

STATISTICAL ANALYSIS

After scoring, the collected responses were tabulated, analyzed and interpreted using SPSS (Windows-16) by Mean, Standard Deviation, t- test and Paired Sample t-test.

RESULTS AND DISCUSSIONS

Table-1: Results on mean difference between Pre-test and Post –test on Physical health among young Adults with Pre- hypertension

Physical health	Type of test	Type of test	t-value
	Pre- test	Post-test	
Number of subjects	30	30	31.71**
Mean	13.77	24.37	
Std. Deviation	1.91	2.19	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -1) showed that in Physical health, the mean score of the respondents in pre-test is (M=13.77) and the post-test mean score is (M=24.37) and the t-value is (31.71), which is highly significant. It indicated that adults with pre -hypertension are improved in the areas of like activities of daily living with work capacity & Energy and control of dependence on medicinal substances, medical aids, fatigue Mobility Pain and discomfort Sleep by followed Yoga module in daily life.

Table-2: Results on mean difference between Pre-test and Post –test on Psychological health among young Adults with Pre- hypertension

Psychological health	Type of test	Type of test	t-value
	Pre- test	Post-test	
Number of subjects	30	30	15.75**
Mean	13.83	22.27	
Std. Deviation	1.90	2.07	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -2) showed that in Psychological health, the mean score of the respondents in pre-test is (M=13.83) and the post-test mean score is (M=22.27) and the t-value is (15.75), which is highly significant. It indicated that adults with pre -hypertension are improved in the areas of like bodily image and appearance,Positive feelings Self-esteem, feel Spirituality / Religion / Personal beliefs,thinking, learning, memory and concentration by followed Yoga module in daily life.

Table-3: Results on mean difference between Pre-test and Post –test on Social relationship among young Adults with Pre- hypertension

Social relationship	Type of test	Type of test	t-value
	Pre- test	Post-test	15.30**
Number of subjects	30	30	
Mean	5.10	11.30	
Std. Deviation	1.54	2.18	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -3) showed that in Social relationships, the mean score of the respondents in pre-test is (M=5.10) and the post-test mean score is (M=11.30) and the t-value is (15.30), which is highly significant. It indicated that adults with pre -hypertension are improved in the areas of like Social relationships, Personal relationships Social support and Sexual activity by followed Yoga module in daily life.

Table-4: Results on mean difference between Pre-test and Post –test on Environmental health among young Adults withPre- hypertension

Environmental health	Type of test	Type of test	t-value
	Pre- test	Post-test	19.04**
Number of subjects	30	30	
Mean	16.47	27.33	
Std. Deviation	2.96	1.95	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -4) showed that in Environmental health, the mean score of the respondents in pre-test is (M=16.47) and the post-test mean score is (M=27.33) and the t-value is (19.04), which is highly significant. It indicated that adults with pre -hypertension are improved in the areas of Environment Financial resources like Freedom, physical safety &security, Health &social care, Home environment like Opportunities for acquiring new information and skills,Participation in and opportunities for recreation / leisure activities and good in Physical environment by followed Yoga module in daily life.

Table-5: Results on mean difference between Pre-test and Post –test on overall quality of life among young Adults with Pre- hypertension

Overall quality of life	Type of test	Type of test	t-value
	Pre- test	Post-test	
Number of subjects	30	30	17.41**
Mean	1.83	4.30	
Std. Deviation	.648	.596	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -5) showed that in overall quality of life, the mean score of the respondents in pre-test is (M=1.83) and the post-test mean score is (M=4.30) and the t-value is (17.41), which is highly significant. It indicated that adults with pre -hypertension are improved in overall quality of life in the directions of physical health, psychological health, social relationship and environmental health.

Table-6: Results on mean difference between Pre-test and Post –test on overall mental health among young Adults with Pre- hypertension

Overall mental health	Type of test	Type of test	t-value
	Pre- test	Post-test	
Number of subjects	30	30	9.97**
Mean	1.93	4.00	
Std. Deviation	.740	.695	

** P< 0.01. Significant level

The results on the paired -independent sample t-test (Table -6) showed that in general health, the mean score of the respondents in pre-test is (M=1.93) and the post-test mean score is (M=4.00) and the t-value is (9.97), which is highly significant. It indicated that adults with pre -hypertension are improved in overall mental health.

CONCLUSION

The objective of the present study to identified that effectiveness of of Yoga module on improvement of quality of life among Young adults with Pre hypertension. The findings revealed that Yoga module intervention module were effectively worked for improvement of quality of life among young adults with Pre- hypertension. It maybe leads to yoga is an alternative therapy for improvement of quality of life among hypertension patients.

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ICT Based Teaching-Learning

Dr. Puranendu Sharma*

ABSTRACT

ICT for teaching learning process is more effective and purposeful. ICT(Information and Communications Technology) is an umbrella term that includes any communication device or application, encompassing: radio, television, cellular phones, computer and network hardware and software, satellite systems and so on as well as the various services and application associated with them, such as video conferencing and distance learning. ICT refers to all the technologies used to handle telecommunications, broadcast media, intelligent building management systems, audio visual processing and transmission systems and network based control and monitoring functions.

ICT includes computers, the internet, broadcasting technologies and telephony. In recent years there has been a groundswell of interest in how computers and the Internet can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal settings. But ICTs are more than these technologies; older technologies such as the telephone, radio and television, although now given less attention, have a longer and richer history as instructional tools.

Keywords: Information, communication, technology, main characteristics of ICT, ICT in different areas, importance of ICT in learning.

CONCEPT OF ICT: MEANING AND CHARACTERISTICS

Meaning and definition of ICT

ICT(Information and Communications Technology) is an umbrella term that includes any communication device or application, encompassing: radio, television, cellular phones, computer and network hardware and software, satellite systems and so on as well as the various services and application associated with them, such as video conferencing and distance learning. ICT refers to all the technologies used to handle telecommunications, broadcast media, intelligent building management systems, audio visual processing and transmission systems and network based control and monitoring functions.

ICTS are defined, for the purposes of this primer, as a "diverse set of technological tools and resources used to communicate, and to create, disseminate, store and manage information."

ICT includes computers, the internet, broadcasting technologies and telephony. In recent years there has been a groundswell of interest in how computers and the Internet can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal settings. But ICTs are more than these technologies; older technologies such as the telephone, radio and television, although now given less attention, have a longer and richer history as instructional tools.

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Let us focus of the three words behind ICT

- Information
- Communication
- Technology

Information

The word information is derived from Latin informare which means "given form to". The etymology thus connotes an imposition of structure upon some indeterminate mass. Information is a sequence of symbols and carries a message, a set of items in which meaning is conveyed, or a specified arrangement of complex structures that conveys a message to a receiver.

Communication

The word technology comes from Latin word communicare, meaning "to share" and refers to a process by which information is exchanged between individuals through a common system of symbols, signs or behaviour. It involves a centre transmitting idea, information, or feeling to a receiver.

Technology

The word technology comes from two greek words, transliterated techno and logos. Techne means art, skill and craft or the way, manners or means by which a thing is gained. Logos means word, the utterance by which inward thought is expressed. It refers to the scientific methods and materials used to achieve a commercial or industrial objective. Thus by integrating the three technologies, we may arrive at a commonly acceptable definition of ICT which is:

"ICT covers any product that will store, retrieve, manipulate, transmit or receive information electronically in a digital form. For example, personal computers, digital television, email, robots."

"ICT may be defined as the use of information in order to meet human need or purpose including reference to the use of contemporary devices such as the internet." could more effectively.

Acc. To Howland: "Diverse set of technological set and resources used to communicate, to create, disseminate, store and manage information."

Main Characteristics of ICT

The most important drive behind globalization has been the explosion in ICT sectors. The main characteristics of ICT are as follows:

1. Mobile learning: New advances in hardware and softwareare making mobile "smart phones" indispensible tools.
2. Cloud computing: The implication of this trend for education systems are huge; they will make cheaper information appliances available which do not require the processing power or size of the PC.
3. Gaming: The phenomenal success of games with a focus on active participation, built in incentives and interaction suggests that current educational methods are not falling shorts and that educational games attract the interest and attention of learners.
4. Personalized learning: Education systems are increasingly investigating the use of technology to better understand a student's knowledge base from prior learning and to tailor teaching to both address learning gaps as well as learning styles.

5. Smart portfolio assessment: The collection, management sorting and retrieving of data related to learning will help teacher's better understand learning gaps and customize content and pedagogical approaches.

6. Teacher managers/ mentors: The role of the teacher in the classrooms being transformed from that of the font of knowledge to an instructional manager helping to guide students through individualized learning pathways.

ICT IN DIFFERENT AREAS

ICT Enable teaching learning processes

ICT enable teaching learning encompasses a variety of techniques; tools resources aimed ay improving the quality and efficiency of the teaching learning process. Ranging from projecting media to support a lesson, to multimedia self learning modules, to simulation to virtual learning environments, there are a variety of options available to the teacher to utilize various ICT tools for effective pedagogy. Each such device or strategy also involves changes in the classroom environment, and its bearing on effectiveness. Availability of a wide range of such teaching learning materials will catalyze transformation of classrooms of ICT Enabled classrooms. In schools equipped with EDUSAT terminals, DTH or other media devices, relevant activities will be planned and incorporated into the time schedule of the school.

ICT for Skill Development

It includes vocational and job oriented areas of general education. Job oriented courses in ICT will be developed and established for students of the vocational stream at the higher secondary level by linking them with the the need of ICT enable industries/establishment in the neighborhood. The scope of these courses would be a broad based ICT literacy. It will not be limited to ICT based occupations (for example, accounting, office automation, office communication, music and video, etc). ICT for Children with Special Needs

Use of ICT will catalyze the causes and achieve the goals of inclusive education on schools. ICT software and tools to facilitate access to persons with disabilities, like screen readers, Braille printers, etc.Will be part of the ICT infrastructure in all schools. Special care will be taken to ensure appropriate ICT access to student and teacher with special needs. All teachers will be sensitized to issues related to student with special needs and the potential of ICT to address them. All capacity building programmes will include components of ICT enable inclusive components of ICT enabled inclusive education.

ICT for School Management

States will adopt or adapt an e-governance and automated school administration programme for schools, build capacities for its implementation and deploy school-based Management Information System. These MIS will be integrated with the proposed state-wide web-based school education management information system. A school-wide local area network enables automation of a variety of processes, beginning with library automation, locally cached offline access to internet recourses, office automation, maintenance of records, student tracking, resources, office automation, maintenance of recordes, student tracking, using the existing ICT infrastructure will increase efficiencies.

ICT in Education

The present curricula for ICT in education aim at realizing the goals of the National Policy of ICT in Schools Education and the National Curriculum Framework. Given the dynamic nature of ICT, the curricula, emphasizing the core education purpose, is generic in design in design and focuses on a broad exposure to technologies together aimed at enhancing creativity and imagination of the learners. For the teacher initiation into:

1. Exploring educational possibilities of technology.
2. Learning to make right choices of hardware, software and ICT interactions.
3. Growing to become a critical user of ICT.

For the student, it is an initiation in to:

1. Creativity and problem solving.
2. An introduction to the world of information and technologies.
3. An opportunity to shape career pursuits.

IMPORTANCE OF ICT IN LEARNING

1. ICT make the teaching-learning process more purposeful.
2. Learning process is more effective.
3. Learning process is interested.
4. Learning becomes qualitative.
5. Use in daily life.
6. It is used in social as well as intellectual development.
7. To enable to earn livelihood.
8. Developing creativity and problem solving ability.
9. Used for national development.
10. Conceptual clearity.
11. Accessing treasure of knowledge.

HARDWARE TECHNOLOGIES AND THEIR APPLICATIONS

Overhead Projector (OHP)

The OHP is a device for projecting matter written on a transparent plastic sheet(25*26cm) on to a screen. It uses a lamp, lens and mirror arrangement. The versatility of the overhead projector has made it a power teaching to land it has largely replaced the blackboard in the classroom in the modern school. The OHP is a small machine designed to project an image onto a small screen or whiteboard. If you have a screen, which can be placed above the whiteboard and pulled down accordingly it will stop the glare. The materials we normally use with which can either be permanent or cleanable in addition to these there are transparencies which you can write or draw on, and a special type of transparency which a text or image can be photocopied onto.

Slide Projector

Fred Teague(1989) defines slides as small positive films mounted in a study frame. The slide projector is the device used to transfer the information on the slide to the screen. Picture mounting frame are typically white cardboard that comes in several sizes. The 50mm*50mm slide is the most common type, for instructional purpose.

Audio- Video Recording Instrument

To teach student audio-visual media, it is necessary to record the lesson on audio-video instrument. This contains television, computer etc.

Audio Recording Instruments

There has perhaps never been as wide a variety of equipment available for making audio recordings as there is today. There an analogue recorders, digital recorders, disc recorders and memorial recorders, not counting laptops and PDA.

1. Cassette recorders: Cassette recorder make analogue recording onto compact cassettes containing 1/8 tape running at 1.875 inches/sec. modern recorders have an acceptable frequency response for speech recording, but typically have a poor signal to noise ratio.
2. Minidisc recorders: Minidisc recorders make compressed digital recordings on 2.5" magneto-optical disks. The disks are protected in a cartridge. Minidisc recorders are extraordinary small and light and capable.

Digital Audio Tape (DAT) Recorders

DAT recorders make digital recordings on 6mm tape cartridges, using a modified video recording mechanism with a rotating mechanism with a rotating tape head. DAT recorders have been used widely in professional broadcasting because of their capability for making high quality recordings.

Solid-State Recorder

Solid-state recorder makes digital recording onto memory cards, such as compact flash cards. Usually they have an optional to save as uncompressed liner PCM or in a compressed format such as MP3. For a given size of memory card, you can record for longer using a compressed format but at lower quality.

Video Recording Instruments

DLP projector

The rely primarily on a DLP chip called a DIGITAL micro mirror device, comprised of up to 2million tiny mirrors, no wider than one- fifth the width of a human hair. Each mirror in this chip is capable of independent adjustment moving toward or away from the light source to create a dark or light pixel. At this point, however, the image is a grayscale. color is fed to the DMD by a beam of light that passes through a spinning color wheel before it reaches the chip. Each segment of the color will delivers one color. Basic color wheels support red, blue and green. Whereas more advanced color wheels support cyan, magneta and yellow. while these chips can create upto 16.7 million colors, a DLP projector with a three-chip architecture can deliver up to 35 trillion color. After color reaches the DMD the image is fed through the LENS.

Movie projector

A movie projector is an up to-mechanical device device for displaying motion picture film by projecting it onto a screen. Most of the optical and mechanical elements, except for the illimination and sound device are present in movie cameras.

A movie projector is a device that continuously moves film along a path so that each frame of the film is stopped for a fraction of a second in front of a light source. The light source provides extremely bright illumination that casts the image on the film through a lens on to a screen.

NEW TRENDS IN ICT

Smart Classrooms

The concept of classroom changes drastically in modern days. now classroom is smart classroom. In the smart classroom every student has the opportunity to access worlds information very easily by the help of internet within the classroom. smart classroom also help teachers to deliver his valuable information with the help of interactive white board. What is smart classroom smart classrooms are electronically enhanced lecture theaters and classrooms. These rooms create new opportunities in teaching and learning by integrating computer, multimedia and network technology. Northwestern university defines smart classrooms as "technology enhanced classrooms that foster opportunities for teaching and learning by integrating learning technology. Such as computer, specialized software, audience response technology etc.

Smart Classrooms In India

Smart class was launched by EDUCOM in2004. In the initial stages a soft launch across a few select geographic confirmed the phenomenal acceptance amongst private schools of all categories At the very initial stage of launch many Indian reputed schools like Takshila, DPS Pitampura in Delhi and Cambridge -chain of schools were the first to adopt the programme. IT has been now adopted by 1000 schools across India and in a rapid transformation of moving technology into classrooms in India. Categories of smart classroom

1. BASIC SMART CLASSES: The classrooms with basic smart technology include gadgets like laptops or computer, projector etc.
2. INTERMEDIATE SMART CLASSES: The intermediate smart classrooms are one step ahead of the basic technology smart classrooms. They include gadgets like a smart podium with control panel in addition to laptop etc
3. ADVANCED SMART CLASSES: The advanced smart classrooms have all the gadgets of a basic or intermediate smart classroom but their features and very advanced that is they use newest technology.

Elements of smart classroom

1. COMPUTER OR LAPTOP: A computer or laptop is a basic and necessary requirement of smart classrooms. Instead of writing on board on board with a chalk or maker, teaching process is done by presentation or images in a smart class room.
2. PROJECTOR: it is a optical device. It projects stationery or moving objects onto a screen. They create an image by shining light through a transparent less or by a laser.
3. SCREEN: it is a surface used to display the images projected by a projector. The screens may be rigid wall mounted screen, pull down screens, fixed frame screens, etc

4. AMPLIFIER AND SPEAKER: these are the electronic devices which are used to increase the volume of a sound.
5. PODIUMS: it is a platform usually made of wood which raises the preson standing on it so that he becomes visual to al audience.
6. DVD OR VCD PLAYER: There are a large amount of videos available on the internet but still there is a requirement of VCD or DVD player because there are some vedios which have copyright and have to purchased.
7. OVERGEAD PROJECTOR: it is a device which is used to display enlarged images of a transparent acetate sheet placed on it base on a screen.

EDUSAT

EDUSAT is an educational satellite dedicated to serve the educational sectors offering an interactive satellite based distance education system for the country. EDUSAT was launched on sept.20, 2004 by Indian space research organization to meet ever increasing demand for an interactive satellite based distance education system for the country. IT mainly intented to meet the demand for an interactive satellite based distance education system for the country. It strongly reflects indiums commitment to use space technology for national development, especially for the development of the population in remote and rural locations. It is a collaborative project of Ministry of HUMAN RESOURCE development and department of space Indian space research organization.

EDUSAT will be implemented through the following institution;
IGNOU-Indira Gandhi national open university
AICTE-all Indian council for technical education
ICAR- India council of agriculture research
NCERT- national council of education research and training
UGC-university grants commission

functions of EDUSAT

1. It covers all geographical area inside the country.
2. It can provide interactive and cost efficient education.
3. It can provide consistency to information.
4. It is satellite fully dedicated to the cause of education.
5. It can provide audio-visual medium and interactive multimedia facility.
6. It can open up many possibilities like online teaching, video conferencing etc
7. It can be used at all levels of education from primary schools to professional courses.

CLOSED CIRCUIT TELEVISION (CCTV)

CCTV is a TV system in which signals are not publicly distributed but are monitored, primarily for surveillance and security purposes. CCTV realizes on strategic placement of cameras and private observation of the cameras input on monitored. The system is called "closed circuit" because the cameras, monitors and video recorder communicate across a proprietary coaxial cables run or wireless communication link. Older CCTV system used small, low resolution black and white monitors with no interactive capabilities.

CONCLUSION

So from above it is clear that information and communication technology has great importance in teaching learning process. With the help of information and communication technology we can make teaching learning process more effective and purposeful. ICT covers any product that will store, retrieve, manipulate, transmit or receive information electronically in a digital form.

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History of Teacher Education

Dr. Puranendu Sharma*

ABSTRACT

Teacher Education: Meaning

"A sound programme of professional education of teacher is essential for the qualitative improvement of education."

---Kothari Commission (1964-1966)

No Educational programme can be success without the proper education of the teachers. Prof. Hamayun Kabir rightly stated, "WITHOUT GOOD TEACHERS, EVEN THE BEST OF SYSTEMS, IS BOUND TO FAIL. WITH GOOD TEACHERS, EVEN THE DEFECTS OF THE SYSTEM CAN BE LARGELY OVERCOME.'' The teacher is paramount importance of any system of education. The whole system of education revolves around the teacher. He is spiritual and intellectual father of of students.

Keywords:
A. Pre- independence development in Teacher Training
   1. Teacher training during 1801-1882
   2. Teacher trainig during (1882- 1947)
B. Teacher Education after independence:
   1. Radhakrishnan commission (1948-49)
   2. Recommendations of NCTE (National council of teacher education.
   3. Functions of NCTE.
   4. Recommendations of secondary education commission on teacher education.
   5. Recommendations of Kothari commission (1964 - 66) on teacher education.
NCF-2005 { National curriculum framework } on Teacher Education.
NCF-2009 { National curriculum framework } on Teacher Education.

It is truism to say that the quality of education, in the society depends upon the quality of teachers and the quality of teachers in turn, depends upon the training or education the teachers themselves have had. Hence teachers must be provided with best possible education in order to raise the standards of education and to keep them continually improving, teacher education programmes must be given a high priority.

WHAT IS TEACHER EDUCATION

Goods Dictionary of education: All formal and informal activities and experiences that help to qualify a person to assume the responsibilities as a member of educational proffesion or to discharge his responsibilities more effectively."

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Aims of teacher education: Teacher education has two main aims:

1. To provide future teachers with the skills needed to impart knowledge to students.
2. To develop interests and attitudes which will enable them to foster the all round development of the children in their case.

PRE- INDEPENDENCE DEVELOPMENT IN TEACHER TRAINING

Teacher training during 1801-1882

1. **Early efforts**: Systematic training of teachers began in India with the opening of training institutions by the Danish missionaries. The first normal school was set up at Serampore. The presidencies of Calcutta, Bombay and Madras set up similar institution in the third decade of nineteenth century in their respective areas. Central school of teacher training was started in Madras in 1826. A number of normal schools were started in different provinces.
2. **Wood's despatch 1854**: Wood's despatch of 1854 emphasised the traing of teachers most and recommended the establishment of training schools of teachers in each Presidency in India. But substantial was done.
3. **Stanley's despatch 1859**: According to Stanley's despatch in 1859, the court of Directors had not carried out any effective scheme for training of teachers. The Stanley despatch provided a salary grant to schools with trained teachers only. Consequently increased attention was paid to teacher training.

Regarding training of secondary school teachers, there were only two traing colleges in their early period:Government Normal School Madras (1856) and Lahore training School. Graduates and under graduates were eligible for admission into these institutions.

Teacher trainig during (1882- 1947)

1. **Hunter Commission (1882)**: The commission strongly stressed the need of training of teachers and urged the establishment the no. of normal schools throughout the country. Separate training arrangements were recommended for graduate and undergraduate teachers.
2. **Government resolution of 1904**: The government of India Resolution of 1904 recommended:
   (i) Highly qualified and trained staff for trainig colles;
   (ii) Adequate equipment of training colleges;
   (iii) One year's training course for graduates leading to the degree and two years traing couse for undergraduates and others leading to teacher's certificate:
   (iv) Close association between theory and good practice of teaching and to attach a practising school for each training college.
3. **Government Resolution of 1913**: The government resolution on educational policy of 1913 further emphasised teacher training and declared that under modern system of education, no teacher should be allowed to teach without teacher training certificate.
4. **Calcutta University Commission (1916-1917**): This devoted special attention toawrds teacher training and made the following recommendations:
   (i) The number of trained teachers should be increased.
   (ii) Research work in education should be encouraged.
   (iii) A demostration school should be attached with each traing college.
   (iv) The subject of education should be included in the curriculum of B.A and intermediate classes.
   (v) Education department should be established in various universities.

5. **Hartog Committee (1929**): It recommended following recommendations about the tarining of primary teachers:
   (i) The standard of primary school teachers should be raised.
   (ii) Training period should be extended.
   (iii) Training institutions should have better and more efficient staff.
   (iv) Service condition of primary school teachers should be improved and made attractive in order to attract suitable persons in the teaching profession.

Consequently teacher training was benefitted to many improvements. In 1947, there were following three type of institutions:
   (a) Normal Schools or Primary Training Schools: Teachers of primary schools were given training in these institutions. The minimum qualification for admission being a pass at the middle school examination.
   (b) Secondary Training Schools: The schools imparted training to the teachers of middle schools only. The minimum qualification for admission was matriculation.
   (c) Traing colleges: The teachers of high school wre given training in these institutions. Only graduates are entitled to get admission in these colleges.

Between 1906 and 1947, the proportion of trained teacchers to the untrained also increase appreciably. In 1946-47 the number of teachers was about 4 lakhs in the primary, 72 thousand for middle and about 88 thouasand for high schools. Women teachers at all the levels were only 14 percent. There were only 649 training schools with one fouth women enrolment out of a total 39 thousand. The number of secondary training colleges all over the country was 42, with an enrolment of three thousand teacher trainees. This shows **that some expansion had already taken place in the pre-** independence period, but keeping in view the needs of the country, it was independence.

TEACHER EDUCATION AFTER INDEPENDENCE

Radhakrishnan commission (1948-49)

Teachers training

The commission made the following recommendations regarding teachers training:
1. **More weightage to school practice**: More weightage should be given to school practice. Accordingly, the curriculum should be recoganised in a more useful manner. Suitable schools should be used for practice training.
2. **Teachers**: Teachers of training colleges should have enough teaching experience in schools.
3. **Flexible courses**: The course on the theory of education should be flexible and adaptable to local circumstances.
4. **M. Ed courses**: The students should be encouraged to proceed to the Master's Degree in education only after some years of experience of teaching.
5. **Research**: Teachers of training colleges should do original researches in the field of education. Original work by professors and lectures should be planned on all India bases.

Recommendations of NCTE (National council of teacher education 1976)

There are following recommendations regarding in service education for teachers in 1976:
1. **introducing short term courses**: carefully designed short term courses should be introduced and got recognized by universities for giving university certificates and credits, so that the

additional qualifications earned by way iof attending these courses may be professional advantages to the trainees

2. **strengthening extension services**: the present network of extension services created in schools and college should be strengthened.

3. **establishing teacher's centers**: teacher's centres may be established in each district or region for building up human resources so that professional consciousness is developed among teachers.

4. **starting correspondence cum contact programmes**: correspondence cum contact programmes should be started in service education. Correspondence lessons should be made on important topics to be taught in schools.

5. **Exploiting modern technological aids**: the modern technological aids like community television sets film strips etc. should be exploited for this purpose.

Functions of NCTE

The NCTE was formed to achieve the following functions:

1. To achieve government of India on all matters concerning teacher education, including pre-service and in service training evaluation of curricula of teacher education and periodical review of progress in revising curricula.

2. To advise state govt. on any matter referred to the council by them.

3. To review the progress of the plan schemes both central and state concerning teacher education.

4. To advice govt. on ensuring adequate standards in teacher education

5. Any other matter entrusted to the council by the govt. of India

Recommendations of secondary education commission on teacher education

1. **Two types of institutions**:
   (i) For those who have taken the school leaving certificate or higher secondary school leaving certificate, for whom teacher training should be required, and
   (ii) For graduates for whom the training should be as at present of one academic year. The commission suggests that as a long term programme that graduate teachers should have training to two academic years. Both financially and in view of number of teachers required and also because the teachers themselves can ill spare two years for such training, this is not immediately possible.

2. **Control of teacher training institutions**: Graduate teacher training institutions should be recoganised by and affiliated to the universities which should grant the degrees while the secondary grade training institutions should be under the control of a separate board appointed for the purpose.

3. **Training in co curricular activities**: The teacher trainee should receive in one or more of curricular activities.

4. **Practical training**: Importance should be attached to teaching practice in schools. But the practical training should not consist only of practice in teaching, but should include such subjects.

5. **Training colleges and research in education**: The training colleges should in essence be not merely a college for training teachers, but an institution for research work in all aspect of pedagogy.

6. **Recruitment to training colleges**: Recruitment to training colleges should be carefully made so as to admit only those who hold the highest promise of becoming successful teachers. Admissions should generally be after carefully be devised tests and interviews. No fees should be charged in training colleges. During the period of training all the student teachers should be given suitable stipened by the state

7. **In service training**: the training colleges should as a normal part of their work assist to the in service teacher training by providing or collaborating the following activities:
   (i) refreshers courses
   (ii) short intensive courses in special subjects
   (iii) practical training in workshop
   (iv) seminars and professional conferences.
   (v) Staff required

8. **Preparation of teachers before admission and duration of course**: In view of of the comparatively short duration of the training course at present, it is suggested that the selection of the students for teacher training may be made some months in advance of the opening of the course. The majority of the candidates will be those who are already teaching or who have settled on teaching as their profession. During this period they should be given some selected books recommended by the training colleges concerned so that when they come they have some information.

9. **Residential training colleges**: The commission strongly advocates a residential type of training colleges for all students. Such residence will train them in self reliance, provide a certain amount of manual labour and cultivate community life within and outside the school premises.

10. **Admission for master's degree in education**: For the master's degree in education only trained graduates who have normally done a minimum of three years' teaching should be admitted.

11. **Free exchange**: There should be a free exchange between professor in training colleges selected headmasters of schools and inspecting officers.

12. **Part time training courses**: In orders to meet the shortage of women teachers special part time training courses should be provided. The commission suggests that three years may be the period for second grade teachers and two academic years for graduate teachers.

Recommendations of Kothari commission (1964 - 66) on teacher education

1. **Removing the isolation of teacher training**: In order to make the professional preparation of teacher effective teacher education must be brought in the main stream of the academic life of universities on the one hand of school life and education developments on the other.
   (A)Removing the isolation of teacher education from university life:
      1. **Establishing schools of education**: School of education should be established in selected universities to develop programmes of in-service teacher education and studies and research in education in collaboration with other university discipline.
      2. **introducing education as an elective subject**: education should be recognized as an independent academic discipline and introduced as an elective subject in courses for the first and second degrees.
   (B)Removing the isolation of teacher education from schools:
      1. **Reorganizing extension work**: Extension work should be regarded as an essential function of a teacher training institution and an extension service department should be established in each institution preprimary, primary an d secondary.

2. **Establishing effective alumni association**: effective alumni association should be established to bring old students and faculty together to discuss and plan programmes and curricula.

3. **Organizing practice teaching in collaboration with selected school**: practice teaching for teachers under training should be organized in active collaboration with selected schools which should receive recognition from the education department as cooperating schools and special grants for equipment and super vision.

(C) Removing the existing among the separation among the institution: An intensive efforts should be made to remove the existing among the institution preparing teachers for different stages of education.

1. **Upgrading all training institution** a phased programme of upgrading preprimary and primary training institution o the collegiate standard should be implemented with the ultimate objective of bringing all teacher education under the universities.

2. **Establishing comprehensive colleges of education**: Comprehensive colleges of education should be established in each state on a planned basis.

3. **Establishing state board of teacher education**: A state board of teacher education should be established in each state to be responsible for all functions related to teacher education at all levels and in all fields.

2. **Improving professional education**: The commission suggests that the quality of the existing programmes of teacher education should be considerably improved. Essence of a programme of teacher education is ' quality ' and in its absence, teacher education becomes not only a financial waste but a source of overall deterioration in educational standards. The commission attaches the highest importance to this programmes of qualitative improvement.

1. (i) **Reorientation of the subject knowledge**: There should be provision in the training colleges at both primary and secondary levels, for a study of the subject to be taught, in depth as well as in range. It should be a carefully planned content course which would include a study of fundamental concepts and their implications for the school syllabus. These reorientation courses in subject knowledge should be closely related to the special techniques.

(ii) **Duration of training course**: The duration of professional courses should be 2 years for primary teachers who have completed the secondary school course. It should be one year for the graduate students, but the no. of working days in a year should be increased to 230.

2. **Vitalization of professional studies**: It is now sufficiently realized that courses for professional subjects contained the great deal of matter which is either out of date or has little relevance to a teacher's work in the school. Such dead matter should be eliminated and replaced by what is directly related to the personal and professional need s of the student teachers.

3. **Improvement in methods of the teaching and evaluation**: Methods of the teaching and evaluation in training institution are extremely important. The attitude of the student teachers will be influenced more by the methods used with than by what, they are formally taught about the methods they should use in schools unfortunately there little realisation of this and the methods of tecahing and education used in the training institution continue to be the largely traditional an attempt should be made to develop the student teacher maturity through contact, experience, study and discussion.

4. **Improvement of student teaching**: At present student teachers are commonly required to give a specified number of isolated lessons, many of which are often unsupervised or ill-supervised. There must be a comprehensive program of internship instead of 'block teaching'. The student teacher should be given opportunities to give good teaching and become familiar with the school program as a whole. He should know the kind of service provided in the school library, the workshop, the art room and on the playground and the role played by the teachers of the different subjects and the career master or the counsellor.

5. **Development of special courses and programmes**: New courses required to meet social needs should also be developed. At present, there are no special courses for headmasters. Since so much depends upon the heads of the institutions, it would be desirable to introduce short courses for teachers who have been promoted as head masters. Special courses for teacher educators for primary and secondary training institutions should also be developed. A special course should also be developed. A special course should be developed for training the untrained graduate teacher who are being employed in schools.

6. **Revision and improvement of curricula**: Curricula must be revised at all levels of teacher education in the light of fundamental objectives of preparing teachers for their varied responsibilities in an evolving system education. The state board of teacher education should conduct a survey of teacher education programmes and curricula and initiate the necessary revision.

3. **Improving the quality of training institutions:**
    (a) **Institutions for secondary teachers**:
        1. **Better qualifications of staff**: The staff of these institutions is inadequately prepared for task. The commission suggest that the staff of secondary training colleges should have a double master s degree in an academic subject and in education a fair proportion of the them should hold doctorate degrees.
        2. **Appointing qualified specialists**: Qualified specialist in subjects like psychology sociology, science or mathematics may be appointed on the staff even if they have no professional training.
        3. **Selecting most competent persons**:In the govt. institutions the staff is generally interchangeable with inspecting officers and very often it is the weak and undesirable person that are transferred to training institutions.
        4. **Organizing summer institute**: Adequate programs of the summer institute should be organized for the inservice education of the training institution staff.
    (b) **Improving institutions for primary teachers**: The condition of training institutions for primary teachers is very depressing and their standards even more unsatisfactory then those of secondary institutions.
        (i) **Qualification of the staff**: the majority of the staff is inadequately trained for the preparation of primary teachers for primary schools. The staff in institutions for training primary teachers should hold a masters degree either in education.
        (ii) **Special courses for graduates**: Special courses should be organized for graduates entering primary teaching.

(c) General reforms:
  (i) Abolishing tuition fees: All tuition fees in training institue should be abolished.
  (ii) Liberal provision for stipends and loans: liberal provision should be made for stipends and loans.
  (iii) Adequate hostel facilities and residential accommodation: good hostel facilities for trainees and for staff.
  (iv) Attaching experimental school: every training institutions should have an experimental school attached to it.

NCF-2005 { National curriculum framework } on Teacher Education

Teacher education must become more sensitive to the emerging demands from the school system, For this it must prepare teachers for the roles of being an:
1. Encouraging supportive humane facilitation in teaching learning situations to enable learners to discover their talents realize their physical intellectual potentialities to the fullest and to develop character and desciable social and human to function as responsible citizen.
2. Active member of group of persons who makes conscious efforts for curricular renwal so that it is relevant to changing societal needs and the personal needs of learners.

To be able to realize this vision, teacher education must comprise the following features to enable student teachers to:
1. Be sensive to social, professional and administrative contexts in which they need to operate.
2. attain a sound knowledge base and proficiency in language.
3. Develop appropriate competencies to be able to not only seek the above mentioned understanding in actual situations, but also to create them.
4. Identify their own personal expectations, perceptions of self, capacities and inclinations.
5. Understand the way learning occurs and to create plausible situations conductive to learning.
6. Address the learning needs of all children, including those who are marginalized and disabled.
7. Developed the needed counseling skills and competencies to be a facilitator for students.
8. Consciously attempt to formulate one's own professional orientation as a teacher in situation specific contexts.
9. View appraisal as a continuous educative process.
10. Develop an artistic and aesthetic sense in children through art education.

REDUCING STRESS OF STUDENTS

1. Basic tables and formulae could be provided to reduce emphasis on memory and focus analysis, evaluation and application.
2. Permit students to appear in as many subjects as they are prepared for.
3. Eliminate the terminology of a pass- fail. Indicate lack of adequate proficiency through re examination or reappear.
4. Subjects such as mathematics and English could be tested at two levels; standard and high level.
5. 90% of all students taking the examination should be able to complete the paper and review.
6. Better to conduct examination in student's own school. Malpractices could be minimized by having invigilation terms from other school.

7. Postponement of examination should be avoided under all circumstances.
8. Examination with flexible time limit can be an effective way to reduce stress among children.
9. Guidance and counseling be made available in school to deal with stress related problems and to guide students. Help lines in boards can also help students and parents.

THE USE OF TECHNOLOGY

The judicious use of technology can increase he reach of educational programmes facilitate management of the system as well as help address specific needs and requirements for example, mass media can be used to support teacher training, facilitate classroom learning and be used for advocacy.

ICT - Internet and other innovation of the technology are very helpful to meet the learning requirement with special needs also but this technology should be integrated with the larger goals and processes of educational programmes rather than rather than viewed in isolation or as an add-on.

CRITICAL PEDAGOGY

Critical pedagogy provides an opportunity to reflect critically on issues in terms of their political, social, economic and moral aspects It entails the acceptance of multiple vies on social issues and a committed to democratic forms of interaction.

Critical pedagogy is very important in view multiple contexts in which our schools function. A critical framework help children to see social issues from different perspectives and understand how such issues are connected to their lives. For example issues related to human rights caste, religion and gender can be critically reflected on by children in order to see how these issues are connected to theirs lives.

Critical pedagogy facilitates collective decision making through open discussion and by encouraging and recognizing multiple views.

NCF-2009 {National curriculum framework} on Teacher Education

This curriculum framework is listed by the Government of india and is a draft of Government that is used for desirable change in teacher education. The objective of this framework is to impart the knowledge of skills, values, methods etc. and improve the teacher education. Overall we can say that national curriculum framework is so much beneficial in teacher education and continuously trying to qualitative improvement.

Objective of national curriculum framework-2009

1. Scope of teacher education curriculum.
2. Planning made by presents teacher education.
3. Evaluation of the teachers.
4. During service education and continuous vocational development.
5. Effective teachers for teaching and learning process.

Importance of NCF-2009 for teacher education

This framework of teacher education is given by NCTE. The importance of this is given as follows.
1. Social and moral development.
2. Accountabilty of the teachers.

3. Development of educational techniques for teacher education.
4. Satisfection of the work.

LANGUAGE OF INSTRUCTION

In this curriculum framework the main emphasis is given on the language of instruction. It is very clear that language is the base of instruction. It is of great importance in teaching learning process. In this case it is also important that what is the ability of the teacher? and what is known by the teacher? Language show their importance in case of communication skill and medium of instruction. All working regarding teaching and learning is completed by the teacher through language. All the skills like reading, writing, communications etc. are totally depending upon the language. With the help of language there is solidity in the teaching learning processes. So from above we can say that language is all in all in teaching learning process.

CONCLUSION

So in the context of teacher education there is no doubt before and after independence there is great change in teacher education. And this is only through the various recommendations given by different commissions and committies. Because in these commissions and committies said about the development of the languages and teacher education. It is true that the quality of education, in a society depends upon the quality of teachers and educational languages. Hence teachers must be provided with best possible professional education in order to raise the standards of education and to keep them continually improving, teacher education programmes must be given a high priority.

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कुटीर उद्योग के सम्बन्ध में गाँधीजी के विचार

कुमोद कुमार*

महात्मा गांधी अक्सर कहा करते थे कि मै नही समझता कि औद्योगीकरण किसी देश के लिए किसी भी सूरत में जरूरी है। भारत के लिए तो यह भोर भी जरूरी नही है। सच पूछा जाए तो मुझे विश्वास है कि अपनी हजारों कमियो को दूर करके एक सादा किन्तु उदान्त जीवन को अपना कर और दुनिया के साथ शांतिपूर्ण तरीके से रहकर ही भारत आन्नाद करती दुनिया के प्रति अपने दायित्व का निर्वाह कर सकता है कुबेर द्वारा हम पर आरोपित तेज रफ्तार पर आधारित जेटिल भौतिक जीवन का उच्च विचारों वाली जीवन शैली से कोई मेल नहीं है। उदान्त जीवन जीने की कला सीखने पर ही जिन्दगी की सच्ची खुशिया हासिल की जा सकती है संशय वादी पूछ सकते हैं कि हथियारो से सिर से पाँव तक लैस और तड़क भड़क तथा आडंबर में जी रही इस दुनियां में क्या कोई राष्ट्र फिर चाहे वह कितना ही बड़ा तथा अधिक आबादी वाला क्यों ना हो सबसे अलग – थलग रहकर सदा जीवन को अपना आदर्श बना सकता है। जबाब सीधा सादा है। यदि सादा जीवन जीने योग्य है तो चाहे एक ही वक्ति अथवा समूह इसके लिए प्रयास करे हमें उसका स्वागत करना चाहिए।

गाधीजी औद्योगी करण के समर्थक वही थे जहाँ श्रमिको की कमी हो। लेकिन जहाँ श्रमिको का बाहुल्य हो वहाँ वे कुटीर उद्योग के समर्थक थे। उनका बिचार था कि औद्येगी करण यांत्रिक दासता और अनेतिक कार्यों का बृहद भंडार है जिससे मनुष्य को यथा संभव बचना चाहिए। गाँधीजी का कहना था कि मैं ऐसी मशीनो का स्वागत करूंगा जो झोपडी में रहने वाले करोडो मनुष्यों के बोझ को हल्का करती है। क्योंकि करोड़ो जीवन मनुष्यो के मुकाबले जो भारत के सात लाख गाँवो में है तथा निर्जीव मनुष्यो को स्थान नही दिया जा सकता है। लेकिन आज स्थिति यह है कि अन्यधोग का इतना विकास हो गया है। कि उसमें कई दोष होते हुए भी उससे पूर्णतः बचकर रहा नही जा सकता। एक सीमा तक तो मशीनों को रखना ही होगा। तथापि उन्हे उतना ही उपनाया जाए जितना अनिवार्य हो। चूंकि भन्मयोग का प्रारंभ और विकास पश्चिमी देशों में हुआ था जहाँ मानव श्रम की कमी थी किन्तु अब बहाँ भी आधुनिक तकनीकी ने बेकारी की भयानक समस्या पैदा कर दी है। भारत जैसे देश में आबादी के घनत्व और बाहुल्य के कारण मानव श्रम को कम करने से बेकारी और गरीबी बढ़ेगी। यहातो सब हाथो को काम देने की समस्या उत्पन्न हो गई। यहां तो खाना खाने वाले मुह और काम करने वाले हाथ दिन–ब दिन बढ़ते ही जा रहे है। अतः यहाँ ग्रामों धोगों की पद्धति को ही प्रधानता मिलनी चाहिए हालांकि उसके साथ ऐसी उन्नत बैज्ञानिक तकनीकि . को काम में लाये जाने की जरूरत है जिससे लोगों को बहुत थकाने या उबने वाले कार्य करना न पड़े। हमारी अर्थ व्यवस्था ग्रामोधोग प्रधान हो और मन्त्राघोग न पड़े। हमारी अर्थव्यवस्था ग्रामो उद्योग प्रधान हो और यन्त्रोधोग उनके प्रतिदन्दी न होकर उनके सहयोगी एवं पूरक हो। स्पस्ट है कि गाँधीजी मशीनीकरण के विरोधी नही थे। वे मशीनी करण को महत्व देते हुए कहा करते थे कि मशीन अपना महत्व रखती है। वह तो संसार में टिकेगी और ठहरेगी ही,

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परन्तु उसका उपयोग इसलिए नही करना चाहिए कि वह मानव श्रम को हटाकर उसका स्थान स्वयं ग्रहण कर ले। मैं मशनरी का विरोध नही करता मैं तो मशनरी के उत्पाद का विरोध करता हूँ। मेरा उद्देश्य मशीनों को हटाना नहीं अपितु उन्हे सीमित करना है मेरा सर्वोपरिविचार मनुष्य की भलाई में है। इस प्रकार गाँधी जी मशीनों के उपयोग को सीमित करने के पक्षधर थे। उनका विचार था कि भारत यदि अहिंसात्मक मार्ग पर चलना चाहता है तो मैरा सुझाव मै उसे बहुत सी चीजो का बिकेन्द्रीकरण करना पड़ेगा क्योंकि केन्द्रीयकरण न तो अधिक समय तक ठहरने देना ठीक है और ना ही उपयुक्त बल के अभाव में उसकी रक्षा करना ही ठीक है। ''झोपड़ी जिसमें चोरी की कोई बस्तु नही होती पुलिस की सुरक्षा की आवश्यकता नही समझती। औदोगीकरण और यात्रीकरण में चोरी की बहुत अधिक गुजाइश और संभावना रहती है इसलिए उसके लिए पुलिस बल की सुरक्षा की हमे आवसकता रहती है।''

गाँधीजी ने मेरे सपनो का भारत ''नामक पुस्तक संपादक सिद्धराज ढडढा सर्वसेवा संघ प्रकाशन राजघाट वाराणसी के पृष्ठ सं० ४१ पर लिखा है कि ग्रामो उद्योग संबंधी मेरे प्रस्तावित योजना पर जो टीकाएं हुई है उन्हे मैने पढ़ा है। कइयो ने तो मुझे यह सलाह दी है कि मनुष्य की अन्वेषण बुद्धि प्रकृति की जिन शक्तियों को अपने वश में कर लिया है उनका उपयोग करने से ही गाँवो की मुक्ति होगी। वे कहते है कि इन गुप्त प्राकृतिक व्यक्तियो पर कब्जा कर लेने से प्रत्येक अमेरिका वासी ३३ गुलामो को रख सकता है। अर्थात ३३ गुला मो का काम वह इन शक्तियों द्वारा से सकता है। कुटिर उद्योग के सम्बन्ध में गाधीजी चरखे करघे की इतनी लंबी कैफियत का जिक्र हमने यहाँ इसलिए किया कि वे हिन्दुस्तान के घर–घर में खादी और चरखे को पहुंचाना चाहते थे वे देश के हर घर को खादी वस्त्र पहनाना और बुनवाना चाहते थे। इस स्वकर्म में उन्हे अहिंसा और स्वराज की झलक मिलती थी। इसमें उन्हें परस्पर सहकार और सेवा का संकल्प दिखता था। खादी कर्म को वे क्रांति कर्म मानते थे। चूंकी अंग्रेज के आगमन और सत्ता शासन ने हिन्दुस्तान के बुनकर ो और कारीगरों के हाथो से प्रायः रोजगार छीन लिया था अतः उनकी आर्थिक दशा दमनियों हो गई थी क्योंकि अंग्रेज लंकाशायर और मैनचेस्टर की मिलो के वस्त्र हिन्दुस्तान में खपाने लगे थे। गाँधीजी ने अपने देश की बुनकरो की इस दारून दशा का वर्णन बड़े ही मार्मिक शब्दों में किया है। वे आत्मकथा में लिखते है कि पहिन्दुस्तान के बुनकरो क जीवन की उनकी आमदनी की सूत प्राप्त करने में होने वाली उनकी कठिनाई की ओर वे किस प्रकार होते जाते थे इस सबकी जानकारी हमें मिली बुनो कपड़ा मिलता नही था। बुनकर सारा अच्छा कपड़ा विलायती सूत का ही बुनते थे क्योंकि हमारी मिलें सुत कालती नही थी। इन बुनकरो को आश्रम की तरफ से यह गारंटी देनी पड़ी थी कि देशी सूत से तैयार कराया हुआ कपड़ा बुनवाकर हमने पहना और मित्रों उसका प्रचार किया। यह सब देखकर हम हाथ से काटने के लिए अधीर हो उठे। हमने देखा की जब तक हाथ से काटेंगे नहीं तब तक हमारी पराधीनता बनी रहेगी।

महात्मा गांधी के बिचार में जीवन के प्रत्येक क्षेत्र में दिखाई परती है। गांव और ग्रामीण जनता के जीवन को उन्होने अपना मुख्य कार्य क्षेत्र चुना। महात्मा गांधी ग्रामीण स्वराज औदोगिक विकेन्द्रीकरण शारीरिक श्रम की प्रतिष्ठा समाजिक समरसता ट्रस्टीशिप सर्वोदय और सहकारिता जैसे महान आर्थिक विचारो को जन्म दिया। ग्राम बिकास महात्मा गाँधी की कल्पना स्वराज की आधारशिला है। सरकार ने . ग्राम विकास के लिए कई योजनाये बगाई है फिर भी गांव के गरीब किसानो की हालत में विशेष सुधार नही हो पाया है। राष्ट्रीय अपराध

रिकार्ड ब्यूरो के . अनुशार साल 2016 में 11370 लोगो ने कृषि के क्षेत्र में आत्महत्या कर ली। इसका मुख्य कारण सत्ता का विकेन्द्रीकरण है एवं पश्चिम की संस्कृति का अंधानुकरण है जबकि सत्ता का विकेन्द्रीकरण ग्राम विकास का एक प्रमुख अंग है। इसलिए ग्राम विकास की योजना को सफल और सार्थक बनाने के लिए महात्मा गाँधी के विचारों के अनुशार पंचायत के हाथो में सत्ता सौपनी होगी। यह भी उल्लेखनीय है कि भारत के किसानो की आत्म हत्या के लिए सामान्य तौर पर स्थानीय साहूकारो को जिम्मेदार माना जाता है लेकिन सरकारी आंकरों के अनुशार वर्ष 2016 मे बैंको से लिए गए कर्ज कोना चुका पाने के कारण 80 फीसदी किसानो ने आत्म हता कर ली। दूसरी बात यह कि तकनीकी विकास की अपनी एक कीमत है और उसे हमलोगो को चुकाना है। इसलिए महात्मा गाँधी के ग्राम स्वराज का महत्व समकालीन समय में बहुत बढ़ गया है।

महात्मा गाँधी अंग्रेज से छुटकारा पाने के लिए इसके ग्रामीण अर्थतंत्र का पुनरुद्धार आवश्यक होगा लेकिन आज तेज रफ्तार के औदोगिकरण और भीम काय उद्योगो तथा प्रौद्योगिकी के मुंह ने इस तरह जकर लिया है कि बचा–खुचा ग्रामीण अर्थ तंत्र भी चोपट हो गया है। महात्मा गांधी के ग्राम स्वराज संबंधी बिचारो को सतही तौर पर ही पकड़ा। इसलिए सारे कार्यक्रम को केवल प्रदर्शन बना कर रख दिया। परिणाम यह हो रहा है कि गाँव उजरते चले जा रहे है शहरों की ओर पलायन बढ़ गया। वहाँ रोजगार की संभावनाए कम हो रही है और वे सहरी गुलामी का शिकार हो रहे है। ग्रामीण उद्योग तथा लघु उद्योगों को भीम काय उदयोगों और बहुराष्ट्रीय निगमों ने नेस्त नाबूद कर दिया है। आजादी के बाद से आज तक ११ पंचवर्षीय योजनाए पूरी कर चुके है। अरबो खरबो रुपये खर्च करने के बाद भी ग्रामीण क्षेत्रो में बुनियादी ढांचा जैसे पक्की सरके सिचाई के साधन चिकित्सा संस्था आदि के विकास में असफल साबित हुए है। यहां तक की पीने के शुद्ध पानी की भी व्यवस्था सर्वत्र नही कर पाये है। इस कारण शहरों तथा ग्रामो के बीच विषमता उत्तरोत्तर बढ़ती जा रही है। निष्कर्ष – कहा जा सकता है कि 19वी सदी में महात्मा गांधी के ग्राम स्वराज को वर्तमाण समय में कुटीर उद्योग के सम्बन्ध में गाँधी जी के विचार के प्रति राष्ट्रवादी आंदोलन के द्वारा सवैधानिक सुधार किया गया। यह सुधार समाजिक धार्मिक आर्थिक प्रेस मजदूर वर्ग में देखा जा सकता है।

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Frequency of Feeding Behaviour on Growth Performance of Walking Cat Fish, Clarias Batrachus (Linn.)

Dr. Rani*

ABSTRACT

The study was conducted to assess the impact of different feeding rates and feeding frequencies on the growth and survival of fingerlings of Walking Cat Fish, *Clarias batrachus.* Test fish were fed with supplementary diet composed of rice bran, mustard meal, meat cum bone meal & soyabeen meal(in equal proportions) @10% (FR_1), 20% (FR_2), 30%(FR_3), 40%(FR_4), 50%(FR_5) & 60%(FR_6) body weight. The experiment was conducted for 90 days where 20% feeding rate (FR_2) resulted in maximum body weight gain of fish, when reared indoor. Likewise, specific growth rate as well as protein efficiency ratio was also significantly ($P<0.05$) highest in (FR_2). In another experiment, the fishes were fed at three feeding frequencies *viz*. Once a day (FF_1), twice a day (FF_2) and thrice a week (FF_3) for 60 days. The maximum increase in body weight was observed in (FF_1). No significant differences were observed for water quality parameters with respect to different feeding rates and feeding frequencies. It was concluded that feeding rate @20% body weight once a day is appropriate for indoor rearing of fingerlings of *Clarias batrachus*(LINN).

Keywords: *Specific Growth Rate, Protein Efficiency Ratio,* **Clarias batrachus,** *Feeding Rate(FR), Feeding Frequency(FF).*

INTRODUCTION

The Walking Cat Fish(***Clarias batrachus***) is one of the most preferred food fish for the comsumers of Asian Countries due to its good taste,less bones and medicinal qualities.Feed is the most eexpensive part of Cat Fish production. As feed cost occupies 60-70% of the total operational expenditure in fish culture,Selection of appropriate feeding rate as well as frequency are of primary concern,which otherwise increase the input cost to significant level. For the larval stages,live food mainly Zooplanktons are given along with supplentary feed to satiation (Dhawan and Kaur,2006) and for later stages(fry and fingerlings),the feed amount as well as the feeding frequency needs to be defined so as to avoid wastage.Time of feeding,feeding rate and feeding frequency affect the feed intake and its utilization and growth performance of different fish species such as ***Heteropneustes fossils*** (Sunderarajan *et.al*.,1982), Channel Cat Fish,Ictalurus punctatus (Noeske *et.al.,*1985 Chanos chanos (Chiu *et.al.,*1987) and African Cat Fish, ***Clarias gariepinus*** (Hossain *et.al*.,2001). The present study was conducted to evaluate the effect of different feeding rates and feeding frequencies on growth of fingerlings of ***Clarias batrachus.***

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MATERIALS & METHODS

Experiment were conducted in plastic pools of 960 capacity. The pools were prepared 2-3 days before the stocking of fish. At the base,4cm thick soil bed was provided and water level of 20 cm was maintained. Azolla (An aquatic weed)was spread on the surface and small pieces of PVC pipes were placed in each pool to provide shelter for fish. The fish were reared in stored ground water and aeration was provided through aerator stones, attached to a compressor. For both the experiments, pools were manured with cow dung and poultry dropping @300g (1:1) and initial doze and 40g (1:1) at fortnightly intervals. Manure was soaked for 2 hours in water and then the filtered water was added to the ponds.

The supplementary feed used in both the experiments was composed of deoiled rice bran, deoiled mustard cake, meat cum bone meal and soyabean meal (each and equal proportion). The finely ground ingredients and prepared diets were analyzed for proximate composition (AOAC,1995) and gross energy (Viola,1977; Hastings,1976)(Table-1).

For first experiments, ten fingerlings of *Clarias batrachus* were stocked in each pool. The average length and weight of fish was 8.29 ± 0.64 cm and 4.75 ± 0.90g respectively, at the time of stocking. Fish were fed with supplementary diet @ 10%(FR_1), 20% (FR_2), 30%(FR_3), 40%(FR_4), 50%(FR_5) & 60%(FR_6) body weight of fish once a day at 16:00-16:30 hr. In second experiments, ten fingerlings of *Clarias batrachus* were stocked in each pool.The average length and weight of fish was 18.17 ± 0.5 cm and 48.03 ± 7.90g respectively, at the time of stocking. Fish were fed with supplementary feed @ 20% fish body weight once a day (FF_1) at 4:00pm, twice a day (FF_2) at 10:00am and 4:00pm and thrice a week (FF_3) at 4:00pm. Water of pools was replaced every week after taking the water samples of analysis.

Water samples were taken in the morning hours (9:00am) and were analyzed for temperature, pH and dissolved oxygen (APHA,1991). Survival of fish was determined by comparing the number of fish present at the termination of experiment with that of fish stocked. Growth of fish was assessed by measuring body length and weight. Data was analyzed for the following parameters:

A. Increase in length (%) = final body length - initial body length/initial body length×100
B. Increase in weight (%) = final body weight - initial body length/initial body weight×100
C. Specific growth rate = 1_n final body weight – 1_n initial body weight/culture period X 100
D. Protein efficiency ratio = fish weight gain(g)/protein intake(g) Data was analyzed statistically using one way ANOVA

Results and Discussion

Experiment.1

The effects of different feeding rates was observed on the water quality parameters, Survival and growth of *Clarias batrachus*. The studied revealed that during the experimental period no significant differences in different treatment were observed for water quality parameters. Survival of fish recorded was 100% in all the treatments. Percent increase in weight was maximum in FR_2 followed by FR_4,FR_6,FR_1,FR_5 and FR_3 both SGR (1.24) and per (0.29) were observed maximum in FR_2(Table-2)

Experiment.2

Effect of different feeding frequencies were observed in water quality parameters, Survival and growth of *Clarias batrachus*. The studied revealed that during the experimental period no significant differences in different treatment were observed for water quality parameters. Hundred

percent survival of fish was recorded in all the treatments. Percentage increase in weight was maximum in FF_1 followed by FF_3 and FF_2 respectively. PER was observed maximum (0.17) in FF_1 (Table-3).

Table-1: Proximate composition of different ingredients and prepared diet
(on dry weight basis)

Ingredients	Crude protein(%)	Ether extract(%)	Nitrogen free extract(%)	Energy (k cal/g)	P/E ratio (mg protein/ cal)
Rice bran*	22.75	2.87	39.01	2.94	77.38
Mustard meal*	42.0	7.09	33.56	4.09	102.68
Meat cum bone meal	20.34	6.90	38.86	3.19	63.76
Soyabean meal*	4.29	1.75	37.411	4.10	120.21
Prepared diet	33.60	4.66	37.28	3.59	93.59

Solvent Extracted

Table-2: Water quality parameters and growth of Clarias batrachu fed at
different feeding rates.

Parameters	FR1	FR2	FR3	FR4	FR5	FR6
Temp. (oc)	±	±	±	±	±	±
pH	±	±	±	±	±	±
D.O(mg −1).	±	±	±	±	±	±
Initial body length	±	±	±	±	±	±
Final body length	±	±	±	±	±	±
%Change in length	25.06	45.95	22.96	29.38	28.32	26.37
Initial body length	±	±	±	±	±	±

Parameters	FR1	FR2	FR3	FR4	FR5	FR6
Final body length	±	±	±	±	±	±
%Change in length	88.33	195.17	73.21	129.74	83.00	106.98
Protein Efficiency rate	0.034	0.036	0.011	0.016	0.008	0.007
Specific growth rate	0.49	1.24	0.46	0.58	0.54	0.54

Table-3: Water quality parameters and growth of Clarias batrachus fed at different feeding frequencies.

Parameters	FF1	FF2	FF3
Temp. (oc)	±	±	±
pH	±	±	±
D.O(mg −1)	±	±	±
Total alkalinity(mg −1)	±	±	±
Initial body length	±	±	±
Final body length	±	±	±
%Change in length	5.6	1.4	0.3
Initial body length	±	±	±
Final body length	±	±	±
%Change in length	11.07	0.21	1.18
Protein Efficiency rate	0.173	0.003	0.019

The present study revealed that feeding @ 20% FBW once a day resulted in higher growth of *Clarias batrachus*, when reared indoor.Feeding at lower (10%) and higher (>20%) rates resulted in reduced growth.Not much work has been done on the feeding rates of *Clarias batrachus*. **Ng et.al.** (2000) reported feeding rates of 2.5% FWB peer day for bagrid Cat Fish (*Mystus numerous*) at the best.

There was decreases in growth parameters when the frequency was increased from once a day to twice a day. The growth was also very low when the frequency was decreased from once a day to thrice a week. These results are in contrast with that of channel Cat Fish, *Ictalurus punctatus* where feeding once a day was found to be similar in terms of growth when fed twice a day (Webster *et.al.*, 1992 a,b and Peterson and Small,2006). The study by **Jarboe** and **Grant** (1997) indicated that feeding small fingerlings of channel Cat Fish once daily and grow out channel Cat Fish twice daily gave the best results, in term of growth.

For different fish species, different results observed with respect to feeding frequency (Chiu *et. al.,*1987). Feeding once a day was found to be appropriate in stinging Cat Fish, ***Heteropnuestes fossils***, marian et.al.,1981); twice per day for channel Cat Fish, ***Ictalurus punctatus***(Andrews and Page,1975); four times a day for Himri Barbel, ***Barbus luteus*** Heckel (Gokeek *et.al.,*2008). For ***Clarias batrachus,*** it could be concluded that feeding @ 20% FBW once a day resulted in best growth in indoor rearing experiments.

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बृहस्पति का परिचय और संकल्पना

डॉ. प्रगति कुमारी*

डॉ0 जयदेव वेदालंकार ने अपनी पुस्तक वैदिक साहित्य का इतिहास के द्वितीय अध्याय में चारों वेदों प्राचीनतम वेद ऋग्वेद का वर्णन किया है, इसी अध्याय में बृहस्पति सम्बन्धी अंश अंकित हैं– **"बृहस्पतिर्देवाना पुरोहित आसीत्। उशनाकश्यपौऽसुराणाम्।"** चतुर्थ व्यास बृहस्पति थे, जो वेदों के पुराहित थे। अंगिरस बृहस्पति के अनेक मन्त्र ऋग्वेद में मिलते हैं। मन्त्रों के अतिरिक्त बृहस्पति के अर्थशास्त्र आदि प्रसिद्ध थे। उशना को भिषक् भी कहा जाता था। वे सर्वश्रेष्ठ वैध थे। इन्होंने अर्थशास्त्र आदि अनेक शास्त्रों का प्रणयन किया। अथर्ववेद के साथ इनका घनिष्ठ सम्बन्ध था।

इन्द्र के चार पुत्र थे – कश्यप, बृहस्पति, यम और विश्वामित्र। बृहस्पति ने व्याकरण शास्त्रों का अध्ययन किया। भारद्वाज बृहस्पति के पुत्र और इन्द्र के शिष्य थे। भारद्वाज ने चार आयुओं तक वेद का अभ्यास किया। अंगिरा ऋषि कुल के तैंतीस ऋषियों का पुराणों में उल्लेख मिलता है। अंगिरा ऋषि प्रचेता के वंशज और पृथु वैन्य के समकालीन थे। अंगिरा ऋषि के वंशजों में सबसे अधिक प्रसिद्ध बृहस्पति और भारद्वाज थे।

बृहस्पति को ब्राह्मणस्मृतिह भी कहा जाता है। इन्हें जगत का पालक देवता मान गया हैं बृहस्पति देवताओं के गुरू तथा अंगिरा ऋषि भी माने जाते हैं। लेकिन इनको मन्त्रों में योद्धा के रूप में प्रदर्शित किया गया है, जो असुरों के संहार में इन्द्र की सहायता करता है। बृहस्पति को ही सम्भवतः गणपति कहा गया है। आचार्य बृहस्पति पिता अंगिरा ऋषि भी भृगु व अथर्वा के समकालीन थे। अंगिरा व भृगु तथा इनके वंशज अंगिरस के मन्त्र अथर्ववेद या मूलवेद मे संग्रहीत थे। इससे भिन्न भारद्वाज के पिता, मनु के शिष्य, असुरों के गुरू शुक्राचार्य के प्रतिपक्षी, देवासुर संग्राम में असुरों को नास्तिक्य का उपदेश देने में प्रवृत्त नास्तिक शिरोमणि बृहस्पति हैं।

याज्ञवल्क्य ने धर्म सूत्रकार बृहस्पति को धर्म शास्त्राकारों में गिना है। बृहस्पति ने वर्तमान मनुस्मृति की बहुत –सी बातें ली हैं। लगता है माना वे मनु के वार्तिककार हों। बहुत से स्थलों पर बृहस्पति ने मनु के संक्षिप्त विवरण की व्याख्या कर दी है। अपरार्क, विवादरत्नाकर, वीरमित्रोदय तथा अन्य ग्रन्थों के आधार पर हम बृहस्पति में आयी व्यवहार सम्बन्धी सूची उपस्थित कर सकते हैं यथा–

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- अस्वामी विक्रय
- सम्भूय समुत्थान,
- दत्तापदानिक,
- अभ्युपेत्याशुश्रूषा
- वैतनस्थानापाकर्म
- स्वामीपाल विवाद
- संविद् व्यतिक्रम
- विक्रिय सम्प्रदान,
- पारूष्य (2 प्रकार)

   साहस (3 प्रकार)
- स्त्री संग्रहण
- स्त्री पुंसधर्म
- विभाग
- द्यूत समाह्वय
- प्रकीर्णक (नृपाश्रय व्यवहार या वे अपराध जिनके लिए स्वयं राजा अभियोग लगावे।)

डॉ. जाली के अनुसार बृहस्पति छठीं या सातवीं शताब्दी में हुए थे किन्तु अन्य सूत्रों के आधार पर ये बहुत बाद में समृतिकार ठहरते हैं। विश्वरूप एवं मेघातिथि के अनुसार नारद एवं बृहस्पति के साथ कात्यायान भी प्रमाणिक लेखक माने जाते हैं। यह प्रमाणिकता कई शताब्दियों के उपरान्त ही प्राप्त हो सकती हैं। कात्यायान तथा अपरार्क ने भी बृहस्पति स उद्धरण लिये हैं। अन्य सूत्रों के आधार पर बृहस्पति को 200 एवं 400 ई0 के बीच में कहीं रखा जा सकता है। वे कहाँ के रहने वाले थे, इसके विषय में निश्चित रूप से कुछ नहीं कहा जा सकता है।

स्मृतिचन्द्रिका में बृहस्पति के श्राद्ध सम्बन्धी लगभग 40 उद्धरण आये हैं। पराशर माधवीय, निर्णय सिन्धु तथा संस्कार कौस्तुभ में बृहस्पति के अनेक श्लोक उद्धत हैं। मिताक्षरा में भी अनेक स्थलों पर बृहस्पति के धर्म सम्बन्धी दोनों प्रकार के उद्धरण हैं। अभाग्यवश बृहस्पति का सम्पूर्ण ग्रन्थ अभी तक प्राप्त नहीं हो सका है। मिताक्षरा में वृद्ध बृहस्पति के उद्धरण भी हैं। हेमाद्रि ने ज्योतिर्बृहस्पति का भी नाम लिया है। अपरार्क ने वृद्ध बृहस्पति से कुछ उद्धरण लिये हैं।

बृहस्पति नामक परम्परा का प्रारम्भ ऋग्वेद में हो चुका था। उनमें पुरोहित एवं देवता दोनों का सम्मिलित रूप माना गया था। ब्राह्मण युग तक आते–आते उन्हें वाणी का अधिष्ठाता और अपूर्व मेधावी मान लिया गया था। कौटिल्य अर्थशास्त्र में 6 स्थलों पर बृहस्पति के मतावलम्बियों का उल्लेख एवं ग्रन्थ के प्रारम्भ में ऋषि वन्दना में शुक्र बृहस्पति का नमन स्पष्ट कर देता है कि कौटिल्य के युग तक बृहस्पति ख्याति लब्ध आचार्य माने जा चुके थे और उनके मतानुयायी राजनीतिक चिन्तन के क्षेत्र में प्रबल अर्थशास्त्री माने जाने लगे थे। अर्थशास्त्र के अतिरिक्त स्मृति संहिता, दर्शन, ज्योतिष एवं वास्तुशास्त्र विषयक ग्रन्थों की रचना का श्रेय भी

बृहस्पति को दिया जाता है। इन ग्रन्थों की अपेक्षा राज्य व्यवस्था के अध्ययन के लिए प्रारम्भि क तीनों ग्रन्थों की उपादेयता विशेष है।

बृहस्पति सूत्र की रचना का उद्देश्य जैसा कि ग्रन्थ के स्परूप से ही प्रकट है, सूत्र शैली मे संवाद क्रम द्वारा राजनीति के महत्वपूर्ण शासकीय गुणों, राजा की वैयक्तिक सुरक्षा, जनता के वर्गों और विदेश से आने वाले शासकों के ससाथ प्रयोजनीय नीति, आन्तरिक प्रशासन, विदेश नीति, मन्त्र विधि, मन्त्र प्रक्रिया, मन्त्रियों के गुण दोष तथा विभिन्न विभागों आदि का वर्णन करना है। प्रथम अध्याय में राजा का महत्व, उसका चरित्र निर्माण, उसके कर्तव्य और सुरक्षा के कार्यों का महत्व वर्णित है। द्वितीय अध्याय में राज्य की स्थिति के लिए आवश्यक साधनों, राजा के लिए आराध्य आदेशों एवं धार्मिक सम्प्रदायों उनके तीर्थ स्थानों और विस्तृत भौगोलिक परिधि आदि के वर्णन उपलब्ध होते हैं। तृतीय अध्याय में सामान्य प्रशासन के के सिद्धान्तों, शासक के लिए प्रयोजनीय वस्तुओं, दण्डनीति के महत्व के अतिरिक्त विभिन्न धार्मिक सम्प्रदायों, उनके तीर्थ स्थानों और विस्तृत भौगोलिक परिधि आदि का वर्णन है। चतुर्थ अध्याय में राजा की वेशभूषा और मन्त्रणा विधि तथा शत्रु के सम्बन्धों के निर्धारण के प्रयत्न किये गये हैं। पंचम अध्याय में उपायों और परीक्षा विधि का वर्णन है। षष्ठ अध्याय में विद्या, धन, नय, मन्त्रणा और अमात्य आदि का महत्व वर्णित है।

बृहस्पति स्मृति

बृहस्पति के नाम से सम्बद्ध दूसरा ग्रन्थ बृहस्पति स्मृति है। जहाँ बृहस्पति सुत्र में शासन प्रणाली और राज्य चिन्तन के प्रति अर्थ प्रधान दृष्टिकोण अपनाया गया है। वहीं स्मृतिग्रन्थ की रचना धर्म प्रधान दृष्टिकोण से की गयी है। स्मृति परम्परा में लिखे गये इस ग्रन्थ का रंग स्वामी आयंगर से लगभग 222 ग्रन्थों की सहायता से मूलोद्धार किया है।

प्रो0 आयंगर ने अपने संकलन की प्रस्तावना में मनुस्मृति एवं बृहस्पति स्मृति की तुलना की है। उन्होंने बृहस्पति स्मृति को मनुस्मृति का वर्तिक मानने की परम्परा का उल्लेख किया है।

प्रो0 जाली ने भी अपनी अनूदित बृहस्पति स्मृति की प्रस्तावना में स्कन्द पुराण की परम्परा का उल्लेख किया है। जिसमें कहा गया है कि मनुस्मृति के चार संस्करण हुऐ थे जिन्हें क्रमशः भृगु, नारद, बृहस्पति और अंगिरस ने किया था बृहस्पति स्मृति में कई स्थलों पर ”**मन्थर्वविपरीता तु या स्मृतिः सा न शस्यते**“ वर्णन मिलते हैं। यही नहीं, मनुस्मृति के अनेक संदर्भ भी उपलब्ध होते हैं। मनु के नियोग एवं द्यूत को एक स्थल पर मान्यमा प्रदान करने एवं दूसरे स्थल पर उसका विरोध करने के विराधाभास के स्पष्टीकरण के प्रयत्नों के भी बृहस्पति स्मृति में दर्शन होते हैं।

बाहस्पत्य राज्य व्यवस्था स्वरूप

उपर्यक्त ग्रन्थों में उपलब्ध बार्हस्पत्य अंशों का संकलन और वर्गीकरण करके उन्हें आधुनिक परिभाषा के अनुसार राजनीति शास्त्रीय ग्रन्थ के रूप में प्रस्तुत करने के प्रयत्न किया है।

बृहस्पति एवं उनके अनुयायियों ने जिस राज्य दर्शन को जन्म दिया था वह धर्म पर आधारित होते हुए भी अनावश्यक रूप से धर्म प्रभावित नहीं था। राजनीति में धर्म के प्रभाव को नगण्य कर देने के कारण बृहस्पति

की नीति को सोमदेव सूरि ने अदेव मातृका माना था। जिनके इस कथन पर टीका करते हुए श्रुत सागर सूरि ने उनकी नीति की तुलना ही नहीं कि वरन् उन्हें ही भौतिकवादी चार्वाक मान लिया था।

वस्तुतः अदेव मातृका नीति प्रणालियों तथा खेतों तक नदियों और कुओं से जल ले जाने की विधि थी जिसका प्रयोग उद्यमी कृषक करते थे और वे वर्षा के जल पर निर्भर नहीं होते थे। बृहस्पति की अदेव मातृका नीति भाग्यवादी न होकर पौरुषवादी थी। बृहस्पति ने स्पष्ट रूप से भाग्य को पौरुष के अधीन माना था। बार्हस्पत्य नीति भारतीय समाज चिन्तन के आधारभूत तत्वों (वर्ग चतुष्टय) को आधार मानती थी। धर्म, अर्थ, काल मोक्ष में से प्रथम तीनों के उपभोग पर ही चतुर्थ की सिद्धि निर्भर करती थी।

अतः बृहस्पति ने अपनी नीति का उद्देश्य धर्मार्थ कामावाप्ति अर्थात् त्रिवर्ग की सिद्ध माना था। इस आदर्श की उपलब्धि क लिए वे क्रम को न भंग करते हुए प्रत्येक वर्ग की पृथक परीक्षा करने और सबको अन्योन्याश्रित न करने के पक्षपाती थे। इस प्रकार बार्हस्पत्य मतानुसार राज्य का उद्देश्य सामाजिक उद्देश्य से पृथक नहीं था। आदर्श जीवन की सिद्धि चरम लक्ष्य था, जो कार्य सामाजिक पाषण से सम्भव नहीं था। राज्य अपनी धर्म, दण्ड शक्ति द्वारा नियमन एवं नियन्त्रण द्वारा सामाजिक मर्यादा की स्थापना करता था। संक्षेप में समस्त कार्यक्रम का आदर्श था– आदर्श क्रत युगीन समाज की सुख और समृद्धि की स्थापना के प्रयत्न जो अपने अन्तर्निहित होकर धर्म की स्थापना कर सकते थे।

प्राचीन भारतीय शासन– व्यवस्था के निमित्त बृहस्पति के योगदान की चर्चा वांछनीय है। बृहस्पति का महत्व दो कारणों से स्वीकार किया जाता है।

प्राच्य आर्यों के वे प्रथम राज्य चिन्तक थे जिसने राजनीति को धर्म से पृथक करके विद्या को स्वतंत्र शाखा का स्वरूप प्रदान किया था। ठीक उसी प्रकार मनु से धर्मशास्त्र को शेष विद्या विभागों में पृथक किया था। बृहस्पति ने प्रशासन में धर्म का स्थान गौण करके वार्ता तथा दण्डनीति को ही एक मात्र विद्या घोषित किया था। बाद के युग में धर्म को अपदसथ करने के कारण बृहस्पति को लोकायत चार्वाक मान लिया गया था। वह कठिनाई बार्हस्पत्य मत के अल्प ज्ञात होने के कारण उत्पन्न हुई थी। बृहस्पति ने राजनीति में धर्म का स्थान नहीं स्वीकारा था, किन्तु सामाजिक व्यवस्था के क्षेत्र में धर्म, अर्थ, काम तथा मोक्ष एवं विद्याओं में आन्वीक्षिकी त्रयी वार्ता एवं दण्डनीति सभी को महत्व प्रदान करते हैं। लोकायतिक मत का प्रबल्य महाभारत के अन्तिक संस्करण के समय विशेष रूप से था जिसके विरूद्ध भाव विहल होकर महाभारतकार कहलाता है–

डर्धबाहुर्विरौम्येष न च कश्चिच्छृणोति मे।

धर्मादर्थश्च कामश्च स किमर्थ न सेव्यते।

ऋग्वेदे के अनुसार बृहस्पति अत्यन्त सुन्दर है। आवास स्वर्ण निर्मित है। ये विश्व के लिये वर्णीय है। ये अपने भक्तों पर प्रसन्न होकर उन्हें सम्पत्ति तथा बुद्धि से सम्पन्न कर देते है। उन्हें सम्मार्ग पर चलाते हैं और विपत्ति में उनकी रक्षा भी करते हैं। शरणगत वत्वलता का गुण इनमें कूट–कूट कर भरा हुआ है। देवगुरु बृहस्पति का वर्ण पीत है, पीला है। इनका वाहन रथ है। उजो सोने का बना है तथा अत्यन्त सुखकर और सूर्य के समान भास्वर है जिसमें वायु के समान वेग पीले रंग के आठ घोड़े जुते रहते हैं। ऋग्वेदे के अनुसार इनका आयुध सुवर्ण निर्मित दण्ड है।

देवगुरू बृहस्पति की एक पत्नी का नाम शुभा और दूसरी का तार है। शुभा से सात कन्याएँ उत्पन्न हुई–भानुमती, राका, अर्चिष्मती, महामती, महिष्मती, सिनीवाली और हविष्मती। तारा से सात पुत्र तथा दो पुत्री उत्पन्न हुए। बृहस्पति के अधि देवता इन्द्र और प्रत्यधि देवता ब्रह्मा हैं।

बृहस्पति का दार्शनिक मत

तात्विक दृष्टि से संसार के समग्र पदार्थों को विभक्त किया जा सकता है– सचेतन और अचेतन। इन द्विविध पदार्थों के बाहरी स्वरूपों पर विचार करने वाले शास्त्र को विज्ञान और उनकी भीतरी सूक्ष्मताओं पर प्रकाश डालने वाले शास्त्र को दर्शन कहते हैं। तात्पर्य भेद से विज्ञान और दर्शन विभिन्न कोटियों में विभाजित हो जाते हैं।

तात्पर्य भेद से भारतीय दर्शन को दो प्रमुख सम्प्रदायों में अपना विकास करता आया है। वे दो सम्प्रदाय हैं – नास्तिक और आस्तिक। 6 नास्तिक दर्शन हैं और द6 आस्तिक दर्शन। नास्तिक दर्शनों के नाम हैं – चार्वाक, माध्यमिक, योगाचार, सौतान्त्रिक, वैभाषिक और अर्हत। वेद विरोधी होने के कारण इनका नाम नास्तिक पड़ा। सैन्द्धान्तिक दृष्टि से इनको अनीश्वरवादी दर्शन भी कहा जाता है। आस्तिक दर्शनों के नाम है– न्याय, वैशेषिक, सांख्य, योग पूर्व मीमांसा और वेदान्त।

आस्तिक दर्शनों की कोटि में परिगणित होने वाले सांख्य और मीमांसा ये दोनों दर्शन भी यद्यपि सैद्धान्तिक दृष्टि से अनीश्वरवादी हैं, किन्तु वेद विरोधी न होने के कारण नास्तिक दशनों से अलग हो जाते हैं। नास्तिक और आस्तिक दोनों दर्शन सम्प्रदाय परस्पर विरोधी हैं और उनके इस विरोध के कारण ही भारतीय दर्शन की इतनी अद्भुत उन्नति एवं विश्व विश्रुति हुई है।

चावार्क दर्शन कहें या लोकायत दर्शन कहें, उसके प्रथम प्रवर्तक आचार्य हो गए हैं बृहस्पति, यह बात प्रायः विख्यात है। यहाँ भी पहले इस पर कुछ प्रकाश डाला जा चुका है। बृहस्पति रचित साहित्य का अन्वेषण अरने पर बृहस्पति स्मृति और बार्हस्पत्य सूत्र ये दो ग्रन्थ उपलब्ध हैं। इन दोनों में से बृहस्पति स्मृति में अन्य स्मृतियों से ऐसी कोई विलक्षणता नहीं पायी जाती है जिसके आधार पर उसे लोकायत सम्पृक्त कहा जा सके। परन्तु यदि बृहस्पति को लोकायत मत का माना जाए तो इस बृहस्पति स्मृति के आधार पर भी यह दावा किया जा सकता है कि लोकायत सिद्धान्त कोई अवैदिक तथा नास्तिक सिद्धान्त नहीं था। वह भी उक्त पद्धति के अनुसार वैदिक एवं आस्तिक मत ही था। बाद में बौद्ध आदि सिद्धान्त की तरह तदनुयायियों के आचरण में विकार प्राप्ति के अनन्तर उसके विरोधियों के द्वारा उसकी निन्दा प्रसारित की गयी।

उसी अध्याया के आठवें सूत्र के द्वारा यह कहा गया है कि वह लोकायतिक शास्त्र के लिए अर्थात सेना रहित के लिए फलतः राजा से भिन्न व्यक्तियों के लिए आश्रित होने पर शीघ्र ही नष्ट हो जाता है। 12 वें सूत्र के द्वारा यह कहा गया है, कि कोई भी व्यक्ति अपनी अविद्या अर्थात् अज्ञान के कारण यदि धार्मिक व्यक्ति से पुरुषार्थ की अर्थात् अभिप्रेत अर्थ की सिद्धि चाहता है तब वह व्यक्ति लोकायतिक पाखण्डी कहलाता है।

उन्नीसवें सूत्र के द्वारा यह कहा गया है कि लौकायतिक व्यक्ति मरने पर धर्म, अर्थ और काम इन तीनों से विहीन होता है, एवं नरक का भागी होता हैं बार्हस्पत्य सूत्रगत इन कथनों के द्वारा भी लोकायत सिद्धान्त की मान्यता पर प्रकाश अवश्य पड़ता है। द्वितीय अध्याय के पंचम सूत्र से यह स्पष्ट प्रतीत होता है कि ऐहिक

वस्तुओं की सिद्धि के लिए लोकायत शास्त्र ही समाश्रयणीय है। उसी से अर्जित ज्ञान द्वारा ऐहिक जीवन को सुखी रखा जा सकता है। यहाँ ऐ महत्वपूर्ण बात यह ध्यान देने की है कि अर्थ इस शब्द की उचित व्याख्या की ओर ध्यान देने पर मानवीय इच्छा के विषय सारी वस्तुओं को अर्थ रूप से लिया जा सकता है। तदनुसार अतिप्राचीन युग में जबकि उक्त लौकायितक महत्वपूर्ण सिद्धान्त के अनुरूप लौकायितक आचरण भी शुद्ध तथा प्रशास्त था, तब लौकायतशास्त्र ही समग्र अर्थों के साधनार्थ आश्रयणीय होता था– अनुकूल ज्ञानार्जन के लिए। परन्तु आचरण में दोष का सम्पर्क आ जाने की वजह से केवल ऐहिक वस्तुओं के लिए अपेक्षित माना जाने लगा। इससे इसकी राजनीति दर्शनता व्यक्त होती है जिसका निर्णय किया जा चुका है। उक्त बारहवें सूत्र में यह व्यक्त होता है कि लोकायितक आदि मोहवश धार्मिक व्यक्तियों से अपना लाभ उठाना चाहता है, तो लोकायितक पाखण्डी कहलाता है। लोकायितक लोक यदि भ्रमवश विशुद्ध केवल पारलौकिक फलेच्छु व्यक्ति के समक्ष अपना विचार व्यक्त करते थे या तदनुरूप आचरण कर बैठते थे तो केवल धर्मार्थी लोग उन्हें पाखण डी कहते थे।

सारांश यह है कि लोकायितक तर्क के आगे जब वे धार्मिक लोग और कुछ नहीं कह पाते थे तो लोकायितकों को पाखण्डी कहकर उनकी निन्दा करते थे। वे यह कहते थे कि ये शरीर मात्र के लिए जीने वाले चोर हैं। अतः चोर दण्ड के भागी हैं क्योंकि वे मिथ्या यह कहते है कि लोग धर्माचरण भी अर्थ के लिए ही किया करते हैं, यहाँ तक कि अग्निहोत्र, सन्ध्या वन्दन आदि भी लोग अर्थ के लिए ही करते है। अपने को धार्मिक मानने वाले लोग लोकायितकों के सम्बन्ध में यहाँ तक कहते है कि ये लोग नरक भोगेंगे।

तृतीय अध्याय पन्द्रहवें सूत्र के द्वारा यह कहा गया है कि उन धर्माभिमानियों के द्वारा यह कहा जाता है कि लोकायितक आचरण भयानक है अर्थात् उससे खतरा सम्भावित है।

बार्हस्पत्य सूत्रगत इन कथनों के अन्दर सामजस्य उपरिस्थित करने के लिए यह आवश्यक है कि बौद्धों की तरह लौकायितक आचरणों के अन्दर क्रमिक दोष विकास के कारण एवं अनधिकारी व्यक्त से सम्पर्क स्थापन के कारण लोकायत सिद्धान्त को निन्दा का पात्र बनना पड़ा। जो कुछ भी हो, किन्तु बार्हस्पत्य अर्थ शास्त्र के द्वारा यह बात स्पष्ट होती है कि सूत्र के निर्माण काल में लौकायितक आचरणों में बुराई आ गयी थी। अतः विशुद्ध लोकायत दर्शन का निजी स्वरूप उससे कहीं अधिक प्राचीन कालिक था और यह भी पता चलता है कि इसका मुख्य सम्बन्ध राजनय से ही रहा है।

चार्वाक दर्शन के आचार्य बृहस्पति हुए हैं। यह बात प्रसिद्ध भी है। यह भी युक्तिपूर्वक बतलाया जा चुका है कि ये बृहस्पति देव गुरु बृहस्पति नहीं किन्तु अन्य दर्शन प्रवर्तकों की तरह कोई अन्य बृहस्पति नाम के आचार्य हुए है। परन्तु यदि आग्रहवश उस देव गुरु बृहस्पति को ही चार्वाक दर्शन का आचार्य माना जाए, तो उस विवेच्य दर्शन के मध्यकालिक स्वरूप पर मैत्री उपनिषद से कुछ प्रकाश पडता हुआ सा दीख पडता है। मैत्री उपनिषद के 6वें प्रपाठक मे यह काह गया है कि अ ब यहाँ ज्ञान विध्न बतलाए गए हैं। अस्वर्ग्य अर्थात् स्वर्गानर्ह व्यक्तियों का सम्पर्क स्वर्ग्यों अर्थात् स्वर्गार्ह वैदिक जनों के लिए मोह जाल का ही कारण को जाता है। जो लोग इस संसार में ही नित्यभाव से प्रमुदित होते हैं। ऐहिक सुख के लिए सदा इस देश से अन्य देश और वहाँ से फिर तीसरे के पास याचना किया करते हैं। जो लोग शिल्पोपजीवी होते हैं तथा जो अन्य लोग ग्राम की याचना करते हैं, अयाज्यों का भी याजन करते हैं, वे शूद्रों की शिष्टता स्वीकार करते

हैं। जो लोग ऐसे होते हैं जो कि शास्त्रपज्ञ होते हुए भी शुद्ध जाति के होते हैं तथा ऐसे जो अन्य लोग है जो कि चुगलखोरी करते हैं, या बोलते समय नियन्त्रणहीन हो जाते हैं, जो ऐसे लोग लडाकू हैं ओर जो लोग दिखावटी सन्यासी हैं एवं जो लोग राजकार्य में पतित अर्थात् भ्रष्टाचारी होते हैं, और जो लोग ऐसे हैं जो कि लोगों को यह कह कर धन माँगते हैं कि इतना दो तो तेरी यक्ष, राक्षस, भूत, पिशाच आदि प्रयुक्त विध्न बाधा हम दूर कर देगे, इनके अतिरिक्त वे जो कि पीछे पडने वाले अस्थि कुण्डल को धारण किये रहते है तथा ऐसे भी जो लोग होते हैं जो कि वृथा तर्क दृष्टांत वंचना एवं इन्द्रजाल का आश्रयण करते हुए वैदिकों के बीच अपने को भी परिगणित रखना चाहते हैं। इन लोगों के साथ संवास नहीं करना चाहिए क्योंकि वे प्रकट चोर अर्थात् पश्यतोहर होते हैं, अस्वर्ग्य होते हैं।

नैरात्मवाद की वंचना में पड़कर मिथ्या दृष्टांत एंव हेतुओं का आश्रयण करने वाला यह लोक (अर्थात साधारण जनता) व्रद विद्यागत अन्तर को रहस्य को समझने में असमर्थ है। बृहस्पति ने शुक्र बनकर इन्द्र के अभाव एंव असुरों के क्षय के निमित्त इस नैरात्म पिद्या को उत्पन्न किया। इसी विद्या के सहारे अकल्याण को कल्याण और कल्याण को अकल्याण रूप से शक्ररूपधारी बृहस्पति ने असुरों को उपदेश दिया। वेद आदि शास्त्र हिंसक धर्म तात्पर्यक हैं। यह कहते हुए इस नैरात्म विद्या को नहीं पढना चाहिए। ज्ञानप्रद न होने के कारण यह बन्ध्या ही है। आचार विहीन व्यक्ति के लिए यह केवल सांसारिक अनुराग को ही देने वाली है। इसलिए इस विद्या का आरम्भ उचित नहीं इत्यादि। इस औपनिषद आख्यायिका के अन्दर अनेक बातें ध्यान देने योग्य प्रतीत होती हैं। सर्वप्रथम यह कि यहाँ जो ज्ञान विध्नों की बड़ी सूची   दी गई है जिसे नैरात्मवादियों की सूची कहा जा सकता है, उसके अन्दर मोक्षार्थ अद्वैत ज्ञान मात्र के इच्छुक व्यक्ति को छोडकर उन अन्य सभी लोगों का तत्वतः परिगणन स्पष्ट दीख पड़ता है, जोकि त्रिवर्ग के इच्छुक होते है।

लोकायत का नाम का बीज भी उस औपनिषद आख्यायिका के अन्दर मिलता हुआ दिखाई पड़ता है क्योंकि नैरात्मवाद की वंचना में पड़कर मिथ्या दृष्टांत एवं हेतुओं का आश्रयण करने वाला यह लोक इस कथन में लोक शब्द कथित हुआ है और मुमुक्षु मात्र को छोडकर अन्य सारी जनता को वर्णित सूची में लपेट लिया गया है। यदि कुछ लोग यह कहें कि औपनिषद आख्यायिकाएँ इतिहास नहीं हैं अतः इसके एतिहासिक चावार्क का निर्णय नहीं किया जा सकता, तो मुझे भी इस पर कोई आग्रह इसलिए नहीं है कि इससे पूर्व सारी बाते अन्य प्रमाणों से सिद्ध की जा   चुकी हैं।

उपनिषद ग्रन्थों की विचार धारा के आधार पर दो प्रमुख दार्शनिक सम्प्रदायों का जन्म हुआ– आस्तिक और नास्तिक। आस्तिक सम्प्रदाय की अनेक मुखी मान्यताओं, सत्यान्वेषण की विरोधी प्रणालियों और श्रुति के विश्वास भाजकों में इतनी असमानताओं को देखकर जिस नये सम्प्रदाय का जन्म हुआ उसे ही आस्तिक विरोधी नास्तिक सम्प्रदाय कहा गया। नास्तिक सम्प्रदाय के प्रतिष्ठित आचार्य हुए बृहस्पति जिन्होंने नास्तिक दर्शन पर एक समर्थ एवं वृहद ग्रन्थ सूत्रात्मक रूप में लिखा। यह ग्रन्थ सम्प्रति अनुपलब्ध है किन्तु उस ग्रन्थ के सिद्धान्तों को आधार बनाकर आचार्य चार्वाक ने बाद में एक दूसरा ग्रन्थ लिखा।

आचार्य चार्वाक, आचार्य बृहस्पति के शिष्य थे। इन दोनों आचार्यों ने पंचतत्व की सत्ता पर बल दिया। इन आचार्यों के मतानुसार संसार के समग्र पदार्थों की रचना पृथ्वी, जल, तेज, वायु और आकाश इन पाँच तत्वों के अनेक विध मेल से होती है।

बार्हस्पत्य, नास्तिक और पाखण्ड आदि के लिए पर्याय के रूप में लोकायत, लोकायतिक आदि शब्दों का प्रयोग हुआ है। लोकायत और चार्वाक शब्दों की अपेक्षा नास्तिक शब्द की अधिक व्यापकता हो गयी है। जैन, बौद्ध और कापालिक आदि सम्प्रदाय भी वेद विरोधी होने के कारण नास्तिक नाम से अभिहित होते हैं। लोकायम अथवा चार्वाक सम्प्रदाय तो परलोक विरोधी होने के कारण सम्पूर्ण रूप से नास्तिक नाम से प्रसिद्ध हैं। बार्हस्पत्य शब्द यदा कदाचित यद्यपि बृहस्पति के मतानुयायी अर्थशास्त्र ज्ञाता एवं बौद्ध मतावलम्बी के अर्थ को लक्षित करता है, किन्तु बार्हस्पत्य दर्शन शब्द के कथन से तो चार्वाक अथवा लोकायत दर्शन का ही बोध होता है। नास्तिक शब्द का उल्लेख उपनिषद में भी उपलब्ध होता है। प्राचीन साहित्य में लोकायत के बहुधा चार्वाक शब्द का प्रयोग हुआ है। चार्वाक शब्द के व्युत्पन्नार्थ अनेक प्रकारों से सिद्ध होते हैं। इस शब्द के अर्थ निष्पादन में विविध वैयाकरणों एवं आचार्यों की विविध पद्धतियाँ है। चार्वाक शब्द की सिद्धि तो अनेक पद्धतियों से होती है। एक चर्वधातु के आगे उणादि प्रत्यय के योग से और द्वितीय चारु और वाक् इन दो शब्दों के योग से। आचार्य हेमचन्द्र के मत से चार्वाक उन्हें कहते हैं जहाँ पुण्य और पाप के परोक्ष फलरूप वस्तु जात को चर्वित कर जाते हैं। अर्थात परोक्ष भूत पर लोक आदि का अस्तित्व स्वीकार नहीं करते।

संस्कृत कोष में चारु को बृहस्पति का पर्याया वाचक माना गया है। तदनुसार चार्वाक का शब्दार्थ बृहस्पति का वचन होता है। तारानाथ तर्क वाचस्पति के मत से चारु का साधारण शब्दार्थ होता है सुन्दर अथवा मनोरम और तदनुसार बहुब्रीहि समाज करने पर चार्वाक शब्द का अर्थ होता है–सुन्दर, मनोरम अथवा मनोनुकूल वचनमय उपदेश जिसका वह (व्यक्ति विशेष या सम्प्रदाय) अनुयायी है। यही चार्वाक शब्द की संक्षिप्त अर्थ निष्पत्ति हुई।

विष्णु पुराण के उक्त मायामोह उपाख्यान को एवं माधव के चार्वाक दर्शन में चार्वाक सम्प्रदाय प्रवर्तक रूप में बृहस्पति के द्वारा किये गये वेद एवं वैदिक हिंसागत अनौचित्य प्रकाशन को देखते हुए तो ऐसा प्रतीत होता है कि जैन मत और चार्वाक मत दोनों को आपस में निकटवर्ती होना चाहिए। परन्तु जैन साहित्य को टटोलने पर परिस्थिति इसके विपरीत प्राप्त होती है। उदहरण के लिए जैन हरिभद्र सूरि रचित षड्दर्शनसमुच्चय को उपस्थित किया जा सकता है। यहाँ चार्वाक मत का स्वरूप इस प्रकार बतलाया गया है। लोकायतों का कहना यह है कि न देवो का अस्तित्व है और न ही निवृत्ति अर्थात स्वर्ग या अपवर्ग का। धर्म और अधर्म भी नहीं है और इसलिए उनके फल भी नहीं हैं। चार्वकीय दल के लोग किसी स्त्री को यह कहते है कि भद्रे! जितना तुम देखती हो उन्हें ही प्रमाणिक समझो। शास्त्र के आधार पर जो लोग स्वर्ग–अपवर्ग, पाप–पुण्य आदि का बहुत उपदेश देते है उसे तुम भयानक जंगली यशेर आदि के पात्र के समान समझो। हे रमणी! खाओ, पीओ, मौज करो! जो बीत जायेगा वह तेरा न होगा। गया हुआ समय फिर लौटता नहीं। जब तक यह शरीर समुदाय वर्द्धिष्णु है, फलतः युवावस्थायुक्त है तभी तक वास्तितिक है और पृथ्वी, जल, तेज तथा वायु ये चार भूत ही हम चार्वाकियों के मत में तत्व हैं। ये स्वयं चैतन्य के आश्रय हैं।

राजनीतिशास्त्र

अश्वघोष अंगिरस बृहस्पति का राजशास्त्र प्रर्वतक के रूप में परिचय देते हुए कहते है कि जिस राजशास्त्र को भृगु और अंगिरा ये दोनों बंशकर ऋषि प्रविर्तत न कर सके उसे कालक्रम से उन दोनों के पुत्र भार्गव शुक्राचार्य और अंगिरस बृहस्पति ने प्रवर्तित किया।

अतएव यह राजनीति शौक्र और बार्हस्पत्य नीति के से संसार में प्रख्यात हुई।

महाभारत के वनपर्व में बृहस्पति नीति का विवरण मिलता है। इससे ज्ञात होता है कि बृहस्पति ने शुक्र का रूप धारण कर इन्द्र के अभय और असुरों के क्षय के लिए नैरात्मवाद रूप अविद्या की सृष्टि की। इसके द्वारा असुर मंगल को अमंगल और अमंगल को मंगल मानकर कीर्तन करते हुए बोलने लगे–वेद आदि शास्त्रों के विरोधी धर्म का अभिचिन्तन किया जाय।

तैत्तिरीय ब्राह्मण

हमें तैत्तिरीय ब्राह्मण में एक अन्य बृहस्पति का उल्लेख मिलता है। उन्होंने गायत्री देवी के मस्तक में एक बार बाद्यात किया था। गायत्री देवी के मस्तक के चूर्ण हो जाने से मस्तिष्क छिन्न–भिन्न हो गया था, किन्तु गायत्री की मृत्यु नहीं हुई। गायत्री वैदिक धर्म का बीज रूप है। अतः वेद विरोधी होने के कारण सम्भव है कि यही चार्वाक मत के प्रवर्तक हों।

तर्कवादी

एक और बृहस्पति हैं जो धर्म शास्त्र प्रणेता हैं। परन्तु मनु आदि धर्मशास्त्र प्रणेताओं के समान ही व्रद पन्थी हाते हुए भी वे तर्क प्रेमी है। उसके मत में शास्त्र के अपेक्षा मुक्ति की ही प्रधानता है। उनका कथन है कि केवल शास्त्र का आश्रय लेकर तत्व निर्णय करना उचित नहीं क्योंकि युक्तिहीन विचार के धर्म की हानि होती है। वेद पन्थियों के मत से असुरों को वंचित करने के लिए उन्होंने वेद विरुद्ध मत का उपदेश दिया था। अतएव इनका भी चार्वाक होना असम्भव नहीं है।

अहिंसावादी नैरात्मवादी होते है। महाभारत के एक बृहस्पति से युधिष्ठिर ने जिज्ञासा की–अहिंसा, वैदिक धर्म, ध्यान, इन्द्रिय संयम, तप और गुरु शुश्रुषा इनमें सबसे श्रेष्ठ कौन धर्म हैं। बृहस्पति ने इस जिज्ञासा का उत्तर दिया था– **"अहिंसा धर्म सर्वश्रेष्ठ है।"** बृहस्पति के इस उपदेश को बौद्ध धर्म के समान ही माना जा सकता है। अतएव बौद्ध के समान अहिंसावाद के उपदेष्टा भारतीय बृहस्पति को चार्वाक मत का प्रवर्तक माना जा सकता है। सदानन्द यति ने अद्वैतब्रह्मसिद्धि नामक पुस्तक में तथा च बार्हस्पत्यानि सुत्राणि कहकर तीन सूत्र उद्धत किये हैं। इसी भास्कराचार्य आदि गवेषी विद्वानों ने यथाप्रसंग विभिन्न बार्हस्पत्य सूत्रों को उद्धत किया है। भट्ट नारायण ने मुनिवेषधारी एक चार्वाक की चर्चा की है जो युधिष्ठिर और द्रोपदी के समीप तृषित होकर आता है तथा असत्य संवाद सुनाकर उन्हें वंचित कर देता है।

पौराणिक बृहस्पति

पौराणिक युग में भी हम दैत्यों के समक्ष नास्तिक मत का प्रचार करते हुए एक बृहस्पति को पाते हैं। इनके मत में भी वैदिक साधन प्रणिमात्र के लिए क्लेश साध्य हैं और वैदिक श्राद्ध आदि यज्ञों की उपासना का विधान स्वार्थ साधक क्षुद्र व्यक्तियों के लिए ही विधेय है।

विष्णु पुराण में भी हिंसा विधायक वेदों, देवताओं और ब्राह्मणों की कटु आलोचना और घोर निंदा की गई है। हव्य भोजी देवताओं की अपेक्षा पत्र भोजी पशुओं को ही उत्तम बतलाया गया है। यह भी कहा गया है

कि यज्ञ में बलि किये हुए पशु को यदि स्वर्ग की प्राप्ति होती है तो यज्ञकर्ता यजमान क्यों नहीं यज्ञ में अपने पिता को ही निहत कर स्वर्ग में भेज देता?

यदि किसी अन्य पुरुष के भोजन से भी किसी पुरुष की तृप्ति और परिपुष्टि हो सकती है तो विदेश की यात्रा के समय पाथेय ले जाने का परिश्रम करने की आवश्यकता क्या है? पुत्रगण घर पर ही श्राद्ध कर दिया करें। अतः यह समझकर कि यह श्राद्ध आदि कर्मकाण्ड अंधश्रद्धा ही है, इसके प्रति उपेक्षा करना ही श्रेयस्कर है।

सूत्रकर्ता बृहस्पति

इसके पश्चात् सूत्रकर्ता बृहस्पति का प्रसंग उपस्थित होता है। यद्यपि बृहस्पति के द्वारा प्रणीत अर्थशास्त्रीय सूत्र ग्रंथ मुद्रित हुआ है। किन्तु बृहस्पति के द्वारा चार्वाक मत सम्बंधी सूत्रग्रंथ के विषय में कोई सूचना नहीं मिलती। प्रबोध चन्द्रोदय नामक नाटक के प्रणेता कृष्ण मिश्र ने अपने ग्रन्थ में कहा है, कि वाचस्पति ने लोकायत शास्त्र का प्रणयन कर उसे चार्वाक को समर्पित किया और चार्वाक ने अपने शिष्योपशिष्यों के द्वारा उसका पूर्णरूप से प्रचार किया। माधवाचार्य ने बृहस्पति मतानुयायी कहकर चार्वाक का परिचय दिया है। उन्होंने चार्वाक दर्शन प्रकरण की समाप्ति के समय तदेतत्सर्वं बृहस्पतिनाप्युक्तम् कहकर ग्यारह श्लोक भी उद्धृत किये हैं। किन्तु लौक्य बृहस्पति को बार्हस्पत चार्वाक मत का प्रवर्तक मान लेने पर भी वे बार्हस्पत्य सूत्र प्रणेता बृहस्पति नहीं हो सकते। ऋग्वेद के मन्त्र युग और लौकिक संस्कृत के सूत्र युग के मध्य समय के दृष्टिकोण से बहुत बड़ा व्यवधान पड़ जाता है। वैदिक ऋषि के मन्त्रों की वैदिक भाषा और बार्हस्पत्य सूत्रों की लौकिक संस्कृत भाषा भी एक नहीं है। अतएव बार्हस्पत्यमत के आदि प्रवर्तक ऋषि लौक्य बृहस्पति और बार्हस्पत्य सूत्र प्रणेता बृहस्पति दोनों एक नहीं हो सकते। अन्ततोगत्वा अनेक बृहस्पतियों का अस्तित्व स्वीकार करना ही होगा।

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स्वदेशी आन्दोलनः एक ऐतिहासिक अध्ययन

ममता*

स्वदेशी आन्दोलन

स्वदेशी आन्दोलन भारतीय राष्ट्रीय आंदोलन में एक महत्वपूर्ण पडाव था। इसके तहत बहिष्कार और सक्रिय प्रतिरोध की नीति अपनाई गई, राष्ट्रीय शिक्षा, साहित्य एवं स्वदेशी उद्योग आदि को बढ़ावा दिया गया। हम इस शोधलेख में स्वदेशी आन्दोलन क्या है इसके उदय के कारण क्या था। भारतीय राष्ट्रवादी आन्दोलन पर इसका क्या प्रभाव रहा के साथ इसके सकारात्मक और नकारात्मक पक्ष को समझते हुए आलोचनात्मक परिक्षण करेंगें।

स्वदेशी आन्दोलन क्या है (Origin of State Institution)

स्वदेशी आन्दोलन भारतीय राष्ट्रीय आंदोलन में एक महत्वपूर्ण पड़ाव था। इसके तहत बहिष्कार और सक्रिय प्रतिरोध की नीति अपनाई गई, राष्ट्रीय शिक्षा, साहित्य एवं स्वदेशी उद्योग आदि को बढ़ावा दिया गया। इस आंदोलन ने विरोध के सशक्त तथा नई परंपरा की नींव रखी। इससे भारतीय राजनीतिक जीवन काफी उद्वेलित हुआ।

बंगाल विभाजन के तात्कालिक कारण के साथ 1905 में शुरू हुई यह आन्दोलन 1908 तक चली। इसके उदय के कारण को समझते है।

स्वदेशी आन्दोलन के उदय के कारण

इस आन्दोलन के उदय के कारणों में निम्नलिखित को शामिल किया जा सकता है:

1. **बंगाल की विभाजन–** यह स्वदेशी आंदोलन का सर्वाधिक तत्कालीक कारण बना। 20 जुलाई 1905 को बंगाल के विभाजन की घोषणा की गई इसने लोगों के असंतोष को बढ़ाया। अंग्रेज प्रशासन तर्क था कि यह विभाजन प्रशासन की सुविधा के लिए किया जा रहा है। जबकि राष्ट्र वादियों का मानना था कि यह राष्ट्रवाद के प्रसार को रोकने और बंगाल को क्षेत्रीय और धार्मिक आधार पर बांटने का प्रयास है।

   बंगाल विभाजन के विरोध में 7 अगस्त 1905 को कलकता के टाऊन हॉल में बंगाल विभाजन के खिलाफ बहुत बड़ा प्रर्दशन किया गया और स्वदेशी आन्दोलन का निर्णय किया गया।

2. **कर्जन की प्रक्रियावादी नीति-** वायसराय लार्ड कर्जन 6 जनवरी 1899—18 नवम्बर 1905 की प्रतिक्रिया वादी निर्णयों ने भी स्वदेशी आन्दोलन को बढ़ावा दिया।

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*शोध छात्रा, इतिहास विभाग ललित नारायण मिथिला विश्वविद्यालय कामेश्वरनगर, दरभंगा।

3. **आर्थिक समस्याएं-** औपनिवेशिक काल के दौरान भारतीय संसाधनों के लगातार दोहन से उत्पन्न आर्थिक समस्याओं ने स्वदेशी जैसे आन्दोलन की जरूरत उत्पन्न की।

4. **राजनीतिक जागरूकता-** 1905 तक उच्च मध्यम वर्ग से निम्न मध्यम वर्ग तक राष्ट्रवाद का विकस हो चुका था इसने आन्दोलन को अपना समर्थन दिया।

5. **विचारकों का आन्दोलन-** स्वदेशी मूवमेंट के उद्भव में विचारकों की भूमिका काफी महत्वपूर्ण है। नेताओं ने विवेकानंद, बंकिम चद्रं चटर्जी आदि के संदेशों का काफी महिमामंडन किया। और इससे आन्दोलन को मजबूती मिली।

स्वदेशी मूवमेंट का प्रभाव

इसने राष्ट्रीय जीवन के लगभग हर क्षेत्र में प्रभाव उत्पन्न किए। इसमें निम्नलिखित को शामिल किया जा सकता है।

1. **शिक्षा के क्षेत्र में प्रभाव**

1906 में बंगाल नेशनल कॉलेज की स्थापना हुई। अरविंदो घोष इसके प्रथम प्रधानाचार्य बने। 1906 में ही राष्ट्रीय शिक्षा परिष्ढद की स्थापना हुई जिसका उद्देश्य मातृभाषा में शिक्षा को बढ़ावा देना था। सतीशचंद्र मुखर्जी ने डॉन सोसायटी की स्थापना की। जिसका कार्य शिक्षा को बढ़ावा देना था। योगेशचंद्र घोष ने भारतीय छात्रों को तकनिकी शिक्षा के लिए जापान भेजने के लिए छात्रवृत्ति प्रारंभ की।

2. **साहित्य के क्षेत्र में प्रभाव**

स्वदेशी आन्दोलन के दौरान साहित्य का विकास हुआ। रविन्द्रनाथ टैगोर ने इसी दौरान **'आमार सोनार बांग्ला'** नामक गीत लिखा जो वर्तमान में बांग्लादेश का राष्ट्रीय गीत है। इसी दौरान वंदे मातरम गीत लोकप्रिय हुआ। यह मुख्यतः आनंदमठ से लिया गया थां इसी दौरान लोकगीत कई बंगाजी लोकगीत जैसे पल्ली गीत, जारी गीत तथा बंगाली लोक कथाएं जैसे ठाकुरमार झूली आदि लोकप्रिय हुए।

इसी दौरान रविंद्रनाथ टैगोर ने गोरा नामक उपन्यास लिखा। स्वदेशी आंदोलन के दौरान कई महत्वपूर्ण साहित्यकार हुए जिन्होंने अपनी रचनाओं में स्वदशी तत्वों को उभारा तथा राष्ट्रवाद की प्रेरणा दी। इनमें रविन्द्रनाथ टैगोर, प्रेमचंद्र, डी एन लाल, रजनीकांत सेन, सैयद अबू मोहम्मद आदि मुख्य थे।

3. **कला के क्षेत्र में प्रभाव**

(अ)   आंदोलन के दौरान भारतीय शास्त्रीय कलाओं अजंता, एलोरा, गुप्तकालीन उकला आदि को पुनर्जीवित एवं महिमामंडन किया गया।

(ब)   1906 में इंडियन सोसायटी ऑफ ओरिएंटल आर्ट की स्थापना की गई, इसकी प्रथम छात्रवृत्ति नंदलाल घोष को दी गई।

(स)   चित्रकला में भारतीय तत्व पर जोर दिया गया रविंद्रनाथ टैगोर ने कला, आंदोलन के माध्यम से स्वदेशी कलाओं को बढ़ावा दिया।

4. **उद्योग के क्षेत्र में प्रभाव**

   (अ) स्वदेशी उद्योग को बढ़ावा देने के कई उपाय किए। पी सी राय ने केमिकल फैक्ट्री की स्थापना की, जो सफल रहा।

   (ब) आंदोलन उके दौरान ही कपडा साबुन माचिस जैसे स्वदेशी उद्योग तथा स्वदेशी बैंकों की स्थापना हुई।

5. **राजनीति के क्षेत्र में प्रभाव**

   (अ) 1905 के भारतीय राष्ट्रीय कोग्रेस के अधिवेशन में स्वशासन शब्द का इस्तेमाल किया गया इसके अध्यक्ष गोखले थे।

   (ब) 1605 के कांग्रेस अधिवेशन में जिसके अध्यक्ष दादा भाई नौरोजी थें में 4 प्रस्ताव पारित किए गये जो हे बहिष्कार, स्वदेशी, स्वशासन और राष्ट्रीय शिक्षा

   (स) आंदोलन के दौरान स्थानीय स्वशासन के कई रूप स्वयंसेवी संगठनों का गठन किया गया। बंगाल के एक गाँव वारीसाल में अश्विनी कुमार दत्ता के स्वदेशी बांधव समिति इसी प्रकार की अत्यंत लोकप्रिय समिति थी। जैसी समितियों ने पंचायतों के माध्यम से विवादों के निपटारे का कार्य किया तथा अंग्रेजी कचहरी का विकल्प प्रस्तुत किया।

6. **विज्ञान के क्षेत्र में प्रभाव**

   जगदीश चंद्र बोस प्रफुल्ल चंद्र राय एवं अन्य वैज्ञानिकों के विज्ञान के क्षेत्र में अनेक महत्वपूर्ण अन्वेषण किए जिनकी न केवल भारत में अपितु पूरे विश्व में प्रशंसा की गई।

आलोचनात्मक परिक्षण

आन्दोलन का सकारात्मक पक्ष

1. इस आन्दोलन ने स्वदेशी शिक्षा उद्योग कला साहित्य को बढावा दिया इससे आत्मनिर्भरता को बढावा मिला।

2. आंदोलन के दौरान रचनात्मक कार्यों को बढावा दिया गया। नेताओं द्वारा जाती प्रभुत्व, बाल विवाह, दहेज, नशाखोरी आदि की निंदा की।

3. स्वदेशी आंदोलन में बहिष्कार एक प्रमुख पक्ष था। आंदोलने के दौरान ब्रिटिश वस्तुओं विशेषकर कपडा का बहिष्कार काफी सफल रहा। विकल्प के रूप में देशी कपडा उद्योग को बढावा मिला।

4. यह पहला आंदोलन था जिसका क्षेत्रीय विस्तार काफी अधिक था। इसका मुख्य प्रभाव बंगाल में था लेकिन बंगाल उके बाहर भी इसका व्यापक प्रसार हुआ। इसमें तिलक (पुणे एवं महाराष्ट्र) सैयद हैदर रजा (दिल्ली) चिदंबरम पिल्लई (मद्रास) कृष्णा राव (आंध्र प्रदेश) लाला लाजपत राय (पंजाब) आदि ने महत्वपूर्ण भूमिका निभाया।

5. इस आंदोलन में वर्गीय भागीदारी पूर्व की अपेक्षा काफी अधिक रही। आंदोलन के दौरान छात्रों, युवाओं एवं स्त्रियों ने काफी सक्रिय भूमिका निभाई, छात्रों ने बडे पैमाने पर सरकारी स्कूल एवं

कॉलेज छोड दिए। मजदूरों ने जगह–जगह हरताले की तथा महिलाओं ने आंदोलनकारियों को प्रेरणा दी।

इन सब कारणों के आधार पर कुछ इतिहासकार स्वदेशी आंदोलन को प्रथम जन आंदोलन कहते है।

आन्दोलन का नकारात्मक पक्ष

1. आंदोलन के दौरान प्राचीन भारतीय संस्कृति मामलों में आवश्यकता एवं यथार्थ से अधिक महिमामंडन किया गया तथा मध्यकाल की उपेक्षा की गई इससे मुस्लिम वर्ग आंदोलन से नहीं जुड पाए।

2. स्वदेशी आंदोलन में किसानों की भागीदारी भी बहुत अधिक नहीं रही। इससे आंदोलन का ग्रामीण क्षेत्रों में जनाधार सीमित था।

3. आंदोलन के नेताओं में संगठनात्मक एकता की कमी थी उदावादी तथा उग्रवादियों के मतभेदों के कारण सूरत विभाजन के   बाद नेतृत्व का संकट उत्पन्न स्थित हो गया। इससे आंदोलन कमजोर हुआ तथा सरकार ने इसे आसानी से दबा लिया।

4. आंदोलन को अंतिम दिनों में नेताओं का नेतृत्व नहीं मिल पाया। तिलक को 6 वर्ष की सजा मिल गई। बंगाल में कृष्ण कुमार मिश्र एवं अश्वनी कुमार दत्ता आदि गिरफ्तार हो गए। अरविंद घोष ने सन्यास ले लिया। विपिन चंद्र पाल निष्क्रिय हो गए तथा रविंद्र नाथ टैगोर ने सांप्रदायिकता के कारण खुद को अलग कर लिया।

5. स्वदेशी आंदोलन की विफलता से क्रांतिकारी आतंकवादी गतिविधियों को बल मिला।

मूल्याकंन

यद्यपि इस आंदोलन के कई कमजोर पक्ष रहे लेकिन अपने समय काल में इस की उपलब्धियां काफी महत्वपूर्ण थीं। झ्रमें वर्गीय भागीदारी पहले से काफी अधिक थी आंदोलन ने राष्ट्रवाद की लहर को अखिल भारतीय स्तर पर फैलाने में महत्वपूर्ण भूमिका निभाई। आगे गांधीवादी जन आंदोलन भी स्वदेशी के प्रभाव से कहीं न कहीं जुडा हुआ दिखाई देता है।

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प्राचीन भारत में नारी शिक्षाः एक अध्ययन

डॉ. प्रगति कुमारी*

प्रस्तावना

भारत की वसुधैव कुटुम्बकम की संस्कृति में नारी को सदैव पूजनीय माना गया है। और नारी का शिक्षित संस्कारिक होना अनिवार्य माना गया है प्राचीन भारत में सतयुग से ही स्त्री का शिक्षित होना युद्धकला में निपुण होना कोई नई बात नहीं है। भारत में नारियों को हर दृष्टि से पूज्य शक्तिस्वरूपा माना जाता रहा है। इतिहास के कुछ अंधकारमय कालखण्ड को छोडकर सदा ही नारी के शिक्षा एवं संस्कार को महत्व प्रदान किया गया है। स्त्री की दशा किसी देश की संस्कृकत का मापदंड मानी जाती है।

भारत की प्राचीनतम सभ्यता, सैंधव सभ्यता के धर्म में माता देवी को सर्वोच्च पद प्रदान किया जाना उसके समाज में उन्नत सत्री दशा का सूचक माना जाता है। ऋग्वेदिक समाज ने नारी को आदरपूर्वक स्थान दिया। उसके धार्मिक तथा सामाजिक अधिकार पुरूषों के ही समान थे।

तथ्य विश्लेषण

वेदों में उल्लिखित कुछ मंत्र इस बात को रेखांकित करते है कि कुमारियों के लिए शिक्षा अपरिहार्य एवं महत्वपूर्ण मानी जाती थी। स्त्रियों को लौकिक एवं आध्यात्मिक दोनों प्रकार की शिक्षाएँ दी जाती थी। सहशिक्षा को बुरा नहीं समझा जाता था। गोभिल गृहसूत्र में कहा गया है कि अशिक्षित पत्नी यज्ञ करने में समर्थ नहीं होती थी। संगीत शिक्षा पर जोर दिया जाता था। इच्छा और योग्यता के अनुसार शिक्षा प्राप्ति के लिए श्रमणक्रमणिका में उल्लिखित प्राचीन परम्परा के अनुसार ऋग्वेद की रचना में 20 स्त्रियों का योगदान है। शकुन्तला राव शास्त्री ने इसे तीन कोटि में विभाजित किया है। महिला ऋषि द्वारा लिखे गये श्लोक, आंशिक रूप से महिला ऋषि द्वारा लिखे गयो श्लोक एवं महिला ऋषिकाओं को समर्पित श्लोक। ऋग्वेद के दशम मंडल के 39 एवं 40 सुक्त की ऋषिका घोष, रोमशॉ, विश्ववारा, इन्द्राणी, शची और अपाला थी।

हरित संहिता के अनुसार वैदिक काल में शिक्षा ग्रहण करने वाली दो प्रकार की कन्याएँ होती थी ब्रह्मवादिनी एवं सद्योवात्। सद्योवात् 15 या 16 की उम्र तक,जब तक उनका विवाह नहीं हो जाता था, तब तक अध्ययन करती थी। ब्रह्मवादिनी स्त्री आजीवन विवाह नहीं करती थी तथा वे आजीवन शिक्षा ग्रहण करती थीं।

ब्रह्मचर्य जीवन स्त्रियाँ बहुत कम ही व्यतीत करती थीं। इन स्त्रियों न वेदाध्ययन, रचना, त्याग, तपस्या द्वारा ऋषिभाव को प्राप्त किया और कुछ ने मंत्रों का साक्षात्कार भी किया।

ईसा से 500 वर्ष पूर्व पाणिनि ने नारियों के द्वारा वेद अध्ययन की चर्चा की है। श्लोकों की रचना करनेवाली नारियों को ब्रह्मवादिनी कहा गया है। इन में रोमशा, लोपामुद्रा, घोष, इन्द्रणी आदि के नाम प्रसिद्ध

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हैं। इस प्रकार पुस्तकरचना, शास्त्रार्थ तथा अध्यापनकार्य के द्वारा नारी उच्च शिक्षा का उपयोग करती थी। शास्त्रार्थप्रवीणा गार्गी का नाम जगत प्रसिद्ध है। पंतजलि ने जिस शाक्तिकी शब्द का प्रयोग किया है वह भाला धारण करनेवाली अर्थ का बोधक है। इससे प्रतीत होता है कि नारियों को सैनिक शिक्षा भी दी जाती थी। चंद्रगुप्त के दरबार में इस प्रकार की प्रशिक्षित नारियाँ रहती थीं। प्राचीन काल में भी स्त्री पुरुष की शिक्षा में समानता के साथ विभिन्नता रहती थी। नारियों को विशेष रूप से ललितकला, संगीत, नृत्य आदि की शिक्षा दी जाती थी।

लोपामुद्रा ने अपने पति अगस्त्य के साथ ही शुक्र का दर्शन किया था। सूर्या ने 10 से 85 शुक्र का साक्षात्कार किया था। इसके अतिरिक्त उषा, वक्र अदिति आदि ने भी शुक्रों का साक्षात्कार किया था। 300 ई0 पूर्व तक पुत्र और पुत्रियों को समान रूप से शिक्षा देना माता–पिता का कत्तर्व्य माना जाता था। लड़कियाँ प्रायः 16 वर्ष की अवस्था तक अविवाहित रहती थी और उपनयन संस्कार के बाद विवाह करती थी। अथर्ववेद के अनुसार नारी विवाह के उपरान्त तभी सफल हो सकती है, जबकि उसे ब्रह्मचर्य की अवस्था में भली–भाँति शिक्षित किया गया हो। यह शिक्षा विशेषकर दैनिक साहित्य से सम्बन्धित होती थी। जिससे वह हवन यज्ञों में अपने पति क साथ भाग ले सके।

महावीर और गौतम बुद्ध ने संध में नारियों के प्रवेश की अनुमति दी थी, ये धर्म और दर्शन के मनन के लिए ब्रह्मचर्य व्रत का पालन करती थी। यद्यपि नारियों के लिए संघ के नियम कठोर थे, फिर भी ज्ञान प्राप्ति के लिए अनेक नारियाँ संध की शरण जाती थीं। जैन और बौद्व सहित्य से पता चलता है कि कुछ भिक्षुणियों ने साहित्य के विकास और शिक्षा में अपूर्व योगदान दिया जिसमें अशोक की पुत्री संघमित्रा प्रमुख थी। यहाँ बौद्ध आगमों की महान शिक्षिकाओं के रूप में उनकी बड़ी ख्याति थी। जैन साहित्य से जयंती नामक महिला का पता चलता जो धर्म और दर्शन के ज्ञान की प्यास में अविवाहित रही और अंत में भिक्षुणी हो गई। सुदीर्घ काल में नारियों की शिक्षा के लिए परिवार की एकमात्र शिक्षण संस्थान था।

अवस्था और पहलवी मे नारी के लिए समस्त गृहकायों की शिक्षा पर बल दिया है। पशुपालन, धार्मिक रीतियों का पालन आदि संमिलित थे। कुरान ने बिना किसी भेदभाव के स्त्री पुरुष दको ज्ञानप्रप्ति का समानाधिकारी माना है। ईसाई धर्म आध्यात्मिक स्तर पर स्त्री पुरुष को समान देखता था किंतु उच्च शिक्षा के लिए स्त्री को नन (भिक्षुणी) का जीवन व्यतीत करना होता था।

बाल विवाह के कारण 300 ई0 से स्त्री शिक्षा की अवनति होने लगी थी। बालिकाओं का शीघ्र विवाह होने से वे उच्च शिक्षा से वंचित होने लगी। इसके अतिरिक्त एक अन्य कारण यह था कि मनु और याज्ञवल्क्य के अनुसार बालिकाओं का उपनयन का अधिकार नहीं था। फलतः उनके धार्मिक अधिकारों पर बुरा प्रभाव पड़ा तथा शूद्रों के समान वे वेदों के मंत्रों का उच्चारण नहीं कर सकती थी। केवल उच्चवर्गीय महिलायें ही शिक्षा के प्रति सचेष्ट थी। हाल की गाथासप्तशती में सात कवियित्रियों की रचनाएँ संग्रहीत है। शीलभट्टारिका अपनी सरल तथा प्रासादयुक्त शैली तथा शब्द और अर्थ के सामंजस्य के लिए प्रसिद्ध थी। देवी लाट प्रदेश की कवियित्री थी। विदर्भ में विजयांका की कीर्ति की समता केवल कालिदास ही कर सकते थे। अवंतीसुन्दरी कवियत्री और टीकाकार दोनों ही थी। कतिपय महिलाओं ने आयुर्वेद पर पांडित्यपूर्ण और प्रमाणिक रचनायें की हैं जिनमें रूसा का नाम बड़ा प्रसिद्ध है। प्रभात मुखर्जी ने पौराणिक काल में स्त्रियों की निम्न स्थिति

के कारणों को बताते हुए अल्तेकर, विन्टरनित्य, द्वारकानाथ मित्तर एवं हेमचन्द्र रायचौधरी को उद्धृत किया है। उनके अनुसार सम्पूर्ण समाज पर ब्राह्मणों द्वारा थोपे गये संयमों, जातिप्रथा द्वारा लगाये गये प्रतिबंधों, संयुक्त परिवार की प्रथा, स्त्रियों के लिए शिक्षा की कम सुविधा, आर्य परिवार में गैरआर्य पत्नी का प्रवेश तथा विदेशी आक्रमण प्रमुख करण है।

मध्यकाल में स्त्रियों की शिक्षा की प्रगति शासकों एवं समृद्ध लोगों के संरक्षण में धीमी गति से हुई। शासकों एवं अन्य शिक्षाप्रेमी व्यक्तियों ने महिला शिक्षा को बढावा देने का प्रयास किया। हिन्दू और मुस्लिम स्त्रियों ने धार्मिक और उच्च प्रकार की साहित्यिक कृतियों में रूचि ली। इन सबके बावजूद विदूषी हिन्दू स्त्रियों का अभाव ही रहा। जिसका प्रमुख कारण पर्दाप्रथा और बाल विवाह था। इसका अर्थ यह नहीं है कि उस समय अच्छे शैक्षिक संस्थान पर्याप्त मात्रा में नहीं थे। सच पूछा जाय तो उनकी शिक्षा की उपेक्षा की जाती थी। इब्नबतूता हनौर के शासक को महान शिक्षाप्रेमी बताते हुए कहता है कि हनौर की सारी महिलाओं ने कुरान रट डाला था, वहाँ लड़कों के लिए 23 और लड़कियों के लिए 13 विद्यालय स्थापित थे। वाकियात–इ–मुस्तोकी की लेखक शेख रिजकुल्ला लिखता है कि इस अवधि में शिक्षा की स्वच्छ धारा पूर्वकाल की तरह ही प्रवाहित हो रही थी। स्त्रियों को समान पाठ्यक्रम के अनुसार ही पढाया जा रहा था तथा साथ ही उन्हें विभिन्न कलाओं और विज्ञान की भी शिक्षा दी जाती थी।

सामान्यतः शासक और उच्चवर्ग के लोग अपनी पुत्रियों और बहनों को शासनकार्य में प्रशिक्षित करते थे। जब कभी आवश्यक होता था तो वे शिक्षा की स्वयं देख–रेख करते थे और प्रशिक्षण के लिए विशिष्ट एवं सामान्य जन के लिए दुर्लभ शिक्षा के निपुण और विद्वान शिक्षकों को नियुक्त करते थे। ऐसी स्थिति के उन लोगों के लिए यह शोभा की बात नहीं थी कि विभिन्न परिवारों की स्त्रियों के लिए शिक्षा की कोई व्यवस्था न थी तथा लड़कों की तुलना में लड़कियों की शिक्षा की सुविधाएँ नगण्य थी। इसका एक कारण यह था कि स्वयं लड़कियों के अभिभावक स्त्री शिक्षा के प्रति इच्छुक नहीं थे ओर प्रगतिशील एवं व्यापक से व्यापकतर होती जानेवाली स्त्रीशिक्षा के मार्ग में उनके सामाजिक बाध्यताएँ एवं पूर्वाग्रह वास्तविक बाधक थे। पर्दाप्रथा एक ऐसी ही सामाजिक बाध्यता थी जिसके अधीन स्त्रियों को घर की चाहरदीवारी के अंदर बंद रहना पड़ता था। सुसंस्कृत और उच्चवर्गों की हिन्दू एवं मुस्लिम महिलाएँ बाहरी आदमियों और अपने ही परिवार के बुजुर्ग सदस्यों के समक्ष नहीं आ सकती थी। इस सामाजिक बाध्यता के कारण स्त्रियों की शिक्षा के लिए इच्छुक अभिभावक भी खुद अपने परिवार की स्त्रियों को सर्वांगपूर्ण शिक्षा देने से वंचित रहते थे। इसलिए स्वभावतः प्रचलित सामाजिक परम्पराओं के कारण उनकी बौद्धक क्षमताएँ विकसित नहीं हो पाती थी। बालविवाह हिन्दू एवं मुस्लिम सम्प्रदायों में महिला शिक्षा के लिए एक बड़ी बाधा थी। क्योंकि विवाह के बाद लड़कियों को शिक्षा का अवसर ही नहीं मिल पाता था। ऐसे अस्वस्थ्यकर सामाजिक परिवेश में मध्य आयुवाली महिलाओं को साक्षरता की उत्कृष्ट उपलब्धियों तक पहँच पाना असंभव था। सामुहिक निरक्षता के कारण समाज उपर्यक्त बुराइयों में जकडा हुआ था। गाँववालों और निचले वर्गों की महिलाओं को तो शिक्षा प्राप्त करने में और भी असुविधायों थीं। वे घरेलू काम–काज के बोझ से इतनी दुःखी होती थी कि उन्हें शिक्षा प्राप्त करने का अवसर ही नहीं मिल जाता था।

इस प्रकार कहा जा सकता है कि प्राचीन भारत में खासकर वैदिक काल में नारियों को समाज में अत्यधिक सम्मान प्राप्त था। वे उच्च शिक्षा प्राप्त कर धर्म एवं दर्शन के क्षेत्र में अधिपत्य स्थापित किया था। हालांकि वैदिककोत्तर काल में नारी शिक्षा में क्षरण दिखाई पड़ता है, क्योंकि अब पूर्व की अपेक्षा बाल—विवाह पर बल दिया गया, जिससे स्त्रियों के लिए उच्च शिक्षा प्राप्त करना कठिन हो गया फिर भी सामान्य शिक्षा प्राप्त करने का उन्हें अधिकार था एवं उच्च वर्गों की स्त्रियाँ अभी भी ज्ञान एवं दर्शन के क्षेत्र में दक्ष थी।

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10. मनुस्मृति।

11. अथर्ववेद।

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    *   **Malik, A.P. (1998).** *Education Policy and Perspective.* New Delhi: Allied Publishers.
    *   **Majumdar, Ramesh (1997)** "The Role of the Society", *Journal of Educational Views,* 1 (3 & 4), July-October, pp. 1-11.
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