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CONTRIBUTORS

A. K. Agarwal, Department of Mathematics, Bundelkhand P.G. College, Jhansi.

Amrendra Kumar Sinha, Assistant Professor, Department of Education, Central university of Jharkhand, Ranchi, E-mail- aksinhad13@gmail.com

Anand Bethapudi, Associate Professor & HoD(Management), National Institute of Tourism & Hospitality Management, Hyderabad, E-mail: dr.anandbethapudi@gmail.com

Anjali Rajeevan, Ph.D. Scholar, Department of Education, Central University of Kerala, Kasargod.

Ashok Kumar Digal, Ph.D. Scholar, E-mail:ashok.digal@gmail.com

Ashok Kumar Yadav, Principal, B.L. Co.Ed. College Doomroli, Behror, Alwar (Raj.)

Bijendr Pradhan, Associate Professor & HOD, Department of Social Work, Jani Vishva Bharati Institute, Ladnun, Rajasthan, E-mail: bpradhan1961@gmail.com

Bishamber, Department of CEDS, Punjab University, Chandigarh. E-mail:sheerybitta@gmail.com

Brinda Bazeley Kharbirymbai, Professor, Department of Education, NEHU, Shillong.

C. Yadagiri, M.A. (Psychology), M.A. (Political Science), M.Ed., Pursuing Ph. D in UCSS, Arts College, Osmania University, Hyderabad, Telangana State.

Charu Latha Tadaka, Jawaharlal Nehru University, New Delhi.

Dhaval R. Patel, Associate Professor, Vision College of Education, Ahmedabad, Gujarat, India-380009.

Gurmeet Singh, Assistant Professor, Partap College of Education, Ludhiana.

Indu Rihani, Dean University School of Education, Rayat and Bahra University.

जीत सिंह, एसोसिएट प्रोफेसर, हिन्दी विभाग।

Kailash Chand Meena, LL.B., LL.M., NET, Assistant Professor (Law), SKALE Law College, Alwar (Rajasthan).

Kalsang Wangmo, Assistant Professor, Department of Far East Languages, Central University of Jharkhand, Ranchi- 835205, India.

Kandukuri Yadagiri, Asst. Professor in English, Government Degree College for Women's, Nalgonda,Telangana State.

Kapil Nath Shringirishi, Principal (Off.), KPS Degree College, Kakarua, Lalitpur (U.P.), Postal Address Address- 13, Takshal City, Kotwali, Jhansi (U.P.) 284003, E-mai: shringirishikapil@gmail.com

M. Bharathi, Assistant Professor in Mathematics, Government College of Education, Pudukkottai (DT), Tamilnadu (ST).622 001

M. Manimaran, P.G. Assistant in English, G. (Boys). H.S.S, Kovur, Chennai, Tamil Nadu.

ममता शर्मा, प्राचार्य, डी.पी.एम. बीएड़ कालेज, (सरसैना रोड़, हलैना)।

Naila Fatma, M.Ed. Student, Bareilly College, Bareilly.

प्रभात रंजन, तिलकामाँझी भागलपुर विश्वविद्यालय, भागलपुर (बिहार)

Patel Neha, M.COM.,M.ED.,M.PHIL., Ph.D. Scholar in Education Department, Gujarat University.

Rajwinder Kaur, Assistant Professor, Dev Samaj College of Education for Women, Ferozepur City, E-mail: dr.rajwinder78@gmail.com

Ranjit Kumar, Assistant Professor, Department of English Studies, Central University of Jharkhand.

रोहित कुमार, (पीएच0 डी0, यू0 जी0 सी0 नेट, एम0 एड0,) विभागाध्यक्ष डी0 एल0 एड0 आदिनाथ कालेज आफ एजूकेशन, महर्रा ललितपुर

रूपा कुमारी, मगध विश्वविद्यालय बोधगया (बिहार)

रवीन्द्र सिंह राठौड़, सहायक आचार्य, अहिंसा व शांति विभाग, जैन विश्वभारती विश्वविद्यालय लाडनूं (राजस्थान), E-mail: ravindrachhapara@gmail.com

संजीव कुमार, ललित नारायण मिथिला विश्वविद्यालय कामेश्वर नगर, दरभंगा (बिहार)

Sarah Basu, Assistant Professor, Department of Teacher Education Bareilly College, Bareilly.

Sarath Chandran R., M.COM., M.ED., M.PHIL., Ph.D. Scholar in Education Department, Gujarat University.

Savitri Kanavi, Research Scholar, Post-graduate Department of Studies in Education, Karnatak University,Dharwad -Karnataka.

Shefali Dhillon, Assistant Professor, Dev Samaj College of Education Sector 36 B Chandigarh.

Sukhdev Singh Sandhu, Associate Professor, Malwa Central College of Education for Women, Ludhiana, (India).

Sukhvinder Singh, Associate Professor, HOD, History, Doaba College, Jalandhar City (Punjab)

Sunder Singh, Research Scholar, Department of Economics, Kurukshetra University Kurukshetra, 136118 (Haryana) India. E-mail: sundersinghmar@gmail.com

सुरज कुमार वर्मा, मगध विश्वविद्यालय बोधगया (बिहार)

Suraksha Sharma, Assistant Professor, Shanti Alya Institute of Education and Training, Rampur Keonthal, Shimla H. P. 171011

Suresh S. Sammasagi, Research Guide and Associate Professor, University College of Education, Karnatak University, Dharwad - Karnataka.

विकास शर्मा, सहायक आचार्य, समाज कार्य विभाग

विकाश सिंह, नेट, जे0 आर. एफ0 कु0 मायावती राजकीय महिला महाविद्यालय, बादलपुर (गौतम बुद्ध नगर)।

Vinay Sophat, Associate Professor, R K Arya College, Nawanshahr (Punjab).

Editorial Office

APH Publishing Corporation

4435-36/7, Ansari Road, Darya Ganj, New Delhi-110002 (INDIA)

Phones: 011-23274050/23285807/09810136903, E-mail: aphbooks@gmail.com

A Study of Factors Affecting Muslim Girls' Subject Choice at Undergraduate Level

Dr. Sarah Basu* and Naila Fatma**

Abstract

The present study was aimed at studying the factors affecting Muslim girls' subject choice at undergraduate level. The researchers opted for descriptive survey method for the present study using a sample of Muslim female students of undergraduate level from private and government colleges of Bareilly district. Purposive sampling technique was employed to select a total of 83 Muslim female undergraduate students (53 from got. aided college and 30 from private colleges).

The investigators employed a self developed tool – S.C.S. (Subject Choice Scale) based on various factors which have potential to influence the subject choice of the female students. Mean, S.D. and t-test were employed to analyze the raw scores and test the hypotheses. The findings of the study reveal that majority of the Muslim girls enrolled in various regular undergraduate courses experience issues in selection of subjects with the most prominent issues being co-education, safety, family environment and socio economic background.

Keywords: Muslim girls, subject choice, undergraduate level

INTRODUCTION

"Education for all" is one of the major tasks being carried out by the Indian government but still we have the lowest female literacy rate in Asia. India is working but the pace is slow as we haven't achieved what we should have achieved a long time ago. Parents especially in lower strata of society send their male child to school but not the girl child. This is one problem where parents do not send their daughters to school. Secondly, it is also common to see that parents especially in urban areas often send their male child to better schools.

Education liberates women from ignorance, increase self-esteem and helps them take control over their own lives and guide the progress of their families. Women are the backbone of a society. Women must be educated for a healthy and a happy life. An educated woman can be a better human being, successful mother and a responsible citizen. Educating women will unquestionably increase the living standard both at and outside home. An educated woman will force her kids to study further and wish them to live a better life than hers.

Muslims, the largest minority community in the country, constituting 14.23 % of the population, are seriously lagging in terms of most of the human development indicators. Among them, Muslim girls and women lag behind their male counterparts and women of all the other communities. Statistically speaking about the educational status of Indian Muslim women, around 50% Muslim women can't read and write according to 2011 Census. When it comes to higher education, only 2.75% Muslims are graduate, of whom only around 37% are Muslim women. While there has always been a clamoring void between girls and boys education, in case of Muslim community this gap has been widening at a yawning rate.

*Assistant Professor, Department of Teacher Education Bareilly College, Bareilly.
**M.Ed. Student, Bareilly College, Bareilly.

There are several socio-structural and institutional factors like security, identity and equity, and the interplay of these dimensions at the core of the socio-economic and political processes that the community is exposed to on a daily basis, which are responsible for exclusion from education of Muslim girl child. The economic constraints have a major role to play in terms of decisions with regard to educating girls. Since in the community women's roles are limited to child rearing and focused on marriage, women are not expected to contribute to income. Therefore spending on education seems like a poor investment. Since the average family income of a Muslim family is low, with a very wide variation among the people there is an unequal distribution of wealth. It was also found that due to financial reasons many Muslim families would not like to continue education of their girl child if she dropped the school. Also, there are other factors which are responsible for exclusion of girl child from education like attitude toward education, family background, employment/occupational structures of families, lack of awareness about the importance of the education, insecurity of girl children, lack of parental cooperation to the school, helping hand to their parents, and lack of good Muslim leadership at grassroots level in the field of education.

Sahu, Jefferey & Nakkeran (2017) in their study on barriers to higher education: commonalities and contrasts in the experiences of Hindu and Muslim young women in urban Bengaluru found that Financial constraints, lack of safety for women in public space, and gender bias, gossip and social control within the family and the local community affected the female students higher education aspirations. Singh & Dogra (2015) explored the vocational aspirations of Muslim girls pursuing graduation level course in Bareilly region and found that parents' occupational status and academic stream had produced significant impact on vocational aspirations of Muslim girls while type of family i.e. single /joint did not affect their aspirations. Contractor, Viswanathan, and Niaz (2013) reiterated that earlier correlations between poverty and a number of factors, including restrictions on girls' mobility, a lack of sex-segregated schools, poor quality education, negative attitudes to coeducation, high drop-out rates after primary school, families poorly invested in girls' education.

The present study aimed to answer the question if female members of this community are less likely to attend any educational institution if they belong to the lower income status household and are more likely to attend if they belong to the upper income status household. Several other socio-economic and demographic factors also affect current education participation and subject choice of Muslim girls. Besides other factors it aims to discover whether their family's educational background and number of children in the household affect the choice of subjects opted for by Muslim girls in Undergraduate courses.

OBJECTIVES OF THE STUDY

For the present study, the following objectives were formulated:

1. To study the factors affecting subject choice of Muslim girls at undergraduate level
2. To compare the factors affecting subject choice of Muslim girls from urban and rural areas
3. To compare the factors affecting subject choice of Muslim girls from nuclear and joint families
4. To compare the factors affecting subject choice of Muslim girls with mothers having high and low education levels
5. To compare the factors affecting subject choice of Muslim girls of general and reserved categories

HYPOTHESES OF THE STUDY

For the present study, the following null hypotheses were formulated:

1. There exists no significant difference in the factors affecting subject choice of Muslim girls from urban and rural areas
2. There exists no significant difference in the factors affecting subject choice of Muslim girls from nuclear and joint families
3. There exists no significant difference in the factors affecting subject choice of Muslim girls with mothers having high and low education levels
4. There exists no significant difference in the factors affecting subject choice of Muslim girls of general and reserved categories

METHODOLOGY

The researchers decided to opt for quantitative research design using descriptive survey method. The present study was based upon individual survey carried out by the investigators. The purpose of the study was to current education participation and subject choice of Muslim girls.

Population and Sample

In the present study the population consisted of Muslim female students enrolled in regular undergraduate courses in govt. aided as well as self finance institutions affiliated to M.J.P. Rohilkhand University, Bareilly. Considering limitations of time, and resources, the researcher decided to opt for purposive sampling technique by seeking out Muslim female undergraduate students. A total of 83 Muslim female undergraduate students (53 from got. aided college and 30 from private colleges) were chosen for the purpose of the study.

Tool Used

The investigators employed a self developed tool – S.C.S. (Subject Choice Scale) based on various factors which have potential to influence the subject choice of the female students like subject difficulty, career opportunities, co education, socio economic conditions, cultural environment, safety, motivation and family environment. The S.C.S. has 30 items in all, including 22 positively worded and 8 negatively worded items covering 8 areas.

Procedure

The researchers personally visited the concerned colleges of Bareilly district to collect the required data. After seeking permission from the concerned authorities, the purpose of the visit was explained to the subjects and their co-operation requested. The tool was then administered to the sample subjects and filled response sheets were collected after the allocated time was over.

Statistical techniques used

Once the data collection and scoring of the tool is done, the statistical measures of mean, S.D. and t-test were employed to analyze the raw scores so obtained, test the hypotheses and draw inferences.

Results

The data collected was carefully screened for discrepancies and then subsequently analyzed by the researchers using MS EXCEL software. The results so obtained have been depicted with the use of tables and graphs.

Table 4.1 - Factors affecting subject choice of Muslim girls at undergraduate level

S.No.	Areas of S.C. S.	Mean	S.D.
1.	Subject difficulty	2.74	1.12
2.	Career opportunities	2.15	1.05
3.	Co education	3.18	1.98
4.	Socio economic conditions	3.36	2.03
5.	Cultural environment	1.88	0.72
6.	Safety	2.53	1.11
7.	Motivation	2.05	1.43
8.	Family environment	3.49	1.54
Overall (N= 83)		**21.38**	**4.57**

A perusal of the data presented in Table 4.1 indicates that the majority of the Muslim girls enrolled in various regular undergraduate courses experience issues in selection of subjects with the most prominent issues being co-education, safety, family environment and socio economic background. These girls consider subject difficulty, career opportunity, motivation and cultural background to be secondary issues with much less consideration being given to these factors while selecting subjects of their study at the undergraduate level.

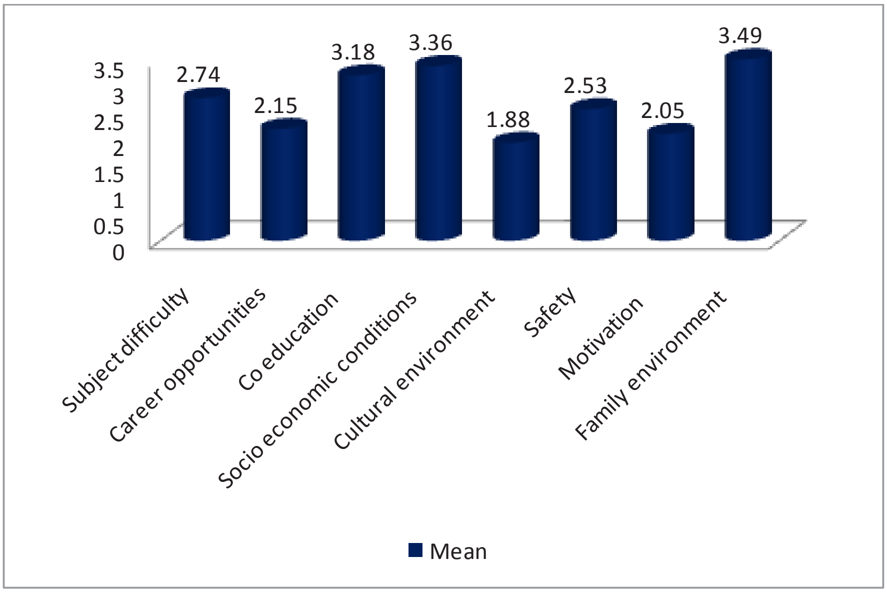

Figure 4.1 - Factors affecting subject choice of Muslim girls at undergraduate level

Table 4.2: Factors affecting subject choice of Muslim girls from Urban and Rural areas

S.No.	Areas of S.C. S.	Urban (N=50)		Rural (N=33)		t- value	Level of significance
		Mean	S.D.	Mean	S.D.		
1.	Subject difficulty	2.14	1.01	2.98	1.15	0.71	NS
2.	Career opportunities	2.67	1.03	1.95	1.21	1.19	NS
3.	Co education	2.11	1.88	3.67	1.47	2.11	0.05
4.	Socio economic conditions	3.16	1.67	3.48	2.01	0.51	NS
5.	Cultural environment	1.19	0.72	2.33	0.92	1.13	NS
6.	Safety	2.01	1.22	2.89	1.41	0.65	NS
7.	Motivation	1.95	1.13	2.45	1.09	0.34	NS
8.	Family environment	2.77	1.51	3.89	1.98	1.99	0.05
Overall (N= 84)		**17.99**	**3.89**	**23.64**	**4.51**	**2.01**	**0.05**

A perusal of the data presented in Table 4.2 reveals that there exist statistically significant differences between the factors encountered by Muslim girls from urban areas and those from rural areas. An analysis of the data in Table 4.2 reveals that statistically significant differences arise among Muslim girls from urban areas and those from rural areas while selecting subjects of study at undergraduate level primarily pertaining to issues related to co-education and family environment. In all other important factors, girls from both urban and rural areas experience similar problems and challenges. Since there exist statistically significant differences between the factors encountered by Muslim girls from urban areas and those from rural areas, the first null hypothesis "*There exists no significant difference in the factors affecting subject choice of Muslim girls from urban and rural areas*" is rejected.

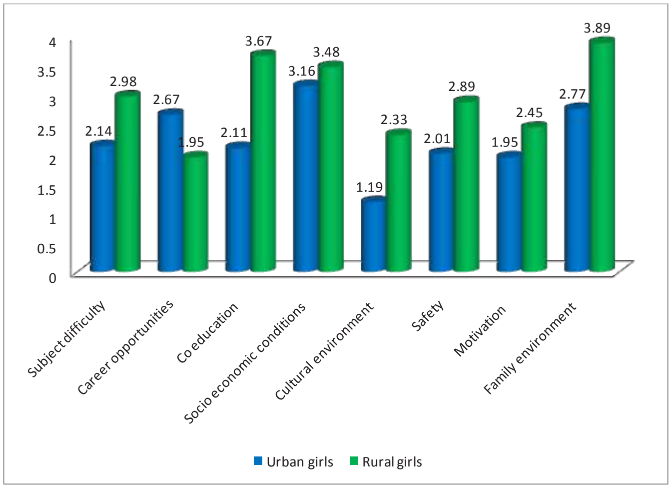

Figure 4.2- Factors affecting subject choice of Muslim girls from Urban and Rural areas

Table 4.3: Factors affecting subject choice of Muslim girls from Nuclear and Joint families

S.No.	Areas of S.C. S.	Nuclear (N=32)		Joint (N=51)		t- value	Level of significance
		Mean	S.D.	Mean	S.D.		
1.	Subject difficulty	2.24	1.21	2.93	1.19	0.43	NS
2.	Career opportunities	2.61	1.09	1.93	1.11	0.76	NS
3.	Co education	2.41	1.81	3.77	1.27	1.99	0.05
4.	Socio economic conditions	3.49	1.54	3.18	2.01	0.31	NS
5.	Cultural environment	1.67	0.79	2.53	0.83	1.78	NS
6.	Safety	2.17	1.22	2.88	1.36	0.87	NS
7.	Motivation	2.25	1.18	2.41	1.15	0.23	NS
8.	Family environment	2.97	1.31	3.09	1.79	0.11	NS
Overall (N= 84)		**19.75**	**3.76**	**22.72**	**4.32**	**1.89**	**NS**

A perusal of the data presented in Table 4.3 reveals that there exist statistically insignificant differences between the factors encountered by Muslim girls from nuclear and joint families. The data indicates that it is only on the issue pertaining to co-education that girls from nuclear and joint families differ significantly. On all other issues girls from both from nuclear and joint families experience similar problems and challenges. Since there exist no statistically significant differences between the factors encountered by Muslim girls from nuclear and joint families, the second null hypothesis "*There exists no significant difference in the factors affecting subject choice of Muslim girls from nuclear and joint families*" is accepted.

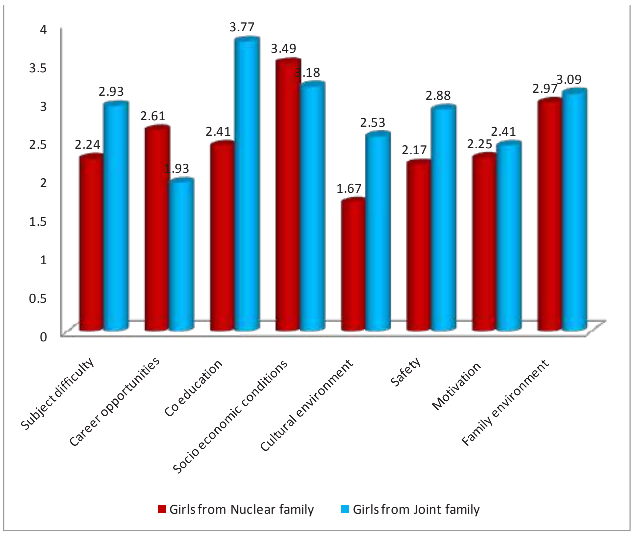

Figure 4.3: Factors affecting subject choice of Muslim girls from Nuclear and Joint families

Table 4.4: Factors affecting subject choice of Muslim girls with mothers having high and low education levels

S. No.	Areas of S.C.S.	High (N=34)		Low (N= 49)		t- value	Level of significance
		Mean	S.D.	Mean	S.D.		
1.	Subject difficulty	2.31	1.19	2.73	1.21	0.43	NS
2.	Career opportunities	2.61	1.11	2.03	1.09	0.56	NS
3.	Co education	2.43	1.27	3.56	1.81	2.02	0.05
4.	Socio economic conditions	3.59	2.01	3.66	1.54	0.22	NS
5.	Cultural environment	1.67	0.83	2.33	0.79	0.78	NS
6.	Safety	2.11	1.36	2.46	1.22	0.31	NS
7.	Motivation	2.67	1.15	3.11	1.18	0.67	NS
8.	Family environment	2.91	1.79	2.47	1.31	0.24	NS
Overall (N= 84)		**20.30**	**3.53**	**22.35**	**3.97**	**1.18**	**NS**

A perusal of the data presented in Table 4.4 reveals that there exist statistically insignificant differences between the factors encountered by Muslim girls with mothers having high (above 10th) and low (below 10th) education levels. The data indicates that it is only on the issue pertaining to co-education that girls with less educated and more educated mothers differ significantly. On all other issues girls from both from backgrounds experience similar problems and challenges. Since there exist no statistically significant differences between the factors encountered by Muslim girls less educated and more educated mothers, the third null hypothesis "*There exists no significant difference in the factors affecting subject choice of Muslim girls with mothers having high and low education levels*" is accepted.

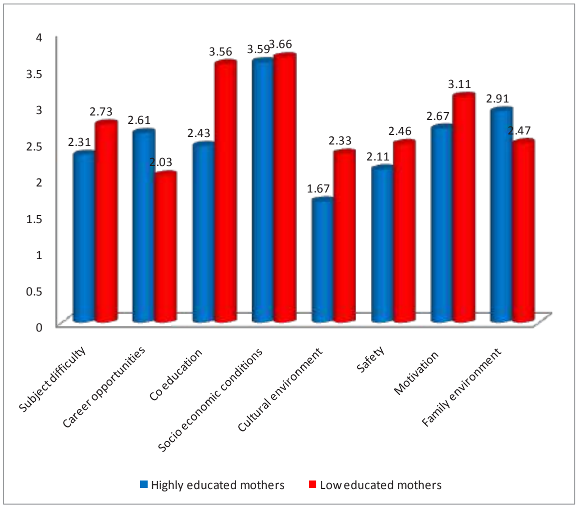

Figure 4.4: Factors affecting subject choice of Muslim girls with mothers having high and low education levels

Table 4.5: Factors affecting subject choice of Muslim girls of General and Reserved categories

S. No.	Areas of S.C. S.	Gen (N=37)		Reserved (N= 46)		t- value	Level of significance
		Mean	S.D.	Mean	S.D.		
1.	Subject difficulty	2.23	1.01	2.83	1.15	0.45	NS
2.	Career opportunities	2.65	1.03	2.03	1.21	0.49	NS
3.	Co education	2.43	1.88	3.77	1.47	2.01	0.05
4.	Socio economic conditions	3.59	1.67	3.28	2.01	0.27	NS
5.	Cultural environment	1.37	0.72	2.43	0.92	1.99	0.05
6.	Safety	2.15	1.22	2.85	1.41	0.64	NS
7.	Motivation	2.35	1.13	2.41	1.09	0.19	NS
8.	Family environment	2.91	1.51	3.31	1.98	0.41	NS
Overall (N= 84)		**19.68**	**3.41**	**22.91**	**4.02**	**1.69**	**NS**

A perusal of the data presented in Table 4.5 reveals that there exist statistically insignificant differences between the factors encountered by Muslim girls belonging to general and reserved categories. The data indicates that it is only on the issues pertaining to co-education ad cultural background that girls differ significantly. On all other issues girls from both from backgrounds experience similar problems and challenges. Since there exist no statistically significant differences between the factors encountered by Muslim girls belonging to general and reserved categories, the fourth null hypothesis "*There exists no significant difference in the factors affecting subject choice of Muslim girls of general and reserved categories*" is accepted.

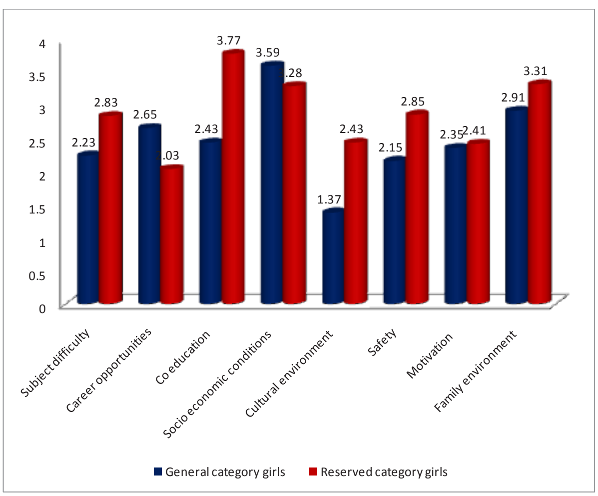

Figure 4.5: Factors affecting subject choice of Muslim girls of General and Reserved categories

CONCLUSIONS

The findings of the present investigation may be summarized as follows:

- The majority of the Muslim girls enrolled in various regular undergraduate courses experience issues in selection of subjects with the most prominent issues being co-education, safety, family environment and socio economic background. These girls consider subject difficulty, career opportunity, motivation and cultural background to be secondary issues with much less consideration being given to these factors while selecting subjects of their study at the undergraduate level.
- There exist statistically significant differences between the factors encountered by Muslim girls from urban areas and those from rural areas. Statistically significant differences arise among Muslim girls from urban areas and those from rural areas while selecting subjects of study at undergraduate level primarily pertaining to issues related to co-education and family environment. In all other important factors, girls from both urban and rural areas experience similar problems and challenges.

  One possible reason for this kind of result could be that co-education is a major issue among the rural gentry where families of female students are hesitant to allow their girls to freely interact in mixed community.
- There exist statistically insignificant differences between the factors encountered by Muslim girls from nuclear and joint families. It is only on the issue pertaining to co-education that girls from nuclear and joint families differ significantly. On all other issues girls from both from nuclear and joint families experience similar problems and challenges.

  A possible reason for this kind of result could be that co-education is a major issue among the more conservative families and mostly in joint family set-up it is seen that family elders take such decisions. Here families of the female students are hesitant to allow their girls to freely interact in mixed community.
- There exist statistically insignificant differences between the factors encountered by Muslim girls with mothers having high (above 10th) and low (below 10th) education levels. It is only on the issue pertaining to co-education that girls with less educated and more educated mothers differ significantly. On all other issues girls from both from backgrounds experience similar problems and challenges.

  Having educated mothers allows some level of freedom to the girls to study further and pursue the subjects of their choice with perhaps only co-education as a hurdle that even mothers are not able to convince the other family members about.
- There exist statistically insignificant differences between the factors encountered by Muslim girls belonging to general and reserved categories. It is only on the issues pertaining to co-education ad cultural background that girls differ significantly. On all other issues girls from both from backgrounds experience similar problems and challenges.

  Often we find that children from families with some kind of cultural rigidness or reservations do not like to allow their girls to study in co-educational educational institutions. Cultural rigidity or sometimes fear of social condemnation is perhaps a major reason in such cases.

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A Study of Happiness and Academic Achievement of Secondary School Students

Dr. Sarah Basu* and Aardhana**

ABSTRACT

The present study was aimed at studying the happiness and academic achievement of secondary school students. The researchers opted for descriptive survey method for the present study using a sample of 100 secondary school students from private and government secondary schools of Bareilly district. The study employed Happiness Scale by R.L.Bharadwaj and Poonam R. Das to assess the level of happiness and annual scores for academic achievement. Mean, S.D., t-test and Pearson's correlation were employed to analyze the raw scores and test the hypotheses. The findings of the study reveal that secondary level school students exhibit high levels of happiness with locality and type of school not affecting the level of happiness and academic achievement of the students. Also there was found to be a relationship between the happiness and academic achievement of secondary school students.

Keywords: happiness, academic achievement, secondary school students.

INTRODUCTION

Success is not the key to ***happiness. Happiness***is the key to ***success.***

–Albert Schweitzer

Happiness is life's most cherished goal. On every continent, in every country and in every culture, when people are asked, "What do you want?" the most popular answer is "happiness." When parents are asked, "What do you most want for your children?" the answer is "happiness." Happiness is the goal that makes other life goals—like success, prosperity and relationships—feel meaningful and enjoyable. Happiness is that feeling that comes over you when you know life is good and you can't help but smile. It's the opposite of sadness. Happiness is a sense of well-being, joy, or contentment. When people are successful, or safe, or lucky, they feel happiness. The Oxford Dictionary has defined 'happy' as '*feeling or showing pleasure or contentment*.'

Happiness is made of a number of components which can be divided into broadly two categories-positive emotions such as pleasure, satisfaction, pride, love, joy and passion and negative emotions such as guilt, shame, sadness, anger, anxiety, depression, jealousy, etc. Happiness components include positive emotions, life satisfaction and the absence of negative emotions. Researchers have found that relationships with others, knowing the purpose of life, personal growth, considering others and nature are some of the important components of happiness.

Academic achievement is one of the most critical indicators used to assess the progress of education in any nation at any level. The society at large is most interested and invested in the fate of the individual, his successful development and status in the community as reflected

*Assistant Professor, Department of Teacher Education, Bareilly College, Bareilly.
**M.Ed. Student, Bareilly College, Bareilly.

by his/her academic achievement. Research findings have repeatedly shown that academic achievement is affected not only by the structures of knowledge and information processing but is also related to the motivational factors such as beliefs, attitudes and values (Bassant, 1995). Academic achievement can influence the future education and career choices of children and adolescents (Rana and Mahmood, 2010; Flashman, 2012). Poor academic performance causes children and adolescents to feel pessimistic and disappointed about their future and leads teachers and parents to exert pressure, which negatively influences the subjective well-being of children and adolescents. Moreover, many studies have indicated a correlation between academic achievement and the subjective well-being of children and adolescents. (Kirkcaldy et al. 2004, Suldo et al., 2008; Crede et al., 2015).

Happiness is one of the variables that are related to academic achievement. According to researches, people who have a high sense of happiness are more active in academic performance and progress of education. From a psychological perspective, happiness is looked at the individual level. Happiness is believed to be one of the personal features of a man. It means that the happiness of every individual depends on individual characteristics and how he looks at life. Human ideas about happiness are rooted in human nature.

It is the wish of every parent that their child grows up happy and loving life, but is the significance of student happiness ever considered in the classroom? A child's feeling of happiness has ramifications extending far beyond the walls of a house, as social and academic successes are very closely intertwined with their emotional state of being. Student happiness directly correlates to student academic performance. If they are stressed, if they haven't slept well, if they are just overall not happy about life right now—all of that will play into how well they do on their test, how they interact with their friends, and how much they can really hear and learn that day. When students are happy, they are better able to problem solve, they are more open to critical thought and reasoning, their focus is more in tune, their ability to retain and recall information is heightened. A happy child is much more likely to be motivated at school, to collaborate and build friendships with classmates, and to troubleshoot and solve both social and academic dilemmas. Biologically, happiness and other emotions play a critical role in cognitive functionality and processing.

A few researches carried out in the recent years also indicate that there is a significant positive relationship between happiness and achievement of students (Farzianpour et al 2011; Abecia et al 2014; Tabbodi, Rahgozar and Abadi, 2015). Educational researchers are only beginning to explore the relationship between happiness and school achievement. In the present study, the researchers aimed to investigate the relationship between happiness and academic achievement of secondary school students.

OBJECTIVES OF THE STUDY

- To study the level of happiness among secondary school students
- To compare the level of happiness of urban and rural secondary school students
- To compare the level of happiness of secondary school students studying in government and private schools.
- To study the academic achievement of secondary school students
- To compare the level of academic achievement of urban and rural secondary school students.
- To compare the level of academic achievement of secondary school students studying in government and private schools.

- To study the relationship between happiness and academic achievement of secondary school students

HYPOTHESES OF THE STUDY

- There is no significant difference between the level of happiness of urban and rural secondary school students
- There is no significant difference between the level of happiness of secondary school students studying in government and private schools
- There is no significant difference between the level of academic achievement of urban and rural secondary school students
- There is no significant difference between the level of academic achievement of secondary school students studying in government and private schools
- There is no significant relationship between happiness and academic achievement of secondary school students

METHODOLOGY

The researchers decided to opt for descriptive survey method for the present study. It was based upon individual survey carried out by the investigators. The purpose of the study was to assess the happiness among secondary school students.

Population and Sample

In the present study the population consisted of private and government students in secondary schools of Bareilly district. Considering limitations of time and resources, the researchers selected a sample of 100 secondary school students using stratified random sampling technique. The sample consisted of 52 students (20 urban, 32 rural) from govt. aided schools and 48 students (28 urban, 20 rural) from private schools.

Tools Used

1. **Happiness Scale** (H-scale) developed by **R.L.Bharadwaj & Poonam R. Das**. It has both positively worded as well as negatively worded items with responses on a five point scale. Happiness -Scale consists of 28 items.
2. **Academic Achievement Score-** This was measured through annual scores of the subjects (in aggregate percentage) as given in their annual report cards.

Procedure

The researchers personally visited the concerned secondary schools of Bareilly district to collect the required data. After seeking permission from the concerned authorities, the purpose of the visit was explained to the subjects and their co-operation requested. The carefully chosen data collection tool was then administered to the sample subjects and the filled response sheets were collected after the allocated time was over.

Statistical techniques used

Once the data collection and scoring of the tool is done, the statistical measures of mean, S.D., t-test and Pearson's correlation were employed to analyze the raw scores so obtained, test the hypotheses and draw inferences.

Results

The data collected was carefully screened for discrepancies and then subsequently analyzed by the researchers using MS EXCEL software. The results so obtained have been depicted with the use of tables and graphs.

Table 4.1: Level of happiness among secondary school students

Happiness Score (N= 100)	Mean	S.D.
	112.44	10.31

A study of the data presented in Table 4.1 reveals that the secondary level school students exhibit high levels of happiness, as indicated by above average scores of the secondary school students on the H-scale.

Table 4.2: Level of happiness of urban and rural secondary school students

Happiness Score	N	Mean	S.D.	t value	Level of significance
Urban school students	48	113.14	9.35	0.88	NS
Rural school students	52	111.79	11.17		

A study of the data presented in Table 4.2 reveals that the secondary level school students from urban and rural areas exhibit high levels of happiness, as indicated by above average scores of the secondary school students on the H-scale (Happiness score). Also, the contents of Table 4.2 indicate that the level of happiness of urban and rural secondary school students does not differ significantly. Therefore, the first null hypothesis, "*There is no significant difference between the level of happiness of urban and rural secondary school students*" is accepted.

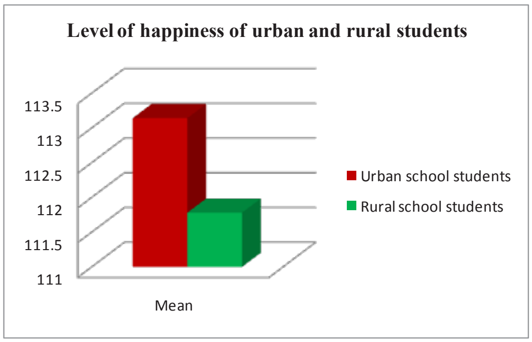

Table 4.3: Level of happiness of secondary school students studying in government and private schools

Happiness Score	N	Mean	S.D.	t value	Level of significance
Govt. school students	52	113.51	9.47	0.79	NS
Private school students	48	111.28	11.31		

A study of the data presented in Table 4.3 reveals that the secondary level school students studying in government and private schools exhibit high levels of happiness, as indicated by above average scores of the secondary school students on the H-scale. Also, the contents of Table 4.3 indicate that the level of happiness of secondary school students studying in government and private schools does not differ significantly. Therefore, the second null hypothesis, "*There is no significant difference between the level of happiness of secondary school students studying in government and private schools*" is accepted.

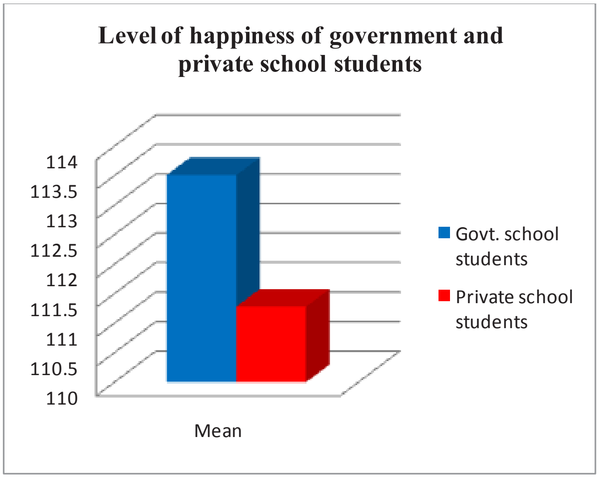

Table 4.4: Level of academic achievement of secondary school students

Academic Achievement Score (N= 100)	Mean	S.D.
	57.27	4.24

A study of the data presented in Table 4.4 reveals that the secondary level school students exhibit average levels of academic achievement, as indicated by average scores of the secondary school students based upon their annual scores.

Table 4.5: Level of academic achievement of urban and rural secondary school students

Academic Achievement Score	N	Mean	S.D.	t value	Level of significance
Urban school students	48	57.63	4.13	0.84	NS
Rural school students	52	56.94	4.34		

A study of the data presented in Table 4.5 reveals that the secondary level school students from urban and rural areas exhibit average levels of academic achievement, as indicated by average scores of the secondary school students based upon their annual scores. Also, the contents of Table 4.5 indicate that the level of academic achievement of urban and rural secondary school students does not differ significantly. Therefore, the third null hypothesis, "*There is no significant difference between the level of academic achievement of urban and rural secondary school students*" is accepted.

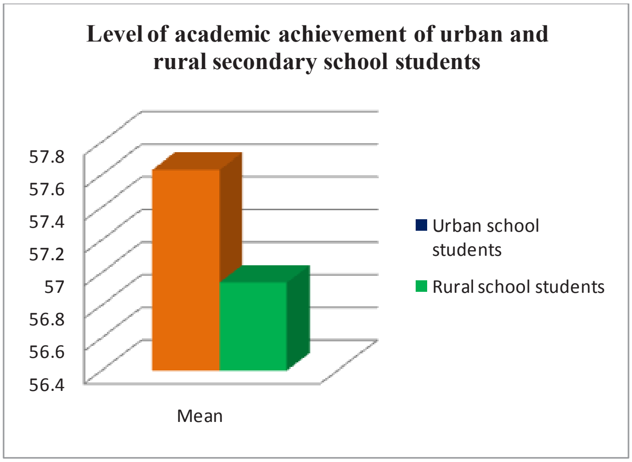

Table 4.6: Level of academic achievement of secondary school students studying in government and private schools

Academic Achievement Score	N	Mean	S.D.	t value	Level of significance
Govt. school students	52	58.41	4.67	0.94	NS
Private school students	48	56.04	4.11		

A study of the data presented in Table 4.6 reveals that the secondary level school students studying in government and private schools exhibit high levels of academic achievement, as indicated by average scores of the secondary school students based upon their annual scores. Also, the contents of Table 4.6 indicate that the level of academic achievement of secondary school students studying in government and private schools does not differ significantly. Therefore, the fourth null hypothesis, "*There is no significant difference between the level of academic achievement of secondary school students studying in government and private schools*" is accepted.

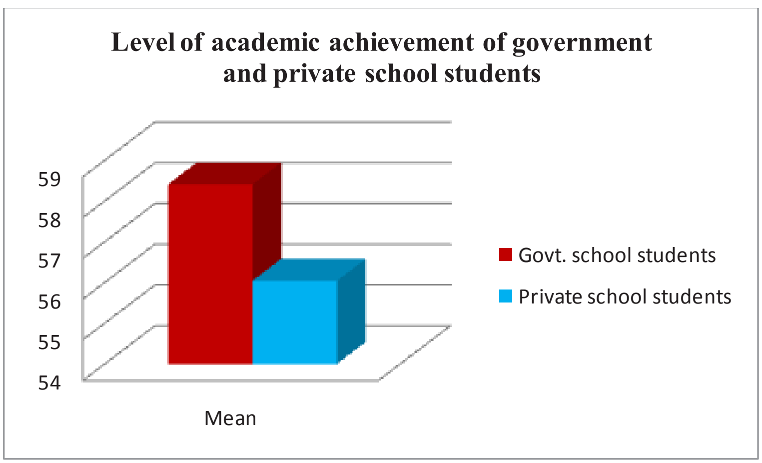

Table 4.7: Relationship between happiness and academic achievement of secondary school students

Correlation for happiness and academic achievement	**r value**
Urban students	-0.031
Rural students	0.014
Govt. school students	0.012
Private school students	-0.032
Overall	**-0.0025**

A perusal of the data presented in Table 4.7 reveals that there exists a very slight negative correlation between the level of happiness and academic achievement of urban secondary school students and a slight positive correlation between the level of happiness and academic achievement of urban secondary school students. Also, it shows that there exists a very slight positive correlation between the level of happiness and academic achievement secondary school students studying in government schools and a slight negative correlation between the level of happiness and academic achievement of private schools. On the whole, a very slight negative correlation exists between the level of happiness and academic achievement of secondary school students. Therefore, the fifth null hypothesis "*There is no significant relationship between happiness and academic achievement of secondary school students*" is accepted.

CONCLUSIONS

The findings of the present investigation may be summarized as follows:

- The secondary level school students exhibit high levels of happiness.
- The secondary level school students from urban and rural areas exhibit high levels of happiness but the level of happiness of urban and rural secondary school students does not differ significantly.
- The secondary level school students studying in government and private schools exhibit high levels of happiness but the level of happiness of secondary school students studying in government and private schools does not differ significantly.
- The secondary level school students exhibit average levels of academic achievement.
- The secondary level school students from urban and rural areas exhibit average levels of academic achievement but the level of academic achievement of urban and rural secondary school students does not differ significantly.
- The secondary level school students studying in government and private schools exhibit high levels of academic achievement but the level of academic achievement of secondary school students studying in government and private schools does not differ significantly.
- There exists a very slight negative correlation between the level of happiness and academic achievement of urban secondary school students and a slight positive correlation between the level of happiness and academic achievement of urban secondary school students. Also, there exists a very slight positive correlation between the level of happiness and academic achievement secondary school students studying in government schools and a slight negative correlation between the level of happiness and academic achievement of private schools. On the whole, a very slight negative correlation exists between the level of happiness and academic achievement of secondary school students.

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A Study on Women Empowerment through Education in India

C. Yadagiri*

INTRODUCTION

India is world's second most populated nation only after China. Unless and until all the younger population are involved and their potentials are tapped a nation cannot be transformed into a developed nation. But female population is always overlooked in terms of their access to resources available in any society. If half of the population is denied access to resources and social services like health, education, training and development for various reasons it will surely make them lag behind. For the all-round development of the nation we should include women in the mainstream by providing an unrestricted equal access to all the resources available in any society. The various strategies intended for mainstreaming women can be termed as empowerment of women. Education, in a broad sense, essentially involves penning the mind, enhancing self-esteem and self-confidence, building a sense of positive self-worth, accessing information and tools of knowledge and acquiring the ability to negotiate this unequal and unjust world from a position of strength. The role of educating women will facilitate social and economic progress. Education can be explain in broadcasting sense of development of women by giving them access to productive employment in future. Improvement in education can not only expect to enhance efficiency but also enhance the overall quality of life. The National Educational system will play a positive interventionist role in the empowerment of women. Education considers the highest priority as a central instrument for achieving rapid and inclusive growth. Women in developed countries enjoy their life with equal right and freedom but women from developing countries are still fighting to get equal right and liberty. In India women is considered as weaker section of the society. They are isolated from the decision making process in the family. They have been exploited at all levels in the society. This can be seen through the social discrimination, economic discrimination, gender discrimination and political discrimination and so on. This discrimination can be reduced through the educational empowerment of women the role and status of women had been highly influenced by the social and cultural labeling.

History of Women Education in India: The history of women education in India has long history; it starts from the religious background to during British period and modern era of India, the main stages of women education in India as follows:

Indian Women Education during Vedic Period: During Vedic period the women were considered as complementary of man. She has the equal status as man. They had full rights for their education but, maximum education was done at their homes. This was the earlier condition of education of women in Vedic Period. Afterwards the women education was neglected. There was no arrangement for their education in Gurukul.

Indian Women Education during Buddhist Period: In the beginning of Buddhist Period the women education was neglected. When Mahatma Buddha allowed the ladies monk in Vihara then

*M.A. (Psychology), M.A. (Political Science), M.Ed., Pursuing Ph. D in UCSS, Arts College, Osmania University, Hyderabad, Telangana State.

the women education flourished. They lived separately. The Acharya lectured them in the presence of special monk or monks. During Buddhist Period the women education was available to the high caste women. The general and low caste women have zero education.

Indian Women Education during Muslim Period: During Muslim Period the women education did not flourish because of Parda System. The daughters of Islam could not rise to the standard of perfection their preceptors had attained. The low age girls could go to Maktab and could have education but for higher education, the guardians had to do arrangement at their homes for their education that is for the instruction of girls, there were separate schools but usually they received their education in their own houses or in those of their teachers, living in close proximity. Sometimes learned men of advanced age and often learned ladies of tried merits and school mistress were employed for this purpose. The higher education's for women were only available to higher class families and royal families. During Muslim period only individual hard labour and economic status were responsible for higher education of women. During this period, when a girl commenced her studies in a Maktab at that time she was made to read the Zarfishani to her parents, who made rich parents to the honored Ustad in an assemblage called for this purpose. This was known as the Maktab Ceremony. But altogether women education was neglected during this period.

Indian Women Education during British Period: The East India Company did not consider it necessary to educate the fair sex, perhaps because lady clerks or officers were not required for administrative purposes. At the same time, a variety of odd superstitions held back girls education. Thus William Adams wrote about female education in 1838. "All the established native institutions of education exist for the benefit of the male sex only, and the whole of the female sex is systematically consigned to ignorance and left wholly without even the semblance of a provision for their instruction." During the Company's rule there was no separate state Schools for girls and hardly a few girls were attending boys' schools. Most of the Girls School was run by missionaries and a few by private bodies. In 1851, the Protestant Missions were conducting 86 boarding schools and 285 day schools for girls with an enrollment of 2274 and 8919 respectively. According to the Educational Dispatch of 1854, the total number of girls' school was 256 in Madras (Chennai), 65 in Bombay (Mumbai), 288 in Bengal and 17 in North Western Provinces.

From 1857 to 1902: The Indian Education Commission of 1882, while examining the question of girls education remarked "Female education is still in an extremely backward condition and needs to be fostered in every legitimate way." It recommended that it should receive a larger share of public funds. As a result, state funds were spent more freely on girls' education. There was a sharp rise in private efforts also. Owing to these two factors girls' education progressed. This was especially noticeable amongst Europeanized communities' vizBrahmoSamaj, the Parsees and the Christians.

From 1902 to 1917: But very son the feeling of passive apathy was changed into active sympathy owing to sentimental and material causes. The Education Departments also took some active steps and devised new plans for spreading education viz., separate schools for girls were started. Arrangements of conveyance for taking girls to schools were made. Inspectors were appointed, favorable grants were given to private girls schools, and steps were taken to attract ladies to the teaching profession.

The above steps gave a great encouragement to girls' education. In 1984, Mrs. Annie Besant established the Central Hindu Girls School at Banaras (Varanasi) with the object of importing Western Education to girls quite separately from boys in a modernized school of Hinduism. In 1916 the first Medical College lady Hardinge College, Delhi was established for the fairer sex in the country. The Women (SNDT) University was also established in the same year. In 1917 there were 12 arts colleges, four professionals' colleges and 166 secondary schools for girls. The majority of girls however did not continue their studies in schools for a long period.

From 1917 to 1947: During this period development of women education took place very rapidly. At the time of Independence, there were thirty thousand Institutions related with women education and approximately fifty lakh women were getting education from these Institutions'.

Indian Women Education during Modern Period: After Independence revolutionary changes came into the field of women education. Many committees and commissions were established for the welfare of women and their education, namely

(i) DurgaBaiDeshmukh Committee 1958,
(ii) HansaMehata Committee1964,
(iii) National Policy on Education 1986.

There is considerable expansion in educational facilities for women all over the country at all levels. Major emphasis is given on women participation in vocational, technical and professional education at different levels. The special emphasis was lead on the removal of disparities and equalization of opportunity to women for attending their specific needs in acquiring education. Various steps were taken by State Governments and Central Government to remove prejudice and complexes present in Indian Women in acquiring education. During Modern Period women education has become a revolution. Now the women are present in the every field of education. The knowledge explosion has made them universal. During this period the women education has been treated at par with the men. They have equal opportunities and facilities for them. More facilities have been given to them by the governments. The Railway Budget 2000-2001 introduced in the LokSabha by then Railway minister Miss Mamta Banerjee has provision of free pass to girls' student to attend their colleges and schools up to the level of class XII. The government is seriously thinking of making girls education free up to the level of graduate. In this period the women education is far ahead in comparison to their Vedic Period.

NEED OF EDUCATION IN WOMEN EMPOWERMENT

Women empowerment is a tool of development not only of women but also of whole families and thereby a nation. Pandit Jawaharlal Nehru said, "To awaken the people, it is women who must be awaken; once she is on the move, the family moves, the village moves and the nation moves." Education empowers women more effectively which would help to abolish gender inequality, develop their potentials, increase social and economic return, improve the quality of life, produce educated and healthy children and reduce fertility and mortality rates. Education is key to empowering women's participation in decision making in democracy, dynamic transformation of society and shaping the destiny of future generations. Swami Vivekananda said "There is no chance for the welfare of the world unless the condition of women is improved." It is education which can do so by empowering women. In spite of constitutional guarantees, enactment of laws, efforts by the government through various schemes and programs and U.N.O's directives, the equal status of women in India is not still achieved up to the desired goals after 68 years of Independence. Hence education can be used as powerful tool to help the women to understand the constitutional directives and legislative provisions for reducing women's exploitation and negligence upon them, to reduce the gender gap in literacy levels, to create awareness about the existing social problems and to fight for fulfillment of the basic amenities and welfare of the community. Education helps to enable women to exercise their rights on equal footing with men and participate in national development. "Education is the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life." The target of becoming superpower, a developed country by 2020 will be achieved only when the women of India will be empowered through education. The National Policy of Education (1986) has emphasized the need of women education for their effective participation in social and economic activities. The NPE, 1986 has stated, "Education will be used as an agent of basic change in the status of women.

CHALLENGES OF WOMEN EMPOWERMENT

The main obstacles that go against the way of women empowerment in India may be summed up as follows:

1. Gender discrimination
2. Lack of proper educational program
3. Female infanticide
4. Atrocities on women
5. Child marriage and dowry system
6. Financial constraints.
7. Patriarchal order and the subordinate status of women
8. Lack of health care and safety
9. Professional inequality, particularly workplace harassment
10. Inequality in sharing the burden of households work

It is also noted that the gender inequality is related to social and economic structure, traditional attitude towards women, economic insecurity and negligence of men and lack of sincere efforts of all concerned.

ROLE OF EDUCATION IN ACHIEVING WOMEN EMPOWERMENT

In spite of constitutional guarantees, legislative provisions, judiciary mandate and administrative efforts, the women empowerment in India is still lacking in some areas. Mere enactment of laws and chalking out of schemes are not much effective for women empowerment. Hence education is needed for this. The National Curriculum Framework of Women pointed out, "Education of women is an important key to improving health, nutrition and education in the family and also empowering them to participate in decision making". Moreover education enables women not only to acquire knowledge but also help them to achieve economic security, self-confidence, vocational and technical skills and guidance, good health and safety, courage and inner-strength to face challenges in every spheres of life and enable them to play equal role as men in nation-building. Education can be used as a tool for reduction of inequalities and gender bias so that women can move from weak position to execute their power or capabilities in society. The National Policy for the Empowerment of Women, 2001 stated, "Equal access to education for women and girls will be ensured, special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy and create gender sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate lifelong learning as well as development of vocational or technical skills of women." Hence some practical steps should be taken as follows:

- Different types of educational institutions should be established exclusively for women in the state.
- Traditional evil norms and practices, such as child marriage child labor, dowry system, child prostitution, polygamy and female feticides should be strictly banned by enforcing laws and creating public awareness.

- The government should provide a package of educational grants, such as “Kanyashri” of women and concessions in the form of providing free books, uniform, mid-day meals, scholarships, cycles and so on for enrolment for more girls and reducing the drop out students, especially from marginalized families of BPL.
- The efforts of Govt. and N.G.O.’s will be co ordinate in respect of implementation of schemes and programs for empowerment of women. Better facilities of health care, sanitation and medication should be provided to women. The judiciary should look after the molestation cases with special care and transparency.

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Rise and fall of Textile Industries in Colonial India

Charu Latha Tadaka*

INTRODUCTION

The Indian subcontinent was the centre of cotton textile manufacturing during the 16th and 17th century which was the basis for wide ranging trade that extended from Indonesia, Japan in the east to Egypt, West Africa, Europe and other countries in the West. The main production areas which manufactured and exported cotton textiles were in Gujarat, Coramandel Coast, Bengal, Punjab and Sindh. The one special feature of the Indian textile industry which prevailed mostly before independence and even prevails in most parts of India is that, weaving as an occupation was 'caste-based'. Only people of certain caste would weave most of the times.

One of the main reasons for these areas(coastal) to flourish better than the interiors of the country is due the availability of ports as it was a cheaper mode of transport to export textiles. The textiles of different type were traded in exchange for various commodities like spices, foodstuffs, luxuries, etc. Cloth was the major factor responsible for creating a truly global network. There was an exponential increase in the volume of exports by the English and Dutch companies by the end of 17th century. This was because Indian textiles were not only of commercial and material use but they were the new notions of fashion and taste in Europe (The 'calico craze[1]'). Indian cottons could not be matched either in terms of their quality or cost.

There have been ups and downs in the textile industry. Period from 16th to mid 18th century was a period of prosperity. In 1660sthere was a crisis due to the Dutch Monopoly in trade but did now have a major impact. There was a slowdown which started in 1757 and had a normal phase in 1770s till the mid 19th century. The decline in mid 18th century was primarily because the English East India Company got the tax collection right in the Bengal Province. The decline was not only in economic terms but in terms of lowering the number of weavers, looms, lessening of textile exports, closing markets, slacking of demand for cloth, falling wages and rising taxes[2]. The decline was spread over all the dependent sectors also like the spinning and dyeing industry. The industry declined even more and had a heavy blow in the 19th century.

Table 1: Textile Imports from India

	From Coramandel		From all of India	
	Thousand Pieces	Thousand Spanish Dollars	Thousand Pieces	Thousand Spanish Dollars
1510 to Melaka		175		460
1600 VOC	410	430	900	940
1641 VOC	357	143	440	440
1686-87 VOC	458	331	485	359
1703-05 VOC	130	212	223	416

*Jawaharlal Nehru University, New Delhi.

	From Coramandel		From all of India	
	Thousand Pieces	Thousand Spanish Dollars	Thousand Pieces	Thousand Spanish Dollars
1723-05 VOC	112	228	196	471
1757-59 VOC	137	318	272	620
1770-01 VOC	76	133	102	293
1811 Madras	412	597		
1821-22 Madras	761	959		

Source: Reid, A. (2009). Southeast Asian Consumption of Indian and British Cotton Cloth, 1600-1850. In *How India Clothed the World : The World of South Asian Textiles, 1500-1850.*

THE RISE INDIAN TEXTILE INDUSTRY

In India, cotton was produced at a large scale and was also one of the important exports good. This made Indian production and eventually the cloth cheaper than other products in the international markets. In other countries of Southeast Asia, weaving was generally done by women at home on backstrap looms (relatively low productive and time consuming looms) while Indian weavers mostly used looms with wooden frame. This was the reason they were not able to match in productivity or cost with Indian cloth. Indian textiles dominated the Indian Ocean trade and international market and there was a significant increase in the volume of trade due to the rise of modern world economy.

The 16th century was period of rapid expansion of trade through sea because the competition increased with the joining of China, Europe and Japanese traders. But with each of the European country entering India to buy spices, the demand for cotton (textiles) has increased. In this period, more than 1.7 million pieces of cloth were imported from India for Southeast Asian markets every year[3]. Technological advancement like that of development of multiple shafts and peddles, facilitated weavers to increase their capacity of production. Also access to relatively cheaper dyes like indigo, and availability of skilled labour for each stage of weaving from the production of cotton to making of cloth made Indian textiles so efficient that it was hard for other countries to compete until the Industrial Revolution. In late 18th century, South Asia accounted for approximately a quarter of world's textile output and almost certainly a large percentage of world's seaborne trade in textiles. India clothed the world[4].

THE FALL IN TEXTILE INDUSTRY

The British market had high demand and was therefore flooded with Indian cotton during the 17th and 18th centuries. Since cotton couldn't be grown in Britain, people there were fascinated by the cottons of India.The decline of Textile Industry in India was a gradual process which initially started in the 18th century when Calico Act of 1701 was enacted which banned the import of printed calico to Britain due to the protests by producers in Britain. There was another legislation in 1721 banning the imports of white calicos but was allowed to import to re-export. There were many reasons for the decline but the most important factor being political disintegration and the fall of Mughal empire. With the English East India Company gaining the political control in Bengal after Battle of Plassey in 1757 the industry started declining. This affected not only the industry in the Bengal province but also entire India. The textile industry earlier worked on contract basis and in market determined way but this was replaced by coercion based system of production. Due to this, the artisans and the intermediaries no longer received the benefit according to their work. They were deprived of their minimum basic needs and the Company was reluctant and also intimidated if there was a request to increase wages because their main motive was to maximize profits. This caused many weavers to run away from their villages.

The causes of rapid fall of the textile industry were disappearance of native Indian courts, establishment of foreign rule and competition from a highly developed and mechanized form of industry. The nobles demanded handicrafts and textiles for special occasion in courts and for display purposes but abolition of the courts of Nawabs meant that this demand no longer existed. Because the nobility couldn't immediately change their lifestyle, the demand went down gradually and disappeared.

There was a newly developing class called the educated Indians, who considered everything European superior to Indian. This led to the suffering of indigenous industries. The monopolies of English and Dutch concentrated in gaining profits than to expand the industry which lead to stagnation in almost till the beginning of 19th century. Due to their racial tendency, they blamed the workers that they were not efficient and ignorant. India became an importer of British textiles by mid 19th century, though there are arguments saying that these imports were forced upon India and imposed high duties and taxes on Indian cloth so that the consumption decreases.

Table 2: Value of European and Indian Cloth exports from Singapore to Southeast Asia. explanation of table

Year	European	Indian	European percentage
1828-29	244,776	616,510	28.4
1835-36	562,957	457,583	55.2
1840-41	618,114	234,333	72.5
1843-44	530,723	156,995	77.2
1845-46	895,307	234,996	79.2
1848-49	666,082	103,189	86.6
1855-56	1,031,265	114,783	90.0
1865-66	4,015,535	107,660	97.4

Source: Reid, A. (2009). Southeast Asian Consumption of Indian and British Cotton Cloth, 1600-1850. In *How India Clothed the World : The World of South Asian Textiles, 1500-1850.*

As we can see in table 2, the exports from India gradually declined and the exports from Britain increased in absolute number and also accounted to 97 percent of exports by 1865.

With the coming up of the Industrial Revolution by the end of 18th century which was a wave of technological innovations and mechanized production processes. The British also levied heavy taxes on Indian goods and gradually destroyed the market for Indian goods. And then they exported the Indian cotton at very low prices to Britain and imported the finished goods(textiles).British cotton production increased exponentially and their exports increased more than 50- fold and the quantities exported increased more than 200-fold. This was the turning point in the Indian Textile Industry which caused a rapid decline in the Indian industries. The process of de-industrialization has begun in this period. Though the industry started declining during this period, it was only in the latter half of 19th century the impact of British cotton was felt with full force by Indian Handloom sector. This was because England became the manufacturing centre and India no more was the centre.

RISE AFTER DECLINE

The first cotton mill in India was built in 1851 with the support of the Company in Bombay called the Bombay Spinning and Weaving Company. But the progress of this mill was very slow. Though by 1860s around 12 other mills were built, the period was unfavorable for the mills due to American Civil War which caused the prices of cotton to increase. This lead to depression in the mills and eventually in the handloom industry. Many of these mills were only spinning mills. But the period from 1880 to 1895 saw a steady and stable growth though there was no leap towards a phase of rapid growth. The spinning mills were an important factor of this growth. The spindles grew more than the number of looms which also encouraged the looms to grow. Overall this was an upward trend after a period of stagnation and decline of Indian industrial growth. There was also a rise in exports of yarn to China and Japan. Looking at the pace of growth, Manchester Chamber of Commerce conducted an inquiry in 1887 for the reasons and it turned out that 'geographical' factors played a major role[5]. But this growth was not for long and the consumption in the markets was not unlimited. So there was a slowdown after 1895 because of the competition in Japan as they have also established mills by this period. Another reason for the decrease in demand for the textile is due to the agriculture depression and famines in India during 1895 to 1900. We know that economy and Agriculture output and growth are very well connected. If an economy has good agricultural output then there is a demand for textiles as they have good incomes but because of low production, even the demand for textiles went down. After 1905, there was an improvement in agriculture and also the China's market was favorable. This progress continued till 1914 after which there was a period of not very stable and stagnated growth which could have been due to external factors like the First World War. As the war ended, there was a huge demand for all types of goods and the textile industry flourished due to high prices from 1918 to 1921.

Table 3: Cotton Mills, 1880-95

	1879-80	1884-05	1889-90	1894-95
No. of mills	58	81	114	144
Persons employed	39,537	61,596	99,224	139,578
Looms	13,307	16,455	22,078	34,161
Spindles	1,407,830	2,037,055	2,934,637	3,711,669

Source: Gadgil, D. (1942). *Industrial Evolution of India in Recent Times.* Oxford University Press.

Table 4:

	1879-80	1885-90	1890-91
Exports of Indian twist and yarn in lb.	26,704,716	79,324,341	170,518,804

Source: Gadgil, D. (1942). *Industrial Evolution of India in Recent Times.* Oxford University Press.

According to Ian C Wendt, the social and economic structure of textile production did not change much in early modern period. But in the late 18th century, the political and commercial relationship between weavers, companies and states have changed. In the 19th century, due to coming up of mills the processes of cotton cleaning, spinning, warping, dyeing (partially) and weaving have become mechanized. Due to this a large chunk of labour especially women lost their jobs. In Indian textile industry, most of the work like spinning, warping, weaving was done at homes and spinning was majorly done by women at home. But due to the mechanization, they have lost jobs which accounted to around one-thirds of income for many families. So in 19th century industry was more about masculinization, urbanization, professionalization and elimination of part time labourers[6]. But this did not mean there was a complete industrialization, rather it was partial and was unique.

REGIONAL SPECIALISATION

India is a diverse country and it was a diverse country. It never entirely came under a single rule until the British colonization(though there were few princely states). It is culturally diverse nation. The organization of labour was different and even in terms of the types of textiles and the pattern of weaving in different areas was different. In Bengal they produced luxury cotton, silk and mixed fabrics, in Gujarat they produced high graded silk and mixed fabric (both of high and inferior quality) and in Coramandel in the south India, they produced relatively low priced cotton textiles dyed in bright colours.

In Bengal the basic unit of production was the weaver, who worked on the yarn taken from the spinner. Weaver was an independent artisan and did not work for anyone and rather produced textiles based on his own resources and at his own risk. They also worked on the basis of contracts where the type, quality, price and the date of delivery were decided beforehand. The calicos from Bengal province were in high demand in Britain. But after the Battle of Plassey in 1757, weavers did not have the right to decide. Most of them were forced to work exclusively for English[7].

Gujarati textiles dominated in the African markets till late 18th century. Though Africa wasn't the largest export market for Gujarati traders, this shows the demand for Indian textiles all over the world. This spread was not only because of the quality or price but also because the production centers in India rightly understood the market type. In late 18th century Dutch tried to dominate the trade but failed because they had a racist approach towards Africans and labeled them as fickle minded.

In south India, temples were the major centres of textile production in the medieval period. The temples were the supplements for the 'state' in these areas to organize the society and also regulated the trade (like arbitration and licensing). Temples were also the facilitators of trade and investment and also defined the property rights. But from 16th century, people started moving away from temples for production and started settling near the coasts. This was the symbol of rising commercialization of textile industry and growing trade. The South Indian textile industry flourished from 1600-1750 but after that, in almost the entire colonial period, it had somewhat of a shadow existence which did not decline completely but was not also in a prosperous state till 20th century.

CONCLUSION

Indian textile industry along with jute along with handicrafts and luxury items were the main drivers of industrial growth in colonial period. Agriculture remained the primary occupation from hundreds of years. And growth of industry specially the textile industry was largely dependent the agricultural output for raw material. The major advantages of Indian textiles Industry was availability of cheap labour (comparative advantage) with standard of living as good as any other European country, better productivity, high quality cloth at lower costs and high export market in almost all countries. But there were also criticisms saying Indian labour was paid less and was treated harshly which is why the cloth was cheaper. The textile industry in India prospered in the 16th and 17th century and till mid 18th century. Though there were ups and downs even in these periods, they were temporary effects. But after mid 18th century and even more in the 19th century the decline was permanent. Especially because of the World War I and the Great Depression that followed was detrimental to

Indian Economy. Though textiles industry was comparatively less affected than agriculture, it was not doing well till 1930s.

The British levied huge taxes and duties on Indian exports to Europe so that the consumption would decrease and gradually it was abolished in their markets. According to Marx, the destruction of the traditional handloom industry was a necessary step for India to get modernized and also inevitable for capitalistic development[8]. Though this could be a possible explanation, complete destruction was considered an example of British misrule in India which led to suffering of labour. The changes were not only in terms of the growth of Industry but also in terms of change in the organization of labour, structure of industry and methods of production in later stages. Even till today, India did not have a full fledged industrial revolution possibly because all its industrial progress was cut down so sharply that even after it revived in late 19th and early 20th century it did not cover up the initial destruction.

NOTES

1. Calicos were a type of cotton textiles which had the most demand in European market. They determined thesense of fashion in Europe in those days.

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A Perspective Study of Speech Sounds in English with Reference to Speaking and Writing

Kandukuri Yadagiri*

Abstract

The researcher can examine physically and try to account for the behaviour of the transmitter and the receiver, but such an examination will, tell him only how signals are sent and received, and interesting and important though such knowledge is, it does not tell the observer all that he wants to know about the signals themselves, about what they are like and what they mean. The observer pan also be means of introspection discover something of the processes of encoding, transmission, reception and decoding; but unless he compares his findings with those of a large number of similar observers and notes an equally large number of correspondences of all points, the record of his discoveries is not likely to be of much value except as an extract from his autobiography. This research paper discuss the most reliable way of studying language is by an examination of the physical embodiments, which can be recorded and reproduced and made publicly available so that all observers may have the same material to work upon, with the same tools.

Keywords: Communication Skills Speech Sounds, Motivating Pictures, Speaking Agencies, Sample illustrations, mind attitudes, Physical embodiment.

Men communicate with one another in various ways. The most obvious are speech and writing. But there are many others: gestures with the hands, facial expressions, nods, winks, smiles; the ringing of bells or the sounding of horns, sirens; the waving of flags; the flashing or changing of colors of lights; the moving of pointers over dials; carving of wood or stone or the shaping of metal or plastic' or some other material; drawings, paintings, sketches, maps, diagrams, still moving pictures; the playing of musical instruments; singing, dancing, acting, miming, and so on. All these ways of communicating different as they are, have one characteristic in common, and that is the translating of something originating in brain or nervous system some thought, idea, belief, opinion emotion, feeling, attitude of mind into some physical embodiment, something that can be perceived by one or more of the sense. Communication is an activity in which information of some sort is transferred from one 'system' to another by means of some physical embodiment. Communication unlike language, which is a special form of communication does not exist only in human beings; it can exist well among animals, or even in parts of animals as when nervous impulses are transmitted from one part of body to another, or when genetical 'information' is conveyed from cell to cell; or it can exist even in machines, as in servo-mechanisms, electronic feedback circuits, or in simple devices as thermostats.

LANGUAGE AND SKILLS

Effective language use involves four skills namely listening, speaking, reading and writing. Of them speaking and writing belong to effective domain where the user is at liberty of expressing his

*Asst.Professor in English, Government Degree College for Women's, Nalgonda,Telangana State.

intention. They also help in possible active interaction and involve in creativity. Many a time, speech and writing ensues misunderstanding among the people. Obviously listening leads to acceptable speech and voracious reading helps in intelligible writing. Acceptable accent may not be possible for non-native English speaker as it is not commonly available. Human vocal organs ‘gets conditioned because of geographical conditions and non-native speaker cannot escape to be eclipsed by the influence of mother tongue in terms of syntax and sounds.

The act of communication can be analyzed into four constituent parts, which need five agencies for their operation. This can be illustrated by taking the simple case of one person talking to another sending the message to another person by means of speech. The message is what the speaker wants to tell the listener. In order to be able to utter the message the speaker has first to select, from a large number of combinations of words available to him in the language he is using, those that will convey. The message he wants and not any other. This selection goes on in his brain and nervous system. When it is complete he utters the words he has chosen. His vocal organs become the transmitter of the message, and the resulting sound-waves in the atmosphere make up the physical embodiment, or signal, by means of which the information that conveys the message is realized. The listener’s organs of hearing become the receiver by picking up this signal and conveying it to the listener’s brain where it is interpreted. This idea of an act of communication can be generalized and a ‘model’ of a communication channel and its relationship to the observer of ‘communicative events’ call is given like this:

Encoder – Transmitter – Signal – Receiver – Disorder – Observer

The four constituent parts of the act of communication are symbolized by the horizontal arrows: the are

1. Selection from a code,
2. Transmission,
3. Reception and
4. Interpretation.

The five agencies that take part in the activity are those names in the upper line of the diagram.

It follows from this if we want to study communication by means of language the only way available is the examination of the signals that are produced by speakers and writers of the language. People’s thoughts; opinions, beliefs, emotions, feelings-all that goes on in the brains and nervous systems of individuals are private and cannot be examined directly. The only way in which we know what is going on inside a person is by inferences we make from the out ward physical signs, and so far as linguistic communication is concerned the outward physical signs are the signals of speech and writing.

The researcher can examine physically and try to account for the behaviour of the transmitter and the receiver, but such an examination will, tell him only how signals are sent and received; and interesting and important though such knowledge is, it does not tell the observer all that he wants to know about the signals themselves, about what they are like and what they mean. The observer can also by means of introspection discover something of the processes of encoding, transmission, reception and decoding; but unless he compares his findings with those of a large number of similar observers and notes an equally large number of correspondences on all points, the record of his discoveries is not likely to be of much value except as an extract from his autobiography.

STUDYING ENGLISH LANGUAGE

The most reliable way of studying language is by an examination of the physical embodiments, which can be recorded and reproduced and made publicly available so that all observers may have the same material to work upon, with the same tools. The physical embodiment of language is two-fold. It is substance realized in sound-waves traveling through the atmosphere, or it is a kind of record of that substance realized in the marks of writing or printing. Even in those cases where writing is used as a means of communication in its own right, the author of what is written uses the same kind of marks as are used to record speech, so that what is written can always be read aloud and always has the implication of speech. The substance of language which is realized as sound-waves in the atmosphere is called phonic substance, and that which is realized as the marks of writing or printing is called graphic substance. Anything which exists physically and which can therefore be perceived, by the senses can be to have form, that is, a shape, or an arrangement of parts that makes any particular manifestation recognizable by the senses same, as, or different from, any other particular manifestation. The substance of language has form in this sense, and this form of language substance enables us to distinguish what is language from what is not. A random selection of, noises made by the vocal organs, the grunts and breathings of two men having a fight, is not language in this sense though it may communicate something. It is not language because it is not articulated into conventionally recognizable patterns, as are, the vocal sounds made by a radio announcer reading a news bulletin.

It is useful to be able to think of a language as a code. To do so is to invoke ideas derived from the mathematical theory of communication or what most people nowadays call information theory. this is a branch of science which has been developed in the recent years by communication engineers who have investigated problems connected with the transmission of messages of all kinds by telephone, radio and electronic devices. The main conclusions of Information Theory are reported and expressed in terms of mathematics of statistical probability. The ideas lead to a conception of what information means, and to an understanding of the difference between the conception of information and that of a message. when we look at a communication channel and note the various signs which make the signals that are sent across it, we notice that each sign is a kind of instruction from the encoder and the decoder will share the same kind of knowledge of what the signs of the code are, and we are justified in making this assumption because of our definition of a code as pre-arranged set of signs.

When we observe instances of what we think are ‘correct’ responses to signals – the obeying of commands in the right way has made the same selection from the code as the encoder made when he transmitted the signal. It can be understood that the information conveyed by a sign as an instruction to make a choice from the items of the code, to choose this and reject those. The ideas about communication include the idea of meaning, the meaning of a sign. A sign is a physical mark or event that carries information. The meaning of a sign is a kind of response to a stimulus. It depends on the relationship between the sign itself and the response it evokes and this relationship is a matter of degree or scalar difference in the nature of responses to a given sign or a set of signs.

SIGN OR SYMBOL

Further, a special kind of sign is symbol. It is a sign which conveys information both directly and indirectly. In so far as all symbols are signs they are physical marks or events, but they have this additional property: they always convey more information than signs do. They may in fact convey two or more information that signs do. They may in fact convey two or three or even more bits of information simultaneously. They have therefore a greater amount of meaning. When Signs are transmitted across a communication channel they group themselves into signals, and each sign is an instruction to the decoder to differentiate that sign from others, to choose only the information which it conveys and not any other information, and thus to assemble to signal which is the message. But so far as the language is concerned, this kind of process can become extremely complex, because of the symbolic nature of language. The sounds which we speak when we utter words and sentences in conversation are symbols for our thoughts and ideas. And in graphic substance, the marks of writing or printing are symbols for sounds as well as other ideas. Difference kinds of printed marks may even mean different kinds of things.

COMMUNICATION IN THE LANGUAGE

There is another concept of communication. Codes 'rules' for the use of signs brought some of this potential capacity of the code into communication channels when it was not 'really' necessary for efficient use of the channel. An efficiently used channel is very 'productive' and its 'productivity' can be measured as a ratio of 'input' to 'output'. if more is put into the channel by the encoder that is absolutely necessary for the assembly of the message by the decoder, then the ratio of 'input to 'output' is high and the channel is not used efficiently, for its productivity is low. Thus, anything which is brought into a communication channel when it is not really necessary, or any unpredictable interference with the transmission of signs across the channel, and therefore any addition to bare minimum requirements of signal, can be called noise.

The word 'communication', derived from the latin word 'communicare' or 'communico' means to share. Communication is not merely transmission of idea from one person to other through sounds. As Uma Narula points out, "in an active communication, the effort is for interaction; inter change, dialogue and mutual understanding. Communication presupposes a shared symbolic environment and social relationship among those who participate leading to social interaction". Literally communication means the act of sharing or exchanging information, ideas or feelings. Giving or receiving some information in return for something else is possible only if there is congruity between transmission and reception. Failure in communicating effectively is the root of misunderstanding.

Communication is possible through gestures, postures or sounds. they are generally apt, suitable to the context and cannot be misunderstood as long as culture does not interfere. But in English language, communication, verbal or lexical is complex or complicated because of the in congruency between the graphical representation and the equivalent sound production. Cliffor H. pator rightly points out, "On the theoretical level, it should be easy to convince ourselves that communication is an essential component of language that language bereft of its communicative function is not language, at all but mere parroting". For centuries language has been a tool of communication. Though there are a number of means of communication, language is the most widely used one. The Collins Cobuild Essential English Dictionary defines language as, "a system of communication which consists of a set of sounds and written symbols which are used by the people for talking or writing". Though all communication among animals, birds and even primitive man has remained instinctive and through sounds, man alone is endowed with the power of speech. Later it was learnt that man has the ability to use his vocal cords, his tongue, lips and teeth to make sounds. Sounds took the shape of words and the systematic arrangement of these words formed language. Language is thus species-specific. Bernard Bloch defined language as a "system of arbitrary vocal symbols through which a social group operates and co-operates" Otto Jespersen defined language as "a set of human habits". The purpose of which is to give expression. to thoughts and feelings and impart them to others".

The aspect of communicating through a language requires the knowledge of a code consisting of arbitrarily evolved symbols. This diagram entails a clear understanding of various components and their inter-relation ships in the process of communication.

Source	Sender	Channel	
Sent	Channel	Receiver	Received Noise

The success of communication depends on effective transmission of the message and on the result intended as well. The diagram also state that the entire event of communication takes place within a common frame of reference called communicating environment. The source is the point of origin of a message which is 'encoded' by the sender and transmitted through the channel to the receiver. The reception of the message exercises an impact in communicating environment leading to a response. The response is called feed-back. Sometimes the message sent is not same as message received. The sender or receiver would be able to express meaningfully the message if the context is well-defined giving way to semantic difficulties in the light of sender's use of ambiguous expressions or highly specialized vocabulary inappropriate to the situation.

According to H.A.Gleason, the elements involved in the process of language communication are:

1. A code, an arbitrary, prearranged set of signals. A language is merely one special variety of code; and the science of linguistics deals, in its strictest delimitation, only with this aspect of communication.
2. A channel, some medium by which the signals in the code are selected or conveyed. It may be a language.
3. The process of encoding, by which certain signals in the code are selected and put into the channel.
4. An encoder, the person or device which performs the process of encoding.
5. The process of decoding, by which the signals are identified and a course of action is affected by them.
6. A decoder the person or device by which the process of decoding is performed, and whose course of action is thereby affected.

Thus decoding resulted in speaking and writing as means of effective communication. Acceptable speech is the outcome of listening. Listening is the sensible response of brain that is voluntary, retainable and recalled. To pronounce words in a language as they are to be, the skill of listening becomes inevitable. it is a natural process that a baby imitates the sounds from its surroundings out of its need to communicate. Thus acceptability in speech is possible only through listening. Acceptability and intelligibility are the hallmarks of a language. The dynamism and flexibility of language also serve as aids for effective communication. Listening leads to acceptable speaking and intelligible writing. When the relationship between speaking and writing is incongruous misunderstanding ensues, technically called 'noise', Language is not only a sound; it is a chain of a number of sounds arranged systematically. Palmer defined language as "habit-forming process". Non-English speaker bordering on suspicion as far as acceptability and intelligibility are concerned gives way for noise in speech.

IMPORTANCE OF LANGUAGE TRENDS

Every language is a code. In the process of coding and decoding messages, difficulties may arise when signals confuse the elements of code. The confusion or in congruency arising out of spoken language is called noise. Referring to noise, H.A. Gleason remarks, "The obvious way to avoid noise is to introduce redundancy". An effective code must have sufficient redundancy to compensate for any noise in the system. Gleason also opines, "Since a language typically has an appreciable amount of redundancy inherent in its structure, it is always possible to use it in the presence of a moderate amount of noise". When the amount of noise is greater, more redundancy is needed, as speech operates under a wide variety of conditions like reverberation; resonance in the environment and impact of culture and habit. In a language what is called "quiet" there are considerable possibilities of what mayhem called "noise".

Rules safeguard the tradition and richness in a language. A rule in a language describes what is usual or correct. Rules must have scholarly explanation, for the user to respond to the language intelligibly. If language is to be guarded by hard and fast rules, then there should be an explanation for every exception.The beginner finds the use of mother tongue instinctive and learns it with case. He is unaware of the rules of grammar or phonetics. The learner enjoys using the language and his mistakes are accepted and corrected. While learning the second language such as English, the beginner has to acquaint himself with rules in the beginning. Learning becomes imposed and is deviated from the natural way. The beginner is afraid of not being accepted and thus loses intelligibility. On the other hand, the essence of communication is the presence of a thought that a speaker wishes to share with the listener. Communication implies the absence of external control.

One of the common ways of making English prevalent is to make if easily learnable. The process of teaching and learning phonetic language is a difficult task because the rules have many exceptions. The situation worsens when language regulations are passed on without any clarifications which lead to mere parroting. Thus a plateau exists in creative communication graph of teaching learning process. It is also observed that the learner avoids language usage fearing his intention is not properly communicated. The succeeding chapter deals in detail how some phonetically and grammatical rules that are arbitrary cause noise in language.

Communication encompasses not only transfer of idea or message but also expression of feeling or intention. It is language that matters, not the rules that subordinate language. Language exists in a frame of rules reasonable and flexible to satisfy the basic needs of communication. As long as intelligibility in communication prevails, spoken and written forms of the language are acceptable. The study attempts to put these twin aspects of language and the noise in the speech entail into a perspective.

On balance, the arguments and evidence presented above favor the multidirectional theory and behavior analytic support of that theory. This support is clearer in contemporary behavior analysis than in early S-R psychology. The if-then simplicity of early S-R theory is no longer an ideal for all behavioral accounts, and any tendency to see the relationship between speech and writing as a simple one-way relationship receives little support now from dispositions toward a Mechanistic World View (which were fairly pervasive at the turn of the century). Instead of an exclusive reliance on paired correspondences between stimulus and response, modern accounts of behavior largely shifted to a more systematic, functional analysis of behavior in terms of functional antecedent correspondences to behavior, functional consequences, and the functional contexts of settings. Instead of a general description of behavior in terms of stimulus and response (S-R), behavior is now more appropriately described in terms of antecedents, behavior, consequences, and setting. The main practical issue to be resolved which ways will be better ways of applying modern behavioral theory.

Since the multidirectional view undermines any theoretical need for a priori one-way sequences of instruction, a variety of other ways might well be considered and implemented for developing literacy. Instruction, for example, might be continually modified by teachers on the basis of student self-recorded progress in a variety of literacy skills. Revising their instruction on the basis of reported data, inside and outside of their classroom, teachers might then pull together a variety of multidirectional practices in different ways from a variety of behavioral technologies. The resulting reading program may then appear as bits and pieces connected by unifying themes-a status which has been claimed for behavioral technology in general. Such a collection of bits and pieces may be disconcerting to those who like tightly integrated end products. But such an arrangement may be an advantage if it encourage components to be changed and modified. Perhaps more progress in literacy would occur by selecting from competing components rather than competing total packages. Giving teachers more instructional discretion in doing this, however, will probably mean giving teachers more support in advancing record-keeping both as a fundamental literacy skill as a method for evaluating instruction in literacy skills.

And lastly, there are the many interesting cases of what has been called mixed medium. Here we choose to use either speech or writing, but the reason for choosing one may require us to bear in mind the existence of the other, and this then influences the nature of the language we use. When we choose to speak, we usually intend our utterance to be heard immediately. But there are several interesting exceptions.

CONCLUSION

When we choose to write, we normally intend that what we have written should be read; and the norm, at least since late classical times, has been for the recipient to read silently. Here too there are several exceptions; for example, we may write with the intention that what we have written should be read aloud, as with those who prepare scripts for radio or television drama or news. There are also a few situations where speaking and writing are mutually dependent: the language used is partly made up of speaking/listening activities and partly of reading/writing activities, in proportions that are sometimes difficult to disentangle. For example, when we address a group of listeners using an overhead projector, we may keep up a running commentary while we write. In such a case, an audio recording would tell only half the story, as would a photograph of the written work. Both mediums here work together to produce a successful use of language. The differences noted between speech and writing are best thought of as trends rather than as absolute distinctions. For example, while it is true that a great deal of speech depends on a shared context, and thus uses many situation-dependent expressions (such as this/that, here/there), it is not true of all speech. A spoken lecture is usually quite self-contained, except when it refers to handouts or board diagrams. On the other hand, such written material as office memos and personal letters regularly depend on a shared context. ‘Send me another one, will?’, begins one such memo. There are few, perhaps no, absolute differences between speech and writing, and there is no single parameter of linguistic variation which can distinguish all spoken from all written genres. Rather, the range of potentially distinguishing linguistic features provides a ‘pool’ or resources which are used by spoken and written genres in various ways. When we appreciate this, the distinction between speech and writing, far from being obvious and transparent, becomes a complex.

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Socio-Economic Status of Elderly People in Ladnun, Rajasthan

Dr. Bijendr Pradhan*

Abstract

In the present study, the writer has made a humble attempt initially, to find out some of the important socio-economic characteristics of older persons living in the Ladnun of Rajasthan. He also analyses government and non-government policies, provisions, pogrammes, schemes and services related senior citizen and included important recommendation & suggestions for future plan.

Main Point: Senior Citizen, Socio-economic, Policy, Programme, Schemes, Provision, Population, Phenomenon, Problems and Needs.

INTRODUCTION

Since the last century, human civilization has witnessed a silent revolution- **an ageing population**. This population ageing reflects both significant increases in longevity and significant decreases in fertility. The United Nation reports on population and population projections indicate that today the median age for the world is 28 years. Over the next four decades, the world's median age will likely increase by ten years, to reach 38 years in 2050. In 2000, the population aged 60 years and above, numbered 600 million, triple the number present in1950. In 2009, the number of older persons had surpassed 700 million. By 2050, 2 billion older persons are projected to be alive, implying that their number will once again triple over a span of 50 years. Globally the population of older persons is growing at a rate of 2.6% per year, considerably faster than the population as a whole, which is increasing at 1.2% annually. At least until 2050, the older population is expected to continue growing more rapidly than the population in other age groups. Such rapid growth will require far-reaching economic and social adjustments in most countries [Hemamalini Ramakrishnan, 2012].[1]

Human life is divided into different stages such as childhood, adolescence, youth, adulthood and old age etc. Old age is generally the chronologically age which tells very little about a person. Even the yardstick of chronologically age varies for geographical reasons in a country. It also varies at different points of time. Chronological age is generally used as an instrument of power and control. In advanced societies like Japan, the majority of the people continue to work, except when they stop work voluntarily or for health reasons.[2]

The last stage of life span is frequently sub-divided into early old age, which extends from

Age sixty to seventy, and which begins at seventy and extends to the end of life. People during the sixties are usually referred to as **''elderly''," old aged", "senior citizen".** Aging is a universal phenomenon and no society can escape from it. Our place in the social structure also changes throughout our life span. Every society is age graded. That is, it assigns roles, expectations,

*Associate Professor & HOD, Department of Social Work, Jani Vishva Bharati Institute, Ladnun, Rajasthan,
E-mail: bpradhan1961@gmail.com

opportunities, status and constrains to people of different ages. In our society, there are both positive and negative views and attitudes toward aging. Some people believe being old means being sick and worthless. Others believe that being old is having freedom, wisdom and enjoyment. In the traditional Indian culture, people who lived over 60 years were considered as repositories of wisdom and sole authorities to the family and community. The notions of '**vanaprasta'** and "**sanyasa**' were the social mechanisms that encouraged the aged to move away from the management of every day concerns. The joint family easily accommodated their elderly persons. But the situation has been changed totally by the intervention of modern institutions in the everyday affairs of human life. Now, many see the elderly as a burden to society (**Rajan etal., 1999).**

The gradual change in the joint family along with the changes in values due to the forces of industrialization, urbanization and modernization bring changes for elderly people also as they are now victim of violence and ignorance, neglect by society. The utmost need of people in old age is often over looked, which includes proper care and support in terms of health and nutrition, social, economic and psychological needs.

AGING: CONCEPTS AND DEFINITIONS

Various scientists have attempted defining ageing from time to time. Few are given below:

Older Persons: The term 'Older Persons' refers to person aged 60 and above.

Old Age

Ageing is, no doubt, a physiological phenomenon, which is accompanied by some complex progressive changes in an organism. According to **Phelps and Henderson (1952),** "Old age is a natural and normal condition. Its pathologies are the same as those that occur at any other age period, but they are intensified by illness, family disorganization, unemployability, reduced income and dependency."

Handler (1960) defined as "the deterioration of a mature organism resulting from the dependent essential irreversible changes, intrinsic to all members of a species, such that with the passage of time they become increasing the probability of death."

Later adulthood is the last major segment of the life span. Sixty-five has usually been cited as the dividing line between middle age and old age (**Hareven,** 1976). There is nothing magical or particularly scientific about age 65. Wrinkles do not suddenly appear on the 65th birthday, nor does the hair suddenly turn gray or fall out.

Birrren and Renner (1977), well known psychologists refer to ageing as "the sum of regular changes that occur in mature genetically representative organisms living under representative environmental conditions as they advance in chronological age."

Gerontologists have attempted to deal with these age-related differences among the elderly by dividing later adulthood into two groups: the young-old, from age 65 to 74 years, and the old-old, from 75 years and above (**Hall, 1980**).

Davidson (1984) opines that ageing comprises of those fundamental changes not due to disease occurring in individuals after maturity which are more or less common to all members of the species and which increase the probability of death. Ageing is thus the increasing inability to resist death.

According to **Hurlock (1990),** the last stage in the life span is frequently subdivided into early old age, which extends from the age sixty to age seventy and advanced old age which begins at seventy and extent to the end of life.

Gorman (2000) says, the ageing process is, of course, a biological reality which has its own dynamics, largely beyond human control. However, it is also subject to the constructions by which each society makes sense of old age. In the developed world, chronological time plays a paramount role. The age of 60 or 65, roughly equivalent to retirement ages in most developed countries is said to be the beginning of old age. In many parts of the developing world, chronological time has little or no importance in the meaning of old age.

AGING IN DIFFERENT PERSPECTIVE

A Biological Aging

In biological sense, aging means changes in structure and function of some organs and systems of the body during the entire life span. According to Handler (1960), "biological aging is a deterioration of a mature organism resulting from time dependent, essential irreversible changes intrinsic to all members of the species such that, with the passage of time they become increasingly unable to cope with the stresses of the environment, thereby increasing the probability of death". In the field of biological gerontology, Weiss (1966) and Shock (1977) consider aging as the sum total of changes during an individual's life span which are common to all members of his species. Some biological gerontologists consider aging as any time dependent change or a progressive loss of functional capacity after an organism has reached maturity (Rockstein, 1974; Busse and Blazer, 1980). This change, according to them, may be distinct from daily, seasonal and other biological rhythms.

B Psychological Aging

Psychological aging deals with the evolution of adult behavior over the life span, which includes capacities, skills, feelings, emotions and behavior. Psychologists are concerned with the changes in personality and the external behavior of the aging person. They deal with the behavior that is the product of both the biological and social systems (Birren and Zarit, 1985). Birren and Renner (1980) have defined psychological aging as "the regular ~behavioral changes that occur in mature, genetically represented organisms living under representative environmental conditions as they advance in chronological age".

C Sociological Aging

Sociological aging comes under the purview of changes in social roles, status and habits in relation to one's group or society. According to Tibbitts (1960), sociological aging is concerned with changes in the circumstances or situations of the individual as a member of the family, the community and society The changes and events associated with time, include age grading and social attitudes and behavior of society towards the individual, completion of parental and work roles, reduced income, restricted activity and mobility, loss of spouse, loss of authority, decrease in social contact, large increments of free time and relative absence of clearly defined social expectations. Positively, sociological aging can also designate the elevation of status in the family, a greater participation in the management of the affairs of the family, community and religion (Mahajan, 1987). It follows that hen some roles are reduced, some other roles are intensified.

NEEDS AND PROBLEMS

In the earlier day, the number of older persons was small. With the advancement of medical and social sciences, availability of medical, social welfare and social security measures have resulted in increase in average life expectancy and accordingly enabled a rise in population of the aged and the chronic-ill. Therefore, in the modern society, care of the aged has assumed greater importance than in the past. Moreover, because of the electoral strength of the aged and their status in the society, the elderly as a class have assumed greater importance.

In terms of age, economic and health conditions, erosion of social values and breaking of joint family system, the aged have become socially vulnerable. Moreover, the aged have are not a homogenous group. Their needs and problems vary according to their age, society, health and economic status, living environment, etc. [4]

Needs of Aged

Some of the older people`s needs are the following:

- Protection against outliving one`s savings;
- Protection against being financially devastated by medical or other emergency;
- Protection against inflation;
- Development and maintenance of social support network;
- Provision of opportunities for increased productive activity in a variety of ways;
- Provision of opportunities for social and economic interaction;
- Protection against illness and being physically assaulted;

Factors Affecting the Problems of aged:

Following are the factors affecting the problems of the aged:

(i) Bodily changes and problems and depletion of physical and mental strength;
(ii) Modern education and working youth couples;
(iii) Urban influences and industrialization;
(iv) Materialistic and individualistic outlook;
(v) Breaking of the joint family system, generation gap;
(vi) High cost of living and social security measures;
(vii) Paucity of accommodation in urban areas and uncongenial environments;
(viii) Migration of younger generation;
(ix) Employment of women;
(x) Additional economic responsibility of the elderly-educating sons, marrying daughters etc. in later life, and
(xi) Sense of loss of job, status, assets, physical strength and social responsibility.

Problems of Aging

Problems of aged people are mainly divided into following categories:

- **Physical problems** such as disabilities and chronic illness coupled with lack of nursing and medical facilities, sometimes physical abuse and lack of shelter,
- **Economic problems** such as lack of resources, employment or income,
- Refusal to be maintained by children and being forced to sell property or forced to make changes in the will,
- **Psychological problems** such as emptiness, loneliness, feeling of being unwanted, sense of loss etc.,
- **Emotional problems** of being away from children and devoid of interaction with peer group,
- **Social problems** arising out of loss of job, social status, spouse, group relationship, and
- Problems of abuse and physical violence, depression and anxiety of being bullied or pressurized.

DEMOGRAPHIC PROFILE OF THE AGED

The population of the world stood at around 6.1 billion in the early 21st century and is projected to increase to 9.4 billion in 2050 and 10.4 billion in 2100. If we compare the global population, it has doubled between 1950 and 2000 and is likely to add another 4.4 billion in the next 100 years. However, the growth of the elderly population is much higher than that of general population

(UNFPA, 2008). The sixty plus population accounted for 10.4 per cent in 2008 and more than 8 per cent are in the 65 plus age group. The proportion of elderly aged 60 and above is expected to grow from 10.4 per cent in 2008 to 14.6 per cent in 2025 and 21.1 per cent in 2050 respectively. Among the elderly, the oldest old (80+) is likely to increase its proportion from just 1.1 per cent in 2000 to 3.4 percent in 2050,. Overall, the female elderly outnumber the male elderly. This is a clear indication of feminization of ageing (UNFP A, 2005; UN, 2008)

Major demographic facts in India

1. Over 81 million in 2002,
2. To be 324 million by 2050,
3. 75% reside in rural areas,
4. One third live below poverty line,
5. 51 million out of 81 million elderly are poor **(Source: Helpage India)**

India's older population will increase dramatically over the next four decades. The share of India's population ages 60 and older is projected to climb from 8 percent in 2010 to 19 percent in 2050, according to the United Nations Population Division (UN 2011). By mid-century, India's 60 and older population is expected to encompass 323 million people, a number greater than the total U.S. population in 2012. This profound shift in the share of older Indians—taking place in the context of changing family relationships and severely limited old-age income support—brings with it a variety of social, economic, and health care policy challenges.

The Indian aged population is currently the second largest in the world next to that of China with 100 million elderly persons. The absolute number of the over60 population in India is expected to increase from 77 million in 2001 to 137 million by 202 (UN estimates).

According to **the 2001 Census**, the total number of older persons in India was approximately **70.6 million** and is expected to cross **173 million by 2026** as the life expectancy at birth is projected to increase to **69.8 years** for males **by 2021-25** (from **61.6 years in 1996)** and **72.3** years for females (from 62.2 years in 1996). At the same time, the total fertility rate (TFR) declined to 3.2 per women in 2001 and is expected to drop further, to replacement level, by 2021-25. However, this demographic transition is not taking place uniformly across all the states in the country.

Sample size

We selected 25 elderly people as respondents randomly from 5 zone of the (North, East, West, South and Central zone) Ladnun town for the study (5 Respondents from each zone).

OBJECTIVES

To know the socio-economic status of elderly people.

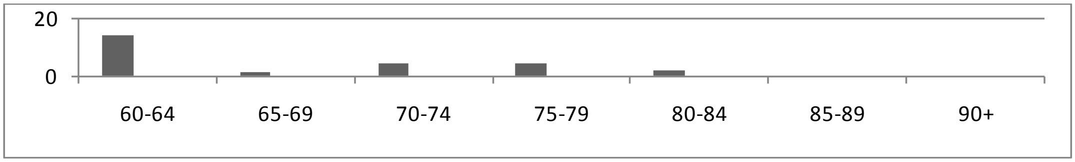
Findings

Table No.– 1: Number of respondent by sex

Male	Female	Total
12 (48.0%)	13 (52.0 %)	25

52 % of the respondents are female and 48% are male.

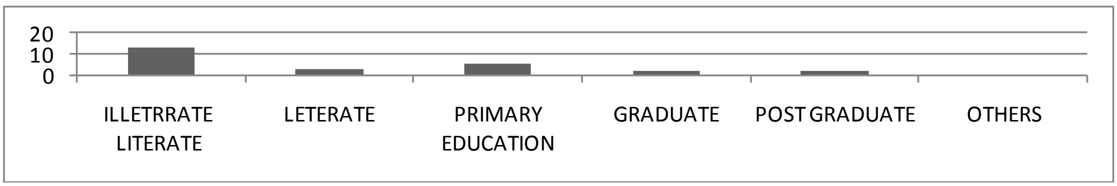
Table No.– 2: Classification of respondent by age



From the above table it is clear that most of respondents belong to 60-64 age groups (56%). While 16 % are from each 70-74 & 75-79 age group. There is no one from 85-89 and 90+ age group. It also shows that most of respondents are on their initial stage of old age.

Hundred percent respondents were Hindu and married.

Table No. – 3: Number of respondent by their education status



Above chart shows that 52.0 percent respondent was Illiterate. Only 20.0 percent respondents have education at primary level. Higher educated respondent is 16.0 percent

Table No. – 4: Respondent by type of family

Nuclear	Single	Joint
02 (8.0%)	02 (8.0%)	21(84.0%)

84% of respondents are live in joint family simultaneously 8% in nuclear and single family

Table No. – 5: Percentage of Respondent by Source of Income

Sr. No	Source of income	Frequency	%
1.	Agriculture/ laborer	03	12.0
2.	Business	07	28.0
3.	Service	01	4.90
4.	Dependent on pension/husband/son/daughter	14	56.0
TOTAL		**25**	**100%**

14 out of 25 respondents are dependent on pension/ husband /sons/ other. Only 07 are doing business and 03 have agriculture/laborer as source of income.

Table No. – 6: Percentage of Respondent by Monthly Income

Sr. No	Income	Frequency	%
1.	Below 5,000	3	12.0
2.	5,000 – 10,000	2	08.0
3.	10,000 – 15,000	4	16.0
4.	15,000 – 20,000	6	24.0
5.	20,000 – 25,000	1	04.0
6.	25,000 +	9	36.0
Total		**25**	**100%**

Monthly income of 36% respondents is above Rs. 25,000 and 12% respondents earn less than Rs. 5,000 per month.

Table No. – 7: How Respondents manage expenditure

Sr. No	Sources	frequency	%
1.	Govt. pension	7	28.0
2.	Take from son	15	60.0
3.	Self	3	12.0
Total		**25**	**100%**

Above table shows that most of respondents ask money from their son 60%,28% manage from govt. pension and only 12% manage at themselves. 52% of respondents are satisfied from their source of income but 48% don't satisfy.

Table No. – 8: Percentage of Respondent by support from their family

Sr. No.	Yes	No
1.	08 (32.0%)	17 (62.0%)

8 (32.0%) out of 25 respondents say that their family supported economically when needed while 17 response (62%) said that their family not supported.

Table No. – 9: Percentage of Respondent by taken any loan

Sr. No.	Yes	No
1.	01(04.0%)	24 (96.0%)

96% of respondents (24 out of 25) don't take any loan. Only 4.0% respondent took loan for business from bank.

Table No. – 10: Number of Respondents has any social support/govt. pension

Sr. No.	Yes	No
1.	14	11

14 out of 25 respondents get govt. pension while 11 respondents don't get pension.

Table No. – 11: Percentage of Respondent by their role in family

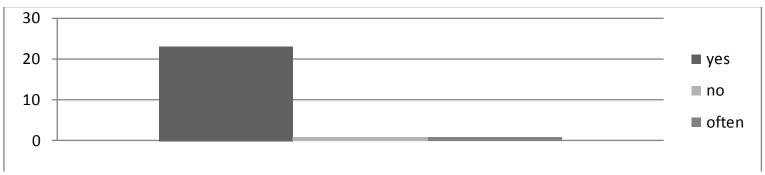
Sr. No	Role	Frequency	%
1.	All decision taken by you	04	16.0
2.	Participatory role only	21	84.0
Total		**25**	**100**

Majority of respondents (84.0) have a participatory role in family's decisions while 16.0% respondents are main decision maker in family.

View on discrimination and spend time: None of respondent faces any discrimination in family and all respondent spend their time with family.

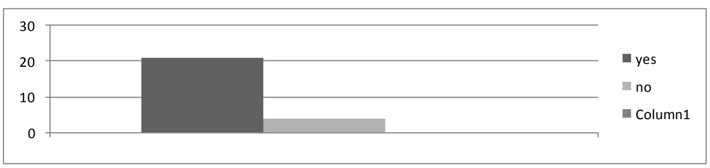
Spouse is alive: Only 14 respondent's response that their spouse is alive

Table No. – 12: Percentage of respondent by health care from family members



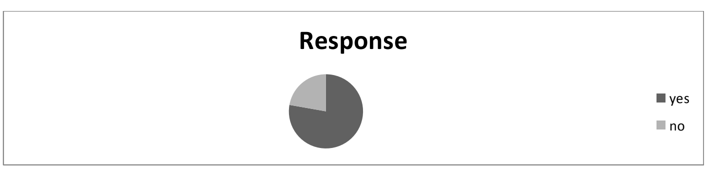
Majority of respondents 23 out of 25 (92.0%) response that their family members care about them but 1 respondent response as no and 1 also response as often their family care about them. So its means that the more they received care from family they feel more happy and comfortable.

Table No. – 13: Percentage of respondent by Feel weakness due to old age



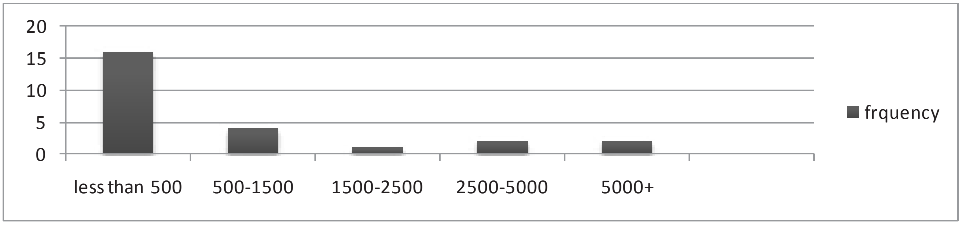
The above chart shows that 84% of respondents feel weakness due old-age. Only 16% feel no weakness.

Table No. – 14: percentage of respondents by serious illness



The above chart shows that 56.0% Respondents have serious illness while 44.0% respondents have no any serious illness.

Table No. – 15: Number of respondents by per month expenditure on health



Out of 25 respondents 16 respondents spends less than Rs. 500/- on health per month and 4 spends Rs.1500-1500/-. Only 1 spend Rs.1500-2500 and 2-2 respondents spends Rs.2500-5000/- & Rs. 5000+ respectively.

MAJOR FINDINGS

Findings Related to Socio Demographic Characteristics of the Respondents

- Majority of the respondents' (56%) are in the age group of 60-64 year.
- More than half of the respondents' (52%) are female.
- Majority of the respondents' (56%) are married and living along with their spouse
- Regarding educational qualifications, 52 percent of the respondents' are illiterate, 20 percent have done primary education.
- Most female respondents are illiterate.
- Majority of the respondents' (100%) are Hindus.
- Majority of the respondents' (84%) live in joint family.
- Little less than half of the respondents' (47%) are in the nuclear family set up.
- None of respondents faces discrimination at home.
- Majority of them feel satisfaction as their role in the family.

Economic Conditions of the Respondents

- 56% of the respondents are dependent on husband/sons/govt. pension.
- 25% of the respondents' are doing business
- 12% of the respondents' monthly income is below 5,000 Rs. And 26% has more than 25,000.
- 56% of the respondents' are pensioners while 44% have no pension.
- Only 16% of the male respondents' or the husbands of female respondents' are family head, while 84% play participatory role in family decision-making.
- 12% of the respondents' manages their expenditure at their own.
- 32% of the respondents' family's expect financial support from them, (majority of them are men).
- 24% of the respondents' do savings while remaining doesn't.

Health Status

- Majority of the respondents received care from family members.
- It is evident from the study that 56 per cent of the respondents' suffer from serious illness as blood pressure, hypertension, etc.

- 84% of the respondents' feel weakness due to old-age.
- Most of respondents used to go Govt. hospital for health related issues.

Leisure Activities

- Most of respondents spend their time with family.
- None of the respondents' feel loneliness.

SUGGESTIONS

Based on the researchers' frequent visits to the area where the data were collected using observation and interaction with the older people and based on the findings that have emerged from this study, a few suggestions for implementation are hereby offered. Singh (1970) has discussed the role of social scientists in the field of gerontology. He has described the problems after retirement as multifarious: greater economic deprivation, disturbed routine, utilization of time thorough economically non rewarding activities, loss of social status and prestige in general and particularly in the family. He also suggests that in old age, people be socialized for their physical activities. For this, he argues that socialization of the people will differ from the west as in the Indian setting old people differ in their rural-urban, occupational, educational and cultural background.

The social scientists should take up the social domain for filling the gap due to the roles loss. Since the present study has found out that majority at the older persons in most of the categories were having moderate level of quality of life, subjective well being, life satisfaction, the research suggests counseling intervention with older persons. Counseling centers can offer specialized counseling services to the older persons in their areas of operation counselor can help. Counselors can help the older persons on an individual basis by offering counseling services to help them to overcome their emotional problems. They need to be helped to lower their feelings regarding poor socio – economic and health conditions and enhance their sense of life-satisfaction.

Professional social workers can help the older persons by offering them, regular group work activities on issue of common interest besides enabling them to share their problems and offer psychological support to one another which could have immense therapeutic benefits.

The social worker can further liaison with other organizations and implement programmes for the welfare of the older persons. Mutual acceptance of the aged and the youth need to be fostered by arranging innovative and creative inter-generational programmes.

Though programmes like Old Age Pension and Day Care Centers have been a few interventions done by government to ameliorate some of economic and social problems of the aged, there is a demand for sensitization of the families as well as the elderly about the needs and problems of the elderly and efforts and skills for harmonious relations of the elderly with their significant others.

Formation of self-help groups, counseling, involvement of elderly women in the family and community affairs, depending upon their physical capacity, Yoga, meditation, spiritual workshops, etc., are a few intervention steps meant for adding life to the grey years.

There is need for home / family based services for home bound older persons such as mobile meals, clinics and libraries, volunteer's visits for help in home- making and running externals errands, information and referral services.

SUGGESTIONS TO THE NGO SECTORS

The resources of NGO and service clubs can be mobilized for providing health care, recreational activities and day care services can be established to cater to the needs of the older persons. NGOs and service clubs have the advantage of planning independently to carry out innovative and creative project activities. They are also known for their high level professionalism and quality services. The major need of older persons in the study area is the job opportunities since majority of older persons have nothing worthwhile to do which makes them to be dependent on others for all basic needs. Older people living in same area can form themselves into an association or club for the sake of recreation. It will also be very beneficial to the older persons and to the societies if older persons involve themselves in social services or welfare activities and even in systematic development work.

SUGGESTIONS TO THE GOVERNMENT

Well being of the older persons has been mandated in the constitution of India. List II of Schedule VII of the constitution says that social security is the current responsibility of the central and the state governments. Item 9 of state list and item 20, 23 and 24 of the concurrent related to provision of old age pension, social security, social insurance, economic and social planning and relief to the disabled and the unemployed.

The government of India has brought a very comprehensive policy concerning older persons. It has also created the necessary, institutional mechanism, systems and procedures. The government must include the older persons between 60 to 65 years of age under the old age pension scheme and this group of people suffers a lot as age onsets.

The NPOP also has provisions for grant- in- aid schemes for the NGOs to run service projects for older persons including the old age homes and day care programmes. However, the progress in implementing the various schemes for the older persons has been rather slow and it is also not uniform all over the country. Better elder care services are found in metropolitan and major cities and benefits have not percolator to the grass root level especially the rural and slum areas. Efforts can be taken up by the Government to see that quality elder care services are uniformly and effectively offered all over the country. The Government needs to ensure that proper monitoring and supervision of older care services are done at all levels.

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Dairy, Death & Drama The Devastation of Cow Protection in India- An Analysis

Dr. Kapil Nath Shringirishi*

India's intriguing status as the world's largest beef exporter, milk producer, and among the top leather producers – industries which are substantially sustained by the mass slaughter of cattle – implausibly coexists with its legislative prohibitions on cow killing. Most Indian states criminalize the slaughter of the cow, bull and progeny, and beef sourced from them, based on a core Hindu ethic of reverencing the cow as sacred. The blind spot in India's cow protectionism discourse, politics and legislations, is however the inconvenient fact of the living cow. That this is a tiresome, even mischievous lens through which to approach this issue is evident in India's booming cattle industries – for commoditization of any animal product – in particular lactation – on a mass-scale, is impossible without doing extraordinary violence to them. Significantly, India's cow protectionism discourse, politics and legislations have almost never been critiqued from a robust animal liberation standpoint. The animal advocacy movement in India itself has largely come to be regarded as a right-wing Hindutva activity because of the co-option of cow protectionism by ultra-nationalist political groups to advance their vision of an upper-caste *Hindu* Indian nation by marginalizing Muslims and low-caste Hindus. The implications of cow protectionism for the actual *cows* – and the larger animal advocacy movement in India – has almost never been the centre of a liberationist analysis for animals, particularly those regarded as 'food' or 'livestock', one of the most severely marginalized and brutalized groups in planetary history.

The discourse as it is currently framed is fundamentally incompatible with any form of 'protection' for the cow, and is in fact devastating for the animal advocacy movement more broadly in India. Cow protectionism arises out of, and endorses, several compatible *oppressions* that support the co modification of cattle as resources: sectarianism, casteism, patriarchy, and the longest enduring subjugation in history – specialism. In exceptionalsing *only* slaughter and *only* beef as violent, cow protectionism has been rendered a classic and strategic single-issue campaign that successfully obscures a wide range of violence endemic in all cattle industries – especially dairy's direct link to cow slaughter in India.

Cow milk is not only widely consumed in India but is also a core part of Hindu rituals. Legislative and political cow protectionism operates as a subtle cooperation between the secular state and Hindu nationalism, to sustain India's booming cattle industries, and simultaneously privilege the right-wing Hindutva agenda of conceptualising an ideologically 'pure' Hindu Indian state. It is the indistinguishably interconnected religio-political and commercial value of bovine bodies that are vital to the state, rendering the ethical and moral obligation for their wellbeing irrelevant.

DEATH AND DAIRY: THE REALITY OF COW SLAUGHTER

India has the highest livestock population in the world at 485 million, of which cattle – including cows and buffalo – comprise 185.2 million, making it also the largest global owner of cattlehead. India

*Principal (Off.) KPS Degree College, Kakarua, Lalitpur (U.P.)

has no formal broiler cattle industry to serve the beef industry; rather it is the former *dairy* cows and the 'useless' bulls and male calves that constitute India's beef economy. The government claims that the exported beef is sourced from buffalo; while there is no moral difference between a buffalo and a cow (and a goat and a chicken), evidence suggests that cow beef is also exported in substantial amounts. Notably milk is sourced from cows as well as buffalo though dairy's direct link to slaughter is obscured. Akin to Amartya Sen's conception of 'missing women' in South Asia to explain the region's skewed sex ratio due to female infanticide and foeticide, it is possible to conclude that there are also "missing cows" in India due to illegal trafficking and slaughter. Slaughter of cows is thus as inevitably profligate in India as elsewhere. Chilkoti & Crabtree calculate the birth-rate of the total estimated population of cows in India over a 5-year period between 1997 and 2002, based on a 15-18 monthly calving rate. They estimate that there is a shortfall of seven crores cattle head (70 million), which cannot be attributed to natural death, even allowing for an exaggerated infant mortality as high as 50 per cent. They write of the recent beef exports:

India's Constitution was framed immediately after Independence in the 1950s when the nation was severely food insecure. In spite of being an agrarian economy, the country was heavily importing grains as well as milk; recovering food security therefore was a national priority. The preservation of cattle through a prohibition on their slaughter was a strategic *agricultural* policy decision, rather than one arising out of any religious sentiment. The cow for her milk, and the bull for his traction power and genetic material, was regarded as the backbone of India's agricultural economy. The state was to focus on protecting and improving the genetic material of India's bovines in the interests of agriculture and animal husbandry – not in the interests of the animals per se. To this end, the two Directive Principles contained in Article 48 of the Constitution instruct animal husbandry to breed scientifically for dairy, and prevent the slaughter of cattle, where they recommend that the State 'Endeavour' to organize agriculture and animal husbandry on modern and scientific lines and shall, in particular take steps for preserving and improving the breeds and prohibiting the slaughter of cows and calves and other milch and draught cattle.

The reality is that the twin mandates of the Indian Constitution – to prohibit cow slaughter, and to improve the dairy sector – are mutually incompatible. A profitable dairy industry must necessarily slaughter its spent animals. As early as the 1960s, Verghere Kurien, the father of India's White Revolution had argued that if India wished to have cheap and plentiful milk, it must be prepared to slaughter its spent bovines *en masse*. India's cattle breeding programs are not designed to serve a beef industry, but entirely to create a profitable *dairy* industry. *Mission Milk*, the report of the National Dairy Development Board estimates a demand of about 100 million sperm doses by 2017, which is expected to jump to 140 million doses in the next 15 years. The use of artificial insemination to breed dairy cattle means an extraordinarily high number of animals will be born. Where in natural impregnation, the ejaculation from *one* bull may lead to *one* pregnancy, a 'single ejaculation, triggered with the help of a teaser animal and collected in an artificial vagina, provides 500 to 600 sperm "doses" – in other words, as many pregnancies, but it bears repeating – from *one* ejaculation. The shelf life of working sperm appears to be forever, as long as stored correctly – which means, the ejaculate from the bull can continue to impregnate cows even after he is dead.

There is, quite simply, nowhere to keep these staggering numbers of spent female and unproductive male dairy cattle. *Gaushalas* or the traditional sanctuaries for retired cows and bulls are simply unable to keep up with the inflow of former dairy cattle. Traditionally villages in India had commons or grazing lands for cattle, which are now subsumed by urbanization. Between 2013 and 2015, some 2,254 square kilometers of forestland became urban, leading to loss of ecosystem diversity. Incredibly, the current BJP-led government has drastically reduced funding to the Animal Welfare Board of India (AWBI) by a whopping 64 per cent, from Rs 21.7 crore (US$ 4 million) in

2011-12 to Rs 7.8 crore (US$ 1.44) in 2015-16. As per AWBI Board member Jayasimha Nuggehalli, 80 per cent of these funds are allocated to *gaushalas* around the country.

In *Gaushalas* too, animals are typically kept in a continued state of incarceration by tying them with short ropes in zero-grazing conditions. During my visits to innumerable *gaushalas* across India, it was all too common to see highly frustrated, young cattle, especially the bulls and bull-calves snorting and pacing in agitation along the cruelly short length of their tight ropes. At a Calcutta *gaushala*, I saw a female cow keel over and suffer an epileptic fit, foaming and frothing in the unswept dung and urine for more than 30 minutes. The workers continued about their business without pausing; apparently she had a fit every morning after milking, and she would be 'fine' soon. Almost every gaushala functions as a dairy farm, separating tiny calves from their mothers.

All too commonly, *gaushalas* are death-mills for the ex-dairy cattle and as a slow substitute for slaughter, are simply starved to death. A large *gaushala* in Barsana near Mathura houses some 20,000 cows and bulls, many of whom were skeletal when I visited in 2016. In 2016, the horrifying news emerged of nearly 10,000 cows and bulls simply being starved to death at the state government-owned Hingonia gaushala in Jaipur. In 2013, the venerated Simhachalam Temple in Visakhapatnam city was in trouble when it was discovered by the animal rescue organisation Visakha Society for the Protection and Care of Animals (VSPCA) that the temple had been auctioning the male calves in its *gaushala* for decades, or starving unproductive cows to death. The New Indian Express reported, the deaths have occurred due to scarcity of fodder and water, cramped spaces and the unbearable heat turning the cowshed, which houses more than 500 cows and calves, into an oven.' The *gaushala*faced the all-too familiar situation of severe resource and space scarcity, with a daily intake of baby male calves. The VSPCA further reported:

The temple goshala is unimaginable in its horrific conditions. Up to 700 calves – many injured, diseased, and handicapped – are boxed into less than half an acre of land, competing for a [sic] limited hay and dirty water. Stress and competition for food regularly leads to stampedes [among the baby calves]…

Such violence and trauma are entirely unaccounted for in cow protection legislations. Cow killing bans in India have merely been rendered a specialist single-issue campaign, which only 'focus on particular use of animals, or some form of treatment' as a way of ending *that* abusive treatment. Rather than criminalizing the incarceration and exploitation of animals altogether, they only focus on 'exceptionally horrendous acts of exploitation'. The moral inconsistency, and confusing messages (crate-free sows; free-range hens; stunned slaughter – or slaughter bans) in single-issue advocacy campaigning in fact supports animal-*exploitation* by legitimizing the idea that the violent treatment of *some* animals, or *other* forms of violence to animals is acceptable. The single-issue campaigning against *only* cow slaughter has led to a situation in India where the suffering of bovines for the milk industry – increasingly recognised as a more deeply entrenched violent commoditizing process than even meat– is completely hidden and unacknowledged.

PATRIARCHAL VIOLENCE IN DAIRY, AND THE MILK OF HINDU NATIONALISM

The great anxiety arising from President Donald Trump's election in 2016 was the real concern that women's control over their reproductive system and the right to make their own reproductive choices could be eroded. The commoditization of reproduction, the disruption of the mother-child bond, and safe motherhood are one of the earliest and most enduring anxieties of the human feminist movement. The reality is that these traumas are no more human traumas, any more than they are distresses exclusive, for instance, to white women, and not to mother and children of other races.

Human colonizing of these traumas is as nonsensical as racial appropriation of these traumas for these are species traumas.

'The weeping bull-calf' – An abandoned weeping bull-calf 'donated' to the Simhachalam Temple, Visakhapatnam by a dairy farmer. A VSPCA activist comforts and rescues the panicked infant. (2015)

Kathryn Gillespie's forthcoming book *The Cow with Ear Tag #1389* on the eviscerating violence embedded in the dairy industry in the United States provides innumerable examples of the grief, as well as physical and mental traumas that cows undergo to repeatedly birth their children, and lose them immediately. Feminist psychology literature on motherhood dwells at length on theories on attachment and separation anxieties. Mari Jo Bhule's *Feminism and its Discontents: A Century of Struggle with Psychoanalysis* explores the actual (and frequently contested) nature of anxieties involved in separating mother and child, for both mother and child. At the least, such analyses give a deeper sense of the emotional violence suffered by dairy animals – a trauma that was vital to frame as core violence in the (human) feminist movement. This specific emotional trauma of mother-child separation is fundamental to sustain animal agriculture per se, and particularly so for dairying.

The consumption of nonhuman animal lactation, one of the greatest unexamined oppressions, is so prolific in human species so as to be completely institutionalized, and thus invisibilised. The core of violence comes from the fact that diverting infant lactation of any species from its *sole* purpose of nourishing infants of *that* species is profuse with cruelty and violence to *all* members of that species, especially mother and child. The ceaseless cycle of pregnancies and relentless lactation heavily deprives the cow of calories, nutrition – and her children. The calves, male or female, necessarily have to be removed from their mother to divert their lactation for humans. Male animals are slaughtered, starved to death, or incarcerated in zero-grazing confinement in frozen bovine semen farms for sperm extraction, to impregnate cows.

In India, the socialization of cow milk – another form of commoditization – further serves a specific form of Hindu patriarchy. The *purity* of the sacred cow – much like the purity of Hindu women – has always been invoked as a political tool by right-wing Hindu groups for the creation of an ideologically 'pure' *Hindu* Indian nation. Indian feminist sociologists note that Hindus use women's bodies more strategically than Muslims to intensify communal and cattiest differences. In a similar way, bovine bodies, especially the indigenous breeds, have been burdened with the task of preserving a pure, upper-caste Hindu culture. Cow protectionism is thus routinely mobilized to perpetuate atrocities against Muslims and low-caste Hindus. In 2016 alone, two Muslim women, a Muslim couple, and four Dalit men were severely beaten by self-stated cow vigilantes for allegedly possessing cow beef and/or hide.

Political analyst Shivam Vij regards cow protectionism as one of the most polarising tools of political segregation between Hindus and Muslims, even above the horrific and enduring implications of the destruction of the 500-year-old Babri Masjid mosque in Ajodhya by Hindu fundamentalists in 1992. The cow protectionism narrative thus becomes exceptionally problematic when such a failed, oppressive, violent discourse is coopted by animal activists as an advocacy strategy. Unconsciously or even strategically then, Indian animal activism that mobilizes cow protectionism for advocacy, implicitly supports sectarianism, casteism, patriarchy – and speciesism.

The sacral deification of the cow, bull and their products in Hinduism – milk, curd, clarified or unclarified butter, urine and dung – is indistinguishably linked with their economic value whether in dairy or agriculture. The criminalization of beef in many Indian states obfuscates the culpability of the milk sector in contributing to cow slaughter. Cow milk however is regarded as crucial to all Hindu rituals, and Hindu identity itself. In *Sacred Bull, Holy Cow*, Donald Sharpes notes, 'Deifying the cow was a natural acknowledgement of an economy that placed cattle at the apex of wealth…'

Religion and capitalism form compatible partnerships, which renders the idea of the 'sacred cow' highly complex, fraught and problematic. Religion and nature scholar Catherine Albanese draws attention to the crucial distinction between *nature as sacred*, and *nature as sacred resource*; in the latter case, violence toward nature is an inherent part of the religious practices.

The Hindu community consumes calf lactation not only as 'food' but also uses it prolifically in rituals. Several millions of litres of animal milk 'literally go down the drain' each day in Hindu temples throughout the country everyday Hundreds, if not thousands of litres of milk and ghee are utilised in major temples every day for consecration and *prasad*. The Hindu co-convenor Mahiraj Dhwaj Singh of the Muslim wing of the Hindu nationalist party RSS (Rashtriya Swayamsevak Sangh) announced that their 2017 *iftar* feast for breaking the daily Ramadan fast would consist entirely of dairy products from the cow to drive the message of 'save the cow' to the Muslims.[26] In a terrible and unconscious twist of irony, the RSS was implicitly advocating cow destruction to the very community that is frequently accused of cow slaughter.

Hindu religious leaders congregate at a large religious and political summit on cow protection in Ahmadabad, linking the sacred cow to the Hindu nation itself. (2016)

Very few Hindu thinkers have directly addressed the immense cruelty to cows in dairy production. As early as 1917, Mahatma Gandhi had noted the terribly cruelty of dairies in India from which cows have never had any 'protection'. Gandhi did not advocate veganism, the notion of which he presumably no awareness; certainly, it was a still time when belief in the health benefits of consuming animal milk were unquestioned. However he vowed never to consume dairy from cattle, and his reasons were motivated by his horror at the abuse of cattle in India. He regarded the fact that he had once consumed dairy, unknowing of the consequences to kine as 'the greatest tragedy of his life'. He took to consuming goat's milk instead, and later acknowledged in his autobiography that he had indeed 'broken the spirit' of his vow. Gandhi repeatedly spoke against the great violence done to cows by Hindus for milk as part of his campaign against violence:

Hindu society has been inflicting terrible cruelty on the cow and her progeny…I shudder when I see all this and ask myself how we can say anything to our Muslim friends so long as we do not refrain from such terrible violence. We are so intensely selfish that we feel no shame in milking the cow to the last drop. If you go to dairies in Calcutta, you will find that the calves there are forced to go without the mother's milk and that all the milk is extracted with the help of a process known as blowing. The proprietors and managers of these dairies are none other than Hindus and most of those who consume the milk are also Hindus. So long as such dairies flourish and we consume the milk supplied by them, what right have we to argue with our Muslim brethren?

In a later speech at the Bettiah *gaushala* in 1920, Gandhi repeated,

What is really needed for protecting the cow is that the Hindus themselves should care for her, since they, too, kill her. The barbaric practice of blowing for extracting milk to the last drop, of tormenting oxen, which are the progeny of the cow, by using the goad, and of making them draw loads beyond their strength —these things amount to killing the cow. If we are serious about cow-protection, we must put our own house in order.

However cow protectionism, as it currently is practiced, completely absolves Hindus of any responsibility towards the cows, and in fact, sanctions the violence that they perpetuate on animals, *in the name of Hinduism*. Moreover, the narrative of sacrality as a precursor for cow protectionism has profoundly complicated India's animal protection movement. Sacralising an animal as divinity/mother/goddess can also be regarded a process of objectification, and objectification, regardless of purpose or process, is generally profuse with violence. Many animals designated as sacred in Hinduism, such as elephants, cows, monkeys and cobras, among others, suffer significant violence as a direct outcome of their exalted status. Further, the implicit *mundanely* of other animals, especially those designated livestock/'food' – places buffaloes, pigs, chickens, goats and sheep in an exceptionally precarious position, and removes them even more decisively from an animal protection movement that mobilizes sociality for its advocacy.

'Cow protection…the gift of Hinduism to the world': excavating a *vegan*, animal liberationist ethic

'The central fact of Hinduism is cow protection…and cow protection is the gift of Hinduism to the world', wrote Mahatma Gandhi, the most secular of Hindu thinkers. The substantial work on nature religion, and *greening* of religion has noted the ways in which select scriptural passages that sanction the exploitation, rather than the protection of animals has been mobilized to justify environmental violations. Scholars of environmentalism and nature of secular and religious faith have then sought to reflect upon nature-friendly interpretations. In a similar way, the burgeoning work on *vegan sing* religion seeks to excavate and reflect upon animal-friendly interpretations of faith

The cow and the bull are unarguably resonant figureheads in India, and cow protectionism can offer two vital inroads for a broader animal protection advocacy. One, the legendary story of the churning of the ocean of milk, the greatest of the milk mythologies contains a vital, and entirely invisibilised aspect. As per the parable, the gods and demons wished to obtain ambrosia, the nectar of life and immortality, and realized that neither could do it alone. Together they decide to churn the ocean, and through increased churning, the waters first turn milky, and as per the natural process of churning milk, the ocean yields butter and ghee. Critically, however, the milky ocean is described in the scriptures of created out of the churning of the ocean water, and *herbs* and plants.The holiest milk of Hinduism would appear to be *vegan* and *plant-based*, rather than animal lactation!

According to the great Hindu story of the Churning of the Ocean, milk assumes a pure and simple guise as a limitless source of bounty. The tale begins with a quest for an elixir of immorality, when Hindu gods took charge of a still chaotic world and decided to stir things up, literally. Using a snake as a rope and a mountaintop as a churning stick, they pulled and writhed as the sap from plants from the mountain mixed with water from the sea**.** As the swirling progressed, the ocean water turned to milk and then – following laws of an ordinary dairy – butter. From a rich, congealed mass emerged the sun, moon, and stars, along with Surabhi, the Cow of Plenty. Her offspring have assumed sacred status as four-legged carriers of perfection and reminders of this extravagant genesis.

The *Mahabharata* likewise describes the milkiness of the churning ocean as born out of the intermingling of sacred *herbs and trees* with the water of the seas:

After the churning, O Brahmana, had gone on for some time, gummy exudations of various trees and herbs vested with the properties of amrita mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums and with the liquid extract of gold. By degrees, the milky water of the agitated deep turned into clarified butter by virtue of those gums and juices.

Two, in the *Bhagvad Gita*, Lord Krishna pronounces that the bull represents dharma, variously understood as 'duty', 'law', 'righteous conduct', or 'justice' *Dharma* is depicted by the four legs of Nandi, the bull of Lord Shiva. With each increasing breakdown of human morality through the ages, Nandi loses a leg, and in the current era of Kali, Hindus believe that the cosmic bull stands on one leg. With the total breakdown of human morality, Nandi will finally collapse, calling for a renewal of a new moral order. The cow and the bull encompass the Universe itself, and cow protection is indistinguishably linked with humans' dharmic duty to ensure the protection of all entire living creation. The suffering of the 'bulls of dharma' epitomise the need for a renewal of politics that foreground universal values of compassion and recognition of nonhumans.

Can the cow protection movement contribute to a rigorous animal protection movement in India? Akin to the powerful symbolism of Mahatma Gandhi's spinning wheel as a rallying cry for a self-reliant nation, can the Mother Cow – the mother of *all* living creatures – also stand as a figurehead for the protection of *all* life? This offers the secular Indian state, which conceptually draws upon the universal values of all faiths an in-road for critical engagement with not only a green, but a vegan national discourse based on the collective multifaith regard for compassion. When single-issue campaigns are thoughtfully constructed, they may speak to larger issues very effectively. The campaign for the protection of polar bears neatly represents the grave issue of climate change that causes their endangerment. Variations of environmentalism and eco-citizenship are increasingly interwoven with nation-building narratives. Configurations of eco-governance are beginning to variously unsettle and reframe the nation-state, and cow protectionism, carefully framed, can contribute to critical thinking towards a nation-building discourse on animal liberation in India.

A priest offers worship to Nandi, the divine bull in one of many the cow temples throughout rural Karnataka. (2017}

Theologically, the protection of the cow symbolises the protection of the universe, and all its living constituents. Instead of weak welfarist interpretations, cow protectionism can contribute to a reconceptualisation of civil liberties itself that recognize *all* nonhuman animals as members of our moral, political and legislative communities. While cow veneration (as other forms of animal/nature/even human worship) may be resonant in Hindu cultural practices, protectionism as a legislative enactment must be replaced by progressive, forward-thinking laws for animals that frame 'protection' as freedom from all exploitation. 'Protection' is currently undefined in the Indian Constitution, and needs to be analysed against a "vulnerability" discourse, to comprehensively identity the multiple vulnerabilities – biological, historical, socio-cultural, patriarchal, ecological and scientific, among others – that bovine and other nonhumans experience.

This can form the foundation for deconstructing the multiple – and shared – oppressions between nonhuman and human animals. This can offer the basis for forming critical allegiances with other social movements, especially the women's movement and the Dalit rights movement, both of whom – like the cows – have suffered oppression from Hindu patriarchy. Animal liberation politics has been so strongly tainted by right-wing appropriation in India, that consciously owning and forming strategic and meaningful allegiances with the left is vital. Through deconstructing cow protection as a mega-politics for animal liberation, India can be well placed to respond with radical action that addresses animal agriculture as an outdated food production system thoroughly inconsistent with planetary and ethical realities.

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The Meeting Between Psychology and Sociology of Childhood

Dr. Kapil Nath Shringirishi*

INTRODUCTION

Article 46 of the Indian constitution places an obligation upon States to promote the interests of Scheduled Castes and Scheduled Tribes and protect them from social injustice and all forms of exploitation. It must be mentioned that displacement of tribals from their lands amounts to violation of the Fifth Schedule of the Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life.

"Large-scale displacement of tribal's due to land acquisition for development is a challenge." – Krishna Toroth, Women and Child Development Minister, May 2011.

The comment gravely testifies the fact that the tribal welfare laws such as the PESA 1996, the Forest Rights Act 2006 or even the Fifth Schedule of the Constitution have utterly failed to provide protection to the indigenous tribal communities of India. In recent times the large scale industrialization, privatization and globalization for sake of "development" has emerged as the biggest threat to tribal's survival – ironically, the so called "modern civilized society" has become a predator of their age-old eco-friendly, peaceful and harmonious lifestyle. The tribal's, their lands, and other resources are now exposed to the exploitative market forces, mostly due to the State and Multi National Companies (MNCs) sponsored developmental projects to exploit minerals and other natural resources. Land alienation of the tribal's by the powerful entities has become common phenomena. It is most unfortunate that "the freedom to live in their own traditional ways" as guaranteed by the constitution is flouted by those who understand the constitution better. The state ownership of the tribal community land, called common property resources (CPR) land, (which the government owns and involves no compensation when taken over) provides a convenient entry point to project managers. In order to reduce the project cost, they deliberately choose the administratively neglected backward areas with high CPR component and where legal compensation for the private owned land is low. Bureaucrats are of course ever willing to serve the cause of the rich and powerful. These so called "developmental" activities, which do not confer any direct benefit to the tribal's, merely leave them landless and without means for survival. Monetary benefits do not really count when the lifestyle for generations is changed irreparably. Displacement from their traditional habitations leaves them under acute trauma and uncertainty – there is institution in India that is interested in alleviating indescribable human sufferings of the tribal's left to struggle for survival with any dignity. Tribal's have paid the highest price of national development because their regions are resource rich: 90 percent of all coal and around 50 percent of the remaining minerals are in their regions. Also the forest, water and other sources abound in their habitat. The indigenous/ tribal peoples who constituted 8% of the total population of India at 1991 census make up 55% of the total displaced persons due to development projects up to 1990. According to the Ministry of Tribal Affairs (MTA) nearly 85 laky tribal's were displaced until 1990 on account of mega. Developmental projects like

*KPS Degree College, Kakarua, Lalitpur (U.P.), Postal Address Address- 13, Takshal City, Kotwali, Jhansi (U.P.) 284003, E-mai: shringirishikapil@gmail.com

dams, mining, industries and conservation of forests etc. Lakhs of tribal's have been displaced from 1990 onwards (due to the so-called economic liberalization policies of the Center under pressure from the Western lenders) without proper rehabilitation. Yet, no proper study has been conducted in regard to displacement and rehabilitation of tribal's – who cares for voiceless poor tribal's as long as corporate czars are happy?

WHAT IS DISPLACEMENT?

Two types of displacement - voluntary displacement, involuntary displacement

Voluntary displacement

Moments of people's one place to another for employment, wages, standard livelihood and other reason

Involuntary displacement- The involuntary displacement of people due to acquisition of their lands or home stead's for industrial, mining, irrigation and infra structure projects all across the country is a major issues. it has sparked off wide spread agitations across the country. The sadder samovar project, the silent valley power project (in Kerala),The Mangalore thermal power poject,The Dabhal power project, The Maha Mumbai special economic zone (MMSEZ), The Nandi gram SEZ project, The signor Tata Motors project and The utkel alumina project and so on. Many people effected / displaced from their home land, livelihood. Today development and development model / projects is very crucial phenomenon. Every society and every individual wants to be developed. The Development projects implemented at the cost of the people, who are displaced and thrown out of the boundary of the development paradigm. So what is needed in this context is to induce development that will go with and for the people, serve their purpose and ensure their direct participation.

Indian Tribes: An Overview India has the second largest concentration of tribal population, after that of the African continent. Tribals are generally called „Advises" implying „original Inhabitants" of the land. There are 698 Scheduled Tribes spread all over the country barring States and Union Territories like Chandigarh, Delhi, Haryana, Pondicherry and Punjab. Orissa has the largest number – 68 Scheduled Tribes. They are notified as Scheduled Tribes (STs) by the President of India. under Article 342 of the Constitution. The first notification was issued in 1950. Characteristics like the tribes" primitive traits, distinctive culture, shyness with the public at large, geographical isolation and social and economic backwardness etc are considered before a tribe is considered Scheduled Tribe. Administratively, they are grouped separately in the Fifth and the Sixth Schedules for the Central India and the North-East regions, respectively. Although the genesis of the concept of Scheduled Areas dates back to the Scheduled Districts Act of 1874, in the British colonial period, the Scheduled Areas were retained to enable the tribal's enjoy their customary rights without exploitation and to develop and protect their environments. Tribal's constitute about 82 percent of the total population of the country and have a rich and distinct identity and culture. Each of the tribal community has its territorial identification. They live in close proximity to nature and rather isolated from the mainstream society. Women in the tribal communities enjoy equal status with men. As per 2011 census, of the 86 million tribal's about 80 percent live in the Middle India belt of Andhra Pradesh, Orissa, Jharkhand, Chhattisgarh, Madhya Pradesh, Northern Maharashtra and Southern Gujarat. Around 12 percent or about 10 million live in the Northeast. The rest are spread over the remaining States. Most tribes in Middle India come under the Fifth Schedule that accords protection to their land and culture. Some tribes in the Northeast come under the Sixth Schedule that grants them greater autonomy than their Middle India counterparts have. In response to their nationalist struggles, the Parliament amended the Constitution to allow the tribes of Nagaland and Mizoram to run their civil affairs according to their customary laws. Most others do not have any special protection other than the rather weak protective laws.

TRADITIONAL KNOWLEDGE

Dwelling amidst hills, forests, coastal areas, deserts, tribal's over the centuries have gained precious and vast experience in combating environmental hardships and leading sustainable livelihoods. Their wisdom is reflected in their water harvesting techniques, indigenously developed irrigation channels, construction of cane bridges in hills, adaptation to desert life, utilization of forest species like herbs, shrubs for medicinal purposes, meteorological assessment etc. Such invaluable knowledge of theirs needs to be properly documented and preserved lest it should get lost in the wake of modernization and passage of time. Over the centuries, the tribal people have developed their own medicine system based on herbs and other items collected from the nature and processed locally. They also have their own system of diagnosis and cure of diseases. They believe in taboos, spiritual powers and faith healing. There are wide variations among tribals in their health status and willingness to access and utilize health services, depending on their culture, level of contact with other cultures and degree of adaptability.

SOCIO-ECONOMIC DIMENSIONS OF TRIBAL COMMUNITIES

The tribal have been living in forest and mountainous regions, in the close proximity of nature. The economy of the tribal has been primarily hunting-foraging and shifting cultivation. More than 90% of the tribal's, to a large extent depend on forests and forests resources for their livelihood. The scheduled tribes have been facing many socio-economic and psychological problems since historical times. The large scale land transfers to nontribal culminated in armed tribal uprisings in the late 19th and early 20th centuries. The forest laws since the British time have been curtailing the rights and movement of tribal in forest regions. Use of Minor Forest Produces (MFPs) by tribal has been significantly reduced. Exploitation by money lenders and contractors, problems of credit and market for Minor Forest Produces (MFPs), poverty, hunger, malnutrition and impoverishment have been the perennial problems for them. Land alienation and displacement appear to always lurk around the corner for most tribal groups. Many tribal groups have virtually reached a state of total collapse and seem to be fighting a grim battle for survival. The occurrence of tribal uprising against alienation of land and loss of livelihood in different parts of the country is a glaring testimony. In pursuance of the article 46 of the Indian Constitution, the welfare of the Scheduled Tribes (STs) is being looked after by the State Government. The Schedule Five of the Indian Constitution empowers the State Governors to modify the State and Central Legislations regarding their applicability to the Scheduled Areas and to frame regulations for good Governance in these areas.

TRIBAL'S' DISPLACEMENT AND LAND ALIENATION

According to the colonial Land Acquisition Act 1894, the CPR land is considered State property. According to the Act, land in tribal regions either has individual ownership or it is common property of the community (CPR). In case of acquisition, only individual ownership land is entitled for compensation, not the common property resources (CPR). This made the CPR land an easy prey for grabbing. These are people dependent on the CPR, including both the tribal's and the non-tribal's. Right after partition, in the West Bengal East Pakistani Hindu refugees either occupied or were rehabilitated on at least 230,000 hectares, of which 80,000 ha was predominantly tribal common property resources (CPR). In Assam not less than 140,000 ha of land was used for refugee rehabilitation, all but 6,600 ha of it predominantly tribal CPRs. Similar figures can be given from Meghalaya. The Chakma refugees displaced by the Kaptai dam in East Pakistan in the mid-1960s were resettled in Arunachal Pradesh. Much tribal land was used for refugee rehabilitation also in the Koraput district of Orissa, Bastar of Chhattisgarh and in Jharkhand. Now although there are protective laws in the form of the Fifth Schedule, the PESA Act 1996 and the Forest Rights Act of 2006, there is very weak political will to implement them. Besides, vested interests of rich non-tribals are always ready to exploits the loop-holes on The laws and in collaboration with concerned officials and deprive the poor tribals their basic Rights.

Land Alienation and Tribal Reaction in Jharkhand, Orissa, and CG

Over the years, governments have successfully created an illusionary perception of “Development” related activities to divert attention from the forced eviction of poor tribal’s. Phrases like “Development Induced Displacement” have been coined to create the Illusionary impression that displacement of tribal’s must be taken for granted whenever “Development” takes place. A better and more accurate phrase would be: Displacement in The Name of Development. Across the country tribal’s are realizing that the so called “development” activities and also the deployment of security forces to flush out nasals have a common goal: their eviction so that the local minerals and other resources can be exploited to sustain the so-called GDP growth rate of the country. They also realize that the so-called constitutional provisions to safeguards their traditional lifestyle, culture, and identity are too flimsy to count upon. Therefore, the number of protests against compulsory acquisition of land is rising. For Example, construction of manufacturing units such as Tata’s Niño car in Singer, in which 997 acres of agricultural land was acquired to set up a factory for one of the cheapest cars in Asia, (the project was subsequently shifted to Gujarat) or for developing Special Economic Zone such as in Nandi gram or construction of large dams like Sadder Samovar Dam on the river Narmada, which famously led to a cancellation of grant by World Bank due To protests under the argument that the tribal population was getting displaced under Unfair conditions among other reasons such as environmental impact of the project.

The effects of displacement spill over to generations in many ways, such as loss of traditional means of employment, change of environment, disrupted community life and relationships, marginalization, a profound psychological trauma and more. According to the 2011 Census, Chhattisgarh (31.8%) has the highest percentage of ST people in its population followed by Jharkhand (26.3%) and Orissa (22.1%). The tribal communities in these states have faced rampant exploitation, displacement and dispossession from their resources at the hands of the state.

CHHATTISGARH

The total population of the State as per the census of 2011 was 2, 08, 33,803, of which the scheduled Tribes were 66,16,596 which is 31.76 percent of the total population. As per the 2011 census, there are 42 different tribes including five Primitive Tribe Groups (PTGs) comprising about 12 lakh tribal families. The five PTGs are: Abujhmaria, Baiga, Birhor, Hill Korwa, and

Kamar. The entire PTG population of 1.11 lakh is under the BPL category. The ST population is spread over the entire state with Kanwar tirbe predominantly in the north while the Gonds are the majority tribe in south. Gonds are the biggest tribe forming 55% of the total ST population. At the district level, tribals have largest concentration in Dantewada (78.5 percent) followed by Bastar (66.3 percent) and Jashpur (63.2 percent) districts. Janjgir-Champa district has the lowest proportion of tribal population (11.6 percent).

Chhattisgarh: “Rich Lands of Poor People” “Development is not only about minerals and natural resources and a simple „dig and sell” proposition, it is about tribals and backward castes and their land and livelihood alienation. It is about poverty, backwardness and Naxalism. It is also about deforestation and biodiversity impact, water security and pollution." – Chandra Bhushan, a researcher on mineral policy. Large scale alienation of tribals from their land is going on rampantly in Chhattisgarh. Wheth

Large scale alienation of tribals from their land is going on rampantly in Chhattisgarh. Whether for coal blocks in Raigarh, or a power plant in Premnagar, cement plants in Tilda, or a large industrial area in Rajnandgaon, bauxite mining in Sarguja and Jashpur, sponge iron or diamond mining in Devbhog, tribals are facing and resisting displacement. Same is the story for the Tiger Reserve, Elephant Reserve, Wild life Sanctuaries etc. in Bilaspur, Jashpur and Dhamtari districts. The list is endless. A peasant woman, Satyabhama, lost her life while being force-fed to break the indefinite fast she had undertaken to save the waters of the Kelo river from pollution by Jindal Steel in the Raigarh district. In September 2008, a road blockade by hundreds of villagers of the "Jameen Bachao Sangharsh Samiti" stalled a proposal for handing over an area of 105 square kilometers situated in 30 villages of Kunkuri Tehsil of district Jashpur to the Jindal Power and Steel Limited "to search for gold, diamond, platinum group of minerals, precious and semiprecious gemstones". The way companies are zeroing on mineral resources can be clearly seen in the cement sector. There are about 8225 million tones of limestone in Chhattisgarh, predominantly in the Raipur, Durg, Janjgir, Bilaspur, Rajnandgaon, Kawardha and Bastar districts, a large proportion of which is cement grade. In the past decade the plant of the public sector Cement Corporation of India at Mandhar (Raipur) has closed down. The well known brands of ACC and Ambuja have been taken over by the Swiss multinational Holcim. Lafarge has also taken over two cement plants. Seven percent of the country's bauxite, about 198 million tones, is available in the Sarguja, Jashpur, Kawardha, Kanker and Bastar districts. It is being mined at present in Sarguja by the now privatized Sterlite and the Hindalco companies. Hundreds of adivasi families have lost their lands. In the name of employment one person from the affected family were employed as lowly paid contract labor. Discontent is rife among these landless adivasi miners. Sixteen percent of the country's coal (39,545 million tones) is to be found in the Raigarh, Sarguja, Koriya and Korba districts of northern Chhattisgarh. In 2007, the adivasis of Khamariya Village, raising objections to giving up their lands to the Jindal Coal Mines, were beaten up during in a public hearing arranged by the district administration but was steered by the Jindals. One-fifth of the country's iron ore – about 2336 million tones averaging 68% purity is found in the Dantewada, Kanker, Rajnandgaon, Bastar and Durg districts. The Bhilai Steel Plant is one of the world's most efficient steel plants, yet it is being deliberately tripped by private players particularly Jindal Steel & Power. The Bastar region is one of the richest in mineral resources – not only in iron ore, but also perhaps a host of other unexplored minerals including limestone, bauxite, and even diamond and uranium. In May 2008, about 5,000 tribals from 25 villages took out a two-day protest "padyatra" from the site of the proposed steel plant of Essar to Faraspal of district Dantewada, to protest mining of iron ore from the Bailadila mountains. They claimed that the government has granted mining leases to 96 industrial houses besides Tata and Essar in the Bailadila area and demanded that the mountains, 40 km long and 10km wide, which contained iron ore deposits to the tune of 300 crore tonnes should not be leased to private companies for mining as it could pose a threat to the existence of the mountains as well as the local tribal culture.

JHARKHAND

As per 2011 census, the Scheduled Tribe (ST) population of Jharkhand State is about 71 Lakhs constituting 26.3 percent of the total population (2.7 crore) of the State. Among all Sates and UTs, Jharkhand holds 6th and 10th ranks in terms of the ST population and the percentage share of the ST population to the total population of the State respectively. The state has a total of thirty (30) Scheduled Tribes and all of them have been enumerated at 2011 census. Tribal population of Jharkhand is concentrated mainly in Chhotanagpur plateau (Ranchi, Hazaribag, Giridih, Palamau, Dhanbad, Bokaro, and Singhbhum, districts) and Santhal Parganas. In Jharkhand, cases of alienation of tribal land have risen despite two laws – Chotanagpur Tenancy Act and Santhal Pargana Tenancy Act to prevent sale of tribal land to non-tribals in the state. As of January 2007, 3,789 cases have been filed with the Special Area Regulation Court in 2007 for recovery of tribal lands. In February 2007, the Supreme Court allowed a tribal petitioner to file a fresh petition before the Jharkhand High Court for recovery of his land from a mining company. In its order, the Supreme Court held that the Jharkhand High Court was wrong to dismiss the Petition of Surendra Dehri, a tribal who alleged that over 10,000 acres of "notified tribal land" had been usurped by mining contractors in connivance with the government officials. The High Court had dismissed his petition saying that it involved only "private interest" The tribals have been protesting against the implementation of Koel Karo hydroelectric project by National Hydroelectric Corporation over the Koel and Karo rivers. The project, if implemented, would submerge as many as 256 villages involving 50,000 acres of forest area, 40,000 acres of agricultural land and 300 forest groves (considered sacred by the tribals), 175 churches and 120 temples. In Jharkhand again, world's largest steel maker, ArcelorMittal has been facing stiff resistance from the tribals who organized themselves under the banner of "Adivasi Moolvasi Astitva Raksha Manch" in the Torpa-Kamdara region. ArcelorMittal needs around 11,000 acres of land, of which 8,800 acres is required to set up a 12-million-tonne steel plant and 2,400 acres for establishing a township. The tribals claimed that the land identified by ArcelorMittal for the steel project is agricultural land and tribal lands are not transferable to non-tribals. Regardless of the specific issue, all over the state, they are fighting the battle for survival against forces that wants to throw their future generations into an alien life of poverty and humiliation. According to a human rights report published by Jharkhand Human Rights Movement (JHRM), the state government of Jharkhand has so far signed 102 MOUs that go against the Fifth Schedule of the Constitution that guarantees to tribals their right over the land they live in. Reports of Indian People's Tribunal on Environment and Human Rights indicate that a total Number of 6.54 million people has so far been displaced in Jharkhand in the name of Development. The ongoing land acquisition at Nagri village (near Ranchi) for IIM and National University for Study and Research in Law (NUSRL) may seem like a developmental project in the eyes of the educated affluent. However, these elite educational institutes come at the price of displacing more than 500 tribal villagers. Every such "development" project dams, factories, mines, universities – causes displacement of tribal people.

ORISSA

Demography and Poverty of Scheduled Tribes

Scheduled Tribes constitute nearly 22.21 % of the total population of Orissa. 62 tribal communities have been designated as Scheduled Tribes of which 13 recognized as Primitive Tribal Groups (PTG). Nearly half the State's area (45%) is under Schedule V of the Indian constitution; of the total population of these scheduled areas 68% consist of scheduled tribal population and Scheduled Caste made up 20 % as per 1991 census. The main tribes are Kondhs, Gonds, Santals, Mundas, Oraons, Bhattadas, Bhumij, Saoras, Parajas etc.; many of them traditionally depended on shifting cultivation. Of the 75 PTGs of India, Orissa has 13 PTGs which include Paudi Bhuiyans, Chuktia Bhunjias, Birhors, Bondos, Didayi, Juangs, Dangaria Kondhs, Kutia Kondhs, Hill Kharias, Lodhas and Lanjia Saoras. Of these, the Registrar General and Census Commissioner of India does not publish census data figures of 5 Primitive Tribal Groups – namely Kutia Khond, Dongria Khond, Lanjia Saura, Chuktia Bhunjia and Paudi Bhuyan. So development of these tribal groups is hampered and trails behind other tribes. Orissa is one of the poorest states in India, with an estimated 47% of its population living on less than a dollar a day. The population in Scheduled Areas is rather poorer than the population in non-Scheduled Areas and the Scheduled Tribes are the poorest groups. In 1999- 2000, 73 % of the Scheduled Tribes in Orissa were below poverty line as compared to 55 % and 33 % respectively for Scheduled Castes and General Castes. At an average 74% of the land in Scheduled areas of Orissa is categorized as state land – which consists of 48% forest land and 26% non-forest land. Gajapati, a tribal dominated district, has just 15% of its total area under cultivators' landholding, the rest belongs to the government. Roughly 93% of the rural households in this district have legal titles on a total of 9% of the district's land area. Kondhmal is another tribal district where almost 86% of the land is owned by the State (75 % of the land categorized as forest lands). In this district 66% of the rural households own only 7% of the land. The situation is even worse in the remote areas inhabited by the PTGs, where almost all the land is owned by the State.

DISPLACEMENT THROUGH DEVELOPMENT PROJECTS

Orissa is extremely rich in minerals, most of which lies in the tribal districts. The hilly terrain and availability of water also makes them suitable for reservoirs and dams. The major dams taken up in Scheduled areas are the Machkund, Salandi, Balimela, Upper Kolab, Indrawati, Mandira etc. The major industrial projects taken up in scheduled areas have been the Raurkela Steel Plant, NALCO's Alumina refinery at Damanjodi, HAL, Sunabeda. Large number of future industrial projects are under implementation or proposed in scheduled areas including the alumina refineries of UAIL in Kashipur and Vedanta at Lanjigarh. The richness of forests and wildlife has also led to increasing number of protected areas (wildlife sanctuaries and National parks) in the scheduled areas of Orissa. Such protected areas have created a major problem as the rights of all inhabitants, in and around these areas in the forest and forest land, are being extinguished, affecting their livelihoods and sometimes leading to displacements. It is estimated that over 1.5 million people have been displaced due to development projects between 1951 and 1995, of which about 50% had been tribals. Further, less than 25% of the displaced tribals were ever resettled even partially. The casualness with which displacements of tribal's have been treated is evident by the fact that out of 13 major dam projects before 1990, no data seems to be available on ST families displaced in 7 projects. Similarly out of 10 major industrial projects, no data on proportion of STs displaced is available for seven projects. A study of seven development projects showed that legal landlessness increased from 15.6% of the households to 58.8%.after displacement. More important, since large areas of land cultivated by scheduled tribes are not legally settled in their names, they receive no compensation when such land is taken up for development projects. A study of displacement in upper Indravati Project found that landlessness increased from 49% to 85% after displacement.

Displacement of tribal's from North east region. In India displacement due to development projects have become a common occurrence. The poor and the marginalized people have to bear the brunt of these mega projects. India is one of the major dam constructing nations and has built more than 4000 dams since independence. Dams were also referred to as "Temples of Modern India" by late Prime Minister Jawaharlal Nehru. Out of the total population of indigenous/ tribal peoples, 55 % has been displaced who constituted only 8 % of the total population of India at 1991 census. That precisely means 85 lakhs of tribal people were displaced till 1990 according to the data given by Ministry of Tribal Affairs for mega development projects. In India dams are the single cause for displacing around 75% of total number of displaced people. (Fernandes and Paranjpye, 1997). The reason for this being, such projects are usually undertaken in the remote areas of the country, which are inhabited by the tribals. The tribal people follow an indigenous and tradition pattern of life and thus dislocating them from their land would eventually lead to massive impoverishment due to loss of their home, livelihood and habitat. (Lama). Thus dams among other mega development initiative have always been at the centre of controversy in India. However till the last century these dams were mostly concentrated in the northern, central and southern part of India. However the last decade saw a massive uproar in the north eastern part of the country. The issue again was mega dams. The issue of dam proliferation in north east India started way back in 2001 when Central Electric Authority [CEA] in its preliminary Ranking study of the nation-wide potential for hydroelectricity gave the highest marks to the Brahmaputra river basin. The Brahmaputra river system includes Barak and other south flowing rivers like Teesta, Subansiri, Kameng, Kalang, Dihang, Dibang and Lohit. The Brahmaputra is one of the world’s largest rivers, with a river basin of 580,000 sq.km, 33% of which is in India. (Goswami and Das, 2003). This region has been referred to as the “future powerhouse” of India and the state of Arunachal Pradesh has been identified as the major contributor of hydel energy according to the Central Electric Authority report. The assessed power potential of north east India is 63,257 MW which is just a little less than half, 43 % of total assessed hydro power potential of the country. The 50.000 MW hydel power initiatives by Ministry of Power in 2003 has also focussed on northeast india.168 dams which are coming up in this area would greatly alter the river-scape of this region and hence has been an issue of great concern in the past decade. The government and the proponents of large dams in this area are of the opinion that these dams would facilitate the development of the north-eastern states. (Menon, Vagholikar, Kohli and Fernandes, 2003).

EFFECTS ON HUMAN LIVES, LOSS OF LIVELIHOOD

Displacement destroys the two most important aspects of their life that is common natural resources and community. This area is home to various indigenous groups. Many of these groups like the IduMishmi, Lepcha would be grossly affected due to displacement and loss of livelihood. Arunachal Pradesh being a hilly terrain has very little land where permanent agriculture can be done. The submergence area of Lower Subansiri projects extend up to 70 km upstream along the main river and also to some extent through its tributaries Kamala and Sil.Almost all arable land will be lost after the completion of the project. The Shifting agriculture (jhum) is a dominant traditional land use in the hills of Northeast India and plays a critical role in the livelihoods of people, maintaining agricultural biodiversity and providing food security. Increasing pressures on land have resulted in the shortening of jhum cycles (the length of the fallow period between two cropping phases), thus impacting the ecological viability of this farming system. The submergence of land by hydel projects will further shorten the jhum cycle and enhance the pressure on the surrounding areas, thus affecting the environment and the livelihoods of jhum dependent communities. Common property resources includes grazing, edible fruits, vegetables, timber, fishes etc. which the communities lose after being displaced.

CONCLUSION

The power generated from these projects is going to the mainland for sure as it is more than what north east needs. Thus it is obvious that the poor and the marginalized people have to suffer for something that is not going to benefit them anyway. Tribal people have suffered disproportionately from the effects of construction of dams on their land but the potential benefits hardly reach them. Machkunda dam in Orissa generates 720 MW per year but it doesn’t reach the families displaced due to this project and most of these families are living without electricity. The resettlement and rehabilitation process of the government has been pretty bad in the past. Most of it has only somewhat focused on the short run and ignored the long run issues. As India is witnessing several resistance movements against dams in various parts of India, north-eastern region is an easy catch because of its strategic location, vast potential for power generation and relatively low level of population density in comparison to other parts of India. (Gogoi, 2011.) This form of development activity can be compared to the way the developed countries helped the colonized countries to boost their production of unfinished goods for raw materials. Since India never got a chance to colonize it is exploiting north east India by imperialism. To meet the needs of the corporate sector and the consuming classes, the Indian government has encouraged a new demand for resources in the tribal areas of central India and in the North-east. These regions are on the verge of becoming our “internal colonies”, as a wave of mining and hydroelectric schemes undermine local ecologies, and disrupt and displace local communities. The dam-building in the North-east is creating a further wave of discontent among the people as this part of the country has been neglected and exploited for a long time. (Guha, 2012) In brief development should be done in way which is sustainable and people sensitive. An approach which brings development analogous to environment. It should also give importance to the problems faced by the people affected. “Therefore the linking of local needs with nation building needs a more amicable cooperative federal approach rather than absolutist central approach.” The country and the individual states could also consider cheaper and more effective energy options that are harnessed or obtained without affecting environment including human population.

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To Develop the Skill of Using of Overhead Projector Among B.Ed. Students

Dr. Rajwinder Kaur*

ABSTRACT

To carry out her action research project investigator thought about many things. Then she found that modern aids are relatively unknown to all the students she teaches. She thought that action research should be carried out on the knowledge of students about the use of overhead projector and slide preparation as she thought that these are unknown entities to the students and during the research whatever she will teach them will help them in their future teaching career. Sample of students she took for research was students of Dev Samaj Collge of Education for Women, Ferozepur.

Firstly she took pretest of the students about the knowledge of overhead projector, then after assessing their knowledge she took it as challenge to teach them, she used practical and demonstration method for imparting knowledge to them and after demonstration she gave full time to all the students to use OHP and prepare slides themselves. They enjoyed the process and learnt a lot. Then after giving enough time investigators took post test, both in written and practical. The results showed great improvement. All the students who earlier knew nothing were now fully aware of use of OHP and slide preparation. Then investigator analyzed the data collected from pretest and post test and by analyzing she prepared her report about improvement shown by students due to this action research, with the full confidence that this learning experience will definitely help them during their teaching career.

Keywords: Skills, OHP, B.ED Students

INTRODUCTION

Overhead Projector

The Overhead projector still is in use in many classrooms. Although it is grandfather of educational technology, the OHP is still a viable medium for delivering information. It works in tandem with much of the digital media available. An OHP needs an appropriate space in the classroom. Ideally, it should sit near an outlet. The projector should sit in the front of the room on a flat surface

HISTORY OF OVERHEAD PROJECTOR

Roger Appledom, an engineer with the 3M Company in early 60s invented the OHP. The overhead projector has been used in classrooms across the country. Simple in design the OHP has a light in bottom with lenses and mirrors that project the image on the screen or wall. Writing on transparencies and using OHP to share them with the class helps to facilitate group discussion easily. Groups in the class can also quickly record their work and conversations to share with the rest of the class. Such strategies particularly benefit student, who respond to visual learning cues

*Assistant Professor, Dev Samaj College of Education for Women, Ferozepur City, E-mail: dr.rajwinder78@gmail.com

Benefits

OHP provide a valuable backup if the internet or another technological tool fail to work and the teacher needs to share visuals with the whole class. Teachers can keep salient information on a transparency to continue with an alternate lesson.

Area of Research

When research was to be started, investigator was to choose the area of research. Area could be from Administrative, Curricular, Co-Curricular, or Teaching. As investigator was teaching these students Education technology, she noticed inability of these students to use modern technological aids, so she choose this curricular area for her research, She discussed it with her Principal and other colleagues and when she got green signal from all of them, She decided to go ahead with this project.

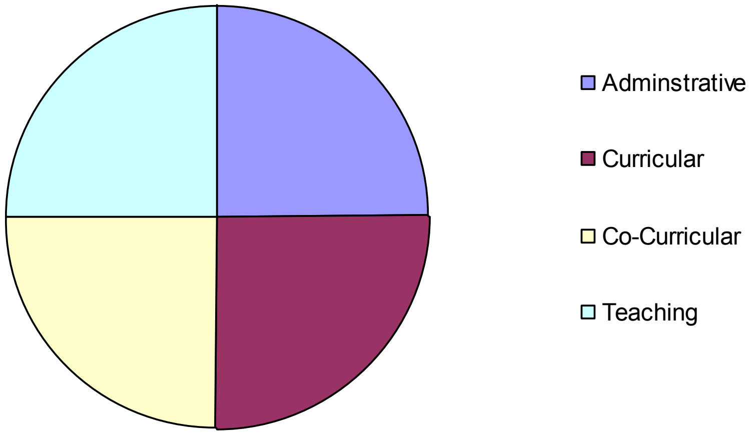


Fig: 7.1 Probable Areas of Research

OBJECTIVES

The major objective of this research is to develop the skill of use of overhead projector in B.Ed. Students. The specific objectives are listed below.

- To identify the students who don't know anything about use of overhead projector.
- To develop the skill of using overhead projector in B.Ed. Students
- To help the B.Ed. Students to use overhead projectors in their studies.
- To motivate the students to take interest in using overhead projector so that they can use it in future to make their teaching interesting.
- To increase the knowledge of B.Ed. students about new technological devices.
- To develop scientific attitude and practical skill in students.

Hypothesis

If the teacher uses technological advancements like OHP in classroom teaching and involves the students in slide preparation from time to time, then there is possibility to develop the skill of handling OHP among students.

Tools Used

Tools used to carry out action research are as follow:
- Interview of sample students
- Pretest of sample students
- Lectures and Demonstrations
- Post test

Method

Method used for this project is lecture-cum-demonstration method, as the investigator thought that demonstration is the best suited method for this research.

Sample

Sample was collected from Dev Samaj College of Education for Women, Ferozepur City.

Course of action

Following steps were taken by investigator to achieve the objectives of the project:
- In the first step pretest was conducted to assess their previous knowledge regarding.
  (a) Preparation of slides
  (b) Knowledge about parts and use of OHP.
- For this purpose investigator prepared a written pretest with the help of guide and also she had taken practical pretest.
- After taken pretest and have seen little knowledge of students, investigator divided them into 4 groups of 22 students each, so that she can demonstrate and teach the students in proper way.
- Investigator then prepared slides in front of sample students one by one to each group and taught them how to prepare slides. Then asked students to prepare slides themselves.
- Then investigator gave complete knowledge about all the parts of OHP and demonstrated the working of overhead projector to the students.
- Students were given sufficient time to use overhead projector.
- Investigator then conducted both practical and written post test to assess the knowledge of sample students and conclude the impact of demonstration method.
- During this process investigator gave detailed knowledge about OHP and slides as teaching aid, so as to make them aware of these techniques to be used as teaching aid in their future.

Data Collection

Firstly, the Investigator conducted practical pre test, in which she ask students to use OHP and test their knowledge about slide preparation. Most of the students didn't know anything about both of these. Data was collected through pre test and post test of all the students in written as well as practically regarding slide preparation and use of over head projector. Data was arranged in tabulated form and then it was analyzed.

Data Analysis

Mark list of practical pretest is attached (appendix 7.1)
Practical test was conducted for all 88 sample students. Most of them scored less than 15% marks.

Data analysis of practical

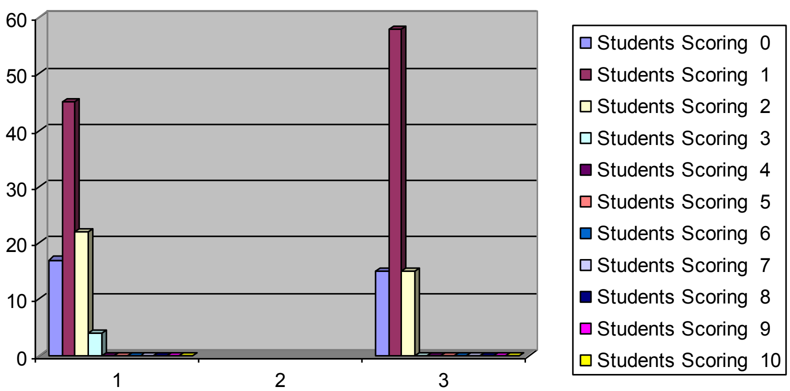
Pretest : (Appendix 7.1)

Table – 7.1: Marks in slide preparation (Out of 10)

Students scoring 0	17
Students scoring 1 marks	45
Students scoring 2 marks	22
Students scoring 3 marks	04
Total Students	88
Total Marks	101
Mean Marks	1.14
Mean %age	11.4%

Table – 7.2: Marks in Use of OHP (Out of 10)

Students scoring 0	55
Students scoring 1 marks	58
Students scoring 2 marks	15
Students scoring 3 marks	0
Total Students	88
Total Marks	88
Mean Marks	1
Mean %age	10%



Marks in Slide Preparation **Marks in Use of OHP**

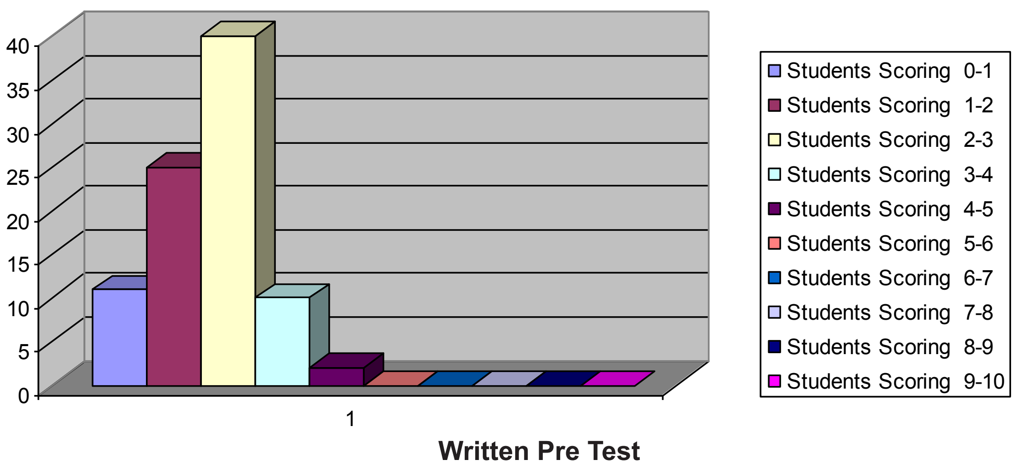
Graph 7.1 Showing marks obtained by students in Slide preparation and use of OHP

(A) Data Analysis of Written Pre Test (Appendix 7.2)

Then written pretest was also conducted about knowledge of OHP and slide preparation with almost similar results.

Table – 7.3: Marks in Use of OHP (Out of 10)

Students scoring 0-1	11
Students scoring 1-2	25
Students scoring 2-3	40
Students scoring 3-4	10
Students scoring 4-5	02
Total Students	88
Total Marks	144
Mean Marks	1.64
Mean %age	16.4%



Graph 7.2 showing marks obtained by students in written pre-test

(B) Data Analysis of Post Test

After giving training to all the students about use of OHP and preparation of slides, Investigator gave enough time to students for working on it and then conducted post test to analyses the skills developed.

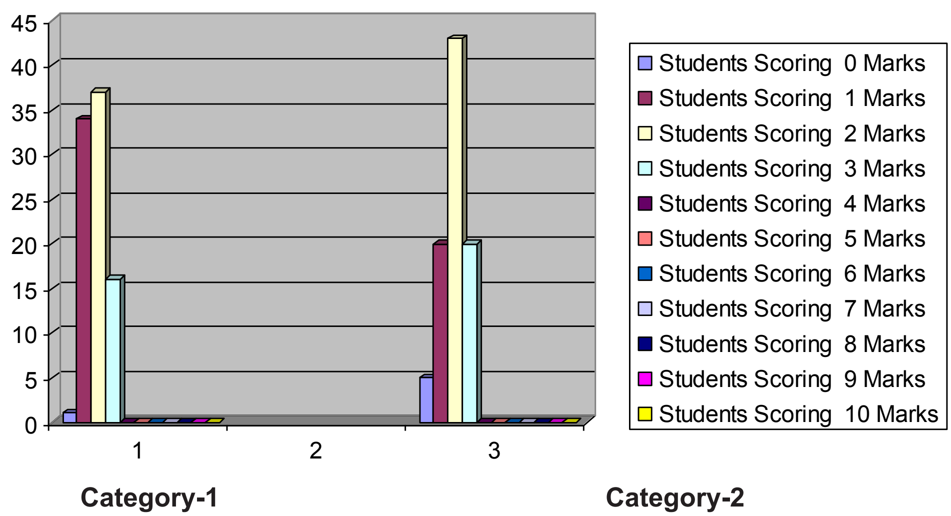
Analysis of Practical Post test : (Appendix 7.3)

Table – 7.4: Marks in Use of OHP (Out of 10)

Students scoring 7 Marks	1
Students scoring 8 marks	34
Students scoring 9 marks	37
Students scoring 10 marks	16
Total Students	88
Total Marks	772
Mean Marks	8.87
Mean %age	10%

Table – 7.5: Marks in Use of OHP (Out of 10)

Students scoring 7 Marks	5
Students scoring 8 marks	20
Students scoring 9 marks	43
Students scoring 10 marks	20
Total Students	88
Total Marks	782
Mean Marks	8.89
Mean %age	88.9%



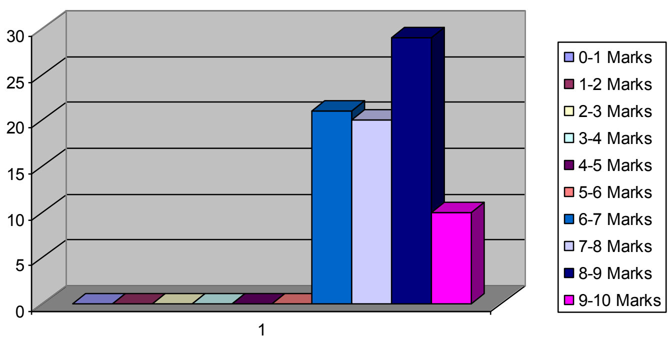
Graph 7.3 showing marks obtained by students in the use of OHP

After conducting post test marked improvement in knowledge and percentage was visible, it showed that students learnt to prepare slides and use of OHP.

Then to further assess the impact of training written post test was also conducted and same marked improvement was noticed.

Table – 7.6: (Out of 10)

Students scoring 6-7	21
Students scoring 7-8	20
Students scoring 8-9	29
Students scoring 9-10	10
Students scoring 10	8
Total Students	88
Total Marks	676
Mean %age	7.68



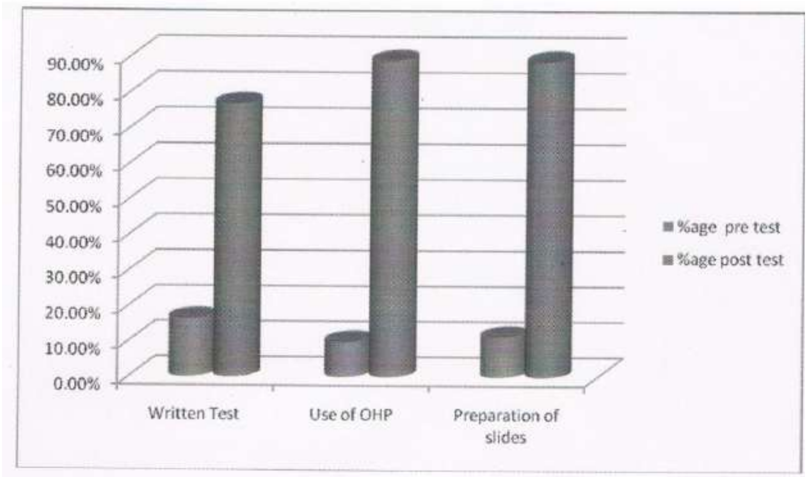
Graph 7.4 showing marks obtained by students in written post test

Both these graphs showed rightward shift, means those students who were scoring 0-3 in pretest are now well equipped in knowledge of OHP and slide preparation and now scoring more than 70% marks.

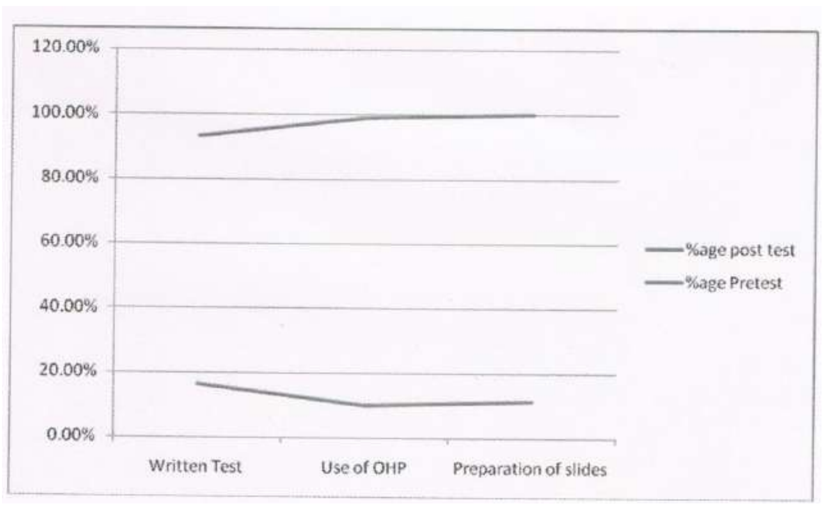
Data collected through both pretests and posttests showed that through training students of rural background and having very poor asses to modern techniques can be trained well to be verse with all the modern technology and can be trained to use these in their future careers those it as teaching aid.

Table – 7. 7: Comparison between Pretest and Posttest

	Written (Mean Percentage	Preparation of slides (Mean %age)	Use of OHP (Mean Percentage)
Pre Test	16.4%	11.4%	10%
Post Test	76.8%	87.8%	88.9%



Graph 7.5 showing comparison between pre test and post test



Graph 7.6 showing comparison of percentage of pre test and post test

RESULT

These graphs show that students showed marked improvement in all the three aspects i.e. written, Use of OHP and preparation of slides, but this is evident that students showed maximum improvement in use of overhead projector and least improvement in written test. This is due to their poor capabilities of writing and expressing themselves in written, but they are very open to practical learning and more so if it is enjoyable. Use of OHP is interesting and practical learning is most important and demonstration method is most suited method and it shows that if you do things, you learn them quickly. And they have to use OHP and prepare slides practically as teaching aid.

So this action research project is successful in achieving its desired result, that of improving the skill of use of overhead projector and slide preparation in students who were earlier unknown to these aids.

IMPLICATIONS

As we have seen that each and every student who knew nothing about preparation of slides and using OHP are now well aware of these two modern aids.

These students are going to be teachers soon and this action research will be beneficial for the students in future to make their teaching effective and interesting.

Because we know that what eyes see i.e. through slides and projector is going to put lasting impression on students and will make them learn easily.

Also the hypothesis stating that if the teacher uses technological advancements like OHP in classroom teaching and involves the students in slide preparation from time to time, then there is possibility to develop the skill of handling OHP among students has been proved.

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Narrative from Below in Amitav Ghosh's *The Shadow Lines*

Dr. Ranjit Kumar*

Colonialism, its aftermath and the spread of Western-based capital and technology have resulted in large-scale movements of people, which have made the representation of multicultural communities in literature an urgent issue all over the world. What seem to be needed now, to replace the almost canonical idea of the postcolonial "writing back," are new strategies of representation that would be able to deal with the multicultural groups and societies existing in the areas of the erstwhile Empires. In other words, instead of constructing poles like the West and the rest, or centers and peripheries, we need to find ways of writing about multicultural societies in ways that include the various sub-groups and ensure them their own voice. This does not necessarily mean the denial of the hegemonic position of Western discourses, or their categorical effacement from representation. What is important is that other influences and realities are introduced and taken into use. One contemporary writer who has tried to find solutions to problems of social representation and the related problematic of voice and appropriation is Amitav Ghosh. His narratives represent societies both within Indian society and in the larger context.

In spatially diverse and historically informed narratives what has to be remembered is that although different places and groups have their own separate 'indigenous' historical trajectories, they also share common histories. The exclusion of this common dimension of history may have the result that place-based differences become incomprehensible. Therefore we have to represent histories in a twofold manner, "not just [as] histories remembered differently, but also [as] histories remembered jointly" (Dirlik,196)

In Ghosh's narratives places, or sites, are significant as the crossing-points of various socio-cultural discourses and historical trajectories, but no original pure society or place from which these discourses spring can be found in these texts. If something appears as original and pure (nation, race, religion, identity), it will soon turn out to be illusion.

In *The Shadow Lines* Ghosh creates a number of many-sited histories, including the official and personal histories of Dhaka before the Partition, of the family's connections in Britain at the time of World War II, and of the narrator's personal history in Calcutta in the 1960s. In addition, he creates multiple epistemologies, represented on the personal level in the narrator and the narrator's cosmopolitan cousin Ila, and on the official level in the nationalist epistemology based on religious, ethnic, linguistic and other differences. The narrator prefers stories to the actual reality perceived through the senses. With him things do not merely exist: they have to be invented through stories and images created through the imagination. The world conceived through imagination is more real than that perceived through senses in the present. Yet the jet-setting cosmopolitan Ila is much more practical: she takes things as they come. While the narrator travels in imagination, the cousin travels in reality.

The Shadow Lines differs from Ghosh's other straightforwardly fictional works in that it has a first person narrator. Still, the presence of stories is strong. There are stories told by the grandmother,

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*Assistant Professor, Department of English Studies, Central University of Jharkhand.

Tridib, the British acquaintance of the family, Maya, and the narrator's cousin Robi. But in this case, they are all filtered through the first person narrator of the novel. The same effect is sought in The Glass Palace by the focalization of the events through the characters in the novel. A further point worth a comment is that in his first two novels, Ghosh does not use inverted commas to mark the utterances of the protagonists. This may be just an aesthetic or typographical choice (in line with James Joyce, who disliked inverted commas enough to call them "perverted commas"), but it can also be seen as a way of bringing the narratorial voice on the same level with those of the characters in the novel.

The way in which Ghosh delineates his characters does not follow the psychologization of a stereotypical Western novel. With the possible exception of *The Shadow Lines*, he does not probe the inner thoughts and feelings of his characters: they do not develop into Western-type individual centres of consciousness from which the world is realized. This is probably partly due to the multitude of characters in Ghosh's novels and his concern for giving everyone a voice and agency of their own. But it is also clear that Ghosh does not promote the traditional Western concept of separate individual identity. As I have argued, his narration is not place- or culture-specific but story-specific. In his novels, stories are the epistemological function that constitutes the world. As Tridib says in *The Shadow Lines*, "Everyone lives in a story [.. .] because stories are all there arc to live in, it was just a question of which one you chose" (SL, 182). And we have to invent our own stories; otherwise we will never be free from other people's stories. Consequently, Ghosh's characters come into being through the stories they tell. The narrators of his novels usually maintain a kind of ethnographical attitude and distance towards the characters, which at times has the effect of reducing them to caricatures of certain ideologies or social classes. The reader is given careful descriptions of characters, their clothing and the circumstances they live in. Yet these, like the religion or ethnicity of his characters, are in the end secondary to the definitive power of the discourses, or stories, that they produce. Ghosh's world is a world of stories, and the main functions of his narrators are to describe the context and surroundings of these stories and to weave these stories into a textual cloth that encompasses various worldviews, ideologies and social classes.

So here the dare is definitely of variety in substance and representation as Amitav Ghosh has crossed ‘black waters’ to look into diverse diasporic dilemmas searching inroads for integration to bring fragments back to their must belong union. In all his efforts there reflects a sense of ‘passion’ as Ralf Ellison in his collection of essays ‘Shadow and Act’ also says ‘I was taken very early, with a passion to link together all I loved within the Negro community and all those things I felt in the world lay beyond.’(Ellison,231) Ghosh almost promotes the marginals securing them their place at the centre where recognition comes making them feel rooted to the land, they have accepted as **‘**home**’.**

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Perspective and Understanding on Buddhist Non-Religion

Dr. Kalsang Wangmo*

Abstract

Globalization is a general term used for an increasing integration of number of interdependent world institutions – economy, culture, social and religious traditions – and, which tend to transform the world into a single society. As the world views change and new perspectives emerge in the light of this global integration, perception of Buddhism is not limited to merely as a religion.

Contrary to the conventional prominence of theological aspect in the religious studies, scope of Buddhist studies is much wide, and covers logic, epistemology, ontology, social and cognitive psychology, physiology, physics, cosmology, and medicine, although what has appealed to the global audience is rationale and freedom of thought offered at the disposition of scholars, which more or less resembles science rather than a religion. Some of these non-religious ideas are very much central to all Buddhist traditions – middle path, four noble truths, and five precepts, to name a few. The term non-religion refers to this disassociation of central theme from the theological adaptations by local traditions, cultures and institutions; it facilitates the new scientific audience with an unconstrained perspective on the existing philosophy.

In the wake of global integration of world views, thus scope of Buddhist studies should expand and allow for identification and reconstruction of ideas central to Buddhist non-religion.

Keywords: **Buddhism, Compassion, Universal Truth**

BACKGROUND

"I always try to share with others the idea that in order to become compassionate it is not necessary to become religious."

There are two very important points in above quote which more or less summarizes the idea lying behind the present work, in a most concise way – one, that this is tweet from His Holiness the Dalai Lama's tweeter account on 26th of November 2012, with more than 6.5 million followers at present, and second, that decouples the religion from a core Buddhist teaching, yet also a universal value – compassion.

Considering the wide range of topics covered by Buddhist studies in general, and Buddhist philosophy in particular, the fact cannot be ignored that the underlying objective is to be able to discuss Universal truth; philosophical texts are merely means to the end. Over the period Buddhists have realized that the core values, such as wisdom and compassion, are universal, and cannot be contained solely in the idea of religion. As scholars, teachers and students of Buddhist studies, we dig into the fine nuances of philosophical nitty-gritty, at times it becomes equally important to touch base with the simplest non-religious fundamentals appealing to the layman with an arbitrary religious background. If our teaching methodologies and our course content have to address the

*Assistant Professor, Department of Far East Languages, Central University of Jharkhand.

arbitrary layman, it would require reconstruction of central Buddhist themes in a manner which allows investigation as per the modern integrated views and ever evolving rationale of our new global audience; universal truth is not beyond the need to scientific tests. This is perhaps not beyond the intent of Buddhist thinkers. Once again in words of His Holiness the Dalali Lama

From one viewpoint, Buddhism is a religion; from another viewpoint Buddhism is a science of mind and not a religion. Buddhism can be a bridge between these two sides. Therefore, with this conviction I try to have closer ties with scientists, mainly in the fields of cosmology, psychology, neurobiology and physics. In these fields there are insights to share, and to a certain extent we can work together (*A Policy of Kindness. An Anthology of Writings by and about the Dalai Lama*. Sidney Piburn, ed., Ithaca, NY Snow Lion Press, 1990. (Includes the official Nobel lecture and the informal lecture.)

CENTRAL THEMES

There is an ongoing debate to categorize Buddhism as a non-dualist philosophy, mostly by western scholars, and largely because Buddhism rejects the idea of discovery of true-self. Some scholars may not willing to use the term non-dualism, since Buddhism is not about complete rejection reality, but its more about emphasizing upon emptiness of the reality. There exists a huge volume of texts on such debates; add to this a comparison with other existing philosophies. Above however represents the core of Buddhist philosophy – the Middle Path, which is sometimes construed directly as non-dualism, sunyata, which is to propose the intrinsic emptiness of reality, and last but not the least, Pratityasamutpad, or dependent origination, which is essential to bridge the idea of perceived existence of all objects & phenomenon, and the proposition that all phenomena are empty.

As we move forward, the variations in understanding, presentation and interpretation of these three concepts arise in Theravada, Mahayana, Korean, Japanese, Chinese, Engaged & Active Buddhism, to name a few, and ideally this list may never be complete, as long as there is allowance for applying once own rationale and deriving from personal experiences for each individual. Interestingly, at the end of such logical deductions, practically all traditions fructify into common values – wisdom and compassion – which eventually allows one to accept the universality of these concepts.

World Buddhist Sangha council came up with a statement in 1967, presenting a concise formula for the unification of all the different Buddhist traditions. Following except is presented here in order to understand the common themes of all traditions [1]:

1. The Buddha is our only Master (teacher and guide)
2. We take refuge in the Buddha, the Dharma and the Sangha (the Three Jewels)
3. We do not believe that this world is created and ruled by a God.
4. We consider that the purpose of life is to develop compassion for all living beings without discrimination and to work for their good, happiness, and peace; and to develop wisdom (prajna) leading to the realization of Ultimate Truth
5. We accept the Four Noble Truths, namely duḥkha, the arising of duḥkha, the cessation of duḥkha, and the path leading to the cessation of duḥkha; and the law of cause and effect (pratityasamutpada)
6. All conditioned things (saṃskara) are impermanent (anitya) and duḥkha, and that all conditioned and unconditioned things (dharma) are without self (anatma) (see trilaksana).
7. We accept the thirty-seven qualities conducive to enlightenment (bodhipakṣadharma) as different aspects of the Path taught by the Buddha leading to Enlightenment.

8. There are three ways of attaining bodhi or Enlightenment: namely as a disciple (sravaka), as a pratyekabuddha and as a samyaksambuddha (perfectly and fully enlightened Buddha). We accept it as the highest, noblest, and most heroic to follow the career of a Bodhisattva and to become a samyaksambuddha in order to save others.
9. We admit that in different countries there are differences regarding Buddhist beliefs and practices. These external forms and expressions should not be confused with the essential teachings of the Buddha.

There are similar other works, which form a good starting point to identify the central Buddhist themes for further research.

BUDDHIST NON-RELIGION

Three fundamental concepts – Madhyamika, Sunayata and Pratityasamutpada, and two fundamental values – wisdom and compassion – lying at the core of Buddhist teachings, require special treatment in their understanding, in the wake of Globalization. Although, these concepts have made inroads deep into the religious aspects, Buddhist practices associated with different traditions in all parts of the world and meditation and mind-training techniques with several interpretations and variations, it is worthwhile to undo this association and to be revisited by the scholars and students of Buddhist studies alike. It is, in fact, such disassociation, or a sub-conscious effort to do so, which has enabled the growth of new ideologies, such as engaged Buddhism and Active Buddhism. Research on similar lines holds immense prospects for emergence and development of a comprehensive non-religion, which is also a necessity, if not inevitable outcome, of a parallel birth and growth of global consciousness. This would also be in contrast with the conventional research methodology, as one, this would require much more questioning by the scientific approach, and two, it would possible involve much more personal effort in bridging an apparent gap between scholastic proposition and layman understanding.

PROPOSED METHODOLOGY OF RESEARCH

Fundamental concepts proposed here are merely for the purpose of illustration and may not comprise the entire list of topics to be chosen for such a research. However, it is important to maintain the disassociation from the religious or theological aspects, so that the research does

not give way to enforcements of beliefs in a particular tradition. Use of scientific methods and testing the hypothesis with scientific terminology at every step is essential. A suitable example for this would be to note the difference between use of the term ‘Brain’ by scientist, as against use of the term ‘Mind’ by Buddhist.

It is due to these existing concepts and predominance of scientific thinking in Buddhist philosophy, which has appealed to the best of philosophers, as well as the scientist. Albert Einstein commented in “The Human Side” (Princeton University Press, 1954)-

“Buddhism has the characteristics of what would be expected in a cosmic religion for the future: It transcends a personal God, avoids dogmas and theology; it covers both the natural and the spiritual, and it is based on a religious sense aspiring from the experience of all things, natural and spiritual, as a meaningful unity”

Similarly, one of the greatest proponents of quantum mechanics, Niels Bohr, proposed to turn to “those kinds of epistemological problems with which already thinkers like the Buddha and Lao Tzu have been confronted, when trying to harmonize our position as spectators and actors in the great drama of existence” [2]. Such spirit of scientific thinking should be retained while one stays on the path of Universal truth.

CONCLUSION

The present works identifies the importance of disassociation of religion from the fundamental Buddhist concepts, focuses on need for revisiting and possibly, scientifically restructuring fundamental Buddhist concepts in the wake of globalization, and proposes further research keeping to the scientific methods, while retaining the essence of universal values and their understanding to a layman of arbitrary religious background. The challenge lies with the scholars in establishing appropriate research methodologies conforming to the scientific methods, which also communicates unobtrusively to the new global audience. Such an effort would be in-line with emergence of a comprehensive non-religion, which present global consciousness seeks in order to perhaps achieve the ultimate goal of universal peace.

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Buddhism and Globalization

Dr. Kalsang Wangmo*

Abstract

Over the years Globalization has acquired prime importance in debates over future of human kind[1]. Modern society has evolved into a complex structure where different aspects - such as economics, social welfare, environment, politics, science and engineering, religion, art, entertainment etc, each needs experts to analyze. However, all the subjects are connected with one most influencing factor – Globalization, precisely because local factors have been all exhausted and have been lately overshadowed by global ones. Human society has evolved into such a compact, rigid mass, that it can no more withstand even a slightest shock which would not propagate through entire globe. It's almost as if we are together one organism and one consciousness. More, it's just the beginning. If internet or the World Wide Web is to be understood as a crude indicator of how connected and compact we are, only quarter of the world population use internet (http://www.internetworldstats.com/stats.htm) as compared to 70% of population use internet in America. 2008 economic recession was merely a first physical reminder of this interconnectedness.

Debate on Globalization has been most pertinent to Economics, trade and finance[2]. For several years now there has been a rift in opinions on free trade. Most would agree that free trade would result in increased wealth, though it is argued, who will benefit most, rich or the poor. Apart from this, modern society is faced with problems, which are not entirely economic, and are enormous in size and impact they carry. Last decade has witnessed many such non-economic problems, too, emerging and growing out of proportion – unrest in Iraq and Afghanistan, terrorism, global warming, Bird and swine flu, earthquakes, tsunamis and hurricanes with massive destruction of human lives and wealth, to name a few. The term Globalization gained all the more importance for all these problems are interconnected, one leading to another, to the extent that there is no single threat to the Human kind; cause of our problems cannot be traced to any one of them. In fact, today, and this has changed over a decade, we have a common list of problems. Leaders from developed world and developing world have to sit across a common platform to discuss and try to arrive at a solution more frequently than ever.

It goes without saying that this voluntary or involuntary move towards Globalization has its benefits too. Intellectuals, religious and political leaders, scientists, economists and activists, all look forward to the process of Globalization as a very crucial factor contributing to problem solving techniques in respective fields, be it alleviating poverty, understanding world economics, counter global warming, saving environment or aspiring for world peace.

Globalization could be the answer to many of the world's seemingly intractable problems. But this requires strong democratic foundations based on a political will to ensure equity and justice.

*Assistant Professor, Department of Far East Languages, Central University of Jharkhand.

- Sharon Burrow, president of the Australian Council of Trade Unions)

Another term needs great detail of analysis in this respect – Global consciousness; collective global reflexive consciousness. It is the total sum of individual consciousnesses, and represents what we collectively think or perceive. In essence it would resemble, and have the same properties as an individual consciousness, except that Global consciousness is more inertial, massive, and difficult to maneuver. In general Consciousness may be defined as:

"Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives."

-Schneider and Velmans, 2007

An attempt has been made here to understand the process of Globalization, and to quantify its pros and cons with help of understanding the term 'Global Consciousness[3]'.

Keywords : **Buddhism, Globalization, Interdependent Origination, Sunyata**

BUDDHISM AND GLOBALIZATION

Buddhist teachings help us understand Globalization as a process, and to measure its consequences. In this section Globalization is viewed in the light of various Buddhist concepts.

THEORY OF DEPENDENT ORIGIN

Philosophers and intellectuals have defined and put forth most diverse interpretations of theory of dependent origin, also termed as 'interdependence', 'conditioned genesis', 'dependent co-arising', 'interdependent arising' or Pratītyasamutpāda. A general formulation of this concept is:

When this is, that is. (*Imasmim sati, idaṃ hoti*)

From the arising of this comes the arising of that. (*Imass' uppādā, idam uppajjati*)

When this isn't, that isn't. (*Imasmim asati, idam na hoti*)

From the cessation of this comes the cessation of that. (*Imassa nirodhā, idham nirujjhati*)[4]

Essentially it is directly derived from law of cause and effect. Ever since, this theory is used to explain how to eliminate sufferi ng by eliminating its cause. Here, other more pertinent meanings have been considered. In simpler words 'whole cannot exist without parts', as HH Dalai Lama puts it:

"To begin with, I would like to present briefly the Buddhist view of interdependence. We may comprehend this principle, also called dependent origination, on different levels, beginning with that of causality, the law of cause and effect accepted by all four schools of Buddhist philosophy. There is another way to understand this principle, to see it in relation to the fact that a whole depends on its parts. Indeed, any existent thing is considered to be a whole, that is, composed of parts. Since it is made up of parts, it depends upon them. Its very existence depends on its parts and it cannot exist in an autonomous or independent manner."

Globalization and interdependence[5], in the light of above interpretation, seem to be one and the same thing. One might even go on to argue the 'Evolution' of so-called 'realization of interdependence'. We witnessed our interdependence first in 'Space', physical non-permanent phenomenon, when humans started to form societies, and then later in time and mind, non-physical phenomena. Intellectuals and leaders alike, in fact, have recognized this inevitability that we have come see us as inherently connected and interdependent.

"It has been said that arguing against globalization is like arguing against the laws of gravity."

- (Kofi Annan quotes (Ghanaian diplomat, seventh secretary-general of the United Nations, 2001 Nobel Peace Prize.)

ŚŪNYATĀ

Sanskrit noun from the adj. sūnya - 'void', *Suññatā* (Pāli) *stong pa nyid* (Tibetan), *Kòng/ Kū,*(Chinese/Japanese), Gong-seong (Korean), meaning "Emptiness" or "Voidness", literally zero-ness.

'Form is emptiness and emptiness is form'. Extending the idea of interconnectedness, the idea of emptiness originates in *Prajna Paramita Hridaya Sutra*, commonly known as the Heart Sutra, and states that nothing possesses essential, enduring identity (*anattā*) or a self. This is because everything is inter-related and mutually dependent - never wholly self-sufficient or independent. This is entirely different from *nihilism*, and construed as one of the most simple, as well as the most abstruse and paradoxical statement to grasp. Nevertheless, what's more important here is how Buddhists scholar arrived at the conclusion called Emptiness.

Buddhist defines five aggregates (*Skandhas*) which categorize all individual experience:Form or Matter (Pāli *rūpa*, Tib. *gzugs*), Sensation o Feeling (Pāli *vedanā*, Tib. *tshoba*),perception/conception/apperception/cognition/discrimination (Sanskrit. *samjñā*, Pāli *saññā*,

Tib. *'du-shes*), mental formations/impulses/volition or compositional factors (Sanskrit. *samskāra*, Pālisa *khāra*, Tib. *'du-byed*), and consciousness (Sanskrit. *vijñāna*, Pāli *viññā*, Tib. *rnam-par-shes-pa*) [6]. Mahayana School goes one step further, individually perceives each aggregate and discovers that each is 'Empty'.

"The noble Avalokiteshvara Bodhisattva, (*Arya avalokiteshvaro bodhisattvo)*

While practicing the deep practice of *Prajnaparamita* (*gambhiran prajna-paramita caryan caramano)* looked upon the Five Skandhas, (*vyaavalokayati sma panca skandhas)* seeing they were empty of self-existence. (tansh svabhava shunyan pashyati sma)[7]

If one has to recreate the 'World' as one entity, following table can be used as an analogy.

Aggregate/*Skandha* (Pali word)		**Corresponding Global aggregate**
1	*Rūpa*	**Physical world** in which we live, including how we connect and communicate with each other, such as Transport and Internet, and our interaction with ecological system.
2	*vedanā*	Ability of our world to absorb and transmit the events. Some events go unnoticed, wheas some create a huge impact, good or bad, and are **perceived** all over the globe.
3	*Saññā*	Events and experiences are then **classified**/**cognized** as per usual categories, such as war, economic depression etc, exactly as an individual identifies a fruit as say an apple, based on previous experience.
4	*Samjñā*	Perception of consequences is accepted as good or bad or grey as per **opinion** of a community. Total sum of these opinions is put together by conglomerates of socio-political leaders in conferences.
5	*Vijñāna*	Our **Collective Consciousness**.

First three aggregates rūpa, vedanā, and saññā are general properties of our modern world seen as a whole. Current wave of globalization definitely contributes to the extent of these three aggregates, as the world more and more changes the way we communicate, the way we perceive and the way we form our opinions. In case of other two aggregates a useful analogy can be used to establish that our social, economic and political problems (and their respective solutions) constitute global samjñā, and our collective consciousness constitutes vijñāna. A closer look at each aggregate will reveal that one cannot exist without the other, and the interconnectedness among the five aggregates evolves in more and more profound manner under the influence of process of Globalization.

Once the interconnectedness of these aggregates has been established, one must be able to deeply analyze the modern world as one entity in order to find answers to the problems human kind is posed with, which precisely is our objective here. If individual consciousness and global consciousness are entities of the same kind, it would be worthwhile to look once again into Buddhism teachings and find out how consciousness may affect the individual, and how it can be treated further in an attempt to invite an individual on the 'Right' path. This information can be used to apply on Global Consciousness, (one of the five aggregates) with suitable scaling and mapping, for the fact remains that our collective consciousness (and intelligence, for that matter) is far more impregnable; even if a solution is available, it may require gigantic efforts to apply it in this manner. Nevertheless, there is more from Buddhist teachings to guide us on the right path.

LAW OF KARMA, REBIRTH

Karma (Sanskrit: *karman*, Pāli: *Kamma*),

In Buddhism, the term karma is used specifically for those actions which spring from:

Law of Karma is a direct implication of ours being a causal world. It's more or less common to all cultures, e.g. In Christianity:

"Do not be deceived: God cannot be mocked. A man reaps what he sows."

– (Galatians 6:7)

Buddhism, however, treats actions, mental intent, and mental afflictions equally. Law of Karma acts towards evolution of the fifth aggregate, named Consciousness (*vijñāna*). Individual Consciousness is ever evolving on the terms that it accumulated Karmas of an individual act on it as a rule. Same follows during rebirth, when all the aggregates (*Skandhas*) dissolve, and this stream of Consciousness, or evolving consciousness becomes one of the contributing causes for the arising of a new group of *skandhas.* The consciousness arising in the new person is neither identical to, nor entirely different from, the old consciousness, but forms part of a causal continuum or stream with it.

In a similar fashion, Global consciousness can be seen as evolving when acted upon Karma in the following manner: "Wholesome actions lead to wholesome states while unwholesome actions lead to unwholesome states, individually as well as collectively."

With current state of affairs, most of us would agree that our perception of reality has been deeply influenced by powerful west. Capitalism has charmed its way through the hinterlands of ancient wisdom. Craving for wealth and fame has taken over the human values. Science, which evolved has evolved slowly over the last 2000 years along the human quest for truth, has been overpowered by comfort-centric development of cutting edge technology. It is being increasingly difficult to maintain to the each newer generation that such comfort is not always beneficial. Multinationals, whose prime defined objective is to increase the shareholders wealth, are dead focused on harnessing every inch of any resource available. Notion of free will has violated all social obligations. Nature's law, that such violations will be soon regarded with thorough cleansing, has been attempted to defer till indefinite.

Capitalism induced notion of liberty has punctured our intelligence badly, and our collective consciousness has been thrown into perpetual craving (*taṇhā*) and concomitant clinging (*upadana*) for wealth, sensual pleasure (*kāma-taṇhā*) and personal comfort. Most would agree that this accumulation of bad Karmas will result in 'Global suffering' (*dukkha*).[8]

NOBLE EIGHTFOLD PATH

Noble Eightfold Path is one of the most profound teachings of Buddhism, which lays down the guidelines for cessation of suffering (*dukkha*). It is a practice which leads its practitioner toward self-awakening and liberation. It is further subdivided into three: Wisdom (Sanskrit: *prajñā*, Pāli: *paññā*) – Right view, and right Intention, Ethical conduct (Sanskrit: *śīla*, Pāli: *sīla*) – Right Speech, Right Action and Right Livelihood, andConcentration (Sanskrit and Pāli: *samādhi*) – Right Effort, Right Mindfulness, and Right Concentration.

These teachings are, however, laid for individual practitioner. One may argue that these guidelines would lead to cessation of Global Suffering if understood and followed collectively. However, as has been said earlier, our collective intelligence is difficult to change, as a huge number of individuals will be required to understand and follow the 'Right Path'. This, in fact underlines the crux of the problem at hand. Only way to save the Human kind from suffering, Global Consciousness has to be transformed into 'right consciousnesses'. The scenario, howsoever grim it may seem, it might not be so. History has witnessed Prophets, religious leaders, or even science and technology to bring about such miraculously positive changes in Global Consciousness.

Last decade has seen a number of conspiracy theories or prophecies dictating the end of the human race in near future. Most popular being abrupt end of Mayan calendar on 21st December, 2012. And these theories are hugely successful, for collectively we see a very high chance of nature going through a cleansing act. Such adverse beliefs are fuelled even more by scientific research on Global warming, climate change patterns that we see around, and degrading human values as we perceive them. A parapsychology project started by Roger D. Nelson from the Princeton Engineering Anomalies Research Lab (PEAR), in 1998, called Global Consciousness Project (GCP) needs a mention here, which started off as an experiment on 'Whether Global Consciousness can alter the random sequence of events'. The project is criticized by many for its methodology and approach, and nothing concrete is available, but there might be much more to explore yet on the 'Interconnect' between Global Consciousness and our socio-politico-economic problems, which appear as random events. In fact, further research can be encouraged to understand this Interconnect – the way world events contribute to the Global Consciousness, the interlink could hold true other way round too!

CONCLUSION

Globalization, as viewed in the light of Buddhist teachings, is intricately connected with our collective perception of reality. Along with Global Consciousness, and world events, it forms one of the aggregates of modern world, which has lately changed the way we interact with physical world, environment and nature. Unless our collective consciousness is disassociated from distortion caused by capitalism, false notions of liberty, and craving for wealth, sensual pleasure, and personal comfort, Globalization will lead to Global Suffering (*Dukkha*).

However, since there is an intricate interconnect between world events, Globalization, and Global Consciousness. This interconnect is a two-way coupling, and Human kind can reap the benefits of globalization if collectively (and thus individually), we adopt the right path, and metamorphose our collective consciousness into one with positive energy and outcome.

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1. During the 1970s the word "globalization" was never mentioned in the pages of the *New York Times.* In the 1980s the word cropped up less than once a week, in the first half of the 1990s less than twice a week – and in the latter half of the decade no more than three times a week. In 2000 there were 514 stories in the paper that made reference to "globalization"; there were 364 stories in 2001, and 393 references in 2002. Based on stories in the *New York Times*, the idea of being "anti-globalization" was not one that existed before about 1999. Turning from the newspaper to the internet, "globalization" brings up 15.1 million links through the use of the Google search engine, and typing in "anti-globalization" brings up 1.67 million links. Type in globalization and inequality and there are almost 300,000 references, 8.58 million references to globalization and environment, almost 235,000 links to globalization and labor standards, 1.8 million references to globalization and multinationals, and 900,000 references to globalization and cultural diversity. A search of globalization and the IMF yields 1.38 million suggestions. Needless to say, all increasing by the day (taken from a *revised version of the Ely Lecture presented at the American Economic Association meetings in Washington, DC on January 3 2003. The Ely Lecture was originally to have been presented by Rudi Dornbusch, who died on July 25 2002)*
2. This relevance has been partly fuelled by 2008 economic meltdown, which, if most economists and financial data is to be quoted, far from over. In the fast paced financial world, Greece is facing the debt crisis most severely among few other European nations.)
3. **Collective consciousness** refers to the shared beliefs and moral attitudes which operate as a unifying force within society.((Quoted from Collins Dictionary of Sociology, p93.) This term was used by the French social theorist Émile Durkheim (1858–1917) in his books *The Division of Labour* (1893), *The Rules of Sociological Method* (1895), *Suicide* (1897), and *The Elementary Forms of Religious Life* (1912). It has also developed as a way of describing how an entire community comes together to share similar values. Maharishi Mahesh Yogi, the founder of the Transcendental Meditation program, used the term to describe how the combined coherence in consciousness of a group of people could have an influence on the rest of society
4. Thanissaro Bhikkhu (2005). *Assutava Sutta: Uninstructed* (SN 12.61). Retrieved 2008-01-20 from "Access to Insight" athttp://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.061.than.html
5. It must be noted that the theory of interdependence has been presented here in a very general manner, as per Madhyamika School, the middle way, to establish its link with Globalization. Prasangika School (the Consequentialists), a sub-school of Madhyamika, goes on further to talk about 'unfindability' or 'undetectability' of existing cause; parts of the whole, which brings us one step further. "Phenomenon exists, therefore, as denominations. No phenomena exist otherwise." Though Consequentialists then put different judgment criterion to prevent themselves from excessive, exaggerated relativism, or erroneous perception of ego, which might appear falsely as one due to falling towards one of the two extremes eternalism or nihilism (This is where essence of Middle Path lies; eliminating extremes), we will not delve into the such intricacies, for most may only apply to individual mind; Collective mind is far more complex, where 'unfindability' of the inherent cause increases manifolds. Furthermore, these judgment criterions are based on 'perception', and all other Schools, in contrast to Prasangika, accept the inherent existence of conventional reality without questioning the relativity or inaccuracy of perception. For Prasangika, the only perfectly accurate perception, free of any form of error, is the direct and convincing experience of emptiness -- that is, the non-representative perception of the ultimate nature of phenomena.
6. Red Pine (2005), p.2. See also Nhat Hanh (1988), p. 1, and Suzuki (1960), p. 26. Nhat Hanh (1988) adds to this first verse the sentence: "After this penetration, he overcame all pain." Suzuki (1960), p. 29, notes that this additional sentence is unique to Hsuan-chuang's translation and is omitted in other versions of the Heart Sutra
7. Sanskrit text based on Red Pine (2005), pp. 41, 50, 56, 67.

8. In the Pali Canon, *taṇhā* is at times personified as one of Death's three daughters (*Māra-dhītā*), along with aversion (*arati*) and passion (*rāga*) Thus, for instance, in the *Samyutta Nikaya's Māra-saṃyutta* the Buddha's victory over Death is symbolically complete after Death's three daughters fail to entice the Buddha:
   They had come to him glittering with beauty —
   Taṇhā, *Arati*, and *Rāga* —
   But the Teacher swept them away right there As the wind, a fallen cotton tuft.
   (See, e.g., *Samyutta Nikaya,* 4.25 (Bodhi, 2000, pp. 217-20), and *Samyutta Nikaya* 835 (Saddhatissa, 1998, p. 98). In a similar fashion, in *Samyutta Nikaya* 436 (*Saddhatissa*, 1998, p. 48), *Taṇhā* is personified as one of Death's four armies (*senā*) along with desire (*kāmā*), aversion (*arati*) and hunger-thirst (*khuppipāsā*). *See, e,g Samyutta Nikaya* 4.25, v. 518 (Bodhi, 2000, p. 220)

An Investigation of Academic Achievement Among Middle School Students in Relation to Interest and Knowledge

Amrendra Kumar Sinha*

ABSTRACT

The present investigation is to explore the academic achievement, interest and knowledge among students at the middle school level of Patna district. Random sampling was adopted for the selection of sample. About 100 students were selected as sample by using random sampling technique. Using self developed achievement test, interest questionnaire and self constructed knowledge questionnaire was employed. t-test was used for data analysis. The objectives of the study are to find out whether academic achievement and interest were significantly related.

INTRODUCTION

Education is the powerful instrument for the nation development. It is an apprenticeship. Academic achievement refers to basic skills in learned proficiency. It is an extent by which a teacher-student or institution has achieved their long-term goals. Learning is influenced through nature of achievement and aspiration possessed by a unique learner. Academic achievement is generally measured by test or examination. It is depends upon learners interest and knowledge. A learner achieves his academic achievement through interest in studying subject regularly or attentively. Scholarships, attendance etc. are the examples of academic achievement. It is more long term. For example, getting a degree or certificate is an achievement. It is learned proficiency. It is in contents or basic knowledge or skills. Interest is feeling as well as emotion. For attention, effort, interest is needed. Now, knowledge is sensation or perception or belief or true belief or justified true belief. We know that knowledge can be acquired through experience, activity or many other ways. There are many ways of knowing and many types of knowledge which is gain by sense organize. There is relation between interest and knowledge in getting academic achievement. Thus, need was felt by the investigator to study the academic achievement among boys and girls with respect to interest and knowledge.

REVIEW OF RELATED LITERATURE

Studies have explained that academic achievement competencies are hidden in interest and knowledge with respect to academic achievement and interest, some gender studies have conducted. It was found that girls had more academic achievement scores than boys. Neelam and Attri 2013 had better attention (Bastian, 2005) and academic achievement at the secondary school level.

*Assistant Professor, Department of Education, Central university of Jharkhand, Ranchi,
E-mail- aksinhad13@gmail.com

Researches (Svetlana, 2007; Ogundokun and Adeyemo, 2010) have suggested that emotional intelligence training should be introduced in the secondary school curriculum as such skills enrich students and facilitate their academic achievement. (Low and Nelson, 2005). With respect to emotional intelligence, academic anxiety and academic achievement, some gender studies have also been conducted and it was found that girls had more emotional intelligence score than boys.

OBJECTIVES OF THE INVESTIGATION

1. To investigate gender differences among middle school students with respect to academic achievement.
2. To investigate gender differences among middle school students with respect to interest.
3. To investigate gender differences among middle school students with respect to knowledge.

HYPOTHESIS

Following null hypothesis were formulated to explain the objectives –

H1 – There is no significant difference between academic achievement scores of girls and boys at the middle school level.

H2 – There is no significant difference between interest scores of girls and boys at the middle school level.

H3 - There is no significant difference between knowledge scores of girls and boys at the middle school level.

DELIMITATIONS

1. The investigation was conducted at the middle school at block level.
2. It was conducted class VI –VIII in Patna district middle school.

METHODOLOGY

Research Design

Descriptive survey research design was adopted in this investigation.

The investigation attempted to find the difference between academic achievement, interest & knowledge of middle school students (boys & girls) studying in middle school in Patna.

SAMPLE

There are 15 middle schools in Bihta block of Patna district. One govt. middle school was randomly selected. Now 50 boys & 50 girls were randomly selected for the investigation. All the students were of class VI to VIII, aged 12+ years.

VARIABLES

1. Independent variable- gender- boys & girls
2. Dependent variables – academic achievement, interest, knowledge

TOOLS

1. Self constructed achievement test & interest were used.

RESULTS & DISCUSSION

Table-1 shows that the obtained t-test values for the scores dependent variables academic achievement, interest & knowledge scores with respect to gender.

Table-1: t-test for achievement, interest & knowledge scores of boys & girls at middle school level.

Sl. No.	Dependent variable	Gender	M	SD	Od	D	T-value
1.	Academic achievement	Boys	19.0	3.2	0.4	3.5	8.2
		Girls	22.5	2.7			
2.	Interest	Boys	10.5	2.5	0.4	0.6	1.5
		Girls	11.2	3.0			
3.	Knowledge	Boys	16.2	5.0	0.7	3.4	4.8
		Girls	12.8	4.6			

0.01level of significance

0.05 level of significance

H1: Table-1 showed that t=8.2 is significant t at 0.05 and 0.01 significance level in favour of girls at middle school level. So the null hypothesis is not accepted. It indicated that girls could score better than boys.

H_2: Table-1 showed that t = 1.5 is not significant. So this is accepted. Therefore with respect to interest no significant difference was found between boys & girls.

H_3: Table-1 showed that t = 4.8 is significant at 0.05 and 0.01 significance level in favour of boys at the middle school level. Therefore this null hypothesis is rejected.

CONCLUSION

Academic achievements depends upon interest & knowledge. Academic achievement of girls & boys are dependent upon their interest. In this research we found that those girls who are interested in learning do better than boys who are not interested or girls also. Academic achievement also depends upon knowledge in boys & girls. So interest & knowledge helps students to achieve academic score.

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An Analytical Study of Relationship Between Intrinsic Motivation and Academic Achievement of B.Ed Students

Amrendra Kumar Sinha*

Abstract

The present study is designed to established the relationship between intrinsic motivation and academic achievement of B.Ed. student teacher of Department of Education cuj., Ranchi. A total of 200 students of B.Ed. cuj., were randomly selected for the present study. The student teacher were categorized on the basis of their gender and locality (rural and urban).Results revealed that although gender had no effect on intrinsic motivation but the intrinsic motivation and achievement indicates that there is positive and significant relation among intrinsic motivation and achievement of the B.Ed. student teacher.

Keywords: intrinsic motivation, academic achievement.

Education is the complex activity and natural process as well as social process. Without education a man is regarded as animal. In other part, learning is not a simple phenomena of the world. We know that a man is the product of heredity and environment. Motivation is the internal force. It accelerates a response or activity or behavior. This idea of motivation in education was brought out in Thorndike's puzzle box experiment. According to C.F. Skinner: motivation is school learning involves arousing, persisting and directing desirable behavior. Need creates tension in the organism. It sets up the goal and activates its efforts to reach the goal. Motivation may be from within or from some external source.

External goals does not depends on intrinsic motivation. Children's curiosity, need to explore and experience need a range of activity in the classroom.

According to Busari,2000 : Academic achievement is regarded as display of knowledge attained of skills developed in the school subjects. Farooq,2003, examined the effect of intrinsic motivation on academic performance of 246 adolescent students and found the students with high intrinsic motivation show better performance than the students with low intrinsic motivation.

OBJECTIVES OF THE STUDY

The study aims to investigate whether the gender and student teachers background has our affect on his intrinsic motivation and achievement. The study also aims to see the relationship between intrinsic motivation and achievement of student teachers.

OPERATIONAL DEFINITION

Intrinsic motivation – Internal arousing of B. Ed students of department of education CUJ.

*Assistant Professor, Department of Education, Central university of Jharkhand, Ranchi, E-mail: aksinhad13@gmail.com

Academic achievement- Marks obtained by the B.Ed students of department of education, CUJ of the end semester.

NULL HYPOTHESIS

1. There is no significant difference between intrinsic motivation of girls and boys student teachers of Department of education, CUJ, Ranchi.
2. There is no significance difference between intrinsic motivation of rural & urban student teacher.
3. There is ni significance difference between academic achievement of girls & boys student teacher.
4. There is no significant difference between intrinsic motivation & academic achievement of student teacher.

METHODOLOGY

1. Academic achievement was taken from the obtained marks of the end semester of B.Ed students of CUJ.
2. Self constructed intrinsic motivation questionnaire is used.

SAMPLE OF THE STUDY

A sample of 200 student teachers of the department of education, CUJ, Brambe, Ranchi were taken. For data collection a stratified randomization technique of sampling was employed.

DATA ANALYSIS & INTERPRETATION OF RESULTS

SPSS 16.0 statistical software was used. 200 student teachers of B.Ed taken as a sample. The student teacher were categorized on the basis of male & female, t-test analysis between male & female student teacher, chi square analysis was performed to find relation.

RESULT

Results of the study are presented in tabular form,

H01 : There is no significant difference between intrinsic motivation of girls and boys student teachers of Department of education, CUJ, Ranchi.

Table-1 t-test analysis of intrinsic motivation scores among girls & boys student teacher.

	Gender	N	M	SD	t-test	p-value
INTRINSIC MOTIVATION	Boys	100	190.6	11.6	1.1	0.23
	Girls	100	192.3	8.5		

Table-1 showed that there was no significant difference between the intrinsic motivation scores of boys & girls student teacher as null hypothesis H01 was excepted at 5% level of significances because p-value = 0.23>0.05.

Also the intrinsic motivation scores of boys student teacher was 190.6 with SD of 11.6 which was similar to intrinsic motivation scores of girl student teachers i.e, 192.3 with SD of 8.5. Therefore our 1st hypothesis is accepted.

Table-2: t-test analysis of intrinsic motivation scores among rural & urban student teacher.

	Locality	N	M	SD	t-test	p-value
Intrinsic Motivation	Rural	100	187.7	10.1	5.5	0.005
	Urban	100	195	8.7		

Table-2 showed that there is significant difference between the intrinsic motivation of rural & urban student teachers as null hypothesis H2 is not accepted, as 5% level of significances because p-value = 0.005 < 0.05

Also the intrinsic motivation scores of rural student teacher was 187.7 with SD of 10.1 which was lesser to intrinsic motivation scores of urban student teachers i.e, 195.2 with SD of 8.7. Therefore our 2nd H2 is not accepted.

Table-3: t-test analysis of academic achievement scores between boys & girls student teachers.

	Gender	N	M	SD	t-test	p-value
Academic Achievement Score	boys	100	62.9	10.6	2.3	0.02
	girls	100	66.8			

Table-3 showed that there was significant difference between the academic achievement score of boys & girls student teachers as null hypothesis H3 is not accepted at 5% level of significances because p-value = 0.02 < 0.05

Thus, the academic achievement scores of boys student teacher was 62.9 with SD of 10.6 which was lesser to academic achievement scores of girls student teachers i.e, 66.8 with SD of 12.4 Therefore H3 hypothesis is not accepted.

Table-4: Correlation analysis of intrinsic motivation & academic achievement.

Intrinsic motivation	Correlation	Sig. (2-tail)	N
Academic achievement	r = 0.22	0.001	200

Table-4 showed that correlation is positive r = 0.22 & significant as the p-value of 0.001 is less than 0.05 at 5% level of significances. Thus null hypothesis H4 is not accepted.

CONCLUSION

The present study reveals the relationship between intrinsic motivation & acadmic achievement of student teachers of boys & girls and rural & urban locality of department of education, CUJ, Ranchi.

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An Analytical Investigation on Educational Innovation M-Learning & B-Learning's Impact at the Secondary School Students of Darbhanga District

Amrendra Kumar Sinha*

ABSTRACT

This paper discusses innovation tendencies at secondary level in Darbhanga district's school. For this study, 50 students of class 9 & 10 of Darbhanga town's school were randomly selected. The students were categorized on the basis of medium (Hindi or English) & locality (rural & urban). Results revealed that Hindi medium or English medium students have no effect on M-learning & B-learning's impact at the secondary school's student indicated that here is positive & significant relation between M-learning & B-learning of secondary students.

Keywords: M-learning, B-learning, secondary schools

INTRODUCTION

We know that Education is an activity and educational innovation is an idea about any phenomena. It is treated as new thought, new idea, new products etc. Mobile learning is the land mark in the present moment. Book learning is more difficult than mobile learning. Book learning motivates less to study the subject. English medium or Hindi medium students do not affected by mode of medium. Secondary levels of students are generally adolescents. Mobile technology offers new opportunities for smart learning in present situation. Sharples, 2007 view: Mobile learning are substantial issues between informal learning with traditional class and personal apparatus. E-book learning is a form of book in software approach. Students with different learning style learn differently. The M- learning and B-learning are the backbone of education. M-learning is a new approach to administering guiding education say through modern technology. Without going to school & without attending a regular class, M-learning provides education. M-learners use mobile device. It is accessible virtually anywhere, anytime by any people. It brings a strong portability in place of books, notes, guides etc. It helps unique learners to improve their numeracy and literacy skills. It encourages both collaborative and independent experiences of learning for longer period it helps the learners to remain focused. It raises self esteem & self confidence too.

Traxler(2005) defines M-learning is any educational provision, where the sole or dominant technologies are hand held or palmtop devices. According to Pinkwart, et al 2003, E-learning as learning supported by digital electronic tools and media & by analogy, mobile learning as E-learning that uses mobile devices & wireless transmission. M-learning are easy acess, collaborative learning, learner engagement, self pace learning & address all learning styles say reading, learning through videos, audio & research on the internet. Connectivity, screen size, device and distraction are the limitations of M-learning.

*Assistant Professor, Department of Education, Central university of Jharkhand, Ranchi, E-mail: aksinhad13@gmail.com

OPERATIONAL DEFINITION

M-learning: M-learning in the present study means mobile learning of secondary school students of Darbhanga district.

B-learning: B- learning refers to Book learning of secondary school students of Darbhanga district town.

OBJECTIVES OF THE STUDY

1. To study the gender differences among secondary school students w.r.t. M-learning and B-learning.
2. To study the locality differences among secondary school students w.r.t. rural and urban students.

NULL HYPOTHESIS

1. There is no significant difference between M-learning and B-learning of girls and boys students of the secondary school.
2. There is no significant difference between M-learning and B-learning of rural and urban students of secondary students.

POPULATION & SAMPLE OF THE STUDY

There are many schools in Darbhanga district town. Of these, one school was randomly selected. There were 100 boys and 100 girls student in government school were randomly selected 50 students for the study.

METHODOLOGY

Following tools were used for data collection

1. Interview schedule for students,
2. Interview schedule for teacher.

DATA ANALYSIS & INTERPRETATION OF RESULTS

100 students of Marwari high school of Darbhanga town randomly selected for the study. The students were classified on the basis of boys and girls, M-learning and B-learning, t-test analysis between boys and girls was performed to find the results.

Table-1: Difference between mean M-learning & B-learning of girls & boys students of secondary school students of Darbhanga district.

Variation	N	Mean	SD	Df	t	Remarks
Boys	26	130.3	30.4	48	1.9	NS
Girls	24	108.3	15.8			

Table 1 showed that mean and SD of M-learning & B-learning scores in secondary schools were 130.3and 30.4 respectively. The M and SD of M-learning & B-learning scores in secondary schools student of Darbhanga were 108.3 and 15.8 respectively. The calculated "t" value is 1.9 is lesser than the table value of 2.01 at 0.05 level of significance and table value 2.6 at 0.01 level with the degree of freedom(df)48.Hence the null hypothesis is retained and it significant that there is no significant difference in M-learning and B-learning of secondary school students of Darbhanga district.

Table-2: Difference between mean M-learning and B-learning of rural and urban students of Darbhanga district.

Variation	N	M	SD	df	t	Remarks
rural	24	134	35	48	1.9	NS
urban	24	112	19			

Table-2 showed that M & SD of M-learning & B-learning of rural & urban students score were 134.& 35 respectively. Whereas, M & SD of M-learning & B-learning of rursl & urban students of secondary school Darbhanga is 112 & 19 respectively. The obtained T- value is 1.9 was lesser than the table value of 2.0 at 0.05 level of significance & table value of 2.6 at 0.01 level of significance with the degree of freedom 48. Hence there was no significant difference in M-learning & B-learning of rural & urban students of secondary school students of Darbhanga.

CONCLUSION

Boys & girls, rural & urban are not only the major factors that increase or decrease the rate of M-learning & B-learning, besides there are many other factors are responsible foe learning. T was found that M-learning & B-learning had positive impact on boys & girls, rural & urban students of Darbhanga district.

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Buddhist Perspective on Conflict Resolution

Dr. Kalsang Wangmo*

Abstract

A number of conflict resolution theories have come into light since it began as an applied behavioural science back in 1940s. Being such a diverse field of study, several sciences and philosophies have contributed to development of such theories. Most of these CR models attempt to deal with interests of the conflicting parties in one way or the other. Lately, Buddhist ideas have found application in a unique way of proposing detachment from conflicting interests in an attempt to find higher common interest by a so called dispassionate third party. Present work explores the underlying Buddhist values and practices involved in development of such ideas. Though nascent in their contribution to CR, these values and practices have been long associated with some or the other forms of adopted Buddhism and emergence of practices such as Engaged Buddhism and Humanistic Buddhism. The author attempts to re-emphasize some of the fundamentals of Buddhist philosophy, critical to its infusion into CR theories, or into any similar form of its adoption by the modern society for that matter.

Keywords : Conflict Resolution, Globalisation, Engaged Buddhism, Humanistic Buddhism

BACKGROUND

Conflict Resolution, over the years, has emerged into a discipline in its own rights, and is currently an expanding field of research and professional practice. Some universities offer undergraduate, graduate, and professional training on conflict resolution. Primary focus, in general, is on understanding individual characteristics and social behaviour, based on theory, and on means to resolve conflicts by negotiation, mediation, arbitration, and adjudication, etc. However, without going deeper into these methods and practices, present work investigates approach towards conflict prevention and its resolution in a broader perspective as seen by Buddhist philosophy.

Social conflict is “Opposition between individuals and groups on the basis of competing interests, different identities, and/or differing attitudes.” Conflict resolution may be understood as “any marked reduction in social conflict.” Students of the field of conflict studies differ in many ways; broad divisions include those focusing on the macro or the micro level, those who are academic scholars or those who are practitioners, and the generalists as compared with the specialists. [1]

Scholars lately have tried to blend in the Buddhist ideas in modern perspective on Conflict prevention and resolution. Some notable ones are P.D.Premsiri on ‘Can Peace in the larger Society be promoted without inner peace within the individual? A response in terms of early Buddhism’, K.N.Upadhyaya on ‘Early Buddhist Attitude to War and Peace’, Sallie B. King on Engaged Buddhism, Chanju Mun on ‘Buddhist theory and Practice’, etc. Ray Parchelo, a Social Worker from Whitewater Bromley Community Health Centre in his paper ‘A Mind To Fight: Conflict Resolution and Buddhist Practices, holds that “There is no such thing as a treatise or study of conflict or its principles in

*Assistant Professor, Department of Far East Languages, Central University of Jharkhand, Ranchi- 835205, India.

Buddhist literature, but we can piece together what such a thing might look like from the extensive body of literature that makes up the Buddhist tradition [2].” It may not be altogether true as the Buddhist idea of ‘Detachment’ finds its root in Conflict resolution, though it is explored only on the personal level. Resolution of Social Conflicts is more or less an extension of this idea.

BUDDHIST PERSPECTIVE – NEED AND IDEAS

Dr. B. R. Ambedkar in ‘The Buddha and his Dharma’ mentions, while discussing life of Buddha - Siddhartha was punished for exile (parivraja), when Sakyas decided to declare war on Koliyas, over a water dispute. Later on, his advice was followed as both the parties formed a joint Council of arbitration, and the war was averted through peaceful means. This led Siddhartha to look at ‘Conflict’ in a larger perspective. He thought –

“The problem of war is essentially a problem of Conflict. It is only a part of a larger problem… This conflict is going on not only between kings and nations but between nobles and Brahmins, between householders, between mother and son, between sisters and brothers, between companion and companion. The conflict between nations is occasional. But the conflict between classes is constant and perpetual. It is this which is the root of all sorrow and suffering in the world [3].”

This underlying theme resembles closely the teachings of ‘The Four noble truths’: Noble Truth of Suffering (Dukkha), Noble Truth of the Accumulation of Suffering (Dukkha Samudaya), Noble Truth of the Elimination of Suffering (Dukkha Nirodha), Noble Truth of the Path that Leads Away from Suffering (Dukkha Nirodha Gamini Patipada Magga).

Individual Conflicts

Individual conflict, as used here, can be roughly defined as mental or emotional conflict which takes place within one’s mind when an individual is presented with difficult choices. Exact understanding of such state is subtle, and would be more appropriate to define it using similes, as in Buddhist texts, rather than precise definitions. Buddhists use the term ‘Dukkha’ to define such state of conflict, which also means suffering and pain, or more appropriately, disquietude – screeching sound of a spinning wheel or muddiness arising at the surface of an agitated pool. It is this state of *dukkha* which Buddhists seek to resolve with the help of four noble truths.

Refraining our discussion to ‘individual conflict’ for a moment, and building upon the teachings of Four Noble truths, Buddhist idea of conflict resolution can be put in following simple steps:

1. Know that sole underlying cause of the conflict is attachment with Individual interests.
2. Detach from the conflict-causing interests
3. Learn the ‘Right thing’ (now when detached from interests)
4. Follow the Right path’

Step-1; Know the cause of conflict - Attachment to the Individual interest, being the sole cause of conflict, comes from the basic definition of conflict. Buddhist scholars realized the interconnectedness of all, interdependent origin of all, and hence non-existence of independence. Conflict is one such non-independent entity which originates along with passion/interest, aggression, ignorance (inability to see this interdependence). These three factors in fact appear in *Khudaka Nikaya*, as three fetters (*samyojana*), which chain an individual to *samsara*. It is easy to see that to eliminate anyone of them would be to eliminate all of them. (Note that some Buddhist text provide an alternate list of fetters, e.g. Abhidhamma pitaka’s Dhamma Sangini provides a list of ten fetters - sensual lust (Pali: *kāma-rāga*), anger (*paṭigha*), conceit (*māna*), views (*diṭṭhi*), doubt (*vicikicchā*), attachment to rites and rituals (*sīlabbata-parāmāsa*), lust for existence (*bhava-rāga*), jealousy (*issā*), greed (*macchariya*), ignorance (*avijjā*). However, this categorization does not hold same level of interdependence among the fetters as in three *samyojanas*.)

Step-2; Detach from the conflict-causing interests - As a direct consequence of knowing the interests as the underlying cause of conflict (in other words, eliminating ignorance), detaching oneself from these interests makes ‘Individual Conflict’ to essentially disappear.

Step -3; Learn the Right Path – Resolution of conflict by detachment from interests leaves some sort of ‘action vacuum’. Apart from ‘Detachment from interests’ having its own difficulties, there are more practical problems, such as – What if only one of the involved person understands the futility of the conflict and detaches himself or herself from the relevant interests, or how one performs action in such case where individual interest is lost, or a variation or combination of these. This problem is tackled by Buddhist scholars by delineating ‘Right Path’ irrespective of individual interests. Buddhists prescribe Noble Eightfold path as - Right view (*samyag-drsti*), Right intention (*samyak-samkalpa*), Right speech (*samyag-vāc*), Right action (*samyak-karmānta*), Right livelihood (*samyag-ājīva*), Right effort (*samyag-vyāyāma*), Right mindfulness (*samyak-smrti*), Right concentration (*samyak-samādhi*).

Step -4: Follow the right path - Set of these eight conducts enumerated above enables one to distinguish between acts driven by individual interests and acts driven solely by *Righteousness*. Steps described here for Individual Conflict resolution are essentially in the order that one arise from another naturally, e.g one cannot learn the Right Path until detached from individual interests.

This method of Individual Conflict resolution is merely a guideline. There is lot more practice and motivation of the individual required, which would rather form the core of such Conflict resolution. Besides, the process itself is time consuming, as one learns to walk on a spiritual path.

Social Conflict

Social Conflict is much more complex phenomenon, though not entirely different from individual conflict - one results from another. As our society evolves into more and more complex phenomenon, Social Conflicts become more and more abundant and impacting. - Family disputes, fierce cut-throat competition at workplace, clash of religious and egotistic sentiments, struggle for power amongst geographies, wars, famines, natural disasters, politics, business, trade, all contribute to states of big and small conflicts creeping up new every hour. Some of them last for several decades.

Self awakening

As mentioned earlier, Buddhist texts do not treat the issue of social conflicts directly, instead only the individual conflict is treated in great detail. Apart from the fact that Social Conflicts were never so widespread and affecting, human social structure was never so complex and communicating, yet spiritually isolated, and thus quest for eliminating *dukkha* held top priority, there could be possibly another reason to why Social Conflicts were not directly undertaken – An assumption that resolving individual conflicts will eventually resolve Social conflicts too. After all, ultimate goal is emergence of a peaceful society of compassionate human beings. To some extent, this so-called assumption is found embedded in Mahayana Buddhists’ idea of *Bodhisattva*. Mahayana Buddhists see *Bodhisattva* as the one who has a determination to free sentient beings from *samsara* and its cycle of death, rebirth and suffering. Mahayana Buddhism encourages everyone to become *Bodhisattvas* and to take the *bodhisattva* vows. With these vows, one makes the promise to work for the complete enlightenment of all sentient beings.

Complete enlightenment of all sentient beings is the greater goal of Buddhism. Thus, it was natural for scholars to extrapolate the paths and guidelines laid down for ‘elimination of individual suffering’ in order to probe and explore Buddhist perspective on Social conflict resolution - *Sarve* *bhavantu sukhinah,* 'May all be happy' is the central idea of Buddhism. It is this exploration which led to 'Engaged Buddhism' and 'Humanistic Buddhism'. However, this attempt is seemingly resulting into more of 'social activism' rather than awakening. Compassion and helping other relieve from suffering has been wrongly understood as basis of Buddhism instead of a natural consequence of process of awakening. Thich Nhat Hanh, Vietnamese Buddhist monk who is credited with invention of the term 'Engaged Buddhism', writes in a 1983 Buddhist Peace Fellowship Newsletter, "If you are awake you cannot do otherwise than to act compassionately to help relieve suffering you see around you. So Buddhism must be engaged in the world. If it is not engaged it is not Buddhism".

Buddhist Values

While self awakening remains the central theme here, some of the Buddhist values and practices have immediately drawn attention of engaged Buddhism. These values, essentially subsets of the process of awakening, form the basis how Buddhist ideas have been adopted by theories on Social conflict resolution.

Metta (Friendliness) – One of the four immeasurables, along with *karuna* (Compassion), *mudita* (Joy), and *Upekkha* (Equanimity), *metta* means friendliness to all, with an understanding that our interests are common and interconnected. It forms the basis of a particular form of Thervadin Buddhists' meditation called *mettā bhāvanā.* In Tibetan Buddhism, contemplation on four immeasurable is called 'compassion meditation', where one breathes out happiness and breathes in suffering.

Prajna (Wisdom) – Over the years, numerous scholars, in both east and west, have argued on what is wisdom. Buddhist understands from *prajna* elimination of ignorance. Once again, wisdom is to be able to witness the play of interdependence in all of existence. In fact, in some sects of Buddhism, it is especially the wisdom that is based on the direct realization of such things as the four noble truths (*catvāri āryasatyāni*), impermanence (*anicca*, *anitya*), interdependent origination (*pratītyasamutpāda*), non-self (anattā) and emptiness (*Sunyata*).

Upaya (Skillfull means) – During the process of awakening, one acquires the ability to translate higher spiritual concepts into simpler practices for other people or practitioners to understand, for they may not be ready for a higher truth. This ability is called *upaya*. It forms an important concept, since a realized person may use skilful means in order to take practitioners on correct path, and yet not be guilty of falsehood or deceit. Buddhists regard *Upaya* used by an awakened person as driven by love and compassion for all.

It must be easy to see that essentially all these values exist together as interdependent, one arising from other. With elimination of ignorance comes wisdom and love and compassion for all, and this compassion enables an awakened person from 'escaping' from the realm of conflicts and suffering. So one wishes to free others too, and uses many *upayas* to make them understand the higher truth.

Buddhist Practices

Although meditation forms the core of Buddhist practices, some of the simple techniques have caught the attention of engaged Buddhist, especially in the west. These are:

Naikan is a Japanese word that means "looking inside" or "seeing oneself with the mind's eye". It was developed in Japan in the 1940s by Ishin Yoshimoto, a devout Buddhist of the pure land sect (Jodo Shinshu). In his words –

You are fooled by your mind into believing there is tomorrow, so you may waste today [4]

Mettā bhāvanā is a popular form of meditation in Buddhism, particularly in Theravadin, where one cultivates loving-kindness (literally *Mettā bhāvanā*) towards themselves, then their loved ones, friends, teachers, strangers, enemies, and finally towards all sentient beings. In Tibetan Buddhism 'Compassion meditation is done while contemplating on four immeasurable. A few recent few recent psychological studies suggest that loving-kindness meditation may impact health and well-being. An EEG study by Richard J. Davidson of people who meditate in *metta*, with a minimum of 10,000 hours practice, showed substantial differences in the magnitude of gamma waves as well as gamma synchronization, particularly during meditative sessions, and directly afterwards. During baseline states, where the subject was not doing *metta*, there was a signature brain wave pattern that distinguishes the *metta* practitioners, lay people as well as monks, from people, at baseline, who have not extensively practiced compassion meditation [6].

In case of a conflict, practice of *metta* allows one to see the viewpoint of the other in a more human and emotional way, rather than otherwise focusing entirely on interests of the two parties. In fact, it allows one to see all humans having interlinked interests.

Vipasana. One of the oldest Buddhist meditation practice, where experimentally one observes mind and matter (*nama* and *rupa*) in their aspects of impermanence, unsatisfactoriness and lack of inherent independent essence or self. Its realizing that change is only certainty. *Vipasana* technique consists of various sets of experiments essentially aimed at reaching deeper realms of mind and understanding components of existence till one find emptiness at the root of all. By practicing *vipasana* conflicting parties discover very basic components of their interest to be empty and hence the futility of a conflict. It allows one to explore the new grounds of common interest without sticking to individual interests.

CONTRIBUTION TO CONFLICT RESOLUTION

Based on the above discussion, two of the most important concepts which need attention while incorporating Buddhist ideas into conflict resolution in the society are following:

1. *Absolute righteousness*: It is first and foremost to understand the difference between individual interests, and higher common interests, latter corresponding to practicing 'Right Path'. This may require the third party mediators or arbitrators to undergo slow and elaborate meditation based discussions - listing stakeholders, root cause(s) of problem(s), probable solutions, expected consequences for all stakeholders, both short and long term, provide weightage to each probable solution and re-assessment by members of arbitration committee, etc. These methods can be designed in a general or customized manner for generic as well as for specific manner, such as based on techniques used in *Naikan*.

   Concept of Higher third proposed by Ken Jones in his book "The new social face of buddhism" is a profound proposition (remedy), which deals with role of seeking such higher common interests. Higher third "would involve stepping out of the shadow of partisan self-interest and dispassionately examining the overall global situation and the choices.... the higher third is not a halfway compromise but a radically different awareness of this versus that, us versus them – a shift from black-and-white perspective to a polychromatic outlook.. It is in the liberative emptiness of the facts that the power of the higher third lies [5]". Essence thus is to seek a higher common interest by a dispassionate wisdom.

2. *Indispensability of process*: To develop compassion and wisdom adopting Buddhist practices, one must not skip the elaborate procedure laid by the proponents of the philosophy. Buddhists would not accept the idea of freedom without a disciplined mind and body, for its freedom from suffering and attachment that a Buddhist understands to be true freedom. Compassion derived from desire to help others – social activism – would merely be another form of pursuing individual interest, though it may be a less harmful or more harmless one. Buddhists

understand compassion and wisdom as a direct outcome of process of awakening as only true one, as this fundamentally involves detachment from individual interests and following the 'Right path'. This fundamental 'Indispensability of process' has to be infused at the very base of Engaged Buddhism and other similar forms of adoption of Buddhism by the modern society. An idea of helping others without following right process of self-awakening needs to be excluded. Once this happens, it goes without proof that we shall be soon our way to form independent conflict resolving institutions comprising of such absolutely unbiased individuals held utmost for their earned ingenuity and righteousness.

CONCLUSION

Buddhist perspective on Individual Conflict resolution finds its application in resolution of Social Conflicts in modern society. Engaged Buddhism and Humanistic Buddhism provide wealth of such modern translations of adopted Buddhist concepts. Buddhist concepts on compassion and wisdom form the basis of developing a conflict resolution environment which aims at detachment from individual interests and finding higher common interest amongst conflicting parties. Several Buddhist practices based on meditation, combined with modern procedures of detailed reporting of problems, solution, and consequences, and assign them priorities and weightage, can contribute to development of new refined conflict resolution techniques. However, it should be kept in mind that Buddhist fundamental of self-awakening should be infused somewhere at the foundation of such adoption of Buddhism as a philosophy, without which application of such modern concepts, put together with Buddhist values, may go haywire, and may result in a confused movement of mere social activism.

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A Study of Educational Aspiration of Adolescent Girls in Pre-University Colleges

Miss. Savitri Kanavi* and Dr. Suresh S. Sammasagi**

INTRODUCTION

Education is a human enterprise. It is a process and kind of activity in relation to human beings. It is a continuous effort to develop all capacities of the students to control their neighbouring environment and to fulfill their needs. Though education is a part of human life, it cannot help the pursuers unless they have the required amount of educational aspirations. Individuals will have aspirations, all stages of life people try for self enhancement. The aspiration during students period influence their behaviour. An individuals' aspiration level represents him not only as he is at any particular moment, but also as he would like to be at same problem in the future. The term educational aspiration or vocational choice is based on knowledge of traits. The aspiration level of an individual's is an important motivating factor. It is a frame a reference involving self esteem or alternatively experiences, that is the feeling of failure or success.

Aspirations reflect individual's ideas of their "possible selves". What they would like to become, what they might become, and what they do not wish to become (Markus and Nurius, 1986). Realizing aspirations requires the investment of time, energy, and resources-both from the young person and from others (Sherwood, 1986). The extent to which communities mobilize such support bears on the quality of life-both among students and among adults. A similar observation applies to realizing career or employment. In short, conditions in the community interact with the imaginations of students as they realize their aspirations.

Educational aspiration goal is to realize deep, systemic and sustained restructuring of school. It is a strong desire for an achievement. Educational aspiration has been identified as a key strategy for widening educational participation in lifelong learning process. Educational aspirations reflect individuals' ideas of their "possible selves," what they would like to become, what they might become, and what they do not wish to become (Markus & Nurius, 1986). Realizing aspirations requires the investment of time, energy, and resources –both from the students and from parents (Sherwood, 1989). The extent to which communities mobilize such support bears on the quality of life-both among students and parents.

THE PROBLEM

The present investigation is titled as: "**A Study of Educational Aspiration of Adolescent Girls in Pre-University Colleges".**

OBJECTIVES OF THE STUDY

1. To study the significant difference between adolescent girls with low, medium and high educational aspiration of pre-university colleges with respect to academic achievement.
2. To study the significant difference between adolescent girls of urban and rural pre-university colleges with respect to academic achievement.

*Research Scholar, Post-graduate Department of Studies in Education, Karnatak University,Dharwad -Karnataka.
**Research Guide and Associate Professor, University College of Education, Karnatak University, Dharwad - Karnataka.

NEED AND IMPORTANCE OF THE STUDY

Importance of the educational aspiration, learning motivation of adolescent girls in pre-university college situation has been discussed above at length. To emphasize it again, students of pre-university college level owes a great responsibility to the nation in setting right the temples of learning where future of the youth is shaped. They play an important, predominant role in the making of educational institutions. This suggests that there is an immediate need for research in this field. It is however, noted that in India, adequate attention has not so far been given to the adolescent girls educational aspiration, learning motivation in relation to academic achievement of girl students at pre-university level.

Therefore there is a need to study the educational aspirations of adolescent girl students at pre-university level as majority of them usually drop out at this stage and seek employment assistance. As they are passing through psycho-physiological stresses associated with the adolescent period it becomes all the more necessary to assist them in vocational planning.

VARIABLES OF THE STUDY

In the present study the following variables were considered:

Independent Variable

- Educational Aspiration

Dependent Variable

- Academic Achievement of students

Moderate Variable

- Location (Rural/Urban)

HYPOTHESES OF THE STUDY

Hypothesis: No significant difference between adolescent girls with low, medium and high educational aspiration of pre-university colleges with respect to academic achievement.

Hypothesis: No significant difference between adolescent girls of urban and rural pre-university colleges with respect to academic achievement.

RESEARCH TOOLS USED

The following tool has been employed for collecting data for the present study.

1. Educational Aspiration Scale –by Sharma and Gupta (1996)
2. Academic Achievement questionnaire will be prepared by the investigator

RESEARCH METHODOLOGY

In the present study, the descriptive survey method was used. The research design specifies the questions were investigated, the process of sample selection, methods of procedure were followed, measurements were obtained and comparison and other analyses were made.

POPULATION AND SAMPLE

The population of the study was consisted of adolescent girls who are studying in pre-university colleges located in Belgaum District.

The sample of the study was 1000 adolescent girls selected from 100 pre-university colleges of Belgaum district. The investigator was used the stratified random sampling technique.

DATA COLLECTION

The investigator was collected the data from adolescent girls at pre-university colleges in Belgaum district. Girl students were personally administered the tools. Clear-cut instructions were given to fill up the responses to the items in the tools. The filled in proformas and tools were collected. The confidentiality of the responses was assured. The collected data was systematically pooled for analyses.

STATISTICAL TECHNIQUES

For the analysis of data collected, differential analysis, such as mean, standard deviation, ANOVA, t-test, analysis were used.

DATA ANALYSES

Table-1: Mean, SD, SE, t-value and p-value between Adolescent Girls of Urban and Rural Pre-university Colleges with respect to Academic Achievement

Location	Mean	SD	SE	t-value	P-value	Signi.
Urban	40.15	10.40	0.46	7.2604	0.0001	S
Rural	34.89	12.42	0.56			

From the results of the above table, it can be observed that, the adolescent girls of urban and rural pre-university colleges differs significantly with respect to their academic achievement scores (t=7.2604, p=0.0001) at 5 percent level of significance. The chance for the wrong rejection of null hypothesis is zero. Therefore, it may reject H_0. Hence, it is concluded that the adolescent girls of urban pre-university colleges have significantly higher academic achievement as compared to adolescent girls of rural pre-university colleges. The mean and SD are also presented in the following figure

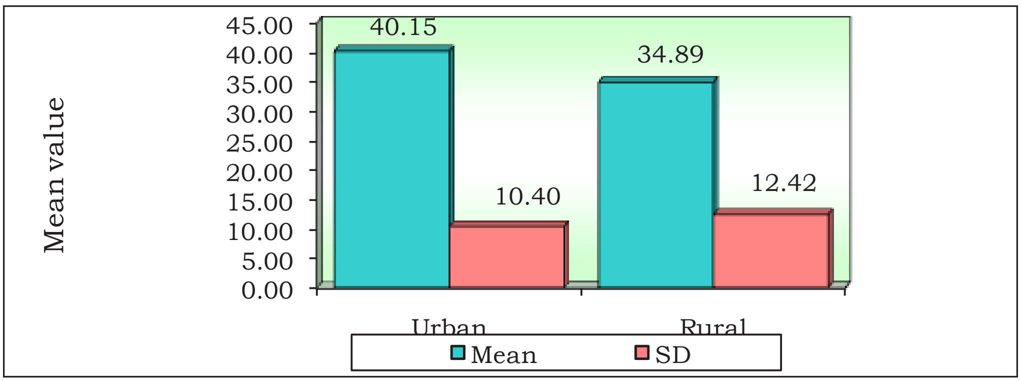

Figure-1: Comparison of Adolescent Girls of Urban and Rural Pre-university colleges with Academic Achievement

Table-2: Pair-wise Comparison of Adolescent Girls with Low, Medium and High Educational Aspiration of Pre-university Colleges with respect to Academic Achievement by Tukeys Multiple Posthoc Procedures

Educational aspiration	Low EA	Medium EA	High EA
Mean	22.46	40.38	48.92
SD	6.18	7.30	6.56
Low EA	-		
Medium EA	p=0.0001*	-	
High EA	p=0.0001*	p=0.0001*	-

*p<0.05

From the above table, it can be seen that,

- A significant difference was observed between adolescent girls of pre- university colleges belonging to low and medium level of educational aspiration with respect to academic achievement scores at 5% level. It means that, the mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to medium level of educational aspiration as compared to low level of educational aspiration.
- A significant difference was observed between adolescent girls of pre- university colleges belonging to low and high level of educational aspiration with respect to academic achievement scores at 5% level. It means that, the mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to high level of educational aspiration as compared to low level of educational aspiration.
- A significant difference was observed between adolescent girls of pre- university colleges belonging to medium and high level of educational aspiration with respect to academic achievement scores at 5% level. It means that, the mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to high level of educational aspiration as compared to medium level of educational aspiration. The mean and SD are also presented in the following figure.

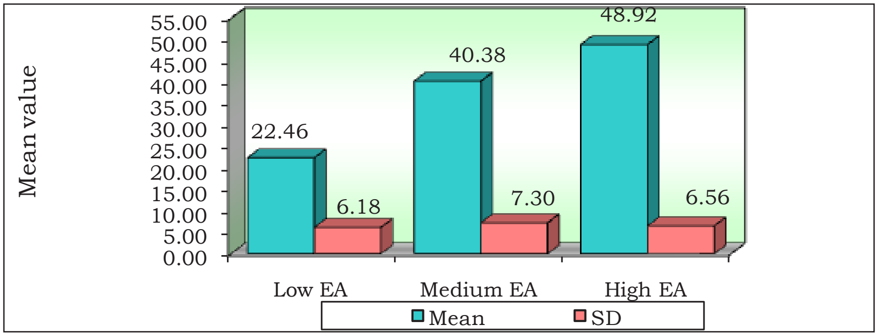

Figure-2: Comparison of Adolescent Girls of Pre-university Colleges belonging to Low, Medium and High Educational Aspirations with Academic Achievement

FINDINGS OF THE STUDY

1. The adolescent girls of urban pre-university colleges have significantly higher academic achievement as compared to adolescent girls of rural pre-university colleges.
2. The mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to medium level of educational aspiration as compared to low level of educational aspiration.
3. The mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to high level of educational aspiration as compared to low level of educational aspiration.
4. The mean of academic achievement are significantly higher in adolescent girls of pre-university colleges belonging to high level of educational aspiration as compared to medium level of educational aspiration.

IMPLICATIONS OF THE STUDY

Any educational research is worthwhile if the results produce fruitful educational implications. As so far the present investigation is concerned, it can be claimed that useful information obtained could be useful in enhancing the educational success of the college students.

Urban pre-university college girls are found to be better in the academic achievement than the rural pre-university college adolescent girls and the high level of educational aspiration adolescent girls have higher than the medium level of educational aspiration through the results of the study. This might be due to their past educational experiences, environment and family attitude toward the educational aspirations. So it is highly recommended that there should be good pre-university colleges in rural areas also. Awareness should be provided to parents and families through awareness camps, seminars or workshops to provide encouragement to their children for better results in academics.

CONCLUSION

The present study found that there was significant difference between the academic achievement of the urban and rural students. The results of the study also reflected that the urban students had better academic achievement. The main reason for variation in academic achievement might be geographical location, resources, availability of technology and quality of environment. As it has been viewed that students" achievement is greatly affected by the area in which they live and exposed. The students residing in rural area may not get required congenial home environment and may not had good learning experiences during their school times. Hence they lag behind in academic achievement. Urban student instead have more facilities and congenial environment around them. Urban students may also have better learning experiences at the time of their schooling than rural students. Nuthana (2007), Umunadi (2009) and Lai et al. (2011) lend support to results of the present study, as they found significant difference in academic achievement of rural and urban students.

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Comparative Study of Customer Satisfaction Towards Bank Staff Service Quality (A Case Study on Select Public Sector Banks in Hyderabad)

Dr. Anand Bethapudi*

Abstract

Satisfaction in Bank services is a kind of stepping away from an experience and evaluating it. One could have a pleasurable experience that caused dissatisfaction because even though pleasurable, it was not as pleasurable as it was supposed or expected to be. So, satisfaction / dissatisfaction is not an emotion. It is the evaluation of an emotion. Satisfaction is a person's feelings of pleasure or disappointment that result from comparing a product's perceived performance (or outcome) to their expectations. If the performance falls short of expectations, the customer is dissatisfied. If the performance matches the expectations, the customer is satisfied. If the performance exceeds expectations, the customer is highly satisfied or delighted. Customer satisfaction has been defined by researchers in a variety of ways. However, most of the definitions have favored the notion of consumer satisfaction as a response to an evaluation process. Specifically, there is an overriding theme of consumer satisfaction.

The research paper focuses on the Bank staff politeness, responsiveness and promptness. The research paper suggests the measures to improve the Bank staff service quality towards customer service.

Keywords: Customer Satisfaction, Service Quality, Bank staff, Services

INTRODUCTION

Customer satisfaction is an important theoretical as well as practical issue for most marketers and consumer researchers. Customer satisfaction can be considered the essence of success in today's highly competitive world of business. Thus, the significance of customer satisfaction in strategy development for a market oriented and customer focused firm can not be overstated. Further, customer satisfaction is increasingly becoming a corporate goal as more and more companies strive for quality in their products and services.

Satisfaction refers to the buyer's state of being adequately rewarded in a buying situation for the sacrifice he has made. Adequacy of satisfaction is a result of matching actual post-purchase and consumption experience with the expected reward from the brand in terms of its anticipated potential to satisfy the consumer's motives. The concept of satisfaction is one about which there are presently few agreed-upon definitions or approaches to measurement. Hunt has summarized the concept in the following statement.

*Associate Professor & HoD(Management), National Institute of Tourism & Hospitality Management, Hyderabad, E-mail: dr.anandbethapudi@gmail.com

Satisfaction is a kind of stepping away from an experience and evaluating it ….. one could have a pleasurable experience that caused dissatisfaction because even though pleasurable, it was not as pleasurable as it was supposed or expected to be. So, satisfaction / dissatisfaction is not an emotion. It is the evaluation of an emotion. Satisfaction is a person's feelings of pleasure or disappointment that result from comparing a product's perceived performance (or outcome) to their expectations. If the performance falls short of expectations, the customer is dissatisfied. If the performance matches the expectations, the customer is satisfied. If the performance exceeds expectations, the customer is highly satisfied or delighted. Customer satisfaction has been defined by researchers in a variety of ways. However, most of the definitions have favored the notion of consumer satisfaction as a response to an evaluation process. Specifically, there is an overriding theme of consumer satisfaction. For example, consumer satisfaction has been presented as an affective response (Halstead, Hartman and Schmidt 1994), overall evaluation (Formell, 1992); psychological state (Howard and Seth 1969), global evaluative judgment (Westbrook 1987); summary attribute phenomenon (Oliver 1992) or evaluative response (Day 1984). Given these complexities and context specific nature of satisfaction, it is impossible to develop a generic global definition. Rather, the definition of satisfaction must be contextually adapted.

Customer satisfaction has also been defined in the following ways.

- A level of happiness resulting from consumption experiences
- A cognitive state resulting from a process of evaluation of performance relative to previously established standards.
  - **(i)** A subjective evaluation of the various experiences and outcomes associated with acquiring and consuming a product relative to a set of subjectively determined expectations.
  - **(ii)** A two factor process of evaluating a set of "satisfiers" and a set of "dissatisfiers" associated with the offer.
  - **(iii)** One step in a complex process involving prior attitude towards a product or service, a consumption experience resulting in positive or negative disconfirmation of expectancies followed by feelings of satisfaction or dissatisfaction which mediate post-consumption attitude which subsequently influences future purchase behavior.

NEED FOR THE STUDY

The commercial banking industry like many other financial service industries is facing a rapidly changing market, new technologies, economic uncertainties, fierce competition and more demanding customers and the changing climate has presented an unprecedented set of challenges. Intangible assets, particularly brands and customers, are critical to any organization and in today's competitive environment relationship marketing is critical to the success of banks. Banking is a customer oriented service industry, therefore the customer is the focus and customer service is the differentiating factor. The banking industry in India has undergone a sea change post independence. More recently, liberalization, the opening up of the economy in the 90s and the governments decision to privatize banks by reduction in state ownership culminated in the banking reforms based on the recommendations of the Narasimham committee. From the socialist thrust of the 70's and 80's, when the nationalized banks operated with view to giving access to organized banking to as many people as possible, in the last few years banking as a function has come full circle. The prime mover for banks today is profit, with clear indications from the Government to "perform or perish". Banks have also started realizing that business depends on client service and the satisfaction of the customers and this is compelling them to improve customer service and building relationships with customers.

LITERATURE REVIEW

Customer Satisfaction

Steve Baron and Kim Harris (2003) in their book, "Services Marketing: Text and Cases examined the concept of customer satisfaction from three perspectives-the academics, the practitioners and the customers. He felt that service quality should be regarded as an antecedent to customer satisfaction. He also felt that issues of service quality and customer satisfaction lie at the heart of service marketing and management. Both are seen as desirable output of any service strategy.

Srinivasan, (2004) in his book, "Services Marketing (The Indian context) discussed customer satisfaction and the benefits associated for a service firm with satisfied customers. He also dealt with the methods of measuring customer satisfaction improvements in a service firm and the factors influencing service expectations. He felt that quality of service is the corner stone of customer satisfaction.

Sujatha, (2004) in her article, "Customer Acquisition and Retention Strategies in Commercial Banks" felt that customer service is the life blood of a banker's business. Therefore, bankers have to satisfy customers by giving them what they want rather than what banks have. By doing so, they establish a stable and everlasting relationship with customers.

Madhavi et al (2004) in the article, "Customer Satisfaction: The Base for Customer Acquisition and Retention" stated that customer satisfaction alone can retain the customers and ultimately, it acts as the base for attracting new customers.

Jaya and Gajalakshmi (2004) in their article, "Improving Customer Satisfaction through Service Quality" felt that continuing to deliver quality products and one time service, pricing competitively keeping up with market place demands and mastering the most current technology in the industry will ensure service quality and customer satisfaction.

Srivastava (2006) and Sujata Khandari in the book. "Consumer Behavior in the Indian Context" discussed the various factors that influence customer satisfaction. He stated that factors such as core product, value addition, price and perceived benefits contextual factors, and personal factors influence customer satisfaction.

Rampal and Gupta, (2008) in their book, "Service Marketing" stated that consumer satisfaction results from a subjective comparison of expected and perceived attribute level. He developed a model which highlights that where perceived performance meets or exceeds expectations, the customer is satisfied, even perhaps delighted. In case if performance falls short of expectations, the customer is dissatisfied.

David L. Loudon and Albert J. Della Bitta (2002) in their book, "Consumer Behavior: Concepts and Applications" said that satisfaction refers to the buyer's state of being adequately rewarded in a buying situation for the sacrifice he has made. Adequacy of satisfaction is a result of matching actual post purchase and consumption experience with the expected reward from the brand in terms of its anticipated potential to satisfy the consumer's motives.

Renu Sobit (2003) in the book, "Banking and Financial Services in India" said that the service one gets from a foreign and private bank is distinctly superior to that of an Indian public sector bank. The reason lies in the emphasis of the foreign and private banks on the satisfaction of their customer needs.

Kotler et al (2009) in their book, "Marketing Management" defined customer satisfaction as a person's feelings of pleasure or disappointment that result from comparing a product's perceived performance (or outcome) to their expectations. If the performance falls short of expectations, the customer is dissatisfied. If the performance matches the expectations, the customer is satisfied. If the performance exceeds expectations, the customer is highly satisfied or delighted.

Rajagopal (2010) in his book, “Marketing Management: Text and Cases” said that the management should understand the Pareto principle that explains that 20 percent of the customers contributes to the 80 percent of sales and shoulder the brand image of the company. Hence, companies should please the customers of this category. The complaint profiles, service records and customer oriented policies need to be developed by the company along with the periodical feedback analysis.

Leon G. Schiffman et al (2010) in their book, “Consumer Behavior” felt that the objective of all marketing efforts is to maximize customer satisfaction. Hence, marketers must provide the best possible product or service for the money and avoid raising consumer expectations for product or service performance beyond what the product or service can deliver.

OBJECTIVES OF THE STUDY

(i) To measure the service quality towards the politeness of the bank Staff;

(ii) To measure the responsiveness of the bank employees;

(iii) To measure the promptness of the bank employees;

(iv) To suggest the measures to improve the Bank staff service quality towards customer service;

METHODOLOGY: SAMPLE SELCTION & DATA COLLECTION

To elicit the opinions of sample customers, a questionnaire has been designed and developed after referring various standard textbooks, magazines and journals. The questionnaires have been administered to each of the 375 sample respondents who include 125 customers of Indian Bank Banjara Hills Branch, 125 customers of Andhra Bank Banjara Hills Branch, and 125 customers of State Bank of Hyderabad Masab Tank Branch, Hyderabad. The questionnaire consists of 69 questions and they have been divided into different parts for the purpose of research convenience. The first part discusses the profile of sample respondents in terms of age, education, occupation, monthly income etc. The second part shows the opinions of sample respondents about their satisfaction with the various services provided by the banks understudy. The third part reveals the opinions of current account customers, home loan account customers, personal loan account customers, gold loan account customers etc. The sample respondents have evinced keen interest and answered the questions with enthusiasm and patience. The researcher after obtaining the responses from the sample customers of the banks understudy processed the information and then tabulated it. Later, the researcher has analyzed the tables and the tables together with analysis have been presented from table 6.1 to 6.69.

The researcher used five-point scale and three-point scale as per the requirements of the study. It is to be noted that depending upon the applicability, statistical tests like F-test and Chi-square test have been conducted to find out the difference of opinions among the customers of the banks understudy and the same has been presented in the analysis part of this chapter.

DATA ANALYSIS AND INTERPRETATION

An attempt is made to analyze and understand the opinions of sample respondents on the research study.

The hypothesis of the study has been tested with the help of above said statistical techniques and the results are explained under the each table.

Table-1: Age and Bank wise Distribution of Respondents

Sl. No.	Age of customers	Banks		
		Indian bank	Andhra bank	SBH
1.	Less than 20 years	3 (2.4)	5 (4.0)	-
2.	20-30 years	6 (4.8)	62 (49.6)	14 (11.2)
3.	30-40 years	66 (52.8)	30 (24.0)	40 (32.0)
4.	40-50 years	37 (29.6)	18 (14.4)	68 (54.4)
5.	50-60 years	6 (4.8)	8 (6.4)	3 (2.4)
6.	60 years & above	7 (5.6)	2 (1.8)	-
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals

ANALYSIS

Table-1 shows the age of sample respondents who transact with the banks understudy. Among the sample respondents of Indian Bank, majority of them who accounts for 52.8 percent falls in the age group of 30-40. Those who follow it and who account for 29.6 percent falls in the age group of 40-50. In the remaining sample, people who fall in the above 60 age group are relatively more than those who fall in the 50-60, 20-30 and less than 20 years age groups.

Among the sample respondents of Andhra Bank, majority of them who accounts for 49.6 percent falls in the age group of 20-30. Those who follow it and who account for 24 percent fall in the age group of 30-40. In the remaining sample, people who fall in the age group of 40-50 are relatively more than those who fall in the age groups of 50-60, less than 20 and above 60 years.

Among the sample respondents of State Bank of Hyderabad, majority of them who accounts for 54.4 percent falls in the age group of 40-50. Those who follow it and who account for 32 percent fall in the age group of 30-40. In the remaining sample, people who fall in the age group of 20-30 are relatively more than those who fall in the age group of 50-60. From the above analysis, it can be concluded that majority of the sample respondents of Indian bank falls in the age group of 30-40 while majority of the sample respondents of Andhra Bank falls in the age group of 20-30. Further, majority of the sample respondents of State bank of Hyderabad falls in the age group of 40-50.

Table-2: Education and Bank wise Distribution of Respondents

Sl. No.	Education	Banks		
		Indian bank	Andhra bank	SBH
1.	SSC or below	10 (8.0)	23 (18.4)	13 (10.4)
2.	Intermediate	12 (9.6)	8 (6.4)	7 (5.6)
3.	Graduation	29 (23.2)	41 (32.8)	50 (40.0)

Sl. No.	Education	Banks		
		Indian bank	Andhra bank	SBH
4.	Post-graduation	48 (38.4)	37 (29.6)	31 (24.8)
5.	Professional degree	19 (15.2)	16 (12.8)	20 (16.0)
6.	Any other please specify	7 (5.6)	-	4 (3.2)
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals

ANALYSIS

Table-2 shows the education level of the sample respondents of the banks understudy. Among the sample respondents of Indian bank, majority of them who accounts for 38.4 percent are post-graduates. Those who follow it and who account for 23.2 percent are graduates. In the remaining sample, people who possess professional degree are relatively more than those who possess Intermediate, SSC or below and other qualifications.

Among the sample respondents of Andhra Bank, majority of them who accounts for 32.8 percent are graduates. Those who follow it and who account for 29.6 percent are post-graduates. In the remaining sample, people who possess SSC or below qualification are relatively more than those who possess professional degree and Intermediate qualifications.

Among the sample respondents of State Bank of Hyderabad, majority of them who accounts for 40 percent are graduates. Those who follow it and who account for 24.8 percent are post-graduates. In the remaining sample, people who possess professional Degree are relatively more than those who possess SSC or below qualification, Intermediate and other qualifications. From the above analysis, it can be concluded that majority of the sample respondents of Indian bank are post-graduates while majority of the sample respondents of Andhra Bank and SBH are graduates.

Table-6.3: Occupation of Sample Respondents

Sl. No.	Annual business turnover	Banks		
		Indian bank	Andhra bank	SBH
1.	Private employee	25 (20.0)	79 (63.2)	37 (29.6)
2.	Government employee	75 (60.0)	32 (25.6)	67 (53.6)
3.	Businessmen	16 (12.8)	10 (8)	19 (15.2)
4.	Others	9 (7.2)	4 (3.2)	2 (1.6)
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals
Note: Others include doctors, lawyers, contractors etc.

ANALYSIS

Table-3 shows the occupation of the sample respondents of the banks understudy. Among the sample respondents of Indian bank, majority of them who accounts for 60 percent is Government employees. Those who follow it and who account for 20 percent are private employees. In the remaining sample, businessmen are relatively more those that of other occupational groups. More or less, similar opinions have been expressed by the sample respondents of State Bank of Hyderabad.

Among the sample respondents of Andhra bank, majority of them who accounts for 63.2 percent is private employees. Those who follow it and who account for 25.6 percent are Government employees. In the remaining sample, businessmen are relatively more than those of other occupational groups. From the above analysis, it can be concluded that majority of the sample respondents of Indian Bank and SBH are Government employees while majority of the sample respondents of Andhra Bank is private employees.

Table-4: Behavior of the Bank Staff

Sl. No.	Behavior of Staff	Indian bank	Andhra bank	SBH
1.	Very highly polite	3 (2.4)	-	-
2.	Highly polite	106 (84.8)	27 (21.6)	10 (8.0)
3.	Moderately polite	16 (12.8)	98 (78.4)	40 (32.0)
4.	Impolite	-	-	72 (57.6)
5.	Highly impolite	-	-	3 (2.4)
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals

ANALYSIS

Table-4 shows the behavior of bank staff understudy. Among the sample respondents of Indian bank, majority of them who accounts for 84.8 percent felt that the behavior of the bank staff is highly polite. Those who follow it and who account for 12.8 percent felt that the bank staff is moderately polite. The remaining sample respondents who account for just 2.4 percent felt that the behavior of bank staff is very highly polite.

Among the sample respondents of Andhra bank, majority of them who accounts for 78.4 percent felt that the behavior of bank staff is moderately polite. All the remaining sample respondents who constitute 21.6 percent said that the behavior of bank staff is highly polite.

Among the sample respondents of SBH, majority of them who accounts for 57.6 percent said that the behavior of bank employees is impolite. Those who follow it and who account for 32 percent said that the behavior of bank employees is moderately polite. In the remaining sample, people who said that the employees are highly polite are relatively more than those who said that the bank employees are highly impolite. From the above analysis, it can be concluded that the behavior of the Indian bank employees is highly polite while the behavior of Andhra bank employees is moderately polite. Further, it is noticed that the behavior of SBH employees is impolite.

Table-5: Responsiveness of the Bank Employees

Sl. No.	Employee Responsiveness	Indian bank	Andhra bank	SBH
1.	Very highly responsive	15 (12.0)	20 (16.0)	22 (17.6)
2.	Highly responsive	70 (56.0)	77 (61.6)	37 (29.6)
3.	Moderately responsive	40 (32.0)	28 (22.4)	66 (52.8)
4.	Irresponsive	-	-	-
5.	Highly irresponsive	-	-	-
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals

ANALYSIS

Table-5 discloses the responsiveness of the bank employees towards the sample respondents taken up for the study. Among the sample respondents of Indian bank, majority of them who accounts for 56 percent felt that the bank employees are highly responsive. Those who follow it and who account for 32 percent felt that the bank employees are moderately responsive. All the remaining sample respondents said that the bank employees are very highly responsive. More or less, similar opinions have been expressed by the sample respondents of Andhra Bank with little variation. When it comes to the sample respondents of SBH, majority of them who accounts for 52.8 percent said that the banks employees are moderately responsive. Those who follow it and who account for 29.6 percent said that the bank employees are highly responsive. All the remaining sample respondents said that the bank employees are very highly responsive. From the above analysis, it can be concluded that majority of the employees of Indian bank and Andhra bank are highly responsive while majority of the employees of SBH are moderately responsive.

Table-6: Promptness of Bank Staff in providing Service

Sl. No.	Promptness of bank staff	Indian bank	Andhra bank	SBH
1.	Very highly prompt	5 (4.0)	9 (7.2)	6 (4.8)
2.	Highly prompt	72 (57.6)	49 (39.2)	19 (15.2)
3.	Moderately prompt	38 (30.4)	55 (44.0)	20 (16.0)
4.	Imprompt	10 (8.0)	12 (9.6)	69 (55.2)
5.	Highly imprompt	-	-	11 (8.8)
Total		125 (100)	125 (100)	125 (100)

Note: Figures in the brackets indicate percentages to their column totals

ANALYSIS

Table-6 denotes the promptness of bank staff in providing service to the sample respondents of the banks understudy. Among the sample respondents of Indian bank, majority of them who accounts for 57.6 percent said that the bank staff are highly prompt in providing service. Those who follow it and who account for 30.4 percent said that the bank staff are moderately prompt in providing service. In the remaining sample, people who said that the bank staff are imprompt are relatively more than those who said that the bank staff are very highly prompt in providing service.

Among the sample respondents of Andhra bank, majority of them who accounts for 44 percent who felt that the bank staff are moderately prompt. Those who follow it and who account for 39.2 percent said that the bank staff are highly prompt. In the remaining sample people who felt that the bank staff are impromptu are relatively more than those who said that the bank staff are very highly prompt.

Among the sample respondents of SBH, majority of them who accounts for 55.2 percent said that the bank staff are imprompt. Those who follow it and who account for 16 percent felt that the bank staff are moderately prompt. In the remaining sample, people who said that the bank staff are highly prompt are relatively more than those who said that the bank staff are highly impromptu and very highly prompt. From the above analysis, it can be concluded that the staff of Indian bank are highly prompt while Andhra bank staff are moderately prompt. Further, it is noticed that the staff of SBH are imprompt.

FINDINGS

1. As found in the study, majority of the sample respondents of Indian bank falls in the age group of 30-40 while majority of the sample respondents of Andhra bank falls in the age group of 20-30. Further, majority of the sample respondents of SBH falls in the age group of 40-50.
2. It is understood from the study that majority of the sample respondents of Indian bank possessed post-graduate qualification followed by graduation while majority of the sample respondents of Andhra bank and SBH are graduates followed by post-graduates.
3. As found in the study majority of the sample respondents of Indian bank and SBH is Government employees followed by private employees while majority of the sample respondents of Andhra bank is private employees followed by Government employees.
4. The behavior of the bank staff is highly polite as felt by majority of the sample respondents of Indian bank and Andhra bank while majority of the sample respondents of SBH felt that the behavior of the bank staff is moderately polite. It shows that the employees of Indian bank and Andhra bank exhibit good behavior with customers compared to the employees of SBH.
5. As found in the study, the employees of Indian bank and Andhra bank are highly responsive as felt by majority of the sample respondents while the employees of SBH are moderately responsive as felt by majority of the sample respondents. It shows that the employees of Indian bank and Andhra bank are more responsive to customers as compared to the employees of SBH.
6. The staff of the banks understudy are moderately prompt in providing service to customers. Further, considerable number of sample respondents said that the bank staff are highly prompt in providing service to them.

SUGGESTIONS

(i) The behavior of the employees of Indian bank and Andhra bank is highly polite while the behavior of the staff of SBH is moderately polite. As a matter of fact, politeness costs nothing but it helps in customer attraction and customer retention. In view of this, it is suggested to the management of SBH to direct its employees in such a way that they deal politely with customers. It is also suggested to the bank to undertake training to employees on behavioral aspects.

(ii) The employees of Indian bank and Andhra bank are highly responsive to customers while the employees of SBH are moderately responsive. If employees are responsive, customers will be highly satisfied leading to improved performance of banks. In this regard, it is suggested to the banks understudy especially to SBH to undertake counseling sessions to its employees so that employees will be responsive to the needs of customers.

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Some Linear Generating Relations for $G_n^{(u;h)}(x)$

A. K. Agarwal*

Several authors, for example L. Tascano [11,12,13,14], B.M. Agarwal [1], S.L. Soni [9], G. Gasper [5], H.C. Agarwal [2] and B.P. Parashar [6, 7] gave the Radrigues type formulae for different system of polynomials in terms of difference operators and consequently find out several interesting known as well as new results. In 1989 Agarwal and Agarwal [3] introduced a new class of polynomials :

$$G_n^{(u;h)}(x) = G_n^{(u;h)}(x : (a); (b); (c) : (d); (e); (f))$$

$$= \frac{(-1)^n x^{-u}\,\Gamma((d)\,u + (f)\,n + (e))}{\Gamma((a)u + (b)n + (c))} \mathop{\triangle}_{u,\,h}^{n} \left[\frac{\Gamma((a)\,u + (b)\,n + (c))\,x^u}{\Gamma((d)\,u + (e))}\right]$$

where $\mathop{\triangle}_{u,\,h} f(u) = f(u + h) - f(u)$

and

$$\Gamma((a)\,u + (b)\,n + (c)) = \Gamma(a_1\,u + b_1\,n + c_1)\ .....\ \Gamma(a_A u + b_A n + c_A),$$

which for particular values of parameters reduced to well known polynomials.

In this paper we propose to establise general type of linear generating relations involving $G_n^{(u;h)}(x)$ and also discuss some of their special cases which give us some known as well as new generating relations of well known polynomials.

1. INTRODUCTION :

In this paper we shall prove the following linear generating relations involving $G_n^{(u;h)}(x)$:

$$\sum_{n=0}^{\infty} \frac{t^n}{n|} G_n^{(u;h)}(x : (a); (b); (c) - b\,(n) : (d); (e); (f))$$

$$= F\left[\begin{matrix} \Delta\,((f)\,;\,(d)\,u + (e)) & : — : \Delta\,((a)\,h;\,(a)\,u + (c)); \\ — & : — : \Delta\,((d)\,h;\,(d)\,u + (e)); \end{matrix}\ Kt,\ -KHtx^h\right], \qquad (1.1)$$

$$\sum_{n=0}^{\infty} \frac{(p)_n\,(v)_n\,t^n}{\Gamma((d)\,u + (f)\,n + (e))\,(w)_n\,n|} G_n^{(u;h)}(x : (a); (b); (c) - (b)\,n : (d), (e), (f))$$

*Department of Mathematics, Bundelkhand P.G. College, Jhansi.

$$= \frac{(1-t)^{-p}}{\Gamma((d)\,u+(e))}\; F\left[\begin{matrix} p : w-v;\ v,\ \Delta((a)\,h;\ (a)\,u+(c)); \\ w : \ -\ ;\quad \Delta((d)\,h;\ (d)\,u+(e)); \end{matrix}\ \frac{t}{t-1},\ \frac{Htx^h}{t-1}\right] \tag{1.2}$$

and

$$\sum_{n=0}^{\infty} \frac{(w)_n\, t^n}{\Gamma((d)\,u+(f)\,n+(f)\,m+(e))}\; G^{(u;\,h)}_{m+n}(x : (a);\ (b);\ (c)-(b)\,n : (d);\ (e);\ (f))$$

$$= \frac{(1-t)^{-w}}{\Gamma((d)\,u+(e))}\; F\left[\begin{matrix} \Delta((a)\,h;\ (a)\,u+(b)\,m+(c)) : -m;\ w; \\ \Delta((d)\,h;\ (d)\,u+(e)) : \ \text{—}\ ;\ \text{—}; \end{matrix}\ Hx^h,\ \frac{Htx^h}{(t-1)}\right] \tag{1.3}$$

Where

$$H = \frac{a_1^{a_1 h} \ldots\ a_A^{a_A h}\ .\ h^{(a_1+\ldots+a_A)\,h-(d_1+\ldots+d_D)h}}{d_1^{d_1 h \ldots\ldots d_D h}}$$

$$K = f_1^{f_1} \ldots\ldots f_D^{f_D},$$

$$\Delta(m;\ v) = \frac{v}{m}\ ;\ \frac{v+1}{m},\ \ldots\ldots,\ \frac{v+m-1}{m}\ ;\ m \geq 1 \quad \text{and}$$

$$F\left[\begin{matrix} (a) : (b);\ (c); \\ (f) : (g);\ (h); \end{matrix}\ x,\ y\right] = \sum_{m,\,n=0}^{\infty} \frac{((a))_{m+n}\,((b))_m\,((c))_n\, x^m\, y^n}{((f))_{m+n}\,((g))_m\,((h))_n\, m!\, n!} \tag{1.4}$$

defined by Burchnall and Chaundy (4)

In the end we discuss some particular cases of above linear generating relations.

2. PROOF

In view of the definition of $G_n^{(u;\,h)}(x)$ and well known formula

$$\underset{u,\,h}{\overset{n}{\Delta}} f(u) = \sum_{r=0}^{n} (-)^{n-r} \binom{n}{r} f(u+rh) \tag{2.1}$$

we have

$$\sum_{n=0}^{\infty} \frac{t^n}{n!}\, G_n^{(u;\,h)}(x : (a);\ (b);\ (c)-(b)n : (d);\ (e);\ (f))$$

$$= \sum_{n,r=0}^{\infty} \frac{\Gamma((d)u + (f)n + (f)r + (e))\ \Gamma((a)u + (c) + (a)\ hr)}{\Gamma((a)u + (c))\ \Gamma((d)u + (e) + (d)\ hr)\ n|r|}\ t^n\ (-tx^h)^r$$

$$= \sum_{n,\ r=0}^{\infty} \frac{((d)u + (e))_{(f)n+(f)r}\ ((a)u + (c))_{(a)hr}\ \ t^n\ (-x^h t)^r}{n|r|\ \ ((d)u + (e))_{(d)hr}}$$

which for the positive integer f_1, ..., f_D, gives us generating relation (1.1).

In a similar manner, by the use of (2.1) and the definition of $G_n^{(u;\ h)}$ (x), we see that

$$\sum_{n=0}^{\infty} \frac{(p)_n\ (v)_n\ t^n}{(w)_n\ n\ |\ \Gamma((d)\ u + (f)n + (e))}\ G_n^{(u;\ h)}\ (x : (a); (b); (c) - (b)\ n : (d); (e); (f))$$

$$= \sum_{r=0}^{\infty} \frac{(p)_r\ (v)_r\ ((a)\ u + (c))_{(a)hr}}{r\ |\ \Gamma((d)\ u + (e))\ (w)_r\ ((d)u + (e))_{(d)hr}}\ {}_2F_1 \left[\begin{matrix} p + r\ ,\ v + r; \\ w + r; \end{matrix}\ t\right] \quad (2.2)$$

By the Euler's transformation [8, (4), p.60], we have

$${}_2F_1 \left[\begin{matrix} p + r,\ \ v + r; \\ w + r; \end{matrix}\ t\right] = (1 - t)^{-p-r}\ {}_2F_1 \left[\begin{matrix} p + r,\ \ w - v\ ; \\ w + r\ ; \end{matrix}\ \frac{t}{t - 1}\right] \quad . (2.3)$$

By using (2.3) in (2.2), we get generating relation (1.2).

Again using the same technique as above, we can easily get generating relation (1.3).

3. PARTICULAR CASES :

By giving different values to parameters in the above generating relations a number of known and unknown generating relations can be obtained. Some of them are given below :

(i) The substitution $A = D = 1$, $a_1 = 0$, $b_1 = 0$, $c_1 = 1$, $d_1 = 1$, $e_1 = 1$, $f_1 = 1$, $h = 1$, $u = a$ and $v = a + 1$ in the equation (1.1), (1.2) and (1.3), we get the following generating relation for Laguerre polynomials :

$$\sum_{n=0}^{\infty} L_n^{(a)}\ (x) t^n = (1 - t)^{-1-a}\ \ \exp\left(\frac{-\ xt}{1 - t}\right) \quad (3.1)$$

[8, p202, (4)]

$$\sum_{n=0}^{\infty} \frac{(p)_n}{(w)_n} L_n^{(a)}(x)\, t^n = (1-t)^{-p} \varnothing_1 \left[p : w - a - 1; w; \frac{t}{t-1}, \frac{xt}{t-1} \right] \tag{3.2}$$

due to Srivastava and Manocha [10, p.131]

and

$$\sum_{n=0}^{\infty} \binom{m+n}{n} \frac{(w)_n}{(a+m+1)_n} L^{(a)}_{m+n}(x)\, t^n$$

$$= \binom{a+m}{m} (1-t)^{-w} \varnothing_2 \left[-m, w; a+1; x, \frac{xt}{t-1} \right] \tag{3.3}$$

due to Srivastava and Manocha [10, p.132)

(ii) Taking A = D = 2, $a_1 = 1$, $a_2 = 1$, $b_1 = 1$, $b_2 = 0$, $c_1 = 1 + a + b$, $c_2 = p$, $d_1 = d_2 = 1$, $e_1 = 1 + a$, $e_2 = q$, $f_1 = f_2 = 0$, p = s, h = 1 in (1.2) and (1.3) then after taking limit u tanding to 0, we ge the following generating relations involving generalized Rice's polynomials :

$$\sum_{n=0}^{\infty} \frac{(s)_n (v)_n t^n}{(w)_n (1+a)_n} H_n^{(a,\, b-n)}(p, q; x)$$

$$= (1-t)^{-s} F \left[\begin{matrix} s : w - v; v, p, a+p+1; \\ w : - ; \quad q, \quad a+1 ; \end{matrix} \frac{t}{t-1}, \frac{xt}{t-1} \right] \tag{3.4}$$

and

$$\sum_{n=0}^{\infty} \frac{(m+n) \mid (w)_n t^n}{n \mid (1+a)_{m+n}} H_{m+n}^{(a,\, b-n)}(p, q; x)$$

$$= (1-t)^{-w} F \left[\begin{matrix} a+b+m+1, p; -m; w; \\ a+1, q; \quad - ; \quad - ; \end{matrix} x, \frac{xt}{t-1} \right] . \tag{3.5}$$

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Multiple Generating Relations Involving Laguerre Polynomials

A. K. Agarwal*

1. INTRODUCTION :

Generating functions play a very important role in the study of hypergeometric type of functions and polynomials. From generating functions, various important and useful properties of the sequences, which they generate, can be obtained. As for as multiple generating functions are concerned, sufficient work is not available in the literature and a lot is still required to be done. The main work in this direction has been done by Srivastava [9], Srivastava and Singhal [10], Carlitz [3], Thakare [11, 12], Mandekar and Thakare [7, 8] and Exton [4]. These multilinear generating functions contain, as special cases, a large number of one dimensional results which are very interesting in nature. These results can be expressed as the combination of the elementary functions, for example [4, (6.2.2), p.189]

$$\sum_{m_1,\ldots,m_n=0}^{\infty} \binom{a_1 + (b_1+1)m_1}{m_1} \cdots \binom{a_n + (b_n+1)m_n}{m_n} t_1^{m_1} \ldots t_n^{m_n}$$

$$. \quad F_A^{(n)} [a : -m_1, \ldots, -m_n ; 1 + a_1 + b_1 m_1 , \ldots , 1 + a_n + b_n m_n, x_1 \ldots, x_n]$$

$$= \frac{(1+w_1)^{a_1+1}}{1 - b_1 w_1} \cdots\cdots \frac{(1+w_n)^{a_n+1}}{1 - b_n w_n} (1 + w_1 x_1 + \ldots + w_n x_n)^{-a}$$

Where $w_j = t_j (1 + w_j)^{b_j+1}$, $1 \le j \le n$.

In this paper, our aim is to establish general type multiple generating functions for Laguerre polynomials which also involve Lauricella functions. Which leads several known and unknown results.

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*Department of Mathematics, Bundelkhand P.G. College, Jhansi.

2. GENERATING FUNCTION I :

$$\sum_{n_1,\dots,n_k=0}^{\infty} \frac{(w)_{n_1+\dots+n_k}}{(1+a_1)_{n_1}\dots(1+a_k)_{n_k}} L_{n_1}^{(a_1)}(x_1)\,\dots\,L_{n_k}^{(a_k)}(x_k)$$

$$.\ \psi_2^{(r)}\,[w+n_1+\dots+n_k : b_1,\dots,b_r\,;\,y_1,\dots,y_r]\ t_1^{n_1}\dots t_k^{n_k}$$

$$= D_k^{-w}\ \psi_2^{(r+k)}\left[w : b_1,\dots,b_r, 1+a_1,\dots,1+a_k;\ \frac{y_1}{D_k},\dots,\frac{y_r}{D_k},\ \frac{-x_1t_1}{D_k},\dots,\frac{-x_kt_k}{D_k}\right] \tag{2.1}$$

Where $D_k = 1 - \sum_{j=1}^{k} t_j$; $k = 1, 2, 3, \dots$

and

$$\psi_2^{(n)}\,[a : c_1,\dots,c_n\,;\,x_1,\dots,x_n] = \sum_{m_1,\dots,m_n=0}^{\infty} \frac{(a)_{m_1+\dots+m_n}}{(c_1)_{m_1}\dots(c_n)_{m_n}} \frac{x_1^{m_1}\dots x_n^{m_n}}{m_1|\dots m_n|}$$

(Introduced by Humbert [5]) (2.2)

PROOF :

We prove this result by method of induction, in previous paper [1] we have established :

$$\sum_{n=0}^{\infty} \frac{(w)_n}{(1+a)_n} L_n^{(a)}(x)\ \psi_2^{(r)}\,[w+n : b_1,\dots,b_r\,;\,x_1,\dots,x_r]\ t^n$$

$$= (1-t)^{-w}\ \psi_2^{(r+1)}\left[w : b_1,\dots,b_r, 1+a;\ \frac{x_1}{1-t},\dots,\frac{x_r}{1-t},\ \frac{-xt}{1-t}\right] \tag{2.3}$$

This shows result (2.1) hold for k = 1. Let us assume that result (2.1) holds for k. Now replacing w by $w + n_{k+1}$, multiplying by

$(w)_{n_{k+1}}\ t^{n_{k+1}}\ L_{n_{k+1}}^{(a_{k+1})}\ (x)_{k+1}\ /\ (1+a_{k+1})_{n_{k+1}}$ in (2.1)

and summing the series (after adjusting parameters) from $n_{k+1} = 0$ to ∞ , we get

$$\sum_{n_1,\dots,n_{k+1}=0}^{\infty} \frac{(w)_{n_1+\dots+n_{k+1}}}{(1+a_1)_{n_1}\dots(1+a_{k+1})_{n_{k+1}}} L_{n_1}^{(a_1)}(x_1)\,\dots\,L_{n_{k+1}}^{(a_{k+1})}(x_{k+1})$$

$$. \, t_1^{n_1} \ldots\ldots t_{k+1}^{n_{k+1}} \;\; \psi_2^{(r)} \; [w + n_1 + \ldots\ldots + n_{k+1} : b_1 , \ldots\ldots , b_r \,;\, y_1, \ldots\ldots, y_r]$$

$$= \; D_k^{-w} \sum_{n_{k+1}=0}^{\infty} \frac{(w)_{n_{k+1}}}{(1 + a_{k+1})_{n_{k+1}}} \left(\frac{t_{k+1}}{D_k}\right)^{n_{k+1}} L_{n_{k+1}}^{(a_{k+1})} \; (x_{k+1})$$

$$. \, \psi_2^{(r+k)} \left[w + n_{k+1} : b_1, \ldots., b_r \,,\, 1 + a_1 \,,\, \ldots. \,,\, 1 + a_k \,;\, \frac{y_1}{D_k} \,,\, \ldots. \,,\frac{y_r}{D_k} \,, \right.$$

$$\left. \frac{- x_1 \; t_1}{D_k} \,,\, \ldots\ldots \,,\, \frac{-x_k t_k}{D_k} \right]$$

$$= \; D_{k+1}^{-w} \;\; \psi_2^{(r+k+1)} \left[w : b_1, \ldots., b_r \,,\, 1 + a_1 \,,\, \ldots. \,,\, 1 + a_{k+1} \,;\, \frac{y_1}{D_{k+1}} \,,\, \ldots. \,,\frac{y_r}{D_{k+1}} \,, \right.$$

$$\left. \frac{- x_1 \; t_1}{D_{k+1}} \,,\, \ldots\ldots \,,\, \frac{-x_{k+1} \; t_{k+1}}{D_{k+1}} \right]$$

(after using (2.3))

Thus, (2.1) holds by mathematical induction.

REMARKS :

If we take $r = 1$, $y_1 = -y$, $w = b + m + 1$ and $b_1 = b + 1$ in (2.1), we get

$$\sum_{n_1,\ldots,n_k=0}^{\infty} \frac{(1 + b + m)_{n_1+\ldots\ldots+n_k}}{(1 + a_1)_{n_1} \;\ldots.\; (1 + a_k)_{n_k}} \; L_{n_1}^{(a_1)} \, (x_1) \;\ldots.\; L_{n_k}^{(a_k)} \; (x_k)$$

$$. \;\; t_1^{n_1} \;\ldots\ldots\; t_k^{n_k} \;\; {}_1F_1 \;\; (1 + b + m + n_1 + \ldots\ldots + n_k ;\; 1 + b ;\; - y)$$

$$= \; D_k^{-b-m-1} \;\; \psi_2^{(k+1)} \left[b + m + 1 : b + 1,\, a_1 + 1,\, \ldots\ldots,\, a_k{+}1 \,,\frac{-y}{D_k} ,\, \frac{-t_1 x_1}{D_k} \,,\, \ldots,\, \frac{-t_k x_k}{D_k} \right] . \qquad (2.4)$$

which after using Kummer's formula, we get the following multilinear generating function due to Srivastava and Singhal [10, (5)]

$$\sum_{n_1,\ldots.,n_k=0}^{\infty} \frac{(m + n_1 + \ldots. + n_k) \,|}{(a_1 + 1)_{n_1} \;\ldots.\; (a_k + 1)_{n_k}} \;\; L_{m+n_1+\ldots+\, n_k}^{(b)}(y) \; L_{n_1}^{(a_1)} \, (x_1) \;\ldots.\; L_{n_k}^{(a_k)} \;\; (x_k) \; t_1^{n_1} \;\ldots\ldots\; t_k^{n_k}$$

$$= \; (b + 1)_m \; D_k^{-b-m-1} \;\; \psi_2^{(k+1)} \left[b + m + 1 : b + 1,\, a_1 + 1,\, \ldots,\, a_k + 1 \;,\; \frac{-y}{D_k} ,\, \frac{-t_1 x_1}{D_k} ,\, \ldots,\, \frac{-t_k x_k}{D_k} \right] . \, (2.5)$$

3. GENERATING FUNCTION II :

$$\sum_{n_1,\ldots,n_k=0}^{\infty} L_{n_1}^{(a_1)}(x_1) \ldots L_{n_k}^{(a_k)}(x_k)\, t_1^{n_1} \ldots t_k^{n_k}$$

$$. \; F_A^{(k)} [w : -n_1 , \ldots , -n_k ; 1 + a_1 , \ldots , 1 + a_k ; y_1 , \ldots , y_k]$$

$$= T^w (1 - t_1)^{-1-a_1} \ldots (1 - t_k)^{-1-a_k} \exp\left[\frac{- x_1 t_1}{(1 - t_1)} - \ldots - \frac{x_k t_k}{(1 - t_k)} \right]$$

$$. \; \psi_2^{(k)} \left[w : 1 + a_1 , \ldots , 1 + a_k ; \frac{x_1 y_1 t_1 T}{(1 - t_1)^2} , \ldots , \frac{x_k y_k t_k T}{(1 - t_k)^2} \right] \tag{3.1}$$

Where $T = \prod_{j=1}^{k} \frac{1 - t_j}{1 - t_j + y_j t_j}$; $k = 1, 2, 3, \ldots$,

and

$F_A^{(n)} [a : b_1, \ldots, b_n ; c_1, \ldots , c_n; x_1, \ldots, x_n]$

$$= \sum_{m_1,\ldots,m_n=0}^{\infty} \frac{(a_1)_{m_1+\ldots+m_n} (b_1)_{m_1} \ldots (b_n)_{m_n}}{(c_1)_{m_1} \ldots (c_n)_{m_n}} \frac{x_1^{m_1} \ldots x_n^{m_n}}{m_1 ! \ldots m_n !} . \tag{3.2}$$

(Introduced by Lauricella [6])

PROOF : Starting from L.H.S. of (3.1) and taking the help of Brafman [2,p.180(15)]

$$\sum_{n=0}^{\infty} L_n^{(a)}(x)\, {}_2F_1 (-n, c; a + 1; y)\, t^n = (1 - t)^{c-a-1} (1 - t + yt)^{-c}$$

$$. \; \exp\left[\frac{-xt}{1 - t} \right] {}_1F_1 \left[c ; a + 1 ; \frac{xyt}{(1 - t)(1 - t + yt)} \right] \tag{3.3}$$

we get (after some calculation)

$$\sum_{n_1,\ldots,n_k=0}^{\infty} L_{n_1}^{(a_1)}(x_1) \ldots L_{n_k}^{(a_k)}(x_k)\, t_1^{n_1} \ldots t_k^{n_k}$$

$$. \; F_A^{(k)} [w : - n_1 , \ldots , -n_k ; 1 + a_1 , \ldots , 1 + a_k ; y_1 , \ldots , y_k]$$

$$= (1 - t_1)^{w-a_1-1} (1 - t_1 + y_1 t_1)^{-w} \exp\left[\frac{-x t_1}{(1 - t_1)} \right]$$

$$\sum_{n_2,\ldots,n_k=0}^{\infty} L_{n_2}^{(a_2)}(x_2) \ldots\ldots L_{n_k}^{(a_k)}(x_k)\, t_2^{n_2} \ldots\ldots t_k^{n_k}$$

$$. \; F_A^{(k)} \left[w : -n_2 , \ldots , -n_k ; 1 + a_1 , \ldots , 1 + a_k ; \frac{x_1 y_1 t_1 T_1}{(1 - t_1)^2} , y_2 T_1 , \ldots , y_k T_1 \right];$$

Where $T_1 = \dfrac{1 - t_1}{1 - t_1 + y_1 t_1}$

The (k - 1) times of repeatition of this process would give required result (3.1).

REMARKS :

In particular if we take $1 + a_1 = a_1, \ldots, 1 + a_k = a_k$, $x_1 = \ldots = x_k = 0$ and use the well known result $L_n^{(a)}(o) = \dfrac{(1 + a)_n}{n|}$ in (3.1), we obtain an interesting multiple generating relation

$$\sum_{n_1,\ldots,n_k=0}^{\infty} \frac{(a_1)_{n_1} \ldots (a_k)_{n_k}}{n_1 | \ldots\ldots n_k |} t_1^{n_1} \ldots t_k^{n_k}$$

$$. \; F_A^{(k)} \left[w : -n_1 , \ldots , -n_k ; a_1 , \ldots , a_k ; y_1 , \ldots , y_k \right]$$

$$= \frac{(1 - t_1)^{-a_1+1} \ldots (1 - t_k)^{-a_k+1}}{(1 - t_1 + y_1 t_1) \ldots (1 - t_k + y_k t_k)} . \qquad (3.4)$$

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The Effects of Intercultural Contact and Tourism on Language Behavior

Bishamber*

Abstract

Tourism would not only be a focus of economic development strategy based on its job creation potential, turnover for local companies and millions of capital investment, but it has a deep impact on the social and cultural life of any country or city. Tourism is the largest service - sector in India. It contributes 6.23% to the national GDP Tourism generates 8.78% of the total employment in India. India is to be a Tourism hotspot from 2009 to 2011. The social aspect of tourism enhances its value as a communicative process because Tourism is an industry with a difference. There is an undeniable exchange between places and people. This exchange is what is meant by communication. When speakers of different languages interact closely, it is typical for their languages to influence each other. Because languages normally develop by gradually accumulating dialectal differences until two dialects cease to be mutually intelligible.

Language contact occurs in a variety of phenomena, including language convergence, borrowing, and relexification. The most common products are pidgins, creoles, code-switching, and mixed languages. The phenomenon of language contact, and how it affects the structure of languages, has been of great interest to linguists. This study looks at how grammatical forms and structures evolve when speakers of two languages come into contact, and offers an interesting insight into the mechanism that induces people to transfer grammatical structures from one language to another.

Keywords: Tourism, Language Contact, Language change, language Behavior

INTRODUCTION

The moment that you set foot in India to be greeted by a graceful Namaste, a gesture that denotes both welcome and respect, you are on the way to one of the most rewarding experience of your life. India, always warm and inviting, is a place of infinite variety - one that favors you with a different facet of its fascination every time you come on a visit. Tourism can be a key ingredient in the development of any country or city. Tourism is not an end in itself. It is a component of the development of 'whole places" which implies full of life, diverse and distinctive in their built form, natural environment, and social networks and empowering of their residents. Tourism is a means to an end, not an end in itself. The tourism industry shares with local residents, governments and all people the obligation to protect and maintain the natural and cultural heritage resources of our planet, which are required both to sustain economies and to be passed on unimpaired to future generations. Tourism aims to recognize the importance of the continuity of natural resources and the continuity of culture and the balances within culture.

*Department of CEDS, Punjab University, Chandigarh. E-mail:sheerybitta@gmail.com

It believes in the motto of 'Think globally, act locally' (Wall 1993). Tourism would not be a focus of economic development strategy, but it has a deep impact on the social and cultural life of any country or city.

CONCEPT OF TOURISM

The dictionary defines tourism as' travelling for pleasure'; and a tourist as 'one who travels for pleasure.' Some definitions attempt to define Tourism in conceptual terms. These provide a theoretical framework in order to identify the essential characteristics of tourism and what distinguishes it from similar, sometimes related, but different activities.

Tourism is the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in these destinations and the facilities created to cater to their needs. In its simplest form it is travel to new lands; the experience of the exotic in the unfamiliar; an attempt to educate ones' self or simply immerse ones' self in the joys of travel. The space of a hundred years between the twentieth century and the twenty-first has changed tourism from travel to a form of social activity. Rapid strides in knowledge about different, and little known parts of the world and their cultures has revolutionized the concept of tourism. The conceptual framework of human 'Thought' has undergone several transformations and the new world is an amalgam of a considerable number of worlds formed out of disparate 'thoughts'.

The Postmodern philosophy and other related philosophies such as a structural and scientific approach to all human activities like marriage, cultural values, religious beliefs, social conventions, art and traditions of peoples of the world is a movement away from the viewpoint of modernism. With so much thought being generated in a cross-cultural, globalized scene, the concept of tourism has become a many-layered complex of meanings. Tourism has become the subject of much research. In Global Tourism, Davidson contends that tourism is not an industry at all. Tourism should not be viewed as a product activity or product but as a social phenomenon, an experience or a process.

Being the oldest city of the world and an important Hindu pilgrimage center, Varanasi attracts a large number of people from all over the world. For centuries, Varanasi is famous for spiritualism, mysticism, Indian philosophy and Hinduism. All these are reflected in numerous sects, temples, Ashrams and Ghats. Varanasi is associated not only with Hinduism but also with Buddhism and Jainism. Varanasi is also a mirror of the age-old Indian civilization. This Old City is rich with culture and a deservedly popular destination for travelers and tourists.

LANGUAGE CONTACT

The phenomenon of language contact, and how it affects the structure of languages, has been of great interest to linguists in recent years. This pioneering new study looks at how grammatical forms and structures evolve when speakers of two languages come into contact, and offers an interesting new insight into the mechanism that induces people to transfer grammatical structures form one language to another. Drawing on findings from languages all over the world, Language Contact shows that the transfer of linguistic material across languages is quite regular and follows universal patterns of grammaticalization – contrary to previous claims that it is a fairly irregular process – and argues that internal and external explanations of language structure and change are in no way mutually exclusive.

AIMS AND OBJECTIVES

This paper has been written with following aims and objectives:

- How much the impact of mother tongue interference in any second/foreign language
- What new creation event by native speaker in native language to communicate with any foreign language speakers

METHODOLOGY

Selection of subjects

40 bilingual speakers were selected randomly as a subject for this study from Varanasi.

COLLECTION OF DATA

Approaches

For the linguistic analysis, I have used two approaches, these are:-

1. Through spontaneous speech collection
2. Naturalistic observation

MATERIALS

The data for the present investigation were obtained by using the following tools:

- Tape recorder
- Questioner

DELIMITATION

1. The study was delimited to the adult who lives at Varanasi's Ghat and boat man
2. The age of the subjects were more than 18 years
3. The subjects were randomly selected from Varanasi.
4. The study was further delimited to the selected linguistic variables i.e., language convergence, borrowing, pidgins, Creole, code mixing and switching.
5. Only four languages have been included in this paper: Japanese, English,, Hindi and their dialects.

LIMITATION

Factors, which could not be controlled in the study, were as follows;

1. Environment factors
2. Difference regarding subject's daily routine, diet, habits, facilities etc.

SIGNIFICANCE OF THE STUDY

1. The study may add to new knowledge about the features of linguistics processes of adult who are bilingual

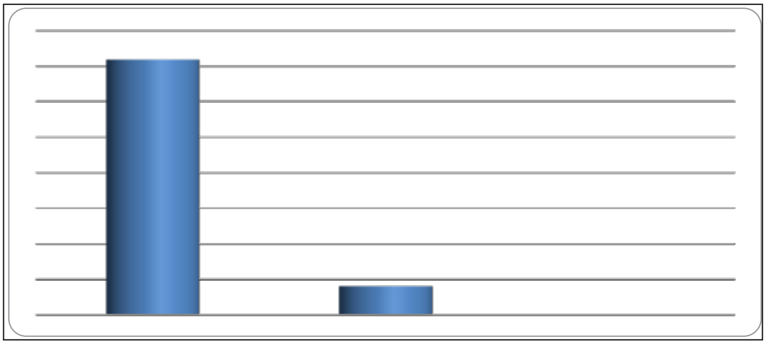
2. The results of this study may also help the educationalist, linguist, and guide to understand the linguistic characteristics which are changeable in influence of foreign language.
3. The result of the study can be helpful to know the future prospects of second language learners as well as language trainers.

RESULT AND DISCUSSION

The result of the present study indicated that influence of mother tongue or L1 in the speech of native speaker were highly inflected. The results of the present study depicted in table-1 also in graph-1.

Table-1

Parameters	Subjects
+L1 influece	36
-L1 influence	4



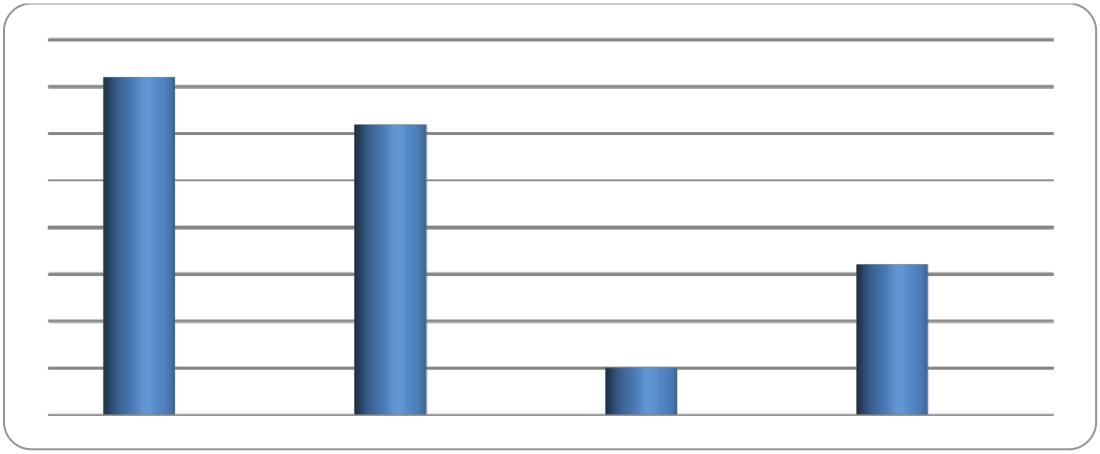
Graph 1

36 subject believe that they have L1 interference in there speech although there are 4 subject they do not agree with the L1 interference because of they were highly educated in the field of language specialization.

Second aim of this paper is to find out "What new creation event by native speaker in native language to communicate with any foreign language speakers" and Graph 2 and Table 2 shown the type of variety of language change and language contact situation in the occurrence in the speech of varanasian language.

Table-2

Language Contact Situations	Subjects
Code Switching	36
Code Mixing	31
Convergence	5
Borrowing	16



Graph 2

List of the some language contact situations which we were found in our study:

CONVERGENCE

The interaction between Hindi Urdu and Telugu resulted in the language is called Dakkhini Hindi Urdu with a grammatical system which in many respect to identical to Telugu.

Dakkhini Urdu Hindi is the example of extreme convergence. Dakkhini Urdu Hindi incorporates syntactic rules of the other language almost total.

Hindi- Raam ka kiya huaa kaam
Ram Poss done work (Gloss)
The work which Ram is doing.

Telugu- rammuDu ceesi- na pani
Ram having adjectivizer work . (Gloss)
The work which Ram is doing.

Dakkhini Hindi- Raam kare so kaam
Ram did adjectivizer work (Gloss)
The work which Ram is doing.

CODE SWITCHING

Code switching is a change of language within a conversation most often when bilingual are with other bilinguals. Bilingual often operates along a dimension from monolingual speech acts to frequent code switching with similar bilinguals. Example-

A boatman try to guide a Japanese Tourist he using sometime Japanese and sometime English because he know the tourist is a bilingual.

Tourist-dashaswamedh Ghat wa doko desuka. (Japanese)

Boatman-Kore kara hidari wo magatte migi e itte go straight . (English and Japanese)

CODE MIXING

Code mixing is the sometimes used to describe changes at the word level, when one are two words change in the sentence.

Example- sore wa temple desu. (Japanese n English)
This is temple
this is otera desu. (English and Japanese)

Code switching and code mixing both term is used by bilingual.

BORROWING

Degree of Contact	Linguistics result	Example
Casual	Lexical Borrowing only	Modern,English Borrowing from French,e.g.Ballet
Moderate	Lexical and slight structural borrowing	Latin influence on early.Modern English,Sanskrit influence on Dravidian languages.
Intense	Moderate structural borrowing	German influence on Romansh

Some English loans in Japanese, by domain.

Category	English	Japanese
Food	Salad,cake,sofuto	Sarada,keeki,sotuto
Dress	Spiked shoes,overcoat,sunglasses	Supaiku shuuzu,ooba kotto,sangurasu.
Sport	Bat,game and set,body	Batto,gemmu setto,bodiibiru
Music	Song,party,television	Songu,patti,terebi

CONCLUSION

In this paper, we focused on the study of change in the language due to language contact. The linguistics data obtained from the subject clearly shows the following points.

1. There is a L1 influence in the L2 (see graph 1){in Varanasian}
2. Code Mixing and Code switching is the most common situation of language contact (see graph- 2). {in Varanasian}
3. Subject are aware of their interference of L1 into L2.{in Varanasian}
4. Code switching highly occurrence in the bilingual subjects who have command over two languages.{in Varanasian}
5. Mixing is found in semi educated and any beginners of the any other foreign languages. {in Varanasian}

The limitations for present study are less number of subjects, further studies suggested with large number of subjects and in different age range to take for new linguistics pattern due to language contact situations.

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Achievement Motivation of Secondary School Students

Dr. Dhaval R. Patel*

Abstract

In this paper researcher focus on the achievement motivation of secondary school students. Researcher administrated standardized tool for the data collection and made Statistical analysis and draw research findings.

Keyword: Achievement Motivation, Gender, School Board, School Type

INTRODUCTION

India is a fast developing economy having greater responsibility in educating, developing and managing its own human resources for both domestic and global employment. No Nation can progress, no human group can advance and no individual can prosper without proper education, as education is the backbone of the nation. Education along with economic, cultural growth and empowerment forms core of every social and human development doctrines. But unfortunately a majority of the youth passing out from our universities and colleges do not have the specific skill sets required by various sectors in the market. There is a mismatch between the skill manpower required and the skill manpower available and there is huge shortage of skill talent. Realizing the urgency of skilling our coming generation to fulfill the demand of our job market, the government of India has formulated the National Policy on Skill Development (2009) and set a target for providing skills to 500 million people by 2022. The objective is to create a workforce empowered with improved skills, vocational knowledge and internationally recognize qualifications to gain access to decent employment and ensure India's competitiveness in the dynamic Global market.

Secondary and Higher Secondary Education are important terminal stages in the system of general education. At this stage, the youth decide whether to pursue higher education or opt for technical training or join the workforce. Motivation is an effective cognitive factor which operates in determining the direction of an individual's behavior towards an end or goal consciously apprehended. Achievement Motivation which is the acquired tendency and is one of the most important social needs has been defined by McChelland and his associates (1953) and also by Dechurms (1968) as a disposition to strive for success in competition with others with some standard of excellence set by the individual. McClelland called Achievement Motivation as a need for achievement referring to the individual motivation to overcome obstacles desire for success and the effort extended to seek out difficult tasks and do them well as quickly as possible. Achievement motivation is a fundamental requisite for learning. Atkinson (1966) found Achievement Motivation to have significant effect on educational and vocational choice. McClelland (1956), Clark, Teevan and Ricciuti (1956) and Atkinson (1957) studied the relationship between need achievement and level of aspiration. They found that persons high in need achievement set their level of aspiration in the intermediate range of difficulty. Patel (1971) found that highly motivated pupils fixed up moderate goals.The purpose of the study on Achievement Motivation is to find out the motivation behind every achieved goal. So the investigator has taken up the study.

*Associate Professor, Vision College of Education, Ahmedabad, Gujarat, India-380009.

OBJECTIVES OF THE STUDY

The objectives of present study are as follows:-

1. To study the Achievement Motivation of students of secondary schools.
2. To study the Achievement Motivation of CBSE secondary school students.
3. To study the Achievement Motivation of GSEB secondary school students.
4. To study the Achievement Motivation of students in context to their gender.
5. To study the Achievement Motivation of students in context to their school type.

HYPOTHESES THE STUDY

Ho_1 There will be no significant difference between mean score of Achievement Motivations of students of standard IX of GSEB and CBSE secondary schools.

Ho_2 There will be no significant difference between mean score of Achievement Motivations of boys and girls.

Ho_3 There will be no significant difference between mean score of Achievement Motivations of granted and self finance schools.

POPULATION

All students of CBSE and GSEB English medium secondary school (STD IX) of Ahmedabad city are population for the study.

SAMPLE OF THE STUDY

Two schools from each board list was selected randomly i.e. two schools of CBSE and two schools of GSEB. 75 number of students from each school were selected by Cluster sampling method. In this way 300 students were selected as sample for the present study.

Table-1: Sample of the Study

Sr. No.	Name of GSEB School	No. of Students
1.	Sahjhanand Secondary School	75
2.	Prashant High School	75
Sr. No.	**Name of CBSE School**	
1.	Divine Life School	75
2.	St. Kabir School	75
	Total	300

RESEARCH METHOD

In the present study, the survey method was used for the purpose of acquiring response from English Medium secondary school students of Ahmedabad city to evaluate their Achievement motivation of the students.

RESEARCH TOOL

To study the achievement motivation the 'Achievement Motivation Inventory Scale' prepared by Vipulkumar M. Joshi and Dr. R.D.Midiya is used. Achievement motivation, as the acquired tendency and one of the most important social needs, has been defined by Mc Clellend and his associates (1953), and also by Decharms (1968) as a disposition to strive for success in competition with others or with some standard of excellence set by the individual. Motive to achieve requires an act or some norm of excellence, long term involvement and unique accomplishment. These are the criteria set by Mc Clellend and his associates (1953). In fact this is one of the most important manifest and social needs and personality variable enlisted by Murray (1938).

DATA ANALYSIS

Two stencil keys are to be used for scoring, one for positive items and one for negative items. A positive item carries the weights of 4, 3, 2, 1 and 0 and negative item is to be scored 0, 1, 2, 3, and 4 for the some categories respectively that are given above. Separate keys for positive and negative items are provided. The total score is the summation of all the positive and negative items scores. To classify Achievement Motivation area wise and as a whole in three level Low. Average, High were calculated with area wise and entire frequency distribution, According to these percentage, the level of Achievement motivation were worked out the following criteria is presented in table no-2.

Table No-2: Criteria and levels of Achievement Motivation

No	Criteria of Achievement Motivation	Levels
1.	Score 91 to 123	Low
2.	124 to 168	Average
3.	Score more than 184	High

Table-3: The Frequency Distribution of score of Achievement Motivation of Students of Secondary Schools

Class	Frequency
91-123	48
124-168	220
169-184	32
Total(N)	300
Average Mean($\bar{x}$)	147.86
SD	18.8

It is revealed from the table-3 that the value of calculated average is 147.86 of the total marks of this area. The mean according to Achievement Motivation of students Secondary school is very high. In above table we can see that the highest number of students is 220 which are in class 124-168.

The characters of the sample were classified as per above According to this classification the number of character obtain from each level and their percentage is shows in table 4.

Table-4: Level of Achievement Motivation of Students of Secondary Schools

Level	No of students	Percentage
Low	48	16
Average	220	73.4
High	32	10.6

ACHIEVEMENT MOTIVATION OF CBSE STUDENTS OF SECONDARY SCHOOLS

The frequency distribution was prepared with the ranking of responses of the Secondary students on the statements as per the scoring scheme. Described in paragraph 4.2.0 and by classifying the score obtained from it with frequency distribution, average, mean, standard deviation are calculated This data is presented in Table-5.

Table-5: The Frequency Distribution of score of Achievement Motivation of CBSE Students of Secondary Schools

Class	Frequency
91-123	21
124-168	109
169-184	20
Total(N)	150
Average Mean($\bar{x}$)	149.77
SD	18.01

It is revealed from the table-5 that the value of calculated average is 149.77 of the total marks of this area. The mean according to Achievement Motivation of Students Secondary Schools is very high. In above table we can see that the highest number of students is 109 which are in class 124-168.

The characters of the sample were classified as per above According to this classification the number of character obtain from each level and their percentage is shows in table-6.

Table-6: Achievement Motivation Level of CBSE Students of Secondary Schools

Level	No of students	Percentage
Low	21	14
Average	109	72.7
High	20	13.3

Table-7: The Frequency Distribution of score of Achievement Motivation of GSEB Students of Secondary Schools

Class	Frequency
91-123	27
124-168	111
169-175	12
Total(N)	150
Average Mean($\bar{x}$)	147.13
SD	18.41

It is revealed from the table-7 that the value of calculated average is 147.13 of the total marks of this area. The mean according to Achievement Motivation of students of Secondary school is very high In above table we can see that the highest number of students are 111 which is in class 124-168.

The characters of the sample were classified as per above According to this classification the number of character obtain from each level and their percentage is shows in table-8.

Table-8: Achievement Motivation level of G. S.E. B Students of Secondary Schools

Level	No of students	Percentage
Low	27	18
Average	111	**74**
High	12	8

Ho_1 There is no significant difference between the mean scores of CBSE and GSEB Secondary School Students

Comparison of Mean Scores of Achievement Motivation of CBSE and GSEB Secondary School Students

The Second objective was “to compare mean scores of Achievement Motivation of CBSE and GSEB Secondary School Students” There were two board CBSE and GSEB The data was analyzed with the help of t-test and the results are given below in Table – 9.

Table-9: N, M, S.D, and t-Value of Achievement Motivation of GSEB and CBSE students of Secondary Schools

Board	N	Mean(M)	S.D.	SED	t-Value	Remarks
CBSE	150	149.77	18.01	2.17	**1.5**	t<0.05*
GSEB	150	146.47	19.62			

* Significant at 0.05 level

From table 9, it is found that the t -value 1.5.which is lesser than 1.96. It shows that the mean score of Achievement Motivation of CBSE and GSEB Secondary School Students does not differ significantly. Thus, the hypothesis “There is no significant difference between the mean scores of

CBSE and GSEB Students" is not rejected. So we can say there is no effect of CBSE and GSEB board of Achievement Motivation of secondary school students.

Ho$_2$ There is no significant difference between mean score of Achievement Motivation of boy and girl students of secondary school.

Comparison of Mean Scores of Achievement Motivation of Male and Female Secondary School Students

The third objective was "to compare mean scores of Achievement Motivation of Male and Female Secondary School Students" There were two level Male and Female The data was analyzed with the help of t-test and the results are given below in Table – 10.

Table-10: N, M, S.D and t-Values of Achievement Motivation of Boy and Girl Students of Secondary Schools

Board	N	Mean(M)	S.D	SED	t- Value	Remarks
Boys	150	147.86	18.80	2.18	0.11	t<0.05*
Girls	150	148.11	18.88			

* Significant at 0.05 level

From table 10, it is found that the t -value 0.11. Which is lesser than 1.96. It shows that the mean score of Achievement Motivation of boys and girls Secondary School Students does not differ significantly. Thus, the hypothesis "There is no significant difference between the mean scores of boys and girls Students" is not rejected so we can say there is no effect of boys and girls of Achievement Motivation of secondary school students.

Ho$_2$ There is no significant difference between mean score of Achievement Motivation of granted and self finance school students.

The third objective was "to compare mean scores of Achievement Motivation of granted and self finance secondary school students". The data was analyzed with the help of t-test and the results are given below in Table – 11.

Table-11: N, M, S.D and t-Values of Achievement Motivation of granted and self finance school

Board	N	Mean(M)	S.D	SED	t- Value	Remarks
Boys	150	152.15	18.80	2.18	1.98	t<0.05*
Girls	150	148.11	18.88			

* Significant at 0.05 level

From table -11, it is found that the t -value 0.11. Which is lesser than 1.96. It shows that the mean score of Achievement Motivation of granted and self finance Secondary School Students does not differ significantly. Thus, the hypothesis "There is no significant difference between the mean scores of granted and self finance Students" is rejected so we can say there is a significant difference between the score of Achievement Motivation of granted and self finance secondary school students.

FINDINGS OF THE STUDY

Achievement Motivation of secondary school students

It was found that the majority of the students fall in the category of Average and high level of Achievement Motivation. Only 6^{th} parts of total students were found in low level of Achievement Motivation.

Type of Board (CBSE and GSEB) do not affect the level of learners. It means students of CBSE and GSEB, do not differ significance in level of motivation.

There is no effect of CBSE and GSEB board of Achievement Motivation of secondary school students.

There is no effect of boys and girls of Achievement Motivation of secondary school students.

There is a significant difference between the score of Achievement Motivation of granted and self finance secondary school students.

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Remedial Program for Accounts Teaching

Patel Neha*

INTRODUCTION

Though ‘diagnose’ is the term of medical sciences, it is widely used in the field of education. If man feels unable to do life-works with ease, he goes to a doctor. There, doctor examines him in various aspects and reach some decisions, which is regarded as diagnose. Sometimes students are found unable to learn all units effectively and basically they are found on back-foot. In such conditions, diagnose becomes essential.

According to Frank Butler,

“A difficulty is a point in learning at which no further attainment of ATM can go forward effectively.”

Means, when achieving of objectives of education is found difficult, it is called a difficulty. The process of examining this difficulty is called diagnose.

Diagnose is essential to know how much expected changes took place in behaviour of a student. In this view point, investigator had undertaken diagnostic process in Account subject of std. 11.

STATEMENT OF PROBLEM

REMIDAL PROGRSM FOR ACCOUNT TEACHING

OPERATIONAL DEFINITIONS OF TERMS

Accounts

Teaching of Account subject is held as a part of teaching-learning process for students in commerce stream at higher secondary level.

Remedial work

The teaching provided to students after estimating their defects and weakness to improve it.

Remedial teaching means teaching programme arranged for students to remove weakness after found out their defects and mistakes.

As defined by K. G. Desai and others (2000),

“A remedial system implemented for solution of any problem which is constructed on basic principles.”

“Efforts put to remove weaknesses remained in any subject after they are estimated.”

In the present study, a Remedial Programme was prepared with a view to remove mistakes, lacking or weaknesses of students in selected unit of Account subject which was considered as the remedial work.

Remedial teaching is essentially a better teaching which stabilizes the student at the definite level and leads to increase the current standard by his innate motivational ability.

*M.COM.,M.ED.,M.PHIL., Ph.D. Scholar in Education Department, Gujarat University.

IMPORTANCE OF THE STUDY

- By using this programme, students' mistakes can be found out.
- The competency level of students in Account subject will can be determined.
- It will be known how much students have learnt and what difficulties they have to face.
- Techniques for removal of mistakes in Account subject and different teaching techniques can be derived.
- Teaching work of teachers will be accurate and effective.

OBJECTIVES OF THE STUDY

Following objectives were determined for the present study.

- To examine mistakes committed by students of std. 11 in unit Final Accounts.
- To prepare a Mistake Removal Programme for students of std. 11 in unit Final Accounts.
- To examine effectiveness of the Mistake Removal Programme.
- To examine effect of sex on gain scores obtained by students.

HYPOTHESES FOR THE STUDY

The following hypotheses were formulated for the study.

Ho_1 There will be no significant difference in mean scores of whole students on pretest and post test.

Ho_2 There will be no significant difference in mean of gain scores of boys and girls. .

Ho_3 There will be no significant difference in mean scores of whole students on post test and re-post test.

VARIABLES UNDER THE STUDY

Dependent variable:

$$\text{Gender}\left\{\begin{array}{l}\text{Boys}\\ \\ \text{Girls}\end{array}\right.$$

Controlled variables:

Medium	:	Gujarati
School	:	Higher Secondary School
Std.	:	11
Subject	:	Accounts
Unit	:	Final Accounts

POPULATION AND SAMPLING

Population

Population has different meaning in researches. Population means observation of whole units. Sample is formed by selecting some units from population. Assumption in reference to characteristics of population can be made on the basis of observation and estimation of sample.

All students of std. 11 studying in Gujarati medium Higher Secondary Schools of Ahmedabad city in academic year 2014-15 were included in population of the present study.

SAMPLE

For experiment, a Higher Secondary school from Ahmedabad city was selected purposively. All students of std.11 studying in Commerce stream were included in the sample. The experiment was conducted on the whole class, but only regular students were included for the purpose of analysis.

Sample was classified into two levels: boys and girls. For classification related to educational achievement, marks obtained by students in the first term exam in Account subject were recorded and classified them into higher achievement and lower achievement.

RESEARCH TOOLS

The selection of suitable instrument or tool is of vital importance for successful research. “A tool means a resource for collection of information needed for the research according to objectives.”

To construct research tool, items were constructed and edited. First a provisional tool was prepared and it was reviewed by experts. After making necessary corrections, the final tool was constructed.

RESEARCH METHOD

Any researcher must think over appropriate research method for his research. M. s. Moliya informs that,

“After clarifying research problem accurately, investigator performs some actions related to data collection according to objectives of the study. It is called the research method.”

Generally following research methods are used in educational researches.

1. Historical Research Method
2. Experimental Research Method
3. Descriptive Research Method
4. Survey Research Method
5. Developmental Research Method

Research method is the heart for any research. It depends on nature of problem under the study. Selection of appropriate and suitable research method is essential for deep study of problem and accurate and honest results.

Experimental research method is a higher qualitative method. It has a fixed structure. It is a more systematic, logical and scientific method which brings solid results. Effectiveness of Diagnostic-remedial Prgramme was to be examined in the present study so experimental research method was adopted according to objectives of the study.

DATA ANALYSIS AND INTERPRETATION

In the present study, analysis of data based on scores obtained by student on the Diagnostic Test and Post Test interpretation was made as below.

TESTING OF HYPOTHESES

Ho_1 There will be no significant difference in mean scores of whole students on pretest and post test.

Table-1: Mean scores of students of the entire group on pretest and post test.

Group	Test	N	M	SD	SE_D	M1-M2	CR	Level of significance
Entire	Pretest	63	18.08	4.45	0.80	3.49	4.35	Significant
	Post test	63	22.30	4.45				

It is observed from table 1 that value of CR is found 4.35 Its tabular value at 0.05 and 0.01 levels are 1.96 and 2.58 respectively. Here, value of CR is found greater than tabular value at 0.01 level, so HO_1 is rejected at 0.01 level and significant mean difference is found between scores of the whole group on Pretest and post test.

This indicates that remedial programme was proved to be effective on student of the entire group.

Ho_2 There will be no significant difference in mean of gain scores of boys and girls.

Table-2: Mean scores of boys and girls on pretest and post test

Group	Test	N	M	SD	SE_D	M1-M2	CR	Level of significance
Boy Giri	Gain scores	38	3.39	1.53	0.42	0.24	0.58	Not Significant
		25	3.64	1.70				

It is observed from table 2 that value of CR is found 0.58 Its tabular value at 0.05 and 0.01 levels are 1.96 and 2.58 respectively. Here, value of CR is found less than tabular value at 0.01 level, so HO_2 is accepted at 0.01 level and significant mean difference is found between gain scores of the boys and girls on Pretest and post test.

This indicates that remedial programme was proved to be effective on boys and girls.

Ho_3 There will be no significant difference in mean scores of whole students on post test and re-post test.

Table-3: Mean scores of students of the entire group on pretest and Re-post test.

Group	Test	N	M	SD	SE_D	M1-M2	CR	Level of significance
Students	Pretest	63	22.30	4.54	0.82	0.40	0.48	Not Significant
	Re-Post test	63	22.70	4.70				

It is observed from table 3 that value of CR is found 0.48 Its tabular value at 0.05 and 0.01 levels are 1.96 and 2.58 respectively. Here, value of CR is found less than tabular value at 0.01 level, so HO_3 is rejected at 0.01 level and significant mean difference is found between scores students of the entire group on Pretest and post test.

This indicates that remedial programme was proved to be effective on student of the entire group.

FINDINGS OF THE STUDY

Research work is always objective. The present study is aimed at diagnosing. After trying out of the Diagnostic Test and analysis and interpretation of data following findings were concluded.

- Little difficulty was found among students relating the meaning of the Final Accounts. Percentage of students having incorrect answer to this item was found decreased.
- Students' weakness in meaning of Trade Account was reduced to some extent.
- Many students had difficulty in meaning of Profit and Loss Account. After providing remedial teaching, remarkable decrease was found in percentage of weakness in concept of Profit and Loss Account after providing remedial teaching.
- Students had more problems in understanding outstanding of trial balance, which could not be removed. More remedial work is needed in this point.
- Many students had difficulty in Adjustment note. After providing remedial teaching, percentage of students having incorrect answer to the items of adjusted note was found decreased.
- Little difficulty was found among students relating the items of Trade Account, so less remedial work was needed.
- Higher average was found between scores obtained by boys on pretest and post teat.
- Higher average was found between scores obtained by girls on pretest and post teat.
- Equal average was found between gain scores obtained by boys and girls.
- Equal average was found between gain scores obtained by students having higher educational achievement and lower educational achievement.
- Equal average was found between scores obtained by whole sample on the pot test and re-post test.
- Equal average was found between scores obtained by boys on the pot test and re-post test.
- Equal average was found between scores obtained by girls on the pot test and re-post test.
- Equal average was found between scores obtained by students having higher educational achievement on the pot test and re-post test.
- Equal average was found between scores obtained by students having lower educational achievement on the pot test and re-post test.

CONCLUSION

In the present study, a Diagnostic Test was constructed to know weakness of students in the unit 'Final Accounts' in Account subject of std. 11. Content analysis was made. After examining weakness of students, remedial teaching was conducted. Higher success was achieved in this procedure.

If the present study is to be proved as helpful to Principals and teachers of schools to diagnose weakness of students in the unit 'Final Accounts' in Account subject of std. 11 and to remove them, this small effort can be considered as effectual and significant.

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A Frame Work for Value Education in Schools

Sarath Chandran R.*

Abstract

Now we are faced at present with the challenge of erosion of human values and it's high time to rise to the occasion and make conscious effort to improve the situation. In this globalized, cyber era our family and social setup are completely changed. Our youth are wasting their energy in improper ways; this is due to the lack of value based education. So we should inculcate values in children through the formal school education by direct approach. For this the present paper suggests a frame work to be adopted in schools. We should avoid current method of indirect approach and impart values on the basis of various activities as product based and skill based.

Keywords: value education, indirect approach, direct approach

INTRODUCTION

We have schools with curriculum devoid of values. But our educational aims are not being fulfilled. The quality of education is decreasing day by day. Our current educational system is fully concentrated in syllabus completion for the conduction of examinations. At the same time students are involving in the education like programmed robots. As a result of this procedure of education students are not getting certain life values and the society become value less.

Educational process cannot be value free, as the very objective of education is to prepare children for life in society. Value education in schools has been deeply studied by Sree Prakasha Committee in 1959.

CONCEPT OF VALUE BASED EDUCATION

In simple words value based education means the part of the education which imparts certain essential moral, ethical, social, spiritual, environmental and national values in child necessary for their all-round development and prepares them as a complete man. It builds the character and is necessary for the development of personality of individual. It includes physical health, mental health, etiquettes, social behavior, civic rights and duties. Value education teaches children how to communicate with the society and environment.

VALUE EDUCATION: A MEANS TO UNDERSTAND COMMITMENTS

A human being has lot of commitments. The aim of value education is to develop good citizens. We can classify commitments of a person into four types: commitments to parents and family, commitments to society, commitments to nation and commitments to self.

IMPORTANCE OF VALUE EDUCATION IN THE PRESENT SCENARIO

Now a day's our nation is in the worse scenario of value crises in all area. Each and every area exists based on the certain values. When an individual shows a tendency to overcome the particular level of humanity, it will cause a disorder in society.

*M.COM.,M.ED.,M.PHIL., Ph.D. Scholar in Education Department, Gujarat University.

In the early generations children got an opportunity to inculcate good values from their family itself. But today in the world of micro families children are denied of this privilege which their parents enjoyed in the macro family. It is a great problem and it result in the value degradation of the society as well as nation. In this crucial situation we need to impart value oriented education by making it as a part of the curriculum.

VALUES TO BE INCULCATE IN EACH LEVEL OF SCHOOLING

At first, we need to define values. What are the values to be imparted to children as part of the curriculum? Then we have to think of the ways and means through which we can impart values to children?

We should impart values on the basis of the psychological level of the students. School level is much suitable for practicing values. Today our formal educational system is imparting values indirectly through various subjects. Undoubtedly we are saying that this approach is absolutely wrong because teachers and students are considering these subjects for the examinations only. So we should give value education by a direct approach.

ANTICIPATED FRAME OF VALUE EDUCATION IN SCHOOLS

Many organizations have suggested value education in school like NCERT, CBSE etc. We know that schooling has been divided into four levels such as LP, UP, HS and HSS. In the anticipated frame for the imparting of value education we are considering that LP and UP as a single unit called basic level of value education, HS and HSS is considered as another single unit called post basic level of value education. Basic level of value education has been divided into two levels as first (first to third standard) and second level (fourth to seventh standard).Post basic level of value education exist as a unitary unit.

TOPICS TO BE TAUGHT AT EACH LEVEL

In first level of basic value education we should teach personal hygiene, environmental hygiene, good habits and sharing mentalities.

In second level of basic value education- environmental protection, caring of parents and others, helping mentality, punctuality, kindness, responsibilities, courage and patience, importance of education, reading habits, truthfulness, agriculture, team work, forgiveness and hard work.

In the post basic level value education should teach traditional and cultural values of the nation, social values, constitutional values, democratic values, cyber values, sexual values etc.

Value education as pecial subject through direct approach is considered via the anticipated frame work. It includes both theory and practical but theory does not exceed more than 20% and should contain 80% activity oriented value education. This practical value education can fulfill within the school community, with the co-operation of society or with the co-operation of NSS, NCC, SPC, Red Cross organizations etc. it can decide teachers in an every school based on the availability of facilities. But agriculture should do in every school as a part of value education.

CONCLUSION

Children are the future promises of the nation. So we should teach them theimportance about human values, responsibilities and commitments. Knowledge without values is not only useless but also dangerous for the society. Best example is well educated or expert persons are become anti-social criminals. This is due to the absence of values in their life. So we wish to emphasize that imparting value education as a direct approach up to HSS level and indirect approach should be avoided as early as possible.

RECOMMENDATIONS FOR IMPLEMENTING THE VALUE EDUCATION IN SCHOOLS

1. Value education is imparted to students as a direct approach, which means as a part of curriculum.
2. Agriculture and gardening has a great importance in this subject.
3. All Saturdays are to be made working days in schools. Saturdays should be spent for the value oriented practical activities within the school or outside the school.
4. Apart from Saturday activities in basic level of value education one hour has to be spent for value oriented classes (it may be theoretical or practical) every day.
5. Inpost basic level weekly three hours to be spent for value education besidesSaturdays.
6. Forimplementing value education, selected teachers have to be given special training.
7. To direct the value education, a forum of value educators should be formed in district level. These teachers forum should contain invited councilors, experts in value education etc.

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ICT Integration in Inclusive Classrooms: Merits and Demerits

Anjali Rajeevan*

ABSTRACT

ICT stands for Information and Comminication Technology. India has the great tradition in the field of knowledge and education. Indian educational sector is one of the largest educational system in the world. So that India has very high responsibility to ensure access, equity and quality of different levels of education. As the part of ensuring quality education to every one our educational field undergoes changes in every moment. For this, we introduced inclusive set up and ICT to the classrooms. ICT integrated classrooms helps to improve and expertise the teaching and learning process. At the same time ICT integrated education has many disadvantaged also. The present paper discusses about the challenges and issues of ICT integration in inclusive classrooms.

Keywords: Challenges, Issues, Inclusive education and Information and Communication Technology.

INTRODUCTION

Rapid growth of ICT becomes one of the most important teaching tools for the education. In the current digital era teachers are required to integrate ICT in their teaching and replace their traditional methods with modern tool and facility. ICT is defined as a “Diverse set of Technological tools and resources used to communicate, and to create, disseminate, store and manage information. Inclusive classrooms consist of many diverse groups of students, including with or without disability. That means all disability and non-disability students are sitting and studying in common classrooms. Inclusive education is a process of strengthening the capacity of the education system to reach out to all learners and can thus be understood as a key strategy to achieve EFA. An ‘inclusive’ education system can only be created if ordinary schools become more inclusive – in other words, if they become better at educating all children in their communities.

ICT is proved as very effective in delivering learning to the disabled. An illustrious example in this respect is that of Stephen Hawking, the world renowned astrophysicist, who cannot even move any of his limbs and hardly can utter some words, contributing significantly at the highest level to the world of knowledge and research. It became possible due to the ICT device developed for him to communicate his ideas to the world. In place of traditional methods of teaching should implement with modern ICT tools and innovative technological methods help to improve the quality of teaching and learning in inclusive classrooms. The findings illuminate that most of the teachers are normal users, and many teachers more frequently use ICT in the teachers’ room for their work rather than using it in their classroom for teaching and learning (Tengyue, 2012). As part of this, schools and other educational institutions which are supposed to prepare students to live in “a knowledge society” need to consider ICT integration in their curriculum (Ghavifekr, Afshari & Amla Salleh, 2012).in this

*Ph.D. Scholar, Department of Education, Central University of Kerala, Kasargod.

21^{st} century ICT has been used a powerful tool for teaching and learning in an inclusive classroom. ICT improves students' skills in various dimensions, motivations, attention seeking, interest in study, abstract thinking and expand knowledge in wide aspects. Information and communications technology (ICT) integration in many classrooms today enhances students' learning and skills acquisition. Thus, it is necessary for teachers to integrate ICT in their classrooms (Mamat, 2012).

ICT AND INCLUSIVE CLASS ROOMS

In many ways the ICT gives help as a medium for educating the students that are studying in inclusive classrooms or general classrooms. ICT could be used as a way to bridge the gap between inclusion and compensate for differences, and contribute to the inclusion of students with special needs but in order to do that teaching should be adapted to students' needs and pedagogy ought to be integrated with technology.

Any device or equipment that has used to improve the functional skills of disabled people is known as assistive technology (AT). For example Alternative keyboards, Touch screens and Speech recognition systems are helpful for physically handicapped students. Braille key labels assisting with the keyboard, Braille Note takers, Braille printers, JAWS (Job Access with Speech) and Screen readers are using for teaching visually impaired students. Screen enlargers or screen magnifiers and Anti-glare screens are used for teaching students with low vision. Calculators, dictionaries, Adapted computers, Supporting aids, Text-telephones and computerized speech recognition are used for students With Hearing And or Speech Impairments. Electronic Math Sheets, Proofreading programs:, The Paper-based Pen technology and Portable word processors are examples for assistive technology for students with learning disabilities in classrooms.

Challenges And Issues to Implement ICT In Inclusive Class Rooms

Implementing ICT tools in the classroom for teaching and learning process in the inclusive classrooms is important for giving opportunities to students to learn and apply the required 21st century skills. But now, many issues and challenges are facing to implement the ICT in inclusive classrooms. The major challenges are discussed below,

ADVANTAGES OF ICT INTEGRATION IN INCLUSIVE CLASS ROOMS

1. **Easy to use and understand**

   These devices are made according to the need and requirement of the student's disability. These devices are easily understandable and easy to carry and portable, easy to operate without training and skills. Assistive provisions in education can help assist students with disabilities in learning, and a collaborative effort in the use of assistive devices, assistive technology, resource room support and innovative educational strategies to promote and sustain inclusion can support these students to learn at par with their non disabled peers in inclusive educational settings (Ahmad, 2014).

2. **Get the easy way to information and communication**

   The technology helps to gather information at anytime and anywhere for teachers and students. It enhances the communication between students and teachers. For example The speech recognition software and screen readers also increase the communication among peers and teachers.Through this software the blind students can read the mail, blogs, etc. The audio books and braille printer are helpful for teaching for students with problem of vision.

3. **Easy to share knowledge and information**

   With the help of Internet the teachers can share information and knowledge within seconds through email, and chat with teachers and expert via instant message media like watsapp and social media. The teachers can post The audio books and braille printer are helpful for teaching, for students with problem of vision.Important notice and information on blogs and was app groups. Interactive white boards / Smartboards also help for access information and knowledge with a limited time in inclusive classrooms.

4. **Increase collaboration in inclusive classrooms**

   It is helpful for increase collaboration and interaction among students and teachers. It facilitates communication and accessibility in classrooms. Various communication services (e-mail, web, blogs etc.) enhance communication and collaboration (chat, forums, educational portals, Office, search engines, multimedia/ website editors etc.).

5. **Educational software helpful for learning students in inclusive classrooms**

   It is software designed and developed with the aim of teaching something to someone. But even general purpose software can have educational uses (examples: spreadsheets, text editors, internet tools, PowerPoint, google earth, databases, etc.). The softwares like JAWS (Job Access with Speech), Ubuntu, Text to speech software, speech to text, word recognition software, voice recognition software, screen readers and Screen enlargers or screen magnifiers etc. are mainly using for students with disability in inclusive classroom for teaching and learning.

Disadvantages of ICT integration in teaching and learning in Inclusive classrooms

1. **Limited accessibility and network connection**

   It means lack of access to technology in schools like lack of adaptive computers and adequate ICT related learning materials for teachers as well as students with disability. Another issue facing teachers as well as students is that lack of broadband internet connection or Wi-Fi connection in classroom as well as in schools. In most of the schools they are not using assistive tools because of lack of accessibility. An insufficient number of software like JAWS, Ubuntu, speech recognition software, etc.. Insufficient internet facility and poor quality of hardware, etc. have adversely affected the learning process in classrooms.

2. **Lack of appropriate assistive tools.**

   Many of the schools do not have adequate assistive tools and devices for teaching and learning. The majority of the assistive tools they bought by them self, but another problem is that the insufficient funding. The majority of these tools are very costly and the students are coming from the poor family do not buy these tools with their own needs and requirements.

3. **High expensive or cost of Assistive tools**

   Many of the tools and software are highly expensive and costly, because of that they can’t able to buy their needs and requirements. The adaptive wheelchairs, adaptive computers, adaptive chairs, talking calculators, Tablet PC, crutches, hearing aids and The Paper-based Pen technology are highly cost effective and can't able to buy students coming from poor families.

4. **Limited technical support**

   In many of the schools do not provide good technical support in Inclusive classrooms. The technical barriers mainly include low speed in internet, poor connection or fail to connect with Internet, Printers are not working, unavailability of required number of printers, old and malfunctioning computers etc. these technical barriers should effect smooth delivery of teaching and learning in classrooms.

5. **Lack of suitable training / insufficient in-service training for teachers**

   Inclusive classroom means all students like with or without disability students are sitting tighter in a common classroom, so that the teachers face many problems regarding how to manage these overcrowded classrooms and did not know how to use ICT in inclusive classrooms.

   They also face a lack of training in digital literacy and modern assistive technology using in classroom teaching.

6. **Limited time**

   The major problem facing many teachers is a time limit for using ICT in teaching learning in inclusive classrooms.They use very short time use of technologies because of limited time in a period.Another problem is that teachers are busy with their schedules and all the teachers was the lack of time they had to plan technology lessons, explore the different Internet sites, or look at various aspects of educational software.

CONCLUSION

The new Informaion and Communication technologies are among the driving forces of globalization. ICT integration in inclusive classroom is very significant due to the needs of consideration of normal and disabled children. Educational inclusion is about equal opportunities for all pupils. It pays particular attention to the provision for, and acheivemnt of, different of pupils. ICT helps to assist teachers in inclusive set up to promote their students in a better way. But the major challenge in the impimentation of ICT in school education is that the lack of technological expertise among school teachers. This can be overcome through the adequate training programmes and to appoint a technician in every school.

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Nineteenth Century Changes and Rise of Swami Vivekananda

Dr. Vinay Sophat*

In the nineteenth century, India was a cluster of innumerable castes, creeds, cultures, customs, traditions and languages. It had become imperative for the English government to provide uniform system of government and laws, and English education. Historians and thinkers called it a period of Indian Renaissance.The Indian Renaissance in its genesis followed the pattern of the European Renaissance only partially. In the first place, unlike the later, the Indian Renaissance was brought about in two ways: by the importation of Western ideas and values, both religious and social as a result of contact with the West; and by the rediscovery of our own past. In the second place, it implied conscience emancipation regarding reason and faith.

During the early days of administration in India, the British East India company never considered it important or as part of its duty to promote education among the natives of India. No doubt by laying the foundations of the English system of education in India, it threw open the gates of progressive English literature on liberty and equality for the Indian mind. But it also started controversy over the nature of education to be imparted, western or vernacular, and the agency, should the government take up the cause of education or should it be left to private agencies.[1]

The Committee of Public Instructions was divided between two schools of thoughts, Anglicists and Orientalists. Thomas Munro, an Orientalist, wanted to preserve Indian traditions. He was not in favour of changing its social structure but was in favour of their education. John Malcolm had a definite religious objective for India. He maintained that it was their moral duty as a Christian nation to support the missionaries in India. He believed that it was appropriate to conciliate the displaced aristocracy by generous treatment.[2]The Orientalists led by old servants of the company, like Marques of Hastings and Minto, believed in the synthesis of western and eastern cultures and were in favour of Indian education.[3]Anglicists were led by Thomas Babington Macaulay, who was also chairman of the Committee of Public Instructions and they were advocating instructions in European language and science through the medium of English.[4]Macaulay wanted to create a class of persons 'Indians in blood and colour, but English in taste, opinion, words and intellect'.[5] He sincerely desired, as expressed in a letter to his father, large scale conversion to Christianity to be affected without any efforts to proselytize, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection through English Education. The ideology of Thomas Babington Macaulay prevailed.[6]

The liberal character of the British rule, especially its judicial administration made a very favourable impression upon the Hindus who contrasted it with the decadent system of Muslim rule. Fifty years of English Education brought greater changes in the minds of educated Hindus than the previous hundreds of years. A new attitude towards religion came up with the superstitious faith in tradition, beliefs and conventions symbolizing the medieval age being replaced by the spirit of inquiry. This spirit of inquiry made them aware of the decay in the Indian society. Some were in favour of going back to the past for remedy, others advocated for western thoughts, while some others for adoption of good of both sides.[7] The cultural interaction with the British, created a new

*Associate Professor, R K Arya College, Nawanshahr (Punjab).

class of educated men who utilized their knowledge and experience to uplift their fellow brothers.[8] The number of educated Indians increased after the establishment of educational institutions by the missionaries, government and by enlightened Indians.[9]

In the beginning of the second half of the nineteenth century, the first effect of this free thinking on the immature minds of the young English educated men was more destructive than constructive, particularly in social and religious matters. A section of boys of the Hindu College gave up old religious ideas and social customs and deliberately adopted practices most offensive to Hindu sentiments such as drinking wine, eating beef, etc. There was a general outcry and according to a Bengali weekly of April 30, 1831, nearly 200 boys out of 450 or 460 left the college.[10]

The social history of India in the nineteenth century brings to the mind certain beliefs and customs, which had developed into movements at that time. It also brings to the mind those individuals, as Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Swami Dayananda, Swami Vivekananda and Sayyed Ahmed, who one way or the other led these movements.[11] India was presenting a very dark and dismal picture of social and cultural degeneration with many retrograde and abhorrent practices. Religious bigotry and ritualism had eclipsed the spiritual endeavour of man and social life was tormented by priestly tyrannies as well as casteism and class conflicts. The custom of *Sati,* the burning of the widow along with her deceased husband at the funeral pyre, was the most horrible one related to Hindu women at that time. Immolation was regarded as a part of *patibrata-dharma*. However, this test of faithfulness was applied only in case of women and not to the men.[12]Rammohun Roy described *Sati* as a murder, according to every *Shasta*.[13] Not only was it tolerated by all classes of people, but when the practice was forbidden by law, a largely signed petition was presented to the Government against it. The signatures numbered 800, including of many prominent leaders of Hindu society in Bengal.[14] Prof. R. C. Mazumdar says, Hindus adopted Purdah system as a protective measure to save the honour of their women folk and to maintain the purity of social order. However, the practice continued for centuries and even became compulsion and proof of their chastity for centuries onwards. This also led to their lesser role in social life.[15] The observance of *shraddha* was based on the belief that food given to the Brahmins was helpful to the deceased ancestors. It was an expensive affair.

Caste System was prevalent in its rigid form. The old "*Varnavyavastha"* or Caste System prescribed by the scriptures had completely broken down. Number of castes and sub castes was growing. The old *Varna* system based upon quality, action, and temperament of a man had given its place to the nineteenth century caste based on birth only.[16]

The system of child marriage was prevalent with its adverse effects. Young boys and girls, even children of one year of age were married, which resulted not only in the procreation of feeble progenies but also proved to be hindrance in national progress. Lord Griffin characterized it as 'a legalized rape of infants'.[17] The birth of a girl was never welcomed. Attempt to kill girl infants were not unusual. Girls whose husbands died in their infancy were to become helpless and live a wretched life. The degraded and deprived social state of Hindu widows gave a stirring jolt to the sensitive perception of enlightened social reformers.

Another social evil was the marriage of *KullinBrahmins*. These *Brahmins* married a large number of wives, sometimes as many as fifty or sixty or even more. Their wives lived in their father's houses and many of them scarcely saw their husbands after their marriage. This evil became grave, because of the tradition that many girls could be married only to *kullins* and therefore had to remain unmarried until death. Cases were not rare when a number of such girls varying in age from 20 to 50, were all married to a single old man, at one sitting, just to remove their maidenhood which was considered a disgrace.[18]

Under these conditions, reforms and socio-religious movements had their birth in different parts of India. The pioneer among social reformers was Raja Ram Mohan Roy (1772-1833). The movement started by him may be called as the first intellectual movement which spread the ideas of rationalism and enlightenment in modern India. He organized the British India Unitarian Association in 1827 and founded the *Brahma Sabha* on August 20, 1822 which was later renamed as *Brahma Samaj*. Through his reinterpretation of the Hindu scriptures, Ram Mohan Roy pointed out that the spirit of Hinduism is the faith in one Supreme Being, Idol worship was not the foundation, but an excrescence of Hinduism. He was convinced that without social advancement it was not possible to think of a reformed Indian religion. He believed in *Upanishads* and there he found the principle of reason leading to a lofty intellectual theism.[19] His reason made him condemn false rituals, customs and beliefs that had corrupted the Hindu society. He vehemently attacked the custom of *Sati*[20]and led agitation against it for which he had to earn the wrath of his own family.

Raja Rammohun Roy's sudden death in England in 1833 led to a steady decline of the organization and new life was infused in to it by Dabindranath Tagore (son of Dwarkanath Tagore).He had formed his separate association *TattvabodhniSabha* or Truth Teaching Association.[21] In 1842, he along with his friends joined BrahmoSamaj and for some years, both societies worked together. In 1850, Dabendranath Tagore banished the theory of the infallibility of the *Vedas* and the concept of elitism from the BrahmoSamaj and brought about its final parting from Hindu religion. However, through the British Indian Association(1851), Dabendranath Tagore succeeded in awakening the all India political interest for the first time and thereby contributed to the growth of political nationalism, which was evolving side by side with Hindu nationalism.[22]

Keshab Chandra Sen (1838-1864) gave a new dimension to BrahmoSamaj. Interestingly, he joined BrahmoSamaj in 1858, when Dabendranath had already started TattabodhiniSabha, Patrika and adopted theism in place of *Vedantism*. (Dabendranath'sson Satyendranath was a class fellow of Keshab and it was he who brought him into the BrahmoSamaj.) He founded Brahmo*Vidyalya* and established *SangatSabha* in 1860. To project Indian widowhood, *VidhavaVivahaNatak* was staged.[23] It was the first drama to discuss the social problem. He visited various provinces and established Brahmocentres in other states as well. In 1866, 'The BrahmoSamaj of India' was established. It considered Brahmoism catholic and universal. It denounced caste and idol worship.[24] No doubt, Keshab Chandra Sen gave a dynamic force to the movement by his personality, oratorical skill and high degree of piety and sincerity, but in the later years as he became more inclined towards the principle of God, both withform and without, the schism in BrahmoSamaj took place. His meetings with Ramakrishna played a crucial role in his change of attitude towards the concept of God.[25]

Henry Louis Vivian Derozio (1809-31), a half-caste Portuguese played an important role regarding rationality, particularly among the students of Hindu college. His views were, however, too radical for his age and cost him, his job. Prem Chand Mitra in his '*Life of David Hare*' says, "Derozio used to impress upon them the sacred duty of thinking for themselves– to be in a way influenced by any of the ideals mentioned by Bacon- to live and die for the truth- to cultivate all the virtues and shunning vice in every sphere". Academic Association' or Institution was established in 1828 under the inspiration of Derozio.[26]

One of the most powerful of the social revival movements of the last nineteenth century was the AryaSamaj (a society of nobles) movement. It was founded by Swami DayanandaSaraswati at Bombay in 1875, with another branch at Lahore in 1877. The AryaSamaj movement started by Swami DayanandaSaraswati was opposed to Christian learning, blind western imitation and asked everybody to be proud of being a Hindu. The revivalism of AryaSamaj, its patriotism and religious commitment were manifested as a reaction against the Brahmo ethics that the spirit of Christianity has already pervaded the whole atmosphere of Indian society and we breathe, think, feel and move in a Christian atmosphere. AryaSamaj movement rejected the western values and relied completely on the *Vedas*, which DayanandaSaraswati upheld as the repository of knowledge and religious truths- the word of God. He held the conviction that the *Vedas* were utterances of eternal truth and infallible guides to human conduct.[27]

Ishwar Chandra Vidyasagar (1820-1891) was born during a controversial period in the history of Bengal.[28] He was convinced that it was necessary to have a deep understanding and knowledge of one's own heritage, but exchange of intellectual and cultural heritage with the west was imperative.
After his appointment as assistant Secretary to the Sanskrit College in 1846, he suggested the modernization of learning of Sanskrit in the colleges. Though his scheme was recommended by Marshall, the Secretary of Fort William College, but did not get the approval of Secretary RasamoyDutt of SanskritCollege. So Vidyasagar resigned in 1847. After becoming Principal of Sanskrit College in 1851, he introduced many changes. He wrote in 1851- *'Upakramanika'* and '*VyakaranKaumadi'* in four parts.When Frederick Halliday became Lt. Governor of Bengal in 1854, he appointed Vidyasagar Assistant Inspector of schools in 1855 and Special Inspector for South Bengal later. Vidyasagar helped to establish a chain of Model Vernacular Schools in the districts. Very soon, more than 20 model schools were established in villages. In order to meet the requirement of text books he contributed a large number of books such as *Rijupath* (1851-52), *Varnaparichaye* (1855), *Kathamala* (1856), *Charitavali*(1857), *Jivancharit* (1849).[29] Between 1857 and 1858, he established 35 schools for girls in the villages with a total enrollment of 1300 students.

The Theosophical Society was founded on November17, 1875, in New York City by Helena Blavatsky (a Russian) and H. S. Olcott. Its headquarters were later transferred to Madras. Although its supporters have claimed that Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any, it generally became identified with Hinduism and Buddhism. Colonel Olcott and Madam Blavatsky saw that not until India recognized the value of its ancient faith could there be any bond of unity among the Indians, separated by provincial jealousies and hatreds. So they began with the revival of religion.[30]

Outside Bengal, Bihar with its orthodox background and endless caste distinctions succeeded in introducing reforms through caste organizations such as the *Kayastha* Conference, the *Maithils Brahmans* conference, *GopiJaitya*Mahasabha and others. In Bombay presidency, *Chitpawan Brahmins*, the most orthodox group, turned liberal reformers although the general population took a much longer time to appreciate the value of the changes. Education and learning vernacular as well as English were taken up by the people of Bombay in no time. The Parsi community took special interest in educating women. Jhambekar, Naoroji, Came were well known social workers. The Maharashtrian group,[31]MahadevGovindRanade, GopalKrishanGokhle, BalGangadharTilak, R. G. Bhandarkar, Karve, PanditRamabai and other dedicated workers created a stir.

PrarthnaSamaj (Prayer Society) was inaugurated in 1867, under the leadership of Dr. AtmaramPadurang. Later on R. G. Bhandarkar and MahadevGovindRanade joined the Samaj. The two main planks of the Samaj were theistic worship and social reforms. It laid special stress on the abandonment of caste, introduction of widow remarriage, female education and abolition of *purdah* and abolition of child marriage.[32]ParamhansMandli was another important movement started in Maharashtra.

Gujarat in comparison was less effusive about following western education. The social environment was polluted by curses of child marriage, *Suttee*, female infanticide, persecution of widows and economic disparity. People gifted in trade, commerce and industry traveled far and wide to trade with other countries. Poet DalpatramDayathar, MahapatrimRupram, PranVilesh, RanchhordasMathuradas, Dengaram were some of the great men of the century who propagated social change.[33]

Andhra Desh of nineteenth century was excessively intolerant with regard to caste. The Christian missionaries found it easy to attract the downtrodden to which they promised a better life. Vireslingam's untiring efforts led to great social changes.[34] The Raja of Pithupuram, Sir Venketaraman Naidu, and Tarakam were sincere workers. The *maharaja* donated a sum of Rs. 70,000, for a high school started with the efforts Vireslingam.[35]

Punjab, because of the preachings of Guru Nanak, had a leaning towards Universalism. In 1866, LalaBehari Mal and PanditBhanuDatta along with Novin Chandra and S. P. Bhattacharjee founded Lahore Sat Sabha (Society of Truth), a reform organization focused solely on Punjabi society. Apart from this, many other local and regional movements like Singh Sabha movement, RadhaSoami movement, Namdhari movement, etc. arose in this land in the nineteenth century.

The economic exploitation of the people was there all along and the people were gasping under its strangle hold in a state of helpless, mute suffering. The exposure came in the writings of DadabhaiNaoroji, Romesh Chandra Dutt, and even an Englishman John Digby. This nature of British rule was exposed with elaborate support by DadabhaiNaoroji in his 'Drain Theory'.[36] He presented his view point in detail in his paper in the East Indian Association, Bombay, and later in fuller details in his book, "*Poverty and Un- British rule in India*".[37] The favourable balance of about £500 million was adjusted by invisible items like dividends to the shareholders of the East India Company and payment to the British working in civil and military posts in India.[38]Ramesh Chandra Dutt, dealing with the condition of Indian economy, in his book '*The Economic History of India*'[39]played a momentous role in moulding and shaping the economic ideas of the Indian thinkers.

Vivekananda's significance vis-à-vis the Indian renaissance is that he gave the renaissance a direction and dimension. Renaissance, for Vivekananda, was not secularizing, or dissociating spirituality from other areas of existence. It was, in fact, the core of life. Absence of this core is like a chariot without the lynchpin. Flood the land with spiritual ideas first, he declared.[40] He had at his back two extraordinary things: first, the vast reservoir of experiential spirituality that Ramakrishna was, whom he himself tested as a moneylender does a coin; a testing which was a precursor of today's modernist confronting tradition. Secondly, his own inner resources of comparable depth, confirming in his own consciousness what Ramakrishna exemplified.[41] He realized that if India was at the end of its secular tether, the West was at the end of its spiritual tether.[42]

Swami Vivekananda was of the view that India relegated her religion and lost her freedom. India, by neglecting her faith and will, was enmeshed in social, political and spiritual servitude.[43]There are views that Vivekananda was thoroughly influenced by the West. Sri Aurobindo remarked that Vivekananda was influenced by European democratic thought when he said that every body is *Brahmin*. Vivekananda was the leading and powerful exponent of the principle of preservation by reconstruction.[44]

According to A. D. Litman, the determining traits of Vivekananda as an outstanding historical personality lie not in his religious mystical ideas but in his democratic convictions, ardent patriotism and enlightenment….He enetrated deep into their needs and aspirations, and strove hard to find real and effective ways and means of fulfilling their countries' old aspirations.[45]The significance of Vivekananda's appearance at the Parliament of Religions lies in the fact that he firmly established the Hindu thought in its rightful place, he proved equal validity of all religions, and he exposed the futility of religious conversion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth.[46]

Vivekananda advocated that Hinduism must be aggressive, dynamic, and capable of conquering the world with her spiritual truths. He himself stood as symbol of the new Hindu rejuvenation, and the Hindu renaissance in a global way. "The Christian nations have filled the world with bloodshed and tyranny. It is their day now. You kill and murder and bring drunkenness and disease to our country and then add insult to injury by preaching the Christ".[47] A series of such counter attacks was enough to bring the expected reaction. It was in fact the beginning of a concerted missionary attack on Vivekananda whose growing popularity in America threatened their bread and luxury in heathen India.[48]

Vivekananda confidently declared in 1897, "The eyes of the whole world are now towards this land of India for spiritual food and India has to provide it for all the races". In the words of Indian diplomat, Pannikar: "By the beginning of the twentieth century, Hinduism after its astonishing recovery during the preceding fifty years was already on the offensive. Christian missionary activity no longer frightened the leaders of Hinduism, and they were in a limited measure prepared to carry on the campaign into the enemy's camp. Hindu religious leaders had begun to appear even in America, where the Ramakrishna Mission had established a few centres".[49] Ramakrishna Mission was the fruit of the quest for identity in the nineteenth century.

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Career Decision Making Among Adolescents in Relation to their Family Climate

Dr. Sukhdev Singh Sandhu*

ABSTRACT

Present study was undertaken to investigate the significance of relationship between career decision making and family climate among adolescents. Study was conducted on 200 (100 male and 100 female) class IX students. Data was collected using Career Decision Making Scale by Singh (2014) and Family Climate Scale by Shah (2011 revised). The results of the study revealed no significant relationship between family climate and career decision making for male, female and total adolescents.

Keywords: Career decision making, family climate, adolescents

INTRODUCTION

Career plays a very important role in men's life. It affects his personality, happiness in way of life and his position in the society. It is not only the set of work but a way of life. Choosing a vocation permanently is declining upon the way of life. A career or choice of occupation begins right from the time children indulge in pretend play as a doctor, teacher and other professionals they see around them. Often children find themselves answering questions as to what they want to become when they are older. Although this process starts early, actual planning and decision making start in adolescence, the period between 13 and 18 years.

CAREER

The traditional concept of career is concerned with progression of an ordered hierarchy within an organization or profession. The term *career* was associated with paid employment and referred to a single occupation. In today's world of work the term career is seen as a continuous process of learning and development. It is the interaction of work roles and other life roles over a person's lifespan including both paid and unpaid work in an individual's life. People create career patterns as they make decisions about education, work, family and other life roles

Career According to the Dictionary of Contemporary English (2009) is a job or profession that one has been trained for and which he do for a long period of his life".

CAREER DECISION MAKING

The term career decision making has been defined as the process by which a person chooses his/her career. Career decision-making is a complex process, by which the decision makers are required to process information about themselves and information about the world of work (Jepson, 1989). Career choice and planning has become important as globalization, and current vocational choices have created an unprecedented war for talent (Smith, 2011). Selection of the

*Associate Professor, Malwa Central College of Education for Women, Ludhiana, (India).

wrong career can affect achievement, contentment and mental health of the individual for life. Therefore career related decisions are an important milestone in a person's life Career decision making, despite being one of the most crucial variables in the area of vocational psychology, has not yet been exhaustively studied by the researchers working in this area. The term career decision making has been defined as the process by which a person chooses his/her career (Kushwaha & Hasan, 2005). Career decision making is a process that explains the choices that a person makes when selecting a particular career. It is a complex phenomenon that has social, psychological and philosophical aspects to it (Aldona & Liuda, 2004). Career decisions are among the most important decisions one has to make, and they are significant for both the individuals and the society as a whole (Gati, 2001).

In the present study the scale used to find Career Decision Making of adolescents is developed by Singh (2014). According to this scale, Career Decision Making is the decision of a career from among several choices available to the individual concerned. Hence the scores of the career decision making scale taken as Career Decision Making.

FAMILY CLIMATE

Family is considered to be the primary agent of socialization because the human personality is not 'burn' but has to be so made through the process of socialization. Thus it can be seen that family plays an important role in helping or hindering the development of the individuality.

According to Dinkmeyer (1967) the family is the major environment that influences and remains throughout the life, the most pervasive of all influences. Clare (1970) defines as, "By family relationship we mean a system of the relationship existing between parents and children". According to Bloom (1989), "The climate of family may be regarded as providing network of forces and forces which surrounds engulf and play on the individual". Shah (1990), "The word 'climate' is more comprehensive one. It includes within itself the word 'environment'. It embraces the social, physical and emotional activities of the family. It means an inter-personal relationship between the parents and the child. It includes parent's attitude towards the child as perceived by him in ten dimensions of Family Climate Scale".

According to Shah (2011), Family climate means an interpersonal relationship between the parents and the child. Family climate of adolescents for this investigation has been taken as the score obtained by students on a Family climate scale (FCS).

RELATED LITERATURE

Significant relationship was found between career decision making and family environment among adolescents (Sharma, 2014). Janetius, et. al., 2011) concluded that parents have a significant role in career choice of adolescents in Indian context. Hwang and Vrongistions (2010) found significant relation of parents motivation influence children's career choice. Dietrich and Karcke (2009) study examined the significant relation of parents' behavior towards child's career development. Schultheiss (2001) study shows siblings influence on career decision making process of the students.

EMERGENCE OF THE PROBLEM

After reviewing the literature, it was found that most of the studies are restrained to foreign countries, such as Simmons (2008), Schultheiss (2001), Dietrich and Karcke (2009), Hwang and Vrongistions (2010). Owing to the dissimilarities in social norms and cultural values, the findings obtained from these studies may not be really applicable and useful to explain the case of India. Only one study found in India Sharma (2014) that conducted only in specific area Chandigarh. Although many researches were already conducted on the phenomenon, there are still flaws in our consensus on the relationship between these variables Career Decision Making and Family Climate. The present study seems fully justified.

OBJECTIVES

1. To investigate the significance of relationship between career decision making and family climate of male adolescents.
2. To investigate the significance of relationship between career decision making and family climate of female adolescents.
3. To investigate the significance of relationship between career decision making and family climate of adolescents.

HYPOTHESES

1. There is no significant relation between career decision making and family climate of male adolescents.
2. There is no significant relation between career decision making and family climate of female adolescents.
3. There is no significant relation between career decision making and family climate of adolescents.

METHOD

Descriptive survey method was used in the present study.

SAMPLE

For the present study a sample of 200 students (100 male and 100 females) belonging to IX class, was selected randomly from government schools of Ludhiana city.

TOOLS

1. Career Decision Making Scale by Singh (2014).
2. Family Climate Scale by Shah (2011 revised).

STATISTICAL TECHNIQUE USED

Pearson's co-efficient of correlation to investigate the significance of relationship between Career Decision Making and Family Climate.

RESULTS AND DISCUSSION

To investigate the significance of relationship between career decision making and family climate of adolescents Pearson's coefficient of correlation was worked out and the values are given in table 1, 2 and 3.5 below:

Table-1: Relationship between dimensions of family climate and career decision making of male adolescents (N=100)

Family climate dimensions	r
Restrictiveness v/s freedom dimension of Family climate	0.18 (NS)
Career decision making	
Indulgence v/s avoidance dimension of Family climate	0.16 (NS)
Career decision making	
Partiality v/s fairness dimension of Family climate	0.12 (NS)
Career decision making	
Attention v/s negligence dimension of Family climate	-0.11 (NS)
Career decision making	
Acceptance v/s rejection dimension of Family climate	0.16 (NS)
Career decision making	
Warmth v/s cold relations dimension of Family climate	0.12 (NS)
Career decision making	
Trust v/s distrust dimension of Family climate	0.09 (NS)
Career decision making	
Dominance v/s submissiveness dimension of Family climate	0.11 (NS)
Career decision making	
Expectation v/s hopelessness dimension of Family climate	-0.18 (NS)
Career decision making	
Open communication v/s controlled communications dimension of Family climate	0.19 (NS)
Career decision making	
Family climate (Total)	0.08 (NS)
Career decision making	

NS means non-significant

Table 1 reveals that for male adolescents the value of correlation between Restrictiveness v/s freedom dimension of Family climate and career decision making is 0.18, which is non-significant (p>0.05). The value of correlation between Indulgence v/s avoidance dimension of Family climate and career decision making is 0.16, which is non-significant (p>0.05). The value of correlation between Partiality v/s fairness dimension of Family climate and career decision making is 0.12, which is non-significant (p>0.05). The value of correlation between Attention v/s negligence dimension of Family climate and career decision making is -0.11, which is non-significant (p>0.05). The value of correlation between Acceptance v/s rejection dimension of Family climate and career decision making is 0.16, which is non-significant (p>0.05). The value of correlation between Warmth v/s cold relations dimension of Family climate and career decision making is 0.12, which is non-significant (p>0.05).

The value of correlation between Trust v/s distrust dimension of Family climate and career decision making is 0.09, which is non-significant (p>0.05). The value of correlation between Dominance v/s submissiveness dimension of Family climate and career decision making is 0.11, which is non-significant (p>0.05). The value of correlation between Expectation v/s hopelessness dimension of Family climate and career decision making is -0.18, which is non-significant (p>0.05). The value of correlation between Open communication v/s controlled communications dimension of Family climate and career decision making is 0.19, which is non-significant (p>0.05). The value of correlation between Family climate (total) and career decision making is 0.08, which is non-significant (p>0.05).

No significant relationship is thus found between family climate and career decision making of male adolescents. This leads to acceptance of hypothesis 1 (There is no significant relation between career decision making and family climate of male adolescents).

Table-2: Relationship between dimensions of family climate and career decision making of female adolescents (N=100)

Family climate dimensions	r
Restrictiveness v/s freedom dimension of Family climate	-0.24*
Career decision making	
Indulgence v/s avoidance dimension of Family climate	-0.23*
Career decision making	
Partiality v/s fairness dimension of Family climate	0.12 (NS)
Career decision making	
Attention v/s negligence dimension of Family climate	-0.16 (NS)
Career decision making	
Acceptance v/s rejection dimension of Family climate	0.18 (NS)
Career decision making	
Warmth v/s cold relations dimension of Family climate	0.17 (NS)
Career decision making	
Trust v/s distrust dimension of Family climate	-0.12 (NS)
Career decision making	
Dominance v/s submissiveness dimension of Family climate	0.18 (NS)
Career decision making	
Expectation v/s hopelessness dimension of Family climate	-0.14 (NS)
Career decision making	
Open communication v/s controlled communications dimension of Family climate	0.21*
Career decision making	
Family climate (Total)	-0.17(NS)
Career decision making	

**Significant at 0.05 level of significance, NS means non-significant*

Table 2 reveals that for female adolescents the value of correlation between Restrictiveness v/s freedom dimension of Family climate and career decision making is -0.24, which is significant ($p<0.05$). The value of correlation between Indulgence v/s avoidance dimension of Family climate and career decision making is 0.23, which is significant ($p<0.05$). The value of correlation between Partiality v/s fairness dimension of Family climate and career decision making is 0.12, which is non-significant ($p>0.05$). The value of correlation between Attention v/s negligence dimension of Family climate and career decision making is -0.16, which is non-significant ($p>0.05$). The value of correlation between Acceptance v/s rejection dimension of Family climate and career decision making is 0.18, which is non-significant ($p>0.05$). The value of correlation between Warmth v/s cold relations dimension of Family climate and career decision making is 0.17, which is non-significant ($p>0.05$). The value of correlation between Trust v/s distrust dimension of Family climate and career decision making is -0.12, which is non-significant ($p>0.05$). The value of correlation between Dominance v/s submissiveness dimension of Family climate and career decision making is 0.18, which is non-significant ($p>0.05$). The value of correlation between Expectation v/s hopelessness dimension of Family climate and career decision making is -0.14, which is non-significant ($p>0.05$). The value of correlation between Open communication v/s controlled communications dimension of Family climate and career decision making is 0.21, which is significant ($p<0.05$). The value of correlation between Family climate (total) and career decision making is -0.17 which is non-significant ($p>0.05$).

No significant relationship is thus found between family climate and career decision making of female adolescents. This leads to acceptance of hypothesis 2 (There is no significant relation between career decision making and family climate of female adolescents).

Table-3: Relationship between dimensions of family climate and career decision making of adolescents (N=200)

Family climate dimensions	r
Restrictiveness v/s freedom dimension of Family climate	-0.04 (NS)
Career decision making	
Indulgence v/s avoidance dimension of Family climate	-0.04 (NS)
Career decision making	
Partiality v/s fairness dimension of Family climate	-0.01 (NS)
Career decision making	
Attention v/s negligence dimension of Family climate	-0.05 (NS)
Career decision making	
Acceptance v/s rejection dimension of Family climate	-0.04 (NS)
Career decision making	
Warmth v/s cold relations dimension of Family climate	-0.03 (NS)
Career decision making	
Trust v/s distrust dimension of Family climate	-0.02 (NS)
Career decision making	

Family climate dimensions	r
Dominance v/s submissiveness dimension of Family climate	0.04 (NS)
Career decision making	
Expectation v/s hopelessness dimension of Family climate	0.01 (NS)
Career decision making	
Open communication v/s controlled communications dimension of Family climate	0.02 (NS)
Career decision making	
Family climate (Total)	-0.06 (NS)
Career decision making	

**Significant at 0.05 level of significance, NS means non-significance*

Table 3 shows for both male female adolescents the value of correlation between Restrictiveness v/s freedom dimension of Family climate and career decision making is -0.04, which is non-significant (p>0.05). The value of correlation between Indulgence v/s avoidance dimension of Family climate and career decision making is -0.04, which is non-significant (p>0.05). The value of correlation between Partiality v/s fairness dimension of Family climate and career decision making is -0.01, which is non-significant (p>0.05). The value of correlation between Attention v/s negligence dimension of Family climate and career decision making is -0.05, which is non-significant (p>0.05). The value of correlation between Acceptance v/s rejection dimension of Family climate and career decision making is -0.04, which is non-significant (p>0.05). The value of correlation between Warmth v/s cold relations dimension of Family climate and career decision making is 0.03, which is non-significant (p>0.05). The value of correlation between Trust v/s distrust dimension of Family climate and career decision making is -0.02, which is non-significant (p>0.05). The value of correlation between Dominance v/s submissiveness dimension of Family climate and career decision making is 0.04, which is non-significant (p>0.05). The value of correlation between Expectation v/s hopelessness dimension of Family climate and career decision making is 0.01, which is non-significant (p>0.05). The value of correlation between Open communication v/s controlled communications dimension of Family climate and career decision making is 0.02, which is non- significant (p>0.05). The value of correlation between Family climate (total) and career decision making (total) is -0.06 which is non-significant (p>0.05).

No significant relationship is thus found between family climate and career decision making of female adolescents. This leads to acceptance of hypothesis 2 (There is no significant relation between career decision making and family climate of adolescents).

CONCLUSIONS

1. No significant relationship is found between family climate and career decision making of male adolescents.
2. There is no significant relationship between family climate and career decision making of male adolescents.
3. No significant relationship is found between family climate and career decision making of male adolescents.

EDUCATIONAL IMPLICATIONS

The result of the study indicates that the parents are losing control over the decision making of their children. Other factors like peer pressure (Naz, Saeed, Khan, Khan, Sheikh & Khan, 2014; Ogutu, Odera & Maragia, 2017), media may be playing important role. It is suggested on the basis of the result of the present study that parents need to have more close relationship with their children and give some time to them and try to understand the decisions of their children.

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To Study the Seeking Social Support and Emotional Maturity of Adolescents

Gurmeet Singh*

ABSTRACT

The present study is an investigation to the relation in coping style and Emotional Maturity in adolescents. The present study has been conducted on 200 adolescents taken from Patiala District in Punjab. In this study for the collection of data the tools were used 'Ways of Coping' Test Booklet by Susan Folkman and Richard S. Lazarus (1988), Emotional Maturity Scale (EMS) by Dr. Yashveer Singh and Maheek Bhargava (1993).

INTRODUCTION

In recent years conviction has grown that is how individuals cope with stress, not stress itself, that influences their psychological well-being, social functioning and somatic health. Despite increased interest in coping, empirical research has been limited until recently by a lack of suitable assessment techniques.

In this context, Emotional Maturity is an important aspect of teacher's personality. An emotionally mature teachers can deal with his students effectively. Emotional maturity is the potent cause for teacher's adjustment and successes. If teacher is able to keep his emotions under control his he/she can better understand he/her students. Emotions then definitely it improves his teaching effectiveness. An emotionally mature person has capacity to withstand delay in satisfaction of needs.

OBJECTIVES OF THE STUDY

To study the coping styles of adolescents.

HYPOTHESIS

There is no significant difference between 'Seeking Social Support' Dimensoin of coping style and Emotional Maturity among adolescent.

SAMPLE OF THE STUDY

The present study was confined to 200 adolescents students both boys and girls of Patiala District. Eight schools were randomly selected.

METHOD

The descriptive statistical techniques such as mean, median, mode, standard deviation, co-efficient of correlation and t-value were used ot study the objective of the present investigator.

*Assistant Professor, Partap College of Education, Ludhiana.

TOOLS USED

In the present study for the collection of data the tool were used: 'Ways of coping'. Test Booklet by Susan folkman and Richard S Laranus (988), Emotional Maturity Scale (EMS) by Dr. Yashveer Singh and Mahesh Bhargava (1993).

ANALYSIS AND INTERPRETATION OF DATA

Hypothesis

There is no significant difference between 'Seeking Social Support' dimension of Coping style and Emotional Maturity among adolescents.

Table-1: Show the mean scores of the "Seeking Social Support" Dimension of Coping Styles among adolescents.

Table-1: (N=200)

Variables	Mean	SD	SED	t-value	Level of significant
Seeking social support (Boys)	9.66	3.23	1.55	4.88	Not Significant
Seeking Social Export (Girls)	11.1	15.2			

Significant at 0.01 level

The given table 1 shows that mean value of boys is 9.66 and girls is 11.1 S.D of boys is 3.23 and SD of cuts is 15.2 and t-value is 4.88. Thus hypothesis "There is no significant difference between seeking social support dimension of coping style and emotional maturity among adolescent" rejected. On the basis of table 1 bar graph of scores of coping style has been drawn below:

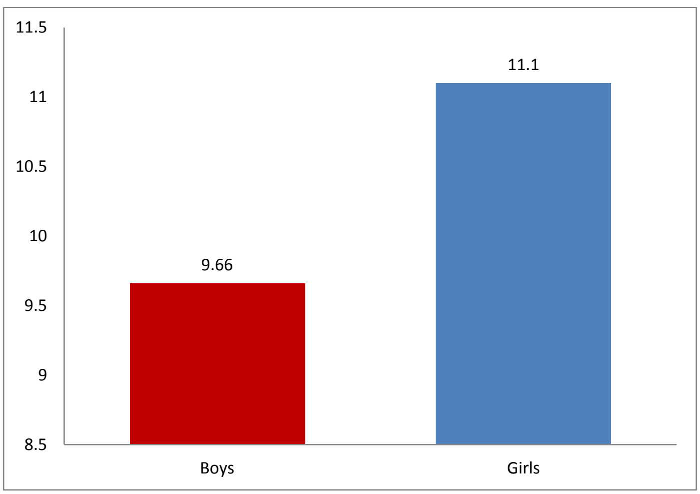

Figure 1: Bar graph of the Emotional Maturity and Coping style Among Adolescents (N=200)

CONCLUSION

There exist significant difference between seeking social support dimension of coping styles among adolescents.

EDUCATIONAL IMPLICATIONS

In the present study result reveals that the dimensions Confrontive Coping, Seeking Social Support and Escape Avoidance of Coping Styles and Emotional Maturity are significantly related with each other and other dimensions Distancing, Self Control and Accepting Responsibility of Coping Styles and Emotional Maturity are not significantly related with each other. But in today's life due to increasing emotional and physical strain that accompanies stress and individual feel uncomfortable. So they are motivated to reduced their stress.

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Study of Coping Styles and Emotional Maturity in Adolescents

Gurmeet Singh*

Abstract

The present study is an investigation to the relation in coping style and Emotional Maturity in adolescents. The present study has been conducted on 200 adolescents taken from Patiala District in Punjab. In this study for the collection of data the tools were used 'Ways of Coping' Test Booklet by Susan Folkman and Richard S. Lazarus (1988), Emotional Maturity Scale (EMS) by Dr. Yashveer Singh and Maheek Bhargava (1993).

INTRODUCTION

In recent years conviction has grown that is how individuals cope with stress, not stress itself, that influences their psychological well-being, social functioning and somatic health. Despite increased interest in coping, empirical research has been limited until recently by a lack of suitable assessment techniques.

In this context, Emotional Maturity is an important aspect of teacher's personality. An emotionally mature teachers can deal with his students effectively. Emotional maturity is the potent cause for teacher's adjustment and successes. If teacher is able to keep his emotions under control his he/she can better understand he/her students. Emotions then definitely it improves his teaching effectiveness. An emotionally mature person has capacity to withstand delay in satisfaction of needs.

OBJECTIVES OF THE STUDY

To study the difference between coping styles and Emotional maturity of adolescents.

HYPOTHESIS

There is o significant difference between coping style and Emotional Maturity of adolescents.

SAMPLE OF THE STUDY

The present study was confined to 200 adolescents students both boys and girls of Patiala District. Eight schools were randomly selected.

METHOD

The descriptive statistical techniques such as mean, median, mode, standard deviation, co-efficient of correlation and t-value were used ot study the objective of the present investigator.

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TOOLS USED

In the present study for the collection of data the tool were used: 'Ways of coping'. Test Booklet by Susan folkman and Richard S Laranus (988), Emotional Maturity Scale (EMS) by Dr. Yashveer Singh and Mahesh Bhargava (1993).

ANALYSIS AND INTERPRETATION OF DATA

Hypothesis

There is no significant difference between coping style and emotional maturity of adolescents.

Table-1: Show the mean scores of coping style and Emotional Maturity among adolescents.

Table-1: (N=200)

Variables	Mean	SD	t-value	Level of significant
Coping style	80.705	11.164	30.78	Significant
Emotional Maturity	136.38	18.539		

Significant at 0.01 level

The given table 1 shows that mean value of coping style is 80.705 and emotional maturity is 136.38. The value of standard deviation is 11.165 and 18.539 and the t-value of coping style and emotional maturity is 30.78. Thus hypotheses "There is no significant difference between coping style and emotional maturity of adolescent" is rejected. On the basis of table 1 bar graph of scores of coping style and emotional maturity has been drawn below:

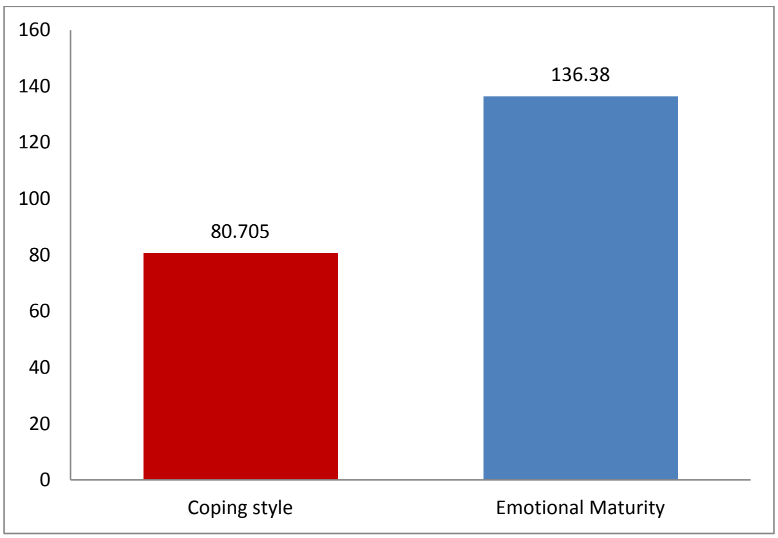

Figure 1: Bar graph of the Emotional Maturity and Coping style Among Adolescents (N=200)

CONCLUSION

There exist significant difference between mean scores of coping style and Emotional Maturity of adolescents

EDUCATIONAL IMPLICATIONS

In the present study result reveals that the dimensions Confrontive Coping, Seeking Social Support and Escape Avoidance of Coping Styles and Emotional Maturity are significantly related with each other and other dimensions Distancing, Self Control and Accepting Responsibility of Coping Styles and Emotional Maturity are not significantly related with each other. But in today's life due to increasing emotional and physical strain that accompanies stress and individual feel uncomfortable. So they are motivated to reduced their stress.

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Regional Disparities Trend in Haryana Agriculture

Sunder Singh*

Abstract

Regional disparities in Haryana Agriculture have been found in different District / Region, which have Socio Economic Impacts. This research paper aims at studying the extent and trends in the regional disparities in Agriculture in Haryana state at two point of time viz, 1990-91 to 1999 -2000, 2000-01 to 2011-12 for different Variables i.e. Average size holding, irrigation intensity, ratio of net area sown to total cropped area yield food grain, yield pulses and yield oilseeds. Co-efficient of variation and Gini index statistical measures has been used for measuring regional disparities in agriculture. It was found that regional disparities persist in five indicators excluding yield pulses. In the 1st sub time period (1990 -91 to 1999-2000) the regional disparities have less decline trend whereas in 2nd sub time period the decline trend in regional disparities was found higher.

An Economy has three main producing sectors' i.e. primary sector (Agriculture and Allied Activity) Secondary sector (Industries and manufacturing) and tertiary sector (Service like banking). All these sector have their own importance in state or national GDP, employment, and capital formation. In recent years industrial sector and service sector has becoming backbone of India's growth but still agriculture and allied activity plays a vital role in transforming India into self sustain country in food grains, fruits and vegetable production. Agriculture still provide employment to maximum unskilled worker and feed whole country, although its contribution to India's GDP is low around one sixth. Agriculture not only contributes to overall growth of the economy but also reduce poverty by providing employment and food security. Agriculture has remained the main stay and leading occupation for the people of the state since its inception. The agriculture sector has always been an important contributor to the state Gross Domestic Product (GDP). After applying green revolution the growth of agriculture increases rapidly in Haryana state not all over India. This create regional disparity in agriculture in whole India although Haryana and Punjab improve their primary sector after Green Revolution but many districts and areas still remain far behind in average growth in agriculture due to many factors which can be cropping pattern, size of land holding, production per unit, farm income, land under cultivation, irrigation facility and farmer size etc. Regional disparity refers to a situation where per capita income, standard of living, consumption level and industrial, agriculture and infrastructure development not uniform in different parts of given region (Thimmaiya, 2006). Regional disparity in agriculture leads to a great imbalances in the distribution of income, production and standard of living of the people. Those farmers who live in highly developed agriculture area have high income and high living standard compared to those farmers who live in backward area in term of agriculture production. This disparity destroys the beautiful dream which they show in agriculture to lead happy life. The economy of Haryana is dominated by the agriculture and allied activity sector, as in 2007-08 the sector provide employment to about 80% of the total population of the state and contributing 20.49 to the state GDP (Economic

*Research Scholar, Department of Economics, Kurukshetra University Kurukshetra, 136118 (Haryana) India.
E-mail: sundersinghmar@gmail.com

survey of Haryana, 2009-10). However, agriculture progress is not the same among the entire district or regions in the state, District like Karnal, Kaithal, Rohtak and Jind are far ward in paddy and wheat, The modified National Agriculture Insurance scheme (MNAIS) is being implemented in these four District on pilot bases (Eco., survey, 2014-15). The contribution of area under wheat and Paddy crops to the total gross area sown in the state is likely to be 58.64 percent during 2014-15. The area under wheat crop was 24.99% lakh hectare in 2013-14 which is likely to be 24.78% lakh hectare in 2013-14 and 11.53 lakh hectare in 2014-15. The area under commercial crops i.e. sugarcane, cotton, oilseeds has fluctuating trend (Economic survey of Haryana, 2014-15). District like Gurgaon, Faridabad, Panipat, Rohtak, Sonipat are growingly as industrial hub so in these district there is problem for water, whether to provide irrigation to agriculture or water to industries. (Economic survey of Haryana, 2014-15).

LITERATURE REVIEW

The section reviews existing literature relevant to regional disparities in agriculture. It looks briefly into the disparities in agricultural sector and discusses this against the background of international and national data of relevance to the study.

Subbarao, K(1985) studied that ever since the introduction of new seed varieties in the mid-l960s, there has been a sharp accentuation of regional disparities in Indian agriculture. A substantial proportion of the incremental' production originated in five or six advanced states, and the poorer eastern states and the semi-arid zone participated little in this impressive national performance.

Sawant, S.D (1997) concluded that inter-state disparities in agricultural development based on single crop, group of crops or even crop sector can be misleading. There has been progressive diversification towards livestock production within agricultural sector which implies that exclusion of livestock sub sector while evaluating growth performance is not justifiable.

Bhide, Kalirajan and Shand (1998), studied that few attempts have been made in the recent years to look at inter- state variations over time in terms of performance of overall agriculture. It is found that in the short run states exhibit a tendency to converge to a single rate of growth but in the longer run there are two divergent patterns; states with better irrigation spread tend to converge to higher rate of growth whereas states with lower proportion of crop area under irrigation tend to converge to lower rate of growth.

Kurian, N.J (2000) analysed that Disparities in economic and social development across the regions and intra-regional disparities among different segments of the society have been the major planks for adopting planning process in India since independence. Apart from massive investments in backward regions, various public policies directed at encouraging private investments in such regions have been pursued during the first three decades of planned development. While efforts to reduce regional disparities were not lacking, achievements were not often commensurate with these efforts. Considerable level of regional disparities remained at the end of the Seventies. The accelerated economic growth since the early Eighties appears to have aggravated regional disparities. The on-going economic reforms since 1991 with stabilization and deregulation policies as their central pieces seem to have further widened the regional disparities.

Khan, A.R et al (2007) studied that inter-state disparities in the short-term institutional credit flow to agriculture increased during the pre-liberalization period, but declined during the post-liberalization period. The percentage coverage of average cost of cultivation by short-term institutional credit flow in most of the states has been found abysmally low during the pre liberalization period. The coverage improved in all the states in the liberalization period but it still remained, by and large, very low, except in the four states of southern region and Punjab and Himachal Pradesh in northern region in the year 2001-02. In the other 11 states out of the 17 states included in the study, the coverage has been below 20 per cent of the cost on cultivation in 2001-02.

Suma, Karkri et *al* (2009) this study aims at observing the pattern of growth in Haryana agriculture by estimating the trends in area, production and productivity of major crops of the state. The study was carried out from the secondary data for a period of 20 years from 1988-89 to 2007-08. The period was divided into period-I from 1988-89 to 1997-98, period-II from 1998-99 to 2007-08 and an overall period of 20 years from 1988-89 to 2007-08. The results of the study revealed that the area under rice, wheat, total cereals, total food grains, oilseeds, sugarcane and cotton had increased while that of jowar, bajra, maize, barley, gram and pulses had decreased. The growth rates in terms of yield were positive for most of the crops except for jowar, gram and oilseeds. Crops viz., rice, wheat, bajra, total cereals, total food grains, oilseeds, sugarcane and cotton had positive growth in production but crops jowar, barley, gram and pulses had negative growth.

Chand Ramesh, Garg Sanjeev and Pandey Lalmani (2009) studied that there is a vast variation in productivity of crop sector across districts in the country and in most of the states. Fertilizer use, irrigation and rainfall were found to cause significant variation in productivity across district in most of Indian states.

Birthal, P S *et al*.(2011), this studies revealed that process of convergence and catching-up among major Indian states during 1980/81–2004/05—a period of economic liberalization and accelerated economic growth, and also analyses the factors that enhance economic growth and lead states towards an identical steady state. Physical infrastructure and human capital are found to enhance economic growth, but alone are not sufficient for convergence. For convergence, the investment in physical infrastructure and human resources should be accompanied by a reduction in employment pressure on agriculture by improving labor market linkages of agriculture with non-agricultural sectors, and by promoting growth-enhancing labor-intensive agricultural technologies.

Rode, S (2011) have analyzed that yield of major crops has considerably increased in the post green revolution in Maharashtra but yield of crops has not increased all over Maharashtra. In the vidarbha region the yield of all major crops except cotton has declined after green revolution, but yield of almost all crops has increased in western Maharashtra., It is also observed that the farmer of low yield areas usually suffer high crop cultivation.

Kumar V *et al*. (2012), have studied that Disparities in agriculture are not only present in between states but disparities are also a matter of serious concern within the state. Haryana which is considered as ‘Super-Power’ in terms of agricultural development is also not an exception of above mentioned trends. The studies revealed that Indian Agriculture growth pattern has been very diverse at the state level. As agriculture is a state subject, the overall performance of the agriculture sector in India largely depends on what happens at the state level. There is a wide variation in the performance of different states. During the 11th Plan (i.e. 2007-08 to 2011-12) the growth performance of agriculture in Madhya Pradesh (7.6%), Chhatisgarh (7.6%), Rajasthan (7.4%), Jharkhand (6.0%) and Karnataka (5.6%), was much higher than that of Punjab (1.6%), Maharashtra (2.0%), Tamil Nadu (2.2%) West Bengal (2.8%), Uttar Pradesh (3.3%) and Haryana (3.3%).

Singh, Satpal and Singh, Dalbir (2013) this studies examines the spatial dimension of agricultural resources mobilization through agro based industrial infrastructure in Haryana. In order to analysis the agricultural produce mobilization through related industries, a co-efficient of correlation between five major crop production and the related number of agro-based industries have been worked out. The study is based on secondary sources of data, collected from the statistical abstract of Haryana indicate a co-related values indicate the inferences of variability in agricultural resource mobilization. The numerical values of the coefficient of correlation indicate a regional disparity in varied agricultural production and its produce required by the related agro-based industries. The studies suggested that it become an imperative to develop industrial infrastructure, and so that the agricultural produce may be mobilized within its vicinal areas. It may also lead to the minimization of transport cost for the farmers. As a result, the farmers match fetches a remunerative price for their agricultural produces.

OBJECTIVES

1. To evaluate the extent of regional disparity in Haryana Agriculture.
2. To measure district wise disparities in Haryana agriculture.
3. To suggest measures to reduce agriculture disparities in different district of Haryana.

RESEARCH METHODOLOGY

Regional disparities in Haryana agricultural have been studied at two point of time via 1990-91 to 1999-2000, 2000-01 to 2011-12 by considering various variable i.e. Average size holding, Irrigation intensity, Ratio of net area sown to total cropped area, yield food grains, yield pulses and yield oilseeds. The state was divided in to 19 and 22 districts as there was same no of district in the state during the period 1990-91 to 2011-12.

For this research work secondary data have been used which was collected from different sources like various issues of statistical abstract and economic survey of Haryana, Ministry of agricultural, Haryana/India, District statistical office and few website of government departments.

Regional disparities in agriculture have been measured on the basis of analyzing result of above sixe variables by using coefficient of variation (C.V.) and Gini Index (G) for all the variables among all the districts at two point of time.

Coefficient of Variation (C.V.)

$$C.V. = \frac{\sigma_y}{\bar{y}} \times 100$$

Where

C.V. = coefficient of variation

σ_y= standard deviation of y

$\bar{y}$ = arithmetic mean of y

y = absolute value of all the regional disparity indicators among all the regions.

Gini Index (G)

$$G_c = \frac{1}{n}(n+1-2\frac{\sum_{i=1}^{n}(n+1-i)y_i}{\sum_{i=1}^{n}y_i})$$

Where

G_c = Gini coefficient

n = number of observation/total regions

y_i = absolute value of all the regional disparity indicators among all the regions and y_i □ y_{i+1}

And Gini Index (G) is calculated as under:

$G = G_c \times 100$

DATA ANALYSIS AND INTERPRETATION OF RESULTS

As mentioned in the research methodology, regional disparities in agricultural have been analyzed in the following two point of time

REGIONAL DISPARITIES THROUGH GINI INDEX

	Avereage Size Holdings	Irrigation Intensity	Ratio NAS-TCA	Yield Food grains	Yield Pulses	Yield Oilseeds
1990-91	51.49	31.13	3.10	9.10	2.30	8.60
1991-92	51.49	31.33	1.80	8.40	5.50	11.40
1992-93	32.37	28.50	2.70	8.60	6.30	7.10
1993-94	32.37	30.73	1.70	5.80	5.70	10.70
1994-95	32.37	30.96	7.90	5.90	7.90	2.30
1995-96	32.37	33.02	2.70	4.40	6.10	20.20
1996-97	32.37	26.98	2.80	5.10	7.90	4.00
1997-98	32.37	25.91	2.40	5.30	7.90	3.60
1998-99	32.37	18.35	2.30	2.10	3.20	19.90
1999-2000	29.18	17.44	3.40	5.00	3.70	6.40
2000-2001	29.18	15.90	1.80	6.70	6.30	7.90
2001-2002	29.18	18.08	1.80	5.80	4.00	7.80
2002-2003	29.18	17.39	1.40	5.30	2.50	7.10
2003-2004	29.18	19.86	1.40	4.60	3.20	2.00
2004-2005	29.18	19.78	1.00	3.60	13.50	3.90
2005-2006	22.29	24.24	2.60	5.30	9.40	3.80
2006-2007	22.29	21.39	3.00	7.80	17.30	10.80
2007-2008	22.29	16.49	1.30	6.80	12.30	2.50
2008-2009	22.29	12.65	1.70	5.40	16.30	7.50
2009-2010	22.29	6.92	3.30	4.00	10.30	4.50
2010-2011	22.29	8.50	2.10	4.10	11.90	5.20
2011-2012	14.39	6.73	2.40	4.20	7.17	2.70

Author Calculation

Above Table show the result of Gini Index of all different district/region in Haryana states since 1990-91 to 2011-12, the researcher analyzed the table variables by converting them in to change in regional disparities in Haryana agriculture

REGIONAL DISPARITY DURING 1990-91 TO 2011-12

The following table show the regional disparities in the six variables

(i) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the average size holding decline 43.32%, during the first sub-time period i.e. 1990-91 to 1999-2000, 50.68% decline in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period average size holding decline more than first sub-time period, altogether regional disparities in average size holding decline 72.05% during the whole period i.e. 1990-91 to 2011-12.

Percentage change in regional disparities in Haryana agricultural since 1990 to 2012

	1990-91 to 1999-2000	2000-01 to 2011-12	1990-91 to 2011-12
Average Size Holding	-43.32	-50.68	-72.05
Irrigation Intensity	-43.97	-57.29	-78.38
Ratio NAS-TCA	9.67	19.35	-22.58
Yield food Grain	-45.05	-27.45	-35.84
Yield Pulses	60.86	13.80	211.73
Yield Oilseeds	-25.58	-60.46	-68.60

Source: Author Calculation

(ii) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the irrigation intensity decline 43.97 %, during the first sub-time period i.e. 1990-91 to 1999-2000, 57.29 % decline in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period irrigation intensity decline more than first sub-time period, altogether regional disparities in irrigation intensity decline 78.38 % during the whole period i.e. 1990-91 to 2011-12.

(iii) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the ratio of net area sown to total cropped area increased 9.67 %, during the first sub-time period i.e. 1990-91 to 1999-2000, 19.35 % increased in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period ratio of net sown area to total cropped area increased more than first sub-time period, although regional disparities in net sown area to total cropped area decline 22.58 % during the whole period i.e. 1990-91 to 2011-12.

(iv) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the yield food grain decline 45.05 %, during the first sub-time period i.e. 1990-91 to 1999-2000, 27.45 % decline in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period yield food grain decline less than first sub-time period, altogether regional disparities in yield food grain decline 53.84 % during the whole period i.e. 1990-91 to 2011-12.

(v) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the yield pulses increased 60.87 %, during the first sub-time period i.e. 1990-91 to 1999-2000, 13.80 % increased in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period yield pulses increased less than first sub-time period, although regional disparities in yield pulses increased 211.73 % during the whole period i.e. 1990-91 to 2011-12.

(vi) During this time period the Haryana state was divided into 19/22 district/regions. By analyzing the data of different districts the researcher founded that the yield oilseeds decline 25.58%, during the first sub-time period i.e. 1990-91 to 1999-2000, 60.46 % decline in the second sub-time period i.e. 2000-01 to 2011-12, this show that in the second sub-time period yield oilseed decline more than first sub-time period, altogether regional disparities in yield oilseeds decline 68.60 % during the whole period i.e. 1990-91 to 2011-12.

CONCLUSION AND RECOMMENDATIONS

It is no doubt that Haryana state is a leading state in agriculture and allied activity. But the state is not improving in agricultural crops production at the same rate because it has unequal characteristics of regional disparities in all 22 district/region. All the districts/regions has shown that in the initial first sub-time period there was less decrease in regional disparity in six variables excluding ratio of net area sown to total cropped area and yield pulses. The research work also recommend that in the last ten years time period there are slightly higher decline in the regional disparity among average size holding, irrigation intensity and yield oilseeds. Although in the whole research time period i.e. 1990-91 to 2011-12, the regional disparity decline more than first and second sub-time period. In the case of pulses the regional disparities increases about 60% in the first ten years then the reduced to almost 14 % in the next decade, altogether disparity increases 211.73 percentage, there is also increase in disparity in the case of ratio of net area sown to total cropped area to 9.67 % and 19.35 % in the first and second sub-time period respectively.

The main recommendations to reduce regional disparities in Haryana state agriculture are:-

1. The government should pay special heed to the agricultural backward regions.
2. The government and private banks should provide agricultural modern machinery to all farmers at a cheap loan rate.
3. The co-operative bank should provide HYV, pesticide and fertilizers to all farmers as early as possible before cultivation starts.
4. The government should make arrangement for canal water to all farmers for irrigation in non-monsoon season.
5. Adequate crop insurance scheme, MSP and root level training for all crops should be given to farmers.

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Contribution of Agriculture and Allied Sector in Haryana Economy - A Theoretical Approach

Sunder Singh*

Abstract

Every economy has three main sectors i.e. primary sector, secondary sector and tertiary sector. For the balance growth in an economy every sector contribution is very important. In this research work the contribution of agriculture and allied sectors have been examined by taking the GDP share, Capital formation, Production of major crops and horticultural output. The tabulation, Charts, and Graphs methodology have been used. Economic survey of Haryana, various issues data has been used. Main findings show that contribution of agriculture declining over the years because of rapid growth in industrial and tertiary sectors.

INTRODUCTION

Agriculture plays an important role in Haryana economy. "Agriculture at present includes, besides production of crops, forestry and animal husbandry" Haryana is one of the better Indian state in terms of agricultural Outcome. "The average production of Major Crops, commodities such as rice, wheat, maize, oilseed, sugarcane and cotton exceed the all India average production".

Agriculture remains the most important sector of the Indian economy, whether it is the pre-independence times period or the post independence time period because there are many facts which prove it. Many rural Populations still depend on agriculture for their livelihood.

In the year 1950-51 the agriculture share was around 55.4 percent of the GDP. Since then the share of this sector is in decline trend but it still has the potential to give many people employment. This is the large unorganized sector of the Indian economy accounting more than 90 percent share in the total unorganized work force of the country, i.e. about 39.7 Crore is working in the unorganized sector.

REVIEW OF LITERATURE

Dev, Mahendra (2003) found improvement in agriculture. He was in favour of second revolution in agriculture. To encourage the diversification of agriculture, there is a next of Hi-Tech technology. He also found some problems in agriculture, e.g. - Finance problems - Sterilization of prices - Hiked prices of fertilizers, pesticides, crude oil - Problem of credit creation in rural area - Reduction in custom duty on drugs - continues decline in GDP in agriculture - Less irrigation facilitation He suggested that agricultural development and food security will be improved with the development of employment through agriculture. The budget is silent on employment problem and two strategies are suggested to improve the performance of agriculture: - To release the initiative and enterprise of farmer and the private sector in general by removing restriction on agriculture trade. - To facilitate adequate supply

*Research Scholar, Department of Economics, Kurukshetra University, Kurukshetra, 136118 (Haryana) India,
E-mail: sundersinghmar@gmail.com

response to the incentives by strengthening infrastructure, agricultural research and extension and delivery of the credit while protecting the environment.

Gupta, S.K. (1993) has revealed the vocational advantages of development of agro based industries in different parts of India. He examined the strength and weakness of agriculture sector. He gave new vision to agriculture sector specially in Haryana through boosting various programmers.

Haffis et al. (1992) observed that the productivity of food grain crops has increased during the last 40 years, but this increase in productivity has failed to boost up the area under the production of these crops, due to the shifting of a portion of land under the cultivation of food grains to the lucrative commercial crops which derived a comparatively higher farm return than from food grain crops. However, at a low growth rate, present level of area, our country has achieved self sufficiency in food grains production recently because of the impact of H.Y.V. technology, even with the current level of area under food grains. There is more scope for increasing production and stabilizing farm income through stepping up yield levels.

Mangal Sen (1983) has discussed the development of agriculture in Haryana and its potential for generating employment in Haryana. He said sustainable growth depends on the sustainable agriculture growth.

Sharma Somnath (1981) has examined the removal of Poverty through development in Agriculture. He also proved that employment growing in rural area of Haryana due of Agricultural development.

Jodhka, S. Surinder (1994) suggested modernization of agriculture. Modernization should lead not only to an increase in productivity and integration of agriculture into the broader national market but also being about a fundamental change in the social relationship of production leading to freeing of agriculture labour from all kinds of patronage and institutions dependency relationships.

OBJECTIVES

1. To study the contribution of Agriculture and Allied sectors in Haryana economy.
2. To examine the performance of capital formation in agriculture.
3. To examine the growth of agriculture in Haryana state.

RESEARCH METHODOLOGY

Tabular Charts, Diagrams, percentage and content analysis methodology have been applied.

Performance of Agriculture and allied sectors in Haryana:- The growth rate of Agriculture Sector in Haryana's GDP grew after independence, because the Government placed special emphasis on this sector in its five year plans. Further, the green revolution took place in the Haryana agriculture giving a sufficient boost to the growth of agriculture sector. As a consequence of rapid structural transition of the Haryana's economy over the years, the contribution of the Agriculture and Allied Sector at constant (2004-05) prices went down to only 16.7% in the state GDP during 2011-12. The economic growth of the State has become more sensitive to the growth rates in Industry and Services Sectors during the past few years but the recent experience suggests that high GDP growth without consistent and low agricultural and allies sector growth is likely to accelerate inflation in the state, which would hamper the larger growth process. Therefore, the growth of the agriculture and allied sector continued to be critical factors in the overall performance of the state economy.

(1) Food grain:- Haryana state made notable growth in the field of agriculture production and it has emerged as the grain bowl of the country, " The food grain production touched an impressive figure of 161.66 lakh tones during 2008-09 as compared to 25.92 lakh tones during 1966-67"(Economic Survey of 2009-10).

(2) The Production of Principal Crops in Haryana is shown in the table where cotton production is measured in '000' bales and all others crops are measured in one '000' tonne. The given table clearly shows increasing trend in all crops from 1966-67 to 2016-17, although there is slightly decline trend in few crops.

Production of Principal Crops ('000' Tonne)

Year	Wheat	Rice	Total F/grain	Sugarcane	Cotton ('000' Bales)	Oilseeds
1966-67	1059	223	2592	5100	288	92
1970-71	2342	460	4771	7070	373	98
1980-81	3990	1259	6036	4600	643	188
1990-91	6436	1834	9559	7800	1155	638
2000-01	9669	2695	13294	8170	1383	571
2005-06	8853	3194	13006	8310	1502	830
2010-11	11578	3465	16568	6042	1747	965
2011-12	13119	3757	18370	6953	2616	758
2012-13	11117	3941	16146	7500	2378	972
2013-14	11800	4041	16970	7427	3078	899
2014-15	10457	3989	15340	7035	2027	729
2015-16	11350	4142	16330	6992	1939	841
2016-17	12384	4453	18000	8223	2041	965

Source: Department of Economic and Statistical Analysis, Haryana

Fixed Gross capital formation in agriculture sector in the state

Capital Formation has an important role in the context of policy making by the state government. It acts as an indicator to measure the economic growth.

The contribution of GFCF in the state of Haryana for agricultural and allied Sectors at constant price (2004-05) decline from 9.3 percent in 2004-05 to 8.4 percent in 2005-06, it increased in the year 20007-08 to 9.6 percent and 9.7 percent in the year 2009-10. It further decline to 8.5 percent in the year 2010-11 and increased to 9.0 percent in 2011-12.

Gross State Domestic Product: - In the following table the Gross domestic product value is given from 2010-11 to 2015-16 at current and constant prices(2011-12) which show the upward trend in both price level.

Gross State Domestic Product of Haryana (Rs. In Crore)

Years	Gross State Domestic Poduct	
	At current Prices	At Constant (2011-12) Prices
2010-11	269621.28	163770.20
2011-12	297538.52	297538.52

Years	Gross State Domestic Poduct	
	At current Prices	At Constant (2011-12) Prices
2012-13	347032.01	320911.91
2013-14	399268.12	347506.60
2014-15	434144.71	370534.51
2015-16	495249.01	413175.07

Source: Department of Economic and Statistical Analysis, Haryana

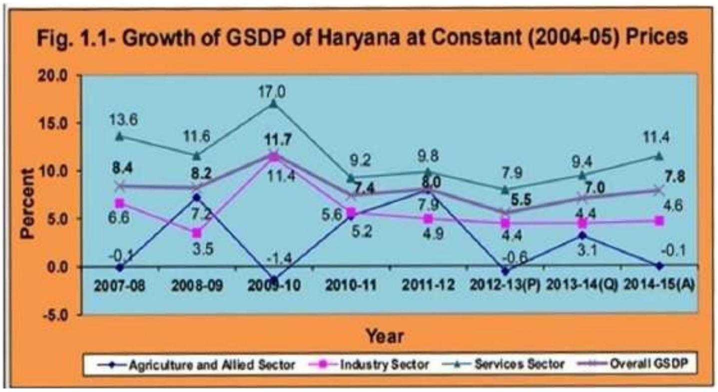

Fig. 1.1- Growth of GSDP of Haryana at Constant (2004-05) Prices

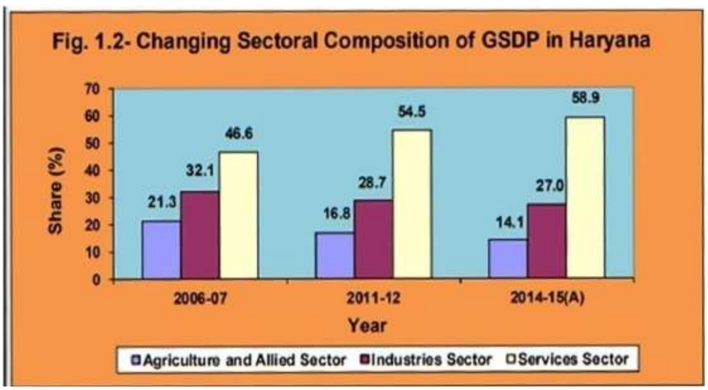

Fig. 1.2- Changing Sectoral Composition of GSDP in Haryana

Area and production of Horticulture crops

(i) Horticulture:- Haryana is emerging as one of the leading state in the field of horticulture., horticulture crops covered area 4.15 lakh hectare in the year 2009-10 which is increase 4.50 lakh hectare in the year 2013-14. The horticulture crops production was 51.49 lakh tonne in the year 2010-11 which increase 57.11 lakh tonne in 2011-12, further its production increase 56.97 and 62.95 in the year 2012-13 and 2013-14 respectively.

(ii) Fruits: - In the Haryana State the production of fruits is increasingly in the recent year. The total area under the fruits was 46250 hectare in 2010-11 which increases 50595 hectare in 2013-14.

Production of Fruits and Mushroom (Unit in tonne)

Years	Fruits	Mushroom
2010-11	356620	8020
2011-12	476570	7733
2012-13	516070	8620
2013-14	554900	9990

Source: Department of Economic and Statistical Analysis, Haryana

(iii) Mushroom:- Haryana is the largest producer of seasonal button mushroom in the country. In the year 2010-11 the production of mushroom was 8020 tonne, which increase 9990 tonne in the 2013-14 year.

CONCLUSION

Agriculture still plays an important in the Haryana Economy and Rural development. In recent year the share of agriculture has fallen compared to industrial and service sector, but still agriculture and allied sector performance is the need of hour for balanced growth of Haryana economy. The agriculture and allied sector has potential to grow at the same speed with other sector, it need adequate irrigation, sufficient fertilizer, effective agricultural engineering and government will power.

There are few recommendations for rapid growth in agriculture and allied sectors:-

1. Need second green revolution in agriculture sector and modern technology in allied sector.
2. Promote farmers for effective training regarding agribusiness.
3. Cheap and easy finance to all farmers in all regions in Haryana state.
4. Government should make future plan for agriculture and allied sector for sustainable growth.

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Adjustment Patterns of Students of Scheduled Tribe and Scheduled Caste Development High schools and Education Department High Schools: A Comparative study

Ashok Kumar Digal*

Schooling has been widely recognised to have influence in the development of one's Personality. Studies have confirmed that schooling can promote the personal efficiency (Klitgard and Hall, 1975; De Rebello,1979).Thus it can be said that the way a child is brought up and taken care of in the school is responsible for one's style of adjustment. Psychologically adjustment may be seen as a process by means of which an individual makes an effort to establish equilibrium. Since school vary in their structure, facilities, management and objectives etc. The adjustment pattern of the students may also vary, it is often said that as is the school, so are the students.

The basic assumption of this study is that the two type of schools, i.e. residential schools (i.e. SSD High schools and non residential schools of the School and Mass Education Department high schools) odisha to provide different types of social climate to the students. The residential schools are dominated by the ST and SC students. They are kept aloof from their society and deliberate efforts are being made to shape their personality. They interact with other caste students who study there as day scholar. On the other hand, the non residential schools of the SME Department, Odisha are dominated by the non SC/ST students. All categories of students are enrolled mostly here mostly as day scholar. All have the equal opportunities of interacting with one another. The theoretical formulation is that the SC, ST and other caste students studying in the residential schools must be different from their counterparts in the non-residential schools. Thus it was hypothesized that there would be a significant difference in total and adjustment patterns to (i.e. dimension wise) of the students of SSD and education department high schools.

SAMPLE

The population of the present investigation consist of all the SC, ST and non-SC/ST students of class X of Kandhamal District. Nine high schools (i.e. 4 residential and 5non-residential) in which SC,ST and non SC/ST studied were purposively selected and following random sampling technique 200 students(i.e. 70 boys and 20 girls) and 110 from Education Department high schools(i.e. 80 boys and 30 girls) studying in class-X were picked up and were administered adjustment inventory for school students (Sinha and Singh,1993). The mean age of the sample was 14.8 years at the time of test administration. Thus the sample of the study consists of X graders from SSD high schools and 110 X graders from Education department high school and 150 boys and 50 girls.

VARIABLES

An adjustment pattern was treated as dependent variable and school and gender/sex were regarded as independent variable.

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*Ph.D. Scholar, E-mail:ashok.digal@gmail.com

TOOL USED

Adjustment Inventory of Sinha and Singh (1993) was used to measure the adjustment pattern of the sample students. It has been designed to measure the adjustment patterns in the three areas of adjustment namely emotional, social and educational within the age group from14 to 18. The Inventory consists of 60 items in total and 20 items in each area of adjustment. The reliability co-efficient of the Inventory (total) is as follows:-

Splithalf-0.95, test-retest-0.93 and KR-20-0-94. The Inventory was validated against superintendents rating which was found to be 0.51. Thus the Inventory is reliable and valid.

Procedure of Data collection

Adjustment Inventory of Sinha and Singh (1993) was administered in the classroom. Before administering it, the sample students were told about the purpose of the study. The subjects were put in a proper frame of mind. Then following the instructions given in the manual, the Inventory was administered. There was no time limit for answering the items in the Inventory. Inventory can be scored by hand only. Scoring was done according to the procedure suggested by the authors of the Inventory.

Results and Discussion

The first objective of the study was to compare the adjustment patterns of the students of SSD high schools and Education Department high schools. In pursuance of the objective, significance of difference between relevant means were tested by employing t-test. The obtained results are presented in Table-01.

TABLE NO=01: Significance of difference between the means of students SSD and Education Department High Schools with respect to Adjustment.
Areas of Adjustment

Group	Emotional			Social			Educational			Total		
	M	SD	t-Value	M	SD	t-value	M	SD	t-value	M	SD	t-value
SSD(N=90)	6.76	3.26	** 5.12	5.88	2.90	0.465	6.64	4.65	** 4.22	20.42	8.22	** 3.24
ED(N=110)	5.74	3.04		5.97	3.21		5.43	4.42		18.73	8.26	

**P<.01

It is evident from Table=01 that the students of education Department and SSD High schools differed significantly in their adjustment total(t=3.24,P<.01) and even in two areas of adjustment(i.e. emotional t=5.12,P<.01 and educational,t=4.22,P<.01) and these differences were in favour of the students of education Department High schools(i.e. low score indicates better adjustment). Thus it can be said that the students of Education Department high schools are better adjusted than their SSD counter parts in total and even in emotional and educational areas. The students of education Department high schools were found to have less adjustment problems than their SSD counterparts. No parallel study is available either to support or contradict the present finding; such a situation might be attributed to their family background. Most of the students of Education Department high schools belong to comparatively better socio-economic families. Their socio-cultural settings are varied and conducive for better social interaction and educational provisions. They are more explicitly expected by their parents to keep pace with educational growth norm which does not usually happen with the students of SSD high schools. It is natural that the students of Education Department high schools are much more concerned with these adjustment patterns.

In view of the above results, the hypothesis stating significance of difference in adjustment patterns (total and dimension wise) of the students of SSD and Education Department high schools was accepted, except the dimension of social adjustment.

CONCLUSION

The students of SSD high schools had comparatively more adjustment problems than their Educational Department counter parts. Since this category of students belong to residential schools, the causes of such adjustment problems be identified and efforts must be made to help these students to overcome them. One such effort could be meaningful engagement in different activities. The teachers and the hostel superintendent/warden should conduct Question-Answer session, invite spiritual practitioners for sharing their thoughts to how to deal effectively with different situations of life.

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बौद्ध धर्म में अहिंसा की प्रासंगिकता

डॉ. रवीन्द्र सिंह राठौड़*

सारांशिका

बौद्ध धर्म में अहिंसा का सिद्धान्त करूणा के रूप में प्रतिपादित किया। ऐसी अहिंसा जो करूणा, आत्म निरोध तथा दुःख दर्द को दूर करने की इच्छा से प्रेरित होती है। इसके अलावा अहिंसा प्रसार के पीछे आधाभूत तथा तर्कसंगत कारण करूणा, दया, सहिष्णुता आदि को बताया गया। बौद्ध धर्म वनस्पति में जीव जन्तुओं के प्रति भी करूणा रखने का आग्रह करता है। भगवान बुद्ध के अनुसार किसी भी जीवित प्राणी का प्राण हरण नही किया जा सकता। बौद्ध धर्म में जो जानबूझकर किसी को मृत्यु की ओर प्रेरित करे उसकी निंदा की गयी है। बुद्ध द्वारा यज्ञबलि व पशुबलि को निरर्थक बताया बल्कि अक्षम्य क्रूरता भी कहा। धम्पपद में कहा है – न हिंसा करनी चाहिए और न ही हिंसा का कारण बनना चाहिए। बौद्ध धर्म के अलावा भी अन्य धर्मों में अहिंसा की बात को सर्वोपरी माना गया है।

मुख्य शब्द

परिधि, सभ्यता, सद्भावना, शांतिमय, संयम, अहिंसा, बन्धुत्व, धम्मपद, करूणा, लक्ष्य, दण्ड।

अहिंसा मानव–जाति के उर्ध्वमुखी विराट चिंतन का सर्वोत्तम विकास–बिन्दु है। व्यक्ति से परिवार, परिवार से समाज, समाज से राष्ट्र से विश्व–बन्धुत्व का जो विकास हुआ या हो रहा है, उसके मूल में अहिंसा की ही पवित्र भावना काम करती रही है। मानव सभ्यता के उच्च आदर्शों का सही–सही मूल्यांकन अहिंसा के रूप में ही किया जा सकता है। अहिंसा की परिधि में समस्त धर्म और समस्त दर्शन समवेत हो जाते हैं। यही कारण है कि प्रायः सभी धर्मों ने इसे एक स्वर में स्वीकार किया है। विश्व के जितने भी धर्म–दर्शन और सम्प्रदाय हैं, उन सभी में अहिंसा के सम्बन्ध में चिंतन किया गया है। सभी ने अहिंसा के महत्व को स्वीकारा है। कुछ धर्मों ने अहिंसा को मुख्य मानकर उनके सिद्धान्तों पर चलने की सलाह दी है, जिनमें बौद्ध धर्म व जैन धर्म प्रमुख है। इसके अलावा भी अन्य धर्मों ने अहिंसा की व्याख्या की है।

वेदों में अहिंसा का स्पष्ट चिंतन नहीं मिलता है किन्तु अहिंसा के फलस्वरूप जिन उदात्त मूल्यों का विकास होता है, उनकी चर्चा वेदों में परिलक्षित होती है। मैत्री, सद्भावना, अपराध को क्षमा करने की प्रार्थना आदि अहिंसात्मक विचार ऋग्वेद, यजुर्वेद आदि में स्पष्ट रूप से देखने को मिलता है। यजुर्वेद में उल्लेख आता है कि सभी प्राणियों को मित्रवत देखूं। आपस में सभी एक–दूसरे को मित्र के समान देखें।[1] इसी तरह अथर्ववेद में कहा है– ''हम सभी एक साथ ऐसी प्रार्थना करें जिससे की आपस में सुमति और सद्भावना का प्रसार हो।''[2] इतना ही नहीं बल्कि विश्व शांति प्रदान करने वाली हो और सभी दिशाएं भी शांतिदायिनी हों।[3]

*सहायक आचार्य, अहिंसा व शांति विभाग, जैन विश्वभारती विश्वविद्यालय लाडनूं (राजस्थान), ravindrachhapara@gmail.com

जल, औषधियां सभी देवता और ब्रह्म सबके सब शांति देने वाले हों। विश्व पूर्ण शांतिमय हो।[4] इस प्रकार स्पष्ट है कि वेद युग में ऋषियों की वाणी में अहिंसा की स्वर लहरियां मुखरीत हैं। ऋग्वेद में अहिसन्ती[5] अथर्ववेद में अहिसन्तीरमानया का उल्लेख है।[6] अहिंसा अत्यन्त हितकारी है– मैं सभी को मित्र के समान देखूं। परस्पर सभी एक दूसरे को मित्र के समान देखे।[7]

उपनिषद में अहिंसा के सिद्धान्त के रूप में सर्वप्रथम स्वरूप प्रतिपादन छान्दोग्योपनिषद के तृतीय अध्याय में आत्मज्ञान की प्राप्ति का वर्णन करते हुए कहा गया है– तप, दान, आर्जव, अहिंसा और सत्य वचन दक्षिण ाा है।[8] वहां अहिंसा को परिभाषित करते हुए कहा गया है– सर्वप्राणी की हिंसा न करना अहिंसा है। प्राणाग्नि होत्रोपनिषद् एवं आरणिकोपनिषद आदि में भी अहिंसा को सद्गुण या आत्म संयम के प्रमुख साधन के रूप में प्रस्तुत किया गया है।[9] इस प्रकार हम देखते हैं कि उपनिषदों में अहिंसा को आत्मज्ञान का एक साधन माना गया है तथा मनुष्य को सदाचार के एक प्रधान अंग के रूप में स्वीकृत किया गया है।

महाकाव्यों में अहिंसा को प्रस्तुत किया है। रामायण में अहिंसा, सत्य, आत्मसंयम, दया, सहिष्णुता, क्षमा, आतिथ्य, मन–वचन–कर्म की शुद्धि पर अत्यधिक बल दिया है।[10] सामाजिक दृष्टि से अहिंसा पर चिंतन करते हुए कहा गया है– राजा, स्त्री, बालक, वृद्ध और शरणागत की रक्षा करनी चाहिए। उनका वध करना बहुत बड़ा पाप है।[11] इस ग्रंथ में अहिंसा की चर्चा सीधे रूप में न करके पात्रों के गुणों का उत्कीर्तन करते हुए की गई है। महाभारत में अहिंसापरमोधर्मः के अटल सिद्धान्त को सम्मुख रखकर अहिंसा की विवेचना की गई है। अहिंसा ही उत्तम एवं पावन धर्म है अतः मनुष्य को कभी भी कहीं भी और किसी भी प्राणी की हिंसा नहीं करनी चाहिए। अनुशासन पर्व में अहिंसा को नैतिक या धार्मिक दृष्टि से बहुत ऊंचा स्थान दिया गया है। यहां अहिंसा परम धर्म है, परम तप है, परम सत्य है और अन्य धर्मों की उद्गम स्थली है। यह परम संयम है, परम दान है, परम ज्ञान, परम–फल, परम–मित्र तथा परम–सुख।[12] अतः जो अहिंसा के पथ पर चलता है, उसकी तपस्या अक्षय होती है। मार्ग का निरूपण करते हुए श्रीकृष्ण ने कहा– अहिंसा वह कर्म है जिसके करने से व्यक्ति को किसी प्रकार काभय उद्वेग नहीं होता है, जबकि हिंसा वह कर्म है, जिसके करने से व्यक्ति में प्रतिपल भय तथा उद्वेग होता है। श्रीकृष्ण का यह मन्तव्य था कि अहिंसा, समता, संतोष, दान आदि जितने भी सुकर्म है वे सभी मेरे से ही उत्पन्न हुए हैं।[13] प्राणियों को कष्ट न देना हिंसा न करना अहिंसा है।

पुराण साहित्य में भी अहिंसा का विवेचन यत्र–तत्र हुआ है। वायु पुराण का मन्तव्य है, मन, वाणी और कर्म से सभी जीवों के प्रति अहिंसा का पालन करना चाहिए।[14] अग्निपुराण में कहा गया है– अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह– ये पांचों यम–मुक्ति प्रदान करने वाले हैं।[15] इसके साथ ही मनुस्मृति सदाचार पालन संदेश देती है। उसके अनुसार अन्तरात्मा को सुख पहुंचाने वाला कर्म अहिंसा है। मनुस्मृति का संदेश है कि प्राणियों की पीड़ा न पहुंचाते हुए हिंसा से रहित और दान तथा दम इस प्रकार के व्रत वाला मनुष्य स्वर्ग को जीत लेता है। मनुस्मृति में कतिपय पशु–पक्षियों के मांस–भक्षण का निषेध है। इसकी यह मान्यता है कि मांस न खाना अश्वमेघ यज्ञ के बराबर है।[16] मनु ने संस्कृत में कहा– जो कार्य तुम्हें पसंद नहीं वह कार्य दूसरों के लिए भी मत करो। सभी जीवों में आत्मा को व आत्मा से सम्पूर्ण जीव जगत् को देखो।

यहूदी धर्म का मन्तव्य है– किसी व्यक्ति के आत्म–सम्मान को चोट न पहुंचाओ। किसी के सामने किसी व्यक्ति को अपमानित न करो। उसका अपमान करना उतना ही महापात है, जितना कि किसी व्यक्ति का खून

करना। प्राणी मात्र के प्रति निवैरभाव रखने की प्रेरणा प्रदान करते हुए यह बतलाया गया है कि अपने मन में किसी के प्रति वैर का दुर्भाव मत रखो। बन्धुत्व भाव को विकसित करने के लिए कहा है– बन्धुत्व का प्रेम जाति और धर्म की सीमाओं के ऊपर है। इसी तरह ईसाई धर्म में महात्मा ईसा ने कहा है कि '' तू तलवार म्यान में रख ले क्योंकि जो लोग तलवार चलाते हैं वे सब तलवार से ही नष्ट किये जायेंगे।'' अन्यत्र कहा गया है– ''तुम अपने दुश्मन को भी प्यार करो और जो तुम्हें सताते हैं, उनके लिए भी प्रार्थना करो। अपने ही शत्रु से प्रेम करो, जो तुम से वैर करे, उनका भी भला सोचो और करो। जो तुम्हें श्राप दें उन्हें आशीर्वाद दो। जो तुम्हारा अपमान करे, उसके लिए प्रार्थना करो। जो तुम्हारे एक गाल पर थप्पड़ मारे, उसकी तरफ दूसरा गाल भी कर दो। जो तुम्हारी चादर छीन ले, उसे अपना कुर्त्ता भी लेने दो। ईसा का यह संदेश अहिंसा का जीवन्त रूप है। इस तरह ईसाई धर्म में अहिंसा की भावनाएं मानव सेवा और प्रेम के रूप में विकसित हुई है। इसी तरह इस्लामधर्म कामन्तव्य है कि खुदा सारे जगत का पिता है और जगत में जितने भी प्राणी हैं, वे सभी खुदा के ही बन्दे और पुत्र हैं। खुदा के मन में कण–कण में दया का निवास है। मुहम्मद साहब के उत्तराधिकारी हजरत अली ने मानवों को सम्बोधित कर उपदेश देते हुए कहा है– मानव तू पशु पक्षियों की कब्र पेट में मत बना अर्थात् तू मांस का भक्षण न कर।

उपर्युक्त कथन से स्पष्ट है कि इस्लाम धर्म में भी अहिंसा को प्रधानता दी गई तथा मदिरापान, ईर्ष्या, लालच, असत्य, कृपणता, अभिमान, हिंसा आदि को त्याज्य बताया है।

जैन धर्म में अहिंसा का बहुत ही सूक्ष्म विवेचन किया गया है। ऐसा प्रतीत होता है कि जैनधर्म के प्रत्येक क्रियाकलाप में अहिंसा की दिव्य ध्वनि मुखरित हो रही है। जैनधर्म का मूल आधार ही अहिंसा है। भगवान महावीर ने अहिंसा को सभी जीवों के लिए कल्याणकारी एवं मंगलकारी माना। अहिंसा का अर्थ है– हिंसा का न होना, हिंसा की भावनाओं और हिंसाजन्य क्रियाओं का अभाव होना। यह है भगवान महावीर की आत्मौपम्य दृष्टि, जो अहिंसा से ओत–प्रोत होकर विराट विश्व के सम्मुख एकात्मकता का महान दर्शन प्रस्तुत कर रही हैं।

बौद्ध धर्म भारत का एक प्रमुख धर्म रहा है तथा इसकें अहिंसा की प्रधानता रही है। इस धर्म के प्रसिद्ध एवं मान्य ग्रंथों में अहिंसा की प्रेरण दी गई है कि मन, वचन और कर्म से अन्य प्राणियों को कष्ट न दिया जाये।[17] अहिंसा का पथिक न स्वयं किसी को कष्ट देता है और न किसी को कष्ट के लिए प्रेरित करता है।[18] धम्मपद में बुद्ध ने हिंसा को अनार्य कर्म कहा है। वे कहते हैं जो प्राणियों की हिंसा करता है, वह आर्य नहीं होता। सभी प्राणियों के प्रति अहिंसा का पालन करने वाला ही आर्य कहा जाता है।[19] पांचवी सदी ई. पू. में बुद्ध ने बल देकर इसकी वकालत कर अपनी मुख्य शिक्षाओं में शामिल किया, सैद्धान्तिक आधार प्रदान किया तथा इसे अतुलनीय अच्छाई बताया। जो लोग भगवान बुद्ध के उपदेशों को मानते हैं उन्हें अहिंसा को एक और साक्षी माना है जो परिस्थितिजन्य साक्षी की अपेक्षा सीधी साक्षी माना है और वह एक प्रकार से अहिंसा की परिभाषा ही है। उन्होंने कहा है– ''सबसे मैत्री करो, ताकि तुम्हें किसी प्राणी को मारने की आवश्यकता न पड़े।''[20] यह अहिंसा के सिद्धान्त के कहने का स्वीकारात्मक ढंग है। महात्मा बुद्ध पशु हिंसा के घोर विरोधी थे। अहिंसा उनके सिद्धान्तों में प्रमुख थी। वे न केवल यज्ञों में पशुबलि के विरोधी थे।[21] ऐतिहासिक भारत में अहिंसा के सिद्धान्त का प्रयोग प्रथम बार उपनिषदों के लेखकों द्वारा यज्ञों की क्रूरता के सम्बन्ध में किया गया।[22] यही से शाकाहार का सिद्धान्त प्रतिपादित हुआ।

बौद्ध अहिंसा अन्तर्दृष्टि को विविध क्षेत्रों जैसे कि पर्यावरणीय आचार संहिता, दैनिक जीवन, अन्य प्राणियों से सम्बन्ध तथा उनके प्रति नैतिक विचार एवं समाज में किनारे कर दिए गये वर्गों की दशा को समझने की आवश्यकता में निश्चित रूप से लागू किया जा सकता है। बुद्ध ने अपना अहिंसा का दर्शन इस सामान्य तथ्य पर आधारित माना है यद्यपि अहिंसा का पूर्णतया पालन कठिन हो सकता है परन्तु हृदय में अहिंसा की मनोवृत्ति को पूर्ण तौर से उत्पन्न करना असंभव नहीं है। संतुलित तथा विवेकपूर्ण अहिंसा का सिद्धान्त मानव सभ्यता के लिए संभवतः बौद्ध धर्म की अत्यन्त महत्वपूर्ण देन। बौद्धधर्म में अहिंसा का तात्पर्य है– जानबूझकर जीवित प्राणियों के घात से बचना। दूसरे शब्दों में एक बौद्ध धर्मानुयायी से आशा की जाती है कि उसे न केवल हिंसा नहीं करनी चाहिए बल्कि दूसरों को भी हिंसा के लिए नहीं उकसाना चाहिए। जानबूझकर हिंसा करने का तात्पर्य है, अन्तर्निहित अखण्डता को बाधित और नष्ट करना तथा सम्मान और करुणा, जो कि मानवता के आधार हैं, की भावनाओं को कुण्ठित करना। हिंसा मन, वचनों व कार्यों द्वारा भी की जा सकती है, प्राचीन भारतीय बौद्ध धर्म ने मुख्य रूप से कार्यों द्वारा की गई हिंसा की ओर अधिक ध्यान दिया था।

बुद्ध द्वारा यज्ञ बलि व पशुबलि को न केवल हास्यास्पद एवं निरर्थक बताया गया है बल्कि अक्षम्य क्रूरता भी कहा। उनके अनुसार– सभी जीवित प्राणियों में से किसी को भी हानि नहीं पहुंचानी चाहिए।''[23] ''वह यज्ञ– (जिसमें)– जीवित प्राणियों का वध होता हो– न तो ज्यादा फलदायक होती है (और) न ही अत्यधिक लाभदायक, न ही प्रसिद्धि वाली होती है। सामज्जफल सुत में हमें बताया गया है कि ''भिक्षु जीवित प्राणियों की हिंसा को छोड़कर जीवन को नष्ट करने से स्वयं को अलग रखता है। वह लाठी और तलवार अलग रख चुका है तथा कठोरता से शर्मिन्दा एवं दया ओत–प्रोत, वह उन सभी जन्तुओं के प्रति जिनमें जीवन है, सहृदयता एवं दया से रहता है।[24] बौद्ध धर्म में अहिंसा का करुणा तथा लज्जा से एकीकरण कर दिया गया है। जहां कही किसी दिल में करुणा है, वह बाहरी तौर पर अहिंसा के कार्य के रूप में अभिव्यक्त होती है। अहिंसा शब्द एक भव्य कार्य माना जाता है क्योंकि यह न केवल जिसके लिए किया जाता है, बल्कि उसके लिए जो इसका पालन करता है, सुखद परिणाम देता है।

बौद्ध धर्म में अहिंसा को इस अर्थ में बताया गया है कि सभी व्यक्ति अपने जीवन से प्यार करते हैं और किसी अन्य से हानि पहुंचने या मारे जाने की इच्छा नहीं रखते हैं। उदाहरण के लिए धम्मपद इसी विचार को दुहराते हुए कहता है कि जैसे सभी मृत्यु से डरते हैं वैसे ही दूसरों की तुलना स्वयं से करते हुए किसी की न तो हिंसा करनी चाहिए और न ही हिंसा का कारण बनना चाहिए।[25] बौद्ध धर्म में अहिंसा का अभ्यास कई प्रकार से बताया गया है। उदाहरण के लिए आर्य आष्टांगिक मार्ग में सम्यक कर्म की व्याख्या अहिंसा के रूप में की जा सकती है।[26] इसी प्रकार जब बुद्ध ने सिंगालिक को एक उपासक के हर रोज के सही व्यवहार का उपदेश दिया तो पहला सिद्धान्त जो व्याख्यायित किया गया वह था, जीवित प्राणियों की हिंसा न करना। उपासक व उपासिकाओं से जिस पंचशील के पालन को कहा गया है उनमें पहला है जीव हिंसा से बचना। अहिंसा के सिद्धान्त को आठ शिक्षापदों में शामिल किया गया है, जिसका बौद्धों द्वारा महीने के चार दिनों के उपवास के अवसर पर पालन किया जाता है। बौद्ध धर्म उस व्यक्ति की घोर निंदा करता है ''जो जानबूझकर तथा लक्ष्य साधकर विभिन्न तरीकों से मृत्यु की अच्छाई का वर्णन करें या किसी को मृत्यु की ओर प्रेरित करे।''[27]

बौद्ध धर्म में पेड़ पौधों को हानि पहुंचाने पर भी रोक है तथा इस प्रकार बुद्ध के अनुसार एक आदर्श व्यक्ति प्राणजात तथा वनस्पति जीवन को हानि पहुंचाने से बचता है। उन्होंने सबसे 'जीव जन्तुओं के प्रति करुणा रखने' का आग्रह किया। बुद्ध ने समझाया कि ''किसी भी जीवित प्राणी के जीवन का अंत न किया जाए, चाहे वह कितना भी सूक्ष्म क्यों न हो।[28] भिक्षुओं को मिट्टी खोदने की अनुमति नहीं थी। पानी को पीने के पहले अवश्य ही छान लिया जाना चाहिए, क्योंकि इसमें जीवित प्राणी होते है। फल वही खाना चाहिए जिसमें बीज न हुए हो या बीज न बचे हो। लेकिन आरम्भिक बौद्ध धर्म में विशेष परिस्थितियों में ''अप्रत्यक्ष हिंसा'' की अनुमति भी थी। उदाहरण के लिए आरम्भिक बौद्ध धर्म में चमड़े का प्रयोग, पशुओं के चर्म का सीमान्त देशों में पलंगपोश के रूप में प्रयोग की अनुमति थी। जातक में यह उल्लेख किया गया है कि ''कुछ विशेष परिस्थितियों में बोधिसत्व भी जीव हत्या कर सकते हैं।'' विशेषकर वहां जहां उनकी जन्मकुण्डली में दोष हो।[29] बौद्ध धर्म कुछ हद तक ही अहिंसा के बारे में भारतीय मनोवृत्ति बदल सका तथा कोई गंभीर प्रभाव न छोड़ सका क्योंकि जानवरों की हिंसा कम से कम अशोक के समय तक जोर–शोर से होती रही।

''यदि लोग मात्र यह जानते हैं कि दण्ड से दुःखदाई जन्म होगा, जीवित प्राणी हिंसा करना छोड़ देंगे। दुःख वस्तुतः हत्या करने वालों के लिए ही होता है।'''[30]

बौद्ध धर्म में अहिंसा के सिद्धान्त के दो पहलू हैं– 1. नकारात्मक– ऐसी अहिंसा जो करुणा, आत्म–निरोध तथा दुःखदर्द को दूर करने की इच्छा से प्रेरित होती है। 2. सकारात्मक– ऐसी अहिंसा जो पहले के समान उद्देश्य, इच्छा तथा अभिप्राय से प्रेरित होती है। दूसरे शब्दों में, सकारात्मक निष्पक्ष विचारों को ध्यान में रखकर की गई हिंसा को अहिंसा की ही अभिव्यक्ति माना जाता है।

ऐसा प्रतीत होता है कि बुद्ध द्वारा अहिंसा के प्रसार के पीछे आधारभूत तथा तर्कसंगत कारण करुणा, दया, उपेक्खा, मेत्ता, सहिष्णुता तथ सद्राव थे जिन्हें सामान्यतया प्राचीन भारतीय बौद्ध धर्म द्वारा प्रशंसित किया गया तथा श्रेष्ठ फल तथा लाभ के रूप में लिया गया। पालि त्रिपिटक के अनुसार चला जाए तो हम पाते हैं कि बुद्ध ने मांस–भक्षण पर प्रतिबंध नहीं लगाया था। एक भिक्षु को ''जो कुछ भी उसके भिक्षा–पात्र में डाला जाए'' उसे स्वीकारने की अनुमति थी। उनका मानना था कि शुद्धता खाद्य–पदार्थों पर निर्भर नहीं करती। बल्कि यह शारीरिक, मानसिक तथा सदाचार के उस आचरण के नियंत्रण से संभव होती है जो मनुष्य को दूषित करता है।[31] पुतमंस सुत में बुद्ध ने अपने शिष्यों को उपदिष्ट किया है कि ठोस भोजन आनन्द आसक्ति अपने को संवारने या अपनी सुन्दरता के लिए नहीं बल्कि मात्र जीवन की आवश्यकता के रूप में लिया जाना चाहिए।

वह धर्म जो अपने दर्शन का आधार करुणा, मुदिता तथा उपेक्खा को बनाकर सभी जीवों के कल्याण की कामना करता हो, दया रखता हो, वह मांस–भक्षण की अनुमति दी हो ऐसा नहीं हो सकता। बौद्ध धर्म मनुष्य तथा जानवर एवं वनस्पति व बीज आदि के बीच भिन्नता में विश्वास करता है। दोनों को नष्ट करना या उन्हें क्षति पहुंचाना पाप माना गया है। इस तरह बौद्ध धर्म में हिंसा को एक निम्न स्तर तक भी माना गया है। लेकिन अहिंसा की महत्ता को बताते हुए वह आगे बढ़ा और जब वह विश्वव्यापी बन गया तब इसके अनुयायियों ने हिंसा का मार्ग अपनाया और धर्म को पतन की ओर ले गये जिसका परिणाम वर्तमान समय में हमारे सामने है।

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वैश्वीकरण के दौर में महात्मा गांधी के विचारों की प्रासंगिकता

डॉ. विकास शर्मा*

प्रस्तावना

कोई भी व्यक्ति जन्म से नही कर्म से महान बनता है। कर्म के प्रति सच्ची श्रद्धा रखने वाले महान कर्मयोगी महात्मा गांधी का नाम इतिहास में अमर है। उनको महात्मा (महान आत्मा) कहना न्यायोचित ही है। क्योंकि उन्होने अपने कर्मों से सिद्ध कर दिया था कि वे वास्तव में एक महान आत्मा थे। वे ईमानदार तथा सरल स्वभाव के व्यक्ति थे। गांधीजी पर अपनी मां के संस्कारों का अमिट प्रभाव पड़ा। ईश्वर भक्ति, सत्यनिष्ठा, सेवाभाव और स्नेह के यही बीज कालान्तर में वृक्ष बने, जिन्होने आगे चलकर मोहनदास को महात्मा बनाया। इसलिए हम कह सकते है कि महात्मा गांधी ने जो जीवन का आदर्श प्रस्तुत किया है वह बड़ा ही सादा और सरल है, जिससे प्रत्येक, चाहे वो भारतीय हो अथवा अन्तर्राष्ट्रीय हो प्रभावित हुए बिना नही रह सकता। महात्मा गांधी के बारे में डॉ. राधाकृष्णन के विचारों का उल्लेख यह है कि जीवन के दो लक्ष्य है–सत्य का पालन करते हुए सादगी, प्रसन्नता, सरलता और संतोष का जीवन बिताना, हदय को कोमल बनाना, जीवों से प्रेम करना, आत्माकी सेवा करते हुए जीवन में साहसी बनना और मृत व्यक्ति की आत्मा से भयभीत न होना। जीवन लक्ष्य की इससे अधिक कल्पना आज तक न तो किसी महात्मा ने की है और न किसी धर्म की स्थापना करने वाले किसी धार्मिक पुरुष ने ही। महात्मा गांधी ने अलग–अलग क्षेत्रों में अपने विचारों को फैलाया।चाहे वे राजनीतिक हो, सामाजिक हो, आर्थिक हो, ग्रामीण हो।श्री के.एम. पनिक्कर के शब्दों में, "भारतीय स्वतंत्रता प्राप्ति मे गांधी के योगदान को सभी प्रश्नों द्वारा स्वीकार किया जाता है। ये महात्मा गांधी ही थे जिन्होने भारतीय राष्ट्रवाद को जो बौद्धिक वर्ग तक सीमित एक आन्दोलन था, एक क्रांतिकारी जन–आन्दोलन का रूप प्रदान किया। उन्होने ही इस आन्दोलन के संगठन और अनुशासन का विकास किया और आन्दोलन के प्रभावदायक कार्य पद्वति प्रदान की। इन सबके अतिरिक्त उनके द्वारा ही इस आन्दोलन में सामाजिक न्याय की भावना–समानता की इच्छा और दलित वर्गो की मुक्ति की चाह उत्पन्न की गयी। इस आलेख के मुख्य उद्देश्य निम्न है–

उद्देश्य

1. वैश्वीकरण के युग में महात्मा गांधी के विचारों की प्रासंगिकता को जानना।
2. वर्तमान विश्व की समस्याओं पर महात्मा गांधी के विचारों द्वारा समाधान खोजने का प्रयास करना।

गांधीजी भारतीय समाज के एक महान नेता थे और धर्मक्षेत्र की एक अद्वितीय विभूति थे। उनका जीवन धर्म का पर्याय रहा। अपने समय के और इस युग के वे सबसे बड़े सत्यनिष्ठ, धर्मात्मा, वीर्यवान, लोकनिष्ठ,

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*सहायक आचार्य, समाज कार्य विभाग

गुणवान एवं सदाचार सम्पन्न व्याक्ति थे।[1]इक्कीसवीं सदी में सम्पूर्ण विश्व वैश्वीकरण, निजिकरण एवं उदारीकरण के एक सर्वथा नवीन दौर से गुजर रहा है। वैश्वीकरण की अवधारणा एक प्राचीन अवधारणा है। सूचना एवं संचार क्रान्ति ने वैश्वीकरण की प्रक्रिया को बड़ी तेजी से आगे बढाया है। वैश्वीकरण की प्रक्रिया ने पर्यावरण, संस्कृति राजनैतिक व्यवस्थाओं, आर्थिक विकास एवं सम्पन्नता तथा विभिन्न समुदायों में मानव कल्याण पर व्यापक प्रभाव डाला है। आज दुनिया एक वैश्विक ग्राम में परिवर्तित हो चुकी है। वैश्वीकरण के साथ कुछ समस्याओं ने भी पैर पसार लिए हैं गरीबी, बेरोजगारी, आर्थिक मन्दी आदि। मार्क्सवादी, समाजवादी और अधि ानायकवादी विचारधाराएं उतनी कारगर सिद्ध नही हो पा रही है। ऐसे में सम्पूर्ण मानवता के समक्ष चारों ओर से गहराते संकट के बादलों के बीच गांधी मार्ग एवं गांधी–दर्शन ही आशा की एकमात्र किरण दिखाई देता है। गांधी भारतीय ही नही बल्कि समस्त मानवीय चेतना का पर्याय थे। सत्य एवं अहिंसा के पुजारी एवं महान कर्मयोगी गांधीजी शाश्वत मानवीय मूल्यों के आधार पर सम्पूर्ण विश्व के समक्ष एक आदर्श अहिंसक सर्वोदयी विश्व व्यवस्था का प्रारूप प्रस्तुत करते हैं।वैश्वीकरण के दौर में गांधीजी के विचारों की प्रासंगिकता इसलिए भी है कि आज सम्पूर्ण विश्व में वैश्वीकरणजनित चुनौतियों से बचने का एक सशक्त विकल्प प्रस्तुत करता है और आज विश्व एक वार पुनः गांधीजी के विचारों की तरफ लौट रहा है।कभी हार नही मानना और सतत् आगे बढते रहना महात्मा गांधी के जीवन और जीवन शैली पर प्रकाश डालें तो हमारे लिए यह प्रेरणास्त्रोत के रूप में नजर आयेंगे कि उनके सामने अनेक संकट आए, चाहे वो अग्रेंजी की दमनकारी नीति हो, साम्प्रदायिक उन्माद हो, चौरी–चौरा कांड हो, विभिन्न संगठनों द्वारा विरोध हो, धार्मिक तथा जातीय दबाव हो, उन्होने हर विपरीत परिस्थिति का सामना बड़ी ही निडरता से किया। जब तकवे अपने लक्ष्यों को प्राप्त नहीं कर लेते थे तब तक वे चैन से नही बैठते थे।वर्तमान परिदृश्य पर विचार करें तो विशेषकर विश्व के सबसे बड़े लोकतंत्र भारत में हमेशा ही गांधीवादी विचारों को मान्यता दी गई है। यह तो एकपक्षीय बात हो जाती है। प्रश्न उठता है कि क्या भारत में ही गांधीवादी विचारों को मान्यता दी गई है? उत्तर है, नहीं। आज केवल भारत में ही नही बल्कि विश्वपटल पर प्रमुख देश है वे भी गांधीवादी सिद्धान्तों का पालन कर रहे है। संयुक्त राष्ट्रसंघ विश्वशांति की स्थापना के लिए दुनिया में सबसे बड़ा संगठन माना जाता है। उसके द्वारा पारित सिद्धान्तो तथा रिपोर्टस में महात्मा गांधी के विचार स्पष्ट दिखाई देते है। यह भी कहना अतिश्योक्ति नही होगी कि संयुक्त राष्ट्र के जो उद्देश्य उनका आधार कहीं ना कहीं महात्मा गांधी के विचार है।विश्व में लगभग हर देश में जहां वैश्वीकरण के इस युग और आर्थिक युग में आपसी प्रतिस्पर्धा में फंसते जा रहे है तो वहीं भारत की अर्थव्यवस्था वैश्विक मंदी के दौर में भी मजबूती से खड़ी रही और सिर्फ खड़ी न रही और भी मजबूत हुई, उसके अनेक कारण हो सकते हैं पर प्रमुख कारण है शांति की विचारधारा तथा महात्मा गांधी की विकासात्मक नीतियों को अपनाते हुए आगे बढना। भारत की स्वंतत्रता के पश्चात् प्रथम प्रधानमंत्री से लेकर वर्तमान प्रधानमंत्री तक ने अपनी विभिन्न सरकारी नीतियों के माध्यम से गांधीवादी दर्शन को महत्वपूर्ण माना है। महात्मा गांधी की विकेन्द्रीकरण व्यवस्था सम्बन्धी विचार हमें पंचायतराज व्यवस्था में साफ–साफ नजर आते है।महात्मा गांधी जॉन रस्किन की पुस्तक अन्टुदिस लास्ट से बहुत प्रभावित हुए थे। उनकी सर्वोदय सम्बन्धी विचारधारा उनसे ही प्रभावित थी। देश में कृषि, लघु तथा कुटीर उद्योगों की स्थापना गांधी सतत् विकास और ग्रामीण स्वराज्य के पक्षधर थे। महात्मा गांधी गरीबों के कल्याण के लिए जितनी सैद्धान्तिक बात करते थे, उससे कहीं ज्यादा

वे व्यावहारिक पक्ष पर बल देते थे। अपने इन्हीं विचारों के कारण वे सामाजिक समतावादी, नैतिकता आधारित चेतना के केन्द्र बिन्दु बने रहे, वे मानवता के मसीहा थे। महात्मा गांधी की भारत के स्वाधीनता आन्दोलन में भूमिका सर्वमान्य है। उन्होने स्वतंत्रता आन्दोलन को एक जन आन्दोलन बनाया। इसी कारण भारत देश की जनता उनके आह्वान पर कंधे से कंधा मिलाकर चलने के लिए तथा विपरीत परिस्थितियों का सामना करने के लिए हमेशा तत्पर रहती थी। उनकी नेतृत्व क्षमता हमें विभिन्न आन्दोलनों (असहयोग, सविनय अवज्ञा, किसान–मजदूर आन्दोलन, भारत छोड़ो आन्दोलन, हरिजनों उद्धार, महिला कल्याण) आदि में देखनें को मिली भी। महात्मा गांधी का मानना था कि सामाजिक प्रगति के लिए शिक्षा एक महत्त्वपूर्ण भूमिका निभा सकती है। समाज को शोषण से मुक्त करना चाहते थे। इसके लिए उन्होने सभी के लिए शिक्षा की अनिवार्यता पर बल दिया। उनके शिक्षा सम्बधी विचार उनको एक प्रमुख शिक्षाविद् के रूप में समाज के सामने प्रस्तुत करता है। शिक्षा के क्षेत्र में उनकी जो सकारात्मक सोच थी वह अद्वितीय थी।गांधीजी ने सत्य और अहिंसा के जीवन को अपनाया। इन दोनो शब्दों का उनके लिए एक ही अस्तित्व था। अहिंसा के बिना सत्य की और सत्य के बिना अहिंसा की वे कल्पना नही कर सकते थे।[2]

गांधीजी ने साध्य और साधन की पवित्रता पर बहुत बल दिया है। हमारा साध्य नैतिक हो, सिर्फ यही आवश्यक नही है, बल्कि हमारे साधन भी नौतिक होने चाहिए। श्रेष्ठ साध्य की प्राप्ति के लिए श्रेष्ठ साधन अपनाए जाने चाहिए।[3]महात्मा गांधी ने जहां हमारे देश को 200 वर्षों की गुलामी से आजादी दिलवाई, वहीं दूसरी और पूरे विश्व को अहिंसा का ऐसा मार्ग दिखाया जिस पर चलकर विश्व के लाखों लोगों ने सफलता प्राप्त की। महात्मा गांधी ने सत्य को ईश्वर को दर्जा दिया, उन्होने अपनी आत्मकथा में बताया कि "जब मै निराश होता हूं तब मै याद करता हूं कि इतिहास सत्य का मार्ग होता है, किन्तु प्रेम इसे सदैव जीत लेता है। यहां अत्याचारी और हत्यारे भी हुए हैं, वह कुछ समय के लिए अपराजेय लगते थे किन्तु अन्त में उनका पतन भी होता है–इसका सदैव विचार करे। मरने के लिए मेरे पास बहुत से कारण है किन्तु मेरे पास किसी को मारने का कोई भी कारण नही है।"

हम यह कह सकते है कि महात्मा गांधी ने राजनीति क्षेत्र, सामाजिक क्षैत्र, आर्थिक एवं धार्मिक क्षेत्र में बहुत सारे आदर्श स्थापित किए व उन्होने अपने आपको झोंक दिया, समर्पण भाव से देश की जनता की सेवा की उनके प्रेरणास्त्रोत बने तथा सकारात्मक परिणाम भी प्राप्त किये। उनके विचार तथा जीवनदृष्टि भारत ही नही विश्व के कल्याण का मार्ग भी प्रशस्त करती है। उनका मार्गदर्शन आज भी भारत की जनता के साथ है तथा विश्व को भी उनके विचारों से प्रेरणा मिल रही है। वर्तमान सदी में गांधी की सार्थकता प्रत्येक क्षेत्र में है। सन 2007 में संयुक्त राष्ट्र संघ नेएक प्रस्ताव पारित कर 2 अक्टूबर (महात्मा गांधी का जन्मदिन) को विश्व अहिंसा दिवस के रूप में मनाना स्वीकार किया। अर्थात् पूरे विश्व पटल पर महात्मा गांधी जी के विचारों की स्वीकारोक्ति के लिए और बल मिला। आज जिस प्रकार की समस्याएं पूरे विश्व के सामने मुंह बाहे खड़ी है– जैसे हिंसा, आतंकवाद, जातिवाद, भाषावाद, क्षेत्रवाद, आदि–आदि उनसे गांधी जी के विचारों पर चलकर छुटकारा प्राप्त किया जा सकता है।गांधीजी की सर्वोदय विचारधारा के माध्यम से सभी वर्गों का कल्याण संभव है। सर्वादयी विचारधारा एक समनवयात्मक दृष्टिकोण है। वर्तमान वैश्विक युग में महात्मा गांधी के विचारों की प्रासंगिकता समाज को गहराते संकट से बचा सकती है। वर्तमान भौतिकवादी युग में असत्य, वैमनस्य

के प्रभाव को अहिंसा और सत्य के मार्ग पर चलकर कम किया जा सकता है।महात्मा गांधी ने कहा था "मैं ऐसे भारत के लिए कोशिश करूगा जिसमें गरीब से गरीब लोग भी यह महसूस करेगें कि यह उनका देश है। ऐसे भारत में अस्पृश्यता के या शराब और दूसरी नशीली चीजों के अभिशाप के लिए कोई स्थान नही हो सकता है। मेरे सपनों के स्वराज्य में जाति या धर्म के भेदों को कोई स्थान नही हो सकता।"गांधीजी का प्रबल विश्वास था कि धर्म ही व्यक्ति को सही व्यवहार तथा सही कर्म में मार्गदर्शन करता है। सभी धर्म पवित्र ग्रन्थों के जरिए, प्रेम, भाईचारे और सेवा की शिक्षा देते हैं। सच्ची धार्मिकता ही समाजिक एवं राजनैतिक सद्भाव का दृढ आधार बन सकता है। यह विचार तथा गांधीजी का बहुचर्चित उद्धरण "सभी धर्म एक बिन्दु पर आकर मिलने वाले विभिन्न मार्ग है, क्या फर्क पड़ता है यदि हम लक्ष्य तक पहुंचने के लिए अलग–अलग मार्ग पर चलें।[4]आज हम गांधी को याद करें, उनके द्वारा बताए गए रास्ते पर चलें। यह समय की मांग है और मेरा दृढ विश्वास है कि वही शान्ति, प्रेम और एकता का चिरन्तन रास्ता है।[5]गांधी के अनुसार अहिंसक समाज प्राप्त करना मानव सभ्यता और संस्कृति का आदर्श है। अहिंसा सबसे बड़ी नैतिकता एवं सबसे बड़ा धर्म है। ईश्वर और सत्य को प्राप्त करने का सबसे बड़ा साधन अहिंसा ही है।[6]गांधी अहिंसा के द्वारा हिंसा का प्रेम के द्वारा घृणा का, करुणा के द्वारा आक्रोश का तथा मानवता एवं नैतिकता के द्वारा ईर्ष्या का परित्याग करना चाहते हैं।[7]वर्तमान युग का संघर्ष जीवन मूल्यों का ही संघर्ष है। वर्तमान भौतिकवादी युग में जीवन मूल्यों की अपेक्षा की जा रही है जैसे–जैसे जीवन मूल्य व्यक्ति विस्मृत करता जा रहा है वैसे गांधी के विचारों की आवश्यकता तथा प्रासंगिकता बढती जा रही है। किसी भी समाज और देश की उन्नति उसके बड़े–बड़े कल–करखानों तथा ऊँचे–ऊँचे भवनों पर निर्भर नही करता है, निर्भर करती है तो उसके नागरिकों पर–नागरिकों के चरित्र पर। यही कारण है कि प्राचीन काल में भारत ने अपनी चरित्र–सम्पदा को बहुत ही सहेज कर रखा। फलतः दुनिया में उसका नाम हुआ।यदि मानवीय सभ्यता एवं संस्कृति की रक्षा और मानव जाति का अस्तित्व अभीष्ट है तो वर्तमान युग में सभी राष्ट्रो को हिंसा और युद्ध के घातक मार्ग का परित्याग करके अहिंसा एवं शांति का पावन मार्ग ग्रहण करना होगा। सभी प्रकार की हिंसात्मक समस्याओं का स्थायी समाधान अहिंसा और शांति की शक्तियों को सक्रिय बनाकर ही किया जा सकता है। गांधीजी ने कहा था– मेरा जीवन ही मेरा सन्देश है।

गांधी ने कहा है कि प्रेम के कानून के बिना संसार में सच्ची शक्ति कभी संभव नही है। शस्त्र के बल पर लोगों को चुप रखा जाता है, किन्तु जब तक सभी के मन में अहिंसा का भाव न हो तो शांति की पुकार आरण्यरोदन ही सिद्ध होगी।शांति मानव जीवन के लिए एक परमपावन और वांछनीय निधि है। शांति के खोजी को अपने भीतर नजर डालनी चाहिए।[8] आज के युग में स्वाधीनता के 70 वर्षों बाद तथा महात्मा गांध ी की 150वीं जन्मजयन्ती के अवसर पर गांधीजी के आदर्शों का अनुसरण तभी सार्थक होगा जब तह पूरी निष्ठा से उसका पालन करेगें। भ्रष्टाचार एवं अन्य सामाजिक बुराइयांतो अपनी जगह है ही, इस वास्तविकता से भी हम इंकार नही कर सकते कि देश की कई समस्याएं अभी भी मुंह उठाए खड़ी है। यदि हम गांधी को सच्ची श्रद्धांजलि देना चाहते हैं तो वह यह है कि उनके बताये रचनात्मक कार्यक्रमों को प्रभावी रूप से प्रयोग में लायें ताकि देश में निर्धन वर्ग को तरक्की के पथ पर लाया जा सके।महात्मा गांधी ने अपने एकादश व्रत में सर्वधर्मसमभाव को तो स्थान दिया ही है अपने रचनात्मक कार्यक्रम में उसे सर्वप्रथम स्थान दिया है। यह तो मानव–भ्रातृत्व के साथ राष्ट्र निर्माण की महत्त्वपूर्ण कड़ी भी है।[9]

गांधी संत, राजनीतिज्ञ, आर्थिक चिन्तक तो थे ही लेकिन असल में वे सभ्यता के व्याख्याता ही नही उसके निर्माता भी थे, उन्होंने इतिहास की केवल व्यख्या ही नही की, इतिहास का निर्माण भी किया।[10]गांधीजी के विचारों के अनुकरण से हम राष्ट्रीय जीवन में व्याप्त हिंसा, घृणा, अविश्वास और अहंकार पर टिकी हुई वर्तमान सभ्यता के विविध दोषों को सरलता से दूर कर लेगें।[11]निःसन्देह गांधी की प्रासंगिकता आज पहले की तुलना में और भी अधिक बढ गयी है। गांधी सत्य, अहिंसा, वसुधैव कुटुम्बकम, त्याग, उदारता एवं मानवता के सनातन शाश्वत मूल्यों के प्रतीक थे। और ज्यों–ज्यों विश्व में शाश्वत मूल्यों पर संकट के बादल गहराते जाऐगें त्यों–त्यों गांधी की प्रासंगिकता बढती ही जायेगी।[12]

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The Contribution of Dev Atma's Educational Philosophy to the Nineteenth Century and Beyond

Ms. Shefali Dhillon* and Dr. (Mrs) Indu Rihani**

INTRODUCTION

In the middle of the nineteenth century, India was waking up to the need for social and political revolution. After more than a century of the British rule the country had been shocked out of its stupor to wake up to the fact that there was a need for a social revolution, and to take a relook at the age old traditions and thought, much of which seemed to have lost its relevance.

OBJECTIVES OF THE STUDY

1. To analyse the contribution of Dev Atma's Educational Philosophy to the nineteenth century India.
2. To examine its relevance to the present day society.

METHODOLOGY

The present study is philosophical in nature. For the conduct of this study, philosophical cum historical method is used.

THE CHALLENGES IN NINETEENTH CENTURY INDIA

Eighteenth century Europe had faced a similar dilemma when forced to reconcile the ideas propounded by Charles Darwin in *Origin of Species* with the idea of creation given by the Christian Mythology. This had led many to completely shun the religious ideology and embrace the scientific discoveries, while some like Newman took the refuge of religious dogmas. Nineteenth century India had realized the futility of continuing with many age-old traditions like caste system, child marriage, and taboos on women education and widow remarriage,which had not only lost their relevance but were also proving an impediment to individual and social growth. It had also realized the need for change to ascertain for political and economic independence from the colonial subjugation. The intellectual minds were seeking for answers in Western thought and education. The age saw a spurt of reform movements with the likes of Raja Ram Mohan Roy, Derozio, Rabindranath Tagore, Keshav Chandra Sen and Ishwarchandra Vidyasagar raising some very pertinent concerns for social upliftment. Raja Ram Mohan Roy was "pained by the stagnation and corruption of contemporary Indian society which was at that time dominated by caste and convention. Popular religion was full of superstitions and was exploited by ignorant and corrupt priests".(Chandra)

A Brief Sketch of Dev Atma

In such a climate of social and political change, Dev Atma, Shiv Narayan Agnihotri, was born in an affluent Brahmin family of Akbarpur in Uttar Pradesh in December 1850. A deeply sensitive

*Assistant Professor, Dev Samaj College of Education Sector 36 B Chandigarh.
**Dean University School of Education, Rayat and Bahra University.

and observant person, he questioned traditional practices and did not hesitate to voice his radical views in an orthodox family. He went on to study engineering at Thomson College of Engineering, Roorkee that further sharpened his scientific aptitude and logical reasoning. Initially he was influenced by the ideology of Brahmo Samaj but later he moved away from it as it failed to answer some of his questions. Then He founded the Dev Samaj in 1887.

EDUCATION SCENARIO IN INDIA

Education in India for many centuries was mostly imparted in religious institutions and, as such was deeply influenced by the religious tenets. Ancient India witnessed the *Gurukul* system of Education. In the *gurukuls* education revolved round the Vedic literature consisting of the four Vedas, six Vedangas, four Upvedas, four Brahmanas, one hundred and eight Upanishads, nine systems of philosophy and the Bhagwad Gita. The four Vedas were considered the primary source of information and wisdom. The education dealt with the four *Ashrams* of life – *Brahmacharya, Grihasta, Vanaprastha* and *Sanyas.* It was primarily available for the three castes – Brahmins, Kshatriyas and Vaishyas – and was mostly meant for the males, though there was no restriction on female education. Hindu temples and Buddhist monasteries also functioned as centres of learning. The Islamic invasion in the 11th century witnessed the demolition of Hindu and Buddhist educational institutions, and the setting up of Muslim *madarsas* and libraries. A few centuries later the coming of Europeans to India was accompanied with the spread of Christian educational institutions much to the credit of Christian missionaries. The chief objective of these missionaries was the spread of Christianity through conversion.

Education, Dev Atma realized, had become hugely religious and failed to meet the challenges posed by the scientific evolution in the nineteenth century. Moreover, it was proving to be quite lacking in bringing about the much needed social change. He was also influenced by the ideology of Marxist Socialism and envisaged a world of equality and brotherhood. Education is necessarily a means to carry forth tradition and culture. The scientific discoveries had shaken the foundations of traditional thinking. So the educational institutions moved away from religion towards a more scientific education. This created a chasm between the traditional value system and scientific education which many failed to bridge. This disassociation of education from the roots was akin to a husband divorcing his wife when the child is still in a tender age. The emotional development of the young learners was ignored. This had a direct impact on an individual's relationships. A logical and scientific learning devoid of emotional sensibilities and sensitivity could certainly not provide solutions to the challenges posed by a socio-political set up that catered to selfish interests, individual greed and a complete disregard for human dignity. The gap between scientific evolution and the orthodox religion was insurmountable. Einstein observed, Nobody, certainly, will deny that the idea of the existence of an omnipotent, just, and omnibeneficent personal God is able to accord man solace, help, and guidance…. But, on the other hand, there are decisive weaknesses attached to this idea in itself, which have been painfully felt since the beginning of history. That is, if this being is omnipotent,…then how is it possible to think of holding men responsible for their deeds and thoughts before such an almighty Being?

> *The main source of the present-day conflicts between the spheres of religion and of science lies in this concept of a personal God.* (emphasis mine)

(Science and Religion)

Dev Atma's Vision

Only a non-theistic and non-absolutist scientific religion could resolve this dichotomy. Dev Atma's complete rejection of the belief in God, and adherence to the scientific method of verification of thoughts provided the much needed answer. He says in his autobiography, *Mujh Mein Dev Jiwan ka Vikas,* "After I abandoned the belief in God and came to develop perfect love for the scientific method of arriving at truth, I could accept only such knowledge as was proved correct by that method." Dev Dharma holds that all phenomena in the world has an explanation in Nature and does not need to look beyond it for some disembodied existence like God.

This adherence to scientific explanation coupled with the firm belief in the process of evolutionwhich was defined by an individual's relationship with the four kingdoms – the human, the physical, the vegetable and the animal – provided the key to the challenges that India was facing at that time. Dev Atma laid down specific rules and regulations as he meticulously defined an Individual's relationships with the animate and the inanimate world. In an India caught in the web of colonial subjugation, religious dogmas, superstitions and abhorrent practices of animal sacrifice, child marriage, casteism and sati, the ideology of Dev Samaj provided the much needed relief and direction. While the philosophy was inspired by Western thoughtit did not neglect the moral values inculcated by the indigenous ideals.

The Dev Dharma presented a remarkable synthesis of the ancient and the modern. It envisaged an egalitarian society which provided equal opportunities to the marginalized. Bhagwan Dev Atma especially emphasized education of women and laid down the foundation of the Dev Samaj Girl's School Ferozepur on 2nd November 1901. This was followed by two more schools at Ambala and Nari Ashrams for adult women at Ferozepur and Moga. Special care was taken to make the girls well versed in not just the 3 Rs – Reading, Writing and Arithmetic – but also in cooking, sewing and religious exercises. The Dev Samaj institutions aimed at creating wholesome individuals who were sensitive to the world around them, and were not driven merely by materialistic goals. In pre-independence India the Samaj made a notable contribution to Indian education and society.

Relevance of Dev Atma's Vision in Contemporary Era

Today when we look at the education scene we find that in a materialistic world educational institutions have become more of commercial establishments than centres of learning. The outcome is reflected in the increasing rate of crime, emotional disconnectedness and increasing depression among individuals in the society. Violence among students also points to the fact that there is something wrong with the educational structure. Success is defined in terms of money, position and power, totally neglecting the means applied to achieve it. The result is a society suffering the ills of the lack of self-imposed moral order. Kundu and Majumdar stated that the forces generated by scientific and technological advancement nourished only the lower self of man. As such a spiritual direction was very much needed to balance out these forces. Such a situation cannot be remedied by imposing more and more laws or moral policing. It is only possible if the individual consciousness is uplifted. This alone shall be able to meet the challenges posed to the human, animal, vegetable and the physical worlds. Global warming, environmental pollution, campus killings, drug menace and increasing depression hint at a world driven by greed. Dev Atma's philosophy inculcating moral values among young minds along with scientific aptitude is relevant in the present scenario as much as it was significant in the nineteenth century India.

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Turban Tides Hitting the Pacific Coast: The Story of Kama Gata Maru

Sukhvinder Singh*

The concepts of 'Welfare State', 'Liberal Philosophy' and 'White Man's Burden' developed in the west in general and England in particular in modern era were nothing but a camouflaged apology for capitalist exploitation followed by Colonialism & Imperialism. It led to humiliation, discrimination and oppression of other civilizations of the world. Under such Imperialist impact, the people of many Afro-Asian countries faced numerous acts of atrocities, tortures and killings. The incident of Kama Gata Maru was another manifestation of the dictates of the oppressor who wrote history and coined laws, rules of regulations, the way they suited to them. So it was not surprise to the world community when a major portion of the globe jettisoned such ideas and ushered a phase of revolutions in Soviet Russia, China, some American and East European nations, besides nationalism in many Afro-Asian societies. It is in this context that the incident of Kama Gata Maru is being described from various perspectives like nationalistic feelings, socio political conditions abroad, business and entrepreneur considerations etc. With the changed political order, public opinion, socio-economic and political aspects, this incident has attracted the attention of many formal, informal, government and non-governmental channels and agencies. Perhaps the recent apology by Prime minister of Canada, Justin Trudeau on 18 May 2016, before House of Commons saying, " I offer a sincere apology on behalf of the government for the laws in force at the time that allowed Canada to be indifferent to the passengers of Kama Gata Maru, " and before it, an apology by Stephen Harper, the Prime Minister of Canada on 3rd August, 2008 in Sikh gathering of 8000 people in Surrey (Canada) are the consequences of these changes over a period of time, the world has travelled.[1]

During late nineteenth and early twentieth centuries, there were a large number of Punjabis in India and South East Asian nations, aspiring to cross pacific and settle in North America-USA and Canada for lucrative unskilled wages. Under such an environment, a private business entrepreneur namely Gurdit Singh thought it profitable to carry such passengers to their destination in a charted ship. In this connection he met several Punjabis in Hongkong. He was hopeful for the positive results of such journey. Firstly he knew that British government and Canadian immigration department would have a sympathetic opinion as a large number of Sikhs were serving in the British army at various posts in different countries. Secondly, Panama Maru case had set ground for such a favorable decision. Thirdly Indians were actually the subjects of a British colony at that time and above all he had consulted various legal experts who gave the opinion favorable to this journey. But in the practicability of this journey, the procedure of chartering the ship in itself came to involve certain problematic aspects. The ship Kama Gata Maru was available in Hongkong, but was having a history of its own. The ship was originally British built steam ship which had later on operated under German ownership for more than 20 years. After that, a small Japanese company had purchased it and named it 'Kama Gata Maru'. Now when no other shipping agent was coming forward to provide such services due to political and legal considerations, Gurdit Singh hired it in Hongkong from a German shipping agent. The real problem started from here itself, as German was an adversary country against British interests. That is why even on its return to Indian waters, British government

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*Associate Professor, HOD, History, Doaba College, Jalandhar City (Punjab)

is said to have found and alleged that Indian passengers made contacts with German officials and world war first was going on where German was fighting from the sides of the Axis. So much so, the men on the board exchanged some mysterious signals with German cruiser 'the Emden' in Bay of Bengal, which was causing harm and sinking British ships.[2]

In the historical perspectives, though Britain had depleted huge resources of India under colonization and China under 'open door policy' for centuries, yet Indians, Chinese and Japanese were being discouraged from settling in British Commonwealth countries. A great lobby in these countries was emerging against immigration of Asians. In the beginning of twentieth century, Indians were permitted to go to Northern American countries. The earlier details of Indians reaching on the shores are not clearly available, yet their arrival was noticed in 1905, when their number in Canada was only 45. It increased to 387 in 1906 and 2623 in 1908. These years show a steep rise of Indians going there while immigrants from China and Japan were already making their presence in Canada few decades earlier. The Far East Asian population in Canada had grown to some 50000 during these years. By 1910, Indian were also estimated to be 10000 in these countries, out of which about 90% were the Sikhs, largely the retired soldiers. Such immigrants were accorded various unwelcoming names like – The 'Undesirables', 'Turban Tides' and 'Hindu invasions' etc. Canada stopped immigration from India in 1908 and United States in 1910. Asians arriving in Canada with less than $200 as pocket money were refused entry, which was a huge amount at that time. They were to board a single continuous journey from their native country which again was difficult in the steam ships. Through ticket, which was normally refused by the government, as in India also there was rule of British Government made the things further difficult for the aspirants to and settle in North American countries. Gurdit Singh, who was in his mid fifties, had turned to be a wealthy entrepreneur from his imports and contractor's business in Malaya, Singapore and other South East Asian countries, while still maintaining ties and links in his village Sirhali in Majha area of Punjab. He carried immigrants from South East Asian countries, India's Majha, Malwa and Doaba areas of Punjab to their respective destinations.[3]

Though Doab region was known for such immigration to the Canada and United States of America but much less number from this region may raise interesting links for the researchers in Kama Gata Maru voyage. Most of the passengers being from elite land owing families and rural Punjab further shows that initially they were simply unskilled job seekers in pacific countries to earn more and were not anti British because this elite section of the area were mostly recruited in British army. Many of them had served in British police in South East Asian countries. Their only consideration had been economic one. Moreover almost all of them being alone, besides two families on the ship showed their further motive of long term stay and exclusive objective of doing hard work and earn more before coming back to home. Gurdit Singh's interest of carrying passengers got further encouragement when in December 1913 Panama Maru case was decided in favor of Punjabi Sikh immigrants in Canada. The government of Canada had ordered their deportation due to immigration Act of continuous journey and minimum requirement of $ 200. But when case went to the court, the judge decided in favor of the immigrants. So it followed the journey of Kama Gata Maru in April 1914 but as against the spirit of the constitutional law, Canadian government rewrote the regulations quickly to further justify continuous journey and $200 requirement in January 1914.[4]

The ship left from Hong Kong on 4^{rth} April, 1914 with 150 passengers, It added 111 passengers from Shanghai, 86 from Moji in Japan and another 14 from Yakohama, before leaving finally to Canada. It was believed that such a journey was directly a challenge to British Columbian 'Exclusionist Laws'. Indian who were already living in Canada, began to gather and discuss the issue of helping these passengers on their arrival. Now how the British Indian Government viewed such migrants, abroad is clear from the view of Sir Michael O'Dwyer on 14th August, 1913 when he met a deputation.

He refers it in his book “India As I Knew It 1885- 1925”. He writes, “By working on their (Indians) ignorance, their credulity and their grievances, real or imaginary in connection with the Canadian Immigration laws and status of Indians abroad, Hardyal and his associates succeeded in enlisting many of the Sikhs abroad in conspiracy to subvert the British rule in India”. The British Inquiry Report which came after the clash and causalities on the return of the ship at Calcutta, also tried to prove that the nature of this venture was not merely economic. It had political considerations too. It quotes a letter of Gurdit Singh, written in January 1914, which normally a mere businessman won’t resort to. It explains that he saw the plight of fellow Indians and Punjabi Sikhs particularly residing in the gurudwara of Hongkong, waiting to go to Vancouver for years. They were living on their own expenses. He depicts it as a tyrnical treatment by the white Government. He further writes, “If the Canadian government prevents us from landing, I will ask many questions from our government, and will not return until the matter is finally settled and will notify the full details of thses proceedings to the people of India”. The report further raised fingers on some revolutionaries in Pacific states like Balwant Singh, Hussain Rahim and Bhag Singh etc. the members of shore committee at Vancouver who helped the passengers over there. The report also confirmed that without advice and encouragement from such Indian residents in Canada, it would had been difficult for Gurdit Singh to convince all passengers in South East Asia under the prevailing circumstances. The Kama Gata Maru which left for its destination was nearly 3000 tons big ship with electric facilities but it had no equipment of desalination and could provide fresh water only at the port. It resulted into a grim problem when it had to stay on port for months. Ship had enough room facility in the area of main deck, which was used as daily worship place led by Sikh priests. Not only for emotional and war like poetry of the Sikhs, the place also came to be used for political lectures which created an environment of hatred against the wrong policies of the British empire followed by a compulsive and wrongful confinement on the board of the ship for months.[5] The passengers on board were not provided food and water, to which local supporters came to help their countrymen. They met with fury from the white people who pelted even stones and bricks. In this regard, views of the mayor of Vancouver, Truman Baxter, who organised anti Asian rally and remarks of another politician H. H. Stevens are important who observed, “I have no ill feelings against the people coming from Asia personally, but I reaffirm that the national life of Canada will not permit any large degree of immigration from Asia….. of a white country and a white British Columbia” – how such view suited the white man who travelled miles and miles away from Europe to colonize Asia and Africa, is a matter to be contemplated.[6]

‘The Asian Exclusion Act’ of the government of the Canada possessed certain clauses which were inherently against the spirit of the law itself. It was made mandatory for a ship before its entry in Canadian waters that the immigrants had to make a continuous journey from their native place up to the territories of the Canada which at least was almost beyond the possibility not only due to its long journey from India but also because the Indian British government was not ready to issue such tickets to the citizens of British India. Moreover keeping the ship stranded at the dock of Vancouver for about two months further violated the spirit of human rights in an empire which claimed itself to be champion of world democracy. During this stay passengers had to face hardships of food and water facilities like refugees. Ultimately after being forced to return, the ship was escorted by HMCS Rainbow naval ship of Canadian government to send Kama Gata Maru out of the waters of Canada – the act itself showing the use of military force against a passenger ship. On its arrival at Budge Budge the attempt to arrest and consequent resistance from the passengers resulting the firing and killing of the people was nothing short of the spirit of the Raj administration as manifested later on also in Jallianwala Bagh tragedy. The volume of causalities may be different but it was made public before the world that the torch bearer empire of the world public opinion had its own fashion in dealing with the armless people. When the ship was forcibly asked to return to India, passengers showed their reluctance even on the ports on their way back. Finally on its arrival to Calcutta, under the ordinance of 'Ingress into India', the plan was chalked out in such a way that the passengers should not be permitted to mix up with general public of Calcutta.[7] There was presence of not only a train and its unfamiliar route, avoiding main Howrah railway station, rather along with Bengal government officials, Punjab Police officials were also there to execute the plans. Government Gurdit Singh. However only 62 passengers agreed to board this train and a bloody scuffle took place at the Harbor of Budge Budge in Calcutta on September 29, 2014, between passengers and the police force. Finally the passengers were overpowered but after resulting into the causalities of two European officials, two Punjab police officials, two residents of Budge Budge and twenty Sikh passengers, besides injuries and arrest of many others. Anyhow Gurdit Singh and some of his associates managed to escape, making this voyage a significant turning point in Indian resentment against the British rules, laws and even empire at large.[8] For the annals of history, the incident of Kama Gata Maru added another chapter of Indian struggle for freedom against the British raj.

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सीनियर सैकेण्डरी स्तर के विद्यार्थियों के पारिवारिक वातावरण का उनके स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन

डॉ. ममता शर्मा*

प्रस्तावना

मनुष्य एक सामाजिक प्राणी है। मानव जीवन को सर्वाधिक प्रभावित करने वाले कारकों में उसका पारिवारिक वातावरण और तद् जनित पारिवारिक संस्कृति सर्वाधिक महत्वपूर्ण होती है। बालक के लिए मॉ की गोद प्रथम विद्यालय एवं मॉ प्रथम गुरु होते हैं? यदि रावण की मॉ इतनी दुराचारिणी न होती तो रावण के व्यक्तित्व में दुराचार एवं उच्च्य महत्वकांक्षाऐ न होती वहीं अपने पिता से पण्डित्य ग्रहण किया जिसका प्रभाव यह हुआ कि लक्ष्मण जैसे सेवाभावी भी उनकी मृत्यु के समय शिक्षार्थी के रुप में सन्मुख हुआ। शिवाजी की मॉ की शिक्षा से ही शिवाजी इनते वीर, साहसी और राष्ट्रीय महत्व के व्यक्ति बने। विद्यार्थी के गुणों को प्रभावित करने वाले कारकों में परिवार अग्रगण्य कारक है। अपने प्रारम्भिक दिनों में बालक जिस प्रकार के आचरण और व्यवहार देखता है उसे ही आत्मसात कर लेता है। परिवार का यह वातावरण विद्यार्थियों के दैनिक जीवन को प्रभावित करता है। परिवार के सांस्कृतिक, राजनैतिक, सामाजिक व आर्थिक स्वरुप का छात्र की प्रतिभा, बैद्धिक स्तर, आत्मविश्वास और विभिन्न रुचियों, अभिरुचियों तथा अन्य क्रिया कलापों पर प्रभाव दृष्टिगोचर होता है। परिवार शिक्षा का एक शक्तिशाली अभिकरण है। परिवार के अन्तर्गत किसी भी बालक एवं बालिका के सम्पूर्ण विकास में अनौपचारिक शिक्षा का विशेष योगदान होता है। अनौपचारिक शिक्षा के साधनों में परिवार के महत्व के सम्बन्ध में अल्तेकर ने अपने विचार व्यक्त करते हुए कहा है कि, ''बालक परिवार में जन्म लेता है वहीं वह उठना–बैठना, दौडना–चलना, खाना–पीना आदि सीखता है। उसका पारिवारिक वातावरण उसके आत्मविश्वास, राजनैतिक रुचि तथा शैक्षिक उपलब्धि को आधार प्रदान करता है। परिवार में उसे विशेष सिद्धान्तों का साक्षात् दर्शन होता है। इसलिए परिवार में सीखी हुई बातें व अनुभव अधिक स्थाई होते हैं।''

स्टीफन का विचार है कि ''अनेक अध्ययनों से हम यह निष्कर्ष निकाल सकते हैं कि पारिवारिक वातावरण का बुद्धि पर साधारण प्रभाव होता है और उपलब्धि पर अत्यधिक विशेष प्रभाव होता है।'' स्टीफन ने आगे लिखा है कि, ''एक बालक जितने अधिक समय तक उत्तम पारिवारिक वातावरण में रहता है वह उनता ही अधिक इस वातावरण की ओर प्रवृत्त होता है।''

व्यक्ति के जीवन और विकास पर प्रभाव डालने वाली प्रत्येक बात वंशानुक्रम और वातावरण के क्षेत्र में आ जाती है पर ये बातें इतनी जटिल रुप से संयुक्त रहती हैं कि बहुधां वंशानुक्रम और वातावरण के प्रभावों में अंतर करना असंभव हो जाता है।

*प्राचार्य, डी.पी.एम. बीएड़ कालेज, (सरसैना रोड़, हलैना)।

वैज्ञानिकों ने बताया है कि वातावरण बच्चे की योग्यता को प्रभावित करता है। यह कम उम्र में अधिक प्रभावी होता है। अतः इसका ध्यान रखना शिक्षा में उपयोगी होगा। शाला में स्वच्छता, सजावट, सुव्यवस्था, अच्छे व्यवहार से छात्रों की शैक्षिक उपलब्धि को अधिक विकसित किया जा सकता है।

राष्ट्रपिता महात्मा गॉधी ने भारत की स्वतंत्रता से पूर्व अपने समय के दौरान ''स्वच्छता आजादी से अधिक महत्वपूर्ण है'' कहा था। स्वच्छता पर अधिक जोर देने के बावजूद उस समय कोई विशेष अभियान सफल नहीं हो पाया भारत के राष्ट्रपति प्रणव मुखर्जी ने जून 2014 को संसद को संबोधित करते हुए कहा कि, ''एक स्वच्छ भारत मिशन शुरु किया जाएगा जो देश भर में स्वच्छता, वेस्ट मैनेजमेन्ट और स्वच्छता सुनिश्चित करने के लिए होगा। यह महात्मा गॉधी की 150 वीं जयन्ती पर 2019 में हमारी तरफ से श्रद्धांजलि होगी।'' महात्मा गॉधी के सपनों को पूरा करने और दुनिया भर में भारत को एक आदर्श देश बनाने के क्रम में भारत के प्रधानमंत्री ने महात्मा गॉधी के जन्मदिन 2 अक्टूबर 2014 को स्वच्छ भारत अभियान'' नामक एक अभियान आरम्भ किया।

आज सम्पूर्ण देश में पर्याप्त प्रदूषण सुरसा के मुख के समान फैलता जा रहा है यदि इसका समय पर निदान व उपचार नहीं किया गया तो अनर्थ हो सकता है। अतः स्वच्छ भारत अभियान एक पंचवर्षीय योजना है जो कि 2019 में पूर्ण होगी। भारत मुख्यतया दो भागों में विभक्त है शहरी क्षेत्र तथा ग्रामीण क्षेत्र।

1. शहरी क्षेत्र के लिए स्वच्छ भारत अभियान :— मिशन के उद्देश्य 1.04 करोड परिवारों को लक्षित करते हुए 2.5 लाख सामुदायिक शौचालय 2.6 लाख सार्वजनिक शौचालय और प्रत्येक शहर में एक ठोस अपशिष्ठ प्रबन्धन की सुविधां प्रदान करना है। इस कार्यक्रम के तहत आवासीय क्षेत्रों में जहॉ व्यक्तिगत घरेलू शौचालयों का निर्माण करना मुश्किल है वहॉ सामुदायिक शौचालयों का निर्माण एवं संचालन और भी मुश्किल कार्य है। परन्तु इस अभियान में यह कार्यक्रम पॉच साल की अवधि में 4401 शहरों में लागू किया जायेगा। कार्यक्रम पर खर्च किए जाने वाले 62009 करोड रुपये में केन्द्र सरकार की तरफ से 14623 करोड रुपये प्रस्तावित हैं। केन्द्र सरकार द्वारा प्राप्त होने वाले 14623 करोड़ रुपयों में से 7366 करोड़ रुपये ठोस अपशिष्ट प्रबंधन पर 4165 करोड रुपये व्यक्ति घरेलू शौचालयों पर 1828 करोड़ रुपये जन जागरुकता पर और समुदाय शौचालय बनवाए जाने पर 655 करोड़ रुपये प्रस्तावित हैं। इस कार्यक्रम से खुले में शौच, अस्वच्छ शौचालयों को फ्लश शौचालयों में परिवर्तित करने, मैला ढोने की प्रथा का उन्मूलन करने, नगर पालिका ठोस अपशिष्ठ प्रबन्धन और स्वस्थ एवं स्वच्छता से जुडी प्रथाओं के संबंध में लोगों के व्यवहार में परिवर्तन लाना आदि शामिल है।
2. ग्रामीण क्षेत्रों के लिए स्वच्छ भारत मिशन :— इस अभियान के तहत देश में लगभग 11 करोड 11 लाख शौचालयों के निर्माण के लिए एक लाख चौंतीस हजार करोड़ रुपये प्रस्तावित हैं। अभियान के एक भाग के रुप में प्रत्येक पारिवारिक इकाई के अन्तर्गत व्यक्तिगत घरेलू शौचालयों की इकाई लागत को 10,000 से बढ़ाकर 12,000 रुपये कर दिया गया है। इस तरह की सहायता केन्द्र सरकार की ओर से 9000 एवं राज्य सरकार की ओर से 3000 होगी।

अतः स्वच्छ भारत अभियान भारत सरकार द्वारा चलाई गई एक महत्वकांक्षी योजना है यह योजना अपने लक्ष्य की ओर अग्रसर है। क्या बालक के पारिवारिक पृष्ठभूमि का स्वच्छ भारत अभियान की अभिवृत्ति पर

सकारात्मक अथवा नकारात्मक कोई प्रभाव है? यदि है तो उसकी दिशा क्या है ऐसे ही कुछ प्रश्नों अथवा बिन्दुओं का अध्ययन प्रस्तुत शोध के माध्यम से किया गया है।

समस्या का औचित्य :- बालक की पृष्ठभूमि उसके व्यक्तित्व विचार एवं अभिवृत्ति को प्रभावित करती है। बच्चों को अपने माता–पिता से संस्कार प्राप्त होते हैं। अपने कपडों की देखभाल, रहने की जगह को स्वच्छ रखने की आदत, शरीर को स्वच्छ रखने की आदत घर में ही सीखी जाती हैं। क्या बालक के पारिवारिक वातावरण का प्रभाव स्वच्छ भारत की अभिवृत्ति पर दिखाई दे रहा है। यदि हॉ तो वह सकारात्मक है अथवा नकारात्मक और किस दिशा में गमन कर रहा है। अतः प्रस्तावित समस्या सामाजिक, राजनीतिक एवं शैक्षिक दृष्टि से औचित्यपूर्ण है। इस समस्या के निदान से ही स्वच्छ भारत मिशन की सफलता हेतु जो पारिवारिक वातावरण होना चाहिए उसे बनाने में उसका प्रचार करने में हम सफल हो पाएगे ताकि हमारा यह अभियान सफल हो सके।

समस्या कथन :- ''सी. सै. स्तर के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन करना''

शोध के उद्देश्य :-

(1) सी.सै. स्तर के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत मिशन की अभिवृत्ति पर प्रभाव का अध्ययन करना।

(2) राजकीय एवं निजी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन करना।

(3) सी.सै. स्तर के विद्यार्थियों के लैंगिक आधार पर पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन करना।

(4) ग्रामीण व शहरी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन करना।

शोध की परिकल्पना :-

शोधार्थी ने प्रस्तुत शोध के लिए शून्य परिकल्पना का चयन किया जो इस प्रकार है।

(1) सीनियर सैकण्डरी स्तर के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर कोई सार्थक प्रभाव नहीं पडता।

(2) राजकीय एवं निजी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर कोई सार्थक प्रभाव नहीं पडता।

(3) सीनियर सैकण्डरी स्तर के विद्यार्थियों के लैंगिक आधार पर पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर कोई सार्थक प्रभाव नहीं पडता।

(4) ग्रामीण व शहरी विद्यालयो के विद्यार्थियों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर कोई सार्थक प्रभाव नहीं पडता।

शोध का सीमांकन -

प्रस्तुत शोधकार्य निम्न प्रकार सीमित किया गया है।

(1) प्रस्तुत शोध कार्य राजस्थान राज्य के भरतपुर जिले तक सीमित है।

(2) प्रस्तुत शोध कार्य में उच्च माध्यमिक स्तर के विद्यार्थियों को ही लिया है।

(3) प्रस्तुत शोध अध्ययन में केवल 200 विद्यार्थियों को ही शामिल किया गया है।

(4) प्रस्तुत शोध कार्य में पारिवारिक वातावरण मापनी के रुप में डॉ. बीना शाह द्वारा निर्मित मापनी को लिया गया है तथा स्वच्छ भारत अभियान मापनी हेतु स्व निर्मित मापनी का प्रयोग किया गया है।

प्रस्तुत शोध कार्य से सम्बन्धित साहित्य का अवलोकन -

(1) पारिवारिक वातावरण से सम्बन्धित साहित्य अवलोकन –

(i) **गुप्ता ग्रवाल राजपूत (1981)** और नायडू (1986) ने औपचारिक एवं अनौपचारिक शिक्षा कार्यक्रम के अन्तर्गत पर्यावरण जागरुकता एवं विद्यार्थियों की अकादमिक उपलब्धियों के स्तर का तुलनात्मक अध्ययन किया, उन्होंने पाया कि, ''पर्यावरण जागरुकता का स्तर ग्रामीण इलाकों के औपचारिक विद्यालय के विद्यार्थियों का शहरी विद्यालय के विद्यार्थियों से अपेक्षाकृत अच्छा है।''

(ii) शर्मा (1983) गुप्ता (1984) एवं पुराणिक (1985) ने अपने शोध अध्ययन में पाया कि शैक्षिक पर्यावरण का विद्यार्थियों की परिपक्वता, विद्यार्थियों की नैतिकता एवं विद्यार्थियों की उपलब्धियों से धनात्मक सम्बन्ध होता है।

(iii) **कुलदीप तिवारी (1989)** ने कानपुर विश्वविद्यालय कानपुर को प्रस्तुत अपने शोध कार्य, ''छात्रों की मनोवृत्तियों, रुचियों पर पारिवारिक वातावरण के प्रभाव का अध्ययन,'' में रुचियों एवं मनोवृत्तियों को स्पष्ट करते हुए पारिवारिक वातावरण के सभी घटकों, सम्बन्धों तथा कारकों को उनके विकास को प्रभावित करने वाले कारणों में शामिल किया और पाया कि, ''परिवार का वातावरण छात्रों की सभी राजनैतिक, सामाजिक, सामान्य आदि रुचियों पर प्रभाव डालता है।

(iv) **कार्टज एस (2010)** ने अपने शोध "The Impact of ravent involvement on student out comes" परिकर की अन्तर्निष्ठ छात्रों की उपलब्धिों पर सार्थक और सकारात्मक प्रभाव डालती है ये प्रभाव प्राथमिक एवं माध्यमिक स्तर के विद्यालयों पर प्रभावकारी होते हैं।

(v) **ड़ॉ प्रमोद के मिश्रा (2003)** द्वारा एशिया प्रशान्त अध्ययन अकादमी दिल्ली में आयोजित सेमीनार में प्रस्तुत अपने शोध लेख बच्चे अलग–अलग बोलते हैं बदलती सपरिवार पद्धति में बाल अधिकारों का मूल्यांकन में बताया कि परिवर्तनशील परिवार प्रकाक्षी के अन्तर्गत बच्चों के अधिकारों को संरक्षण प्रदान करने उनका विकास एवं उनके प्रति जागरूकता के लिए परिकर ही वह संस्था है जो उनके व्यक्तित्व के सभी पहलुओं आत्मविश्वास रूचि आकाक्षायें आदि को उनके अनूकूल एवं सही दिशा में अग्रसर करता है।

(vi) **राजेश कुमार ग़ेान लाल (2014) ने** अपने शोध ''पारिकर वातावरण का शैक्षिक उपलब्धि पर प्रभाव'' के अध्यन में पाया कि पारिवारिक वातावरण का उनकी शैक्षिक उपलब्धियों

पर सकारात्मक रूप से सार्थक प्रभाव पड़ता है तथा लड़कियॉ लड़कों की अपेक्षा शैक्षिक उपलब्धियों में आगे होती हैं।

(vii) **जस्सट पप्पटटू (2017)** एवं श्रीमती जेवनीशा ने अपने शोध पारिकरिक तावातरण का विज्ञान विषय के शैक्षिक छात्र–छात्राओं पर पारिकरिक वातावरण का कोई सार्थक प्रभाव नहीं पाया गया।

(2) स्वच्छ भारत अभियान सम्बन्धी अभिवृत्ति से सम्बन्धित साहित्य का अवलोकन।

(i) **रोलो, समलोक (1995)** ने उच्च माध्यमिक विद्यालयों के शिक्षकों तथा छात्रों के पर्यावरण शिक्षा कें प्रति चेतना तथा दृष्टिकोण का अध्ययन किया निष्कर्षतः पाया कि, ''छात्रों में छात्राओं की अपेक्षा अधिक पर्यावरण चेतना है तथा शहरी क्षेत्र की महिलाओं, अध्यापकों एवं छात्रों में ग्रामीण की अपेक्षां अधिक पर्यावरण चेतना थी। इसके अतिरिक्त निजी संस्थानों द्वारा संचालित विद्यालयों में सरकारी संस्थाओं की अपेक्षा अधिक पर्यावरण चेतना पाई गई।''

(ii) **राजपुरोहित इन्द्रसिंह (2002)** ने शिविरा पत्रिका दिसम्बर में उल्लेख किया है कि वर्तमान में विश्व की सबसे समस्या पर्यावरण प्रदूषण की है इस हेतु प्रत्येक नागरिक को सजग होना चाहिए।

(iii) **विजयन के (2006)** ने अपने शोध ''माध्यमिक विद्यालयों के विद्यार्थियों में पर्यावरणीय जागरुकता–एक सर्वेक्षणात्मक अध्ययन'' में पाया कि लैंगिक आधर पर महिला तथा पुरुष विद्यार्थी में पर्यावरणीय जागरुकता में कोई अंतर नहीं है।

(iv) **मौला (2010)** ने अपने शोध प्रेरणा, पारिकरिक वातावरण और शैक्षिक उपलब्धि में संबंध में पाया कि माता–पिता की षिक्षण और बालकों की उपलब्धि में निम्नप स्तरीय सकारात्मक सहसम्बन्ध था।

(v) **काजमी (2011)** ने अपने शोध पिता की जीवन शैली का बालकों की शैक्षिक उपलब्धि पर प्रभाव का अध्ययन में पाया कि पिता की जीवन षैली बालकों के षैक्षिक उपलब्धि पर सकारात्मक प्रभाव डालती है।

(vi) **किशोर यादव जे,** नव्य के नायडु (अगस्त 2018) ने "Study to assess knowledge, Preception and practices Regarding Swachh Bharat Abhiyan amongj Rural People of Nagaland District in Telangana State" में पाया कि 62.2 प्रतिशत ने स्वच्छ भारत अभियान के बारे में सुना इनमें से 81.8 प्रतिशत लोगों ने महसूस किया कि लोगों के स्वच्छ भारत अभियान के प्रति सक्रिय होना चाहिए। 25.98 प्रतिशत लोग SBA में सक्रिय रूप से योग ले रहे हैं। कचरा निर्धारित पात्र में डाल रहे हैं तथा साबुन व पानी सफाई के लिए प्रयोग कर रहे हैं।

(iv) **उपाध्याय, राजकुमार (2017)** ''भारतीय संस्कृति और पर्यावरण संरक्षण'' (शैक्षिक मंथन मासिक मई 2017 पृ.सं. 32–33) इन्होंने अपने लेख में बताया कि पाष्चात्य भौतिक जीवन के विपरीत हिन्दू दर्षन एवं सनातन संस्कृति ने त्यागमयी चिन्तन से हरित जीवन अंगीकार किया क्योंकि प्रकृति का श्रंगार भोग से नहीं त्याग से संस्कार क्षम तथा अक्षय रहेगा।

अनुसंधान विधि – शोधार्थी ने सर्वेक्षण विधि को अपनाया है।

न्यादर्श - प्रस्तुत शोध हेतु उच्च माध्यमिक विद्यालयों के 200 विद्यार्थियों पर शोध किया गया है।

अध्ययन में प्रयुक्त सांख्यिकी – शोधकर्त्री ने निम्नलिखित सांख्यिकी विधियों का प्रयोग किया है।

(1) मध्यमान

(2) मानक विचलन

(3) टी–परीक्षण

(4) सह सम्बन्ध

सारणी संख्या-1 विद्यार्थियों के पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव

समूह	**संख्या**	**सहसम्बन्ध**	**सार्थकता स्तर**
उ.मा.विद्यालयों के विद्यार्थी	200	–.993	उच्च धनात्मक सहसंबंध

सारणी संख्या 1 के अध्ययन से ज्ञात होता है कि उच्च माध्यमिक विद्यालयों के 200 विद्यार्थियों का पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्त का सहसम्बन्ध गुणांक 993 प्राप्त हुआ जो कि उच्च धनात्मक सहसम्बन्ध है। अतः परिकल्पना संख्या 1 अस्वीकृत की जाती है।

सारणी संख्या-2 सरकारी एवं गैर सरकारी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण एवं स्वच्छ भारत अभियान की अभिवृत्ति का तुलनात्मक अध्ययन

पारिवारिक वातावरण					**स्वच्छ भारत अभियान की अभिवृत्ति**		
समूह	संख्या	मध्यमान	मानक विचललन	टी मान	मध्यमान	मानक विचलन	टीमान
सरकारी विद्यार्थी	100	43.61	8.23	5.88	10.10	4.06	6.11
गैर सरकारी विद्यार्थी	100	46.33	7.12		12.44	4.48	

उपरोक्त सारणी संख्या 2 के अवलोकन से पारिवारिक वातावरण में ज्ञात होता है कि सरकारी विद्यार्थियों का मध्यमान 43.61 मानक विचलन 8.23 गैर सरकारी विद्यार्थियों का मध्यमान 46.33 मानक विचलन 7.12 तथा टीमान 5.88 पाया गया। इसी प्रकार स्वच्छ भारत अभियान की अभिवृत्ति में सरकारी विद्यार्थियों का मध्यमान 12.44, मानवक विचलन 4.48 तथा गैर सरकारी विद्यार्थियों का मध्यमान 10.10, मानक विचलन 4.06 पाया गया तथा इनका टी मान 6.11 प्राप्त हुआ। इससे स्पष्ट होता है कि दोनों मापनी के दोनों ही समूहों में सार्थक अन्तर प्राप्त होता है।

सारणी संख्या - 3 सरकारी व गैर सरकारी विद्यालयों के विद्यार्थियों का पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन

समूह	संख्या	सह सम्बन्ध	सार्थकता स्तर
सरकारी विद्यार्थी	100	0.821	उच्च धनात्मक
गैर सरकारी विद्यार्थी	100	0.925	

उपरोक्त सारणी के अवलोकन से ज्ञात होता है कि सरकारी विद्यार्थियेां का सहसम्बन्ध 0.821 एवं गैर सरकारी विद्यार्थियों का सहसम्बन्ध 0.925 पाया गया जो कि उच्च धनात्मक सहसम्बन्ध है। जिससे ज्ञात होता है कि दोनों ही समूहों के पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान अभिवृत्ति से धनात्मक सहसम्बन्ध पाया गया है। अतः परिकल्पना संख्या 2 अस्वीकृत की जाती ळें

सारणी संख्या-4 लिंग भेद के आधार पर तुलनात्मक अध्ययन

पारिवारिक वातावरण					स्वच्छ भारत अभियान की अभिवृत्ति		
समूह	संख्या	मध्यमान	मानक विचलन	टी मान	मध्यमान	मानक विचलन	टीमान
छात्र	100	109	12.02	4.86	52.36	3.63	0.50
छात्रा	100	118.44	15.27		52.54	3.93	

टी मान =1.98 सार्थकता स्तर =0.5

उपरोक्त सारणी संख्या–4 के अध्ययन से ज्ञात होता है कि पारिवारिक वातावरण के तुलनात्मक अध्ययन में छात्रों का मध्यमान 109 मानक विचलन 12.02 तथा छात्राओं का मध्यमान 118.44 तथा मानक विचलन 15.27 है। दोनों का टीमान 4.86 है जो कि 0.05 सार्थकता स्तर से अधिक है। इसीक प्रकार स्वच्छ भारत अभियान की अभिवृत्ति में छात्रों का मध्यमान 52.36 तथा मानक विचलन 3.63 है जबकि छात्राओं का मध्यमान 52.54 तथा मानक विचलन 3.93 है जिनका टी मान 0.50 है जो कि 0.5 स्तर के मान 1.98 से कम है। पूर्व रुपेण अध्ययन के पश्चात् कहा जा सकता है कि पारिवारिक वातावरण के अध्ययन में लैंगिक आधार पर किसी भी प्रकार का सार्थक अंतर नहीं पाया गया जबकि स्वच्छ भारत अभियान में छात्रों की अपेक्षा छात्राओं की अधिक सकारात्मक अभिवृत्ति के साथ सार्थक अंतर पाया गया है।

सारणी संख्या-5 लिंगभेद की भिन्नता के आधार पर पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन

समूह	संख्या	सह सम्बन्ध	सार्थकता स्तर
छात्र	100	.950	उच्च धनात्मक
छात्रा	100	.914	

उपरोक्त सारणी के अवलोकन से ज्ञात होता है कि छात्रों के पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर धनात्मक सार्थक सहसम्बन्ध पाया गया जो कि उच्च धनात्मक सहसम्बन्ध है। अतः परिकल्पना संख्या 3 अस्वीकृत की जाती है।

सारणी संख्या-6 शहरी एवं ग्रामीण विद्यार्थियों का तुलनात्मक अध्ययन

पारिवारिक वातावरण					**स्वच्छ भारत अभियान की अभिवृत्ति**		
समूह	संख्या	मध्यमान	मानक विचलन	टी मान	मध्यमान	मानक विचलन	टीमान
शहरी विद्यार्थी	100	108.72	11.20	5.12	53.18	3.87	1.68
ग्रामीण विद्यार्थी	100	118.72	16.079		51.92	3.60	

उपरोक्त सारणी संख्या 6 के विधिवत् अवलोकन से ज्ञात होता है कि पारिवारिक वातावरण के शहरी विद्यार्थियों का मध्यमान 108.72 तथा मानक विचलन 11.20 पाया गया जबकि ग्रामीण विद्यार्थियों का मध्यमान 118.72 तथा मानक विचलन 16.079पाया गया इन दोनों के तुलनात्मक अध्ययन में टी–मान 5.12 प्राप्त हुआ जो कि .05 स्तर के मान से बहुत अधिक है इससे ज्ञात होता है कि शहरी व ग्रामीण विद्यार्थियों के पारिवारिक वातावरण में बहुत अधिक अंतर होता है। इसी प्रकार स्वच्छ भारत अभियान की अभिवृत्ति में शहरी विद्यार्थियों का मध्यमान 53.18 तथा मानक विचलन 3.87 तथा ग्रामीण विद्यार्थियों का मध्यमान 51.92 तथा मानक विचलन 3.60 पाया गया। उनका टी–मान 1.68 पाया गया जो कि 0.5 स्तर के मान से कम है। अतः स्वच्छ भारत अभियान की अभिवृत्ति में ग्रामीण एवं शहरी विद्यार्थियों में कोई सार्थक अंतर नहीं पाया गया है।

सारणी संख्या-7 ग्रामीण व शहरी क्षेत्र के आधार पर पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन

समूह	**संख्या**	**सह सम्बन्ध**	**सार्थकता स्तर**
ग्रामीण विद्यार्थी	100	.0833	उच्च धनात्मक
शहरी विद्यार्थी	100	.0932	

उपरोक्त सारणी संख्या 7 का अवलोकन करने से ज्ञात होता है कि ग्रामीण विद्यार्थियों का पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति पर प्रभाव का अध्ययन में सहसम्बन्ध 0.0833 एवं शहरी विद्यार्थियों का सहसम्बन्ध 0.0932 पाया गया जो कि उच्च धनात्मक सहसम्बन्धता है तथा दोनों ही क्षेत्र के विद्यार्थियों में पारिवारिक वातावरण का स्वच्छ भारत अभियान की अभिवृत्ति में धनात्मक सहसम्बन्ध है। अतः परिकल्पना संख्या–4 अस्वीकृत की जाती है।

शोध से प्राप्त निष्कर्ष

- विद्यार्थियों के पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्ति पर पूर्ण रुपेण प्रभाव पडता है।
- लिंगभेद के आधार पर छात्राओं का पारिवारिक वातावरण छात्रों की अपेक्षा अधिक अच्छा होता है तथा उनकी स्वच्छ भारत अभियान अभिवृत्ति भी छात्रों की तुलना में अधिक उच्चता से सकारात्मक पाई गई है।
- लिंगभेद की भिन्नता के आधार पर पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृति पर दोनों ही समूहों में उच्च धनात्मक सहसम्बन्ध पाया गया।
- ग्रामीण विद्यालय के विद्यार्थियों का पारिवारिक वातावरण शहरी विद्यार्थियों की अपेक्षा अधिक अच्छा पाया गया परन्तु स्वच्छ भारत अभियान की अभिवृत्ति शहरी विद्यार्थियों की अधिक उच्चता लिए हुए थी।
- ग्रामीण व शहरी क्षेत्र के आधार पर पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्ति पर दोनों ही समूहों में उच्च धनात्मक सह संबंध को लिए हुए पाई गई।
- सरकारी एवं गैर सरकारी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण में गैर सरकारी विद्यार्थियों का वातावरण अपेक्षाकृत अच्छा पाया गया। इसी प्रकार स्वच्छ भारत अभियान की अभिवृत्ति भी गैर सरकारी विद्यार्थियों की अधिक सकारात्मक पाई गई।
- सरकारी एवं गैर सरकारी विद्यालयों के विद्यार्थियों के पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्ति पर उच्च धनात्मक सह सम्बन्ध पाया गया।

शोध के सम्बन्ध में सुझाव :- शोधकर्त्री ने पाया कि पारिवारिक वातावरण का उनकी स्वच्छ भारत अभियान की अभिवृत्ति पर पूर्ण रुपेण प्रभाव पडता है। अतः अभिभावकों, अध्यापकों एवं सहपाठियों को चाहिए कि आपसी मधुर व्यवहार रखें स्वच्छ एवं प्रतिस्पर्धाएं हों, विकास के अधिक से अधिक अवसर खोजें तथा देने का प्रयास करें तो व्यक्तित्व पूर्णता की ओर अग्रसर होगा। प्रत्येक व्यक्ति यदि स्वच्छ भारत अभियान की अभिवृत्ति में उच्च स्तर की सकारात्मक सोच रखेगा तो इस अभियान को सफल होने से कोई रोक नहीं सकता। अतः हमें चाहिए कि हम अपने–2 स्तर का पूर्ण रुपेण प्रयास करें।

भावी शोध हेतु सुझाव

(1) यह अध्ययन केवल भरतपुर जिले तक ही सीमित रहा है। इस विषय पर राज्य स्तर पर भी शोध किया जा सकता है।

(2) प्रस्तुत शोध कार्य को अधिक न्यादर्ष लेकर भी किया जा सकता है। जिसे परिणाम और अधिक स्पष्ट संभव है।

(3) भावी शोध कार्य में महाविद्यालय स्तर के विद्यार्थी भी लिए जा सकते हैं।

(4) प्रस्तुत शोध कार्य अभिभावक, शिक्षक वर्ग पर भी किया जा सकता है।

(5) स्वच्छ भारत अभियान में आने वाली कठिनाईयें एवं निदान पर भी शोध किया जा सकता है।

(6) पारिवारिक वातावरण के स्थान पर विद्यालयी वातावरण भी लिया जा सकता है।

(7) पारिवारिक वातावरण का अन्य बिन्दुओं पर प्रभाव का अध्ययन भी संभव है।

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Efficacy of Activity Based Method in teaching English for Higher Secondary Students

Dr. M. Manimaran*

Abstract

The present teaching and learning have witnessed revolutionary changes in the field of education with integration of activities and materials. Every aspect of teaching and learning are now under the purview and influence of active-based approaches which can create the better effects in learning language. To attempt that innovative idea, This study applied active-based approach on enhancing learning in English subject. 60 higher secondary students were selected in which 30 (boy and girls were equal as subject) students were experimental group and rest of the 30 (boy and girls were equal as subject) students were control group. The experimental group was taught English through active-based teaching approach and control group was taught conventional method namely lecture method. With the help of evaluation tool such as achievement data were collected, verified and analyzed to find possible effectiveness.

Keywords : Active-based approach, lecture method and higher secondary students.

INTRODUCTION

A lot of students learn English at school as a second language. Many people also want to spend their own personal time to learn English language. Some of these people may not know any skills in the English language, where others learn English in school and want to advance their knowledge in the future. Institutional learning and Individual learning are two ways to learn the English language. In institutional learning, students learn the language in school set up where students learn as a group and get help from their teacher. In individual learning, people try to learn English language on their own or in an informal surrounding than in classroom activities with a teacher. In order to practice their standard of English, the language aspirants should approach teachers who have the same aim in teaching a language.

SIGNIFICANT OF THE STUDY

School should fulfill anticipations of students who will role as future of nation. Teacher cannot change the English subject resource for their students. Many times, they neglect new ways of teaching approaches. They fear the non-completion of their courses in time conveniently forgetting the objectives of teaching English and developing skills of student-teachers. Learning English subject requires both cognitive and meta-cognitive process that teacher has to create remarkable contributions in learning environment. Each context and structure of the English subject is based on previous concepts and the basis for the development of the further concept. So, it unquestionably becomes the teachers' responsibility to locate such gaps and fill up those gaps in order to maintain the link among resources for learning English subject.

*P.G Assistant in English, G. (Boys). H.S.S, Kovur, Chennai, Tamil Nadu.

NEED FOR THE STUDY

Active-based teaching approaches will maximize the learning of every student and help them to participate in learning. They assist to build a sense of community and lead to cost savings and economic benefits because prevention is less expensive than incarceration. Creating a positive learning a language in classroom will allow students to feel comfortable, safe and engaged – something that all students deserve. In a classroom where values and roles remain constant and focus is placed on the positive aspects of learning, students will be more open to actively participating in class. If students are given the opportunity to learn through activies, they will be more likely to benefit from the lesson, and thus more likely to be self-motivated.

OPERATIONAL DEFINITION

Active based learning techniques

Teaching and learning a lesson through activity based approaches. It is expected that the students learn their lesson through activities with utmost fun in order to achieve their objectives of learning.

Objectives

- To find out the achievements of higher secondary students at pre-test condition.
- To identify the achievements of higher secondary students at post-test condition.
- To find out the effectiveness of active-based teaching technique in experimental group and lecture method used in control group among higher secondary students at prost-test condition.

Hypotheses

- There is no significance difference in the mean achievement score of control group and experimental group among higher secondary students at pre-test condition.
- There is no significance difference in the mean achievement score of control group and experimental group among higher secondary students at pro-test condition.
- There is no significance difference in the mean achievement score of control group and experimental group among higher secondary students at pre-test and post-test condition.
- There is no significance difference in the mean achievement score of experimental group and experimental group among higher secondary students at pre-test condition.

Method

Randomized pre-test post-test control group design was use in the present study. The reason behind this design was relatively simple and involved randomly assigned subjects between two groups such as experimental and control group.

Sample

Subjects are randomly assigned to control and experimental group i.e., 30 (boy were equal as subject) are tested under learning through active-based teaching techniques and 30 (boy were equal as subject) are tested under lecture method.

Tools

A teacher made achievement test is used to study activity based method in teaching English for higher secondary students. In this study the test was designed by considering the instructional objective, questions were prepared according to their types and blue print was prepared. Hence, test was first verified by five experts in the field of education, professors of English and teacher who have taught English. Expert suggestions and views were taken into account and face validity of the test was considered.

ANALYSIS AND INTERPRETATION OF DATA

There are different methods of research for different types of hypothesis problem. As the researcher has decided to find effectiveness through active-based techniques, the best possible method is Experiment Method. Researcher conducted a pre-test on English subject of higher secondary students to form an equivalent group, and distributed students who scored equally to control group and experimental group. Control group was taught with traditional method and experimental group through active-based method. Both the groups were taught same lesson in a day for a period of one week. Learning through active-based approach gives students environment for sharing and communicating ideas and were given opportunities to exchange knowledge by giving them tasks. Similarly teacher students in control group were taught lesson through lecture method.

Results Analyses

The statistically analyzed data was presented in the table 1.

Table-1: shows the significant difference between pre-test and post-test of academic achievement in English subject among higher secondary students.

Group	Test	N	Mean	SD	t-value
Control	Pre-test	30	13.15	1.804	0.98
Experimental	Pre-test	30	13.18	2.083	
Control	Pre-test	30	13.15	1.805	2.86
	Post-test	30	17.36	1.843	
Experimental	Pre-test	30	13.15	2.085	5.68
	Post-test	30	24.54	2.46	
Control	Post-test	30	17.36	1.843	7.58
Experimental	Post-test	30	24.54	2.46	

Major findings

- The mean % result reveals that the post-test scores of both control group and experimentl group is dissimilar and there exist significant difference exists in the post-test score of experimental group. The experimental group shows high mean % than the control group at post-test.
- The achievement score in English of control group and experimental group students at pre-test condition are found to be same.

- The experimental group students show higher achievement score in English than the control group students at post-test.
- The achievement score in English of control group students is higher in post-test than in pre-test.
- The experimental group students show higher achievement score in English at post-test than at pre-test.

Educational implication

- The teacher can encourage using different active based approaches to teach English language
- The concern authority should provide facilities to conduct active-based teaching and learning
- The teachers can motivate students to participate in using active leaning strategy to learn English.

CONCLUSION

Education is one of the most important factors in the development goals of country. English is one among those subjects which is an essential element in learning concept. English paves the way to learn different concepts. When the teachers teach English with active-based approach, it allows for the systematic and meaningful learning process.

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The Suggestions of the Teachers for Improvements of in Service Teacher Training Progammes

Dr. Suraksha Sharma*

ABSTRACT

The present study is conducted to know about the suggestions of the teachers for improvement of In-service Teacher Training Programmers. Because of the Method's apparent ease and directness, descriptive method has undoubtedly been the most popular and widely reached method in education. In the present study data has been collected about what exists at present. This way, the method which we have used in the present study is the descriptive survey method because it helps to explain, educational phenomena in terms of the conditions or relationships that exist, opinions that are held by the students, teacher, parents and experts, processes, that are going on effects that are evident or trends that are developing. 1200 teachers selected in a random manner to get information by using a questionnaire as tool for teachers. Depending upon the analysis and interpretation of the data, major findings are: As per the views expressed by majority teachers that experts invited to impart training should be highly qualified other suggestion for improvement are: There should be good seating arrangement during the training porgrammes, training programmes should be activity based, proper transport facility should be provided, programmes should be held in the vacations and evaluation of every programme should be done with priority. They further suggested that these programmes should be conducted in the beginning of the session only once in a year so that in the rest of the session, they may impart the improved knowledge to the students.

They further suggested that approachable venue should be selected for training, information about S.S.A. and R-M-S.A. should be provided to every teacher in writing. Last but not least , I.S.T.T.P. should not be longer than 10 days and there should be proper up gradation of technology to be used in the programmes.

INTRODUCTION

Concept of In-Service Teacher Education

Rabindranath Tagore has very rightly remarked " A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his Lessons to his students, can only load their mind. He cannot quicken them."

Hence, there is a need of some sort of provision which may make the teachers up-to-date with respect to the knowledge of his subject of teaching. Methods and techniques, innovative ideas in each sphere of this academic life.

For the sake of this reason, the idea of In-Service education has been emerged.

*Assistant Professor, Shanti Alya Institute of Education and Training, Rampur Keonthal, Shimla H. P. 171011

In service education may be defined as continuing education of teachers and other educators which commences after initial professional education is over and which leads to the improvement of professional competence of education all throughout their careers.

In other words, In-Service education is designed to promote the continuous development of the teacher after he enters the teaching planned and systematic instruction of education setting. The term In-Service education is commonly used to denote planned efforts to promote the professional growth and development o teachers. In-service education includes all those courses and activities in which a serving teacher may participate for the purpose of extending his professional knowledge, interest or skill.

In -Service teacher education has variously been defined by different teacher Education Theoreticians.

According to M.B. Buch, a former Director of the Department of field service, "In-service education is a programme of activities aiming at the continuing growth of teachers and educational personnel in service"

Cane (1969) define, In Service teacher Education as "all those activities and courses which aims at enhancing and strengthening the professional knowledge, interest and skills of service teachers".

This definition has the following significant components:

1. Professional Knowledge
2. Skill aspect (not only 'what' he is to do but aspect 'why' also).
3. Attitude towards profession.
4. A code of conduct on ethics of profession.
5. Professional skills, Such as administrative skill, management skill, organizing skills, leadership skills, etc.
6. Interest towards teaching profession.
7. Course-Refers to the Provision of such experiences based on sound pedagogical and empirical consideration as well as related to research finding
8. Activities-such as seminars, symposium, workshops, discussion, brains storming etc.

To sum up, the definition analyzed above, it could be said that for Cane (1969) In-service. Teacher Education is primarily meant for regular serving teachers. It includes such new courses whose fruitfulness and validity have been tested. It subjects the serving teachers to such activities which may enhance their professional knowledge, interest and attitude so that they are able be maximize their pupil's learning and in turn, derive maximum inner satisfaction and sense of achievement.

Aims, objectives and Purpose of In-Service Education for Teacher

In-Service education Programme is undoubtly a significant programme, aiming at the continuous development of teachers in the desired direction.

Following are the chief objective of in-service education for teacher

1. To provide incentive to the teachers to function more efficiently.
2. To help teachers to know their problems and to solve them by pooling their resources and wisdom.
3. To help teachers to employ more effective methods of teaching.
4. To help teacher to get acquainted with modern techniques in education
5. To broaden the mental outlook of teacher.
6. To upgrade the teacher knowledge and understanding of the content.
7. To increases the professional efficiency of the teacher.

According to 'National Education-Associate, Research Division (USA):

1. Eliminating deficiencies in teacher's preparation.
2. Assisting those who are new in a school and those who are undertaking a new level in the field of work, and

3. Promoting the continuous improvement of teacher and training

Indian Teacher Education Committee has specified the following objectives for In-Services Education Programme

1. To help the teacher educators to upgrade the teacher education programme and to lead in the organization and development of education.
2. To increase the knowledge of teacher educators continuously so that they may remain aware with the progress of education in Indian and abroad and with the new knowledge of their subject.
3. To motivate teacher educators to self study, independent thinking and creativity.
4. To help to initiate new techniques and to analyze the existing techniques in order to prepare good prospective teachers.
5. To promote teacher educators to leave the useless methods and to accept the new scientific techniques and ideas.
6. To develop co-operating atmospheres to solve the teaching problems and to motivate teacher educators to do in their own field.
7. To develop positive attitude in order to make him able to help in progress of the nation.

In brief we can say that the principal purpose of ISE for teacher is to encourage a desire to improve, a receptivity in change, a willingness to more competent, fully functioning teacher and person.

Existing Structure and Models of In-Service Education for Teacher

As a result of various recommendations and researches, many models of In-Service Education for Teachers came into existence, e.g.:

1. Orientation courses.
2. Summer Courses.
3. Sandwich Courses.
4. Refresher Courses.
5. Correspondence Courses.
6. Evening Courses.
7. Intensive Courses.
8. Workshops
9. Seminar and Symposium
10. Educational conferences
11. Extension centers.
12. Exchange of Experts
13. Short term Courses.
14. Bureau of Publication.
15. Professional Writings.
16. Indirect Training
17. Experimenting
18. Science Clubs

Effectiveness of ISTTPs is only ensured when academic input provided during ISTTPs is qualitative and meets the needs of the teachers.

Academic input for teacher training refers to the policies, procedures and provision designed to equip teachers with the knowledge, attitude, behavior and skills they require to perform their tasks effectively in the classroom, school and winder community.

Koch (1998) studied the effect of an in-service programme on the teacher's knowledge of general school law. This study was deliberately designed to determine which factors are more deterministic in enhancing teachers knowledge. In general, it was found that teachers did not have sufficient knowledge of school law and factors such as amount and level of education, and status and position were positively correlated with in versed knowledge. Factors such as years of experience, gender, race were not correlated with higher level of knowledge. The most significant findings however, was that when teachers had participated in several in-service training experiences, typically workshops and when combined with other factors noted above their knowledge of school law was significantly higher.

Panda(1998) explained assessment of training needs is a key determinant and first step of the effectiveness of an in-service training programme. Training needs, which are generally expressed in terms of knowledge, skills and attitudes depends on the nature and performance of the job, hence, the need assessment will help to link training to needs and goals of the schools. It has been observed that topics of immediate concern to practitioners have greater impact and more effectiveness in classroom practices. The procedure of need assessment is (i) questionnaire (ii) diagnostic test (iii) performance test of pupils, (iv) class room observation (v) interviewing teachers (vi) focus group discussion (vii) case study. A combination of these techniques is desirable to obtain reliable data about teacher in-service training needs which may vary in different contexts.

Banga (1982) in his study found that training progamme in physical education is a useful and modifying experience for trainees and improves their personalities and physical fitness. Further, it was found that the training programmes needs to be modified and enriched; elements which act negatively have to be eliminated and substituted with components which have positive effects.

Gopalon (2003) has opined that quality in pedagogy largely depends upon the professional competence of teachers. Competence here includes" academic qualifications, pedagogical skills and commitment. In the years to come, teacher education programmes may have to be more and more subject specific The Teacher Education Institutions may have to offer more specific progrmmes separately to prepare teachers in the areas of Science.

Betageri (1996) studied the competencies and training needs of DPEP-DIET faculty members in Karnataka and found that (i) most of the DIET faculty members did not have post gradation in education and all the faculty members had undergone one or the other training in elementary education; (ii) Diet faculty members considered themselves fairly competent; (iii) Most of the faculty members required a short term training programme with theoretical orientation; and (iv) Even though a DIET faculty member was likely to have more than 10 years of previous experience, his/her experience in DIET was less than 2 years.

Review of research literature indicates that qualitative academic input is provided to teachers during ISTTPs particularly with regard to curriculum transaction.

In view of the above, the present investigation was envisaged to examine the suggestion of teacher regarding improvement of In-Service Teacher Training Programmes:

OBJECTIVE OF THE STUDY

"To Study The Suggestions Of Teacher Regarding Improvement Of In-Service Teacher Training Programmes:

OPERATIONAL DEFINITIONS OF KEY TERMS

In-Service Teacher Training Programme

It refers to ongoing short duration teacher training programmes organized in the DIETs, BRCs and CRCs under SSA to improve teacher competencies at elementary stage for achieving the goal of UEE.

METHODOLOGY

Method

The objective laid down for the study at hand confirmed to all the characteristics of descriptive method. Hence, descriptive method of research is used in the present study.

Sample

The Sample for the present study was drawn in the following manner:

The sample for the present study consisted of four districts out of 12 districts of Himachal Pradesh. The selection of the districts was made through random sampling. Out of the four districts so selected, one district namely Kinnaur is a tribal district. From these four districts, 1200 teachers taking part in the ISTTPs under SSA were selected. These training Progammes were being organized at cluster level in different cluster centers of the four districts. Intact groups of teachers coming form different catchment areas of the clusters were included in the study.

Beside the 1200 teachers as selected above, the State Project Coordinator was interviewed for obtaining the essential information

Our of the four Districts projects Coordinator, one DPC was selected randomly and was interviewed for providing information regarding ISTTPs at district level.

TOOLS

Questionnaire for teachers

A questionnaire was developed for teachers specifically for the purpose by the investigator regarding the impact of ISTTPs on curriculum transaction.

2. Interview Schedule for SPO and DPO Interview schedule was developed for state and district project officer regarding some important aspects of ISTTPs.
3. Record of ISTTPs Under SSA from :Appraisal Report" of Himachal Pradesh,2011-12 and 2012-13 SSA

Statiscal Technique Used

Percentage analysis used in the present study to analyse and interpret the data

Item 1: Suggestions Of The Teachers For Improvement of In-Service Teacher

Training Programmes

Suggestions of the teachers for improvement of In-Service Teacher Training Progammes are analyzed in table (1)

Table-1: Suggestions of the Teachers for improvement of In-Service Teacher Training Programmes

Sr. No.	Suggestion of Teachers	Frequency	Percentage
1.	Experts should be invited to impart training in the In Service teachers training programmes	52	4.3%
2.	Experts should be highly	209	17.41%

Sr. No.	Suggestion of Teachers	Frequency	Percentage
3.	Programmes should be held in the vacations	96	8%
4.	Financial Constraints should not cone in the way of programmes	64	5.3%
5.	Teachers' work load (Specially of primary teachers) Should be reduced	33	2.7%
6.	There should be good seating arrangement during training period.	188	15.66%
7.	Property transport facility should be provided	122	10.1%
8.	Information about SSA and RMSA may be given in writing to every teacher and school	38	3.1%
9.	Approachable venue should be selected for training	56	4.6%
10.	In-Service teacher training programmes should not be longer than 10 days	24	2.0%
11.	These programmes should be conducted in the beginning of the session only once in a year so that in the rest of the session, teachers may impart the improved knowledge to the students.	78	6.5%
12.	Training programmes should be activity based	132	11%
13.	All teachers should get timely and proper up gradation of technology	20	1.6%
14.	Evaluation of every programme should be done within six months.	88	7.3%

From the suggestions received from the participants, it is evident from the table 1 that the highest percentage of the participants (17.41%) have suggested that experts invited to impart training should be higly qualified.

Other suggestion for improvement of ISTTPs are:

There should be good seating arrangement during the training programmes (15.66%), training programmes should be activity based (11%), proper transport facility should be provided (10.1%), programmes should be held in the vacations (8%) and evaluation of every programme should be done within six months (7.3%)

Futher, 6.5% teachers have suggested that these programmes should be conducted in the beginning of the session only once in a year so that in the rest of the session, they may impart the improved knowledge to the students.

Financial constraints should not come in the way of these programmes (5.3%), approachable venue should be selected for training (4.6%). experts should be invited to impart training is ISTTPS (4.3%). information about SSA and RMSA may be given in writing to every teacher and school (3.1), teacher's work load (specially o primary teachers) should be reduced (2.7%), in -service teacher training programmes should not be longer than 10 days (2.0%) and all teachers should get timely and proper up gradation of technology (1.6%).

CONCLUSION

On the basis of analysis and interpretation of data the following conclusion may be drawan:

As per the views expressed by majority teachers that experts invited to impart training should be highly qualified other suggestion for improvement are: There should be good seating arrangement during the training porgrammes, training programmes should be activity based, proper transport facility should be provided, programmes should be held in the vacations and evaluation of every programme should be done with priority. They further suggested that these programmes should be conducted in the beginning of the session only once in a year so that in the rest of the session, they may impart the improved knowledge to the students.

They further suggested that approachable venue should be selected for training, information about S.S.A. and R-M-S.A. should be provided to every teacher in writing. Last but not least , I.S.T.T.P. should not be longer than 10 days and there should be proper up gradation of technology to be used in the programmes.

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The Administrative Aspects of In-service Teacher Training Programmes

Dr. Suraksha Sharma*

Abstract

The Concept of educational administration is applicable in case of an educational Organisation which has certain purpose or goals to fulfill. Educational administration means the capacity of an individual or organisation to manage all the activities of that organization.

"Administrative aspects of In-Service Teacher-Training Programmes', this area includes five items in the present study namely- Awareness about the programmes opportunities provided to participants, advance information of training programmes, adequacy of duration of duration of teacher-training programmes and co-operations of head. Because of the Method's apparent ease and directness, descriptive method has undoubtedly been the most popular and widely reached method in education. In the present study data has been collected about what exists at present. This way, the method which we have used in the present study is the descriptive survey method because it helps to explain, educational phenomena in terms of the conditions or relationships that exist, opinions that are held by the students, teacher, parents and experts, processes, that are going on effects that are evident or trends that are developing. 1200 teachers selected in a random manner to get information by using a questionnaire as tool for teachers. Depending upon the analysis and interpretation of the data, major findings are: -

The Study shows that all teachers (male & Female) are aware about the In-Service Teacher Training Programmes under SSA. The Study reveals that all the teacher have been provided opportunities to participate in the In-Service Teacher Training Programmes as these programmes has been declared compulsory for the teachers. It is revealed that majority teacher receive information one week in advance. It is clear that In-service Teacher Training opportunities are available to all the teachers, there is no discrimination being made on the basis of caste, area and teaching experience etc. as per the statement given in the "Appraisal Report" of H.P., SSA, 2011-12 & 2012-13. It has also been stated that all the teachers are being trained for effective teaching-learning process. Also, the District Project Officer SSA/DIET Shimla has responded in the same manner by stating that there is no specific criteria for selection of teachers for training programmes. Rather, it is compulsory for all the In-service Teachers. However, teacher's own convenience is given due consideration while deputing teachers to attend the training programmes in a specific date & venue.

These programmes are usually conducted during the working days. However if any holiday falls in between, the training programmes continue without any break.

15 to 20 days annual training was provided to all the elementary teachers but now teachers strongly recommended for 10 days training only once in a year. The study shows that In-Service Teacher Training Programmes are organized in accordance with cascade model. It is clear that all the teachers participating in In-Service Teacher Training Programmes get co-Operation of heads for getting permission for participating in the training Programmes.

*Assistant Professor, Shanti Alya Institute of Education and Training, Rampur Keonthal, Shimla H. P. 171011

INTRODUCTION

Concept of In-Service Teacher Education

Rabindranath Tagore has very rightly remarked " A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his Lessons to his students, can only load their mind. He cannot quicken them."

Hence, there is a need of some sort of provision which may make the teachers up-to-date with respect to the knowledge of his subject of teaching. Methods and techniques, innovative ideas in each sphere of this academic life.

For the sake of this reason, the idea of In-Service education has been emerged.

In service education may be defined as continuing education of teachers and other educators which commences after initial professional education is over and which leads to the improvement of professional competence of education all throughout their careers.

In other words, In-Service education is designed to promote the continuous development of the teacher after he enters the teaching planned and systematic instruction of education setting. The term In-Service education is commonly used to denote planned efforts to promote the professional growth and development o teachers. In-service education includes all those courses and activities in which a serving teacher may participate for the purpose of extending his professional knowledge, interest or skill.

In -Service teacher education has variously been defined by different teacher Education Theoreticians.

According to M.B. Buch, a former Director of the Department of field service, "In-service education is a programme of activities aiming at the continuing growth of teachers and educational personnel in service"

Cane (1969) define, In Service teacher Education as "all those activities and courses which aims at enhancing and strengthening the professional knowledge, interest and skills of service teachers".

This definition has the following significant components:

1. Professional Knowledge
2. Skill aspect (not only 'what' he is to do but aspect 'why' also).
3. Attitude towards profession.
4. A code of conduct on ethics of profession.
5. Professional skills, Such as administrative skill, management skill, organizing skills, leadership skills, etc.
6. Interest towards teaching profession.
7. Course-Refers to the Provision of such experiences based on sound pedagogical and empirical consideration as well as related to research finding
8. Activities-such as seminars, symposium, workshops, discussion, brains storming etc.

To sum up, the definition analyzed above, it could be said that for Cane (1969) In-service. Teacher Education is primarily meant for regular serving teachers. It includes such new courses whose fruitfulness and validity have been tested. It subjects the serving teachers to such activities which may enhance their professional knowledge, interest and attitude so that they are able be maximize their pupil's learning and in turn, derive maximum inner satisfaction and sense of achievement.

Aims, objectives and Purpose of In-Service Education for Teacher

In-Service education Programme is undoubtly a significant programme, aiming at the continuous development of teachers in the desired direction.

Following are the chief objective of in-service education for teacher

1. To provide incentive to the teachers to function more efficiently.
2. To help teachers to know their problems and to solve them by pooling their resources and wisdom.
3. To help teachers to employ more effective methods of teaching.
4. To help teacher to get acquainted with modern techniques in education
5. To broaden the mental outlook of teacher.
6. To upgrade the teacher knowledge and understanding of the content.
7. To increases the professional efficiency of the teacher.

According to 'National Education-Associate, Research Division (USA):

1. Eliminating deficiencies in teacher's preparation.
2. Assisting those who are new in a school and those who are undertaking a new level in the field of work, and
3. Promoting the continuous improvement of teacher and training

Indian Teacher Education Committee has specified the following objectives for In-Services Education Programme

1. To help the teacher educators to upgrade the teacher education programme and to lead in the organization and development of education.
2. To increase the knowledge of teacher educators continuously so that they may remain aware with the progress of education in Indian and abroad and with the new knowledge of their subject.
3. To motivate teacher educators to self study, independent thinking and creativity.
4. To help to initiate new techniques and to analyze the existing techniques in order to prepare good prospective teachers.
5. To promote teacher educators to leave the useless methods and to accept the new scientific techniques and ideas.
6. To develop co-operating atmospheres to solve the teaching problems and to motivate teacher educators to do in their own field.
7. To develop positive attitude in order to make him able to help in progress of the nation.

In brief we can say that the principal purpose of ISE for teacher is to encourage a desire to improve, a receptivity in change, a willingness to more competent, fully functioning teacher and person.

Existing Structure and Models of In-Service Education for Teacher

As a result of various recommendations and researches, many models of In-Service Education for Teachers came into existence, e.g.:

1. Orientation courses.
2. Summer Courses.
3. Sandwich Courses.
4. Refresher Courses.
5. Correspondence Courses.
6. Evening Courses.
7. Intensive Courses.
8. Workshops
9. Seminar and Symposium
10. Educational conferences
11. Extension centers.
12. Exchange of Experts
13. Short term Courses.

14. Bureau of Publication.
15. Professional Writings.
16. Indirect Training
17. Experimenting
18. Science Clubs

Effectiveness of ISTTPs is only ensured when academic input provided during ISTTPs is qualitative and meets the needs of the teachers.

Academic input for teacher training refers to the policies, procedures and provision designed to equip teachers with the knowledge, attitude, behavior and skills they require to perform their tasks effectively in the classroom, school and winder community.

Koch (1998) studied the effect of an in-service programme on the teacher's knowledge of general school law. This study was deliberately designed to determine which factors are more deterministic in enhancing teachers knowledge. In general, it was found that teachers did not have sufficient knowledge of school law and factors such as amount and level of education, and status and position were positively correlated with in versed knowledge. Factors such as years of experience, gender, race were not correlated with higher level of knowledge. The most significant findings however, was that when teachers had participated in several in-service training experiences, typically workshops and when combined with other factors noted above their knowledge of school law was significantly higher.

Panda(1998) explained assessment of training needs is a key determinant and first step of the effectiveness of an in-service training programme. Training needs, which are generally expressed in terms of knowledge, skills and attitudes depends on the nature and performance of the job, hence, the need assessment will help to link training to needs and goals of the schools. It has been observed that topics of immediate concern to practitioners have greater impact and more effectiveness in classroom practices. The procedure of need assessment is (i) questionnaire (ii) diagnostic test (iii) performance test of pupils, (iv) class room observation (v) interviewing teachers (vi) focus group discussion (vii) case study. A combination of these techniques is desirable to obtain reliable data about teacher in-service training needs which may vary in different contexts.

Banga (1982) in his study found that training progamme in physical education is a useful and modifying experience for trainees and improves their personalities and physical fitness. Further, it was found that the training programmes needs to be modified and enriched; elements which act negatively have to be eliminated and substituted with components which have positive effects.

Gopalon (2003) has opined that quality in pedagogy largely depends upon the professional competence of teachers. Competence here includes" academic qualifications, pedagogical skills and commitment. In the years to come, teacher education programmes may have to be more and more subject specific The Teacher Education Institutions may have to offer more specific progrmmes separately to prepare teachers in the areas of Science.

Betageri (1996) studied the competencies and training needs of DPEP-DIET faculty members in Karnataka and found that (i) most of the DIET faculty members did not have post gradation in education and all the faculty members had undergone one or the other training in elementary education; (ii) Diet faculty members considered themselves fairly competent; (iii) Most of the faculty members required a short term training programme with theoretical orientation; and (iv) Even though a DIET faculty member was likely to have more than 10 years of previous experience, his/her experience in DIET was less than 2 years.

Review of research literature indicates that qualitative academic input is provided to teachers during ISTTPs particularly with regard to curriculum transaction.

In view of the above, the present investigation was envisaged to examine the Administrative Aspect of In-Service Teacher Training Programmes"

OBJECTIVE OF THE STUDY

"To Study the Administrative Aspect of In-Service Teacher Training Programmes"

OPERATIONAL DEFINITIONS OF KEY TERMS

In-Service Teacher Training Programme:

It refers to ongoing short duration teacher training programmes organized in the DIETs, BRCs and CRCs under SSA to improve teacher competencies at elementary stage for achieving the goal of UEE.

S.P.O. State Project Officer

D.P.O. District Project Officer

Administrative Aspect : Administrative aspect means the capacity of an individual or organization to manage all the activities of that organization"

METHODOLOGY

Method

The objective laid down for the study at hand confirmed to all the characteristics of descriptive method. Hence, descriptive method of research is used in the present study.

Sample

The Sample for the present study was drawn in the following manner:

The sample for the present study consisted of four districts out of 12 districts of Himachal Pradesh. The selection of the districts was made through random sampling. Out of the four districts so selected, one district namely Kinnaur is a tribal district. From these four districts, 1200 teachers taking part in the ISTTPs under SSA were selected. These training Progammes were being organized at cluster level in different cluster centers of the four districts. Intact groups of teachers coming form different catchment areas of the clusters were included in the study.

Beside the 1200 teachers as selected above, the State Project Coordinator was interviewed for obtaining the essential information

Our of the four Districts projects Coordinator, one DPC was selected randomly and was interviewed for providing information regarding ISTTPs at district level.

TOOLS

1. **Questionnaire for teachers**
   A questionnaire was developed for teachers specifically for the purpose by the investigator regarding the impact of ISTTPs on curriculum transaction.
2. Interview Schedule for SPO and DPO
   Interview schedule was developed for state and district project officer regarding some important aspects of ISTTPs.
3. Record of ISTTPs Under SSA from :Appraisal Report" of Himachal Pradesh,2011-12 and 2012-13 SSA

STATISTICAL TECHNIQUE USED

Percentage analysis was used in the present study to analyse & Interpret the data.

ADMINISTRATIVE ASPECTS OF PROGRAMMES

This area includes five items namely, awareness about the programme, opportunities provided to participants, advance information of training programmes, adequacy of duration of TTPs, and cooperation of Head. The item wise analysis of the responses given by the participants in provided as under.

Item 1: Awareness about the programmes

Responses of the teachers with regard to their awareness about in-service teacher training programmes under SSA are analysed in table 1(a)

Table-1 (a): Awareness about in-Service teacher Training Programmes

Teacher's Response	Male N=478	Females N=722	Total N-1200
Yes	478 (100)	722 (100)	1200 (100)
No	0 (o)	0 (0)	0 (0)

Table 1(a) reveals that 100% teachers (both female as well as male) are aware of the In-service Teacher Training programmes being conducted under SSA for elementary teachers. In other words, SSA has created awareness among all teachers that there are opportunities available to them for their professional development during service.

Items2: Opportunities Provided to Participants

Responses of the teachers regarding the opportunities provided to them to participate in the in-service teacher training programmes under SSA are analyzed in table IV (b)

Teacher's Response	Male N=478	Females N=722	Total N-1200
Yes	478 (100)	722 (100)	1200 (100)
No	**0 (o)**	**0 (0)**	0 (0)

Table IV(b) reveals that 100 percent teachers (both male and female) have been provided opportunity to participate in the in-service teacher training programmes under SSA.

Items 3: Advance Information of Training Programmes

Table VI (c) shows responses of the teachers regarding availability of advance information for attending in-service teacher training porgrammes under SSA.

Teacher's Response	Male N=478	Females N=722	Total N-1200
One Week	213 (44.5)	398 (55.1)	611 (50.9)
Two Weeks	200 (41.8)	304 (42.1)	504 (42)
Three Weeks	65 (13.5)	20 (2.7)	85 (7.0)
Any other time Information	**0 (o)**	**0 (0)**	0 (0)

Table VI (C) reveals that 44.5 percent male and 55.1% female teachers received information one week in advance 41.8% male and 42% female teachers received information two weeks in advance where as 13.5% male and 2.7% female teachers received information three weeks in advance.

Hence, it can be concluded that majority of the teachers both male (44.5%) and female (55.1%) received information about in-service teacher training programmes one weeks in advance where as a very few teachers i.e. only 13.5% male and 2.7% female could get this information 3 weeks in advance. In other words it can be inferred that usually the information of ISTTPs is made available to teachers one week in advance.

Item 4: Adequacy of Duration of In-Service teacher Training Programmes

Responses of teachers regarding the adequacy of the duration of in-service teacher training programmes under SSA are analyzed in table 4(d)

Table VI (d): Adequacy of Duration of In-ServiceTeacher Training Programmes

Teacher's Response	Male N=478	Females N=722	Total N-1200
Yes	370 (77.4)	586 (81.1)	956 (79.6)
No	108 (22.5)	136 (18.8)	244 (20.3)

Above table reveals that maximum of male 77.4% and female 81.1% teachers consider the present duration of the in-service teacher training programmes under SSA as adequate. However, 22.5% male and 18.8% female teachers are not satisfied with the present duration and want reduction in the present duration. Hence it is concluded that majority of male (77.4%) and female (81.1%) teachers consider the duration of in-service teacher5 training programme as adequate.

Items 5: Cooperation of Head

Responses of teachers regarding the cooperation of head of the institution for allowing the participation in in-service teacher training programmes are analyzed in table VI (e)

Table VI (e): Cooperation of head for Participation

Teacher's Response	Male N=478	Females N=722	Total N-1200
Yes	478 (100)	722 (100)	1200 (100)
No	0 (0)	0 (0)	0 (0)

Above table reveals that 100% male and female teachers have responded that they get cooperation from the head for participation in in-service teacher training porgrammes, which are organized under SSA.

CONCLUSION

It is concluded that all the teachers are aware about the In-Service Teacher Training Programmes under SSA. The Study revels that all the teacher have been provided opportunities to participate in the In-Service Teacher Training Programmes as these programmes has been declared compulsory for the teachers. It is revealed that majority teacher receive information one week in advance. It is clear that In-service Teacher Training opportunities are available to all the teachers, there is no discrimination being made on the basis of caste, area and teaching experience etc. as per the statement given in the "Appraisal Report" of H.P., SSA, 2011-12 & 2012-13. It has also been stated that all the teachers are being trained for effective teaching-learning process. Also, the District Project Officer SSA/DIET Shimla has responded in the same manner by stating that there is no specific criteria for selection of teachers for training programmes. Rather, it is compulsory for all the In-service Teachers. However, teacher's own convenience is given due consideration while deputing teachers to attend the training programmes in a specific date & venue.

These programmes are usually conducted during the working days. However if any holiday falls in between, the training programmes continue without any break.

15 to 20 days annual training was provided to all the elementary teachers but now teachers strongly recommended for 10 days training only once in a year. The study shows that In-Service Teacher Training Programmes are organized in accordance with cascade model. It is clear that all the teachers participating in In-Service Teacher Training Programmes get co-Operation of heads for getting permission for participating in the training Programmes.

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The Infrastructural Facilities Provided During In-Service Teacher Training Programmes and the Procedure for Evaluation of In-Service Teacher Training Programmes

Dr .Suraksha Sharma*

Abstract

The present study is conducted to know about the infrastructural facilities provided during the In-Service Teacher Training Programme and the Procedure for evaluation of In-Service Teacher Training Programmes. Because of the Method's apparent ease and directness, descriptive method has undoubtedly been the most popular and widely reached method in education. In the present study data has been collected about what exists at present. This way, the method which we have used in the present study is the descriptive survey method because it helps to explain, educational phenomena in terms of the conditions or relationships that exist, opinions that are held by the students, teacher, parents and experts, processes, that are going on effects that are evident or trends that are developing. 1200 teachers selected in a random manner to get information by using a questionnaire as tool for teachers. Depending upon the analysis and interpretation of the data, major findings are:-

The study shows that the facilities provided to participants during the programmes are : refreshment, stationary proper seating arrangements and boarding and lodging for the teacher participating in the programmes with a few exceptions as-

(a) Boarding and lodging arrangements are made at the district level only where as at block and cluster level, such facilities are not demanded by the participants who are daily commuters.

(b) Transportation & Dearness allowances is admissible to those participants only who travel more than 8 kms to attend these training programmes.

(ii) The study shows that there is an in built mechanism of Programme evaluation in these teacher training programmes. In majority of the cases, the feedback is obtained on written Performa and the same is analyzed later in order to make specific and concrete improvements in the future programmes. However it is also informed by the BRCs that sometimes the coordinators of the programmes take only the oral feedback into consideration for assessing the quality of the programmes.

1. INTRODUCTION

Concept of In-Service Teacher Education

Rabindranath Tagore has very rightly remarked " A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.

*Assistant Professor, Shanti Alya Institute of Education and Training, Rampur Keonthal, Shimla H. P. 171011

The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his Lessons to his students, can only load their mind. He cannot quicken them."

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For the sake of this reason, the idea of In-Service education has been emerged.

In service education may be defined as continuing education of teachers and other educators which commences after initial professional education is over and which leads to the improvement of professional competence of education all throughout their careers.

In other words, In-Service education is designed to promote the continuous development of the teacher after he enters the teaching planned and systematic instruction of education setting. The term In-Service education is commonly used to denote planned efforts to promote the professional growth and development o teachers. In-service education includes all those courses and activities in which a serving teacher may participate for the purpose of extending his professional knowledge, interest or skill.

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Aims, objectives and Purpose of In-Service Education for Teacher In-Service education Programme is undoubtly a significant programme, aiming at the continuous development of teachers in the desired direction.

Following are the chief objective of in-service education for teacher

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4. To help teacher to get acquainted with modern techniques in education
5. To broaden the mental outlook of teacher.
6. To upgrade the teacher knowledge and understanding of the content.
7. To increases the professional efficiency of the teacher.

According to 'National Education-Associate, Research Division (USA):

1. Eliminating deficiencies in teacher's preparation.
2. Assisting those who are new in a school and those who are undertaking a new level in the field of work, and
3. Promoting the continuous improvement of teacher and training

Indian Teacher Education Committee has specified the following objectives for In-Services Education Programme

1. To help the teacher educators to upgrade the teacher education programme and to lead in the organization and development of education.
2. To increase the knowledge of teacher educators continuously so that they may remain aware with the progress of education in Indian and abroad and with the new knowledge of their subject.
3. To motivate teacher educators to self study, independent thinking and creativity.
4. To help to initiate new techniques and to analyze the existing techniques in order to prepare good prospective teachers.
5. To promote teacher educators to leave the useless methods and to accept the new scientific techniques and ideas.
6. To develop co-operating atmospheres to solve the teaching problems and to motivate teacher educators to do in their own field.
7. To develop positive attitude in order to make him able to help in progress of the nation.

In brief we can say that the principal purpose of ISE for teacher is to encourage a desire to improve, a receptivity in change, a willingness to more competent, fully functioning teacher and person.

Existing Structure and Models of In-Service Education for Teacher

As a result of various recommendations and researches, many models of In-Service Education for Teachers came into existence, e.g.:

1. Orientation courses.
2. Summer Courses.
3. Sandwich Courses.
4. Refresher Courses.
5. Correspondence Courses.
6. Evening Courses.
7. Intensive Courses.
8. Workshops
9. Seminar and Symposium
10. Educational conferences
11. Extension centers.
12. Exchange of Experts
13. Short term Courses.
14. Bureau of Publication.

15. Professional Writings.
16. Indirect Training
17. Experimenting
18. Science Clubs

Effectiveness of ISTTPs is only ensured when academic input provided during ISTTPs is qualitative and meets the needs of the teachers.

Academic input for teacher training refers to the policies, procedures and provision designed to equip teachers with the knowledge, attitude, behavior and skills they require to perform their tasks effectively in the classroom, school and winder community.

Koch (1998) studied the effect of an in-service programme on the teacher's knowledge of general school law. This study was deliberately designed to determine which factors are more deterministic in enhancing teachers knowledge. In general, it was found that teachers did not have sufficient knowledge of school law and factors such as amount and level of education, and status and position were positively correlated with in versed knowledge. Factors such as years of experience, gender, race were not correlated with higher level of knowledge. The most significant findings however, was that when teachers had participated in several in-service training experiences, typically workshops and when combined with other factors noted above their knowledge of school law was significantly higher.

Panda(1998) explained assessment of training needs is a key determinant and first step of the effectiveness of an in-service training programme. Training needs, which are generally expressed in terms of knowledge, skills and attitudes depends on the nature and performance of the job, hence, the need assessment will help to link training to needs and goals of the schools. It has been observed that topics of immediate concern to practitioners have greater impact and more effectiveness in classroom practices. The procedure of need assessment is (i) questionnaire (ii) diagnostic test (iii) performance test of pupils, (iv) class room observation (v) interviewing teachers (vi) focus group discussion (vii) case study. A combination of these techniques is desirable to obtain reliable data about teacher in-service training needs which may vary in different contexts.

Banga (1982) in his study found that training progamme in physical education is a useful and modifying experience for trainees and improves their personalities and physical fitness. Further, it was found that the training programmes needs to be modified and enriched; elements which act negatively have to be eliminated and substituted with components which have positive effects.

Gopalon (2003) has opined that quality in pedagogy largely depends upon the professional competence of teachers. Competence here includes" academic qualifications, pedagogical skills and commitment. In the years to come, teacher education programmes may have to be more and more subject specific The Teacher Education Institutions may have to offer more specific progrmmes separately to prepare teachers in the areas of Science.

Betageri (1996) studied the competencies and training needs of DPEP-DIET faculty members in Karnataka and found that (i) most of the DIET faculty members did not have post gradation in education and all the faculty members had undergone one or the other training in elementary education; (ii) Diet faculty members considered themselves fairly competent; (iii) Most of the faculty members required a short term training programme with theoretical orientation; and (iv) Even though a DIET faculty member was likely to have more than 10 years of previous experience, his/her experience in DIET was less than 2 years.

Review of research literature indicates that qualitative academic input is provided to teachers during ISTTPs particularly with regard to curriculum transaction.

In view of the above, the present investigation was envisaged to examine the Infrastructural Facilities Provided During In-Service Teacher Training Programmes and the Procedure for Evaluation of In-Service teacher Training Programmes".

OBJECTIVE OF THE STUDY

"To Study The Infrastructural Facilities Provided During In-Service Teacher Training Programmes And The Procedure For Evaluation Of In-Service Teacher Training Programmes".

OPERATIONAL DEFINITIONS OF KEY TERMS

In-Service Teacher Training Programme

It refers to ongoing short duration teacher training programmes organized in the DIETs, BRCs and CRCs under SSA to improve teacher competencies at elementary stage for achieving the goal of UEE.

S.P.O. State Project Officer

D.P.O. District Project Officer

METHODOLOGY

Method

The objective laid down for the study at hand confirmed to all the characteristics of descriptive method. Hence, descriptive method of research is used in the present study.

SAMPLE

The Sample for the present study was drawn in the following manner:

The sample for the present study consisted of four districts out of 12 districts of Himachal Pradesh. The selection of the districts was made through random sampling. Out of the four districts so selected, one district namely Kinnaur is a tribal district. From these four districts, 1200 teachers taking part in the ISTTPs under SSA were selected. These training Progammes were being organized at cluster level in different cluster centers of the four districts. Intact groups of teachers coming form different catchment areas of the clusters were included in the study.

Beside the 1200 teachers as selected above, the State Project Coordinator was interviewed for obtaining the essential information

Our of the four Districts projects Coordinator, one DPC was selected randomly and was interviewed for providing information regarding ISTTPs at district level.

TOOLS

1. **Questionnaire for teachers**
   A questionnaire was developed for teachers specifically for the purpose by the investigator regarding the impact of ISTTPs on curriculum transaction.
2. Interview Schedule for SPO and DPO
   Interview schedule was developed for state and district project officer regarding some important aspects of ISTTPs.
3. Record of ISTTPs Under SSA from :Appraisal Report" of Himachal Pradesh,2011-12 and 2012-13 SSA

STATISTICAL TECHNIQUE USED

(A) Percentage analysis is used in the present study to analyze and interpret the data regarding infrastructural facilities.

Item 1: **To Study The Infrastructural Facilities Provided During In-Service Teacher Training Programmes**

Table-6.1 (a): Teacher' Opinion Regarding Infrastructural Facilities provided during the Teacher Training Programmes.

Sr. No.	Opinions of Teachers	Frequency	Percentage
1	Boarding Facility is Provided	648	54%
2	Refreshment is given and it is up to the mark	1200	100%
3	Boarding facility is provided only at District level, not at Block & Cluster level	552	46%
4	T.A. & D.A. is provided to those who travel moral than 8 Kms	1200	100%
5	Proper seating arrangement during Programmes	1200	100%

The study show that boarding facility is provided to teachers' taking part In-Service teacher programmes (54%). 100% teachers' are of the opinion that refreshment is given and it is up to the mark. 46% teacher reveals that Boarding facility is provided only at District level, not at Block & Cluster level. 100% teachers' reveals that T.A. & D.A. is provided to those who travel moral than 8 Kms. 100% teachers' reveals that Proper seating arrangement during Programmes.

(b) Analysis And Interpretation Of The Data Regarding Procedure For Programes Evaluation.

6.2 Procedure for Programmes' Evaluation

This area includes one item. The Item analysis of the responses given by the participants is provided here as under:

Items 1: Procedure for Pprogrammes' Evalutaion

Responses of teachers regarding the procedure used for evaluation of in-service teacher training programmes under SSA are presented in Table 6.2.

Table-6.2

Teachers Responses	Male N=478	Female N=722	Total N=1200
Written Feedback (on a prescribed Proforma)	457 (95.6)	692 (95.8)	1149 (95.7)
Oral Feed back	21 (4.3)	30 (4.1)	51 (4.2)

It is evident from the above table that only 4.3% male and 4.1% female teachers have expressed that evaluation of the programme is done through oral feedback conducted at the end of the programme.

However, majority of male and female i.e. (95.6% and 95.8%) teachers have expressed that programmes' evaluation is done by taking feedback from the participants on a prescribed proforma at the end of the programme.

Hence, it is evident that mainly the evaluation of the programme is done through written feedback on a prescribed proforma. However oral feedback is also used as a method for this purpose but rarely.

CONCLUSION

The study shows that the facilities provided to participants during the programmes are : refreshment, stationary proper seating arrangements and boarding and lodging for the teacher participating in the programmes with a few exceptions as-

(a) Boarding and lodging arrangements are made at the district level only where as at block and cluster level, such facilities are not demanded by the participants who are daily commuters.

(b) Transportation & Dearness allowances is admissible to those participants only who travel more than 8 kms to attend these training programmes.

(ii) The study shows that there is an inbuild mechanism of Programme evaluation in these teacher training programmes. In majority of the cases, the feedback is obtained on written Performa and the same is analyzed later in order to make specific and concrete improvements in the future programmes. However it is also informed by the BRCs that sometimes the coordinators of the programmes take only the oral feedback into consideration for assessing the quality of the programmes.

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Family Law in India

Kailash Chand Meena*

ABSTRACT

Family law applies to the creation, termination, and course of the family relationship. Matters governed by family law include prenuptial agreements, dissolution of marriage, separation, judgment by nullity, spousal support, child support, child custody, visitation, and adoption. The people of India belong to **Different Religions and Faiths**. They are governed by different sets of personal laws in respect of matters relating to family affairs, i.e., marriage, divorce, succession, Personal Law, The people of India belong to different religions and faiths. Family law Changes to family law as a response to changing values in the community or role of law reform in achieving just outcomes for family effectiveness of legal and non-legal responses in achieving just outcomes for family members. The family law act 1975 introduced major change to divorce law on 14 grounds of infidelity, cruelty and desertion.

MARRIAGE

Marriage is a legally binding relationship. **"Marriage is a personal relation arising out of a civil contract between a man and a woman, to which the consent of the parties capable of making that contract is necessary. Consent alone does not constitute marriage. Consent must be followed by the issuance of a license and solemnization Family Code 300".** In the absence of a premarital agreement, **"Community Property"** rules govern the assets and debts of married couples and Registered Domestic Partners in California. Under community property rules, each spouse is presumed to have a one-half interest in property acquired by the couple during marriage. All property acquired during marriage is presumed to be community property, regardless of property location. Fam. C. 760. Debt incurred both prior to and during marriage is presumed to be allocable to the community. Fam. C. 910(a). Spouses do not share a one-half interest in **"Separate Property,"** which includes property acquired by each spouse before marriage, property that each spouse receives as a gift, and the rents or profits from separate property. Fam. C. 770. A spouse's separate property is not generally liable for the other spouse's debts, no matter when the debts were incurred. Fam. C. 913(b)(1). Law relating to marriage and/or divorce has been codified in different enactments applicable to people of different religions. These are :-

- The Converts' Marriage Dissolution Act, 1866.
- The Indian Divorce Act, 1869.
- The Indian Christian Marriage Act, 1872.
- The Kazis Act, 1880.
- The Anand Marriage Act, 1909.
- The Indian Succession Act, 1925.
- The Child Marriage Restraint Act, 1929.
- The Parsi Marriage and Divorce Act, 1936.
- The Dissolution of Muslim Marriage Act, 1939.

*LL.B., LL.M., NET, Assistant Professor (Law), SKALE Law College, Alwar (Raj.)

- The Special Marriage Act, 1954.
- The Hindu Marriage Act, 1955.
- The Foreign Marriage Act, 1969.
- The Muslim Women (Protection of Rights on Divorce) Act, 1986.

The Special Marriage Act, 1954 extends to the whole of India except the State of Jammu and Kashmir, but also applies to the citizens of India domiciled in Jammu and Kashmir. Persons governed by this Act can specifically register marriage under the Act even, though they are of different religious faiths. The Act also provides that the marriage celebrated under any other form can also be registered under the Special Marriage Act, if it satisfies the requirements of the Act. The section 4(b)(iii) of the Act was amended to omit the words or epilepsy. Sections 36 and 38 have been amended to provide that an application for alimony pendente lite or the maintenance and education of minor children be disposed of within 60 days from the date of service of notice on the respondent. An attempt has been made to codify customary law which is prevalent among Hindus by enacting the Hindu Marriage Act, 1955.

The Hindu Marriage Act, 1955, which extends to the whole of India, except the State of Jammu and Kashmir, applies also to Hindus domiciled in territories to which the Act extends and those who are outside the said territories. It applies to Hindus and also to Buddhists, Sikhs, Jains and also those who are not Muslims, Christians, Parsis or Jews by religion. However, the Act does not apply to members of any scheduled tribes unless the Central Government by notification in the official Gazette otherwise directs. Provisions in regard to divorce are contained in section 13 of the Hindu Marriage Act and section 27 of the Special Marriage Act. Common ground on which divorce can be sought by a husband or a wife under these Acts fall under these broad heads Adultery, desertion, cruelty, unsoundness of mind, venereal disease, leprosy, mutual consent and being not heard of as alive for seven years. As regards the Christian community, provisions relating to marriage and divorce are contained in the Indian Christian Marriage Act, 1872 and in section 10 of the Indian Divorce Act, 1869 respectively.

Under that section the husband can seek divorce on grounds of adultery on the part of his wife and the wife can seek divorce on the ground that the husband has converted to another religion and has gone through marriage with another woman or has been guilty of Incestuous adultery bigamy with adultery Marriage with another woman with adultery rape, sodomy or bestiality adultery coupled with such cruelty as without adultery would have entitled her to a divorce, a mensa etoro and adultery coupled with desertion without reasonable excuse for two years or more.

In the Indian Divorce Act, 1869 comprehensive Amendments were made through the Indian Divorce Amendment Act, 2001 to remove discriminatory provisions against women in the matter of Divorce. Further, sections 36 and 41 of the Act were amended by the Marriage Laws Amendment Act, 2001 to provide that an application for alimony pendente lite or the maintenance and education of minor children be disposed of within 60 days from the date of service of notice on the respondent. As regards Muslims, marriages are governed by the Mohammedan Law prevalent in the country. As regards divorce, i.e., Talaq, a Muslim wife has a much restricted right to dissolve her marriage. Unwritten and traditional law tried to ameliorate her position by permitting her to see dissolution under the following forms:-

Talaq-I-Tafwid

This is a form of delegated divorce. According to this, the husband delegates his right to divorce in a marriage contract which may stipulate, inter alia, on his taking another wife, the first wife has a right to divorce him.

Khula

This is a dissolution of agreement between the parties to marriage on the wife's giving some consideration to the husband for her release from marriage ties. Terms are a matter of bargain and usually take the form of the wife giving up her mehr or a portion of it.

Mubarat

This is divorce by mutual consent. Further, by the Dissolution of Muslim Marriage Act, 1939, a Muslim wife has been given the right to seek dissolution of her marriage on these grounds : -

- Where abouts of the husband have not been known for a period of four years.
- Husband is not maintaining her for a period of two years.
- Imprisonment of husband for a period of seven years or more.
- Failure on the part of husband to perform his marital obligations, without a reasonable cause, for a period of three years Impotency of husband.
- Two-year long insanity Suffering from leprosy or virulent venereal disease.
- Marriage took place before she attained the age of 15 years and not consummated and Cruelty.

The Parsi Marriage and Divorce Act, 1936 governs the matrimonial relations of Parsis. The word **"Parsi"** is defined in the Act as a Parsi Zoroastrian. A Zoroastrian is a person who professes the Zoroastrian religion. It has a racial significance. Every marriage as well as divorce under this Act is required to be registered in accordance with the procedure prescribed in the Act. However, failure to fulfil requirements on that behalf does not make marriage invalid. The Act provides only for monogamy. By the Parsi Marriage and Divorce Amendment Act, 1988, scope of certain provisions of the Parsi Marriage and Divorce Act, 1936 have been enlarged so as to bring them in line with the Hindu Marriage Act, 1955. Recently, sections 39 and 49 of the Parsi Marriage and Divorce Act, 1936 were amended by the Marriage Laws Amendment Act, 2001 to provide that an application for alimony pendent lite or the maintenance and education of minor children be disposed of within 60 days from the date of service of notice on the wife or the husband as the case may be. As for the matrimonial laws of Jews, there is no codified law in India. Even today, they are governed by their religious laws. Jews do not regard marriage as a civil contract, but as a relation between two persons involving very sacred duties. Marriage can be dissolved through courts on grounds of adultery or cruelty. Marriages are monogamous.

Child Marriage

The Child Marriage Restraint Act, 1929, from 1 October 1978, provides that marriage age for males will be 21 years and for females 18 years.

ADOPTION

Although there is no general law of adoption, it is permitted by the Hindu Adoption and Maintenance Act, 1956 amongst Hindus and by custom amongst a few numerically insignificant categories of persons. Since adoption is legal affiliation of a child, it forms the subject matter of personal law. Muslims, Christians and Parsis have no adoption laws and have to approach the court under the Guardians and Wards Act, 1890. Muslims, Christians and Parsis can take a child under the said Act only under foster care. Once a child under foster care becomes major, he is free to break away all this connections. Besides, such a child does not have the legal right of inheritance.

Foreigners, who want to adopt Indian children, have to approach the court under the aforesaid Act. Hindu law relating to adoption has been amended and codified into the Hindu Adoptions and Maintenance Act, 1956, under which a male or female Hindu having legal capacity, can take a son or daughter in adoption. In dealing with the question of guardianship of a minor child, as in other spheres of family law, there is no uniform law. Hindu Law, Muslim Law and the Guardians and Wards Act, 1890 are three distinct legal systems which are prevalent. A guardian may be a natural guardian, testamentary guardian or a guardian appointed by the court. In deciding the question of guardianship two distinct things have to be taken into account-person of the minor and his property. Often the same person is not entrusted with both.

The Hindu Minority and Guardianship Act, 1956 has codified laws of Hindus relating to minority and guardianship. As in the case of uncodified law, it has upheld the superior right of father. It lays down that a child is a minor till the age of 18 years. Natural guardian for both boys and unmarried girls is first the father and then the mother. Prior right of mother is recognised only for the custody of children below five. In case of illegitimate children, the mother has a better claim than the putative father. The act makes no distinction between the person of the minor and his property and therefore guardianship implies control over both. Under the Muslim Law, the father enjoys a dominant position. It also makes a distinction between guardianship and custody. For guardianship, which has usually reference to guardianship of property, according to Sunnis, the father is preferred and in his absence his executor.

If not executor has been appointed by the father, the guardianship passes on to the paternal grandfather to take over responsibility and not that of the executor. Both schools, however, agree that father while alive is the sole guardian. Mother is not recognised as a natural guardian even after the death of the father. As regards rights of a natural guardian, there is no doubt that father's right extends both to property and person. Even when mother has the custody of minor child. Father's general right of supervision and control remains. Father can, however, appoint mother as a testamentary guardian. Thus, though mother may not be recognised as natural guardian, there is no objection to her being appointed under the father's will. Muslim law recognises that mother's right to custody of minor children Hizanat is an absolute right. Even the father cannot deprive her of it.

Misconduct is the only condition which can deprive the mother of this right. As regards the age at which the right of mother to custody terminates, the Shia school holds that mother's right to the Hizanat is only during the period of rearing which ends when the child completes the age of two, whereas Hanafi school extends the period till the minor son has reached the age of seven. In case of girls, Shia law upholds mother's right till the girl reaches the age of seven and Hanafi school till she attains puberty. The general law relating to guardians and wards is contained in the Guardians and Wards Act, 1890. It clearly lays down that father's right is primary and no other person can be appointed unless the father is found unfit. This Act also provides that the court must take into consideration the welfare of the child while appointing a guardian under the Act.

MAINTENANCE

Obligation of a husband to maintain his wife arises out of the status of the marriage. Right to maintenance forms a part of the personal law. Under the Code of Criminal Procedure, 1973, right of maintenance extends not only to the wife and dependent children, but also to indigent parents and divorced wives. Claims of the wife, etc., however, depends on the husband having sufficient means. Claim of maintenance for all dependent persons was limited to Rs. 500 per month. But, this limit was removed by the Code of Criminal Procedure Amendment Act, 2001. Inclusion of the right of maintenance under the Code of Criminal Procedure has the advantage of making the remedy both speedy and cheap. However, divorced wives who have received money payable under the customary personal law are not entitled to claim maintenance under the Code of Criminal Procedure.

Under Hindu Law, the wife has an absolute right to claim maintenance from her husband. But she loses her right if she deviates from the path of chastity. Her right to maintenance is codified in the Hindu Adoptions and Maintenance Act, 1956. In assessing the amount of maintenance, the court takes into account various factors like position and liabilities of the husband. It also judges whether the wife is justified in living apart from husband. Justifiable reasons are spelt out in the Act.

Maintenance pendente lite and even expenses of a matrimonial suit will be borne by either, husband or wife, if the other spouse has no independent income for his or her support. The same principle will govern payment of permanent maintenance. Under the Muslim Law, the Muslim Women Act, 1986 protects rights of Muslim women who have been divorced by or have obtained divorce from their husbands and provides for matters connected therewith or incidental there to. This Act, inter alia, provides that a divorced Muslim woman shall be entitled to Reasonable and fair provision and maintenance to be made and paid to her within the iddat period by her former husband. Where she herself maintains children born to her before or after her divorce, a reasonable and fair provision and maintenance to be made and paid by her former husband for a period of two years from the respective dates of birth of such children.

An amount equal to the sum of mehr or dower agreed to be paid to her at the time of her marriage or at any time thereafter according to the Muslim Law and All property given to her before or at the time of marriage or after her marriage by her relatives or friends or by husband or any relatives of the husband or his friends. In addition, the Act also provides that where a divorced Muslim woman is unable to maintain herself after the period of iddat, the magistrate shall order directing such of her relatives as would be entitled to inherit her property on her death according to the Muslim Law and to pay such reasonable and fair maintenance to her as he may determine fit and proper, having regard to the needs of the divorced woman, standard of life enjoyed by her during her marriage and means of such relatives and such maintenance shall be payable by such relatives in proportion to the size of their inheritance of her property and at such periods as he may specify in his order. Where such divorced woman has children, the magistrate shall order only such children to pay maintenance to her and in the event of any such children being unable to pay such maintenance, the magistrate shall order parents of such divorced woman to pay maintenance to her.

In the absence of such relatives or where such relatives are not in a position to maintain her, the magistrate may direct State Wakf Board established under Section 13 of the Wakf Act, 1995 functioning in the area in which the woman resides, to pay such maintenance as determined by him. The Parsi Marriage and Divorce Act, 1936 recognises the right of wife to maintenance-both alimony pendente lite and permanent alimony. The maximum amount that can be decreed by the court as alimony during the time a matrimonial suit is pending in court, is one-fifth of the husband's net income. In fixing the quantum as permanent maintenance, the court will determine what is just, bearing in mind the ability of husband to pay, wife's own assets and conduct of the parties. The order will remain in force as long as wife remains chaste and unmarried. The Indian Divorce Act, 1869 inter alia governs maintenance rights of a Christian wife. The provisions are the same as those under the Parsi Law and the same considerations are applied in granting maintenance, both alimony pendente lite and permanent maintenance.

SUCCESSION

The Indian Succession Act was enacted in 1925. The object of the Act was to consolidate the large number of laws which were in existence at that time. Laws governing succession to Muslims and Hindus were excluded from the purview of the Act. While consolidating the law in respect of succession, two schemes, one relating to succession to property of persons like Indian Christians, Jews and persons married under the Special Marriage Act, 1954 and the other relating to succession rights or Parsis, were adopted. In the first scheme, applying to those other than Parsis, in the case of a person dying intestate leaving behind a widow and lineal descendants, the widow would be entitled to a fixed share of one-third of property and lineal descendants shall be entitled to the remaining two-third. This law was amended subsequently with the object of improving rights of widows and it was provided that where the intestate dies leaving behind his widows and it was provided that where the intestate dies leaving behind his widow and no lineal descendant and the net value of the estate does not exceed Rs 5,000, the widow would be entitled to the whole of this property. Where the net value of the estate exceeds Rs 5,000 she is entitled to charge a sum of Rs. 5,000 with interest at four per cent payment and in the residue, she is entitled to her share.

The Act imposes no restriction on the power of a person to will away his property. Under the second scheme, the Act provides for Parsi intestate succession. By the Indian Succession Amendment Act, 1991, the Act was amended to provide equal shares for both sons and daughters in their parental properties, irrespective of the fact that it was that of the father or that of the mother. It also enables the Parsis to bequeath their property to religious or charitable purposes, etc., without any restrictions. In effect the amended law provides that where a Parsi dies intestate leaving behind a widow or widower as the case may be, and children, the property shall be divided so that the widow or widower and each child receives equal share. Further, where a Parsi dies leaving behind one or both parents in addition to children, or widow widower and children, the property shall be so divided that the parent or each of the parents shall receive a share equal to half the share of each child. This Act was amended by the Indian Succession Amendment Act, 2002.

It was felt that section 32 of the principal Act is discriminatory to widows and as such the proviso to section 32 was omitted to remove discrimination in this regard. Section 213 was also amended by this amending Act to make Christians at par with other communities. The law relating to intestate succession among Hindus is codified in the Hindu Succession Act, 1956. It extends to the whole of India except the State of Jammu and Kashmir. The remarkable features of the Act are the recognition of the right of women to inherit property of an intestate equally with men and abolition of the life estate of female heirs. A vast majority of Muslims in India follow Hanafi doctrines of Sunni law. Courts presume that Muslims are governed by Hanafi law unless it is established to be the contrary.

Though there are many features in common between Shia and Sunni schools, yet there are differences in some respects. Sunni law regards Koranic verses of inheritance as an addendum to pre-Islamic customary law and preserves the superior position of male agnates. Unlike Hindu and Christian laws, Muslim law restricts a person’s right of testation. A Muslim can bequeath only one-third of his estate. A bequest to a stranger is valid without the consent of heirs if it does not exceed a third of the estate, but a bequest to an heir without the consent of other heirs is invalid. Consent of heirs to a bequest must be secured after the succession has opened and any consent given to a bequest during the lifetime of the testator can be retracted after his death. Shia law allows Muslims the freedom of bequest within the disposable third.

SUMMARY

In 1975 saw a major reform in family law, as the family law act introduced no fault divorce meaning that neither party were to blame for the breakdown of the marriage. One party had to tell the other and separate for a period of 12 months, then apply for an application with family law court for dissolution of the marriage. If a couple can reach an agreement on how property is to be divided before going to court they can apply for a Consent Order. In New South Wales de facto couples can approach the District court to gain a property settlement Recent changes to law allow for the future needs of the de facto partners to be taken into account in property settlements. Problems can occur when partner hides property or sells property to friend at low price before the divorce.

Domestic violence occurs between family members married or de facto couples and or their children. There have been cases where women have been subject to domestic violence and have killed their spouse, **"Battered Woman's Syndrome"** is a complex of psychological adaptations that lead women to kill, which can now be used as self-defence and provocation. The courts are becoming more willing to accept evidence of **"BWS"** as a partial defence for murder, evidence of growing recognition by the law of the effects of domestic violence. Amendment to the Crimes act 1990 meant that children and adults would be protected from abuse. Legislative response to domestic violence was the creation of the Periodic Detention of Prisoners Amendment act 1982.

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Family, Class and Community

Dr. Ashok Kumar Yadav*

ABSTRACT

A Community can be viewed as a collectivity of families sharing a limited territorial area as a base for carrying out many of the activities of family members. While the United States was essentially an agricultural society, local community served as the center of man's concerns. The community as a definite social and economic unit with a locale whose boundaries were coterminus with the homes of the people who produced and used its goods and services. The elements associated with family organization in the traditional small, self contained community were a large family attached to a home stead, a rich heritage of tradition, a degree of isolation from others, so that something of a distinct form of life developed with freedom from rapid change.

People could be identified by naming the local community in which they lived. Status and prestige were bestowed upon worthy citizens. **Competition within the community whetted the individual desire to stand well in the eyes of fellow citizens.** Acquaintance was widespread within the limited area and neighbors depended upon one another. Participation of citizens in community affairs established a pattern of social behavior expected of local residents.

THE SPATIALLY ORIENTED LOCAL COMMUNITY

Local communities made up of people living in the same spatial area, people with the same interests and common concerns, develop within the modern industrial city, though these communities are not self sufficient local units. The presence of local community within the city has been demonstrated as an empirical reality. Within a city there are communities in which home and family committed people have many relationships that are particular to the area, such as neighboring and participating in various organizational activities. These intracity communities provide the market for an urban press which emphasizes the small scale worlds within the metropolis. The press is in itself an active agent reinforcing and extending the mutual recognition of interdependence and identification within the aggregate and moving it further toward the conditions of community.

The urban weekly newspaper is an effective instrument for developing, reinforcing, and extending local community identification and involvement. Local communities also develop within some suburbs. Whyte found in one suburb in the United States that each court or block had unity and a special spirit. In trying to explain this special block spirit, Whyte came to the conclusion that the character of the original settlers in the court or block was most important. He concluded that in the emergent phase of the suburb the impact of families with strong personalities, whether good or otherwise, was magnified. The presence of children had much to do with the continuing community system that developed. Children's friendships were translated into mothers' friendships, and these, in turn, into family friendships. **"Find where the flow of wheeled juvenile traffic is and you will find the outlines of wives' kaffeeklatsch routes."**

*Principal, B.L. Co.Ed. College Doomroli, Behror, Alwar (Raj.)

THE COMMUNALITY

The spatially oriented local community is not the only kind of community that the family has interchanges with within the city and within the suburb. There is also what Mc Clenahan has labeled **"communality."** Communality refers to the sentiment of community solidarity without a spatial referent. People gravitate together across locality lines in congenial groupings. The place where they meet need have no special relation to their place of residence. The communality is made up of persons or families characterized by their social nearness regardless of the fact that their homes may be in separated localities. The communality system may be formal or informal, its members belonging simply because they share life interests, ranging from the ephemeral to the relatively permanent. They meet together whenever they find it convenient, but usually not by accident or without some previous planning. Communalities can be as varied as the interests of people. Their activities involve social, economic, political and religious concerns, and they are not limited by neighborhood boundaries.

WHY FAMILIES MOVE

There have never been so many people moving in so many different ways in America as there are today. About one person in every five shifts residence over a year's time, and about three quarters of the urban population was living in 1950 in places in which they did not reside in 1940. Migration of individuals and families from the farms and small towns to the city continues, and families, particularly white families, continue to leave the central city for the suburbs. The population of the suburbs is growing five times as fast as is the population in the central cities. America's city dwellers appear to change their housing almost as often as they trade cars.

THE FAMILY AND OTHER SOCIAL SYSTEMS

Forty four upwardly mobile households that moved during the year, forty two were judged to have done so as part of the processes of upward social mobility, while only two moves were judged to have occurred independently of upward mobility. Four variables expectations of upward social mobility, perceived social class differences between self and neighbors, attitude toward the present dwelling, and education of the household head produced an extremely accurate predictive equation. Pursuing the link between career pattern and residential mobility, upward social mobility far outweighed all other considerations in producing residential mobility. Berger found in a study of automotive workers living in a suburb that very few, if any, social mobility attitudes were in evidence.

Although their lives had been bettered as a result of a collective residential shift to the suburb, they had achieved a standard of living beyond which most of them did not expect to rise. Differences in the populations in the three studies cited do not require that their findings be considered as contradictory. It does mean that an adequate explanation of the reasons for family mobility must encompass factors within the family system and factors in the interchange between family and community.

THE FAMILY AND OTHER SOCIAL SYSTEMS

Both had to do with the nature of interchanges between the organization and the people. Some of the organizations were not located directly in the area to which they were oriented or were interested in that area plus others; the latter are referred to as metropolitan oriented organizations. These were by and large exempt from the impact of mobility because their population base was not experiencing turnover to the extent involved in one specific area. For example, an electric company, although very much aware of the mobility taking place in the study area, was not particularly concerned because the area it served included a considerably larger area than the census tract studied. Locally oriented organizations, concerned with the population inhabiting the census tract or some subportion of it, were much more sensitive to mobility. In fact, the smaller the area served, the more vulner able the organization appeared to be. What makes the finding in regard to population served particularly important is the finding that a typical successful adjustment to the impact of mobility is to shift from a local to a metropolitan orientation. Some of the smaller stores, ethnic style bakeries, for example, survived the loss of populations they once served by developing a clientele that was metropolitan in character. This was also a typical survival mechanism for organizations which suffered because the area was so stable. A real estate broker and a moving company survived stability by enlarging the base of their operations to include other neighborhoods.There was also a distinction in awareness and adjustment between client-oriented and member-oriented organizations.

A client oriented organization is one in which the major interaction is between the persons served and the organization personnel, with relatively little interaction between the clients, clerks and customers in a retail store would be an example. The chief concern of client oriented organizations is with the maintenance of these relationships, it has no direct concern with any interaction that might exist between customers. Membership oriented organizations, on the other hand, constitute social systems with the populations they serve. Members have relationships with each other as well as with the organizational leaders or other organization personnel. Successful functioning of such an organization depends not only on the maintenance of organization-member relationships but also on the maintenance of member member relationships. Hence, there are many more relationships which must be maintained by member oriented organizations than by client oriented organizations. Examples of member oriented organizations are social clubs, church groups, and fraternal groups. Generally speaking, client oriented organizations were not so strongly affected by mobility as were member oriented organizations.

To survive, the organizations had to find replacements for clients who had left. The loss of members in a member oriented organization was more serious. Not only was the relationship to the organizational personnel disrupted, but in addition all the relationships which the lost members had to other members were broken. Recruiting new members meant inducting them into a system and hence the task was difficult. The membership oriented organizations particularly felt the loss of active members, those well integrated into the system. One of the more successful adjustments to mobility was enlargement of the area from which members were solicited. Some organizations hard hit by the mobility of the populations they once served modify their structure, and sometimes their function.

A store owner, finding his old clients gone and the new residents trading at the chain stores, changed his store into a restaurant and catered primarily to clerks from the local chain stores. The local movie house became a third rate cinema, though it had once offered first-run movies and before that had been a vaudeville theater. Still another mode of adjustment involved the establishment of special procedures. The grammar school, for instance, instituted several new procedures for the induction of new students into the student body, some of which were very successful. The program made older pupils responsible for the initiation of the new.

Each teacher appointed **“Big Brothers”** and **“Big Sisters”** who were put in charge of new children to help them get around and to influence their acceptance by others. Not all organizations made a successful adjustment to population mobility. According to the local retail trade association, there was a seventy five percent turnover in retail establishments attributable to problems occasioned by population mobility.

SOCIAL CLASS DIFFERENCES IN FAMILY COMMUNITY INTERCHANGE

By social class we mean all persons or families in a community or society who possess relatively equal status or prestige. Social organization in American society is immensely complex, and not all persons have acquired equally the ability or the desire to carry the higher levels of responsibility. Experience, intelligence, and education are necessary for the more complex levels of organization. Those having greater ability for abstraction, classification, and organization seem to find organized social activity more to their liking. It has been said that it is through association that Americans avoid the excesses both of state worship and complete individualism. If this is true, it is most true of socially responsible families. Whatever the basic motives of these families, a contributing factor to increased participation seems to be a community pattern that proliferates subsystems, including systems devoted to the welfare of offspring of these families. Keeping up with community work has become one of the new imperatives of families. Busyness has been characteristic of socially responsible families in earlier decades as well; what is new is the lure of community activities for each member of the family. Havighurst and Feigenbaum, in a study of social activity among people aged forty to seventy, found that community centeredness was the favorite leisure style of upper middle class people.

Community centered individuals tended not to have young children at home, suggesting that it was not only in the service of their offspring that middle class adults engaged in community activity, or that once begun the activity persisted beyond the time when children are the cause of it. In contrast to the upper middle class, Havighurst and Feigenbaum found that the people who enjoyed home centered leisure engaged in most of it around their own residence. This style of life was stronger in lower middle class and upper lower class individuals. Perhaps the family centered style of life was not entirely one of choice but of necessity, for the home centered families had more children to care for at home. Seeley, Sim, and Loosley also found that the upper middle class participated a great deal in community activities, particularly in impersonal, highly structured systems.

Clubs and associations were marked features of life in the Crestwood Heights suburb for both children and adults. These relationships served a definite purpose. Just as it appeared that it was becoming less common to take a trip of any length merely for pleasure and without some ulterior business or professional motive, so it was also less usual for people to meet each other purely on a basis of affection or of liking to be together. Human contacts were more generally organized around some activity or cause, preferably one which would also advance or make plain the social standing of the participating persons. Warner found a direct correlation between the height of the class level and the propensity to join associations. Moreover, each of the classes tended to join different kinds of groups and for what appeared to be different reasons.

The middle classes seemed to use associations as a way of improving their social status and for training themselves in articulateness and leadership. Among the upper class, on the other hand, he found the associations being used chiefly as instruments for the strategic manipulation of the life of the community through their control of the country clubs, the eating discussion clubs, the civic association, and the fund raising drives. Among the lower classes, what group activity there was centered mainly on the church. Low status people belong to relatively few associations partly because their work leaves them with less free time, partly because they lack the money for membership, and partly because their interests and perspectives are limited.

The lower class even over against the lower middle class is more concrete in its outlook, there is a greater tendency to live on the surface and in the present, to move in a narrow circle of kinsmen and friends, and to have few organizational contacts. Both community centeredness and home centeredness fall off in the lower lower class, where family values lose some importance and the few pastimes engaged in became sex differentiated, with the men going fishing alone or to the bar or to the poolroom with the **"boys."** In the advantaged classes it is the women who carry much of the responsibility for community participation. In view of the importance of social activities for family status and for the man's career, it may seem surprising that women usually are the initiators of social activities.

There are reasons, however, why cultural interests, interest in social welfare, and community activity are particularly prominent in the activities of women rather than of men in urban communities. On the one hand, the masculine occupational role tends to absorb a very large proportion of the man's time and energy and to leave relatively little time for other interests. Unless his position is such as to make him particularly prominent, his primary orientation is to those elements of the social system which divide the community into occupational groups rather than to those which unite it in common interests and activities. The woman's major responsibility for her children, on the other hand, draws her into a great variety of school, church, and club activity.

WORKING-CLASS FAMILIES IN SUBURBS

The suburban community has been characterized as a place with a special propensity for social life and community activity. But not all suburbs are of this type. It is useful to distinguish between two main types of sub urbs employing and residential. Residential suburbs have considerably more of their population who have completed high school. They also have more in white-collar occupations, higher median family incomes, markedly higher median rates of population increase, and markedly fewer places losing population through migration out of the suburbs. Do working class people who move to a suburb take on the style of the suburban middle class or extend their own style of life to the suburbs? The data indicate that the latter is closer to the truth. Berger found no evidence that participation in formal associations had increased since the respondents moved to the suburb. Indeed, he found very little formal participation at all; seventy percent of the respondents belonged to no clubs, organizations, or associations; only eight percent belonged to more than one.

SUMMARY

The type of community in which the American family lives has changed markedly from what it was a century or more ago. Gone is the small self contained rural community, America's population has been more urban than rural since the census of 1920. The growth of the economy, mobility, the mass media among other factors have created a mass society, a national community. The locality communities that still exist are not self contained and self supporting. Some local communities have no territorial base as such but exist because of other interests; these have been labeled **"communalities."** The extent of family community interchange varies with social class and with attitude toward the community. Middle and upper class families participate more extensively and intensively in community life. If families regard the community as hostile to the interest of family members, the family may be closed to interchange or selectively opened to allow what is regarded as proper interchanges.

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Meta-Cognition and Achievement in Mathematics Among Higher Secondary Students

M. Bharathi*

ABSTRACT

The purpose of this paper is to identify the level of meta-cognition and achievement of mathematics among higher secondary students. The study was restricted upon 400 samples. Descriptive statistics, t-test, ANOVA and Pearson's Product Moment Correlation Coefficient are the techniques used to analyze the data. The results of the study were: 1. There is significant difference between locality, religion and nature of school of meta-cognition among higher secondary students. 2. There is significant difference between locality and religion of achievement in mathematics among higher secondary students. 3. There is no significant difference between nature of school of achievement in mathematics among higher secondary students.

Keywords: Meta-cognition, Higher secondary students, achievement of mathematics Descriptive statistics, t-test, Pearson's Product Moment Correlation Coefficient.

INTRODUCTION

Today, one of the main goals of education is to make the students gain the thinking skills and strategies which they will use throughout their lives, rather than storing information. A good education should be able to show the students how to learn, how to remember, how to motivate themselves and how to control their own learning, so that they can teach how to learn. Meta-cognition is defined most simply as "thinking about thinking." Meta-cognition consists of two components; knowledge and regulation. Meta-cognitive knowledge includes knowledge about oneself as a learner and the factors that might impact performance, knowledge about strategies, and knowledge about when and why to use strategies. Meta-cognitive regulation is the monitoring of one's cognition and includes planning activities, awareness of comprehension and task performance, and evaluation of the efficacy of monitoring processes and strategies.

Recent research suggests that young children are capable of rudimentary forms of meta-cognitive thought, particularly after the age of 3. Although individual developmental models vary, most postulate massive improvements in meta-cognition during the first 6 years of life.

NEED AND SIGNIFICANCE OF THE STUDY

The use of meta-cognition instruction by teachers and it attendant impacts on learning are important issues in today's education. Educational policy-makers expect that meta- cognition knowledge training will help students to become more self regulative learners. The problem of teachers is how to coach student to make use of meta-cognition skills. There are various skills to cultivativate meta-cognition. Those skills make us aware of our own manipulate our own cognitive process. It is important to know the process of learning and understanding own approach to it. Student can be taught to use certain scaffolds during the learning process.

*Assistant Professor in Mathematics, Government College of Education, Pudukkottai (DT), Tamilnadu (ST).622 001

The present study stresses on the awareness of meta-cognition and its role in improving proficiency. Meta-cognition develops some skills like planning the way to approach a learning task, monitoring comprehension and evaluation the progress towards the completion of a task. Meta-cognition has a critical role to play successful learning means by both students and teacher. This study leads to know the fact that Meta-cognition is an important part of intentional learning. It involves actively think about what you can get better at knowing and applying what you know learning a problem.

The investigator identifies the factors influence the Achievement of eleventh standard students. The investigator understands the challenges of developing skills in meta-cognition. Students need to learn how to know when they are not understanding and how to learn. Meta-cognition enables students to better than instruction.

Students do not often to evaluate their comprehension of him. They do not attempt to examine a problem in depth. They do not whole collection of see the relevance of material in their lives. For examples take weight age of students often read a page (or a whole chapter!) in a text book without corresponding a single thing. They simply go on to the next page thinking that merely reading the words on a page enough. The need to learn to re-read difficult pages with the main concept is understood, or flag a difficult read pages is ask for clarification from the teacher. The investigator identifies the factor that influences the Achievement of eleventh standard students. So the researcher has undertaken the present study.

OBJECTIVES OF THE STUDY

1. To find out the level of meta-cognition of higher secondary students.
2. To find out the level of achievement in mathematics of higher secondary students.
3. To find out whether there is any significant difference in the meta-cognition of higher secondary students with respect to Locality, Religion and Nature of the school.
4. To find out whether there is any significant difference in the achievement in mathematics of higher secondary students with respect to Locality, Religion.
5. To find out the relationship between meta-cognition and achievement in mathematics of higher secondary students.

HYPOTHESES

1. There is no significant difference in meta-cognition of higher secondary students with respect to Locality.
2. There is no significant difference in meta-cognition of higher secondary students with respect to Religion.
3. There is no significant difference in meta-cognition of higher secondary students with respect to Nature of the school.
4. There is no significant difference in achievement in mathematics of higher secondary students with respect to Locality.
5. There is no significant difference in achievement in mathematics of higher secondary students with respect to Religion.
6. There is no significant difference in achievement in mathematics of higher secondary students with respect to Nature of the school.
7. There is no relationship between meta-cognition and achievement in mathematics of higher secondary students.

METHODOLOGY

The researcher adopted survey method to find out the meta-cognition and achievement in mathematics of higher secondary school students.

SAMPLING TECHNIQUE

The investigator used random sampling technique.

POPULATION

The population for the present study consisted of higher secondary students in Kanyakumari educational district.

SAMPLE

The researcher randomly selected 400 XI standard mathematics group students of Kanyakumari educational district.

TOOL

Meta-cognition inventory was prepared and validated by Bharathi,M & Sahitha.S [2015]. The reliability of whole test was 0.78, concluding that meta-cognition inventory prepared has high reliability. In the present study, the test is found to be having both content validity and face validity. Achievement test in mathematics the investigator used the percentage of Half-yearly examination marks in mathematics of higher secondary students in mathematics group.

STATISTICS USED

The investigator proposes the following statistical techniques for data analysis:
Arithmetic mean, Standard deviation, t – test, ANOVA and Pearson's Product Moment Correlation.

ANALYSIS OF DATA INTERPRETATION

Table-1: Mean, Standard Deviation and t value of meta-cognition of higher secondary students with respect to locality

Locality	Number	Mean	SD	T	Remarks at 0.05 level
Rural	266	86.40	11.26	3.46	S
Urban	134	90.43	10.37		

From the above Table, it is evident that the calculated t-value (t=3.46, table value >1.96) is significant at 0.05 level. Therefore the null hypothesis is rejected. It is clear from the mean scores of meta-cognition of urban students is 90.43 which is significantly higher than that of rural students, whose mean score is 86.40. Hence the urban students were found to have higher meta-cognition than rural students.

Table-2

Religion	N	Mean	SD	Group	Sum of Squares	Df	Mean Square	F	Remarks at 0.05 level
Hindu	158	88.04	10.99	Between Group	811.04	2	405.666	3.32	S
Christian	202	86.76	10.74	Within Group	48556.659	397	122.309		
Muslim	40	91.62	12.78	Total	58488.754				

Mean Standard Deviation and F value of meta-cognition of higher secondary students with respect to religion

From the above Table, it is evident that the calculated value (F=3.32; df=(2,397); and table value > 3.02) is significant at 0.05 level. Therefore, there exists significant difference among Hindu, Christian, and Muslim in their higher secondary students. Hence null hypothesis is rejected. The mean value (91.62) shows Muslim higher secondary students more meta-cognition than Hindu and Christian.

Table-3: Mean, Standard Deviation and F value of meta-cognition of higher secondary students with respect to nature of school

Nature of School	N	Mean	SD	Group	Sum of Squares	Df	Mean Square	F	Remarks at 0.05 level
Boys	48	87.17	10.13	Between Group	1397.633	2	698.816	5.783	S
Girls	32	94.09	11.33	Within Group	47970.357	397	698.816		
Co-Education	320	87.21	11.08	Total	49367.990				

From the above Table, it is evident that the calculated value (F=5.783; df=(2,397); and table value >3.02) is significant at 0.05 level. Therefore, there exists significant difference among boys, girls and co-education of higher secondary students in their meta-cognition. Hence null hypothesis is rejected. The mean value (94.09) shows girls schools posses more meta-cognition than Boys and Co-Education schools of higher secondary students.

Table-4: Mean, Standard Deviation and t value of achievement in mathematics of higher secondary students with respect to locality

Locality	Number	Mean	SD	T	Remarks at 0.05 level
Rural	266	68.65	11.26	3.32	S
Urban	134	81.69	56.22		

From the above Table 4, it is evident that the calculated t-value (t=3.32, table value >1.96) is significant at 0.05 level. Therefore the null hypothesis is rejected. It is clear from the mean scores of achievement in mathematics of urban students is 81.69 which is significantly higher than that of rural students, whose mean scores is 68.65. Hence the urban students were found to have higher achievement in mathematics than rural students.

Table-5: Mean, Standard Deviation and F value of achievement in mathematics of higher secondary students with respect to religion

Religion	N	Mean	SD	Group	Sum of Squares	Df	Mean Square	F	Remarks at 0.05 level
Hindu	158	70.57	21.34	Between Group	2133.655	2	10665.328	7.823	S
Christian	202	70.59	20.61	Within Group	541230.222	397	1363.30		
Muslim	40	94.93	99.28	Total	562560.878				

From the above Table, it is evident that the calculated value (F=7.823; df=(2,397); and table value>3.02) is significant at 0.05 level. Therefore, there exists significant difference among Hindu, Christian, and Muslim higher secondary students in their achievement. Hence null hypothesis is rejected. The mean value (94.93) shows Muslim students posses more achievement in mathematics than Hindu and Christian higher secondary students.

Table-6: Mean, Standard Deviation and t value of achievement in mathematics of higher secondary students with respect to nature of school

Nature of School	N	Mean	SD	Group	Sum of Squares	df	Mean Square	F	Remarks at 0.05 level
Boys	48	67.42	17.25	Between Group	5014.492	2	250.246	1.79	NS
Girls	32	83.47	12.92	Within Group	557546.385	397	1404.399		
Co-Education	320	72.81	41.08	Total	562560.877				

From the above Table, it is evident that the calculated value (F=1.79; df=(2,397); and table value <3.02) is not significant at 0.05 level. Therefore, there exists no significant difference among boys, girls and co-education schools of higher secondary students in their achievement. Hence null hypothesis is accepted.

Table-7: Relationship between meta-cognition and achievement in mathematics of higher secondary students

Variable Correlated	Sample	N	r- value	Verbal Interpretation
Meta-cognition and Achievement in Mathematics	Total sample	400	0.75	High correlation

The above Table, shows that a coefficient of correlation between the variables meta-cognition and achievement in mathematics of higher secondary students for the total sample is found to be

0.75. From the verbal interpretation it is found that the correlation between the variables having positive and high correlation. Hence the hypothesis is rejected.

FINDINGS

Following were the important findings in the present investigation.

1. There is significant difference between rural and urban higher secondary students in their meta-cognition. The urban students were found to have higher meta-cognition than rural students.
2. There is significant difference between Hindu, Christian and Muslim higher secondary students in their meta-cognition. The mean value (91.62) shows Muslim higher secondary students more meta-cognition than Hindu and Christian.
3. There is significant difference between boys, girls and co-education higher secondary students in their meta-cognition. The mean value (94.09) shows girls schools posses more meta-cognition than Boys and Co-Education schools of higher secondary students.
4. There is significant difference between rural and urban higher secondary students in their achievement in mathematics. The urban students were found to have higher achievement in mathematics than rural students.
5. There is significant difference between Hindu, Christian and Muslim higher secondary students in their achievement in mathematics. The mean value (94.93) shows Muslim students posses more achievement in mathematics than Hindu and Christian higher secondary students.
6. There is no significant difference between boys, girls and co-education higher secondary students in their achievement in mathematics.
7. There is relationship between meta-cognition and achievement in mathematics of higher secondary students. That a coefficient of correlation between the variables meta-cognition and achievement in mathematics of higher secondary students for the total sample is found to be 0.75. From the verbal interpretation it is found that the correlation between the variables having positive and high correlation.

CONCLUSION

There is significant difference between locality, religion and nature of school of meta-cognition among higher secondary students. There is significant difference between locality and religion of achievement in mathematics among higher secondary students. There is no significant difference between nature of school of achievement in mathematics among higher secondary students.

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स्वतत्रंता भारत में गठित राधाकृष्णन आयोग उच्च शिक्षा में सुधारों एवं उनके सुझावों का अध्ययन

डॉ. रोहित कुमार*

प्रस्तावना

स्वत्रंता के पश्चात भारत को नयें रुप से गठित करने का प्रयास शुरु किये गयें। किसी भी देश के निर्माण में शिक्षा की महात्वपूर्ण भूमिका होती है। ऐसा नही है कि देश में आजादी के पूर्व शिक्षा के स्तर में सुध ाार कें प्रयास नही किये गये अंग्रेजों कें अपनी सहूलियत के अनुसार शिक्षा में सुधार में प्रयास किये । अंग्रेंजों ने अपने व्यापार एवं प्रशासिनिक कार्यो को कराने के लिए, उन्हे शिक्षित कामगारों की आवश्यकता थी । उसी आवश्कता की पूर्ति के लिए ब्रिटिश शासकों ने भारत में शिक्षा के प्रसार के लिए आयोगों का गठन किया और स्कूली शिक्षा से उच्च शिक्षा का विस्तार किया। परन्तु आजादी प्राप्त होने के पश्चात नवगठित भारत सरकार ने शिक्षा को अपनी आवश्यकता के अनुरुप बनाने के लिए समय –समय पर अनेक प्रयास किये । इसके लिए भारत सरकार में विद्वानों की अध्यक्षता मे कमेटीओं का गठन किया गया और उनके सुझावों कें आधार पर भारत की शिक्षा प्रणाली में परिवर्तन किये गये।

स्वत्रंता के बाद बदलती दुनिया के साथ भारत को आगे बढने के लिए शिक्षा के क्षेत्र में बडे परिवर्तन की आवश्यकता थी। स्वत्रंत भारत की आवश्यकताओं की समीक्षा करने के उद्देश्य तथा विश्व विद्यालयी शिक्षा का पुर्नगठन करने के लिए तत्कालीन भारत सरकार के मुखिया एवं स्वतत्रंता भारत के प्रथम प्रधानमंत्री श्री पं. जवाहरलाल नेहरुजी के 4 नंबम्बर 1948 को डा0 सर्वपल्ली राधाकृष्णनन के नेतृत्व में विश्वविद्यालय शिक्षा आयोग की नियुक्ति की । इस आयोग का राधाकृष्णनन कमीशन के नाम से भी जाना जाता है। इस आयोग में 10 सदस्यों को नियुक्त किया गया था। आयोग में डॉ एस0 राध ााकृष्णनन (आयोग के अध्यक्ष),डॉ तारा चंद,डॉ जेम्स एफ0 डफ,डॉ जाकिर हुसैन,डॉ अदर ई0 मार्गन डॉ ए0एल0 मुदालियर,डॉ मेघानंद साहा, डॉ कर्म नारायन बहल, डॉ जान टीग्रेट और श्री निर्मल कुमार सिद्वांता सम्मिलित थे। आयोग में सम्मिलित विद्वानों के विश्वविद्यालयी शिक्षा का गहन अध्ययन किया और इसमें सुधार के लिए अपने सुझाव प्रस्तुत किये । इन सुझावों का राधा कृष्णनन आयोग के नाम से जाना गया।

राधाकृष्णनन आयोग के गठन के उद्देश्य

4 नबम्बर सन् 1948 को शिक्षाविद् राधाकृष्णनन की अध्यक्षता में गठित आयोग के गठन के मुख्य उद्देश्य निम्नलिखित है–

*(पीएच0 डी0, यू0 जी0 सी0 नेट, एम0 एड0,) विभागाध्यक्ष डी0 एल0 एड0 आदिनाथ कालेज आफ एजूकेशन, महर्रा ललितपुर

1. विश्व विद्यालय शिक्षा एवं शोध कार्यो से संबधित उद्देश्य।
2. विश्व विद्यालय की व्यवस्था ,उनके संगठन ,नियंत्रण तथा अधिकार क्षेत्र मे आपेक्षित परिवर्तन के उद्देश्य।
3. विश्व विद्यालय तथा उनका केन्द्रीय एवं प्रान्तीय सरकारो से संबंध।
4. विश्वविद्यालयों में शिक्षण स्तर का उन्नयन।
5. विश्वविद्यालयों के पाठ्यक्रम का पुर्नगठन।
6. विश्वविद्यालयों की प्रवेश परीक्षा का स्वरूप तय करना।
7. विश्वविद्यालयों में भारतीय संस्कृति ,इतिहास, दर्शन आदि का शिक्षण।
8. नवीन विश्वविद्यालयों की स्थापना ।
9. विश्व विद्यालयों में शोध कार्यो की व्यवस्था करना।
10. विश्वविद्यालयों मे धार्मिक शिक्षा की स्थिति का अध्ययन करना।

उपरोक्त उद्देश्यों की पूर्ति के लिए राधाकृष्णनन आयोग ने तत्कालिक संचालित विश्वविद्यालयों की स्थिति का अध्ययन करने के पश्चात अपने सुझाव प्रस्तुत किये जो निम्नलिखित है–

1. विश्वविद्यालयी शिक्षा के उद्देश्य –भारतीय संविधान ने न्याय ,स्वतन्त्रता ,समता ,बन्धुता की प्राप्ति द्वारा लोकतन्त्रीय गणराज्य स्थापित करने के आदर्शो को ध्यान में रखकर आयोग ने विश्वविद्यालय शिक्षा के निम्नलिखित उद्देश्यों का निर्धारण किया गया –
2. स्वतंत्रता प्राप्ति के पश्चात भारत की राजनैतिक,सामाजिक एवं आर्थिक परिस्थितिओं में अंतर आया, इसी को ध्यान में रखते हुए विश्वविद्यालयों के कर्त्तव्यों एवं दायित्तओं मे वृद्वि हुई है। अब इन्हें ऐसे व्यक्त्वि का निर्माण करना है जो राजनैतिक , सामाजिक, प्रशासनिक तथा व्यवसायिक क्षेत्रों में नेतृत्व करें।
3. विश्व विद्यालय समाज सुधार कार्यो में विशेष योगदान दे सकते है। अत उद्देश्य ऐसे व्यक्त्वों को जन्म देना चाहिए जो भविष्य में देश के प्रजातंत्र को सफल बनानें के लिए शिक्षा का प्रसार कर सके , ज्ञान की निरन्तर खोज कर सके तथा मानव जीवन के सार को समझ सके।
4. विश्वविद्यालय स्तर पर ऐसे पाठ्क्रमों का विस्तार करना जो जीवन के विभिन्न पहलुओं के साथ समन्वय स्थापित कर सकें।
5. छात्रों मे नैतिक एवं आध्यत्मिक उन्नयन विश्वविद्यालयों का महान उद्देश्य है।
6. विश्वविद्यालय राष्ट्र की संस्कृति एवं सभ्यता को अक्षुण्ण रखते है । अतः इस शिक्षा के द्वारा प्रेम सम्मान ,सहानुभूति के गुणों का विकास करना आवश्यक है।
7. ये कहावत प्रचिलित है कि स्वथ्य शरीर में स्वथ्य मस्तिष्कि निवास करता है। इस उद्देश्य की प्राप्ति के लिए विश्व विद्यालयों द्वारा कार्य किया जाना आवश्यक है।

अध्यापक वर्ग के लिए सुझाव– आयोग ने अध्यापक वर्ग के लिए निम्नलिखित सुझाव दिये–

1. अध्यापकों को भविष्य निधि की उचित सुविधाऍं प्रदान की जाए।
2. अध्यापकों को विश्वविद्यालय के नजदीक आवास सुविधाऍं प्रदान किया जाए।

3. अध्यापकों कों अध्ययन के लिए सम्पूर्ण सेवा काल में 3 वर्ष तक का शिक्षण अवकाश प्रदान किया जाए।
4. अध्यापकों के वेतनमान पुर्न संशोधित किये जाए।

अध्यापन स्तर के लिए सुझाव – राधाकृष्णनन आयोग ने विश्वविद्यालय स्तर पर अध्यापन में गुणात्मक सुधार के लिए निम्नलिखित सुझाव प्रस्तुत किये –

1. विश्वविद्यालय में इण्टरमीडिएट या समकक्ष परीक्षा उत्तीर्ण करने वाले विद्यार्थियों को ही प्रवेश दिया जाए।
2. पूर्व विश्वविद्यालयी शिक्षा को सुदृढ किया जाना आवश्यक है जिससे प्रवेश लेने वाले छात्र उत्तम हो।
3. हाईस्कूल एवं इण्टरमीडिएट के बाद छात्रों को विश्वविद्यालय में प्रवेश से रोकने के लिए उन्हे व्यवसायिक पाठक्रमों की ओर प्रेरित किया जाए।
4. विश्वविद्यालय में कम से कम 180 दिन कार्य दिवस होने चाहिए।
5. विश्वविद्यालयों में पुस्तकालय एवं प्रयोगशालाओं का श्रेष्ठ संगठन किया जाए।

पाठ्यक्रम के लिए सुझाव – राधाकृष्णनन आयोग ने विश्वविद्यालय में शिक्षा में गुणात्मक सुधार के लिए विश्वविद्यालय के पाठ्यक्रम में परिवर्तन के लिए निम्नलिखित सुझाव प्रस्तुत किये –

1. स्नातक उपाधि प्राप्त करने की अवधि 3 वर्ष की हो तथा स्नातकोत्तर उपाधि आनर्स कोर्स के एक वर्ष और स्नातक बनने के बाद दो वर्ष में प्रदान की जाये।
2. विश्वविद्यालयों एवं माध्यमिक विद्यालयों में सामान्य शिक्षा के सिद्वांतों एवं प्रयोगों का शिक्षण आरम्भ किया जाये।
3. छात्रों के वैयत्तिक एवं सामुहिक हितो में ध्यान में रखकर विभिन्न क्षेत्रों का अध्ययन किया जाए। सामान्य एवं विषेशीकृत शिक्षा में समन्वय स्थापित किया जाये।

स्नातकोत्तर प्रशिक्षण एवं अनुसंधान के लिए सुझाव – विश्वविद्यालयों में स्नातकोत्तर प्रशिक्षण एवं अनुसन्धान कार्यो को सुदृढ बनानें के लिए राधाकृष्णनन आयोग ने सुझाव प्रस्तुत किये–

1. स्नातकोत्तर शिक्षा नियमों में साम्यता होनी चाहिए तथा शिक्षण का संगठन , भाषण , संगोष्ठी , प्रयोगशाला कार्य पर आधारित होना चाहिए । उनके पाठयक्रम में विशिष्ट विषय का उच्च अध्ययन तथा अनुसंधान प्रशिक्षण प्रविधियों को सम्मिलित किया जाना चाहिए।
2. शोध छात्रों का चयन अखिल भारतीय परीक्षा के आधार पर किया जाए।
3. शोध छात्रों को उचित छात्रवृत्तियॉ प्रदान की जाए।

व्यवसायिक शिक्षा – राधाकृष्णनन आयोग ने व्यवसायिक शिक्षा के संबंध में कहा– व्यावसायिक शिक्षा वह प्रक्रिया है जो पुरुषों एवं स्त्रीयों को व्यावसायिक भावना के साथ साथ परिश्रमपूर्ण एवं उत्तरदायी सेवा के लिए तैयार करती है।

डॉ राधाकृष्णनन की अध्यक्षता में गठित कमेटी के व्यावसायिक शिक्षा के संबंध मे मानना था कि व्यावसायिक शिक्षा महान उत्तरदायित्वों का निर्वाहन करती है। व्यावसायिक शिक्षा का आधार केवल विद्यार्थियों

को व्यावसायिक बारिकियों के अध्ययन करना नही है बल्कि सामाजिक उत्तरदायित्वों की भावना , सामाजिक एवं मानवीय मूल्यों तथा संबन्धों को समझने की क्षमता और बिना किसी भेदभाव के यर्थाथता को देखने की क्षमता का भी विकास करना है तथा देश के पराम्परागत व्यावसाय एवं दायित्वों का निर्वाहन करना है । व्यावसायिक शिक्षा को निम्न विषयों में बॉटकर कमेटी ने सुझाव प्रस्तुत किये है–

कृषि –भारत एक कृषि प्रधान देश है। देश की लगभग 70 प्रतिशत कार्यशील जनसंख्या कृषि व्यवसाय पर निर्भर है। अतः कृषि शिक्षा की कृषि सम्बन्धी ठोस नीति निमार्ण करने में प्रयुक्त किया जाना चाहिए। इसके लिए शिक्षा योजना में प्राथमिक ,माध्यमिक एवं उच्च स्तर पर कृषि शिक्षा के महत्व को स्वीकार करना चाहिए। कृषि कालेजों की स्थापना की जानी चाहिए । इसकी उन्नति के लिए ग्रामीण विश्वविद्यालयों की स्थापना की जानी चाहिए । केन्द्रीय एवं राज्य सरकारों द्वारा प्रायोगिक कृषि फार्मों की स्थापना की जानी चाहिए । कृषि अनुसन्धानों को प्राथमिकता के आधार पर आर्थिकता सहायता की व्यवस्था की जाए। इण्डियन काउन्सिल ऑफ एग्रीकल्चरल रिसर्च (आई0सी0ए0आर0) जैसी संस्थाओं को अनुसंधान संसाधनों से सुसज्जित किया।

वाणिज्य – वाणिज्य के सन्दर्भ में आयोग ने संस्तुति करते हुए लिखा है– विश्वविद्यालय स्तर पर वाणिज्य की शिक्षा प्राप्त करने वाले छात्रों को व्यावहारिक प्रशिक्षण प्रदान करने के उद्देश्य से उन्हें वास्तविक उद्योगों एवं सगंठनों में कार्य करने का अवसर प्रदान किया जाए। जिससे उन्हें वास्तविकता का ज्ञान प्राप्त हो सके तथा व्यावसायिक कार्यो मे आने वाली समस्याओं को समझ सके एवं भावी समय के लिए तैयार हो सके।

शिक्षण व्यवसाय–शिक्षण व्यवसाय में अति सुधार की आवश्यकता महसूस की जा रही थी । शिक्षण व्यवसाय में सुधार लाने के दृष्टिकोण से आयोग ने सुझाव प्रस्तुत करते हुए कहा कि इन संस्थाओं में व्यवहारिक प्रशिक्षण पर बल दिया जाए,छात्राध्यापकों का मूल्याकंन शिक्षण सफलता से संबन्धित किया जाए ,शिक्षा पाठ्यक्रम को लचीला बनाया जाए तथा इसे स्थानीय आवश्यकता की पूर्ति में सहायक होना चाहिए।

इंजीनियरिंग एवं तकनीकि शिक्षा - तत्कालीन परिस्थितयों ध्यान में रखकर देश के लिए इंजीनियरिंग एवं तकनीकि शिक्षा की आवश्यकता थी । इस आवश्यकता की पूर्ति के लिए नये इंजीनियरिंग संस्थाओं की आवश्यकता थी। इस सम्बन्ध में समिति ने निम्नलिखित सुझाव प्रस्तुत किये–

1. वर्तमान में संचालित इंजीनियरिंग एवं तकनीकि संस्थाओं को राष्ट्र की संपत्ति घोषित किया जाए तथा उनकी उपयोगिता मे वृद्वि की जाए।

2. तकनीकि कालेजों की पृथक स्थापना की जाए।

3. इंजीनियरिंग शिक्षा को व्यवहारिक शिक्षा के रूप में लागू किया जाए।

4. इंजीनियरिंग कालेजो के पाठ्यक्रम को देश की वर्तमान आवश्यकताओं के अनुकूल बनाया जाए।

कानूनी शिक्षा-किसी भी देश में प्रजातंत्र के सफलता पूर्वक संचालन के लिए संविधान की आवश्यकता होती है। दुनिया का सबसे बडा लिखित संविधान भारत का है। प्रत्येक व्यक्ति के हितो की रक्षा करने के लिए संविधान मे विभिन्न धाराओं को सम्मिलित किया गया है। कानूनी शिक्षा के अंतर्गत ही इन धाराओं का पढाया जाता है । राधाकृष्णनन आयोग ने कानूनी शिक्षा के संदर्भ में कहा –

1. देश की सभी कानूनी शिक्षण संस्थानों का पुर्नगठन किया जाए। कानून शिक्षा हेतू शिक्षकों की नियुक्ति विश्वविद्यालय के अन्य शिक्षको की नियुक्ति के समान होने चाहिए।

2. कानूनी शिक्षा का पाठ्यक्रम व्यवहारिक होना चाहिए।
3. कानूनी पाठ्क्रम तीन वर्ष का होना चाहिए।

चिकित्सा शिक्षा – डॉ राधा कृष्णनन आयोग ने चिकित्सा शिक्षा के संबन्ध अपने प्रमुख सुझाव निम्न रहे–

1. मेडिकल कालेज में 100 छात्रों को प्रवेश दिया जाये।
2. कालेजों को अस्पतालों को सम्बद्व किया जाये।
3. स्नातक एवं स्नातकोत्तर छात्रों को चिकित्सा सुविधा प्रदान करने के लिए गांवों मे भेजा जाए।
4. देशी चिकित्सा प्रणालीयों में अधिकाधिक अनुसंधान को प्रोत्साहित किया जाए।

धार्मिक शिक्षा – धार्मिक शिक्षा के संबंध में आयोग ने निम्नलिखित सुझाव दिये–

1. **मौन चिंतन** – आयोग ने धार्मिक शिक्षा के संबंध में सुझाव देते हुए कहा कि सभी शिक्षण संस्थानों में कुछ मिनिटों का मौन– चिंतन अवश्य कराया जाए फिर दिन का कार्य प्रारंभ किया जाए।
2. **धार्मिक नेताओं की जीवनीयाँ का अध्ययन कराना** – आयोग ने सुझाव दिया कि डिग्री कोर्स के प्रथम वर्ष में विभिन्न धर्मों के धार्मिक नेताओं की जीवनी का अध्ययन कराया जाए जैसे–महात्मा बुद्व,महावीर, सिक्ख गुरु गुरुनानक देव,कबीर,तुलसीदास,रामानुज, महात्मा गांधी,सुकरात,शंकराचार्य,मुहम्मद शाहेब, आदि कों पढाया जाना चाहिए।
3. **शिक्षा का माध्यम**– शिक्षा के माध्यम के संबंध में आयोग के व्यापक सुझाव प्रस्तुत किये–आयोग ने हिन्दी भाषा को राष्ट्रीय भाषा बनाने के लिए व्यापक कदम उठाने का सुझाव दिया। उच्च शिक्षा में अंतर्राष्ट्रीय प्राविधिक एवं वैज्ञानिक परिभाषिक शब्दों के प्रयोग पर जोर दिया। इसके साथ साथ आयोग ने कहा कि उच्च शिक्षा में अंग्रेजी को धीरे–धीरे क्षेत्रीय भाषा के द्वारा स्थानांतिरित किया जाए।

परीक्षाओं के संबंध में सुझाव – परीक्षाओं के संबंध में आयोग ने अपने सुझाव प्रकट करते हुए कहा कि– हमें विश्वास है कि यदि हम विश्व विद्यालय शिक्षा में केवल एक विषय में सुधार का सुझाव दें तो वह परीक्षाओं के संबंध में होगा।

परीक्षाओं के सन्दर्भ में सुझाव दिया कि वस्तुनिष्ठ परीक्षाओं तथा निरन्तर प्रगति परीक्षणो को उच्च शिक्षा के मूल्यांकन में प्रयोग करने का सुझाव दिया।

छात्रों के कार्य एवं कल्याण–विश्वविद्यालय ऐसे स्थल है जहा देश की भावी पीढी का निर्माण होता है । छात्र का निर्माण विश्वविद्यालय के लिए नही होता ,बल्कि विश्वविद्यालय छात्र का निर्माण करने के लिए होता है। अतः यह आवश्यक है कि विश्वविद्यालय प्रत्येक संभव प्रयास और विधि से छात्रों के शरीरिक ,मानसिक एवं आध्यात्मिक शक्तियों का विकास एवं चारित्रिक विकास हो सके ।

आयोग ने छात्रों के कल्याण के निम्न सुझाव प्रस्तुत किये–

1. छात्रो के व्यक्तित्व विकास एवं चारित्रिक उन्नयन के लिए विश्वविद्यालय केवल छात्रो की योग्यता को आधार मानकर ही शिक्षा प्रदान की जाने चाहिए।
2. योग्य छात्रो को छात्रवृत्ति प्रदान की जानी चाहिए।
3. छात्र चिकित्सा के लिए विश्वविद्यालय परिसर में छात्रों की चिकित्सा के लिए चिकित्सालय की सुविधा प्रदान की जाने चाहिए।

4. विश्वविद्यालय परिसर में छात्रों के लिए परिसर मे व्यायामशाला,क्रीडास्थल ,समाज सेवा कार्यो की व्यवस्था की जाए।
5. छात्रों में अनुशासन के लिए प्रोक्टोरियल प्रणाली लागू की जाए।

विश्वविद्यालय आयोग के प्रतिवेदन का महत्व अधिकांश रुप से इस बात में है कि यह देश की वर्तमान शिक्षा प्रणाली में आधारभूत परिवर्तन की आवश्यकता को अनुभव किया गया था। यही कारण है कि आयोग को अनेक क्रांतिकारी परिवर्तन के सुझाव देने पडे ।

आयोग की कमियॉ – आयोग ने उच्च शिक्षा के सम्बन्ध में जो सुझाव प्रस्तुत किये उनमें कुछ कमियॉ रह गई जो निम्न है–

1. आयोग ने उच्च शिक्षा के सम्बन्ध में व्यापक एवं विस्तृत सुझाव दिये परन्तु आयोग ने अनुसूचित जाति, जनजाति, तथा अन्य पिछडी जाति के विद्यार्थियों के सम्बन्ध में कोई सुझाव नही दिया।
2. स्त्री शिक्षा पर व्यापक ध्यान नही दिया गया। जिस कारण उनका उच्च शिक्षा में स्थान नही बन सका । आयोग ने अपना अधिक ध्यान लडकों की शिक्षा पर दिया । स्त्रीयों के लिए भी नए कालेज खोलने का विचार प्रस्तुत नही किया गया और ना ही कालेजों और विश्वविद्यालयों में उनके प्रवेश के अनुपात को विभाजित किया गया। इस प्रकार स्त्रीयों की शिक्षा के साथ आयोंग ने न्याय नही किया।
3. आयोग ने ललित कला की ओर कोई ज्यादा ध्यान नही दिया । चूकि ललित कला भारतीय शिक्षा का अभिन्न हिस्सा रही है परन्तु आयोग ने इसको नजर अंदाज कर दिया । यह आयोग के सुझावों का सबसे बडा दोष रहा।

राधाकृष्णनन आयोग भारतीय शिक्षा के लिए मील का पत्थर साबित हुआ। केन्द्रीय शिक्षा परामर्श समिति ने अप्रैल 1950 को लगभग सभी सिफारिशों को स्वीकार कर लिया। देश के प्रथम राष्ट्रपति श्री राजेन्द्र प्रसाद जी ने आयोग की सिफारिशों के सम्बन्ध मे कहा,"विश्वविद्यालय शिक्षा आयोग ने हमारी विश्वविद्यालय शिक्षा की प्राप्तियों पर बहुत गंभीरता से विचार करने के पश्चात बहुत ही महात्वपूर्ण रिवियूज प्रस्तुत किये प्रस्तुत किये और साथ की प्रभावशाली सुझाव दिये और काफी मजबूत सिफारिशें पेश की हैं।"अपितु समय के परिवर्तन के साथ साथ शिक्षा में सुधार की आवश्यकता महसूस की जाती रही है । इस आयोग की सिफारिशो के लागू होने के पश्चात भी कई सुधार भी किये गये ।

संदर्भ सूची

1. प्रारम्भिक शिक्षा के नवीन प्रयास लेखक–अनुराधा यादव प्रकाशक –राधा प्रकाशन आगरा।
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5. भारत में शिक्षा स्थिति ,समस्याये एवं मुद्दे –राखी प्रकाशन आगरा।

Green Marketing and Green Tourism an Eye Opener in Meghalaya

Prof. Brinda Bazeley Kharbirymbai*

In the last few decades people have developed a concern towards the environment and its quality not only for the present generations but also for the future generations. One of the growing concerns that have been shaping for a while is regarding the "green products" or products that are produced based on environmentally friendly methods and principles. Within this context, "green marketing" has become one of the slowly growing concepts towards upholding the demands of the consumers in one hand, and contributing to environmental ethics on another hand.

Beginning in the UK in 1997, Green Tourism launched its assessment and green certification program as a way to help hotels, motels, resorts, wineries, breweries, distilleries, restaurants, tour operators and tourist attractions improve their sustainability and become recognized for their efforts. Green Tourism is now growing across the globe.

WHAT IS GREEN TOURISM?

Is a term that can be applied to any form of tourism that relates to natural environment and cultuaral heritage of an area or that undertakes good environmental management (or green) practice. Is sustainable tourism – tourism which takes into account the needs of the environment, local residents, businesses, and visitors now and in the future.

One of the most important issues affecting the tourist industry today green tourism. The phenomenon of people away from their usual habitat in pursuit of leisure activities in the countryside, excluding such areas as the urban cities, coasts etc. It also includes the impact that the tourist industry and public sector organizations have upon rural communities and their social, cultural, economic and physical environments.

Other definitions- Being a tourist who is environmentally responsible as well as businesses which are providing environmentally friendly tourist’s facilities and services.

Responsible travel to natural areas that conserves the environment and improves the well being of local people. Considering the impact of the individual tourist on the local and global environment.

Criteria for rating green tourism-Going Green, Bronze, Silver or Gold

Compulsory compliance with environmental legislation and a commitment to continuous improvement in environmental performance.

Management and marketing – demonstrating good environmental management, including staff awareness, specialist training, monitoring and record keeping of green feedback from guests.

Social involvement and communication of environmental actions to customers through variety of channels and range of actions, e.g. green policy, promotion of environmental efforts on the website, education, and community and social projects.

Energy efficiency of lighting, heating and appliance, insulation and renewable energy use, hot water systems.

*Professor, Department of Education, NEHU, Shillong.

Water effeiciency e.g. good maintenance, low consumption appliances, flush offset, rainwater harvesting, as well as using eco-cleaners.

Purchasing environmentally friendly goods and services, e.g. products made from recycled materials, use and promotion of local & organic food and drinks, vegetarian food and etc.

Waste minimization by encouraging, the 'eliminate, reduce, reuse, recycle'principle, e.g. glass, paper, card, plastic and metal recycling; supplier take-back agreements; and composting.

Transport aims to minimize visitors car use by promoting local and national public transport service, cycle hire, local walking and cycling option, carbon management use of alternative fuels.

Natural and cultural heritage on site measures aimed at increasing biodiversity e.g. wildlife gardening, growing native species, nesting boxes, as well as providing information for visitors on the wildlife on and around the site.

Innovation any good and best practice actions to increase a business's sustainability that are not covered else where.

WHY GREEN TOURISM?

(a) Development of a world wide societal consciousness about nature protection and appreciation.
(b) Growing interest by individuals to "re-connect" with nature.
(c) Improved access to the countryside.
(d) To demonstrate practices for preventing or minimizing impacts to the environment
(e) To support the individuals working in the field of tourism and who participate in measures to safeguard their green assets.
(f) Offers business customers in particular green certified suppliers they are increasingly demanding.
(g) Improves your public image
(h) Improves the customers experience
(i) Improves the quality of the service you provide
(j) Benefits the local community
(k) Supports the local economy.
(l) Reduces congestions and pollutions
(m) Enhances the natural environment

POSITIVE IMPACTS OF SUSTAINABLE GREEN TOURISM

(a) Benefits the environment by conserving resources.
(b) Reduces waste
(c) Reduces cost through efficiencies and staff awareness
(d) Fulfils customers expectations of businesses to look after their environment
(e) Attract new customers

SUSTAINABILITY OF GREEN TOURISM

(a) Transport – aims to minimize visitors car use by promoting local and national public transport service, cycle hire, local walking and cycling option, carbon management use of alternatives fuels.
(b) Public transport – choices are bus and train travel w/underground system, coaches and ferries.
(c) Cutting emissions is now widely considered to be the only way to reduce the impact of global warming and more needs to be done by individuals, companies and governments.

(d) Carbon dioxide, along with other gases, naturally form a ‘blanket 'around the earth which helps to keep the solar heat provided by the sun within the earth’s atmosphere, thus ensuring the plant remains a constant, relatively warm temperature. This ‘blanket’, however, has thickened considerably in more recent times causing global warming, and cutting carbon emissions is therefore vital for the future of the planet. Cutting carbon emissions will help to stop this extreme greenhouse effect.

(e) Offset carbon emissions can mean planting trees, introducing energy efficient measures or installing renewable energy.

(f) The carbon footprint calculator allows you to calculate your footprint and offset some or all of your emissions.

(g) The carbon footprint is an expression used to describe the amount of carbon dioxide (and other greenhouse gases) emitted in a life cycle. This life cycle could be that of a product, service, individual or group of people.

(h) The amount of electricity we use at home, the times we use a car and the products we buy all contribute to our carbon footprint. The production of raw materials, the manufacturing process, transportation and packaging.

GREENHOUSE GAS EMISSIONS CAUSES CLIMATE CHANGE

Greenhouse gas emissions include carbon dioxide, nitrous oxide, hydro fluorocarbons, per fluorocarbons and sulphur hexafluoride are naturally produced. While mankind increases these GGE through the burning of fossil fuels (coal, petroleum & natural gas).

The greenhouse effect caused by greenhouse gas emissions will result in higher temperatures and a rise in sea levels, which in turn will result in coastal flooding. Hotter nations will feel the effects of increased water and food shortages.

The loss of tropical forests due to higher temperatures will also have the added effect of causing more carbon dioxide to be caught in the atmosphere as it will no longer be absorbed by the forest trees and plants.

RENEWABLE ENERGY

Renewable energy is a term used to describe a variety of energy sources which do not have a finite supply. In contrast, energy sources such as coal, oil and gas are non-renewable forms of energy and will one day run out. In fact supplies of these fossil fuels are already severely depleted and we need to look carefully at other sources of energy with some urgency.

Renewable energy sources also have a futher advantage over traditional fuels as they don not have the same negative environmental impact caused by CO_2 emissions.

There are five main types of renewable energy, namely solar power, wind power, hydropower, biomass energy and geothermal power.

Solar -the term solar power is used to describe a number of methods of harnessing energy from the sun. Two types of solar power, solar electric power which use photovoltaic cells to convert solar radiation into electricity, and solar thermal energy where the sun’s energy is used to heat water.

Photovoltaic cells consists of one or two layers of a semi conducting material, usually silicon. When light shines on the cell it creates an electric field across the layers, causing electricity to flow. The greater the intensity of the light, the greater the flow of electricity

In both cases solar panels are usually fitted to the roof and work during daylight hours, however with a new house being built from the ground-up it may be possible to integrate them more seamlessly into the house. It is a misconception that solar panels only work with direct sunlight and solar power collectors can heat water on a very cloudy day. While solar power will not usually completely support a central heating system or provide enough

Wind - the use of wind power has been around for thousands of years in different forms and nowadays is mainly used to generate electricity.

The proper name of a wind generator is actually " Wind Energy Converter" which is a device that converts the potential energy in the wind to another form of wind power energy. This can either be mechanical or electrical.

When the wind blows, the rotor blade stops a percentage of the wind. That percentage is converted into energy. According to physics, the maximum amount of wind energy that can be converted is 59.3%.

Hydro- electric power systems work by converting potential energy stored in water held at height into kinetic energy to turn a turbine in order to produce electricity.

This is a mature technology with water mills already extensively used by the time of the industrial revolution.

Biomass- is a term given to organic matter of recent origin (and therefore does not include fossil fuels) and it is also sometimes known as bioenergy or biofuel. Biomass is a renewable source of energy, although care must be taken that the fuel is from sustainable sources in order that resources are not depleted.

The production and use of biomass is a carbon neutral process as the carbon dioxide released when energy is generated is balanced by that absorbed during the fuel's production. Biomass is produced from organic materials which come either directly from plants or indirectly from industrial, commercial, domestic or agricultural products, and these are divided into two categories.

Woody biomass includes forest products and short rotation coppice (such as willow which are quick to grow and therefore easy to sustain). Non-woody biomass includes animal waste, industrial and biodegradable municipal products from food processing and high energy crops such a grapes, sugar cane and maize.

Geothermal- energy is the natural heat of the earth. Thermal energy is continuously generated by the decay of radioactive isotopes of underground rocks and is stored in the earth's interior. As such geothermal energy is an inexhaustible supply of heat making it one of the forms of renewable energy we have at our disposal.

Geothermal energy is currently third amongst renewable energy sources for power production in terms of worldwide usage, but hter is still an enormous amount of untapped potential. Geothermal heat is classified as low temperature (less than 90*C), moderate temperature (90*-150*C) or high temperature (greater than 150*C). Low temperature sources exist everywhere and it is these that the ground source heat pumps tap into. Water is pumped through warm ground to heat or cool buildings and the geothermal energy can also be used to supply buildings with hot water. Geothermal energy can also be used for electricity production whereby a turbine is driven by steam which in turn drives a power generator.

Recycling at Home- Everyone produces waste. Household waste alone amounts to about 30 million tons annually. Unfortunately this is growing. And while waste cannot be eliminated, we can reduce its environmental impact by preventing waste wherever possible by Recycling at Home, and making more sustainable use of the waste that is produced.

Turn off the tap while brushing your teeth and you can save around 5 litres of water every time.

Dripping taps can waste up to 4 litres of water a day so make sure you replace worn tap washers.

Vegetables and fruit should be washed in a bowl not under a running tap. The leftover water can be used for watering plants.

RECYCLING

Mobile phone recycling by allowing the phones to be reused where possible or recycled safely where they are beyond repair.

Use energy saving light bulbs. These may cost more, but they use far less electricity than normal bulbs, saving you money in the long run.

Waster paper recycling reduces methane gas in the process. As a greenhouse gas this is something we need to avoid to reduce global warming.

Plastic recycling choose products with minimal packaging. But we can also do our bit by not putting all our loose fruit and vegetables in plastic bags.

Glass recycling save energy compared to producing new glass as the furnaces require less energy.

REUSE OF MATERIALS

The managers identified that they could not afford to purchase new furniture of the quality that they required and preferred to purchase second hand anyway. The furniture is contemporary.

Environmental Benefits

No new raw materials are used

No energy consumption related to manufacturing the items.

Items may end up being recycled or scrapped, so further energy use related to these processes is also avoided.

Reuse is always preferable to recycling.

Reducing Light Pollution

Artificial light, which is allowed to illuminate areas not intended to be lit.

Over powerful lights can disrupt the ecology of an area.

Strong lighting at night affects the behaviour of mammals, birds, insects and fish.

500W security light burning every night of the year is responsible for around the same amount of CO_2 as driving a car 8000 Km.

Less light pollution would allow us all to better enjoy the night sky.

Greening the supply chain organic milk in returnable bottles.

Environmental Benefits

Saving associated with the avoidance of vehicle use is significant.

Avoiding purchasing through supermarkets and using local deliveries of farm produce ensures a direct connection with seasonal suppliers and reduces transportation costs.

Local milk suppliers can be encouraged to adopt traditional green practices through the use of returnable bottles and switching to organic milk supplies.

It helped reduced the B&B waste problems but it serves as an opportunity for a local supplier to establish a delivery system for a wide range of products.

GREEN MARKETING

The term „green marketing" came into prominence in the late 1980s and early 1990s. The American Marketing Association (AMA) held the first workshop on "Ecological Marketing" in 1975.

The proceedings of this workshop resulted in one of the first books on green marketing entitled "Ecological Marketing" (Henion and Kinnear, 1976).

Green marketing has emerged in conditions of growing environmental awareness across all levels of society and of the rise of the segment of green consumers. Conceptually, it means socially responsible marketing. Green marketing has also been equated with „sustainable marketing". Green marketing implies cooperation between suppliers and sellers, partners as well as rivals, in order to achieve environmentally sustainable development while at the same time, it internally calls for the cooperation of all business functions in finding the best possible solutions for two major guiding principles: profit and long-term, positive contributions to the environment (society and the natural surrounding). Hence, green marketing has emerged as a natural result of the social marketing concept. The increase of environmental issues conservation and sustainable development have, among other things, led to a rethinking of the basic principles of marketing.

Green marketing is implemented in practice through the application of environmentally acceptable strategies, the key components of which are:

1. Creating and developing environmentally sensitive market segments;
2. Systematically monitoring, evaluating and auditing all market activities and all product lines, based on the latest environmental requirements and standards;
3. Redefining quality strategies and product packaging;
4. Redefining strategies of promotional activities and communication with market and the public at large, with environmental groups and organisations, with individual countries, etc.;
5. Creating new environmental standards and launching new environmental initiatives;
6. Embracing environmental forms of product labelling.

GREEN TOURISM DESTINATIONS IN MEGHALAYA

Eco-Destination

Mawphlang Sacred Forest- This sacred forest has been preserved by traditional religious sanction since ancient times. The groove has amazing life form of plants, flowering trees, orchids and butterflies.An ideal destination for nature lovers.

Nongkhnum Island- This is the largest river island in Meghalaya and second largest in Asia after Majuli island in Assam.It houses different variety of fishes and aquatic life. It also has the deepest gorge and has the longest falls in the region.

Jakrem Hot Spring-It is famous for its hot spring which contains sulphur water which contributes for various medicinal properties. It has now developed as a potential health resort.

Mawlynnong Village-Has earned the distinction of being the cleanest village in India. Besides being the picturesque village it offers many interesting sights such as the living root bridge and other natural phenomenon. Discover India magazine declared it as the cleanest village in India in 2003.

Nokrek Biosphere-It is home of a very rare species known as Memang Narang Orange of the spirits. It is considered to be the most primitive progenitor of all other varieties of citrus plants of the world, with a view to preserve this rare species of citrus Indica the first gene sanctuary of the world has been established here.

Chibagre-an ideal picnic spot for the touristers and others.

Pelga Falls-Located 7kms from Tura has become an increasingly popular site for anglers and picnickers.

Rongbang dare- Is another indigenous tourist spot.

Sasatgre Village-is popular for its orange plantation and it is surrounded by dark green orange bushes which are highly productive.

Baghmara Reserve Forest- The famous Siju Cave is about 45 km away and to get to Siju one needs to go through Baghmara. This place is home to carnivorous plant, the pitcher plant and has the Pitcher plant sanctuary located at Dilsa Hill colony of Baghmara.It is a spot for many elephants and tigers.

Nengkong- It is known for its caves measuring 5.33 kms. In length and is one of the longest cave in India. There are other caves too located here which attracts a lot of tourists.

Siju-Located 132 kms from Tura is famous for the bat caves with impressive stalagmites and stalagtites. It is the longest cave in the Indian Sub continent and contains some of the finest river passages inside. It also shows many famous limestone rock formation too. Many migratory birds also are found here.

Balpakram-The literal meaning is the land of perpetual winds. It is compared to the grand canyon of USA.Balpakram is sacred to the Garos as the home of the dead spirits. It has many mysterius and unnatural phenomena.

Aminda Rangsa-It is known to be the cleanest village in Garo Hills. It shows off its beautiful landscape and attracts many animals seasonally. Many forms of fruits and vegetables too grow here which are indegeneous.

Chandi Dare-This is famous for its waterfalls and is a tourist hot spot.

Dawki-This is a border town of India and Bangladesh. It is famous for its umngot river. It attracts tourists through out the year.

Iawmusiang-It is the largest market in Jaintia Hills. It is famous for the indigenous spices and traditional items. It is also attracts tourists.

Ruparsor Bathing Ghat-It is a tourist spot located 8kms away from Dawki. It is a bathing pool made of granite. This is a royal bathing area and has been constructed by the Jaintia king. The pool measures 19.5 feet in length, 5 feet in breadth and 5 feet deep.

U Lum Sunaraja-It is a deep lake believed by the locals as a spot where old and aged elephants go to die by plunging themselves into the deep pool. It is also believed that the tusks of the elephants are guarded by huge serpents. Its also attracts tourists.

Umlawan cave-This is a famous cave which is the longest and the deepest in India. This cave is also connected to other caves. Though it is a tourist spot, it still remains to be fully explored and surveyed.

Lady of good health shrine-This is a magnificent triple storied octagonal structure. It is a replica of the Lady of good health at Turin Holy. Many tourists flock to this spot.

PROBLEMS OF TOURISM IN MEGHALAYA

Tourist arrivals

- Lack of inherent tourism potential
- Lack of knowledge and awareness
- Lack of technical know how and weak promotional activity
- Lack of tourism related infrastructures
- Lack of tourism investments
- Lack of consistent tourism strategies and policies
- Lack of tourism safety
- Lack of tourism diversification
- Lack of tourism research and training

CONCLUSION

Therefore, green tourism and the application of green marketing has taken into consideration the application of environmentally developed principles/approaches and techniques toward sustainable marketing which would contribute to the global trend of sustainable development in Meghalaya.

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साहित्यिक पत्रकारिताः एक सूक्ष्म अवलोकन

डॉ. जीत सिंह* और विकाश सिंह**

पत्रकारिता आधुनिक सभ्यता का एक प्रमुख व्यवसाय है जिसमें समाचारों का एकत्रीकरण, लिखना, जानकारी एकत्रित करके पहुँचाना है। पत्रकारिता, साहित्य का अंग है और साहित्य दर्शन का ही भाग है, क्योंकि जीवन को दिशा प्रेरणा, जिजीविषा ऊर्जा और रस प्रदान करता है। साहित्य से जहां पत्रकारिता को सशक्त भाषा एवं अभिव्यक्ति का आधार मिलता है तो उसकी दूसरी ओर पत्रकारिता साहित्य को विस्तार एवं अभिव्यक्ति के नये आयाम देकर उसे जनमानस तक पहुंचाता है। ज्ञानरंजन, मनोरंजन एक लोकरंजन भी कराता है। साहित्य यदि श्रोत है तो पत्रकारिता तेज प्रवाह। ज्ञान का संचार समाज एवं देश को जाग्रत रखना है।

साहित्य और पत्रकारिता दोनों ही समाज के संवदेनशील सदस्य होने के नाते इसके प्रतिरूप को बिम्बित करने का प्रयास करते हैं। वस्तुतः दोनों ही समाज के दर्पण है– अन्तर है तो केवल शैली का। पत्रकार और साहित्य दोनों ही समाज के महत्वपूर्ण प्रश्नों एवं विषयों पर अपनी लेखनी चलाते हैं। इस दृष्टि से साहित्य तथा पत्रकारिता दोनों एक–दूसरे के सहयोगी अथवा पूरक माने जा सकते हैं। पत्रकारिता का एक महत्वपूर्ण कार्य तथ्यों एवं विचारों को प्रकाशित करना है और साहित्य का भावों तथा विचारों को अभिव्यक्ति देना। साहित्य को विस्तार देने का कार्य भी पत्रकारिता द्वारा किया जाता है और साहित्यिक पत्रकारिता, पत्रकारिता का ही एक रूप है।

साहित्यिक पत्रकारिता की शुरूआत भारत में 19वीं सदी से हो चुकी थी। भारतेन्दु हरिश्चन्द्र को साहित्यिक पत्रकारिता का प्रवर्तक माना जाता है। उन्होंने वर्ष 1868 में साहित्यिक पत्रिका 'कविवचन सुधा' का प्रकाशन किया। भारतेन्दु जी के जन्म स्थल बनारस से उस समय छः पत्रिकाएं प्रकाशित होती थी–कविवचन सुधा, हरिश्चन्द्र–मैगजीन, बालबोधिनी, काशी समाचार व आर्यमित्र।

साहित्यिक पत्रकारिता में इलाहाबाद से प्रकाशित 'सरस्वती' मासिक का बहुत महत्वपूर्ण स्थान एवं योगदान रहा है, जिसका प्रकाशन सन् 1900 में शुरू हुआ था। सरस्वती ने विविध प्रकार के लेखन, भाषा के परिष्कार, समाज सुधार एवं राष्ट्रीय जनजागरण द्वारा अपना विशिष्ट स्थान बनाया और लोकप्रियता प्राप्त की। इलाहाबाद से ही 'चांद' और 'माधुरी' निकलते थे। इनमें साहित्यिक रचनाओं के अलावा समाज–सुधार, राष्ट्रीय मामलों, महिला–उत्थान, बाल–कल्याण की प्रचुर सामग्री छपती थी। भारतेंदु हरिश्चन्द्र एवं उनके समकालीन साहित्यकारों ने भी साहित्यिक पत्रकारिता को नयी पृष्ठभूमि प्रदान की। 1878 में कलकत्ता से प्रकाशित 'उचित वक्ता' और 1879 से प्रकाशित 'सार सुधार निधि', 1878 से प्रकाशित 'भारत मित्र', 1890 से प्रकाशित हिन्दी 'बंगवासी' आदि पत्र–पत्रिकाओं ने हिन्दी साहित्य को संवारने में बहुत बड़ा योगदान दिया। वह आजादी के आंदोलन का काल था। इसलिए उनमें राजनीति के साथ–साथ समाज–सुधार, कुरीतियों–अंधविश्वास पर चोट का स्वर भी प्रखर था। 'भारत मित्र' (कलकत्ता) के माध्यम से संपादक बालमुकुंद गुप्त ने साहित्यिक

*एसोसिएट प्रोफेसर, हिन्दी विभाग
*नेट, जे0 आर. एफ0 कु0 मायावती राजकीय महिला महाविद्यालय, बादलपुर (गौतम बुद्ध नगर)।

और व्यंग्य पत्रकारिता को समृद्ध करने में योगदान दिया। उन्हीं दिनों जबलपुर से 'वसुधा', 'श्रीशारदा', 'प्रेमा', 'खंडवा' (मध्य प्रदेश) और कानपुर से 'प्रभा', गया से 'लक्ष्मी', पटना से 'शिक्षा', इंदौर से 'वीणा', काशी से 'इंदु' आदि पत्रिकाओं के प्रकाशन ने साहित्य–सृजन, सामाजिक चेतना एवं जनजागृति में बहुत बड़ा योगदान दिया। राष्ट्रीय आंदोलन को गति दी। अंधविश्वास एवं कुरीतियों के खिलाफ जनमानस में चेतना जगायी।

मेरठ में प्रकाशित हुए 'साहित्य सरोज' और 'भास्कर', सीतापुर (उत्तर प्रदेश) से प्रकाशित 'समालोचक', ज्वालापुर के 'सत्यवादी' और 'ब्रह्मचारी', बूंदी (राजस्थान) के 'सर्वहित', प्रयाग के 'भारतेंदु' आदि ने हिन्दी की साहित्यिक पत्रकारिता को नये आयाम प्रदान किये। कलकत्ता के 'विशाल भारत' ने भी बहुत बड़ा योगदान दिया। प्रयाग से प्रकाशित 'चाँद' की कई विशिष्टताएं थी। उसका 'फासी विशेषांक' आजादी के आंदोलन का उल्लेखनीय दस्तावेज है। उसने पाठकों को प्रेरणा दी। उनमें जोश का संचार किया। उसका 'मारवाड़ी अंक' समाज सुधार में क्रांतिकारी पहल माना गया। प्रेमचंद का 'हंस' हिन्दी साहित्य के विकास में महत्वपूर्ण स्थान रखता है। इनके माध्यम से कई साहित्यकारों को लोकप्रियता मिली। साहित्य में क्रांतिकारी, ओजस्वी, करुणामयी, समाज उत्थान संबंधी, गंभीर, हास्य–व्यंग्य, श्रृंगार, अध्यात्म संबंधी लेखन की भरमार होती गयी।

आचार्य महावीर प्रसाद द्विवेदी ने 'सरस्वती' के सपांदक के बतौर हिन्दी पत्रकारिता के साहित्यिक, सामाजिक एवं सांस्कृतिक स्वरूप को बहुत विकसित किया। संपादकों के लिए नियम बनाकर उनकी कार्य की दिनचर्या को व्यवस्थित किया। समय की पाबंदी, पाठकों के हित, जनहित, राष्ट्रहित, न्याय के पक्ष को मजबूती दी। द्विवेदी जी ने ही 1904 में पत्रकारिता के शिक्षण–प्रशिक्षण का सुझाव दिया था। सफल संपादक के लिए ज़रूरी योग्यताओं की चर्चा उन्होंने सरस्वती में टिप्पणी की थी। आज देश में करीब 65 विश्वविद्यालयों मे पत्रकारिता विभाग चल रहे हैं। कई सर्टीफिकेट एवं पत्राचार पाठ्यक्रम चल रहे हैं। देश में पत्रकारिता शिक्षण की शुरुआत 1941 से हुई थी। वाराणसी में दैनिक 'आज' जैसे कई दैनिक पत्रों ने भी साहित्यिक पत्रकारिता के प्रसार, समृद्धि एवं साहित्य सेवा में अमूल्य योगदान दिया। इसके माध्यम से शिव प्रसाद गुप्त सितारे हिन्द ने अमूल्य योगदान दिया। 'आज' ने राष्ट्रीय चेतना, हिन्दी के उत्थान, राष्ट्रीय आंदोलन, शिक्षा, समाज सुधार एवं साहित्य सृजन सभी कार्यों में पत्रकारिता को समर्पित कर दिया।

नये लेखकों, कवियों को बनाने, उन्हें आगे लाने में 'सरस्वती' का उल्लेखनीय योगदान रहा है। राष्ट्रकवि मैथिलीशरण गुप्त, सुभद्रा कुमारी चौहान एवं डॉ0 रामकुमार वर्मा जैसे लेखकर उसी में पहले पहल छपकर प्रसिद्ध हुए थे। नये–नये विषयों पर लिखवाकर कई लेखकों को उन्होंने गढ़ा था। उनकी लेखनी को संवारा था। उन्होंने हिन्दी भाषा के शब्द भंडार को समृद्ध किया। दूसरी भाषाओं के शब्दों को वे प्रचलन में लाए। सरस्वती की संपादन कला भी श्रेष्ठ थी जिसकी प्रशंसा संपादक शिरोमणि बाबूराव विष्णु पराडकर ने भी की थी, जो सन् 1906 से सरस्वती को लगातार पढ़ते रहे थे। माधुरी, हंस, बालसखा, संगम का भी बहुत योगदान रहा है।

महात्मा गांधी भले ही बहुत बड़े राजनेता और विचारक थे लेकिन वे लेखक भी थे और पत्रकार भी। 'नवजीवन' एवं 'हरिजन' के माध्यम से राष्ट्र को दिशा दी। अपनी लेखनी से जनमानस को दिशा दी। देश सेवा, जनसेवा,देश निष्ठा, समाज के उत्थान और देश के लिए त्याग और कुर्बानी का जज्बा पैदा किया। उनके द्वारा लिखित और प्रकाशित रचनाएं साहित्य–जगत एवं पत्रकारिता के लिए कीमती धरोहर है। तब पत्रकारिता और साहित्यिक पत्रकारिता ने राष्ट्रीय एकता, स्वदेशी, जातीय एकता, अछूतोद्धार जैसी भावनाओं को जन–जन में

प्रचारित और संचारित किया। पं0 मदन मोहन मालवीय, डॉ0 संपूर्णानंद, कमलापति त्रिपाठी साहित्यकार–पत्रकार दोनों रूप में चर्चित हुए। माखन लाल चतुर्वेदी जैसे कवि एवं पत्रकार ने अपनी लेखनी से देश के लिए बलिदान के स्वर को गुंजाया। गणेश शंकर विद्यार्थी तो कलम के धनी थे ही अपना बलिदान देकर वे अमर हो गये।

उस समय की पत्रकारिता की आज कही पत्रकारिता से तुलना करें तो स्पष्ट अंतर जाहिर होता है। तब पत्रकारिता मिशन थी। आज वह व्यवसाय, दुकानदारी और बाजारी माल की बिक्री का धंधा बन गयी है। आज संपादक का स्थान गौण है। आय बढ़ाना और मुनाफा कमाना आज सर्वोपरि है। आज मार्केटिंग ताकतें पत्रकारिता पर हावी है। स्थायी साहित्य का स्थान सनसनीखेज सामग्री, सस्ते मनोरंजन, अश्लीलता के प्रदर्शन ने ले लिया हैं। कहीं इसमें घटिया राजनीति, दलगत और वोट बैंक की राजनीति प्रवेश कर गयी है। आज मालिक ही संपादक है जिनका उद्देश्य मुनाफा कमाना है। उनमें कुछ ही पत्रकारिता के मूल्यों के प्रति समपर्ति है। उद्योगपति या अखबार के माध्यम से उद्योग चलाने वाले इसमें पूंजी लगा रहे हैं। कुछ माफिया और 'अंडरवर्ल्ड' वाले अखबारों पर हावी होने में लगे हैं। अखबार में यदि घाटा है तो वे बंद करने में नहीं हिचकते। कई प्रसिद्ध एवं बहुत पुराने अखबार एवं पत्रिकाएं बंद हो गये क्योंकि वे मुनाफा नहीं दे रहे थे। ६ र्मयुग, वामा, दिनमान, सारिका, साप्ताहिक हिन्दुस्थान, रविवार बंद हो गये। इनका बंद होना भी विचारणीय मुद्दा है। फिर भी आज, कल्याण, सरिता, कादम्बिनी, वागर्थ, मनोरमा, माया, मुक्ता, नंदन, नवनीत, सर्वोत्तम, विज्ञान प्रगति, इंडिया टुडे, गृहशोभा, आदि अच्छी तरह चल रहे हैं। जम्मू से प्रकाशित द्विमासिक पत्रिका 'शीराजा' ने भी हिन्दी साहित्य की बहुत सेवा की है। कुछ साहित्यिक पत्रिकाएं राजनीति दल या विचारधारा के प्रति प्रतिबद्ध नज़र आती है। कुछ जिला केंद्रों से प्रकाशित पत्रिकाएं छोटी होकर भी बड़ी सेवा कर रह है। हंस फिर से निकला है। 'पहल' (जबलपुर) नियमित रूप से प्रकाशित हो रहा है। अम्बाला छावनी से 'शुभ तारिका' साहित्य एवं लेखकों को प्रोत्साहन में बहुत सक्रिय भूमिका निभा रही है।

आज भी कई साहित्यिक पत्रिकाएं भरपूर सामग्री दे रही हैं। इनकी प्रसार संख्या भी बढ़ी है। देश में सारे आचार–विचार के राजनीतिकरण का असर पत्र–पत्रिकाओं पर भी हुआ हैं। आज ऐसे पत्रकार भी हैं जो स्थायी साहित्य में रुचि नहीं लेते। पत्रकारिता और साहित्य की निकटता जरूरी है। सारी स्थितियों के बाद भी कुछ पत्र–पत्रिकाएं विज्ञापन और आय की चिंता किये बगैर निकल रही है। साहित्य और पत्रकारिता की सेवा कर रही है। कुछ का प्रसार–क्षेत्र सीमित है। फिर भी वे साहित्य सृजन एवं नयी प्रतिभाओं के प्रोत्साहन के प्रति प्रतिबद्ध हैं। दूरदर्शन के चैनलों के प्रसार, उनके सस्ते मनोरंजन के बाद भी साहित्यिक पत्रकारिता आज भी निकल रही है। साहित्य के दीर्घ जीवन के लिए उसमें पत्रकारिता का समावेश ज़रूरी है। जिस साहित्य को पत्रकारिता का संबल या सहयोग प्राप्त नहीं होता वह अधिक दिन जीवित नहीं रह पाता। यदि पत्रकार अपने पत्रों द्वारा पाठकों में साहित्यिक चेतना नहीं जगाये तो साहित्य के बड़े–बड़े ग्रंथ अपठित रह जाएं। दैनिक अखबार भी आजकल साहित्य–सामग्री के लिए काफी सामग्री देने लगे हैं। यह अच्छी बात है। इससे नये और पुराने साहित्यकारों से जनता परिचित हो जाती है। नई प्रतिभाएं, नये कृति से परिचत होती है। साहित्यिकों की चिंताएं और रचनाएं पाठकों तक पहुंचती है। साहित्यकार जिस शाश्वत साहित्य का निर्माण करता है, उसकी गतिशीलता और विकास के लिए पत्रकारिता आवश्यक है। साहित्यिक आयोजनों, गोष्ठियों, साहित्य अकादमी के कार्यक्रमों व उपलब्धियों, कवि सम्मेलनों की खबरें ज्यादा देकर साहित्यिक चेतना जगायी जा सकती है।

आज हिन्दी पत्रकारिता, हिन्दी और साहित्यिक पत्रकारिता पर अंग्रेजी का बढ़ता साम्राज्य तथा विदेशों से आ रहा सांस्कृतिक आक्रमण चिंता पैदा करता है। शासन में हिन्दी की प्रतिष्ठापना के लिए यही ताकतें और कुछ हिन्दी प्रेमियों की हीनता की भावना तथा अंग्रेजी के प्रति आकर्षण जिम्मेदार रहा है। शासन सत्ता का भी हिन्दी पत्रकारिता को पर्याप्त संरक्षण नहीं मिलता। इसी से साहित्य और साहित्यिक पत्रकारिता पिछड़ती है। फिर भी कुछ पत्र और पत्रिकाएं मौलिक लेखन के प्रति प्रतिबद्ध होकर कार्य कर रहे हैं। कुछ नया करने का जोखिम उठा रहे हैं। उनको प्रोत्साहन मिलना जरूरी है। समय की चुनौतियों का वह मुकाबला करती रहें जैसी पिछली शताब्दी में करती रही हैं तो उसके विकास एवं प्रभाव क्षेत्र में वृद्धि सुनिश्चित है। कुछ लेखक एवं साहित्यकार साहित्य में दलगत राजनीति को प्रविष्ट कराकर माहौल दूषित करते हैं। खेमेबाजी पैदा करके बांटते हैं। यह अनुचित है।

संदर्भ ग्रन्थ सूची

1. हिन्दी का गद्य साहित्य — डॉ0 रामचन्द्र तिवारी
2. पत्रकारिता के विविध आयाम — संदीप कुमार श्रीवास्तव
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भारत में जनजातियों की स्थितिः एक भौगोलिक सर्वेक्षण

डॉ. सुरज कुमार वर्मा*

कुछ समय पहले अंडमान और निकोबार द्वीप समूह की सेंटिनलीज जनजाति व्यापक चर्चा का विषय बनी हुई थी । माजरा कुछ यूँ था कि इस जनजाति के कुछ सदस्यों ने एक अमेरिकी पर्यटक की हत्या कर दी थी । गौरतलब है कि बाहरी दुनिया तथा बाहरी हस्तक्षेप के प्रति इनका रवैया अमूमन शत्रुतापूर्ण ही रहा है ।

इस प्रकार का वाकया पहली बार देखने को नहीं मिला है । जब-जब बाहरी लोगों ने इन जनजातियों के साथ संपर्क साधने की कोशिश की तब-तब इन्होंने हिंसक तेवर अपनाए । इनके इसे रवैये के कारण देश की आज़ादी से पहले ब्रिटिश शासन ने इन्हें **Criminal Tribes Act,1871 के तहत् क्रिमिनल जनजाति** तक का दर्जा दे दिया था और इनके बच्चों को 6 वर्ष की आयु के पश्चात् इनके माता-पिता से दूर कर दिया जाता था ।

हालाँकि आज़ादी के बाद भारत सरकार ने इनके क्रिमिनल जनजातियों के दर्जे को बदलकर **गैर-अधिसूचित जनजातियाँ** *(De-notified Tribes)* कर दिया। ये जनजातियाँ मसलन डी-नोटिफाईड और नोमेडिक/सेमि-नोमेडिक, सरल शब्दों में कहें तो घुमंतू जनजातियाँ आज भी कई समस्याओं का सामना कर रही हैं । समाज के अन्य सदस्यों के बीच इनकी दयनीय स्थिति किसी से छुपी नहीं है ।

ऐसे में सवाल उठता है कि आखिर क्या कारण है कि ये जनजातियाँ बाहरी लोगों से अपना संपर्क नहीं साध पाती हैं ? क्यों ये आधुनिक दुनिया से अलगाव महसूस करती हैं ? सवाल यह भी है कि ये जनजातियाँ किन-किन समस्याओं का सामना कर रही हैं? इस लेख में इन्हीं सवालों के जवाब तलाशने की कोशिश की गई है । यहीं पर एक और सवाल मन में कौंधता है कि जनजाति किसे कहते हैं ? इसकी परिभाषा क्या है ? इस लेख के माध्यम से हम इन्हीं कुछ प्रश्नों का जवाब तलाशने की कोशिश करेंगे।

भारत में जनजातियाँ

जनजातियाँ वह मानव समुदाय हैं जो एक अलग निश्चित भू-भाग में निवास करती हैं और जिनकी एक अलग संस्कृति, अलग रीति-रिवाज, अलग भाषा होती है तथा ये केवल अपने ही समुदाय में विवाह करती हैं । सरल अर्थों में कहें तो जनजातियों का अपना एक वंशज, पूर्वज तथा सामान्य से देवी-देवता होते हैं । ये अमूमन **प्रकृति पूजक** होते हैं ।

भारतीय संविधान में जहाँ इन्हें ***'अनुसूचित जनजाति'*** कहा गया है तो दूसरी ओर, इन्हें अन्य कई नामों से भी जाना जाता है मसलन- **आदिवासी, आदिम-जाति, वनवासी, प्रागैतिहासिक, असभ्य**

*मगध विश्वविद्यालय बोधगया (बिहार)

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जाति, असाक्षर, निरक्षर तथा कबीलाई समूह इत्यादि । हालाँकि भारतीय जनजातियों का **मूल स्रोत** कभी देश के संपूर्ण भू-भाग पर फैली **प्रोटो ऑस्ट्रेलॉयड तथा मंगोल जैसी प्रजातियों** को माना जाता है । इनका एक अन्य स्रोत **नेग्रिटो प्रजाति** भी है जिसके वंशज अण्डमान- निकोबार द्वीप समूह में अभी भी मौजूद हैं।

गौरतलब है कि **अनेकता में एकता** ही भारतीय संस्कृति की पहचान है और इसी के मूल में निश्चित रूप से भारत के विभिन्न प्रदेशों में स्थित जनजातियाँ हैं जो विभिन्न क्षेत्रों में रहते हुए अपनी संस्कृति के ज़रिये भारतीय संस्कृति को एक अनोखी पहचान देती हैं।

वर्तमान में भी भारत में उत्तर से लेकर दक्षिण तथा पूर्व से लेकर पश्चिम तक जनजातियों के साथ-साथ संस्कृति का विविधीकरण देखने को मिलता है। भारत भर में जनजातियों की स्थिति का जायजा उनके भौगोलिक वितरण को समझकर आसानी से लिया जा सकता है।

जनजातियों का भौगोलिक वितरण

भौगोलिक आधार पर भारत की जनजातियों को प्रधानतया निम्नलिखित 4 भागों में विभाजित किया गया **है:-**

1. **उत्तर तथा पूर्वोत्तर क्षेत्र,**
2. **मध्य क्षेत्र,**
3. **दक्षिण क्षेत्र और**
4. **द्वीपीय क्षेत्र।**

1. उत्तर तथा पूर्वोत्तर क्षेत्र

उत्तर तथा पूर्वोत्तर क्षेत्र के अंतर्गत हिमालय के तराई क्षेत्र, उत्तरी-पूर्वी क्षेत्र सम्मिलित किये जाते हैं। **कश्मीर, हिमाचल प्रदेश, दक्षिणी उत्तर प्रदेश, बिहार, उत्तराखंड तथा पूर्वोत्तर के सभी राज्य** इस क्षेत्र में आते हैं। इन क्षेत्रों में बकरवाल, गुर्जर, थारू, बुक्सा, राजी, जौनसारी, शौका, भोटिया, गद्दी, किन्नौरी, गारो, ख़ासी, जयंतिया इत्यादि जनजातियाँ निवास करती हैं।

2. मध्य क्षेत्र

गर बात करें मध्य क्षेत्र की तो इसमें प्रायद्वीपीय भारत के पठारी तथा पहाड़ी क्षेत्र शामिल हैं। **मध्य प्रदेश, दक्षिण राजस्थान, आंध्र प्रदेश, दक्षिणी उत्तर प्रदेश, गुजरात, बिहार, झारखण्ड, छत्तीसगढ़, ओडिशा आदि राज्य** इस क्षेत्र में आते हैं जहाँ भील, गोंड, रेड्डी, संथाल, हो, मुंडा, कोरवा, उरांव, कोल, बंजारा, मीणा, कोली आदि जनजातियाँ रहती हैं।

3. दक्षिणी क्षेत्र

इस क्षेत्र के अंतर्गत **कर्नाटक, तमिलनाडु, केरल राज्य** आते हैं जहाँ टोडा, कोरमा, गोंड, भील, कडार, इरुला आदि जनजातियाँ बसी हुई हैं।

4. द्वीपीय क्षेत्र

द्वीपीय क्षेत्र में अमूमन **अंडमान एवं निकोबार की जनजातियाँ** आती हैं। मसलन- सेंटिनलीज, ओंग, जारवा, शोम्पेन इत्यादि। हालिया चर्चा का विषय रहने के कारण यह ज़रूरी हो जाता है कि हम एक सरसरी नज़र **सेंटिनलीज जनजाति** पर डाल लें।

सेंटिनलीज जनजाति

यह जनजाति एक प्रतिबंधित उत्तरी सेंटिनल द्वीप पर रहने वाली एक नेग्रिटो जनजाति है। वर्ष 2011 के जनगणना आँकड़ों अनुसार द्वीप पर इनकी संख्या **15** के आस-पास थी ।

जहाँ एक तरफ अंडमान द्वीप में चार नेग्रिटो जनजातियों- **ग्रेट अंडमानी, ओंगे/ओंज, जारवा तथा सेंटिनलीज** का निवास है तो वहीं दूसरी तरफ निकोबार में दो मंगोलॉइड जनजातियाँ मसलन- **निकोबारी** और **शोम्पेन** का निवास है ।

सेंटिनलीज के साथ ही अंडमान और निकोबार द्वीपसमूह की अन्य जनजातियाँ- **ग्रेट अंडमानी, ओंगे, जारवा** तथा **शोम्पेन** भारत की विशेष रूप से अति संवेदनशील जनजातीय समूहों यानी Particularly Vulnerable Tribal Groups *(PVTGs)* में शामिल हैं।

"आज दुनिया की छठी सबसे बड़ी अर्थव्यवस्था का दर्जा भारत ने हासिल तो कर लिया है लेकिन अब भी एक तबका ऐसा है जो हाशिये पर है। इस तबके के अंतर्गत वे जनजातियाँ आती हैं जो सुदूरवर्ती इलाकों में जीवन यापन कर रही हैं और कई समस्याओं को झेल रही हैं।"

भारत के विभिन्न क्षेत्रों में रहने वाली जनजातियों की समस्याएँ

जनजातियाँ ऐसे इलाकों में निवास करती हैं जहाँ तक बुनियादी सुविधाओं की पहुँच न के बराबर है। लिहाज़ा ये बहुत सारी समस्याओं को झेल रही हैं ।

अगर बात करें सामाजिक समस्याओं की तो ये आज भी सामाजिक संपर्क स्थापित करने में अपने-आप को सहज नहीं पाती हैं। इस कारण ये सामाजिक-सांस्कृतिक अलगाव, भूमि अलगाव, अस्पृश्यता की भावना महसूस करती हैं। इसी के साथ इनमें शिक्षा, मनोरंजन, स्वास्थ्य तथा पोषण संबंधी सुविधाओं से वंचन की स्थिति भी मिलती है।

आज भी जनजातीय समुदायों का एक बहुत बड़ा वर्ग निरक्षर है जिससे ये आम बोलचाल की भाषा को समझ नहीं पाती हैं। सरकार की कौन-कौन सी योजनाएँ इन तबकों के लिये हैं इसकी

जानकारी तक इनको नहीं हो पाती है जो इनके सामाजिक रूप से पिछड़ेपन का सबसे बड़ा कारण है।

इनके आर्थिक रूप से पिछड़ेपन की बात की जाए तो इसमें प्रमुख समस्या गरीबी तथा ऋणग्रस्तता है। आज भी जनजातियों के समुदाय का एक तबका ऐसा है जो दूसरों के घरों में काम कर अपना जीवनयापन कर रहा है। माँ-बाप आर्थिक तंगी के कारण अपने बच्चों को पढ़ा-लिखा नहीं पाते हैं तथा पैसे के लिये उन्हें बड़े-बड़े व्यवसायियों या दलालों को बेच देते हैं। लिहाज़ा बच्चे या तो समाज के घृणित से घृणित कार्य को अपनाने हेतु विवश हो जाते हैं अन्यथा उन्हें मानव तस्करी का सामना करना पड़ता है। रही बात लड़कियों की तो उन्हें अमूमन वेश्यावृत्ति जैसे घिनौने दलदल में धकेल दिया जाता है। दरअसल जनजातियों के पिछड़ेपन का सबसे बड़ा कारण उनका आर्थिक रूप से पिछड़ापन ही है जो उन्हें उनकी बाकी सुविधाओं से वंचित करता है।

धार्मिक अलगाव भी जनजातियों की समस्याओं का एक बहुत बड़ा पहलू है। इन जनजातियों के अपने अलग देवी-देवता होते हैं। इसका सबसे बड़ा कारण है समाज में अन्य वर्गों द्वारा इनके प्रति छुआछूत का व्यवहार। अगर हम थोड़ा पीछे जायें तो पाते हैं कि इन जनजातियों को अछूत तथा अनार्य मानकर समाज से बेदखल कर दिया जाता था; सार्वजनिक मंदिरों में प्रवेश तथा पवित्र स्थानों के उपयोग पर प्रतिबंध लगा दिया जाता था। आज भी इनकी स्थिति ले-देकर यही है ।

यही सब पहलू हैं जिसके कारण जनजातियाँ आज भी बाहरी दुनिया से अपना संपर्क स्थापित नहीं कर पा रही हैं। इन्हीं सब समस्याओं का हल ढूंढने के लिये सरकार द्वारा अपनाए गए कुछ विकासात्मक पहलुओं पर चर्चा करना मुनासिब होगा।

जनजातियों के उत्थान के लिये सरकार द्वारा उठाए गए कदम

संविधान के पन्नों को देखें तो जहाँ एक तरफ **अनुसूची-5** में अनुसूचित क्षेत्र तथा अनुसूचित जनजातियों के प्रशासन और नियंत्रण का प्रावधान है तो वहीं दूसरी तरफ, **अनुसूची-6** में असम, मेघालय, त्रिपुरा और मिज़ोरम राज्यों में जनजातीय क्षेत्रों के प्रशासन का उपबंध है। इसके अलावा **अनुच्छेद-17** समाज में किसी भी तरह की अस्पृश्यता का निषेध करता है तो नीति निदेशक तत्त्वों के अंतर्गत **अनुच्छेद-46** के तहत राज्य को यह आदेश दिया गया है कि वह अनुसूचित जाति/जनजाति तथा अन्य दुर्बल वर्गों की शिक्षा और उनके अर्थ संबंधी हितों की रक्षा करे।

अनुसूचित जनजातियों के हितों की अधिक प्रभावी तरीके से रक्षा हो, इसके लिये वर्ष 2003 में **89वें संवैधानिक संशोधन अधिनियम** के द्वारा पृथक राष्ट्रीय अनुसूचित जनजाति आयोग की स्थापना भी की गई। संविधान में जनजातियों के राजनीतिक हितों की भी रक्षा की गई है। उनकी संख्या के अनुपात में राज्यों की विधानसभाओं तथा पंचायतों में स्थान सुरक्षित रखे गए हैं।

संवैधानिक प्रावधानों से इतर भी कुछ कार्य ऐसे हैं जिन्हें सरकार जनजातियों के हितों को अपने स्तर पर भी देखती है। इसमें शामिल हैं- सरकारी सहायता अनुदान, अनाज बैंकों की सुविधा,

आर्थिक उन्नति हेतु प्रयास, सरकारी नौकरियों में प्रतिनिधित्व हेतु उचित शिक्षा व्यवस्था मसलन- छात्रावासों का निर्माण और छात्रवृत्ति की उपलब्धता तथा सांस्कृतिक सुरक्षा मुहैया कराना इत्यादि। इसी के साथ केंद्र तथा राज्यों में जनजातियों के कल्याण हेतु अलग-अलग विभागों की स्थापना की गई है। जनजातीय सलाहकार परिषद इसका एक अच्छा उदाहरण है।

इन्हीं पहलों का परिणाम है कि जनजातियों की साक्षरता दर जो 1961 में लगभग **10.3%** थी वह 2011 की जनगणना के अनुसार लगभग **66.1%** तक बढ़ गई। सरकारी नौकरी प्राप्त करने की सुविधा देने की दृष्टि से अनुसूचित जातियों के सदस्यों की आयु सीमा तथा उनके योग्यता मानदंड में भी विशेष छूट की व्यवस्था की गई है।

हालिया सरकार ने भी जनजातियों के उत्थान की दिशा में महत्त्वपूर्ण कार्य किये हैं। मसलन अनुसूचित जनजाति *(एसटी)* के छात्रों के लिये एकलव्य आदर्श आवासीय विद्यालय योजना शुरू हुई है। इसका उद्देश्य दूरदराज़ के क्षेत्रों में रहने वाले विद्यार्थियों को मध्यम और उच्च स्तरीय शिक्षा प्रदान करना है। वहीं अनुसूचित जनजाति कन्या शिक्षा योजना निम्न साक्षरता वाले जिलों में अनुसूचित जनजाति की लड़कियों के लिये लाभकारी सिद्ध होगी।

इन सराहनीय कदमों के बावजूद देश भर में जनजातीय विकास को और मज़बूत करने की दरकार है। यह सही है कि जनजातियों का एक खास तबका समाज की मुख्यधारा में आने से कतराता है, लेकिन ऐसे में इनका समुचित विकास और संरक्षण भी महत्त्वपूर्ण हो जाता है।

आगे की राह

हालाँकि सरकार अपने स्तर पर जनजातियों की स्थिति को सुधारने की दिशा में बेहतर प्रयास कर रही है। लेकिन शासन के कार्यो में और ज्यादा तब्दीली की जरूरत है। योजनाओं का लाभ जनजातियों तक नहीं पहुँच पाता है। इस रूकावट को दूर करना होगा।

2. साथ ही जनजातियों के प्रति मीडिया की उदासीनता को खत्म करने की दरकार है। अमूमन देखा गया है कि जब तक जनजातियों से संबंधित कोई बड़ा हादसा नहीं हो जाता है अथवा कोई सरकारी हस्तक्षेप नहीं होता तब तक प्रायः मीडिया भी सचेत नहीं होती है। मीडिया को लोकतंत्र का चौथा स्तंभ माना गया है तो यह ज़रूरी हो जाता है कि वह समाज के हर तबके के प्रति अपने कर्त्तव्यों का पालन बखूबी करे। यहाँ पर राज्यसभा टी.वी. चैनल द्वारा चलाये गए '**मैं भी भारत**' कार्यक्रम का जिक्र लाजिमी हो जाता है। जनजातीय जीवनचर्या पर आधारित इस कार्यक्रम ने कुछ हद तक ज़रूर भारत के जनजातीय समुदाय की पहचान को मुखर करने का काम किया है।

वहीं आर्थिक पहलुओं के स्तर पर इनसे जुड़ी समस्याओं को हल करने के लिये आदिवासी परिवारों को कृषि हेतु पर्याप्त भूमि देने तथा स्थानांतरित खेती पर भी रोक लगाने की आवश्यकता है। कृषि के अत्याधुनिक तरीकों से उन्हें अवगत कराना भी एक विकल्प है।

इसके अलावा शिक्षा संबंधी समस्याओं को दूर करने हेतु यह ज़रूरी है कि आदिवासियों के लिये सामान्य शिक्षा तथा प्रशिक्षण की व्यवस्था की जाए। स्कूलों में उन्हें व्यावसायिक प्रशिक्षण दिया जाए जिससे कि शिक्षा ग्रहण करने के बाद उन्हें बेकारी की समस्या से न जूझना पड़े। कृषि, पशु-पालन, मुर्गी-पालन, मत्स्य-पालन, मधुमक्खी-पालन एवं अन्य प्रकार की हस्तकलाओं का भी उन्हें प्रशिक्षण दिया जाए।

स्वास्थ्य संबंधी समस्याओं को हल करने के लिये आदिवासी क्षेत्रों में चिकित्सालय, चिकित्सक एवं आधुनिक दवाइयों का प्रबंधन भी ज़रूरी है। उनके लिये पौष्टिक आहार तथा विटामिन की गोलियों की व्यवस्था की जाए ताकि इनमें कुपोषण से होने वाली बीमारियों को समाप्त किया जा सके।

जनजातियों की सबसे प्रमुख समस्याओं में से एक है- उनका सांस्कृतिक अलगाव। लिहाज़ा उनकी इस समस्या को हल करने के लिये ऐसे विश्वविद्यालयों की स्थापना की जाए जहाँ आदिम ललित कलाओं की रक्षा की जा सके। जनजातियों के लिये किये जाने वाले मनोरंजनात्मक एवं सांस्कृतिक कार्यक्रम उन्हीं की भाषा में हों। इसमें उनकी भाषा संबंधी समस्या का भी समाधान निहित है।

रही बात समाज के सदस्यों की तो सभी आम नागरिकों का यह कर्तव्य होना चाहिए कि वे अपने हितों के साथ-साथ जनजातियों के हितों का भी रक्षा करे । जब ऐसा होगा तभी हम सेंटिनलीज जनजाति जैसे विशेष समूह के मनोविज्ञान को समझ सकेंगे और उनके जीवन में बेवजह हस्तक्षेप नहीं करेंगे । साथ ही जो जनजातीय समुदाय संपर्क में आने को इच्छुक हैं उनका स्वागत करने में भी हिचकिचाहट नहीं होनी चाहिये ।

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राष्ट्रीय महिला सशक्तीकरण नीतिः एक अवलोकन

रूपा कुमारी*

परिचय

लिंग समानता का सिद्धांत भारतीय संविधान की प्रस्तावना, मौलिक अधिकारों, मौलिक कर्तव्यों और नीति निर्देशक सिद्धांतों में प्रतिपादित है। संविधान महिलाओं को न केवल समानता का दर्जा प्रदान करता है अपितु राज्य को महिलाओं के पक्ष में सकारात्मक भेदभाव के उपाय करने की शक्ति भी प्रदान करता है।

लोकतांत्रिक शासन व्यवस्था के ढांचे के अंतर्गत हमारे कानूनों, विकास संबंधी नीतियों, योजनाओं और कार्यक्रमों में विभिन्न क्षेत्रों में महिलाओं की उन्नति को उद्देश्य बनाया गया है। पाँचवीं पंचवर्षीय योजना *(1974-78*) से महिलाओं से जुड़े मुद्दों के प्रति कल्याण की बजाय विकास का दृष्टिकोण अपनाया जा रहा है। हाल के वर्षों में, महिलाओं की स्थिति को अभिनिश्चित करने में महिला सशक्तीकरण को प्रमुख मुद्दे के रूप में माना गया है। महिलाओं के अधिकारों एवं कानूनी हकों की रक्षा के लिए वर्ष 1990 में संसद के एक अधिनियम द्वारा **'राष्ट्रीय महिला आयोग'** की स्थापना की गई। भारतीय संविधान में 73वें और 74वें संशोधनों *(1993)* के माध्यम से महिलाओं के लिए पंचायतों और नगरपालिकाओं के स्थानीय निकायों में सीटों में आरक्षण का प्रावधान किया गया है जो स्थानीय स्तरों पर निर्णय लेने की प्रक्रिया में उनकी भागीदारी के लिए एक मजबूत आधार प्रदान करता है।

भारत ने महिलाओं के समान अधिकारों की रक्षा के लिए प्रतिबद्ध विभिन्न अंतरराष्ट्रीय अभिसमयों और मानवाधिकार लिखतों की भी पुष्टि की है। इनमें से एक प्रमुख वर्ष 1993 में महिलाओं के प्रति सभी प्रकार के भेदभाव की समाप्ति पर अभिसमय *(सीईडीएडब्ल्यू)* की पुष्टि होती है ।

मेक्सिको कार्य योजना *(1975),* नैरोबी अग्रदर्शी रणनीतियां *(1985),* बीजिंग घोषणा और प्लेटफार्म फॉर एक्शन *(1995)* और जेंडर समानता तथा विकास और शांति पर संयुक्त राष्ट्र महासभा सत्र द्वारा 21वीं शताब्दी के लिए अंगीकृत ***"बीजिंग घोषणा एवं प्लेटफार्म फॉर एक्शन को कार्यान्वित करने के लिए और कार्रवाइयां एवं पहले"*** नामक परिणाम दस्तावेज को समुचित अनुवर्ती कार्रवाई के लिए भारत द्वारा पूर्णतया पृष्ठांकित कर दिया गया है।

इस नीति में नौवीं पंचवर्षीय योजना की प्रतिबद्धताओं एवं महिलाओं के सशक्तीकरण से संबंधित अन्य सेक्टोरल नीतियों को भी ध्यान में रखा गया है।

महिला आंदोलन और गैर सरकारी संगठनों, जिनकी बुनियादी स्तर पर सशक्त उपस्थिति है एवं जिन्हें महिलाओं के सरोकारों की गहन समझ है, के व्यापक नेटवर्क ने महिलाओं के सशक्तीकरण के लिए पहलों को शुरू करने में योगदान किया है।

तथापि, एक ओर संविधान, विधानों, नीतियों, योजनाओं, कार्यक्रमों, और सम्बद्ध तंत्रों में प्रतिपादित लक्ष्यों तथा दूसरी ओर भारत में महिलाओं की स्थिति के संबंध में परिस्थितिजन्य वास्तविकता के बीच अभी भी बहुत बड़ा अंतर है। भारत में महिलाओं की स्थिति पर समिति की रिपोर्ट ***"समानता की ओर",*** 1974 में इसका विस्तृत रूप से विश्लेषण किया गया है और महिलाओं के लिए राष्ट्रीय परिप्रेक्ष्य योजना,

*मगध विश्वविद्यालय बोधगया (बिहार)

1988-2000, श्रम शक्ति रिपोर्ट, 1988 और कार्रवाई के लिए मंच, आकलन के पश्चात पांच वर्ष में रेखांकित किया गया है।

लिंग संबंधी असमानता कई रूपों में उभरकर सामने आती है, जिसमें से सबसे प्रमुख विगत कुछ दशकों में जनसंख्या में महिलाओं के अनुपात में निरंतर गिरावट की रुझान है। सामाजिक रूढ़ीवादी सोच और घरेलू तथा समाज के स्तर पर हिंसा इसके कुछ अन्य रूप हैं। बालिकाओं, किशोरियों तथा महिलाओं के प्रति भेदभाव भारत के अनेक भागों में जारी है।

लिंग संबंधी असमानता के आधारभूत कारण सामाजिक और आर्थिक ढांचे से जुड़े हैं, जो अनौपचारिक एवं औपचारिक मानकों तथा प्रथाओं पर आधारित है।

परिणामस्वरूप, महिलाओं और खासकर अनुसूचित जाति/अनुसूचित जनजाति/अन्य पिछड़ा वर्ग और अल्पसंख्यकों सहित कमजोर वर्गों की महिलाओं, जो अधिकांशतः ग्रामीण क्षेत्रों में और अनौपचारिक, असंगठित क्षेत्र में हैं, की अन्यों के अलावा शिक्षा, स्वास्थ्य और उत्पादक संसाधनों तक पहुंच अपर्याप्त है। अतः वे ज्यादातर सीमांत, गरीब और सामाजिक रूप से वंचित रह जाती हैं।

लक्ष्य और उद्देश्य

इस नीति का लक्ष्य महिलाओं की उन्नति, विकास और सशक्तीकरण करना है। इस नीति का व्यापक प्रसार किया जाएगा ताकि इसके लक्ष्यों को प्राप्त करने के लिए सभी हितधारकों की सक्रिय भागीदारी प्रोत्साहित की जा सके। विशेष रूप से, इस नीति के उद्देश्यों में निम्नलिखित शामिल हैं:-

1. **सकारात्मक आर्थिक एवं सामाजिक नीतियों के माध्यम से महिलाओं के पूर्ण विकास के लिए वातावरण बनाना ताकि वे अपनी पूरी क्षमता को साकार करने में समर्थ हो सकें |**
2. **राजनीतिक, आर्थिक, सामाजिक, सांस्कृतिक और सिविल - सभी क्षेत्रों में पुरुषों के साथ साम्यता के आधार पर महिलाओं द्वारा सभी मानवाधिकारों और मौलिक स्वतंत्रता की विधितः और वस्तुतः प्राप्ति |**
3. **राष्ट्र के सामाजिक, राजनीतिक और आर्थिक जीवन में भागीदारी करने और निर्णय लेने में महिलाओं की समान पहुंच |**
4. **स्वास्थ्य देखभाल, सभी स्तरों पर गुणवत्तापूर्ण शिक्षा, कैरियर और व्यावसायिक मार्गदर्शन, रोजगार, बराबर पारिश्रमिक, व्यावसायिक स्वास्थ्य तथा सुरक्षा, सामाजिक सुरक्षा और सरकारी कार्यालय आदि में महिलाओं की समान पहुंच |**
5. **महिलाओं के प्रति सभी प्रकार के भेदभाव की समाप्ति के लिए विधिक प्रणालियों का सुदृढ़ीकरण |**
6. **महिलाओं और पुरुषों दोनों की सक्रिय भागीदारी और संलिप्तता के माध्यम से सामाजिक सोच ओर सामुदायिक प्रथाओं में परिवर्तन लाना |**
7. **विकास की प्रक्रिया में लिंग परिप्रेक्ष्य को शामिल करना |**
8. **महिलाओं और बालिका के प्रति भेदभाव और सभी प्रकार की हिंसा को समाप्त करना, और**
9. **सभ्य समाज, विशेष रूप से महिला संगठनों के साथ साझेदारी का निर्माण करना और उसे सुदृढ़ बनाना।**

नीति निर्धारण

A. न्यायिक-विधिक प्रणालियाँ

विधिक-न्यायिक प्रणाली को महिलाओं की आवश्यकताओं, विशेष रूप से घरेलू हिंसा और वैयक्तिक हमले के मामलों में अधिक अनुक्रियाशील तथा जेंडर सुग्राही बनाया जाएगा। त्वरित न्याय और अपराध की गंभीरता के समनुरूप दोषियों को दण्डित करने का सुनिश्चय करने के लिए नए कानून अधिनियमित किए जाएंगे और विद्यमान कानूनों की पुनरीक्षा की जाएगी।

सामुदायिक तथा धार्मिक नेताओं सहित सभी हितधारकों की पहल पर और उनकी पूर्ण सहभागिता से, इस नीति का उद्देश्य महिलाओं के प्रति भेदभाव को समाप्त करने के लिए विवाह, विवाह-विच्छेद, गुजारा भत्ता और अभिभावकत्व से संबंधित व्यक्तिगत कानूनों में परिवर्तन को प्रोत्साहित करना होगा। .

पित्रसत्तात्मक सामाजिक प्रणाली में सम्पत्ति संबंधी अधिकारों के विकास ने महिलाओं के अधीनस्थ स्टेट्स में योगदान किया है। इस नीति का उद्देश्य सम्पत्ति के स्वामित्व और उत्तराधिकार से संबंधित कानूनों को लिंग की दृष्टि से न्यायपूर्ण बनाने के लिए आम सहमति बनाने से इन कानूनों में परिवर्तनों को प्रोत्साहित करना है।

B. निर्णय लेना

सशक्तीकरण के लक्ष्यों को प्राप्त करने के लिए सभी स्तरों पर राजनीतिक प्रक्रिया में निर्णय लेना सहित, सत्ता की साझेदारी और निर्णय लेने में महिलाओं की बराबर की भागीदारी सुनिश्चित की जाएगी। विधायी, शासकीय, न्यायिक, कोर्पोरेट, संवैधानिक निकायों तथा सलाहकार आयोगों, समितियों, बोर्डों, न्यासों आदि सहित प्रत्येक स्तर पर नीति निर्धारण वाले निकायों में महिलाओं की समान पहुंच एवं पूर्ण सहभागिता की गारंटी के लिए सभी उपाय किए जाएंगे। जहां कहीं भी आवश्यक होगा, उच्चतर विधायी निकायों में भी आरक्षण/कोटा समेत आरक्षण/कोटा जैसी सकारात्मक कार्रवाई पर समयबद्ध आधार पर विचार किया जाएगा। विकास प्रक्रिया में महिलाओं की महिलाओं की प्रभावी सहभागिता को प्रोत्साहित करने के लिए महिला अनुकूल वैयक्तिक नीतियां भी बनाई जाएंगी।.

C. विकास प्रक्रिया में जेंडर परिप्रेक्ष्य को शामिल करना

उत्प्रेरक, भागीदार और प्राप्तकर्ता के रूप में विकास की सभी प्रक्रियाओं में महिलाओं के परिप्रेक्ष्यों का समावेशन सुनिश्चित करने के लिए नीतियां, कार्यक्रम और प्रणालियां बनाई जाएंगी। जहां कहीं भी नीतियों और कार्यक्रमों में दूरियां होंगी वहां इन दूरियों को पाटने के लिए महिला विशिष्ट उपाय किए जाएंगे। मेनस्ट्रीमिंग के ऐसे तंत्रों की प्रगति का समय-समय पर आकलन करने के लिए समन्वय तथा मॉनीटरिंग तंत्र भी स्थापित किए जाएंगे। इसके परिणामस्वरूप महिलाओं से संबंधित मुद्दों और सरोकारों का विशेष रूप से निराकरण होगा और ये सभी संबंधित कानूनों, क्षेत्रीय नीतियों, कार्रवाई योजनाओं और कार्यक्रमों में दिखाई देंगे।

महिलाओं का आर्थिक सशक्तीकरण

A. गरीबी उन्मूलन

चूँकि गरीबी रेखा के नीचे जीवन यापन करने वालों में महिलाओं की जनसंख्या बहुत ज्यादा है और वे

ज्यादातर परिस्थितियों में अत्यधिक गरीबी में रहती हैं, अन्तर गृह और सामाजिक कड़वी सच्चाइयों को देखते हुए, समष्टि आर्थिक नीतियां और गरीबी उन्मूलन कार्यक्रम ऐसी महिलाओं की आवश्यकताओं और समस्याओं का विशेष रूप से निराकरण करेंगे। ऐसे कार्यक्रमों के कार्यान्वयन में सुधार होगा जो पहले से ही महिलाओं के लिए विशेष लक्ष्य के साथ महिला उन्मुख हैं। महिलाओं की सक्षमताओं में वृद्धि के लिए आवश्यक समर्थनकारी उपायों के साथ उन्हें अनेक आर्थिक और सामाजिक विकल्प उपलब्ध कराकर गरीब महिलाओं को एकजुट करने तथा सेवाओं की समभिरूपता के लिए कदम उठाए जाएंगे।

B. माइक्रो क्रेडिट

उपभोग तथा उत्पादन के लिए ऋण तक महिलाओं की पहुंच में वृद्धि के लिए, नए सूक्ष्म-ऋण तन्त्रों तथा सूक्ष्म वित्तीय संस्थाओं को स्थापित किया जाएगा एवं मौजूदा सूक्ष्म-ऋण तन्त्रों तथा सूक्ष्म वित्तीय संस्थाओं को सुदृढ़ किया जाएगा ताकि ऋण की पहुँच को बढ़ाया जाए। वर्तमान वित्तीय संस्थाओं तथा बैंकों के माध्यम से ऋण का पर्याप्त प्रवाहकों सुनिश्चित करने के लिए अन्य सहायक उपाय किए जाएंगे ताकि गरीबी रेखा के नीचे रहने वाली सभी महलिाओं की ऋण तक पहूँच सरल हो ।

C.महिलाएं और अर्थव्यवस्था

ऐसी प्रक्रियाओं में महिलाओं की भागीदारी को संस्थागत बनाकर बृहद् आर्थिक और सामाजिक नीतियों के निर्माण एवं कार्यान्वयन में महिलाओं के परिप्रेक्ष्य को शामिल किया जाएगा। उत्पादकों तथा कामगारों के रूप में सामाजिक-आर्थिक विकास में उनके योगदान को औपचारिक और गैर औपचारिक *(घर में काम करने वाले कामगार भी शामिल)* क्षेत्रों में मान्यता दी जाएगी तथा रोजगार और उनकी कार्यदशाओं से संबंधित समुचित नीतियां बनाई जाएंगी। इन उपायों में निम्नलिखित शामिल हो सकते हैं:-

1. **उत्पादकों और कामगारों के रूप में महिलाओं के योगदान को प्रतिबिम्बित करने के लिए, जहां भी आवश्यक हो, जैसे कि जनगणना रिकार्ड में, काम की परम्परागत संकल्पनाओं की पुन: व्याख्या करना तथा पुन: परिभाषित करना ।**
2. **उपग्रह एवं राष्ट्रीय लेखा तैयार करना ।**
3. **उपरोक्त *(1)* और *(2)* को संपन्न करने के लिए उपयुक्त कार्य पद्धतियों का विकास ।**

D.भूमंडलीकरण

भूमंडलीकरण ने महिलाओं की समानता के उद्देश्य को प्राप्त करने के लिए नई चुनौतियां प्रस्तुत की हैं जिसके जेंडर प्रभाव का मूल्यांकन व्यवस्थित ढंग से नहीं किया गया। तथापि महिला एवं बाल विकास विभाग द्वारा करवाए गए सूक्ष्म स्तरीय अध्ययनों से स्पष्ट तौर पर पता चला है कि रोजगार तक पहुंच तथा रोजगार की गुणवत्ता के लिए नीतियों को दोबारा बनाने की आवश्यकता है। बढ़ती वैश्विक अर्थव्यवस्था के लाभ समान रूप से वितरित नहीं हुए हैं जिससे विशेष रूप से अनौपचारिक आर्थिक और ग्रामीण क्षेत्रों में प्रायः बिगड़ती जा रही कार्यदशाओं तथा असुरक्षित कार्य परिवेश के कारण व्यापक आर्थिक असमानताओं, महिलाओं में निर्धनता, लैंगिक असमानता में वृद्धि का मार्ग प्रशस्त हुआ है। भूमंडलीकरण की प्रक्रिया से निकलने वाले नकारात्मक सामाजिक और आर्थिक प्रभावों से निपटने के लिए महिलाओं की क्षमता बढ़ाने तथा उन्हें सशक्त बनाने के लिए कार्यनीतियाँ बनाई जाएंगी।

E.महिलाएं और कृषि

कृषि और संबद्ध क्षेत्रों में उत्पादक के रूप में महिलाओं की महत्वपूर्ण भूमिका को देखते हुए, संकेंद्रित प्रयास किए जाएंगे जिससे यह सुनिश्चित हो कि प्रशिक्षण, विस्तार और विभिन्न कार्यक्रमों के लाभ उनकी संख्या के अनुपात में उन तक पहुंचें। कृषि क्षेत्र के महिला कामगारों को लाभ पहुंचाने के लिए मृदा संरक्षण, सामाजिक वानिकी, डेयरी विकास और कृषि से संबद्ध अन्य व्यवसायों जैसे कि बागवानी, लघु पशुपालन सहित पशुधन, मुर्गी पालन, मत्स्य पालन इत्यादि में महिला प्रशिक्षण कार्यक्रमों का विस्तार किया जाएगा।

F.महिलाएँ और उद्योग

इलेक्ट्रानिक्स, सूचना प्रौद्योगिकी, खाद्य प्रसंस्करण एवं कृषि उद्योग तथा वस्त्र उद्योग में महिलाओं द्वारा निभाई गई महत्वपूर्ण भूमिका इन क्षेत्रों के विकास में बहुत महत्वपूर्ण रही है। विभिन्न औद्योगिक क्षेत्रों में भागीदारी के लिए उन्हें श्रम विधान, सामाजिक सुरक्षा और अन्य सहायता सेवाओं के रूप में व्यापक सहायता दी जाएगी।

इस समय महिलाएं चाहकर भी कारखानों में रात्रि पारी में काम नहीं कर सकती हैं। महिलाओं को रात्रि पारी में काम करने में समर्थ बनाने के लिए उपयुक्त उपाय किए जाएंगे। इसके लिए उन्हें सुरक्षा, परिवहन इत्यादि जैसी सहायता सेवाएं भी प्रदान की जाएंगी।

G.सहायता सेवाएं

महिलाओं के लिए सहायता सेवाओं जैसे कि बाल देख-भाल सुविधाएं जिनमें कार्यस्थलों और शैक्षणिक संस्थाओं में क्रेज भी शामिल है, वृद्धों और नि:शक्त लोगों के लिए गृहों का विस्तार तथा सुधार किया जाएगा ताकि परिवेश को अनुकूल बनाया जाए तथा सामाजिक, राजनैतिक तथा आर्थिक जीवन में उनका पूर्ण सहयोग सुनिश्चित किया जाए। विकासात्मक प्रक्रिया में प्रभावशाली ढंग से भाग लेने के लिए महिलाओं को प्रोत्साहित करने हेतु महिला अनुकूल कार्मिक नीतियां बनाई जाएंगी।

महिलाओं का सामाजिक सशक्तीकरण

A. शिक्षा

महिलाओं और लड़कियों के लिए शिक्षा तक समान पहुँच सुनिश्चित किया जाएगा। भेदभाव मिटाने, शिक्षा को जन-जन तक पहुंचाने, निरक्षरता को दूर करने, लिंग संवेदी शिक्षा पद्धति बनाने, लड़कियों के नामांकन और अवधारण की दरों में वृद्धि करने तथा महिलाओं द्वारा रोजगार/व्यावसायिक/तकनीकी कौशलों के साथ-साथ जीवन पर्यन्त शिक्षण को सुलभ बनाने के लिए शिक्षा की गुणवत्ता में सुधार के लिए विशेष उपाय किए जाएंगे। माध्यमिक और उच्च शिक्षा में लिंग भेद को कम करने की ओर ध्यानाकर्षित किया जाएगा। लड़कियों और महिलाओं, विशेष रूप से अनुसूचित जातियों/अनुसूचित जनजातियों/अन्य पिछड़ा वर्गों/अल्पसंख्यकों समेत कमजोर वर्गों की लड़कियों और महिलाओं पर विशेष ध्यानाकर्षित करते हुए मौजूदा नीतियों में समय संबंधी सेक्टोरल लक्ष्यों को प्राप्त किया जाएगा। लिंग भेद के मुख्य कारणों में एक के रूप में लैंगिक रूढिबद्धता का समाधान करने के लिए शिक्षा पद्धति के सभी स्तरों पर लिंग संवेदी कार्यक्रम विकसित किए जाएंगे।

B. स्वास्थ्य

महिलाओं के स्वास्थ्य, जिसमें पोषण और स्वास्थ्य सेवाएं दोनों शामिल हैं, के प्रति सम्पूर्ण दृष्टिकोण अपनाया जाएगा और जीवन चक्र के सभी स्तरों पर महिलाओं तथा लड़कियों की आवश्यकताओं पर विशेष ध्यान दिया जाएगा। बाल मृत्यु दर और मातृ मृत्यु दर, जो मानव विकास के संवेदनशील संकेतक हैं, को कम करने को प्राथमिकता दी जाती है। यह नीति **राष्ट्रीय जनसंख्या नीति-2000** में निर्दिष्ट बाल मृत्यु दर *(आईएमआर)*, मातृ मृत्यु दर *(एमएमआर)* के लिए जन सांख्यिकी के राष्ट्रीय उद्देश्यों को दोहराती है। महिलाओं की व्यापक, किफायती और कोटिपरक स्वास्थ्य देखभाल तक पहुंच होनी चाहिए। ऐसे उपाय अपनाए जाएंगे जो महिलाओं को सूचित विकल्पों का प्रयोग करने में समर्थ बनाने के लिए उनके प्रजनन अधिकारों, लैंगिक और स्वास्थ्य समस्याओं जिसमें स्थानिक, संक्रामक और संचारी बीमारियां जैसे कि मलेरिया, टीबी और पानी से उत्पन्न बीमारियों के साथ-साथ उच्च रक्तचाप और हृदय रोग के प्रति अरक्षिता का ध्यान रखा जाएगा। एचआईवी/एड्स तथा अन्य यौन संचारित बीमारियों के सामाजिक, विकासात्मक और स्वास्थ्य परिणामों से लिंग परिप्रेक्ष्य में निपटा जाएगा।

शिशु और मातृ मृत्यु दर तथा बाल विवाह जैसी समस्याओं से प्रभावशाली ढंग से निपटने के लिए मृत्यु, जन्म और विवाहों के सूक्ष्म स्तर पर अच्छे और सटीक आंकड़ों की उपलब्धता अपेक्षित है। जन्म और मृत्यु के पंजीकरण का सख्ती से अनुपालन सुनिश्चित किया जाएगा तथा विवाह के पंजीकरण को अनिवार्य किया जाएगा।

राष्ट्रीय जनसंख्या नीति-2000 की जनसंख्या स्थिरीकरण संबंधी प्रतिबद्धता के अनुसरण में, यह नीति इस महत्वपूर्ण आवश्यकता को स्वीकार करती है कि परिवार नियोजन की अपनी पसंद की सुरक्षित, प्रभावी और किफायती विधियों तक पुरुषों और महिलाओं की पहुंच होनी चाहिए तथा बाल विवाह एवं बच्चों में अन्तर रखने जैसे मुद्दों का उपयुक्त ढंग से समाधान किया जाना चाहिए। शिक्षा का प्रसार, विवाह का अनिवार्य पंजीकरण जैसे हस्तक्षेप और बीएसवाई जैसे विशेष कार्यक्रम विवाह की आयु में देरी करने में प्रभाव डालेंगे ताकि 2010 तक बाल विवाह की प्रथा समाप्त की जा सके।

समुचित प्रलेखन के माध्यम से स्वास्थ्य देखभाल और पोषण के बारे में महिलाओं के परम्परागत ज्ञान को मान्यता दी जाएगी और उसके प्रयोग को प्रोत्साहित किया जाएगा। महिलाओं के लिए उपलब्ध समग्र स्वास्थ्य अवसंरचना की रूपरेखा के अंदर दवा की भारतीय और वैकल्पिक पद्धतियों के प्रयोग को बढ़ावा दिया जाएगा।

C. पोषण

चूंकि महिलाओं को तीनों महत्वपूर्ण चरणों अर्थात शैशवकाल एवं बाल्यकाल, किशोरावस्था और प्रजनन चरण के दौरान कुपोषण और बीमारी का खतरा अधिक होता है, इसलिए महिलाओं के जीवन चक्र के सभी स्तरों पर पोषण संबंधी आवश्यकताओं को पूरा करने पर संकेंद्रित ध्यान दिया जाएगा। किशोरियों, गर्भवती और धात्री माताओं के स्वास्थ्य तथा शिशुओं और बच्चों के स्वास्थ्य के बीच गहरा संबंध होने के कारण भी यह महत्वपूर्ण है। विशेष रूप से गर्भवती और धात्री महिलाओं में वृहद् और सूक्ष्म पोषण की कमियों की समस्या से निपटने के लिए विशेष प्रयत्न किए जाएंगे क्योंकि इससे विभिन्न प्रकार की बीमारियां और अपंगताएं होती हैं।

उपयुक्त कार्यनीतियों के माध्यम से लड़कियों और महिलाओं के पोषण संबंधी मामलों में घरों के अन्दर भेदभाव को समाप्त करने का प्रयास जाएगा। घरों के अन्दर पोषण में असमानता के मुद्दों और

गर्भवती तथा धात्री महिलाओं की विशेष आवश्यकताओं पर ध्यान देने के लिए पोषण शिक्षा का व्यापक प्रयोग किया जाएगा। पद्धति की आयोजना, पर्यवेक्षण और प्रदायगी में भी महिलाओं की भागीदारी सुनिश्चित की जाएगी।

D. पेयजल और स्वच्छता

विशेष रूप से ग्रामीण क्षेत्रों और शहरी मलिन बस्तियों में सुरक्षित पेयजल, सीवेज के निस्तारण, शौचालय की सुविधाओं और परिवारों की आसान पहुंच के अंदर स्वच्छता की सुविधाओं का प्रावधान करने में महिलाओं की आवश्यकताओं पर विशेष ध्यान दिया जाएगा। इस प्रकार की सेवाओं की आयोजना, प्रदायगी और रख-रखाव में महिलाओं की भागीदारी सुनिश्चित की जाएगी।

E. आवास और आश्रय

ग्रामीण और शहरी दोनों क्षेत्रों में आवास नीतियों, आवासीय कालोनियों की आयोजना और आश्रय के प्रावधान में महिलाओं के परिप्रेक्ष्य को शामिल किया जाएगा। महिलाओं जिसमें एकल महिलाएं भी शामिल हैं, घरों की मुखिया, कामकाजी महिलाओं, विद्यार्थियों, प्रशिक्षुओं और प्रशिक्षार्थियों के लिए पर्याप्त और सुरक्षित गृह तथा आवास प्रदान करने पर विशेष ध्यान दिया जाएगा।

F. पर्यावरण

पर्यावरण संरक्षण और जीर्णोद्धार से संबंधित नीतियों और कार्यक्रमों में महिलाओं को शामिल किया जाएगा एवं उनके परिप्रेक्ष्यों को प्रतिबिंबित किया जाएगा। उनकी आजीविका पर पर्यावरणीय कारकों के प्रभाव को ध्यान में रखते हुए, पर्यावरण का संरक्षण करने और पर्यावरणीय विकृति का नियंत्रण करने में महिलाओं की भागीदारी सुनिश्चित की जाएगी। ग्रामीण महिलाओं का अधिकांश भाग आज भी स्थानीय रूप से उपलब्ध ऊर्जा के गैर वाणिज्यिक स्रोतों जैसे कि जानवरों का गोबर, फसलों का अवशिष्ट और ईंधन लकड़ी पर निर्भर है। इन ऊर्जा स्रोतों का पर्यावरण अनुकूल ढंग से दक्ष प्रयोग सुनिश्चित करने के लिए, गैर परंपरागत ऊर्जा स्रोतों के कार्यक्रमों को प्रोन्नत करना नीति का उद्देश्य होगा। महिलाओं को सौर ऊर्जा, बायोगैस, धूँआं रहित चूल्हों और अन्य ग्रामीण संसाधनों के प्रयोग को प्रचारित करने में शामिल किया जाएगा ताकि पारिस्थितिकी प्रणाली को प्रभावित करने और ग्रामीण महिलाओं की जीवन शैली को परिवर्तित करने में इन उपायों का स्पष्ट प्रभाव पड़े।

G. विज्ञान और प्रौद्योगिकी

विज्ञान और प्रौद्योगिकी में महिलाओं को और अधिक शामिल करने के लिए कार्यकमों को सुदृढ़ किया जाएगा। इन उपायों में उच्च शिक्षा के लिए विज्ञान और प्रौद्योगिकी को चुनने के लिए लड़कियों को प्रेरित करना तथा यह भी सुनिश्चित शामिल होगा कि वैज्ञानिक और तकनीकी निविष्टियों वाली विकासात्मक परियोजनाओं में महिलाएं पूर्ण रूप से शामिल हों। वैज्ञानिक मनोदशा और जागृति को विकसित करने के प्रयासों को भी और भी अधिक बढ़ाया जाएगा। संचार और सूचना प्रोद्योगिकी जैसे क्षेत्रों में उनके प्रशिक्षण के लिए विशेष उपाय किए जाएंगे जिनमें उनके पास विशेष कौशल हैं। महिलाओं की आवश्यकताओं के अनुरूप उपयुक्त प्रौद्योगिकियां विकसित करने तथा साथ ही कोल्हू के बैल की तरह परिश्रम करते रहने की उनकी प्रथा को कम करने के प्रयासों पर भी विशेष ध्यान दिया जाएगा।

H. विकट परिस्थितिग्रस्त महिलाएं

महिलिाओं की परिस्थितियों में विविधता तथा विशेष रूप से वंचित समूहों की आवश्यकताओं को स्वीकार करते हुए, उन्हें विशेष सहायता प्रदान करने के लिए उपाय और कार्यक्रम शुरू किए जाएंगे। इन समूहों में अत्यधिक गरीबी में रहने वाली महिलाएं, निराश्रित महिलाएं, टकराव की स्थितियों में रहने वाली महिलाएं, प्राकृतिक आपदाओं से प्रभावित महिलाएं, कम विकसित क्षेत्रों में रहने वाली महिलाएं, अशक्त विधवाएं, वृद्ध महिलाएं, विकट परिस्थितियों में रहने वाली एकल महिलाएं, परिवार प्रधान महिलाएं, रोजगार से विस्थापित महिलाएं, प्रवासी महिलाएं, वैवाहिक हिंसा की शिकार महिलाएं, परित्यक्त महिलाएं और वेश्याएं इत्यादि शामिल हैं।

महिलाओं के विरुद्ध हिंसा

महिलाओं के विरूद्ध सभी प्रकार की हिंसा, चाहे यह शारीरिक हो अथवा मानसिक, घरेलू स्तर पर हो अथवा सामाजिक स्तर पर, जिसमें रिवाजों, परम्पराओं अथवा प्रचलित मान्यताओं से उत्पन्न हिंसा शामिल है, से प्रभावी ढंग से निपटना जाएगा ताकि ऐसी घटनाएं न घटें। कार्य स्थल पर यौन उत्पीड़न समेत ऐसी हिंसा एवं दहेज जैसी प्रथाओं की रोकथाम के लिए, हिंसा की शिकार महिलाओं के पुनर्वास के लिए और इस प्रकार की हिंसा करने वाले अपराधियों के विरूद्ध प्रभावी कार्रवाई करने के लिए सहायता प्रदान करने वाली संस्थाओं और तंत्रों/स्कीमों का निर्माण किया जाएगा और उन्हें सुदृढ़ किया जाएगा। महिलाओं और लड़कियों के अवैध व्यापार से निपटने वाले कार्यक्रमों और उपायों पर भी विशेष जोर दिया जाएगा।

लड़कियों के अधिकार

घर के अन्दर और बाहर निवारक और दण्डात्मक दोनों प्रकार के दृढ़ उपाय अपनाकर लड़कियों के विरूद्ध सभी प्रकार के भेदभाव तथा उनके अधिकारों के हनन को दूर किया जाएगा। ये विशेष रूप से प्रसवपूर्व लिंग चयन और बालिका भ्रूण हत्या के रिवाज, लड़कियों की शैशव काल में हत्या, बाल विवाह, बाल दुरूपयोग तथा बाल वेश्यावृत्ति इत्यादि के विरूद्ध बनाए गए कानूनों को सख्ती से लागू करने से संबंधित होंगे। परिवार के अंदर और बाहर लड़कियों के साथ व्यवहार में भेदभाव को दूर करने तथा लड़कियों की अच्छी छवि प्रस्तुत करने के कार्य को सक्रियता से प्रोत्साहित किया जाएगा। लड़कियों की आवश्यकताओं तथा भोजन और पोषण, स्वास्थ्य और शिक्षा और व्यावसायिक शिक्षा से संबंधित क्षेत्रों में पर्याप्त निवेश का लक्ष्य रखने पर विशेष जोर दिया जाएगा।

जन संचार माध्यम

लड़कियों तथा महिलाओं की मानवीय अस्मिता से संगत छवि प्रस्तुत करने के लिए मीडिया का प्रयोग किया जाएगा। यह नीति विशिष्ट रूप से महिलाओं की मर्यादा कम करने वाली, विकृत करने वाली तथा नकारात्मक परम्परागत रूढ़िबद्ध छवियों और महिलाओं के विरूद्ध हिंसा को समाप्त करने के लिए प्रयास करेगी। विशेष रूप से सूचना और संचार प्रौद्योगिकियों के क्षेत्र में महिलाओं के लिए समान पहुंच सुनिश्चित करने के लिए निजी क्षेत्र के भागीदारों तथा मीडिया नेटवर्क को सभी स्तरों पर शामिल किया जाएगा। जेंडर रूढ़िबद्धता को दूर करने तथा महिलाओं और पुरुषों के सन्तुलित चित्रांकन को बढ़ावा देने के लिए मीडिया को आचार संहिता, व्यावसायिक दिशानिर्देशों तथा अन्य स्व विनियामक तंत्र विकसित करने के लिए प्रोत्साहित किया जाएगा।

प्रचालनात्मक कार्यनीतियां

A. कार्य योजनाएं

केंद्र सरकार तथा राज्य सरकारों के सभी मंत्रालय महिला और बाल विकास के केंद्रीय/राज्य विभागों तथा राष्ट्रीय/राज्य महिला आयोगों से परामर्श के माध्यम से इस नीति को ठोस कार्रवाइयों का रूप देने के लिए समयबद्ध कार्य योजनाएं तैयार करेंगे। योजनाओं में निम्नलिखित को विशिष्ट रूप से शामिल किया जाएगा:

1. **वर्ष 2010 तक प्राप्त किए जाने वाले मापेय लक्ष्य ।**
2. **संसाधनों का पता लगाना तथा वचनबद्धता ।**
3. **कार्रवाई संबंधी बिंदुओं के क्रियान्वयन के लिए उत्तरदायित्व ।**
4. **कार्रवाई संबंधी बिंदुओं तथा नीतियों की दक्ष निगरानी, समीक्षा तथा जेंडर प्रभाव मूल्यांकन । सुनिश्चित करने के लिए संरचनाएं तथा तंत्र ।**
5. **बजट संबंधी प्रक्रिया में जेंडर परिप्रेक्ष्य की शुरूआत करना ।**

बेहतर आयोजना और कार्यक्रम निर्माण तथा संसाधनों के पर्याप्त आबंटन में सहायता प्रदान करने के लिए, विशिष्टता प्राप्त एजेंसियों के साथ नेटवर्किंग करके जेंडर विकास सूचकांक *(जीडीआई)* तैयार किए जाएंगे। इनका गहनता से विश्लेषण तथा अध्ययन किया जाएगा। जेंडर लेखा परीक्षा तथा मूल्यांकन तंत्र विकसित करने का कार्य भी इसके साथ-साथ किया जाएगा।

केंद्र सरकार और राज्य सरकारों की सभी प्राथमिक आंकड़ा संकलन एजेंसियों तथा सार्वजनिक और निजी क्षेत्रों की शोध तथा शैक्षिक संस्थाओं से जेंडर संबंधी भिन्न-भिन्न आंकड़ों के संकलन का कार्य शुरू किया जाएगा। महिलाओं की स्थिति को प्रतिबिम्बित करने वाले महत्वपूर्ण क्षेत्रों में डाटा तथा सूचना संबंधी अन्तरालों को इनके द्वारा तत्काल पाटने का प्रयास किया जाएगा। सभी मंत्रालयों/निगमों/बैंकों/वित्तीय संस्थाओं आदि को लिंग पृथक आधार पर कार्यक्रमों तथा लाभों से संबंधित डाटा एकत्र करने, मिलान करने, प्रसार करने तथा अनुरक्षित/प्रकाशित करने की सलाह दी जाएगी। इससे नीतियों की सार्थक आयोजना तथा मूल्यांकन में मदद मिलेगी।

B. संस्थागत तंत्र

महिलाओं की उन्नति को बढ़ावा देने के लिए केंद्रीय तथा राज्य स्तरों पर विद्यमान संस्थागत तंत्रों को सुदृढ़ किया जाएगा। ये उन उपायों के माध्यम से किए जाएंगे जो उपयुक्त हों तथा अन्य बातों के साथ-साथ ये महिलाओं को सशक्त बनाने के लिए स्थूल नीतियों, विधायन, कार्यक्रमों आदि को कारगर ढंग से प्रभावित करने के लिए पर्याप्त संसाधनों, प्रशिक्षण तथा समर्थनीय कौशलों आदि के प्रावधान से संबंधित होंगे।

इस नीति के प्रचालन की नियमित आधार पर निगरानी करने के लिए राष्ट्रीय तथा राज्य परिषदों गठन किया जाएगा। प्रधानमंत्री राष्ट्रीय परिषद के अध्यक्ष होंगे तथा मुख्यमंत्री राज्य परिषदों के अध्यक्ष होंगे और इसकी संरचना व्यापक स्वरूप की होगी जिसमें संबंधित मंत्रालयों/विभागों, राष्ट्रीय तथा राज्य महिला आयोगों, समाज कल्याण बोर्डों, गैर सरकारी संगठनों, महिला संगठनों, कारपोरेट क्षेत्र, श्रमिक संघों, वित्तीय संस्थाओं, शिक्षाविदों, विशेषज्ञों तथा सामाजिक कार्यकर्ताओं आदि के प्रतिनधि शामिल होंगे। ये निकाय वर्ष में दो बार इस नीति के क्रियान्वयन में हुई प्रगति की समीक्षा करेंगे। राष्ट्रीय विकास परिषद

को सलाह तथा टिप्पणियों के लिए नीति के अंतर्गत आरंभ किए गए कार्यक्रम की प्रगति के संबंध में समय-समय पर सूचित भी किया जाएगा।

सूचना एकत्र करने तथा प्रसार करने, अनुसंधान कार्य आरंभ करने, सर्वेक्षण करने, प्रशिक्षण तथा जागरूकता सृजन कार्यक्रम आदि क्रियान्वित करने के अधिदेश के साथ राष्ट्रीय और राज्य महिला संसाधन केन्द्रों की स्थापना की जाएगी। उपयुक्त सूचना नेटवर्किंग प्रणालियों के माध्यम से इन केंद्रों को महिला अध्ययन केंद्रों तथा अन्य अनुसंधान और शैक्षिक संस्थाओं के साथ जोड़ा जाएगा।

यद्यपि जिला स्तर पर संस्थाओं को सुदृढ़ किया जाएगा, बुनियादी स्तर पर, आंगनवाड़ी/ग्राम/कस्बा स्तर पर स्वयं सहायता समूहों *(एसएचजी)* में संगठित तथा सुदृढ़ करने के लिए सरकार द्वारा अपने कार्यक्रमों के माध्यम से महिलाओं की सहायता की जाएगी। महिला समूहों की सहायता की जाएगी ताकि वे अपने आप को रजिस्टर्ड सोसाइटियों के रूप में संस्थानीकृत कर सकें तथा पंचायत/नगर पालिका स्तर पर संघबद्ध हो सकें। बैंकों तथा वित्तीय संस्थाओं समेत सरकारी तथा गैर सरकारी चैनलों के माध्यम से उपलब्ध संसाधन आहरित करके तथा पंचायतों/ नगर पालिकाओं के साथ गहन अन्तरापृष्ठ *(संबंध)* स्थापित करके ये सोसाइटियां सामाजिक तथा आर्थिक विकास संबंधी सभी कार्यक्रमों का सहक्रियात्मक क्रियान्वयन करेंगी।

C. संसाधनों का प्रबंधन

इस नीति को क्रियान्वित करने के लिए पर्याप्त वित्तीय, मानव तथा बाजार संसाधनों की उपलब्धता का प्रबंधन संबंधित विभागों, वित्तीय ऋण संस्थाओं तथा बैंकों, निजी क्षेत्र, सभ्य समाज तथा अन्य संबद्ध संस्थाओं द्वारा किया जाएगा। इस प्रक्रिया में निम्नलिखित शामिल होंगे:-

1. **लिंग बजटिंग की कवायद के माध्यम से महिलाओं को होने वाले लाभों का आकलन तथा उनसे संबद्ध कार्यक्रमों को संसाधनों का आबंटन। इन स्कीमों के तहत महिलाओं को अधिकतम लाभ प्रदान करने के लिए नीतियों में उपयुक्त परिवर्तन किए जाएंगे।**
2. **संबंधित विभागों द्वारा उपर्युक्त *(1)* के आधार पर पूर्व में रेखांकित नीति को विकसित करने तथा संवर्धित करने के लिए संसाधनों का पर्याप्त आबंटन।**
3. **फील्ड स्तर स्वास्थ्य, ग्रामीण विकास, शिक्षा तथा महिला एवं बाल विकास के कार्मिकों तथा अन्य ग्राम स्तरीय पदाधिकारियों के बीच सहभागिता विकसित करना।**
4. **उपयुक्त नीतिगत पहलों तथा महिला एवं बाल विकास विभाग के समन्वय से नई संस्थाओं के विकास के माध्यम से बैंकों तथा वित्तीय ऋण संस्थाओं द्वारा ऋण संबंधी आवश्यकताओं को पूरा करना।**

सभी मंत्रालयों और विभागों से कम से कम 30% लाभ/निधियां महिलाओं को प्राप्त होने का सुनिश्चय करने के लिए नवीं योजना में अपनाई गई महिला घटक योजना की कार्यनीति को कारगर ढंग से कार्यान्वित किया जाएगा ताकि सभी संबंधित क्षेत्रों द्वारा महिलाओं और लड़कियों की जरूरतों तथा उनके हितों पर ध्यान दिया जा सके। नोडल मंत्रालय होने के कारण महिला एवं बाल विकास विभाग योजना आयोग के साथ मिलकर गुणवत्ता एवं मात्रा दोनों दृष्टि से समय-समय पर घटक योजना के क्रियान्वयन की प्रगति की निगरानी और समीक्षा करेगा।

महिलाओं की उन्नति के लिए कार्यक्रमों तथा परियोजनाओं को समर्थन प्रदान करने के लिए निजी क्षेत्र के निवेशों को भी श्रृंखलाबद्ध करने के लिए प्रयास किए जाएंगे।

D. कानून

इस नीति को क्रियान्वित करने के लिए अभिज्ञात विभागों द्वारा मौजूदा विधायी संरचना की समीक्षा की जाएगी तथा अतिरिक्त विधायी उपाय किए जाएंगे। इसमें लिंग संबंधी सभी भेदमूलक संदर्भों को दूर करने के लिए निजी, प्रथागत एवं जनजातीय कानूनों समेत विद्यमान कानूनों, अधीनस्थ कानूनों, संबद्ध नियमों और कार्यपालक तथा प्रशासनिक विनियमों की समीक्षा भी शामिल होगी। इस प्रक्रिया की योजना 2000-2003 की समयावधि में तैयार की जाएगी। अपेक्षित विशिष्ट उपाय सभ्य समाज, राष्ट्रीय महिला आयोग तथा महिला एवं बाल विकास विभाग को शामिल करते हुए परामर्शी प्रक्रिया के माध्यम से तैयार किए जाएंगे। उपयुक्त मामलों में अन्य पणधारियों *(स्टेकहोल्डर्स)* को भी शामिल करने के लिए परामर्श प्रक्रिया को व्यापक बनाया जाएगा।

सभ्य समाज और समुदाय को शामिल करके कानून के कारगर क्रियान्वयन को बढ़ावा दिया जाएगा। यदि आवश्यक हुआ, तो कानून में उपयुक्त परिवर्तन किए जाएंगे।

इसके अतिरिक्त, कानून को कारगर ढंग से क्रियान्वित करने के लिए निम्नलिखित अन्य विशिष्ट उपाय किए जाएंगे:-

1. **हिंसा और लिंग संबद्ध अत्याचारों पर विशेष रूप से ध्यान केंद्रित करते हुए, सभी प्रासंगिक कानूनी उपलबंधों का कड़ाई से प्रवर्तन तथा शिकायतों का शीघ्र निवारण सुनिश्चित किया जाएगा।**
2. **कार्य-स्थल पर यौन उत्पीड़न को रोकने तथा दंडित करने, संगठित/असंगठित क्षेत्र में महिला कार्यकर्मियों के संरक्षण और समान पारिश्रमिक अधिनियम एवं न्यूनतम मजदूरी अधिनियम जैसे संगत कानूनों के कड़ाई से प्रवर्तन के लिए उपाय किए जाएंगे**
3. **केंद्रीय, राज्य और जिला स्तरों पर सभी अपराध पुनरीक्षा मंचों तथा सम्मेलनों में महिलाओं के विरूद्ध अपराधों, उनकी घटनाओं, निवारण, जांच, पता लगाने तथा अभियोजन की नियमित रूप से पुनरीक्षा की जाएगी। लड़कियों तथा महिलाओं के विरूद्ध हिंसा तथा अत्याचार से संबद्ध शिकायतें दर्ज करने और पंजीकरण, जांच-पड़ताल और कानूनी कार्यवाही को सुकर बनाने के लिए मान्यताप्राप्त, स्थानीय, स्वैच्छिक संगठनों को प्राधिकृत किया जाएगा।**
4. **महिलाओं के विरूद्ध हिंसा और अत्याचार को दूर करने के लिए पुलिस स्टेशनों में महिला प्रकोष्ठों, महिला पुलिस स्टेशन परिवार न्यायालयों को प्रोत्साहन, महिला न्यायालयों, परामर्श केंद्रों, कानूनी सहायता केंद्रों तथा न्याय पंचायतों को सुदृढ किया जाएगा और उनका विस्तार किया जाएगा।**
5. **विशेष रूप से तैयार किए गए कानूनी साक्षरता कार्यक्रमों में और सूचना का अधिकार कार्यक्रमों के माध्यम से महिलाओं के कानूनी अधिकारों, मानवाधिकारों तथा अन्य हकदारियों के सभी पहलुओं पर सूचना का व्यापक रूप से प्रसार किया जाएगा।**

E. लिंग (जेंडर) संवेदीकरण

नीति और कार्यक्रम निर्माताओं, क्रियान्वयन और विकास एजेंसियों, कानून प्रवर्तन तंत्रों और न्याय पालिका, तथा गैर सरकारी संगठनों पर विशेष रूप से ध्यान केंद्रित करते हुए, राज्य के कार्यपालक, विधायी तथा न्यायिक प्रकोष्ठों के कार्मिकों को प्रशिक्षित करने का कार्य आरंभ किया जाएगा। अन्य उपायों में निम्नलिखित शामिल होंगे:-

1. **लिंग संबंधी मुद्दों तथा महिलाओं के मानवाधिकारों के बारे में सामाजिक जागरुकता को बढ़ावा देना ।**
2. **लिंग संबंधी शिक्षा तथा मानवाधिकारों से संबंधित मुद्दों को शामिल करने के लिए पाठ्यचर्या तथा शैक्षिक सामग्रियों की पुनरीक्षा करना ।**
3. **सभी सरकारी दस्तावेजों तथा विधिक लिखतों से महिलाओं की गरिमा को ठेस पहुंचाने वाले सभी संदर्भों को हटाना ।**
4. **महिलाओं की समानता तथा अधिकारिता से संबंधित सामाजिक संदेशों को संप्रेषित करने के लिए जन संचार माध्यमों के भिन्न-भिन्न रूपों का प्रयोग करना ।**

F.पंचायती राज संस्थाएं

भारतीय संविधान के 73वें और 74वें संशोधनों *(1993)* ने राजनीतिक अधिकारों की संरचना में महिलाओं के लिए समान भागीदारी तथा सहभागिता सुनिश्चित करने की दिशा में महत्वपूर्ण सफलता दिलाई है। पंयायती राज संस्थाएं सार्वजनिक जीवन में महिलाओं की सहभगिता बढ़ाने की प्रक्रिया में केंद्रीय भूमिका निभाएंगी। पंचायती राज संस्थाएं तथा स्थनीय स्वशासन संस्थाएं बुनयादी स्तर पर राष्ट्रीय महिला नीति के क्रियान्वयन तथा निष्पादन में सक्रिय रूप से शामिल होंगी।

G. स्वैच्छिक क्षेत्र के संगठनों के साथ भागीदारी

महिलाओं को प्रभावित करने वाली सभी नीतियों तथा कार्यक्रमों के निर्माण, क्रियान्वयन, निगरानी तथा पुनरीक्षा में शिक्षा, प्रशिक्षण और अनुसंधान से संबंधित काम करने वाले स्वैच्छिक संगठनों, संघों, परिसंघों, श्रमिक संघों, गैर सरकारी संगठनों, महिला संगठनों तथा संस्थाओं की सहभागिता सुनिश्चित की जाएगी। इस प्रयोजनार्थ, उन्हें संसाधन और क्षमता निर्माण से संबंधित उपयुक्त सहायता पदान की जाएगी तथा महिलाओं की अधिकारिता की प्रक्रिया में उनकी सक्रिय भागीदारी को सुकर बनाया जाएगा।

H. अन्तर्राष्ट्रीय सहयोग

इस नीति का उद्देश्य महिला अधिकारिता के सभी क्षेत्रों में अंतर्राष्ट्रीय बाध्यताओं/प्रतिबद्धताओं जैसे कि महिलाओं के विरूद्ध सभी रूपों के भेदभाव पर अभिसमय *(सीईडीएडब्ल्यू),* बाल अधिकारों पर अभिसमय *(सीआरसी),* अंतर्राष्ट्रीय जनसंख्या एवं विकास सम्मेलन *(आईसीपीडी+5)* तथा इस तरह के अन्य लिखतों का क्रियान्वयन करना है। अनुभवों की हिस्सेदारी, विचारों तथा प्रौद्योगिकी के आदान-प्रदान, संस्थाओं तथा संगठनों के साथ नेटवर्किंग के माध्यम से तथा द्विपक्षीय और बहु-पक्षीय भागीदारियों के माध्यम से महिलाओं की अधिकारिता के लिए अंतर्राष्ट्रीय, क्षेत्रीय तथा उप क्षेत्रीय सहयोग को प्रोत्साहित करने का कार्य जारी रहेगा।

संदर्भ ग्रंथ सूची

1. **भारत का संविधान ।**
2. **राष्ट्रीय महिला आयोग की वार्षिक रिपोर्ट वर्ष 1977-2018।**
3. **मेक्सिको कार्य योजना *(1975)* ।**
4. **नैरोबी अग्रदर्शी रणनीतियां *(1985)* ।**

5. **बीजिंग घोषणा और प्लेटफार्म फॉर एक्शन *(1995)* ।**
6. **जेंडर समानता तथा विकास और शांति पर संयुक्त राष्ट्र महासभा सत्र द्‌वारा 21वीं शताब्दी के लिए अंगीकृत *"बीजिंग घोषणा एवं प्लेटफार्म फॉर एक्शन को कार्यान्वित करने के लिए और कार्रवाइयां एवं पहले"* नामक परिणाम दस्तावेज ।**
7. **राष्ट्रीय परिप्रेक्ष्य योजना, 1988-2000 ।**
8. **श्रम शक्ति रिपोर्ट, 1988-2018।**
9. **राष्ट्रीय जनसंख्या नीति-2000 ।**
10. **योजना मासिक पत्रिका जनवरी से दिसंबर अंक 2000-2018।**
11. **कुरुक्षेत्र मासिक पत्रिका जनवरी से दिसंबर अंक 2000-2018।**
12. **भूगोल और आप , पुस्तकालय संस्करण 2002-2018।**

ब्रिटिश भारत में संवैधानिक एवं प्रशासनिक विकासः एक ऐतिहासिक सर्वेक्षण

डॉ. प्रभात रंजन*

भारतीय प्रशासनिक ढांचा प्रधानतया ब्रिटिया शासन की विरासत है। भारतीय प्रशासन के विभिन्न ढांचागत और कार्यप्रणालीगत पक्षों, जैसे– सचिवालय वाली, अखिल भारतीय सेवाएँ, भर्ती, प्रशिक्षण, कार्यालय पद्धति, स्थानीय प्रशासन, जिला प्रशासन, बजट प्रणाली, लेखापरीक्षा, केंद्रीय करों की प्रवृत्ति, पुलिस प्रशासन, राजस्व प्रशासन आदि की जगह ब्रिटिश शासन में निहित हैं। भारत में ब्रिटिश शासन काल को दो चरणों में विभक्त कर सकते हैं–

1. **वर्ष 1858 तक कंपनी का शासन और**
2. **वर्ष 1947 तक ब्रिटिश ताज का शासन भारत।**

संवैधानिक विकास

31 दिसम्बर, 1600 में एलिजाबेथ प्रथम की सहमति से दिया गवर्नर एण्ड कम्पनी आफ मर्चेंटस ट्रेनिंग इन टू दि ईस्ट इंडीज नामक व्यापारिक कम्पनी की स्थापना की गई, जिसे ***''केप ऑफ गुड होप''*** से लेकर पूर्व की तरफ मैगलन की खाड़ी भारत, एशिया, अफ्रीका, अमेरिका आदि का व्यापार करने का एकाअधिकार प्रदार किया गया। अंग्रेजों ने कम्पनी काम पहला व्यापारिक केंद्र के रूप में सूरत को चयनीत किया, राजनपत्र की अधिसूचना अनुसार कम्पनी की पहली टोली 1601 में सर जेम्स लंकास्टर के नेतृत्व में यात्रा प्रारंभ की। ब्रिटिश शासन के दौरान संविधान में हुए परिवर्तनों *(जिससे ब्रिटिश शासन कालीन भारत में प्रशासन की कार्य प्रद्धति और संगठन के लिए कानूनी आधार प्राप्त हुआ)* की प्रमुख घटनाएँ इस प्रकार हैं–रेगुलेटिंग एक्ट 1773। ब्रिटिश सरकार द्वारा भारत में ईस्ट इंडिया कंपनी के कार्यो को नियंत्रित करने और विनियमित करने की दिशा में उठाया गया यह पहला कदम था। इसके फलस्वरूप केंद्रीय प्रशासन की नींव में निम्नलिखित 3 महत्वूपर्ण परिवर्तन हुए–

1. **इस अधिनियम ने बंगाल के गवर्नर को, बंगाल के गवर्नर जनरल का पद दिया। प्रथम गर्वनर जनरल होने का श्रेय लाई वारेन हेस्टिंग्स को मिला।**
2. **इसने मुंबई और मद्रास के गवर्नरों को बंगाल के गवर्नर जनरल के अधीन कर दिया।**
3. **इसने कोलकाता में शीर्ष न्यायालय के रूप में सुप्रीम कोर्ट की स्थापना की।**

पिट्स इंडिया एक्ट 1784

इस अधिनियम ने भारतीयों को मामलों को सीधे ब्रिटिश सरकार के आधीन कर दिया। ईस्ट इंडिया कंपनी शासी निकाय ***'कोर्ट ऑफ डायरेक्टर्स'*** पर नियंत्रण करने के लिए कंट्रोल बोर्ड का गठन किया गया, जो कैबिनेट का प्रतिनिधित्व करता था

*तिलकामाँझी भागलपुर विश्वविद्यालय, भागलपुर (बिहार)

चार्टर एक्ट 1833

इस अधिनियम ने बंगाल के गर्वनर जनरल को, भारत के गवर्नर जनरल की पदवी प्रदान की। उसे सभी तरह की नागरिक और सैन्य शक्तियाँ प्राप्त हुई। मुंबई और मद्रास की सरकार अपनी विधायी शक्तियों से वंचित होना पड़ा। ब्रिटिश कालीन भारत के केंद्रीकरण की दिशा में यह अंतिम कदम था। इस एक्ट के फलस्वरूप ही प्रथमतः भारत सरकार का आविर्भाव हुआ। जिसे ब्रिटिश शासकों द्वारा अधिकृत समस्त क्षेत्र पर अधिकार प्राप्त था। इस एक्ट के माध्यम से ईस्ट इंडिया कंपनी की वाणिज्यिक गतिविधियाँ का भी अंत हो गया।

इस अधिनियम के परिणामस्वरूप गवर्नर जनरल की परिषद की परिषद् के विधायी कार्यो का पहली बार पृथक्करण हुआ। इस अधिनियम के फलस्वरूप की कंपनी के लिए लोक सेवकों की भर्ती की खुली प्रतियोगिता प्रणाली का सूत्रपात हुआ तथा डायरेक्टरों को अपनी शक्तियों से वंचित होना पड़ा।

भारत शासन अधिनियम 1858

इस अधिनियम के फलस्वरूप भारत की सरकार, श्रेत्र और राजस्व ईस्ट इंडिया कंपनी से ब्रिटिश ताज को हस्तांतरित हुआ, अर्थात का शासन भारत में ब्रिटिश ताज के द्वारा प्रतिस्थापित कर दिया गया। भारत में ब्रिटिश ताज की शक्तियों का प्रयोग सेक्रेटरी ऑफ स्टेट द्वारा होने लगा। इस प्रकार कंट्रोल और बोर्ड ऑफ डायरेक्टर्स का स्थान इस नए पद ने ले लिया। सेक्रेटरी ऑफ स्टेट ब्रिटिश कैबिनेट का सदस्थ था, जिसकी सहायतार्थ 15 सदस्यों वाली काउंसिल ऑफ इंडिया थी। सेक्रेटारी ऑफ को भारतीय प्रशासन पर सर्वाधिकार और नियंत्रण की शक्तियाँ प्राप्त थीं। गवर्नर जनरल उसका एजेंट होता था तथा वह ब्रिटिश संसद के प्रति जवाबदेह था।

भारतीय परिषद् अधिनिमय 1861

भारतीय में पहली बार प्रतिनिधिक संस्थाओं की शुरूआत हुई ताकि यह व्यवस्था की जा सके कि विधायी कार्यों के समय गवर्नर जनरल की कार्यकारी परिषद में गैर सरकारी सदस्यों के रूप में कुछ भारतीय भी शामिल हों। इससे मुंबई और मद्रास प्रेसीडेंसी को विधायी शक्तियां प्राप्त हुईं, जिसके फलस्वरूप विकेंद्रीकरण की प्रक्रिया का सूत्रपात हुआ। पोर्टफोलियो प्रणाली को संवैधानिक मान्यता मिली। इससे गवर्नर जनरल को परिषद में सुचारू कार्य व्यवहार करने के लिए नियम निरूपण की शक्ति प्राप्त हुई।

भारतीय परिषद अधिनियम 1892

इस अधिनियम के माध्यम से अप्रत्यक्ष तौर पर चुनाव के सिद्धांत का परिचय हुआ। गवर्नर जनरल को तब भी नामांकन की शक्ति प्राप्त थी, जब सदस्य अप्रत्यक्ष तौर पर चुने जाते थे। इस अधिनियम द्वारा में द्वारा विधायी परिषद के कार्य क्षेत्रा में विस्तार हुआ, उसे बजट संबंधी चर्चा करने और कार्यकारिणी के समक्ष प्रश्न रखने की शक्तियाँ प्राप्त हुईं।

भारतीय परिषद् अधिनियम 1909

इस अधिनियम को मिंटो–मार्ले सुधार अधिनियम के नाम से भी जानते हैं (लार्ड मार्ले भारत के तत्कालीन सेक्रेटरी ऑफ स्टेट थे)। इसके द्वारा सेंट्रल लेजिस्लेटिव कॉउंसिल का नाम बदलकर इंपीरियल लेजिस्लेटिव कॉउंसिल कर दिया गया और इसमें आधिकारिक बहुमत का मार्ग प्रशस्त कर दिया गया। प्रांतीय विधान परिषदों में अनाधिकारिक बहुमत की शक्ति प्रदान की गई। इसके अतिरिक्त इस अधिनियम के माध्यम से विधान परिषदों के आकार और कार्यप्रणाली को विस्तार दिया गया। अधिनियम के माध्यम से पृथक मंडल क धारणा को स्वीकार कर मुस्लिमों के लिए सांप्रदायिक प्रतिनिधत्व प्रणाली की शुरुआत की गई। इस प्रकार अधिनियम के माध्यम से संप्रदायवाद को वैधानिक दर्जा प्राप्त हुआ औ इसके द्वारा लार्ड मिंटो को सांप्रदायिक मंडल का जनक माना जाता है।

भारतीय शासन अधिनियम 1919

इस अधिनियम को मांटेग्यू चेंसफोर्ड सुधार (भारत में तत्कालीन सेक्रेटरी ऑफ स्टेट मोंटे तथा तत्कालीन गवर्नर जनरल लार्ड चेंसफोर्ड) के नाम से भी जाना जाता है। अधिनियम के माध्यम से केंद्रीय और प्रांतीय विषयों का अलग–अलग निर्धारण कर प्रांतों पर केंद्र के नियंत्रण में कमी लाई गई। केन्द्रीय और प्रांतीय विधान सभाओं को अपनी अपनी सूची से संबंधित कानून बनाने के लिए प्राधिकृत किया गया। अधिनियम के माध्यम से प्रांतीय विषयों को स्थानांतरित और आरक्षित दो भागों में विभक्त किया गया। स्थानांतरित विषयों को गवर्नर द्वारा प्रसारित किया जाता था। जिसे अपने कार्य में विधानपरिषद् के प्रति उत्तरदायी मंत्रियों का सहयोग प्राप्त था। आरक्षित विषय भी गवर्नर के अधीन थे किंतु इसमें उसे कार्यकारी परिषद का सहयोग प्राप्त था जो विधानपरिषद के प्रति नहीं थी। शासन की इस दोहरी पद्धति को द्वैध शासन के नाम से जाना जाता था, परंतु यह प्रयोग सफल नहीं रहा था। इस अधिनियम के फलस्वरुप देश में द्विसदनीय और प्रत्यक्ष चुनावों का सूत्रपात हुआ। इस प्रकार इंपीरियल लेजिस्लेटिव काउंसिंल की जगह द्विसदनी विधानमंडल अस्तित्व में आया, जिसमें उच्च सदन *(राज्य परिषद्)* और सदन *(विधानसभा)* का प्रावधान था। इन दोनों सदनों के अधिकांश सदस्य प्रत्यक्ष चुनाव द्वारा चुने जाते थे। इस अधिनियम में यह प्रावधान किया गया कि 6 सदस्यों गवर्नर जनरल काउंसिल में तीन सदस्य *(कमांडर इन चीफ को छोड़कर)* भारतीय होंगे।

भारत शासन अधिनियम 1935

परिसंघ अधिनियम के तहत प्रांतों और इकाइयों के रूप में रजवाड़ों को शामिल करके अखिल भारतीय परिसंघ की स्थापना का प्रावधान किया गया। फलस्वरुप इस अधिनियम के द्वारा केंद्र और इकाइयों के बीच शक्तियों का विभाजन 3 सूचियों के संदर्भ में हुआः–

1. संघीय सूची केंद्र के लिए – 59 मदों सहित
2. प्रांतीय सूची प्रांतों के लिए – 54 मदों सहित
3. समवर्ती सूची केंद्र और प्रांत दोनों के लिए 36 मदों सहित।

शेष अधिकार गवर्नर जनरल को दिए गए थे। तथापि संघ कभी अस्तित्व में नही आया क्योंकि रजवाड़े इसमें शामिल नहीं हुए।

प्रांतीय स्वायत्तता

इस अधिनियम के द्वारा प्रांतों के द्वैध शासन का अंत हुआ तथा इसकी जगह प्रांतीय स्वायत्तता ने ले ली। प्रांत केंद्र के नियंत्रण से काफी हद तक मुक्त हुए तथा उन्हें अपने–अपने परिभाषित क्षेत्र के अंतर्गत प्रशासन की स्वागत इकाई के रुप में करने की आजादी मिली। इसके अतिरिक्त, इस अधिनियम द्वारा प्रांतों में जिम्मेदार सरकार की शुरुआत हुई अर्थात प्रांतीय विधानसभा के प्रति जिम्मेदार मंत्रियों की सलाह पर गवर्नर को कार्य करना होता था। अधिनियम के यह भाग वर्ष 1930 में प्रभावी हुआ पर वर्ष 1939 में इसको त्याग दिया गया।

केंद्रीय स्तर पर द्वैध शासन

इस अधिनियम केंद्र स्पर पर द्वैध शासन अंगीकृत करने का प्रावधान था। फलस्वरुप, संघीय विषय सूची को आरक्षित और स्थानांतरित विषय सूची में विभक्त किया गया था। तथापि, अधिनियम का यह प्रावधान प्रभावी नहीं हुआ।

प्रांतो में द्विसदनीय पद्धति

इस अधिनियम द्वारा 11 प्रान्तों में से 6 प्रान्तों में द्विसदनीय पद्धति की शुरुआत हुई। इस प्रकार मुंबई, बंगाल, मद्रास, बिहार, असम और सयुक्त प्रांतों के विधान मंडलों को दो सदनों अर्थात विधान परिषद *(उच्च सदन)* और विधान सभा *(निचला सदन)* में बांट दिया गया। इन पर कई प्रतिबंध भी लगाए गए थे।

भारतीय स्वतंत्रता अधिनियम-1947

1935 अधिनियम के तहत परिसंघ और द्वैध शासन से जुड़े प्रावधानों के वर्ष 1947 तक प्रभावी न होने के कारण भारत का कामकाज 1919 के अधिनियम के प्रावधानों के अनुसार चलता रहा। इस प्रकार 1919 के अधिनियम के तहत किया गया–कार्यकारी परिषद द्वारा 1947 तक जारी हुआ। इसके द्वारा भारत को स्वतंत्र और प्रभुता संपन्नता देश घोषित किया गया और भारत के प्रशासन के प्रति ब्रिटिश संसद की जवाबदेही समाप्त हुई। इसके द्वारा केंद्र और प्रांत दोनों स्तरों पर उत्तरदाई सरकार की स्थापना। संवैधानिक प्रमुखों के रूप में नाम मात्र के लिए भारत के गवर्नर जनरल और प्रांतीय गवर्नरो की नियुक्ति की गई। दूसरे शब्दों में उक्त दोनों को मंत्रिपरिषद। की सलाह पर कार्य करना होता था। इसने वर्ष 1946 में गठित संविधान सभा को दो कार्य सौंपे *(संवैधानिक और विधायी)*। इस औपनिवेशिक विधायिका को इसने प्रभुता संपन्न संस्था घोषित किया।

लोक सेवा का विकास क्रम (Evolution of Civil Services)

लोक सेवा और लोक सेवा प्रणाली की भारत में शुरुआत पहली बार ब्रिटिश शासकों द्वारा ईस्ट इंडिया कंपनी के शासनकाल (17वीं) शताब्दी के दौरान हुई थी। शुरु में, वाणिज्यिक कार्य में लगे ईस्ट इंडिया कंपनी के सेवकों को कंपनी की स्थल सेना और नौसेना के कर्मचारिओं से अलग रखने के उद्देश्य से लोकसेवक कहा जाता था। 1675 में कंपनी ने पदों को नियमित तौर पर निम्नलिखित ढंग से श्रेणीबृद्ध करने की परंपरा डाली–***(नीचे से ऊपर के क्रम में)***

1. अपरेंटिस

2. राइटर फैक्टर

3. जूनियर मर्चेंट

4. सीनियर मर्चेंट

बाद में जब कंपनी के नियंत्रण क्षेत्र का विस्तार हुआ तो लोक सेवकों को प्रशासनिक कार्य भी करने पड़े। वर्ष 1765 तक लोकसेवक शब्द का प्रयोग कंपनी के अधिकारिक अभिलेखों में होने लगा था। लॉर्ड वारेन हेस्टिंग्स और लार्ड कार्नवालिस के प्रयासों के फलस्वरुप लोक सेवा का उदय हुआ। हेस्टिंग्स ने लोक सेवा की नींव रखी और कार्नवालिस ने इसे तर्कसंगत एवं नया रूप प्रदान किया। इसलिए लॉर्ड कार्नवालिस को भारत में लोक सेवा का जनक कहा जाता है। उसने उच्च लोक सेवा की शुरुआत की, जो निचले स्तर की लोक सेवा से अलग थी। उच्च सेवा का गठन कंपनी के कानून द्वारा जबकि निचले स्तर की लोक सेवा का गठन अन्यथा किया गया था। कार्नवालिस ने उत्तर लोक सेवा के पदों को अंग्रेजों के लिए ही आरक्षित रखकर भारतीयों को उच्च पदों से वंचित रखा क्योंकि–

1. कार्नवालिस को भारतीयों निष्ठा और योग्यता पर विश्वास नहीं था।
2. उसकी सोच थी कि भारत में ब्रिटिश शासन को स्थापित करने और संगठित रखने का कार्य भारतीय मूल के लोग पर नहीं छोड़ा जा सकता।
3. उसका मानना था कि भारत में ब्रिटिश मॉडल पर आधारित प्रशासन केवल अंग्रेजों द्वारा ही स्थापित किया जा सकता है, भारतीयों द्वारा नहीं।
4. वह सिविल सेवा के अधीन उच्च पदों को ब्रिटिश समाज के प्रभावशाली लोगों के लिए आरक्षित रखना चाहता था।

वर्ष 1800 में तत्कालीन गवर्नर जनरल लॉर्ड वेलेजजी ने कंपनी के लोक सेवकों को प्रशिक्षण देने के लिए कोलकाता में फोर्ट विलियम कॉलेज की स्थापना की। वेलेजजी के इस कार्य को कोर्ट ऑफ डायरेक्टर्स *(ईस्ट इंडिया कंपनी का शासी निकाय)* का समर्थन नहीं मिला, जिन्होंने प्रशिक्षण प्रदान करने के लिए इंग्लैंड में हेलीबरी में वर्ष 1806 में ईस्ट इंडिया कॉलेज की स्थापना की थी। चार्टर एक्ट 1833 के माध्यम से कंपनी के लोक सेवकों के चयन के आधार के रूप में खुली प्रतियोगिता प्रणाली की शुरूआत का प्रयास किया। इस एक्ट में यह भी उल्लेख था कि भारतीयों को कंपनी के अंतर्गत रोजगार, पद और अधिकार से वंचित नहीं किया जाना चाहिए। तथापि इस एक्ट के प्रावधान बोर्ड ऑफ डायरेक्टर्स के विरोध के कारण लागू नहीं हो सके जो संरक्षण प्रणाली को ही जारी रखना चाहते थे। मैकाले समिति चार्टर एक्ट 1853 के माध्यम से संरक्षण प्रणाली समाप्त हुई तथा कंपनी के लोक सेवकों के चयन और भर्ती के आधार के रूप में खुली प्रतियोगिता प्रणाली का सूत्रपात हुआ। इस प्रकार बोर्ड ऑफ डायरेक्टर्स अपनी संरक्षक शक्तियों से वंचित हो गए और उच्च लोक सेवा की प्रतियोगिता में नियंत्रण बोर्ड द्वारा बनाए लाने वाले नियमों के तहत भारतीयों को भी शामिल कर लिया गया। इस अधिनियम के उक्त प्रावधानों को लागू करने के उपाय सुझाने के लिए वर्ष 1854 में मैकाले समिति (भारतीय लोक सेवा से संबंधित समिति) की नियुक्ति हुई।

मैकाले समिति ने अपनी रिपोर्ट 1854 में ही प्रस्तुत कर दी जिसमें निम्नलिखित सिफारिश की गई थीं–

1. सिविल सेवाओं में भर्ती के लिए खुली प्रतियोगिता प्रणाली अपनायी जानी चाहिए।
2. इस परीक्षा में प्रवेश के लिए अभ्यार्थियों की आयु 18 से 23 वर्ष होनी चाहिए। प्रतियोगी परीक्षा का आयोजन लंदन में किया जाना चाहिए।
3. अभ्यर्थियों को अंतिम तौर पर नियुक्त करने से पहले उन्हें समय के लिए परिवीक्षा *(प्रोबोशन)* पर रखा जाना चाहिए।
4. हेलीबरी स्थित ईस्ट इंडिया कॉलेज को बंद किया जाना चाहिए।
5. प्रतियोगी परीक्षा का स्तर ऊँचा होना चाहिए तथा गहन ज्ञान से युक्त अभ्यर्थियों का ही चयन ही सुनिश्चित किया जाना चाहिए।
6. नियत्रण बोर्ड ने उक्त सभी अनुशंसाओं को स्वाकार कर उन्हें लागू कर दिया।
7. पहली खुली प्रतियोगिता का आयोजन 1855 में गठित नियंत्रण बोर्ड के अधीन लंदन में कराया गया।
8. बाद में वर्ष 1858 में इस प्रतियोगी परीक्षा के आयोजन की जिम्मेदारी वर्ष 1855 में गठित ब्रिटिश सिविल सर्विस कमीशन को सौंपी गई।
9. 1858 में ही ईस्ट इंडिया कॉलेज को बंद करके लोक सेवकों को ब्रिटिश विश्वद्यिालयों में प्रशिक्षण उिदया जाने लगा था।
10. पहले भारतीय सत्येंद्र नाथ टैगोर को उच्चतर लोक सेवा में प्रवेश 1864 में जाकर ही प्राप्त हो सका।
11. इंडियन सिविल सर्विस एक्ट 1861 में उच्च सेवा के कुछ महत्वपूर्ण पदों को आरक्षित रखने का प्रावधान किया गया था। इसके बाद सिविल सर्विस एक्ट 1870 के माध्यम से 1861 के अधिनियम की त्रुटियों को सुधारा गया और इसमें भारतीयों को प्रवेश का प्रावधान किया गया।
12. परंतु इसे तत्कालीन वायसराय लॉर्ड लिटन द्वारा 1879 में ही लागू किया जा सका।?

एचीशन आयोग

वर्ष 1886 में चार्ल्स एचीशन की अध्यक्षता में लोकसेवा आयोग का गठन किया गया ताकि लोक सेवा में उच्च पदों पर आसीन होने की भारतीयों की दोवदारी के प्रति पूरा न्याय किया जा सके। एचीशन आयोग ने अपनी रिपोर्ट वर्ष 1887 में प्रस्तुत की जिसमें निम्नलिखित सिफारिशें की गई थी–

1. सिविल सेवाओं के दो स्तरीय वर्गीकरण (अर्थात उच्च और निचल) की जगह 3 स्तरीय वर्गीकरण अर्थात इंपीरियल *(उच्चतम)*, प्रोविंश्यिन *(प्रांतीय)* और सबऑर्डिनेट *(अधीनस्थ)* को अपनाया जाना चाहिए।
2. सिविल सेवा में प्रवेश के लिए अधिकतम आयु सीमा 23 वर्ष निर्धारित की जानी चाहिए।
3. भर्ती की सांविधिक सिविल सेवा प्रणाली का होना चाहिए।
4. प्रतियोगी परीक्षा इंग्लैड और भारत में साथ–साथ आयोजित नहीं होनी
5. इंपीरियल सेवा के अधीन कुछ प्रतिशत पड़ प्रांतीय सिविल सेवा के सदस्यों को पदोन्नत करके भरे जाने चाहिए। आयोग की अनुशंसाओं को वहुत स्तर पर स्वीकार और लागू किया गया। सांविधिक सिविल सेवा को 1892 में समाप्त कर दिया गया।

इसलिंग्टन आयोग

पुनः 1912 में इसलिंग्टन की अध्यक्षता में भारत में लोक सेवा पर शाही आयोग की नियुक्ति की गई। इसलिग्टन आयोग ने 1915 में अपनी रिपोर्ट प्रस्तुत की, जियमें निम्नलिखित सिफारिशें की गई थीं–

1. उच्चतर पदों पर भर्ती आंशिक रूप से इंग्लैंड और आंशिक रूप से भारत में की जानी चाहिए। किंतु इसने इंग्लैंड और भारत में एक की समय पर प्रतियोगी परीक्षाएँ आयोजित करने के विचार के समर्थन नहीं किया था।
2. पदों 25% आंशिक रूप से प्रत्यक्ष भर्ती तथा आंशिक रूप से पदोन्नति के माध्यम से भारतीयों द्वारा भरा जाए।
3. भारत सरकार के अधीन सेवाओं को श्रेणी I और II में वर्गीकृत किया जाए IR लोक सेवकों के वेतन का निर्धारण करते समय कार्य क्षमता को बनाए रखने के सिद्धांत का अंगीकरण किया जाना चाहिए।
4. सीधी भर्ती के लिए 2 वर्ष की परिवीक्षा अवधि होनी चाहिए। आई. सी. एस के लिए यह अवधि तीन वर्ष की होनी चाहिए।
5. आयोग की रिपोर्ट 1917 में प्रकाशित हुई जब इसकी सिफारिशें प्रथम विश्व युद्ध और 1917 की अगस्त घोषणा के कारण अप्रासंगिक हो चुकी थी। इसलिए इन सिफारिशों पर किसी प्रकार का गंभीर विचार विमर्श नहीं हुआ था।

मोंट-फोर्ड रिपोर्ट

लोक सेवा के विकासक्रम में अगला मील का पत्थर 1918 में मांटेग्यू–चेंसफोर्ड–रिपोर्ट अथवा मोंट– फोर्ड रिपोर्ट या भारतीय संवैधानिक सुधारों पर रिपोर्ट थी, जिसमें निम्नलिखित सिफारिशें की गई थीः–

1 .उच्चतर पदों का 33% भारत में भर्ती के माध्यम से भरा जाए और इस प्रतिशत को 1.5 वार्षिक की दर से बढ़ाया जाए।

2. भारत और इंग्लैड में एक ही समय पर प्रतियोगी परीक्षाएँ आयोजित की जाए।
3. आई. सी. एस के सदस्यों को अच्छा वेतन, पेंशन लाभ और भत्ते दिए जाने चाहिए।

उपरोक्त सिफारिशों को स्वीकार किया गया और 1919 के भारत शासन अधिनियम के द्वारा लागू किया गया। **इस अधिनियम के समय 9 अखिल भारतीय सेवायें मौजूद थीः-**

1. भारतीय सिविल सेवा ICS
2. भारतीय पुलिस सेवा
3. भारतीय वन सेवा
4. भारतीय वन अभियांत्रिकी सेवा
5. भारतीय अभियांत्रिकी सेवा
6. इंडियन सिविल वेटरनरी सर्विस
7. भारतीय चिकित्सा सेवा
8. भारतीय शैक्षिक सेवा
9. भारतीय कृषि सेवा

नोटः- इस सूची में भारतीय कृषि सेवा के रूप में अंतिम अखिल भारतीय सेवा 1906-07 में लोड़ी गयी थी।

इन सेवाओं के सदस्य भारत के राज्य सचिव द्वारा भर्ती और नियंत्रित किए जाते थे। इसलिए इन सेवाओं को राज्य सेवा के रूप में भी माना जाता था। उल्लेखनीय रूप से अखिल भारतीय सेवा शब्द पहली बार 1918 में कार्य विभाजन समिति द्वारा प्रयुक्त किया गया था। एम. इ. गाटलेट इस समिति के अध्यक्ष थे। 1918 और 1919 के सुधारों के परिणमस्वरूप पहली प्रतियोगिता परीक्षा *(ICS परीक्षा)* ब्रिटिश सिविल सेवा आयोग के पर्यवेक्षणाधीन 1922 में भारत में *(इलाहाबाद में)* आयोजित हुई थीं। इस समय तक उच्चतर लोक सेवा में प्रवेश के लिए पांच पद्धतियाँ मौजूद थीं। ये पद्धतियाँ थीं–

1. इंग्लैंड में आयोजित खुली प्रतियोगी परीक्षाओं द्वारा।
2. भारत में आयोजित पृथक प्रतियोगी परीक्षाओं द्वारा।
3. बार से नियुक्तियों द्वारा *(न्यायिक पदों के संबंध में)*।
4. सामुदायिक एवं प्रांतीय प्रतिनिधित्व को बढ़ावा देने के लिए नामांकन द्वारा *(भारत में)*
5. 1922 में भारत सरकार द्वारा निम्नतर सेवाओं पर भर्ती के लिए कर्मचारी चयन बोर्ड का गठन किया गया। यह 1926 तक काम करता रहा।
6. इसके बाद कार्यो को नवगठित लोक सेवा आयोग द्वारा संपन्न किया जाने लगा।

ली आयोग

वर्ष 1923 में लार्ड विस्काउंट ली की अध्यक्षता में भारत में उच्च सिविल सेवाओं से सम्बंधित रॉयल कमीशन की नियुक्ति हुई। कमीशन ने अपनी रिपोर्ट 1924 प्रस्तुत करते हुए निम्नलिखित अनुशंसाएँ की– भारतीय सिविल सेवा, भारतीय पुलिस सेवा, भारतीय चिकित्सा सेवा, भारतीय इंजीनियरिंग सेवा *(सिंचाई शाखा)*, भारतीय वन सेवा *(मुंबई प्रांत को छोड़कर)* को बनाए रखना चाहिए। इन सेवाओं के सदस्यों की नियुक्ति तथा उन पर नियंत्रण रखने का कार्य भारत के सेक्रेटरी ऑफ स्टेट द्वारा किया जाना चाहिए। अखिल भारतीय स्तर की अन्य सेवाओं, यथा–भारतीय कृषि सेवा, भारतीय वेटरनरी सेवा, भारतीय शैक्षिक सेवा, भारतीय इंजीनियरिंग सेवा (सड़क एवं भवन शाखा) तथा भारतीय वन सेवा *(केवल मुंबई प्रांत में)* के लिए आगे कोई नियुक्ति / भर्ती नहीं की जानी चाहिए। भविष्य में इन सेवाओं के सदस्यों की नियुक्ति और नियंत्रण रखने का कार्य प्रांतीय सरकारों द्वारा किया जाना चाहिए। सेवाओं के भारतीयकरण के लिए उच्च पदों में से 20% पद प्रांतीय सिविल सेवा में पदोन्नति के आधार पर भरे जाने चाहिए। सीधी भर्ती के समय अंग्रेजी और भारतीयों का अनुपात बराबर होना चाहिए ताकि लगभग 15 वर्ष में 50–50 के अनुपात का लक्ष्य हासिल हो सके। ऐसे ब्रिटिश अधिकारियों को समानुपातिक पेंशन के आधार पर सेवानिवृत्ति की अनुमति दी जानी चाहिए जो भारतीय मंत्रियों के अधीन कार्य करने के इच्छुक न हों। भारत सरकार अधिनियम 1919 के प्रावधन के अनुसार लोक सेवा आयोग का गठन किया जाना चाहिए।

उक्त अनुशंसाओं को मनाते हुए ब्रिटिश सरकार ने उन्हें लागू करते हुए 1926 में लोक सेवा आयोग की स्थापना की और आयोग को लोक सेवकों की भर्ती करने का कार्य सौंपा। इस आयोग में एक अध्यक्ष और चार अन्य सदस्यों का प्रावधान था। और इसके बाद अध्यक्ष ब्रिटिश गृह लोक सेवा के वरिष्ठ सदस्रू सर रॉस

बार्कर थे। 1937 में *(जब 1935 का अधिनियम लागू हुआ)* इस आयोग का स्थान संघीय लोक सेवा आयोग ने ले लिया और अंत में, 26 जनवरी 1950 *(जब भारतीय संविधान लागू हुआ)* को संघ लोक सेवा आयोग अस्तित्व में आया। भारत सरकार अधिनियम,1935 में लोकसभा के सदस्यों के अधिकारों और विशेषाधिकारों की रक्षा संबंधी प्रावधान किया गया था। इस अधिनियम में संघीय लोक सेवा आयोग तथा प्रांतीय लोक सेवा आयोग की स्थापना के साथ–साथ दो या दो से अधिक प्रोतों के लिए संयुक्त लोक सेवा आयोग की स्थापना करने का भी प्रावधान वर्ष 1947 में अखिल भारतीय स्तर की केवल दो सेवाएँ ही अस्तित्व में थीं– इंडियन सिविल सर्विस और इंडियन पुलिस सर्विस। इसके अतिरिक्त केंद्रीय और राज्य स्तर की विभिन्न सेवायें भी अस्तित्व में थीं। केंद्रीय सेवाएं 4 श्रेणियों में वर्गीकृत थी– श्रेणी–I श्रेणी II, अधीनस्थ और चतुर्थ श्रेणी की निम्नतर सेवाएँ

अन्य संस्थाओं का विकास

A.भारत शासन अधिनियम

वर्ष 1843 में भारत के गवर्नर जनरल ने भारत के सचिवालय को बंगाल के सचिवालय से पृथक कर दिसया था, जिसके फलस्वरूप केंद्रीय सचिवालय में गृह, वित्त रक्षा और विदेश विभागों की स्थापना हुई। वर्ष 1859 में लार्ड कैनिग द्वारा पोर्टफोलियो (विभाग–विभाजन) की प्रणाली शुरू की गई जिसके फलस्वरूप गवर्नर जनरल परिषद के एक सदस्य को केद्रीय सचिवालय के एक एक या एक से अधिक विभागों का प्रभारी बनाया गया और बनाया गया और परिषद की ओर से आदेश जारी करने के लिए प्राधिकृत किया गया था। वर्ष 1905 में लार्ड कर्जन ने सचिवालय के कार्मिकों के लिए कार्यकाल संबंधी प्रणाली शुरू की थी। वर्ष 1905 में भारत सरकार के एक प्रस्ताव द्वारा रेलवे बोर्ड का गठन किया गया, जिसके फलस्वरूप रेलवे पर नियंत्रण का कार्य लोक निर्माण विभाग से लेकर इस बोर्ड को सौंप दिया गया था। वर्ष 1947 में भारत सरकार के विभागों का नाम बदलकर मंत्रालय कर दिया गया। उस समय केंद्रीय सचिवालय में वैसे 18 मंत्रालय थे।

B.राज्य प्रशासन

ब्रिटिश शासनकाल के समय अस्तित्व में आए और विकसित हुए राज्य प्रशासन से जुड़ी संस्थाएँ इस प्रकार थीं–

वर्ष 1772 में लार्ड वारेन हेस्टिंग्स ने राजस्व संग्रहण और न्याय प्रदान करने के दोहरे प्रयोजन से जिला कलेक्टर के पद की रचना की। वर्ष 1786 में राज्य स्तर पर राजस्व प्रशासन से जुड़े मुद्दों पर निपटने के लिए सर्वप्रथम बंगाल में राजस्व बोर्ड नामक संस्था का गठन किया गया था। वर्ष 1792 में लार्ड कार्नवालिस ने जमींदारी थानेदार प्रणाली की जगह दरोगा प्रणाली की शुरूआत की जो जिला प्रमुख के सीधे नियंत्रण में थी। वर्ष 1929 में लार्ड विलियम बेंटिक ने जिला और राज्य मुख्यालयों के बीच एक मध्यस्थ प्राधिकरण के रूप में प्रभागीय आयुक्त के पद की रचना की थी। वर्ष 1861 में भारतीय पुलिस अधिनियम के माध्यम से कांस्टेबल प्रणाली की स्थापना हुई जिसके द्वारा जिला पुलिस को जिला मजिस्ट्रेट *(जिला कलेक्टर)* के अधीन किया गया था।

C.स्थानीय प्रशासन

वर्तमान भारत के शहरी स्थानीय शासन से जुड़ी संस्थाएँ ब्रिटिश शासनकाल के दौरान अस्तित्व में आई और विकसित हुईं जो इस प्रकार हैं–

वर्ष 1687 में भारत में पहले नगर निगम की स्थापना मद्रास में हुई। वर्ष 1726 में बंबई (वर्तमान मुंबई) और कलकत्ता (वर्तमान कोलकाता) नगर निगमों की स्थापना हुई। वर्ष 1870 में लार्ड मेंयो के वित्तीय विकेंद्रीकरण से संबंधित प्रस्ताव द्वारा स्थानीय स्वशासन संस्थाओं का विकास हुआ था। लॉर्ड रिपन के वर्ष 1882 के प्रस्ताव केा स्थानीय स्वशासन का 'मैग्नाकार्टा' माना गया। लॉर्ड रिपन को भारत में स्थानीय स्वशासन का जनक माना जाता है। विकेंद्रीकरण के मुद्दे पर रायॅल कमीशन की नियुक्ति सन 1905 में की गई थी, जिसने अपनी रिपोर्ट 1009 में प्रस्तुत की। इस कमीशन के चेयरमैन हॉबहाउस थे। भारत सरकार अधिनियम 1919 के माध्यम से प्रांतों में शुरू की गई द्वैध शासन प्रणाली के तहत स्थानीय स्वशासन को हस्तांतरित विषय का दर्जा प्राप्त हुआ था, जिसके प्रभारी भारतीय मंत्री होते थे। सन 1924 में केंद्रीय विधायिका द्वारा एक कैंटोनमेंट एक्ट पारित किया गया। भारत सरकार अधिनियम 1935 द्वारा शुरू की गई स्वायत्तता से जुड़ी योजना के तहत स्थानीय स्वशासन को प्रांतीय घोषित किया गया।

D.वित्तीय प्रशासन

1935 में भारतीय लेख परीक्षा व लेखा विभाग का गठन किया गया। वर्ष 1860 में बजट प्रणाली की शुरूआत हुई। वर्ष 1870 में लार्ड मेयो ने वित्तीय प्रशासन का विकेंद्रीय किया जिसके फलस्वरूप प्रांतीय सरकारों को स्थानीय वित्तीय प्रबंधन के लिए उत्तरदायी बनाया गया था। वर्ष 1921 में आक्वर्थ समिति कह सिफारिश पर रेल बजट से पृथक कर दिया गया। सन 1921 में केंद्र में लोक लेखा समिति का गठन हुआ। वर्ष 1935 में केंद्रीय अधिनियम द्वारा भारतीय रिजर्व बैंक की स्थापना की।

स्वतंत्रता प्राप्ति के बाद परिवर्तन

स्वतंत्रता प्राप्ति के बाद भारतीय संविधान के माध्यम से भारतीय प्रशासन का जो ढांचा तैयार हुआ, उसमें प्रजातांत्रिक और कल्याणकारी राज्य का प्रावधान किया गया था। स्वतंत्र भारत में प्रशासन की दृष्टि कई बदलाव हुए, जो इस प्रकार हैं–

केंद्र और राज्य दोनों स्तर पर संसदीय प्रणाली की सरकार की शुरूआत हुई। इसमें कार्यपालिका, जो विधायिका से उत्पन्न थी, को प्रमुखता प्रदान करने के साथ–साथ इसे विधायिका के प्रति जवाबदेह भी बनाया गया। केंद्र और राज्यों के बीच शक्तियों के बटवारे के साथ–साथ संघीय राजनीतिक प्रणाली की शुरूआत हुई किंतु केंद्र सरकार को अधिक शक्ति प्रदान की गई। राजनीतिक कार्यपालिका की उच्च्तर लोक सेवकों पर बरकरार रखी गई तथा लोक सेवकों को राजनीतिक कार्यपालिका के अधीन माना गया। राजनीति के दोनों स्तरों *(केंद्र और राज्य)* पर कल्याण और विकास से जुड़े कई विभागों का विकास किया गया। दोनों स्तरों पर नई लोक सेवाओं *(अखिल भारतीय, जैसे–आई. एफ. एस. और केंद्रीय सेवा दोनों)* तथा लोक सेवा आयोग का गठन किया गया। लोक सेवकों की भूमिका में बदलाव लाया गया और अन्य सामाजिक आर्थिक

विकास प्रक्रिया में बदलाव लाने वाले अभिकर्ता का कार्यभार सौंपा गया। राष्ट्रीय क्रांति और जिला स्तर पर नियोजन के माध्यम से प्रशासन में कल्याण और विकास संबंधी पक्षों को शामिल किया गया। सबसे नीचे के स्तरों पर प्रजातंत्र समितियों, दबाव समूह और अन्य के माध्यम से सभी स्तरों पर प्रशासन में लोगों की भागीदारी सुनिश्चित की गई।

संदर्भ ग्रंथ सूची

1. पिट्स इंडिया एक्ट–1784।
2. चार्टर एक्ट–833।
3. भारत शासन अधिनियम–1858।
4. भारतीय परिषद् अधिनियम–1861
5. भारतीय परिषद् अधिनियम–1892।
6. भारतीय परिषद् अधिनियम–1909।
7. भारतीय शासन अधिनियम–1919।
8. भारतीय शासन अधिनियम–1935।
9. भारतीय स्वतंत्रता अधिनियम–1947।
10. मैकाले समिति की रिपोर्ट–।
11. एचीशन आयोग की रिपोर्ट–।
12. इसलिंटन आयोग की रिपोर्ट–।
13. मोंट–फोर्ड रिपोर्ट की रिपोर्ट–।
14. ली आयोग की रिपोर्ट–।
15. भारत शासन अधिनियम
16. भारत का संविधान

मौर्य समाज के दौरान सामाजिक और आर्थिक स्थितिः एक ऐतिहासिक सर्वेक्षण

डॉ. संजीव कुमार*

मौर्य काल के सामाजिक दशा :-

मौर्य काल तक आते-आते वर्णाश्रम व्यवस्था को एक निश्चित आधार प्राप्त हो चुका था । वर्ण कठोर होकर जाति के रूप में बदल गये जिसका आधार जन्म था । यूनानी लेखकों के विवरण से जाति-व्यवस्था के अत्यन्त जटिल होने की सूचना मिलती है ।

मेगस्थनीज ने भारतीय समाज में सात वर्गों का उल्लेख किया है :-

1. **दार्शनिक,**
2. **कृषक,**
3. **योद्धा,**
4. **पशुपालक,**
5. **कारीगर,**
6. **निरीक्षक और**
7. **मन्त्री ।**

कोई भी व्यक्ति न तो अपनी जाति के बाहर विवाह कर सकता था और न उससे भिन्न पेशा ही अपना सकता था । परन्तु दार्शनिक इसके अपवाद थे और वे किसी भी वर्ग के हो सकते थे । मेगस्थनीज का यह वर्गीकरण व्यवसाय के आधार पर किया गया जान पड़ता है ।

इससे न तो ब्राह्मण गुणों में वर्णित चारों वर्णों का बोध होता है और न तत्कालीन समाज की बहुसंख्यक जातियों की ही सूचना मिलती है । दार्शनिक समाज के बुद्धिजीवी वर्ग थे । उनका राज दरबार एवं समाज में बड़ा सम्मान था ।

राज्य अपने राजस्व का एक भाग दार्शनिकों के भरण-पोषण पर व्यय करता था । वे समाज की शिक्षा एवं संस्कृति के रक्षक थे । इस वर्ग में ब्राह्मण तथा श्रमण दोनों ही आते थे । वे सादा जीवन व्यतीत करते थे तथा अपना समय अध्ययन और शास्त्रार्थ में व्यतीत करते थे ।

इनमें से कुछ जंगलों में निवास करते थे, कन्दमूल फल खाते थे तथा वृक्षों की छाल पहनते थे । यूनानी लेखकों ने भी वनों में रहने वाले सन्यासियों का उल्लेख किया है । अशोक के अभिलेखों में गृहस्थ सन्यासियों तथा वनों में विचरण करने वाले श्रमणों का उल्लेख मिलता है ।

*ललित नारायण मिथिला विश्वविद्यालय कामेश्वर नगर, दरभंगा (बिहार)

चारों आश्रमों की व्यवस्था भी समाज में प्रचलित थी । देश की संख्या का बहुत बड़ा भाग कृषकों का था । वे सादगी का जीवन व्यतीत करते तथा नगर की चहल-पहल से दूर रहते थे । मेगस्थनीज के अनुसार वे सटा अपने कामों में लगे रहते थे तथा जिस समय सैनिक युद्ध करते थे, उस समय भी कृषक कृषि-कर्म में व्यस्त रहते थे ।

कृषकों के बाद संख्या में सबसे अधिक क्षत्रिय वर्ग के लोग थे । वे केवल सैनिक कार्य किया करते थे । कृषक, कारीगर तथा व्यापारी सैनिक कर्तव्यों से मुक्त रहते थे । वे गाँवों में निवास करते । पशुपालक तथा शिकारी खानाबदोश जीवन व्यतीत करते थे ।

कुछ शिकारी राज्य की ओर से कृषि को क्षति पहुंचाने वाले जीव-जन्तुओं को नष्ट करने के लिए नियुक्त किये जाते थे और इस कार्य के लिए उनको पारितोषिक मिलता था । कारीगरों का समाज में बड़ा सम्मान था तथा उनकी अंग-क्षति करने वाले राज्य की ओर से दण्डित किये जाते थे ।

अर्थशास्त्र से पता चलता है कि समाज में दासों की स्थिति संतोषजनक थी । उन्हें सम्पत्ति रखने तथा बेचने का अधिकार प्राप्त था । उनके साथ अनुचित व्यवहार करने वाले स्वामी अर्थशास्त्र में दण्डनीय बताये गये हैं । साधारणतः युद्ध में बन्दी बनाये गये तथा म्लेच्छ लोग ही दास के रूप में रखे जाते थे ।

अशोक के अभिलेखों में भी दासों तथा भृत्यों के साथ उचित बर्ताव करने का उपदेश दिया गया है । अशोक के समय में बौद्ध धर्म की लोकप्रियता के कारण जाति-प्रथा की कठोरता में पर्याप्त शिथिलता आ गयी थी । **रोमिला थापर** तथा **आर. एस. शर्मा** जैसे कुछ आधुनिक इतिहासकार मौर्यकालीन समाज में शूद्रों की स्थिति अत्यन्त दयनीय होने की बात कहते हैं ।

वे भारतीय दासों की समता यूनान तथा रोम के दासों से स्थापित करते हैं । उनके अनुसार मौर्यकाल में राजकीय नियन्त्रण अत्यन्त कठोर था । प्राकृतिक साधनों के अधिकाधिक उपयोग की लालसा से राज्य में शूद्र वर्ण को रोमीय हेलाटों की स्थिति में ला दिया गया ।

थापर ने बताया है कि- '***अशोक ने कलिंग युद्ध के डेढ़ लाख बन्दियों को बंजर भूमि साफ कराने तथा नई बस्तियाँ बसाने के कार्य में नियोजित कर दिया ।'*** शर्मा मौर्यकालीन समाज की तुलना यूनान तथा रोम के समाज से करते हुए लिखते है कि- '***यूनान तथा रोम में दास जो कार्य करते थे ठीक वही कार्य भारत में शूद्र किया करते थे, यद्यपि भारतीय समाज दास-समाज नहीं था ।'***

किन्तु यह विचार अतिवादी है । यूनानी लेखक मेगस्थनीज भारतीय समाज में दास-प्रथा के प्रचलित होने का उल्लेख नहीं करता जो इस बात का प्रमाण है कि भारत में दासों की दशा यूनान तथा रोम के दासों से कहीं बहुत अच्छी थी ।

इस मत के लिए कोई आधार नहीं है कि अशोक ने डेढ़ लाख युद्ध-बन्दियों को बंजर भूमि साफ कराने के लिए नियोजित कर दिया था । वह कहीं अपने उद्देश्य पर प्रकाश नहीं डालता । निर्वासन के अन्य कारण भी हो सकते हैं ।

सम्भव है विद्रोह की आशंका को समाप्त करने के लिए उन्हें कलिंग से हटा दिया गया हो । **आर. सी. मजूमदार** का विचार है कि वे दक्षिण-पूर्व एशिया में चले गये जहां उन्होंने भारतीय संस्कृति का प्रचार किया । किन्तु ये सभी सम्भावनायें ही हैं । यूनान तथा रोम के दास जो कुछ भी करते थे वह सभी आधुनिक मजदूरों द्वारा किया जाता है ।

किन्तु मात्र कार्यों की समानता से ही कोई वेतन-भोगी श्रमिक दास नहीं हो जाता है, जैसा कि डॉ. ओम प्रकाश ने स्पष्ट किया है- ***'दास की अवधारणा के अन्तर्गत दास कहे जाने वाले का स्वामित्व दूसरे के पास होता है जो स्वामी कहलाता है । बंधुआ मजदूर दास श्रमिक नहीं होता तथा औद्योगिक मजदूर बन्धुआ मजदूर नहीं कहा जा सकता है । दासों की बड़ी संख्या के अभाव में बड़े पैमाने पर दासता की बात नहीं कही जा सकती ।'***

यदि हम यूनानी रोमन दासों को भारतीय शूद्र मान लें तो यह मानना पड़ेगा कि यहाँ शूद्र स्वतन्त्र किसान नहीं थे तथा उन्हें सम्पत्ति रखने का अधिकार नहीं था । अर्थशास्त्र में स्पष्टतः 'वार्ता' अर्थात कृषि, पशुपालन एवं वाणिज्य को शूद्र का धम बताया गया है ।

'शूद्र कर्षक' का भी उल्लेख मिलता है जिसका अर्थ है- ***शूद्र किसान*** । उन्हें सेना में भर्ती होने तथा सम्पत्ति रखने का भी अधिकार था । वह कृषि योग्य भूमि खरीद सकता था । दायगत नियमों में वर्णसंकर जातियों तक की उपेक्षा नहीं की गयी है ।

अतः मौर्य समाज की दशा यूनानी रोमन समाज के दासों से बहुत अच्छी थी । गौतम धर्मसूत्र, जो अर्थशास्त्र से प्राचीनतर है, में भी **'वार्ता'** को शूद्र का वर्णधर्म बताया गया है । **'मनुस्मृति'** से भी पता चलता है कि शूद्रों को सम्पत्ति का अधिकार था ।

समाज में संयुक्त परिवार की प्रथा थी । लड़कों के लिए वयस्कता की आयु 16 वर्ष तथा कन्याओं के लिए **12 वर्ष** होती थी । ***'स्मृतियों'*** में वर्णित विवाह के आठों प्रकार इस समय समाज में प्रचलित थे । तलाक की प्रथा थी । तलाक पति-पत्नी की सम्पत्ति से सम्भव था ।

बहुत समय तक विदेश में रहने या उसके शरीर में दोष होने पर पत्नी उसका त्याग कर सकती थी । इस प्रकार पत्नी के व्यभिचारिणी होने या बन्ध्या होने जैसी दशाओं में पति उसका त्याग कर सकने का अधिकारी था ।

पति की मृत्यु हो जाने पर स्त्री अपना पुनर्विवाह कर सकने के लिए स्वतन्त्र थी । विवाहिता स्त्री के उपहार तथा आभूषण उसकी अपनी संपत्ति *(स्त्रीधन)* होती थी । पति के अत्याचारों के विरुद्ध पत्नी न्यायालय में जा सकती थी । स्त्रियों के साथ अन्याय अथवा अत्याचार करने वाले राज्य की ओर से दण्डित किये जाते थे ।

कुलीन परिवारों में बहुविवाह की प्रथा थी । समाज में अन्तर्जातीय विवाह का भी प्रचलन था । उच्च जाति के व्यक्ति का अपने नीचे की जाति में विवाह अनुलोम तथा उच्चजातीय कन्या का निम्नजातीय वर के साथ विवाह प्रतिलोम कहा जाता था ।

चन्द्रगुप्त मौर्य का यूनानी कन्या के साथ विवाह हिन्दू समाज में एक क्रान्तिकारी कदम था । यूनानी लेखकों के विवरण से पता चलता है कि स्त्रियाँ सम्राट की अंगरक्षिका नियुक्त की जाती थीं । अर्थशास्त्र में स्त्री के लिए **'असूर्यपश्या'** *(सूर्य को न देखने वाली),* **'अवरोधन'** तथा **'अन्तःपुर'** शब्दों का प्रयोग हुआ है ।

इससे ऐसा निष्कर्ष निकलता है कि समाज में पर्दा-प्रथा भी प्रचलित रही होगी । सम्भवतः यह उच्च कुलों तक ही सीमित थी । अर्थशास्त्र में गणिकाओं का उल्लेख हुआ है जिनकी देख-रेख करने के लिए **'गणिकाध्यक्ष'** नामक पदाधिकारी नियुक्त होते थे । इस वर्ग की महिलाओं में अभिनेत्री, नर्तकी, गायिका आदि सम्मिलित थीं ।

यूनानी लेखकों ने भारतीयों के अनुशासित एवं सरल जीवन का उल्लेख किया है । मेगस्थनीज लिखता है कि लोग मितव्ययी तथा उच्च नैतिक आचरण वाले होते थे । वे सत्य एवं गुणों का समान रूप से आदर करते थे । उनके भोजन में अन्न, फल, दूध तथा माँस सम्मिलित थे । अन्नों में गेहूँ, चावल तथा जौ का प्रयोग होता था ।

मेगस्थनीज ने भारतीयों के खाने के ढंग का इस प्रकार वर्णन किया है- ***"जब वे खाने बैठते हैं तो उनके सामने तिपाई के आकार की एक मेज रख दी जाती है । उसके ऊपर एक सोने का प्याला रखा जाता है । इसमें सर्वप्रथम चावल डाला जाता है । इसके बाद भोजन के अन्य पकवान एवं पदार्थ परोसे जाते हैं, जो भारतीय विधि द्वारा तैयार किये जाते है ।"***

मौर्यकालीन भारतीय अच्छे वस्त्रों एवं आभूषणों के शौकीन थे । उनके कपड़े सोने एवं बहुमूल्य पत्थरों से जड़े हुए होते थे । बड़े लोगों के पीछे छत्र धारण किये हुए सेवक चलते थे । रथ-दौड़, घुड़-दौड़, सांड़-युद्ध, हस्ति-युद्ध, मृगया आदि मनोविनोद के साधन थे ।

नट, नर्तक, गायक, वादक, मदारी, चारण, विदूषक आदि विविध प्रकार के लोग नाना प्रकार के मनोरंजन किया करते थे । राज्य की ओर से अनेक प्रकार के उत्सवों एवं मेलों का आयोजन किया जाता था । अशोक ने कई हिंसक मनोरंजन के साधनों के ऊपर पाबन्दी लगा दिया था ।

मौर्य काल में आर्थिक दशा :-

मौर्य-युग में कृषि अधिकांश जनता के जीवन का आधार थी । भूमि राजा तथा कृषक दोनों के अधिकार में होती थी । कृषक युद्ध तथा अन्य राजकीय कर्तव्यों से मुक्त रहने के कारण अपना सारा समय खेतों में ही लगाते थे ।

लोहे के उपकरणों के भारी मात्रा में प्रयोग के कारण उत्पादन बहुत अधिक बढ़ गया । इस काल में ही मूँठदार कुल्हाड़ियों, फाल, हँसिये आदि का कृषि कार्यों के लिए बड़े पैमाने पर प्रयोग प्रारम्भ हुआ । राज्य की ओर से कृषि को प्रोत्साहन मिलता था ।

युद्ध के समय में भी सैनिकों को खेतों को हानि न पहुँचाने का आदेश रहता था । कृषि को क्षति पहुँचाने वाले कीड़े-मकोड़े तथा पशु-पक्षियों को नष्ट करने के लिए राज्य की ओर से गोपालक और शिकारी नियुक्त किये गये थे । अधिकाधिक बंजर भूमि को कृषि योग्य बनाया गया ।

भूमि बड़ी उर्वरा थी तथा प्रतिवर्ष दो फसलें आसानी से उगाई जा सकती थीं । देश अकाल एवं अभाव से मुक्त था । गेहूँ, जौ, चना, चावल, ईख, तिल, सरसों, मसूर, शाक आदि प्रमुख फसलें थीं । सिंचाई की उत्तम व्यवस्था थी । मेगस्थनीज लिखता है कि भूमि का अधिकांश भाग सिंचित था ।

कुछ पदाधिकारी नदियों का प्रबन्ध रखते थे ताकि उनसे पानी ठीक से नहरों द्वारा खेतों को पहुंचाया जा सके । अर्थशास्त्र से पता चलता है कि सिंचाई की चार विधियाँ थीं- हाथ द्वारा, कन्धों पर पानी ले जाकर, मशीन द्वारा तथा नदियों, तालाबों आदि से पानी निकाल कर ।

सिंचाई की सुविधा के लिये चन्द्रगुप्त मौर्य ने सौराष्ट्र प्रान्त में सुदर्शन झील का निर्माण करवाया था । रुद्रदामन् के जूनागढ़ लेख से पता चलता है कि इस झील के निर्माण का कार्य चन्द्रगुप्त के राज्यपाल पुष्यगुप्त वैश्य ने प्रारम्भ करवाया था तथा अशोक के राज्यपाल तुषास्प ने इसे पूरा करवाया था ।

पशुओं में गाय-बैल, भेड़-बकरी, भैंस, गधे, ऊँट, सुअर, कुत्ते आदि प्रमुख रूप से पाले जाते थे । राज्य की ओर से चारागाहों की भी व्यवस्था थी । अर्थशास्त्र से पता चलता कि चन्द्रगुप्त के समय में पशुधन विकास के लिए एक विशेष विभाग था जो पशुओं के भरण-पोषण एवं उनकी चिकित्सा आदि की उचित व्यवस्था रखता था ।

मौर्य युग में व्यापार-व्यवसाय की उन्नति हुई । मौर्य सम्राटों ने सड़कों के निर्माण तथा एकात्मक शासन व्यवस्था की स्थापना करके भारतीय उप महाद्वीप में व्यापार को प्रोत्साहन दिया । आंतरिक तथा वाह्य दोनों ही व्यापार प्रगति पर थे ।

इस समय भारत का वाह्य व्यापार सीरिया, मिस्र तथा अन्य पश्चिमी देशों के साथ होता था । यह व्यापार पश्चिमी भारत में भृगुकच्छ तथा पूर्वी भारत में ताम्रलिप्ति के बन्दरगाहों द्वारा किया जाता था । **'बारबैरिकम'** नामक बन्दरगाह सिन्धु के मुहाने पर स्थित था ।

यूनानी रोमन लेखक भारत के समुद्री व्यापार का वर्णन करते हैं । **एरियन** हमें बताता है कि भारतीय व्यापारी मुक्ता बेचने के लिए यूनान के बाजारों में जाते । व्यापारिक जहाजों का निर्माण इस काल का एक प्रमुख उद्योग था ।

यह राज्य के नियन्त्रण में होता था जो व्यापारियों को किराये पर जहाज देता था । नवाध्यक्ष नामक पदाधिकारी व्यापारिक जहाजों का नियन्त्रण करता था । समुद्री मार्ग से आने वाली वस्तुयें यदि क्षतिग्रस्त हो जाती थीं तो राज्य उन पर शुल्क नहीं लेता था या क्षति के अनुपात में उसे घटा देता था ।

'अर्थशास्त्र' में विदेशी **'सार्थवाहों'** *(व्यापारियों के काफिलों)* का उल्लेख मिलता है । देश का आन्तरिक व्यापार भी प्रगति पर था । इस समय देश के अन्दर अनेक व्यापारिक मार्ग थे । एक मार्ग बंगाल के समुद्र-तट पर स्थित ताम्रलिप्ति नामक बन्दरगाह से पश्चिमोत्तर भारत में पुष्कलावती तक जाता था ।

इसे **'उत्तरापथ'** कहा जाता था जिस पर चम्पा, पाटलिपुत्र, वैशाली, राजगृह, गया, काशी, प्रयाग, कौशाम्बी, कान्यकुब्ज, हस्तिनापुर, साकल एवं तक्षशिला जैसे प्रमुख नगर स्थित थे । दूसरा मार्ग पश्चिम में पाटल से पूर्व में कौशाम्बी के समीप उत्तरापथ में मिलता था ।

तीसरा मार्ग दक्षिण में प्रतिष्ठान से उत्तर में श्रावस्ती तक जाता था जिस पर माहिष्मती, उज्जैन, विदिशा आदि नगर स्थित थे । चौथा प्रसिद्ध व्यापारिक मार्ग भृगुकच्छ से मथुरा तक जाता था जिसके रास्ते में उज्जयिनी पड़ता था । इस प्रकार उत्तरापथ तथा दक्षिणापथ के भूभाग व्यापारिक मार्गों द्वारा परस्पर संयुक्त कर दिये गये ।

व्यापार के ऊपर राज्य का नियन्त्रण होता था । पण्याध्यक्ष बिक्री की वस्तुओं का सूक्ष्मता से निरीक्षण करता था । वह वस्तुओं का मूल्य निर्धारित करता था ताकि व्यापारी जनता से अनुचित लाभ न कमा सकें । व्यापारियों के लाभ की दरें भी निश्चित की गयी थीं तथा इससे अधिक लाभ राजकोष में जमा हो जाता था ।

व्यापारी स्थानीय वस्तुओं पर **5%** तथा विदेशी वस्तुओं पर **10%** का मुनाफा कमा सकते थे । देश के भीतर व्यवसाय एवं उदयोग-धन्धे काफी विकसित अवस्था में थे । कपड़ा बुनना इस युग का एक प्रमुख उद्योग था । अर्थशास्त्र के अनुसार मदुरा, अपरान्त, कलिंग, काशी, बंग, वत्स तथा महिष में सर्वोत्कृष्ट प्रकार के सूती वस्त्र तैयार होते थे । अन्य वस्त्रों में **'दुकूल'** *(श्वेत तथा चिकना वस्त्र)* तथा **'क्षौम'** *(एक प्रकार का रेशमी वस्त्र*) का भी उल्लेख मिलता है ।

चीन भूमि के कौशेय *(रेशमी वस्त्र)* तथा नेपाल के कम्बल का उल्लेख मिलता है । चर्म-उद्योग भी उन्नति पर था । एरियन ने भारतीयों द्वारा श्वेत चमड़े के जूते पहने जाने का उल्लेख किया है जो काफी सुन्दर होते थे । बढ़ईगिरी भी एक प्रमुख उद्योग था ।

बढ़ई लकड़ियों द्वारा विविध प्रकार के उपकरण बनाते थे । कुम्रहार की खुदाई में सात बड़े एवं आश्चर्यजनक ढंग से निर्मित लकड़ी के चबूतरे प्राप्त हुये हैं, जिनसे काष्ठ-शिल्प के पर्याप्त विकसित होने का प्रमाण मिलता है । इसके अतिरिक्त धातुकारी का भी उद्योग उन्नति पर था ।

सोना, चाँदी, ताँबा, लोहा, शीशा, टिन, पीतल, कांसा आदि धातुओं से विविध प्रकार के अस्त्र-शस्त्र, बर्तन, आभूषण तथा उपकरण बनाये जाते थे । तक्षशिला के भीर टीले तथा हस्तिनापुर की खुदाइयों से नाना प्रकार के बहुमूल्य आभूषणों के प्रमाण प्राप्त होते हैं । लोग धातुओं को गलाने तथा शुद्ध करने की कला से भी परिचित थे ।

पाषाण तराशने का उद्योग भी अच्छी अवस्था में था । इस समय के एकाश्मक स्तम्भ पाषाण तराशने की कला की उत्कृष्टता के साक्षी है । साथ ही साथ **50 टन** के वजन तथा लगभग **30 फीट** से अधिक की ऊँचाई वाले स्तम्भों को पांच-छः सौ मील की दूरी तक ले जाकर स्थापित करना मौर्यकालीन अभियान्त्रिकी कुशलता को सूचित करता है ।

आज के वैज्ञानिक युग में भी यह एक आश्चर्य की वस्तु प्रतीत होती है । हाथी दाँत से भी सुन्दर एवं आकर्षक उपकरण तैयार किये जाते थे । इस समय विभिन्न खनिज पदार्थ बहुतायत से उपलब्ध थे । अर्थशास्त्र में समुद्री तथा भूमिगत दोनों ही प्रकार की खानों का वर्णन मिलता है जिनके लिये अलग-अलग पदाधिकारी होते थे । समुद्री खानों के अधीक्षक का काम उनसे प्राप्त होने वाले हीरे, मोती, दूंगा, शंख, बहुमूल्य पत्थरों आदि के संग्रहण की देखभाल करना होता था ।

भूमिगत खानों के अधीक्षक नयी खानों की खोज करते तथा पुरानी खानों के रख-रखाव की व्यवस्था करते थे । खानों में काम करने वाले श्रमिकों के पास वैज्ञानिक उपकरण होते थे । राज्य या तो सीधे खानों का प्रबन्ध करता था या उन्हें पट्टे पर देता था । अर्थशास्त्र से पता चलता है कि राजा की अनुमति के बिना खान से निकाली धातुओं तथा उनसे तैयार होने वाली वस्तुओं को खरीदने तथा बेचने वाले दोनों पर **600 पण** अर्थदण्ड लगाया जाता था ।

विभिन्न शिल्पों के अलग-अलग अध्यक्ष होते थे । उद्योग-धन्धों की संस्थाओं को **'श्रेणी'** कहा जाता था । **'जातक'** ग्रन्थों में **18** प्रकार की श्रेणियों का उल्लेख हुआ है, जैसे काष्ठकारों की श्रेणी, लोहारों की श्रेणी, चर्मकारों की श्रेणी, चित्रकारों की श्रेणी आदि ।

श्रेणियों के अपने न्यायालय होते थे जो व्यापार-व्यवसाय सम्बन्धी झगड़ों का निपटारा किया करते थे । श्रेणी-न्यायालय का प्रधान **'महाश्रेष्ठि'** कहा जाता था । राज्य की और से विविध प्रकार की वस्तुओं को बनाने के लिये औद्योगिक केन्द्र भी स्थापित किये गये थे ।

शिल्पकारों के सुरक्षा की समुचित व्यवस्था थी । शिल्पी के हाथ अथवा आँख को क्षति पहुँचाने वाले को मृत्यु-दण्ड दिया जाता था । जो उनका सामान चुराते थे उन्हें **100 पण** का जुर्माना देना होता था । शिल्पियों तथा कारीगरों की मजदूरी कार्य के अनुसार तय की जाती थी ।

अवकाश के दिनों में कार्य करने के लिए अतिरिक्त मजदूरी दी जाती थी । उत्पादित वस्तु की कठोरता से जाँच की जाती थी । घटिया उत्पादन अथवा धोखाधड़ी के कार्य का कठोर दण्ड का विधान था । **'अर्थशास्त्र'** में कहा गया है कि- ***'कर्मकार को काम करने पर ही मजदूरी दी जानी चाहिए' (कृतस्य वेतनं, नाकृतस्यास्ति) ।***

यदि कर्मकार आधा काम करता था तो उसे आधी मजदूरी ही देय होती थी । मौर्य-युग तक आते-आते व्यापार-व्यवसाय में नियमित सिक्कों का प्रचलन हो चुका था । सिक्के सोने, चाँदी तथा ताँबे के बने होते थे । स्वर्ण सिक्कों को **'निष्क'** और **'सुवर्ण'** कहा जाता था ।

चाँदी के सिक्कों को **'कार्षापण'** या **'धरण'** कहा जाता था । तांबे के सिक्के **'माषक'** कहलाते थे । छोटे-छोटे ताँबे के सिक्के **'काकणि'** कहे जाते थे । ये सिक्के शासकों, सौदागरों एवं निगमों द्वारा प्रचलित किये जाते थे तथा इन पर स्वामित्व-सूचक चिह्न लगाये जाते थे ।

उल्लेखनीय है कि उत्तर प्रदेश तथा बिहार से बड़ी संख्या में प्राप्त चाँदी के आहत-सिक्कों में से अधिकतर मौर्यकाल के ही हैं । मौर्यकालीन सिक्के मुख्यतः चांदी और तांबे में ढाले गये हैं । प्रधान सिक्का 'पण' होता था ।

जिसे **'रुप्यरूप'** भी कहा गया है । अर्थशास्त्र में राजकीय टकसाल का भी उल्लेख मिलता है जिसका अधीक्षक **"लक्षणाध्यक्ष"** होता था । मुद्राओं का परीक्षण करने वाला अधिकारी **'रुपदर्शक'** कहा जाता था । मौर्य शासन का वित्तीय वर्ष आषाढ़ *(जुलाई)* माह से प्रारम्भ होता था ।

मौर्य-काल में जनगणना के निमित्त एक स्थायी विभाग की स्थापना की गयी थी । इसका उल्लेख मेगस्थनीज तथा कौटिल्य दोनों ने ही किया है । मेगस्थनीज के अनुसार तीसरी समिति नगर की जनगणना का कार्य करती थी ।

अर्थशास्त्र से पता चलता है कि प्रत्येक ग्राम तथा नगर में चारों वर्षों की जनगणना ग्रामीण अधिकारियों तथा जनगणना विभाग द्वारा की जाती थी । मनुष्यों के साथ ही साथ उनके व्यवसाय, चरित्र, आय, व्यय आदि का भी पूरा ब्यौरा सुरक्षित रखा जाता था । इससे राज्य को विभिन्न वर्गों के ऊपर कर निर्धारित करने के काम में बड़ी सहायता मिलती थी ।

मौर्य-शासन में निर्धन व्यक्तियों को धनी व्यक्तियों तथा साहूकारों के शोषण से बचाने के निमित्त उनके द्वारा उधार दिये जाने वाले धन पर ब्याज की दर सुनिश्चित-कर दी गयी थी । इन नियमों का पालन न करने वालों को कठोर दण्ड दिये जाते थे ।

अर्थशास्त्र के अनुसार ब्याज की यह दर **15%** वार्षिक होती थी । जनता को अकाल, बाढ़, अग्नि जैसी दैवी आपदाओं से बचाने के लिये भी राज्य की ओर से व्यापक प्रबन्ध किये गये थे । अकाल के समय राज्य की ओर से किसानों को बीज वितरित किये जाते थे तथा लोगों को अभावग्रस्त स्थानों से हटाकर सम्पन्न स्थानों में पहुँचाया जाता था । बाढ़ आने तथा आग लगने पर भी राज्य की ओर से राहत कार्य किये जाते थे ।

नागरिकों के स्वास्थ्य की ओर भी सरकार विशेष ध्यान देती थी । पूरे राज्य में अनेक चिकित्सालयों की स्थापना करवाई गयी थी । विदेशी नागरिकों की चिकित्सा के लिये अलग से प्रबन्ध किया गया था । जीवनोपयोगी औषधियाँ राज्य की ओर से आरोपित करवाई जाती थीं ।

अशोक के लेखों से पता चलता है कि उसने मनुष्यों की चिकित्सा के साथ ही साथ पशुओं की चिकित्सा का भी समुचित प्रबन्ध करवाया था तथा अनेक औषधियों को बाहर से मंगवा कर आरोपित करवाया था ।

नगरों में सफाई की बहुत अच्छी व्यवस्था की गयी थी । इन सबसे यह स्पष्ट हो जाता है कि मौर्य युग में कल्याणकारी राज्य की अवधारणा को चरितार्थ किया गया था ।

मौर्य काल में धार्मिक दशा :-

मौर्य काल में अनेक धर्म एवं सम्प्रदाय प्रचलित थे । इस काल के सम्राटों की धार्मिक विषयों में सहिष्णुता की नीति से विभिन्न मतों एवं सम्प्रदायों के विकास का सुअवसर प्राप्त हुआ । इस समय के मुख्य धर्म एवं सम्प्रदाय वैदिक, बौद्ध, जैन, आजीवक आदि थे ।

इनका संक्षिप्त परिचय इस प्रकार है :-

1. वैदिक अथवा ब्राह्मण धर्म:

समाज के उच्च वर्गों में ब्राह्मण धर्म का बोलबाला था । अनेक वैदिक देवताओं की पूजा होती थी तथा विविध प्रकार के यश किये जाते थे । चन्द्रगुप्त मौर्य प्रारम्भ में ब्राह्मण धर्म का

ही अनुयायी था । महावंश के अनुसार बिंदुसार ने साठ हजार ब्राह्मणों के प्रति उदारता दिखाई थी ।

अर्थशास्त्र में अपराजित, अप्रतिहित, जयन्त, वैजयन्त, शिव, वैष्णव, अश्विन्, श्रीमादिरा *(दुर्गा),* अदिति, सरस्वती, सविता, अग्नि, सोम, कृष्ण आदि देवी-देवताओं का उल्लेख मिलता है । पुरोहित यज्ञ कराते थे । यज्ञों के अवसर पर पशुओं की बलि भी दी जाती थी ।

अशोक के प्रथम शिलालेख से पता चलता है कि उसके राज्य में सर्वत्र पशु-बलि होती थी जिसे बन्द कराने के लिये उसने आदेश जारी किये थे । अर्थशास्त्र में राजप्रासाद के समीप बनी हुई **'यज्ञशाला'** *(इज्या-स्थानम्)* का उल्लेख मिलता है ।

ब्राह्मणों का एक वर्ग सन्यासियों का था । वे जंगलों में रहकर कठोर साधना एवं तपश्चर्या का जीवन व्यतीत करते थे । सन्यासियों को **'श्रमण'** कहा जाता था । यूनानी लेखकों ने उनके ज्ञान एवं सदाचरण की बहुत प्रशंसा की है ।

मेगस्थनीज के अनुसार **मंडनिस** नामक एक इसी प्रकार के आश्रमवासी सन्यासी ने अपने ज्ञान से सिकन्दर को बहुत अधिक प्रभावित किया था । उपर्युक्त देवी-देवताओं के अतिरिक्त इस समय अग्नि, नदी, समुद्र, पर्वत, नाग आदि की भी पूजा की जाती थी । लोग तीर्थयात्रा पर जाते थे । ज्योतिषियों, भविष्यवक्ताओं, शकुन-विचारकों आदि का भी समाज में महत्वपूर्ण स्थान था ।

2. बौद्ध धर्म:

अशोक के शासन-काल में बौद्ध धर्म को राजकीय संरक्षण प्राप्त हुआ । उसने यह घोषित किया ***'जो कुछ बुद्ध ने कहा है वह सत्य है ।'*** अशोक ने इस धर्म के प्रचार में अपने साम्राज्य की सारी शक्ति एवं साधनों को नियोजित कर दिया । उसके अथक परिश्रम के फलस्वरूप यह धर्म भारत की सीमाओं का अतिक्रमण कर पश्चिमी एशिया तथा लंका तक फैल गया । अशोक के ही समय में पाटलिपुत्र में तृतीय बौद्ध संगीति हुई जिसकी समाप्ति पर विभिन्न दिशाओं में प्रचारक-मण्डल भेजे गये । परम्परा के अनुसार उसने **84 हजार** स्तूपों का निर्माण करवाया था । अशोक के उत्तराधिकारियों में शालिशूक भी बौद्ध मतानुयायी था जिसने उसी के समान धम्मविजय की थी ।

3. आजीवक तथा निर्ग्रन्थ:

आजीवक सम्प्रदाय की स्थापना मक्खलिगोसाल ने की थी । वे बुद्ध एवं महावीर के समकालीन थे । मौर्य-युग तक आते-आते यह एक प्रबल सम्प्रदाय बन चुका था । अशोक के सातवें स्तम्भ-लेख में आजीवकों का भी उल्लेख किया गया है तथा महामात्रों को आजीवकों के हितों का ध्यान रखने के लिए कहा गया है ।

अशोक ने अपने अभिषेक के **12वें** वर्ष इस सम्प्रदाय के सन्यासियों के निवास के लिये बराबर पहाड़ी पर दो गुफाओं का निर्माण करवाया था । अशोक के पौत्र दशरथ ने भी नागार्जुनी पहाड़ी पर कुछ गुहा-विहार बनवाये थे । इस सम्प्रदाय के अन्तर्गत ब्राह्मण तथा ब्राह्मणेतर दोनों ही वर्गों के सन्यासी सम्मिलित थे । निर्ग्रन्थ से तात्पर्य जैन धर्म से है । यह भी श्रमणों का ही एक वर्ग था । अशोक के लेखों में निर्ग्रन्थों का उल्लेख हुआ है । मेगस्थनीज ने इन्हें **'नग्न साधु'** कहा है । परम्परा के अनुसार इस सम्प्रदाय के महान् आचार्य भद्रबाहु ने चन्द्रगुप्त को जैन मत में दीक्षित किया था । अशोक का एक उत्तराधिकारी सम्प्रति, जैन परपरा के अनुसार जैन धर्म का संरक्षक था । इस समय जैन धर्म भारत के पश्चिमी प्रदेशों में फैला था । दिव्यावदान के अनुसार निर्ग्रन्थ लोग अशोक के समय में उत्तरी बंगाल के पुण्ड्रवर्द्धन प्रदेश में भी निवास करते थे । परजु आजीवकों के समान वे लोग मौर्य राजाओं से दान नहीं पा सके ।

भक्ति सम्प्रदाय का उदय :-

मौर्ययुगीन भारत के धार्मिक जीवन में भक्ति सम्प्रदाय का उदय हो चुका था । बुद्ध को देवता मानकर उनकी धातुओं एवं प्रतीकों की पूजा की जाने लगी । यूनानी लेखकों ने वासुदेव *(कृष्ण)* की पूजा का उल्लेख **'हेराक्लीज'** नाम से किया है ।

संदर्भ ग्रंथ सूची

1. अर्थशास्त्र, कौटिल्य, पेज-86 से 213 ।
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13. प्रारंभिक भारत का परिचय, रामशरण शर्मा पेज-140 से 282 ।
14. प्राचीन एवं पूर्व मध्यकालीन भारत का इतिहास, पेज-147 से 298 ।

Guidelines for Contributors

1. Two copies of manuscripts typed in English on one side of the A4 size paper should be submitted alongwith an abstract not more than 200 words. The length of a paper including tables, diagrams, illustration etc., should be between 3000 to 5000 words. Papers/articles should be original and unpublished contribution. Papers should be accompanied by a declaration that the material is original, has not been published elsewhere in part or full and the same has not been submitted for publication in any other book or journal of elsewhere. Leave the margin of at least one inch on all sides of paper and one and half inches on left side of the paper. Electronic version of the paper must accompany CD-ROM in MS-Word document format and it should be identical in all respect of the hard copy. Paper without CD will be rejected. Electronic copy must sent to the given E-mail addresses. Article must be in MS-Word in Times New Roman in font size 12. Refused articles/papers will not returned if the self-addressed and Rs. 50/- stamped envelope not attached with paper.
2. Short communication to review articles, reports of conference, summary or views on Government reports, debatable issues, etc., are also published.
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5. All Papers submitted to the journal will be the property of **APH Publishing Corporation** and subject to blind review. To ensure anonymity, the author's name, designation, affiliation, official and residential address and other details about author should only appear on the first page along with the title of the paper. Second page should start with the title of paper again followed by text.
6. Footnotes in the text should be numbered consecutively in plain Arabic superscripts. All the footnotes, if any, should be typed under the heading 'Footnotes' at the end of the paper immediately after 'Conclusion'.
7. (*a*) For citation of books the author's name should be followed by the (*b*) title of the book (*c*) year of publication or edition or both (*d*) page number (*e*) name of publishers and place of Publication.
8. All references should be alphabetically arranged at the end of the text. Style should follow: Author's name, forename/initials, date of publication (italicized in case of a book and in double quotations in case of an article and the source, Journal or book underlined or italicized), place of publication, publisher, page numbers and any other additional information. Journal articles should contain complete information regarding volume number, issue number, date, etc. A few examples are as follows:
   * **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.
   * **Ganeshan, P.R. (1989).** "Educational Finances in a Federal Government", Seminar on Mobilisation of Additional Resources for Education. New Delhi: National Institute of Economic Planning (mimeo).
   * **Saley, Hans** (1996). "Perspective of Education: An Internal View", in Abdul Raza (ed.) *Educational Policy: A Long Terms Perspective.* New Delhi: Concept, for the National Institute of Law and Administration, pp. 70-92