

**Vol. XII
Number-8**

**ISSN 2277-2405
(Special Issue) April-June 2022**

EDUCATION PLUS

**A Multidisciplinary International
Peer Reviewed/Refereed Journal**

APH PUBLISHING CORPORATION

ISSN : 2277-2405

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Peer Reviewed/Refereed Journal

Vol. XII, Number 8

April-June 2022

(Special Issue)

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The subscriber will receive a hard copy of every issue of Journal for the subscribed period.

Printed in India at

Balaji Offset

Navin Shahdara, Delhi-32

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Educational Technology–Impact of Communication Devices on Education

Dr. E.S. Uma Maheswari*

ABSTRACT

Generally, everyone knows the importance of communication in education. But there is an ongoing debate about the specific role of communication technology and its overall effectiveness. This section contains the impact of communication devices on education and also we can see the purpose of technology being used in schools. Experiences in the use of communication, its benefits and ways to integrate communication techniques into educational programs are presented in this section. Communication has changed over time. This form of communication has been around since the dawn of man. Sound, fire and gesture were seen as the earliest human communication techniques. After this, the man expressed ideas to others through inscriptions, leaves, prints, coppers, music and art etc., After that, communication grew into printed papers and books and according to the development of science, communication devices such as the post, the telegraph and telephone were invented and information was brought to the people immediately. Through this, a new chapter was started in the field of communication. In the early period, the world was seen as a vast entity. But today the world has shrunk like a small family due to the influence of communication technology. But today, the situation has changed and all the things that are happening are instantly and instantly recognizable. The reason is the phenomenal development of information technology. This kind of online education makes a huge contribution to the education of students. In other words, updating all the things happening in the world immediately makes the students develop their brains and prepares them to face the problems of tomorrow's world.

INTRODUCTION

In the early stages, learning-teaching was based on oral communication between the teacher and students. Later the development of the printing press resulted in the consolidation of information into textbooks. Subsequently, newspapers also emerged as a learning-teaching communication medium. In today's scientific age, mass media such as pictures, television, recorded speech, programmed lessons and radio are being widely used in the learning-teaching process. Communication devices are making a continuum in learning n` teaching. It is no exaggeration to say that modern teaching strategies such as computer-based instructions are revolutionizing information. It is a well-known fact that such learning n` teaching technique, once introduced into the school continues to innovate.

COMMUNICATION DEVICES FOR TEACHING-LEARNING

'An educational institution cannot fully achieve the goals of education without the help of new teaching media' says Nelson Henry. Communication devices do not just give us snippets of information.

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Through messages, they stimulate the sensory organs and stimulate them to react. Therefore, these communication devices are used in classroom learning and teaching activities becomes more important. Through this, the student can acquire learning through the senses. Marcel Mc Croon makes this point as communication devices give us information received through communication devices creating a deep impact on the human mind. Therefore, by using these devices for learning – teaching, we can achieve great benefits in learning.

The National Education Policy of 1986 and the scheme of policy formulated in 1992 also emphasize the following concepts. Communication devices have a deep impact on the mind of the learner. But related information creates an academic barriers and administrative barriers in distance mode. Otherwise, modern educational technology should reach out to the most remote areas and the grassroots beneficiaries at the same time and make the same kind of mental flow available at all times.

ROLE OF A TEACHER

Due to the impact of communication devices, the importance of teachers may seem to have diminished at times. Sometimes it can create an illusion that teachers have been replaced by communication devices. But on closer inspection, the teacher appears to be an aid to these devices. This means that before, during and after the transmission of a message, the role of a teacher is very high. Many times teachers are the ones who need to fill in the gaps. Even in countries where there has been an industrial revolution in education, the importance of teachers has not diminished. Therefore, the idea that teaching media is a substitute for teachers is wrong.

LEARNING WITH INTEREST AND COLLABORATIVE

Through the use of information technology, students have the opportunity to use information in many new ways. Rather than memorizing and studying, it is possible to face the problems encountered in life, simplify learning and adapt education to the life situation of the learners. ICT-enabled learning encourages discussion among students, teachers and professionals without prejudging their place and competence. It provides an opportunity to socialize among different cultural groups. By this, we help the students to develop consensus and exchange of information. Moreover, education is not limited to one period but is carried out throughout life.

MAKING EDUCATION POSSIBLE

It is difficult to predict how much information technology has enhanced basic education. Because the research work conducted for this is small. It has not been fully commented on. There are also no models of communication technology adoption at the primary school level. In higher education and adult education, access to education through communication techniques has been ensured to some extent for those who cannot attend universities. This is evident when we compare student enrollment in universities such as India's Indira Gandhi Open University

UPGRADING

Although a complete study of the impact of educational broadcasting through radio and television has not been conducted, according to the results of the small study, it appears that this method is similar to the normal school education system. It seems that the marks of the students and the number of days they come to school have increased due to this system. On the contrary, the use of computers, the internet and related technologies is considered to have improved learning. However, there are

differences of opinion about this. Many studies suggest that the use of computers has increased the usability of existing curricula. In particular, studies have shown that the use of the computer, as a teacher, has helped students score higher in subjects. When students use computers, they become more motivated to study. Even though so many results are reported, there are some flaws in this too. Computer usage, internet-related techniques and teacher training programs help to create an environment conducive to learning. All these studies are subject to criticism. It is also said to have flaws. The Lack of accurate statistics is a drawback. The exchange of ideas between students and teachers is said to bring about a positive change in education. One problem with measuring the use of computers and internet sites is that currently available metrics cannot examine learner-centered learning environments. And since technology use is becoming more and more integrated with the learning process, it can be difficult to figure out which technique is right for us. It is also impossible to conclude that techniques are responsible for the change in learning.

BENEFITS OF COMMUNICATION DEVICES IN EDUCATION

- The goal of primary education for all is attainable.
- Adults can fully access education
- Able to acquire non-formal education
- School activities improve
- It can make leisure time interesting and useful. Students can also participate and learn
- Alternative teaching is possible for dropouts.
- Able to develop logical thinking
- Able to develop professional skills
- In-service training can be given to teachers
- It can create a scientific mindset and popularize science
- Distance education is available

LIMITATIONS OF COMMUNICATION DEVICES IN EDUCATION

- Communication devices like radio and television are one-way communication devices, so students do not have a chance to interact and learn.
- The use of such media depends on the involvement of the listeners (students)
- Even in programmed instruction such as CAI (Computer Assisted Information) students are likely to interact and learn on a very small scale
- Educational broadcasts broadcasted through communication devices are not timed well for the student to learn
- It is difficult to connect educational broadcasts of these devices with classroom learning
- Many educational institutions (schools) do not have adequate communication facilities
- Through these devices, students are likely to become disinterested and disinterested in learning if they are taught in a monotonous learner
- Slow learners are unlikely to receive special attention
- Costs are high for course preparation and broadcasting

ICT TOOLS IN MODERN EDUCATION SYSTEMS

The main means of ICT technology for the information environment of the educational system is a personal computer equipped with the necessary software (system and application nature, as well). Tools Operating Software is primarily referred to as computer software. It provides communication

of all PC programs with equipment and PC user. This category also includes service and service software. Application programs include software, which is a set of tools for working with information technologies-text, graphics, tables, etc. the modern educational system is universally used office software and ICT tools such as word processors, presentation makers, spreadsheets, graphics packages, organizers, databases, etc.

DEVELOPMENT OF ICT

With the establishment of computer networks and similar mechanisms, the process of education has moved to a new level. First, it is due to the possibility of receiving information instantly from anywhere in the world. Thanks to the global computer network Internet, instant access to the planet (electronic libraries, file repositories, databases, etc.) is now possible. More than two billion different multimedia documents are published on this popular resource. Opens network access and uses other common ICT technologies e-mail, chat, lists and mails. Additionally, specialized software has been developed for online (real-time) communication. It allows sending text (entered from the keyboard), as well as sound, image and various files after establishing a session. Such software facilitates the joint connection of remote users with software running on a local personal computer. The advent of new information compression algorithms available for transmission over the Internet has significantly improved sound quality. Now it is beginning to approach the quality of a conventional telephone network. As a result, there was a leap in the development of a relatively new ICT tool n` Internet telephony. With the help of special software and network peripherals, you can organize audio and video conferences.

ICT AND ITS POSSIBILITIES

Automated search programs are used to organize an effective search in telecommunication networks, the purpose of which is to collect data from various sources of the World Wide Web and provide quick access service to the user. The use of ICT allows you to open educational, methodological and wider access to scientific information, in addition, it is possible to organize operational consulting assistance, as well as scientific and modeling research activities and of course, conduct virtual classes (lectures, seminars) in real-time.

CONCLUSION

This information communication technology has a massive impact not only on the education of students but also on the lives of all human beings. As far as today's situation is concerned, its influence has not left the hand of small children. Today's children are more likely to be playing on their phones and playing video games than playing in nature. That is, the advantage is that the satellite image is obtained. Also, the use of CCTV technology can ensure the security of a company. There are many other benefits to be found. There is no mistaking that such communication technology is a staple of today's world. As a result, there are many disadvantages as there are benefits. This means that the work of hackers has increased as a result of this communication technology. It has become one of the biggest threats in today's world.

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A Brief Survey of Political Condition During Ghori and Khalji Sultans of Malwa

Syed Mohammad Qumber*

The independent kingdom of Malwa was set-up and initiated by Dilawar Khan Ghori. Dilawar Khan Ghori (1393) was the administrator of Malwa during the reign of Mohammad Shah Tughlaq (1390-94). After the death of the said sultan in 1394 the Delhi Sultanate became the victim of internal dispute (family vendetta). Although Mahmud Shah took over from the Mohammad Shah Tughlaq but due to internal conspiracy and contradiction the Delhi Sultanate was weakened. And hence taking benefit from these circumstances Timur Lang invaded on India in 1398 and Mahmud Shah was defeated but managed to escape from there and reached Gujarat and took shelter under Muzaffer Shah. Muzaffer Shah treated him well but denied to help him with his troops. Due to this denial of assistance he went to Dilawar Khan the ruler of Malwa. And Dilawar Khan Ghori too treated him with great respect and regard. He not only provided Mahmud Shah Tughlaq all the facility which a king avails in his kingdom but he also promised to help him with his troops because of his promise Mahmud Shah stayed over there for 3 years. But this created some unconsciousness in the mind of Alp Khan the son of Dilawar Khan Ghori, due to this Alp Khan marched for Mandu. Till the presence of Mahmud Shah Tughlaq in Mandu, Alp Khan stayed in Mandu. When he heard the news of departure of Mahmud Shah to Delhi, he returned to Dhar and emphasized his father Dilawar Khan Ghori to declare Malwa as an independent kingdom. And in this way Malwa became an independent kingdom/sovereign under Dilawar Khan Ghori.

Dilawar Khan Ghori: His original name was Hussain. **1** He ascended on throne with the title of "Umaid Shah Dawood" in 1401/804 A.H and released the sermon and coins of his name.

The forefathers of Dilawar Khan migrated to India from Ghor and somehow managed to get services in the Delhi Sultanate and after sometimes they came close to the sultans. They became the Amirs (Nobles) in their court. Dilawar Khan was born in India but there is very less information about his date of birth and earlier life. Since his forefathers were attached to the Delhi Sultanate, he got the position of (Administrator) under the Tughlaq Sultans.

After getting reward for his brilliance he became the king of Malwa. He had not only the experiences of wars and invasion but he was also adept in the art of the strengthening the kingdom. As soon as he got the kingdom in his hand he divided the state into various regions and appointed separate rulers for each region, which benefited him not only in strengthening the sultanete but also in securing the state from the attack in border areas.

Dilawar Khan Ghori was a brave and intellectual king and he loved his people very much. He managed to build healthy relationship with the rulers and Rajputs of neighboring states. He got his son Alp Khan married with the daughter of Raja Faruqi and married her daughter with prince Nasir Khan son of Raja Faruqi. This led to security of Malwa from the attacks of neighboring states. This initiated the new period of Malwa. Dilawar Khan ruled on Malwa bravely and got died after 3 years in 1406/809 A.H. After him Hoshang Shah became his successor.

Hoshang Shah (1406-1435/809-837 A.H): After the death of Dilawar Khan Ghori his son Alp Khan ascended the throne with the title of Hoshang Shah. Hoshang Shah had already built a strong

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fort during the reign of his father. Sooner he transfred the capital of Malwa from Dhar to Mandu and renamed Malwa as Shadiabad(city of joy).

"الپ خان بعد از پدر لوای حکومت مالوه برافراشت و طغرای کامرانی بنام خود نوشته خویش را بسلطان هوشنگ ملقب ساخت و امرا و بزرگان ان ناحیه با و بیعت کردند و سر بحلقه اطاعتش در آوردند لیکن بهنوز مهمات سلطنت و اساس دولت استحکام نیافته بود که منهبان خبر آوردند که بشاه گجراتی چنین خبر رسید که الپ پدر خود دلاور خان غوری را بواسطه حطام دینوی زهر داده خودرا سلطان هوشنگ نام نهاد" 2

During the year 1407(809A.H), Muzaffer Shah Gujarati attacked on Malwa and after defeating Hoshang Shah made him captive. After that Muzaffer Shah handed over Malwa to his brother Nusrat Khan and returned to Gujarat. Due to wrong policy of Nusrat Khan the nobles and the people of Malwa strongly opposed him and they declared Musa Khan (The cousin of Hoshang Shah) as the king of Malwa. Thereafter Muzaffer Shah arranged an emergency meeting and it was decided to handover the rule of Malwa to Hoshang Shah again. Hoshang Shah was forced to take the oath to rule under the Gujarat kingdom till death. Hoshang Shah accepted the offer to be under the Gujrat kingdom till death. Soon after regaining the kingdom he solved all of the disputes and problems in his kingdom and regained the hold on all those areas which were under his cousin Musa Khan and other rulers. Malik Mugith (مغیث) Khan was a clever minister and experienced army chief. He was given the title of "Malikush sharq" (ملک الشرق) and appointed him the prime minister. In this way Hoshang Shah had strengthen his hold on Malwa and started expanding and building Malwa firmly in a new way.

When there was safety and peace in Malwa and it regained the power, Hoshang Shah broke all the promises and the oath he had taken before Muzaffer Shah Gujarati. He supported all of the protests and rebellions against the Gujarat. After the death of Muzaffer Shah his son Ahmad Shah became his successor. Ahmad Shah's brother (**Haibat Khan and Firoz Khan**) revolted against him; Hoshang Shah supported them instead of Ahmad Shah. Then after in 1413 A.D/ 816AH When Ahmad Shah attacked on Jhalawar, Hoshang Shah not only helped the king of Jalwareh with his army but he also invaded on Gujarat with the rulers of Jalwareh, Nadawat and Champaner. Although they faced the defeat but they tried their best to weaken the Gujarat Sultanate. On the contrary Ahmad Shah played an important role in bringing back the Malwa sultanate to Hoshang Shah in the past. Due to this narrow mindness of Hoshang Shah there occurred hatred feelings between the kings of Gujarat and Malwa which resulted into consecutive wars and it continued for two years between Hoshang Shah and Ahmad Shah from (1422-1423 AD/825-826 A.H). A large number of troops were utilized from both of the sides but they could not get command over each other.

Hoshang Shah had an idea of the power of his army, so he didn't look at Gujarat again and emerged towards the eastern region of India. And at the first stance took over the Kherla(کھیرلا) province and the fort of Gagrūn which was situated at the merging point of bank of river Kali Sindh and Ahuti.

At that time Gagrūn fort was under the Rajput king Achal Das Khichi, beside these he successfully merged and added some small neighboring provinces in his sultanate of Malwa. He also assigned a treaty with the Bahmani and Khandesh's rulers. Merging of Chandheri, Kalpi and Gagrūn benefited the Malwa sultanate and these provinces became the 'buffer state' of the Malwa Sultanate and in this way Malwa became safe and secure.

Hoshang Shah was liked and loved by his people. He divided Malwa into four states to strengthen it, Chanderi, Ujjain, Sarangpur and Bhailsa. He established a city named Hoshangabad which is at present a district of Madhya Pradesh.

Hoshang Shah was the patron and admirer of knowledge, skill and had great respect and regards for the scholar and sufis. He worked a lot for the development and expansion of education and knowledge. One of his most admiring and valuable work towards this is the establishment of

Madrasah Ashrafi Mahal. This school/madrassa was named after a Sufi named Saiyed Ashraf Jahangir Semnani, there was arrangement for the study and education of disciples and scholars and their foods. They all were given scholarship (stipend). He had great faith on Saiyed Ashraf Jahangir. He is rated as one of the most prominent Sufi of India. His native land is Semnan in Iran. He got his education there and later became the ruler of Semnan. After some times he left Semnan and walked towards the path of Sufism. From Simnan he went to Bokhara, Uchha, Multan and Delhi. And thereafter he went to Maldah near Pandhva (Bengal). He became the disciple of Shiakh Abdulhaq Pandavi and learnt the lessons of Sufism from him. He got the caliphate from him and marched towards Jaunpur. He started propagating Islam from here. His tomb is situated at the district of Akbarpur (at present Ambedkarnagar) in Kachhauchha.

During his stay in Jaunpur, Ibrahim Shah Sharqi treated him with great regards and respects and had immense belief in him. He always used to take advice from Shaikh about the governance and rule of the sultanate. Hence Shaikh had a vast experience in both internal (religious) and external (worldly) affairs, he advised Hoshang Shah through his letters for running the sultanete. His letter is important in both worldly and religious perspectives. His collection of the letter are famous as Maktubat-e-Ashrafi and it consists of 75 letters. It is based on the various question asked by the people on different topics/problems. The specialiity of the letter is that the answers of the questions are given with the reference to the Quran, Hadith and saying of the great scholars and in the light of historical evidence. At the same time the Arabic and Persian poetry has brought interest in the letters. It points out his love towards the poetry.

After the death of Hoshang Shah in (1435/837 A.H) there started the decline of Ghori sultanate. Although Ghazni Khan the son of Hoshang Shah assumed the title of Mohammad Shah but due to his weakness and lack of ability he could not rule for more time. He assassinated his brothers due to internal dispute and he uprooted eyes of his nephews. Due to his cruelty and arrogant attitude, the people of Malwa revolted against him. Malik Mugith who was the prime minister of Malwa right from the time of Hoshang Shah, he always loved and had great faith on the Ghori Sultans and when there was disturbance in the state on that time Malik Mugith was busy in discarding the agitation of Rajputs in Harooti. Son of Malik Mugith was the best friend of Hoshang Shah. During the reign of Sultan Mohammad Shah Ghori his son was appointed as a high ranked officer in military. After seeing jerk, instability and anarchy in Malwa Sultanate he thought of becoming the Sultan of Malwa. He was indulged in the conspiracy against Mohammad Shah, although Mahmud Khan and Mohammad Shah were relatives, Mahmud Khan was the brother n-in-law of Mohammad Shah. But they created distance between them and both of them were ready to kill one another. At last somehow Mahmud Khan managed to poison Mohammad Shah to death. After the death of Mohammad Shah (19th April 1438), the nobles of the sultanate were divided into two groups. The first group was with Mahmud Khan and the other group was with Masud Khan, son of Mohammad Shah. Mahmud Khan on that time was away from the capital due to this the nobles let the Masud Khan sat on the throne. But Mahmud Khan attacked on the Shadiabad (Mandu) with his large army and captured it and sat on the throne assuming the title of Mahmud Shah Khalji and issued the coins and sermons of his name.

This resulted into the end of Ghori Sultanate and the sultanate of Malwa went to the hand of Khaljis, this initiated the chapter of Khalji dynasty.

Sultan Mahmud Khalji I (1436-1469)/839-873): The Khaljis of Delhi and Malwa were from the Khalj region of Afghanistan. It is situated at the bank of river Halmand in Afghanistan. The residents of this place are called Khalji. It is a tribal community.

The forefathers of Mahmud Khalji were in the army during the Ghori and Tughlaq Sultanate of Delhi. When Malwa became an independent kingdom, Malik Mugith was appointed on high post during the reign of Sultan Dilawar Khan and Hoshang Shah, after the downfall of the Ghori sultanate the son of Mugith Khan, Mahmud Khan became the founder of Khalji Sultanate.

Because of his adroitness Hoshang Shah gave him the title of Khan. There was close and intimate relationship between the Ghoris and Khaljis. Malik Mugith was the cousin of Hoshang Shah and Mahmud Khalji was the husband of the sister of Mohammad Shah. Beside the relationship with the Ghori sultans of Malwa, Sultan Mahmud Khalji had the relationship with the khaljis of Delhi too. And Sultan Mahmud Khan Khalji was the cousin of Sultan Firoz Shah Khalji.

Mahmud Khan at the age of 34 on 29th Shawwal 839 A.H (14th May 1436) assumed the title of Sultan-ul-Azam Alaudduniya Waddin Abul Muzzafer Mahmud Shah Khalji Askandar Althani Yaminul Kholafatun Nasir Amirul Momenin and became the king of Malwa and issued coins and sermons of his name. The writer of Taarikh e Farishta says:

"پوشیده مباد که در کتب تاریخ هند خصوصاً در "تاریخ الفی" مرقوم قلم زرین رقم استادی ملا احمد تتوی گرویده که چون اولاد غوریہ متاصل گشتند روز دو شنبہ بیست و نهم ماه شوال سنہ تسع و ثلاثین و ثمانماتہ سلطان محمود خلجی بر اورنگ سلطنت و سریر خلافت مالوہ جلوس فرمودہ تاج مرصع سلطان ہوشنگ بر سر نہادہ و سر ہمت بہ آستان سلطنت فرود آورده باز امید بردست مقصود نشانہد و سن او دران وقت بہ سی و چہار رسیدہ بود کہ در کل بلاد مالوہ خطبہ و سکہ بنام او شد" 3

As soon as Mahmud Khalji sat on the throne Ahmad Shah Gujarati attacked on Malwa but Ahmad Shah faced the defeat. After this Mahmud Khalji ended the entire internal dispute and then included Khandwa, Kheri, and Ajhra etc under Malwa. After that he attacked on Delhi in 1442 A.D (845 A.H) on the advice of ruler of Mewat, Jalal Khan and Ahmad Khan etc. Saiyeds were ruling over Delhi on that time. There occurred a war in Tughlaqbad between Sultan Mahmud Khalji and Mohammad Shah Saiyed. A lot of soldiers lost their life in that war but it did not produce any result. So, both of the kings made some agreement and Mahmud Shah Khalji returned to Shadiabad. Mahmud Shah became so strong and powerful that Mohammad Shah Saiyed of Delhi, Ahmad Shah of Gujarat and Sultan Mahmud Shah Sharqi of Janupur accepted the superiority of the Malwa sultanate. On the other hand Sultan Mahmud Khalji captured Champaner and Kalpi. These two regions worked as a *buffer state* for Malwa, which restricted the direct invasion by others on Malwa. In other words Kalpi worked as a defensive corner for Malwa. After this Sultan Mahmud Khalji attacked many times on Gujarat but he couldn't become successful, sometimes he made agreements and sometimes came back with the presents and gifts.

During the reign of Sultan Mohammad Khalji the military power of his became so strong and large that if any ruler or king dared to made invasion on Malwa, then he was forced to take the plea of life. And Sultan Mahmud used to help them. This is the reason why the rulers of the other states feared of him.

Sultan Mahmud Khalji I not only strengthened the Malwa Sultanate but he also expanded its territory to Chittor, Gagrun, Mandal Garh and Ajmer. In this way Sultan Mahmud Khalji was accepted as the king of a large and strong sultanate.

Sultan Mahmud Khalji was the patron and admirer of knowledge, skill and education and was a religious and a kindhearted person. Without any biasness of religion he gave the Hindus a high rank in his sultanate. Although most of his life was passed in wars and expedition but he also worked a lot for the welfare of his people.

Sultan Mahmud became the king after being successful soldier. Naturally he was a gentle, and kind hearted person, at the same time he also treated the scholars, sufis and Shaikhs very well, he used to reward them. He respected the Shaikhs and Sufis of other countries by coming himself out of the fort; he treated with them like Shahi-guest and gave them enormous presents and gifts. He followed the great Sufi of Chishti order, Qazi Shaikh Ishaq Chishti. 4.

He appointed a lot of scholars and religious scholars for the justice in his kingdom. Whenever a person was found guilty he called that person to the religious scholars when the accused was found guilty, he was punished according to the Shariah law. 5.

He tried a lot for the development of education, knowledge and literature. He bettered the administration of Ashrafi Mahal. He also provided shelter, food and scholarships for the students and scholars. His love towards the knowledge and respect of Shaikhs led the development of Malwa in such a way that it was considered and called parallel to the Shiraz and Samarqand. For the betterment of workers, labourers and servants, he issued (propagated) the Qamari calendar in place of Shamsi Calendar because there is less days in Qamari calendar than the Shamsi calendar. As a result of this the workers were given payment before 2 or 3 days. He established a hospital at Shadiabad in 1442 A.D/849 A.H. in which there was the facility of free treatment, medicines and foods. At the same time there was an institute of Pharmacy. This is why the Mahmud Khalji's period is called the golden period of Malwa. After ruling efficiently over Malwa sultan Mahmud Khalji died in 1469 A.D (873 A.H).

The chronology of death is found through these couplets:

شاه خلجی نژاد سلطان محمود از دار فنا راه عقبی پیمود
تاریخ وفات حضرت سلطان شد از " بام بهشت عدن" یابی مقصود

874 A.H.

These couplets also remind the chronology of the death of Sultan Mahmud Khalji:

شاه والا قدر سلطان محمود چو شد از امر حق رحلت گزینی
به پرسیدم ز هاتف سال تاریخ ندا آمد که "شد جنت نشینی"

A.H. 873

Sultan Ghiyathuddin (1469-150/873-904): After the death of Mahmud Khalji his son named Mohammad ascended the throne on 23rd Ziqadah 873 A.H/ 3rd June 1469 assuming the title of Sultan Ghiyathuddin Shah.

Sultan Mahmud taught all the virtues and quality to his son Mohammad. Whenever Mahmud Khalji used to go for a war or invasion he handed over the responsibility of the state to his son Ghiyathuddin. Ghiyathuddin performed his responsibility very well. He was not only dexterous in the art of war but he was also a brave and great soldier.

In the presence of his father he fought and won a number of wars. But as soon as he ascended the throne he declared that he would not invade on the neighboring states. He will only be centralized in the existing state and work for the welfare of the mass of the population. Sultan Ghiyathuddin Shah stucked on this and did not fight a war for 23 years and lived with peace and prosperity.

At the last stage of his life, he handed Sultanate to his older son Nasiruddin who lived an isolated life. In fact he used to give valuable suggestion to his son for ruling over the state. Due to this he came to now about the way of ruling but gradually the interest of ruling in him was vanished and he was involved in pleasing and luxurious life. He was interested in aristocracy and due to this most of his nobles became independent and there occurred dispersion in the Sultanate of Malwa.

Ghiyathuddin's policy of "no-war" benefited in peace and prosperity in the country. When the people felt peace, rest and security they started taking part in various fields such as cultural, economic and literary activities and led the Malwa to the acme. But it created opportunity for the other Sultanate for the invasion and many of the states captured the areas of Malwa and Sultan became merely a spectator.

For example when Sultan Mahmud Begda invaded on Champaner, then the king of Champaner asked Sultan Ghiyathuddin for the military help, which was the promised treaty between the two states (Malwa and Champaner) from the time of Sultan Hoshang Shah and Mahmud Khalji I that the Sultans of Malwa will give military help to Champaner when needed. But Sultan Ghiyathuddin Shah did not stick on this and he followed his no-war policy due to this Mahmud Begra captured Champaner. The Champaner province had worked as *buffer state* between Malwa and Gujarat which used to restrict direct invasion on Malwa. This wrong policy of no-war became so hard on his son and ruler of Gujarati attacked Malwa in 1525-26 A.D and included it in their kingdom.

Sultan Ghiyathuddin was kind hearted and religious king. He was the admirer of beauty and beautiful things. There lived about 10,000 ladies of various countries in his palace, who were the most beautiful ladies of their time. 6

But writers/historians do write that they were never used for his physical desire, but he was fond of collecting the ladies. He had an institution for the ladies where they were given appropriate work according to their ability, talent and skill. There were the most talented ladies in his Haram (مرح) i.e one thousand Hafiz (reciter) of Quran, 500 scholar women of various branches of knowledge, beside this there were ladies who were expert in various arts and warship, ladies were given the responsibility of safety for their Haram. There were about 500 Negro women dressed as men soldiers with the sword on the right side of Sultan and they were called Jewash Band (دنب شوی ج) And there were 500 Turkish lady soldiers with arrow and bow on the left side of Sultan which was called Naal Band (دنب لان)7.

Beside this there were different maids who were expert in various arts and activities. The most important and notable section **finance** was handled by the ladies. Many of the ladies were high ranked officer. Sultan hand arranged a **Meena Bazar** (مینا بازار) within the premises of Haram where all necessary items were sold for ladies. Thus there was no need for ladies to go out of palace and nor they were allowed to do it so. The lady employees and maids were paid 2 Tanka (silver coin) per day.

Due to this hobby or the fondness of gathering the ladies in the Haram he is accused (blamed) of living an autocratic and luxurious life. But it is not like this Sultan Ghiyath was a religious, intellectual, well-mannered and kind hearted person. Wherever Sultan went for a war or invasion he used to pass under the shadow of the Quran and had a blow of Quran's verses on his body, clothes and arms. At the same time ladies (maids) were ordered to wake him up at the time of Namaz (Prayer-تہجد) if Sultan was supposed to be sleeping. If Sultan was supposed to be involved in discussion on luxury, pleasure and enjoyment, the ladies (maids) were allowed to cross from there in white dress so that Sultan might recall the shroud. (8). He disliked illegal or unreligious act. He was a religious and kind hearted man.

Sultan Nasiruddin Khalji (1500-1510/906-916 A.D): Sultan Ghiyathuddin declared his son Abdul Qadir his successor during his life. And due to which his other son Shuja'at Khan became upset and started to make conspiracy for the Sultanate. Rani Khursheed who was the most beloved wife of Ghiyathuddin was in favour of Shujaat Khan to be the king. So she made conspiracy and poisoned the ear of the king against Abdul Qadir. Due to his old age nor the king had the capacity to take decision on the successorship nor he had any interest in this affair. Queen Khursheed used to play an important role in all the affairs of state, even she declared Shuja'at as the successor of

his father. Due to which Nasiruddin wandered near about the Shadiabad and gradually set-up the tempo for the invasion on Nalcha in July 1500, unfortunately he lost the battle but made them feel his power.

Again he took the help of the army of neighboring states and invaded on Mandu(Shadiabd) in 20th Nov 1500 in which got success and regained the hold on Mandu and issued the coins and sermons on his name and went to his father. Sultan Ghiyathuddin accepted Nasiruddin as the king of Malwa. But as soon as he became powerful he started to show less interest in the affairs of state and was involved in consuming alcohol and living luxurious life. He did not treat his father well, even his brother Shuja'at Khan and his sons were killed on the order of Sultan Nasiruddin.

Although with this kind of attitude he tried to end the internal warfare but he defamed himself in the state and the nobles and people became the enemy of him. Rani Khursheed and her faithful nobles left the Shadiabad and hide themselves in various areas. Gradually all the enemy of Nasiruddin gathered in Nalcha and attacked the Malwa with the leadership of ruler of Nalcha, Sher Khan. Sultan Nasiruddin defeated Sher Khan.

Sher Khan escaped to Chanderi and from there he was on the way somewhere, but was died to unknown cause. Nasiruddin included Nalcha in his kingdom. Then after he attacked on the regions of Khandesh and Mewar. The ruler of Khandesh, Dawood Khan and ruler of Mewar Rana Ranmal signed on an agreement with Nasiruddin Khalji. Nasiruddin declared his son Shahabuddin as his successor. Shahabuddin was misguided by the nobles and the people of Malwa. This misguidance resulted in a war between king Nasiruddin and his son Shahabuddin. Shahabuddin was defeated and he escaped to Delhi. Sultan Mahmud Shah declared his third son Azam Humayun (ruler of Ranthanbhor) his successor with the title of Mahmud Shah.

Sultan Nasiruddin was opposite to his father Ghiyathuddin Khalji. He lived a luxurious, autocratic and free life. In his period nobles started doing the work they wished. He died due to excess consumption of wine in 1511/917. The writer of *Tabqaat-e-Akbari* and *Farishta* noted his place of death in Bahishtpur near Mandu, whereas the writer of *Tuzuk-e-Jahangiri* wrote that he died because he fell from the *Kalida Mahal* (Ujjain) into the pool. Although everyone agreed that he died while he was drunk. 9

Sultan Mahmud Khalji n`ll 1511-1533/917-937 (A.H): Prince Azam Humayun assumed the title of Mahmud Khalji and became the sultan of Malwa during the Nasiruddin's reign. Due to anarchy during the Nasiruddin's reign the nobles and people hated him. This was the beginning of the decline of Khalji sultanate. After the death of Nasiruddin their occurred conflict between the sons of Nasiruddin for the revenue of the states. His son Shahabuddin who was residing out of Malwa invaded of on Malwa with the help of army of Delhi Sultanate. Although Mahmud Khalji II succeeded in making their mission waste but there was so much worry of conflict in the state that it was hard to overcome from this. That is why he called all his nearest nobles and handed them different provinces to handle. This resulted in the contradiction between nobles and ministers. They became dissatisfied with the King and were divided in two groups. One group was led by Afzal Khan, Makhsus Khan, Sardar Khan and Iqbal Khan and the second one was led by Mohafiz Khan, Khawas Khan and Juwash Khan. They used to put their demand before the king. The King was playing in the hand of these nobles and ministers. Iqbal Khan and his companion made a conspiracy for the killing of prime minister Basant Rai. Not only this after the death of Basant Rai, the killer was rewarded by the king on the request of conspirators.

Although Basant Rai helped king earlier in getting the sultanate this is why he was appointed as prime minister. On the other hand Mohafiz Khan came close to the king and poisoned the ears of the king against Iqbal Khan and his group. He himself became the prime minister. After this Iqbal Khan, Makhsus Khan and his followers met with the prince Shahabuddin and provoked him for a

war against *Mahmud Khalji II*. Shahabuddin suddenly died, so the son of Shahabuddin was accepted as the king, assuming the title of *Hoshang Shah II*. And with the leadership of the prince invaded on Malwa but they did not succeed.

On the other hand *Muhafiz Khan* was among the important ministers of *Mahmud Khalji II*, he split from him and went to the second son of Nasiruddin, *Sahib Khan*. Prince *Sahib Khan* was in the jail on that time. *Mohafiz* however managed to get *Sahib Khan* out of the jail and started rebellion against *Mahmud Khalji II*. *Mahmud Khalji II* was defeated and escaped towards Ujjain and *Sahib Khan* started to rule over Malwa assuming the title of *Mohammad Shah*. On the other hand *Mahmud Khalji II*, regrouped soldiers and nobles in Ujjain and captured the Ujjain and ruled there for sometimes. In this way *Mahmud Khalji* ruled over Ujjain and *Mohammad Shah* ruled over Mandu. So this resulted in confusions between the nobles and ministers. At last *Mahmud Khalji II* took the help of *Makhsus Khan*, *Dastur Khan*, *Sardar Maidani Rai of Rai Chandpoorbha* and *Bahjat Khan* the ruler of Chanderi and made an invasion on Mandu and regained the sultanate of Malwa. Sultan *Mohammad Shah* escaped to Baroda (Gujarat) and took the help of *Muzaffer Shah* to attack on Malwa but again failed.

When Sultan *Mahmud Khalji* again became the ruler of Malwa he gave high rank and designation to his helping, faithful and trustworthy ministers and nobles. Among these *Maidani Rai* came close to Sultan *Mahmud Khalji*. Sultan *Mahmud Khalji* had great faith on him and he started giving advices to Sultan *Mahmud* in the state affairs. *Maidani Rai* not only cheated Sultan *Mahmud* but also become more powerful. Initially he was involved in the assassination of *Iqbal Khan*, *Afzal* and other main ministers and he gradually recruited the Rajput Sardars on the key posts and deputed 40,000 Rajputs in the army which led to the strong position of *Maidani Rai* and not only this he openly started interfering in the state affairs. Sultan *Mahmud Khalji II* started feeling this and he tried to give hints to *Maidani Rai* not to be involved in state affairs but *Maidani Rai* did not care. *Mahmud Khalji* became so weak that he could not do anything against *Maidani Rai* Openly. So hiddenly sultan made a conspiracy to kill *Maidani Rai*, however *Maidani Rai* escaped from the spot being injured. Rajputs attacked on the palace in the leadership of *Rayan*, the son *Maidani Rai* but *Rayan* was killed in the attack.

So, lastly *Maidani Rai* came to the Sultan and made an agreement. And he also demanded 500 armed forces to be with him for the security. Sultan provided him the security but was aware with him. In the meantime *Maidani Rai* again started the conspiracy, so Sultan took the help of *Muzaffer Shah Gujarati* to close the chapter of *Maidani Rai*. When *Muzaffer Shah* started the proceedings for Malwa, *Maidani Rai* got the information of this, so he also took the help of *Rana Sanga* of Chittor with a huge army.

But the army of *Muzaffer Shah* reached earlier and attacked on the fort of Mandu. A large number of soldiers were died in the battle from the both side. About 19000 Rajput Soldiers and 10,000 soldiers of *Muzaffer Shah* were killed, *Muzaffer Shah* became victorious. After this success *Muzaffer Shah* was overwhelmingly welcomed and rewarded by the Sultan *Mahmud Khaji II*. Sultan *Mahmud* awarded the sword of Sultan *Qutubuddin* and enormous jewelry, gems, diamond, gold etc. to Sultan *Muzaffer Shah*. Although he accepted the sword but he refused to take jewels and diamonds from him. And Sultan *Muzaffer Shah* returned to Gujarat. Rajputs were waiting, as soon as Sultan *Muzaffer Shah* reached Gujarat, *Maidani Rai* took the help of *Rana Sanga* and made an invasion on Malwa. Sultan *Mahmud Khalji* was defeated and captured the *Gagrun* which was an important fort of Malwa. Rajput captured this fort, and Malwa Sultanate became weak. And neighboring areas were captured by either Rajputs or the independent rulers. In this way *Mandsur* was captured by *Rana Sanga*, *Chanderi* and *Gagrun* by *Maidani Rai* and *Raisen* fortress, *Bhelsa* (ہسلہ) and *Sarangpur* was under *Salhadi Purbia*. Sultan *Mahmud Khaji* became weak and he was not left with the power to regain the status of sultan. He was a weak sultan. After the death of *Muzaffer Shah Gujarati* there occurred internal dispute for the sultanate. *Bahadur Shah* became

successful. Sultan Mahmud Khalji gave shelter to enemies of Bahadur Shah Gujarati in Malwa so Bahadur Shah hated Sultan Mahmud. And he made an invasion of Malwa with the help of *Raja Rana Sen* of Chittor and *Moin Khan* of Siwas. Sultan Mahmud Khalji II did not stand against him and was defeated.

Thus, the fort of Mandu was captured by Bahadur Shah Gujarati on 28th March 1531 (9th Shaban 937 A.H). Sultan Mahmud asked for the security of life. Bahadur Shah made him captive and sent him to jail. On the way near Dohad, *Raj Singh* the ruler of Malihabad attacked on the soldiers (forces) who were having Sultan Mahmud and his seven sons with them. Bahadur Shah thought that Rai Singh attacked the forces to rescue Sultan Mahmud and his sons. So, the Gujarati killed Sultan Mahmud and his six sons on 12th April 1531 (14th Shaban, 937 A.H). The son of Mahmud Khalji II who was alive was Mohammad Shah worked under the king Babar of the Mughal Empire. And in this way the great Khalji Sultanate of Malwa came to an end which at one point of time was considered as the cradle of knowledge and a strong independent kingdom and was merged in the Gujarat Sultanate.

Although the author of the book "Delhi Sultanete" says, the last ruler of Malwa Mahmud Shah surrendered to Bahadur Shah, the sultan of Gujarat after the fort of Mandu fell to Bahadur Shah on May 25th 1531. **10.**

During 1531-1537 this kingdom was under the control of Bahadur Shah though the Mughal emperor Humayun captured it for a short period during 1536. In 1537 Qadir Shah, an ex-officer of the khalji dynasty regained control over a part of Malwa. But in 1542, Shershah Suri conquered the kingdom after defeating him and appointed Shujaat Khan as the governor of that place. After defeating Shuja'at Khan and other neighboring rulers Bazbahadur alias Baizid Khan became the ruler of Malwa. But in the year 1561/970A.H. he was defeated by Abdullah Khan and Malwa was included in the Mughal Empire.

Administration of Malwa: Dilawar Khan Ghorī (1401) laid the foundation of Malwa. Dilawar Khan ruled on Malwa till 1406. After his death Hoshang Shah became his successor. Although the king was responsible for the appointment of ministers, nobles and ambassadors, he used to take advices from them, the decision taken by the king was considered final. There were three types of court (مجلس) in Malwa Sultanate.

Darbare Aam/aam Majlis (دربار عام): This court was designed to have discussion on the important issues and affairs of the state, issuance of the order, declaration of the punishment for the accused and sinner, the cancellation or relaxation of the punishment was also declared here, declaration of the successor, and the ambassador of the foreign countries were called in this Majlis. This was the Majlis where common people were allowed.

Darbare Khas/ Majlis-e-Khas (صاخ رابرد): The ministers, nobles and high ranked officials were allowed to take participation in this *Majlis*. The warfare, agreement, treaty, defensive and internal affairs were discussed here.

Majlis-e-uns (مجلس انس): This court was designed to have discussion on personal matters and affairs of the king. The administration was in the hand of minister who was called **Aarizul mulk (عارض الملک)**. Separate division had been set-up for religious affairs. Its high ranked officials were called Shaikh-ul-Islam (شيخ الاسلام). The judiciary division was run by Qazi (قاضى) but king had the full power on all these divisions. The Mansabdari system was prevailing here and there were about 500 to 20,000 *mansabs*. Hajib, Dabir, Daulatdar and Mirshikar played an important role in the personal/private affairs of the sultan.

The Sultans of Malwa were religious minded. That is why they respected the scholars and Sheikhs. The Sultans used to have discussion with the scholars and Sheikhs and they took the advice from Sheikhs. In the condition of war the Sheikhs played vital role in the agreement and

treaty between the kings. For example Hoshang Shah Ghori and Mahmud Khalji I often took advice from Sayed Ashraf Jahangir. 11

The Sultanate of Malwa was strong because of its territorial areas. Ajmer, Bayana, Kalpi, Sarguja, Raipur, Ratanpur etc worked as a *Buffer state* for Malwa because of this the Sultanate of Malwa was safe from all sides. These provinces being independent worked under the central sultanate (Malwa) and these provinces paid some portion of revenue and income to Malwa. The central Sultanate was responsible for the security and safety of their provinces. The Sultanate of Malwa was divided into provinces which was called Sarkar (سرکار). There was ruler for every province and state and they were responsible for the affairs and administration of these regions.

Military set up of Malwa: Malwa was often attacked by Delhi, Gujarat and other state due to this the Sultans of Malwa had a large army for defending the invasion. The head of the army was Prime minister who was called *Aarizul Mamalik*, but the king was the commander in chief of the army. Army was selected in the centre. But the rulers of the various states (Sarkar) had the right to keep separate army on the main/chief point of the state. And these forces were locally known as Sarangpur Fauj (Army of Sarangpur) Chanderi Fauj (Army of Chanderi) etc. Army of the country were divided in three groups (1) Aspsawar (اس سوار فوج) Fauj (2) Peelsawar Fauj (3) (پیل سوار فوج) Payadah Fauj (پیادہ فوج)

The army was set up in this way: Maimanah (Right), Maisara (Left), Qalb (Centre), Jinah (Front portion of centre), Yazak (Attacker) and Saqa (troops for the security of back portion) and beside these there was a troop which was used to send arms for the soldiers. Local people were deputed in the army and they were given **Jaagirs** (جاگیر) so that they may be faithful.

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Challenging Aspects of Climate Change on the Arctic Ocean: A Review

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ABSTRACT

The Arctic Ocean is becoming an important economic issue between the countries because of its melting ocean which in turn makes a new shipping route for the transportation. Giving the world a new hope for the discoveries of minerals and hydrocarbon resources. But all of this is making our planet more endangered than before. The loss of the sea ice will affect more than just the Arctic. It has potential to change weather patterns around the world. In this review paper we will be discussing the Arctic. A brief description about this problem and what could be done to solve this.

INTRODUCTION

World's smallest ocean, Arctic Ocean which is outlining approximately the whole north pole. Covered by perennial ice, eccentric of the Earth because of its unique features and completely encircled the landmasses like north America, Eurasia, and Greenland. Since the concept of spherical earth is known, the north pole has been a subject of speculation [1]. Among the world's five major oceans, the Arctic Ocean is the shallowest. It is the coldest of all the oceans and covers an area around 14060000 kilometres squares. Although some oceanographers call it Arctic Mediterranean Sea, the international hydrographic organisation recognised it as an ocean [2]. It is said that it is five times larger than the largest sea; that is Mediterranean Sea. 18050 feet (5502 metres) is the deepest sound obtained in the Arctic Ocean. However, the average depth of the ocean is 3240 feet or 987 metres [1]. A drastic change could be seen in the environment of the Arctic. Scientists are expecting that by the end of the 2030s the Arctic Circle will be free of ice during a part of the year. It could be higher in the month of September because at this time of the year the level of shipping activities is highest due to low coverage of iced water. This will not only increase the shipping traffic, but also open the Arctic Sea routes which will bring a lot of opportunities in the areas of oil and gas activities, mining, tourism, fisheries, and economic development of various countries. But as a coin has two sides this will also have its other side. It will bring new challenges like environmental pollution, damage of ecology due to oil and gas transportation/extraction, new resources associated with geopolitical risks and trade opportunities [3]. According to a study it has been proven that the Arctic has warmed nearly 4 times faster in the last 43 years than the rest of the World [4]. Increased anthropogenic activities which resulted in the production of greenhouse gases; fuelling the recent global warming is the most prominent reason for the melting of Arctic. Warming up of the Arctic Circle is significant in atmospheric and oceanic warming, pronouncing the sea and land ice melting [5]. At this rate, it is more likely that the Arctic Ocean will experience ice free summers before 2050. A phenomenon known as "Arctic Amplification" (AA) in which the

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rise of near surface air temperature of the Arctic is more than twice than that of the global average. Cause of the 'AA' can be the local and remote forcing mechanisms. Sea ice albedo feedback mechanism, ocean heat capacitor mechanism, lapse rate and Plank feedback mechanism, and, atmospheric and ocean heat transport from the lower latitudes into the Arctic; they all can explain the phenomenon of 'AA' [6].

BACKGROUND OF ARCTIC MARINE ENVIRONMENT

According to the global perspective, the Arctic has low levels of pollution which is generally clean. There are a number of marine ecosystems in the North which provide livelihood and sustains major productive fisheries. Arctic Marine ecosystems are the major source of livelihood for the people living there. However, its extreme sensitivity and self-destructive nature makes it a target for a number of stressors like pollution, climate change and increasing economic activities. Despite its harsh climatic conditions people live there and also work there. Around 4 million people live in the Arctic. Half of this, about 2 million people live in the Russian federation, 1.3 million in Nordic Countries, 130000 in Canada and 650000 in the United States. Canada, Denmark with the Faroe Islands and Greenland, Iceland, Norway, Finland, Sweden, the Russian federation and the United States are the eight Arctic countries. People living in the Arctic communities and the indigenous people rely solely on the marine ecosystems of the Arctic to make a living. An Arctic Council has been formed which consists of six indigenous organisations of the Arctic. These six organisations have been recognised as the parties of the Arctic Council. The well-being of the environment of the Arctic Marine ecosystems is particularly the responsibility of the Arctic States. The Arctic Council is standing at the forefront of the new developing issues. The Arctic Council conducts in depth reports and assessments to know the real condition of the region. The State of the Arctic Environment Reports (1997-2009), the Arctic Climate Impact Assessments (2004/2005), the Arctic Marine Shipping Assessments (2009) and the assessments of Oil and Gas activities in the Arctic - Effects and Potential Effects (2008) are some assessments conduct by the Arctic Council. They have also developed the Arctic Offshore Oil and Gas Guidelines (2009) and Observed Best Practices in ecosystems-based oceans management (2009). In 1996, a report came for the first time on the Arctic Marine environment produced by the Protection of the Arctic Marine Environment working Group (PAME). This resulted in the adoption of the Arctic Marine Strategic Plan in 2004. The plan states and promotes the implementation of the applicable international and regional commitments as the strategic action. It also asks for the periodic review of the status and adequacy of international/regional agreements and standards that have application in the Arctic Marine environment [7].

CLIMATE CHANGE VS ARCTIC VEGETATION

With the changing regimes and topography, vegetation structure, composition and diversity also change as per the varied soil quality. Vegetation dynamics and attributes get affected adversely because of changing climate and extreme weather conditions. Arctic region which is a part of temperate zone, comprises of peculiar vegetation. Since it is peculiar, it plays an important role in the structure of ecosystem and services. The vegetation of the Arctic region comprises of different life forms. It has different forms of flora diversity along with fauna composition which helps in the intensification of ecosystem services in both intangible and tangible ways. But, according to the IPCC 2013 report the extreme global warming is accelerating the changes in the vegetation cover through increased life span, thaw depth and snow regimes. The Arctic vegetation covers the vast zones of the northern part of the boreal forest, the tundra as well as the polar desert. The Arctic vegetation is home to

various diversified plant varieties and their products which are important economically and also play an important role in ecosystem services and management. The ongoing burning issue of the century is climate change which impacts all the biodiversity, ecosystem structure and their functions. The long term and short-term observations have been conducted in the Arctic vegetation which concluded the changes in the plant communities, compositions, diversity, phenology, reproductive biology and shifting of the vegetation [8].

LIFE IN ARCTIC OCEAN

Mostly the Arctic Ocean is dark, sunlight blocked by the thick ice covers, but divers with light have explored the underwater world of Arctic Life and also shown it to the world through photography. A group consisting of tiny organisms like bacteria and algae known as planktons makes the base of the Arctic food chains. They perform photosynthesis by converting carbon dioxide from the atmosphere into organic matter which can feed everything from small fishes to larger bowhead Whales [9]. The vast area of the Arctic Ocean is home to many aquatic animals, mammals, and birds. Because of the vast coverage of the frozen ice covers of the Arctic Ocean, the inhabitants living there are skilled both on ice and in an open water living environment [10].

Algae is solely responsible for producing almost all the food in the ocean. They perform the same process as photosynthesis like plants do as they are capable of producing organic sugar with the help of sunlight. Since they are small in size and microscopic, they are known as phytoplankton in the water column and ice algae inside the sea ice respectively. Now-a-days, one can find high amounts of algae or phytoplankton growing in the water under the sea ice in the season of spring. This is a drastic change as typically the growth was not this much higher in the past. The reason for the less growth can be the very little sunlight which reaches underwater below the sea, as most of the sunlight used to get reflected back by the white ice. *Phaeocystis pouchetii* is the species of phytoplankton which is found commonly. Although this algal species is unicellular in nature, it can connect together to form colonies. These colonies are big enough to be seen by naked eyes. The size of the colonies is up to 0.2 mm in diameter. By the end of the spring there was even evident higher growth of algae on top of the ice, which was between the layer of the thick snow and relatively thin ice sheet. The original habitat of the ice algae was the bottom of the ice. This ice usually interacts with the sea water. These algal communities, when observed under the microscope, show the pattern of chain forming ability which are generally seen in the species of the water column. These are not commonly found in sea ice. The answer to this unseen phenomenon can be explained by the help of oceanographers and sea ice physicists. How the algae are growing between the snow and ice and what are the factors that them grow in these habitats which is entirely different from their common types of "homes". One of the main reasons for this can be explained by the several powerful winter storms. These winter storms coming from the South brought very strong winds, heavy snowfall and sudden change in air temperature. These strong winds pushed the sea ice around and broke it into pieces making it weaker by deforming its shape. These winds change the one piece of ice into the boulder field which leads to the opening up of more water area known as leads. These leads are covered by ice but due to breakage it allows more leakage of the sunlight into the water compared with the thick ice cover. In the end, it can be concluded that the leads allowed the algae to grow below the sea ice. It happened because it allowed more sunlight to pass through from the sea ice helping in the process of algal photosynthesis. The most abundant species found is *Phaeocystis pouchetii* because it could cope up with the changes between the low light under the thick ice and high light intensity [11].

WARMING UP OF ARCTIC

Warming up of the Arctic Ocean quickly in comparison to the other parts of the world can be due to many reasons. Change in the amount of the air pollutants coming from European countries and natural multi decade climate variations are likely the major problem behind the heating of the Arctic. But we cannot forget that global warming caused by humans is the underlying reason for the heating up of the Arctic and as well as the whole planet.

Apart from these reasons, the Arctic is self-destructive as the loss of the ice is one of the clearest drivers of the Arctic warming. The Arctic Circle mostly consists of the oceanic part which used to be frozen all-round the year or most of the year. But because of the above-mentioned reasons the permanent ice is shrinking and the seasonal ice is melting earlier and re-forming later. This means that more open water is available now. But the ice is bright and reflects the sunlight while the water inside is darker and absorbs more heat. This heat helps in the melting of ice. Therefore, the more the water is available to trap heat, the more ice will melt. This loop feeds on itself in return acceleration of the warming up of the Arctic Circle [12].

A robust fact can be seen in the Arctic as it is warming up more quickly than the globe. This process or phenomenon is known as Arctic or Polar amplification (AA). It can be observed in both, i.e., instrumental observations and climate models; as well as in paleoclimate proxy records. Previously many factors and theories were proposed to potential causes of the Arctic Amplification (AA); such as diminishing sea ice for the ice-albedo feedback and enhanced oceanic heating, near surface air temperature inversion, Plank feedback, lapse-rate feedback, cloud feedback, ocean heat transport and meridional atmospheric moisture transport. Moving ahead, further reasons for the warming of the Arctic can be the reduced air pollution in Europe which may have led to the Arctic warming during the last decade. Also, possible reductions of Asian aerosols under a strong mitigation policy may have increased the future AA. If we talk about the climate models, it shows that AA occurs more rapidly in response to the external forces because of the atmospheric lapse rate feedback. Later on, it can be explained more clearly with the help of sea ice related feedback. In a recent study it has been reported that a stronger future AA in a low than a high emission scenario because of the weaker ice albedo feedback and faster melting of the sea ice. However, there is only a little consensus over the magnitude of the recent AA. According to the number of studies and reports it is concluded that the Arctic has warmed either almost twice, about twice, or more than twice as compared to the rest of the planet average. But the above conclusion, which is showing the warming ratios between the Arctic and the globe, has been made based on the older, possibly outdated and estimates which have not included the recent observations. Arctic Monitoring and Assessment Programme (AMAP), a recent report which states that the rate of Arctic warming was three times faster than global warming during the period of 1971-2019 [13]. After the 1980s, the Arctic confronted with the global warming has undergone the drastic and abrupt warming in the last 30 years. This process of warming has been exemplified by the number of climatic conditions such as, rise in air and group temperatures and decrease in the extent of the sea ice cover. Many feedback agents and atmospheric processes are the important driving forces for changing the conditions in the Arctic. However, changing atmospheric processes has not been investigated thoroughly or reported in any previous studies yet. A time period between the 1920s and 1940s, a big warming event has been reported from the Arctic, concentrated to the high latitudes. This event was comparable to the recent 30-year warming. Many explanations were made to explain this early mid-century warming. Explanations like external forcings from solar and volcanic activity failed to justify this event which was once considered as the reason for the global climate variations. According to the new studies, one of the possible explanations for this can be the internal atmospheric variability with low frequency. It sometimes can appear through

long term integration of the control climate model. Another explanation for this was the forcings by several agents. One of these agents can be black carbon deposited on the snow and ice surfaces. One more forcing agent for this can be Aerosol Optical Depth (AOD), which appeared on historical solar radiation data in northern Europe [14].

BLUE BLOB

Blue blob is a cold patch which is located south of Iceland and Greenland. Only a little is known about it. However, blue blob may have helped temporarily stall the melting of Arctic Sea ice. The Arctic region was significantly warming up four times faster than the global average between 1995 and 2010 which resulted in the loss of 11 billion tons of ice per year. But after the start of 2011, the speed of melting of ice of Iceland slowed down resulting in about half as much ice loss annually. Scientists have been linking blue blobs to this temporary stall of melting of ice in the Arctic region [15].

According to researchers, the cooler waters near the blue blobs were linked to the observation of lower air temperature over Iceland's glaciers. And this coincided with a slowing of glacial melting since 2011 [16].

CONCLUSION

"Even though this blue blob seems to be good news for the glaciers, it is still only temporary" says Brice Noël, a climate modeler at Utrecht University. The above-mentioned statement shows that even we got lucky with blue blobs in the Arctic Ocean but it is still only a temporary solution. We need to come up with more strong solutions. Because the scientists have predicted that it could cause extreme weather conditions all-round the earth. It could lead to colder and more extreme winters. Polar Vortex, which is a jet stream encircling the Arctic Circle, moves forward because of the difference between the cold temperatures of the North and warm temperatures of the South. As the Arctic is warming up, it is more likely that the Polar Vortex will become unstable and send colder Arctic wind to the South.

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A Study to Evaluate the Effectiveness of Structured Teaching Programme on Knowledge Regarding Immunization Among Mothers of Under Five Children in Selected Hospital Udaipur

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William Arthur Ward

"If you can imagine it, you can achieve it. If you can dream it, you can become it."

ABSTRACT

Communicable disease are a major health problem in India which lead to death and disability of children under five years of age. Immunization is vital; it protects nearly 3/4th of children against major child hood illness. There are several diseases which can be easily prevented by proper vaccination at appropriate time starting from birth. Mothers are the managers of Indian homes, their awareness about the disease and its prevention will help in the control of many diseases.

INTRODUCTION

Child development refers to the changes that occur as a child grows and develops in relation to being physically healthy, mentally alert, emotionally sound, socially competent and ready to learn. The first five years of a child's life are fundamentally important. They are the foundation that shapes children's future health, happiness, growth, development and learning at school, in the family and community, and in life in general.¹

Immunization helps protect you and your children from disease. They also help reduce the spread of disease to others and prevent epidemics. Most immunization given by shots, they are called vaccines. Immunization describes the whole process of delivery of vaccine and the immunity it generates in an individual and population. A vaccine is a special form of disease Causing agent (e.g.: virus or bacteria) that has been developed to protect against that disease.¹

The term "immune" means to be safe from or protected. The term "Immunity" relates to the resistance of the body to the deleterious effect of agents (pathogenic) such as bacteria, virus etc. Immunization has played a significant role in the reduction of morbidity and mortality from bacterial and viral infection in many countries.²

The body's immune system responds to a vaccine by producing substance(such as antibodies and white blood cells) that recognize and attack the specific bacteria or virus contained in the vaccine. Whenever the person is exposed to the specific bacteria or virus, the body automatically produces these antibodies and other substances. The process of giving a vaccine is called vaccination. Although use the more general term "Immunization". Immunization is a act of

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creating immunity by artificial or inoculation a method of stimulating resistance in the human body to specific diseases using organism bacteria or virus that have been modified or killed.³

The goal of immunizing children against chief diseases responsible for child mortality and morbidity is indeed a noble one. However, it is not an easy task to achieve. In a developing country like India, the sheer logistics of the numbers of the target population that stretches across geographically diverse regions make universal immunization of children a Herculean task. However, the health sector of this country is making admirable achievements in that several millions of potential life years have been saved from getting lost to vaccine preventable diseases through the universal immunization program.⁴ r misinformed. All vaccines under the routine immunization programme are provided free-of

There are several reasons to aim for universal coverage. The factors that should be helpful are many. The Indian culture promotes safe nurturing of children. Hardly do we find parents who risk their children to life-threatening diseases, unless they being unaware o -charge. However, the figures for the coverage of routine immunization (RI) are lagging. The current level of coverage of „fully-immunized "children under the national immunization programme is quite low, as pointed out by several studies.⁵

According to UNICEF immunization is currently preventing an estimated two million deaths among children under five every year.

India has one of the highest under five mortality rates in the world with an estimate of 64/1000 live births in 2010, the under five mortality rate in the Karnataka state was 56/1000 live births in 2010. One of the factors contributing to under five mortality is the ignorance of child care.⁶

OBJECTIVES OF THE STUDY

1. To assess the level of knowledge of mothers of under five children regarding immunization.
2. To evaluate the effectiveness of structured teaching programme on knowledge regarding immunization among mothers of under fives.
3. To find the association between pre-test knowledge scores with selected demographic variables.

HYPOTHESIS

H: The mean post-test knowledge score of subject exposed to structure teaching programme will be significantly greater than the mean pre-test knowledge scores.

METHODOLOGY

“ The purpose of our lives is to be happy.”

Dalai Lama.

Research methodology is the systematic way to solve a research problem. The research methodology refers to the principles and ideas on which researchers bases their procedures and strategies. Methodology is the most important part of any research study which enables the researcher to form the blue print for the systemic proceeding by which the researcher starts from the time of initial identification of the problem to it final conclusion.

This chapter deals under the following headings: Research approach, Research design, Setting, Population, Sample, and Sampling technique, development and description of tool, development of teaching plan, pilot study, procedure for data collection and data analysis.

Association between demographic variables and pre test and post test level of knowledge of mothers of under fives regarding immunization.

Sl. No.	Demo-graphic variables	Categories	Scores						Total		Chi Square value
			Adequate		Moderate		Inad-equate		F	%	
			F	%	F	%	F	%			
1	Age	below-25	2	6.6	4	13.3	7	23.3	13	43.2	X ² =k0.74 df=k1 NS
		26-30 years	0	-	3	10	7	23.3	10	33.3	
		31-35 years	0	-	0	-	7	23.3	7	23.3	
		TOTAL	2		7		21		30	100	
2	Religion	Hindu	1	3.3	4	13.3	10	33.3	15	50	X ² =k1.22 df=k1 NS
		Muslim	0	-	3	10	7	23.3	10	33.3	
		Christian	1	3.3	0	-	4	13.3	5	16.6	
		TOTAL	2		7		21		30	100	
3	Educational status	Primary	1	3.3	3	10	10	33.3	14	46.6	X ² =k.475 df=k1 NS
		Middle school	0	-	2	6.6	9	30	11	36.6	
		Secondary	1	3.3	1	3.3	1	3.3	4	9.9	
		Degree	0	-	1	3.3	0	-	1	3.3	
		TOTAL	2		7		21		30	100	
4	Occupation	House wife	0	-	3	10	8	26.6	11	36.6	X ² =k1.75 df=k1 NS
		Private job	0	-	1	3.3	9	30	10	33.3	
		Business	1	3.3	2	6.6	3	10	6	19.9	
		Government	1	3.3	1	3.3	1	3.3	3	9.9	
		TOTAL	2		7		21		30	100	
5	Type of family	Nuclear	1	3.3	1	3.3	10	33.3	12	39.9	X ² =k.362 df=k1 NS
		Joint	0	-	3	10	7	23.3	10	33.3	
		Extended	1	3.3	3	10	4	13.3	8	26.6	
		TOTAL	2		7		21		30	100	
6	Family income	Below 5000	0	-	3	10	2	6.6	5	16.6	X ² =k.621 df=k1 NS
		5001-10000	1	3.3	1	3.3	9	30	11	36.6	
		10001-20000	1	3.3	1	3.3	8	26.6	10	33.2	
		20001-above	0	-	2	6.6	2	6.6	4	13.2	
		TOTAL	2		7		21		30	100	
7	Exposure to source of health	Self learning	1	3.3	2	6.6	3	10	6	100	X ² =k0.21 df=k1 NS
		Mass media	1	3.3	0	-	7	23.3	8	100	
		Friends	0		2	6.6	7	23.3	9	100	
		Health personnel	0		3	10	4	13.3	7	100	
		TOTAL	2		7		21		30	100	

Sl. No.	Demo-graphic variables	Categories	Scores						Total		Chi Square value
			Adequate		Moderate		Inad-equate		F	%	
			F	%	F	%	F	%			
8	Health services	PHC	0	-	2	6.6	9	30	11	36.6	X ² =k0.88 df=k1 NS
		Sub center	2	6.6	2	6.6	3	10	7	23.2	
		Nursing home	0	-	2	6.6	6	20	8	26.6	
		Hospital	0	-	1	3.3	3	10	4	13.3	
		TOTAL	2		7		21		30	100	
9	No.of under five children	1	2	6.6	4	13.3	7	23.3	13	43.2	X ² =k0.07 df=k1 NS
		2	0	-	1	3.3	5	16.6	6	19.9	
		3	0	-	2	6.6	5	16.6	7	23.2	
		4 and Above	0	-	0	-	4	13.3	4	13.3	
		TOTAL	2		7		21		30	100	
10	Age of children	0-1	2	6.6	3	10	6	20	11	36.6	X ² =k0.74 df=k1 NS
		1-2	0	-	2	6.6	3	10	5	16.6	
		3-4	0	-	2	6.6	7	23.3	9	29.9	
		4-5	0	-	0	-	5	16.6	5	16.6	
		TOTAL	2		7		21		30	100	

NS=knot significant

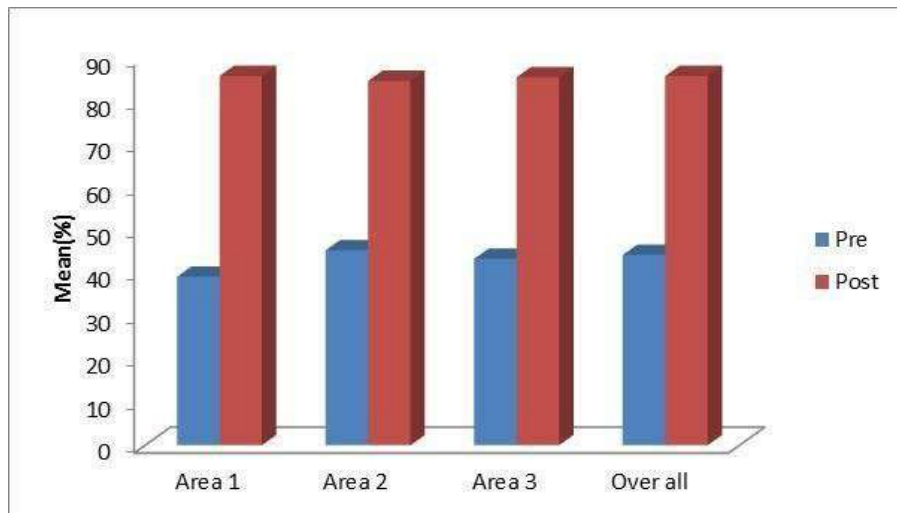


Fig : Bar diagram represents percentage distribution of pre-test and post test level of knowledge regarding immunization among mothers of under five

FINDINGS RELATED TO KNOWLEDGE OF MOTHERS OF UNDER FIVES REGARDING IMMUNIZATION

Finding shows that during pre-test, most of the sample were having in adequate level of knowledge regarding immunization. After administration of structured teaching program me, there was marked improvement in the knowledge of the sample with majority 27(90%) gained adequate knowledge score and 3 (10%) of the sample had moderate knowledge score regarding immunization.

This was supported by a study conducted to describe the finding of literature review focusing on immunization among under fives. Qualitative deductive content analysis was used to investigate what is known about mother"s views on immunization.

Findings related to effectiveness of structured teaching program me on knowledge of mothers by comparing pre-test and post-test knowledge score.

Findings shows that the overall mean and standard deviation of post-test knowledge scores among mothers of under fives regarding immunization was 34 with a standard deviation of 2.94 which is significantly higher than mean and standard deviation of pre test knowledge scores of 18.04 with a standard deviation of 4.20. The computed „t" value (13.67, df=k 29, at level of p=k0.00) is greater than table value (1.7) which represents significant gain in knowledge through structured teaching program me.

Therefore, the post-test knowledge score was apparently higher than that of the pre- test knowledge score, the research hypothesis was accepted.

Findings on association between pre-test knowledge scores with selected demographic variables.

The result shows that, there was no significant association between the mean pre-test knowledge and selected demographic variables.

DISCUSSION

The present study is undertaken to evaluate the effectiveness of structured teaching program me on knowledge regarding immunization among mothers of under fives in selected hospital at Udaipur.

Section I: Analysis of sample characteristics regarding demographic variables

Section II: To assess the level of knowledge on immunization among mothers of under five by conducting pre- test and post-test.

Section III: To assess the effectiveness of the structured teaching programme on knowledge regarding immunization among mothers of under five by comparing mean pre-test and post- test knowledge score and by using paired „t" test.

Section IV: To find out the association between pre-test knowledge scores with their selected demographic variable.

CONCLUSION

The present study assessed the knowledge among mothers of under fives regarding immunization and found that the mothers had inadequate knowledge related to immunization. After the structured teaching program me on immunization there was significant improvement on knowledge of mothers of under five regarding immunization. The study concluded that the structured teaching programme was effective in improving knowledge of mothers of under fives regarding immunization.

The nursing personnel are challenged to provide standard and quality nursing care. Hence there is a need for the nurse to take active part to restore the life of patients to maximize functional capacity. Despite all efforts at preventing unexpected situations, these situations can do occur. More and more nurses are taking up pediatric specialty, gradually the role of the pediatric nurses is expanding into liaison nursing.

RECOMMENDATIONS

1. A similar study can be done on a large sample to validate and generalize the findings.
2. This study will be reference for research scholars.
3. Evidence based nursing practice must take higher profile in order to increase awareness among mothers of under fives.
4. A comparative study between urban and rural knowledge and attitude on immunization can be conducted.

CONFLICTS OF INTEREST - Nil

SOURCES OF FUNDING - No agencies given fund it is sefl funded

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India-Vietnam Diplomatic Relations: Strengthening Strategic Partnership, 2000-2015

Simone Zoya Khan*

INTRODUCTION

With 42 years of diplomatic relations between the two countries, India and Vietnam's relations today stand at a point where both countries aim to promote peace, stability, prosperity, and development in South East Asia. India has always stressed the importance of peace and good bilateral relations with other countries and Vietnam is among one those countries that figure very prominently in Indian diplomatic relations as can be apparent from the Look East Policy. Capitalising on common Buddhist links and the anti-colonial movements, India-Vietnam relations are growing from strength to strength marked by the visit of Prime Minister Nguyen Tan Dung to India on the 27th and 28th of October 2014. This paper tries to explain the boost in political and defence relations between 2000 to 2015, the fifteen years are marked by several important strategic cooperations and high-level diplomatic visits. It has laid importance on landmark events that have occurred like the signing of the 2003 Joint Declaration on a Framework of Comprehensive Cooperation, the 2007 Strategic Partnership agreement and the celebration of the 'Year of Friendship' in 2012 which marked the 40th anniversary of India- Vietnam diplomatic relations. This paper tries to delve into the situation by critically assessing the fifteen years to determine future prospects between the two countries.

HISTORICAL BACKGROUND

India and Vietnam both countries colonised, gained independence after historic national movements. India professed a non-violent movement and gained independence on the 15th of August 1947. Vietnam fought the French and delivered a blow by defeating them in 1954 at Dien Bein Phu. India immediately congratulated Vietnam thereby establishing diplomatic relations. After the Sino-India war in 1962, India was faced with a situation following which all South-East Asian countries except Malaysia refused to side with India. North Vietnam also took a pro-Chinese stand and it was not until 1969 that relations between China and Vietnam grew bitter (Saudagar, 2011). With the Sino-Soviet ideological clash, Vietnam sided with the Former Soviet Union and when India signed Peace and Friendship Treaty with the Former USSR in 1971, both India and North Vietnam cleared their differences. In 1975 Vietnam defeated the United States which withdrew from the country in the same year and on 2nd January 1975 Vietnam united under the Socialist Republic of Vietnam (Shekhawat, 2008). The relations between the two countries grew from strength to strength eventually with India being the only non-communist state to support it during the Cambodian Crisis. India threw caution to the wind and even jeopardised its chances of being included in the ASEAN.

The relationship between the two countries since then has been stable. India even extended credit of Rupees 40 Crores to Vietnam from 1978 till 1980; it provided loans on wheat flour and rice worth Rupees 50 and Rupees 20 Crores respectively (Shekhawat, 2008). Further India agreed on cooperating in science and technology which helped set up a buffalo breeding centre and a

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rice research centre worth Rupees 186.25 Lakhs. India and Vietnam signed a cultural exchange programme on 10th April 1980 and another programme for cooperation in technology (Ibid, 2008). Other than this the relations were characterised by high-level exchange visits. After the end of the Cold war and the withdrawal of Vietnam from Cambodia that Vietnam's relationship with other South-East Asian nations improved, with Vietnam ultimately becoming a part of the ASEAN in 1995. It is against this backdrop that both countries entered a new phase of diplomacy post-2000.

INDIA-VIETNAM DIPLOMATIC RELATIONS

Diplomatic relations between India and Vietnam were established soon after Vietnam's independence in 1954 when Jawaharlal Nehru visited Vietnam, followed by Prime Minister Phan Van Dong visiting India in 1956. Later in 1958 President Ho Chi Minh also visited India. The bilateral diplomatic relations at the ambassadorial level were established on 7th January 1972 (Shekhawat, 2008). Once the relations were established both countries became involved in addressing their internal issues and it was not until 1980 when India recognised the Heng Samrin government in Cambodia that Vietnam become a vital aspect of Indian foreign policy.

It was under P.V.N. Rao that in 1992 the Look East Policy was formulated and in 2012 it completed its two decades of successful proceedings with the South East Asian countries. It was under the Look East Policy that a special unit in the Ministry of External Affairs of India was established, nomenclature as CLMV (Cambodia, Laos PDR, Myanmar, and Vietnam) desk (Mishra, 2014). Vietnam has also been very supportive of India on many occasions. Vietnam has supported India's inclusion in the APEC, despite stiff resistance faced by the Chinese, Vietnam continued to support India's inclusion in the East Asia Summit which was formulated in 2002 and now also has India as a member (Ibid, 2014). India has also been demanding a permanent seat in the United Nations Security Council for some time now, this demand is also supported by Vietnam. One can also note that Pakistan has also been demanding the membership in ASEAN Regional Forum which was formed in 1993 however Vietnam has opposed its inclusion in the grouping. India is supporting Vietnam's demand for a peaceful resolution to the South China Sea crisis and also supports Vietnam's demand for the inclusion of other parties in the mediation process unlike China which wants to settle the problem bilaterally. India is also supporting Vietnam economically to help it bridge the gap with the bigger economies of ASEAN. Vietnam has also taken a step forward by enhancing its diplomatic relations; in 1989 Vietnam had relations with only 23 non-communist states and in 1995 when it joined ASEAN it started to work on its bilateral relations and by 1996 Vietnam had established diplomatic relations with 163 countries (Saudagar, 2011).

India and Vietnam are jointly engaged in several projects, one of them being the Ganga- Mekong Project. This project is between India and the three countries located in the Mekong region, they being Vietnam, Cambodia, and Laos PDR. The project intends at enhancing greater trade and investment. It aims at facilitating synergy between the governments, civil society and other stakeholders for all of them to learn from each other and in return apply their strengths to enhance the other's perspectives and abilities. The Ganga-Mekong project aims at creating a grid of cooperation within the region. It plans on establishing two economically oriented corridors the East-West economic corridor and the North-South economic corridor (Shekhawat, 2008). Other than this, India and Vietnam are also part of the EAS, ADMM+, ARF, ASEM and MGC. The MGC was established in 2000, aiming to promote sectoral cooperation in the field of transportation, tourism, Human Rights and culture. However, the progress of MGC has been affected by the creation of the Greater Mekong Sub-region (GMS) sponsored by the Asian Development Bank in which China is taking a proactive part. Apart from this, both the countries are involved in initiating a direct rail link from Delhi-Hanoi and in October

2011, Vietnam Airlines and Jet Airways signed a Memorandum of Understanding on comprehensive cooperation which includes commencing direct flights in the near future (Ibid, 2008).

In May 2003 India and Vietnam signed a Joint Declaration on a Framework of Comprehensive Cooperation (Jha, 2008). According to the agreement both countries decided to

- conduct regular high-level meetings
- have close cooperation with United Nations and other international organisations
- expand cooperation in the security and defence fields
- And safeguard areas of mutual interest.

However, the agreement signed between the two countries slowed down when the BJP-led coalition government was replaced by the UPA government in the following general elections in India. In 2004 the then Foreign Minister Natwar Singh visited Vietnam and the outcome included a boost in economic, trade, cultural, science and technological cooperation (Shekhawat, 2008).

Both the countries hence have undertaken positive steps to strengthen their relationship. Post-2000, as it can be seen, many important high-level visits were undertaken by both countries. From the Indian side, in the year 2000, the then Defence Minister George Fernandes visited Vietnam followed by (Chauhan, 2013), Prime Minister Atal B Vajpayee in 2001, Foreign Minister Natwar Singh in 2004, Home Minister Shivraj V Patil in October 2007, Defence Minister A.K. Antony in December 2007, Speaker of Lok Sabha Somnath Chatterjee also in 2007 President Smt. Pratibha Patil in November 2008, Defence Minister A.K. Antony again in October 2010, Prime Minister Manmohan Singh in October 2010 to attend the East Asia Summit and the ASEAN-India Summit (Muni, 2011), Speaker of Lok Sabha Meira Kumar in May 2011, External Affairs Minister S.M. Krishna in September 2011, Vice-President Md. Hamid Ansari on 14th to 17th January 2012 to represent India for the closing ceremony of India- Vietnam Friendship Year of 2012 (Mishra, 2014), Minister for Agriculture Mr Sharad Pawar in October 2012, Minister of State for Tourism, Dr K. Chiranjeevi in January 2013, Minister of State for Commerce and Industry Dr D. Purandeswari to Ho Chi Minh City in April 2013, Minister of Shipping Mr G.K. Vasan in May 2013, during which the bilateral Maritime Shipping Agreement was signed (Ministry of External Affairs, 2013). In August 2014 External Affairs Minister Sushma Swaraj paid a visit to Hanoi, and September 2014 was marked by the State Visit of the President of India, Shri Pranab Mukherjee to Vietnam who reiterated the importance of cooperation in national defence to promote strategic partnership. (Thayer, 2014)

From the Vietnamese side, the visits include the General Secretary of the Communist Party of Vietnam Mr Nong Duc Manh in 2003, Prime Minister Mr Nguyen Tan Dung, in 2007, Vice- President Nguyen Thi Doan in 2009 and Chairman, National Assembly of Vietnam Mr Nguyen Phu Trong in 2010, President Mr Truong Tan Sang in October 2011 and General Secretary of the Communist Party of Vietnam Mr Nguyen Phu Trong in November 2013 (Mishra, 2014). Prime Minister Mr Nguyen Tan Dung visited India in December 2012 to participate in the India-ASEAN Commemorative Summit (Ministry of External Affairs, 2012). Prime Minister Mr Nguyen Tan Dung visited India twice in 2014 once in June and again on 27th October 2014 where he met his Indian counterpart, Mr Narendra Modi.

The result of the visit has led to the two countries signing seven agreements in the fields of strategic, defence and cultural partnership on 28th October along with this came the decision of India to help strengthen the Vietnamese Defence Forces by supplying it 4 offshore patrol boats and it is also extending \$ 100 million for its defence purchase which will enable Vietnam to purchase the required naval vessels (Mishra, 2014). The two countries signed agreements including one MOU for exploration by OVL in the two blocks in the South China Sea and the second between OVL and Petro Vietnam to enhance mutual cooperation in the hydrocarbon sector (Chakraborti, 2008). Along with this, a branch of Bank of India in collaboration with the State Bank of Vietnam will be opening in Vietnam, as a result of an agreement between Jet Airways and Vietnam Airways it was proposed

that there would be the commencement of Jet Airways direct flight to Ho Chi Minh City from 5th November 2104 onwards, however, this goal is yet to be achieved. An MOU was also signed which will initiate the establishment of Nalanda University in India, another MOU following which India will provide expertise and assistance to help restore the Group of Temples at the World Heritage site My Son, in Quang Nam Province of Vietnam (Ministry of External Affairs, 2014). In September 2016, Indian Prime Minister Narendra Modi issued a joint statement with reference to the South China Sea, calling for resolving the issue peacefully and in accordance with international law (Thayer, 2014). India is in support of open navigation in the waters of the South China Sea, this may be in favour of Vietnam, but China does not seem particularly happy with the situation.

Bilateral relations between India and Vietnam have been rather steady; however, with the emergence of new players in global politics, India will have to take definitive steps for the relationship to prosper. India will have to engage Vietnam more comprehensively; it can conduct more one-to-one dialogue opportunities with Vietnam to discuss common goals and issues. Over the years there have been several concrete steps undertaken by New Delhi and Hanoi, in 2011 the 5th Political Consultations, 2nd Strategic Dialogue, 14th Session of India- Vietnam Joint Commission and the 6th Defence Policy Dialogue were held. Such positive steps will go a long way in strengthening India's relationship with Vietnam.

STRATEGIC COOPERATION

The Defence relations between the two countries have a wide historical context. The two countries were friends with the Former Soviet Union and hence have a history together. Post- Cold War, in 1994 during P.V.N. Rao's government, Hanoi and New Delhi signed a defence agreement. The agreement signed was mainly to encourage cooperation between the two militaries. The former Soviet Union was the main supplier of weapons to both the countries and post-cold war it became important for them to continue the maintenance of the weapons and the agreement stressed this very point. The agreement was however limited to only training and servicing military hardware including the MIG 21 aircraft which by now both countries possessed. With the 1994 agreement signed one could deduce that the Look East Policy initiated by India had entered phase II with India focusing beyond economic ties with the East Asian countries.

Post-2000, Vietnam and India entered a new agreement, under the NDA coalition government in 2000 the then Defence Minister George Fernandes became the first to visit Vietnam. It is in March 2000 that the countries signed the 15-point agreement, a Comprehensive Agreement for Defence Cooperation. After this agreement Indian defence ministers hailed Vietnam as India's "most trusted friend and ally" (Chakraborti, 2008), India was also very appreciative of the fact that Vietnam stood by it during its nuclear tests and also understood the threat India faced from its neighbour. The agreement signed was to deal with issues like Joint Naval training, Jungle warfare training, counter-insurgency training, Air force Pilot training in India, repair programmes for Vietnam Air force fighter planes (MIGs), assistance to Vietnam in establishing defence production facilities and in addition the navy, Indian Coast Guards and Vietnamese Sea police together agreed to combat sea piracy (Pant, 2018). This step was followed by then Prime Minister Atal B Vajpayee visiting Vietnam in 2001 and in May 2003, with Nong Due Manh visiting India, the Joint Declaration on Comprehensive Cooperation Framework was signed (Muni, 2011).

On 6th July 2007, both countries signed a Joint Declaration on Strategic Partnership that further catalysed bilateral security and defence cooperation. According to the partnership agreement signed, both countries agreed to form a strategic dialogue at the ministerial level. The agreement stressed the importance of the existing institutional framework operational for defence cooperation and the

need to follow it with dedication. Following the agreement, A.K. Antony visited Hanoi in December 2007 and after meeting his counterpart General Phung Quang Thanh he agreed to transfer 5000 spare parts belonging to the Petya class of ship to be infused into the Vietnamese vessels. India also agreed to dispatch a four-member army team to train them for UN peacekeeping operations (Jha, 2008). Finally, a Joint Working Group was formed to facilitate the signing of the memorandum. The agreement signed was looked upon with suspicion by China; however, India and Vietnam stood firm on their intentions explaining the MOU was signed only to strengthen their military ties and not to intimidate China. Again in 2009 Indian Army Chief, General V.K. Singh visited Vietnam to implement the 2009 MOU signed on defence cooperation. General V.K. Singh's visit is important as this was the first time Indian General visited Vietnam post-cold war period. In October 2010 the first ASEAN Defence Ministers Meeting + 8 was held in Vietnam. India in the meeting was represented by Defence Minister A.K. Antony and during his visit, he assured Indian support to the Vietnamese defence services and also to help in capacity building to help build, repair and maintain Vietnamese maritime security (Chauhan, 2013). Following this in September 2012, the 7th India-Vietnam Strategic Defence Dialogue was held; this demonstrated the close relationship that the two countries further cultivated over the years (Mishra, 2014).

There has also been naval cooperation between the two countries and in 2011 India and Vietnam signed a Memorandum of Understanding on naval cooperation. Over the years, many Indian Naval Ships have paid friendly visits to Vietnam for instance INS Rajput visited Ho Chi Minh City from 28th September to 1st October 2000, and in 2001 INS Mumbai and INS Jyoti paid a 3 days visit to Ho Chi Minh city, in November 2004 INS Sukanya, INS Ranvijay and INS Kirch visited Ho Chi Minh city, in June 2005 INS Magar visited Vietnam, from 8th to 11th June 2006 INS Rajput, INS Kulish and INS Kirpan visited port Da Nang City, in May 2007 INS Mysore and INS Rajit docked at a port in the Ho Chi Minh city, on 21st April 2008 INS Kora and INS Kripan visited Vietnam (Chakraborti, 2008), and from 6th to 10th June 2013 INS Shakti and INS Satpura with 1200 officers and sailors visited Da Nang. In 2001 Indian Coastguard vessel, Sangram visited Vietnam and became the first-ever stopover in Vietnam by the Indian Coastguard Ship, again from 12th to 14th May 2007 ICGS Sagar docked at Ho Chi Minh city.

In June 2011 Vietnam's Naval Chief visited India and toured defence public shipbuilding sectors like Mazagon Dock Ltd. in Mumbai and the Hindustan Shipyard Ltd. in Vishakhapatnam. Along with this, the Indian navy has presented the Vietnamese Navy with several types of equipment and spare parts. Also, both the countries have conducted naval training exercises and Vietnam is also a part of the Milan training exercise conducted by India (Pant, 2018). India has experience in providing training to the Vietnamese pilots in operating MIG-21, Sukhoi-27 and Sukhoi-30 fighter jets. On the other hand, Vietnam admits one Indian officer to Vietnam's Academy of Defence in 2008. Other than this, Vietnam has shown interest in buying BrahMos missiles from India (Mishra, 2014). This agreement was being deliberated in full swing under the NDA Government but with the UPA coming to power the talks were stalled much to Vietnamese displeasure. Congress Government felt the need to stress economic ties rather than military and also it did not want to antagonise China. Russia even today remains Vietnam's main source of weapon procurement. Vietnam has acquired Kilo-class submarines, Sukhoi-30 MKK fighter jets and 2 Mohnya 1241.8 type missile boats. Despite this Vietnam and Hindustan Aeronautics Limited have secured an agreement whereby 8 to 10 MIG-21 engines will be overhauled and serviced by the HAL with continued technical support.

The defence relation between India and Vietnam post-2007 has undergone a marked change that posts the signing of the strategic partnership. However, the defence ties have not been optimised to the full possible extent. Both the countries have a host of common areas where they can be of help to one another. India and Vietnam both primarily operate Russian weapons and that is why both

can undertake mutual training exercises in operating the weapons. Vietnam can provide training to the Indian soldiers in guerrilla warfare which will be helpful to India in addressing its internal security threats. The Indian entrepreneurs are collaborating Vietnamese navy in building a base for the amphibious vessels; however, Vietnam can show confidence in the ties by allowing India to use the civil area of Cam Ranh Bay as ship maintenance and a repair centre. Cooperation in Nuclear energy projects is also a prospective area. Both countries signed an MOU in January 2001 during A.B. Vajpayee's visit to Hanoi, but not much progress has happened since then. Indian scientists are helping the Vietnamese to complete the nuclear project in Dalat but it is still incomplete. The defence ties have been progressing at a slow pace yet the future still seems bright as has been obvious from the recent visit of the Vietnamese Prime Minister.

MAJOR CHALLENGES CONFRONTING INDIAN- VIETNAM RELATIONS

Over the years the strategic relations between India-Vietnam have witnessed many phases. Both countries had rather cold ties during the earlier half of the cold war and then friendly relations during the latter half. Though the relations have evolved over the years, both countries yet face certain hurdles. One such problem is the growing power of China. Both India and Vietnam have border disputes which China and often the partnership between the two countries is misread by China. As can be seen in the case of the South China Sea, where Vietnam has allocated India's ONGC Videsh Ltd block 06.1 for extracting natural gas and block 127 and 128 for exploration purposes (Chauhan, 2013). The deal was signed on 24th May 2006 between OVL and Petro Vietnam for the exploration of offshore oil beds of Vietnam in the Phu Khanh Basin (Muni, 2011). This agreement was disliked by China because of its claims in the region and sees the move as interference in their internal matters (Mishra, 2014). Vietnam however does not want to anger China as China is the largest trading partner and hence it has to balance between the two giants also without disregarding the 1982 UNCLOS (United Nations Convention on Laws of the Sea).

Another area of concern between the two countries is the reluctance or the lack of interest shown by India to invest in Vietnam; it has often provided technical support, provided military training, set up English language learning centres and provided technical support in the field of developing nuclear energy for the peaceful purpose under the MOU signed in 2001 to Vietnam. However monetarily India has not been a part of Vietnam's growth. Also, there is a lack of communication and information exchange between the entrepreneurs of both countries.

A third aspect which concerns bilateral relations between India and Vietnam is recognising the role of promotion of regional security in the region. Combating Sea piracy in the region and ensuring the safety of the sea lanes are issues which must be met with immediate prompt. Both countries have undertaken definitive steps in previous instances like in 2000 when India and Vietnam jointly hosted the ARF workshop on Anti-Piracy in New Delhi, during the workshop the members discussed areas where India and ASEAN could collaborate to ensure the safety of the straits of Malacca. In 2007 while the Strategic Partnership agreement was signed methods to ensure the security of the sea lanes, combat piracy, prevent pollution, and conduct search and rescue operations were all discussed. However, the problem still continues and both countries under the larger framework of ASEAN need to undertake more stringent measures.

CONCLUSION

When in 2007 the Strategic Partnership was signed between India and Vietnam then the two sides had signed eight other important documents in the fields of power, fisheries and aquaculture, agriculture, culture, education and training. India and Vietnam signed another MOU for helping install

high-performance computers in Vietnam, under this understanding, in 2011 PARAM supercomputing facilities were set up in Hanoi. On 11th October 2011 when President Truong Tan Sang visited India then both sides decided to set up the Advanced Resource Centre in Information and Communication Technologies (ARC-ICT) (Mullen and Prasad, 2013). With such crucial steps being undertaken and with important high-level visits between the two countries it seems that the future between India and Vietnam has much potential. Current Indian Prime Minister Narendra Modi was also invited by Prime Minister Nguyen Tan Dung to visit Vietnam. Prime Minister Modi's visit to Vietnam on the 3rd and 4th of September 2016 was the first in fifteen years (Sajjanhar, 2016). The visit came just before

PM Modi visited China to attend the G20 Summit. This in itself speaks of India's intention to strengthen its ties with the Southeast Asian countries following the July 2016 verdict on the South China Sea by the Permanent Court of Arbitration at Hague. Though Vietnam was not a party to the complaint, nonetheless the verdict is a ray of hope for contesting parties. The visit further saw the signing of 12 agreements which will boost ties and cement the strategic and diplomatic ties between the two countries (Ibid, 2016).

The relationship between the two countries has been marked by several high-level visits, undertaking MoUs, and strengthening strategic partnerships through active cooperation. The proactive stance taken by both countries in furthering their ties is an achievement which will yield fruitful results in the future. For Vietnam, India is an important ally upon which it can depend to avoid dependence on China, whereas, for India, Vietnam forms an integral part of its attempt to base its Look East Policy while maintaining access to the much-contested South China Sea.

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Indian Textile Industry: Issues, Challenges and, Prospects During and After Covid-19

Dr. Sanjay Kumar Joel*

BRIEF SYNOPSIS

India is one of the largest producers as well as exporters of cotton textiles. The Indian textiles sector has been one of the worst hit sectors due to the COVID-19 crisis. The pandemic has taken its maximum toll on the workers as millions lost their jobs. The technology was pushed into the garment and apparel sector but not much was used into the practice. The advanced companies that have digitalized their activities were not equipped to face the challenges of the digital transformation. The consumer sentiment was adversely affected due to the closure of market due to safety concerns and social distancing. The domestic consumption was affected due to lockdown. The firms were cash strapped as the major portion of the money was blocked into the finished goods waiting to be sold. There was an increase in the interest rates. There was lack of trust from the local and international buyers. Indian government has come up with several export promotion policies for the textiles sector. The corona crisis has anted-up the need for digitalization in the industry. Owing to the pandemic, the demand for technical textiles in the form of PPE suits and equipment is on rise.

INTRODUCTION

Cotton plays an important role in the Indian economy as the country's textiles industry is predominantly cotton based. India is one of the largest producers as well as exporters of cotton textiles. The export of cotton textiles under HS Code 52 during 2018-19 was USD 7888.29 million and in 2019-20 was USD 5736.76 million showed a decline of 27.27% while its imports during 2018-19 was UDS 840.53 million and in 2019-20 was USD 1528.87 million registering a growth of 81.89%. The Indian textiles and apparel contributes around 5% to country's gross domestic product (GDP), 14% to industrial production and 11.34% to total export basket in 2019-20. India's textile sector is broadly categorized into 25 major commodities, namely, readymade garments (RMG), including accessories, cotton fabrics, makeup's, manmade staple fiber, carpet (excluding silk) handmade, etc. The top export destinations for Indian textiles during 2019-20 to USA 24%, UAE 7%, Bangladesh 6%, UK 6%, Germany 4% & rest of the world 53%. About 50% of India's textiles import is fiber and yarn used for the value addition. The top textile and apparel import sources of India during 2019-20 and their share in total textile import is China 35%, USA 10%, Bangladesh 9%, Vietnam 5%, Indonesia 3% & rest of the world 38%. The industry is also the second-largest employer in the country after agriculture, providing employment to over 51 million people directly and 68 million people indirectly, including unskilled women. The textiles industry is also expected to reach US\$ 223 billion by 2022.

Gujarat, Maharashtra, Telangana, Andhra Pradesh, Karnataka, Madhya Pradesh, Haryana, Rajasthan, and Punjab are the major cotton producers in India.

The Indian textiles sector has been one of the worst hit sectors due to the COVID-19 crisis. Loss of lives due to pandemic causes a definite irretrievable damage to the society. But apart from this, COVID-19 has severely demobilized the global economy. In order to restrict further transmission of

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the disease in the community, many of the affected countries decided to undergo complete lockdown. The pandemic has taken its maximum toll on the workers as millions lost their jobs. Since there was no certainty when the businesses will open, so the factory owners laid-off their staff. Social distancing restricted the entry of public into the market places and malls and created a huge void in the retail space in the country. Large amount of funds were blocked in the inventory. There was a large gap in the digitalization of the value chain which led to an acute financial crisis. According to World Trade Organization (WTO) and Organization for Economic Cooperation and Development (OECD) have indicated COVID-19 pandemic as the largest threat to global economy since the financial crisis of 2008-2009. Some of the experts are ever saying that human civilization has not faced such an unprecedented emergency after the World War II. So, COVID-19 has undoubtedly put forth a remarkably bad effect on the day to day life of the entire human society and also on the world economy. It is required to strengthen the domestic market, the digitalization of the business, solve the labour crisis, financial modeling, economic reforms, etc.

The Indian textiles sector has been one of the worst hit sectors due to the COVID-19 crisis. The unprecedented crisis in the form of COVID-19 flu pandemic has threatened to derail the socio-economic life of people globally. In the current context, this article discusses the impact of COVID-19 on the globalized Indian textiles sector, given the primacy of the same with regard to social and economic realms of the country. Also, a more comprehensive financial package than the ones already announced, factoring in labour and export-intensive sectors of the likes of textiles, could be announced to stem the negative fallout of the pandemic on the sector. The other major step could be concessions to exporters against the Remission of Duties or Taxes on Export Products scheme so that they are reimbursed for the hitherto unpaid duties and taxes.

OBJECTIVE OF THE STUDY

This paper looks into the onset of the COVID-19 and the challenges faced by the textile industry during and after the pandemic, its impact on the Indian economy. It examines the effect of pandemic on the workers as the millions lost their jobs. There was ambiguity when the business will open-up so they retrenched their workers and staff. Meager financial assistance was received was by the workers which accelerated their financial disparity. Most of the modern companies which used digitization were not entirely equipped to face the challenge of the digital transformation. The social distancing reduced the movement of the public resulting in the curtailed buying by the consumers in the consumers in the domestic markets. The working capital was blocked in the finished goods lying as dead inventory of unsold stock. There was limited online selling revenue for the local brands. The government emphasized the national products through the 'Make in India' campaigns. Due to stand political stand-off with China, the Indian government banned most of the imports from China resulting into the consumer sentiments towards the local brands. The Indian market is very huge with 1.35 billion people and if served well could propel the growth in the domestic market. The Indian textile sector is beget with issues such as lack of technology up gradation, inefficient infrastructure, fragmented industry structure, sluggish demand in major export markets like the USA and the EU and rising competition from countries such as Vietnam, Bangladesh, China and Turkey in areas such as apparels, cotton fabric and carpets (**Anthony & Joseph, 2014; Dhiman & Sharma, 2017; Kathuria, 2013, 2018; Kumar, 2001**).

LITERATURE REVIEW

This paper dwells deep into the onset of the COVID-19 and the challenges faced by the textile industry during and after the pandemic, its impact on the Indian economy. The base is the

secondary research and data, and extrapolated to see the impact of pandemic in India on the textile sector. Journals, e-journals, internet and newspapers were used to collect the secondary data for the systematic literature review. The COVID-19 is the most extreme challenge that the humanity has faced in the past hundred years. The lockdown has wrecked havoc on the textile and apparel industry. There is an economic decline, trade deficits in international trade, mass-unemployment, factory closure, closure of retail shops, labour retrenchment that is being faced by the textile sector recent times. To mention that the outbreak has disrupted the majority of the global supply chains across south and Southeast Asia. The economic depression is visible across the globe but emerging nations are felling the deepest impact. The Indian business development models depend on the export led growth and hence it could experience a massive impact on growth due to the mandatory lockdown. India is the home to the world's largest domestic and export textile and apparel sector. India is surrounded by garment producing neighbors' and in the last decade the buyers have constantly shifted to chase lower prices. Nationwide lockdown and factory shut downs had a high financial impact on the weaker sections of the population which mostly are the daily wage earners and engaged in informal economy. The high Goods and Service Tax (GST) on the textile and apparel is responsible for the negative responses from the traders. In the 45th Goods and Service Tax Council meeting the tax rate related to textiles to be implemented from 1st January 2022 was raised from 5% to 12%. The plea was to address the problem of inverted duty structures which affect a small portion of the textile value chain. The tax rate of raw material is higher as compared to the finished goods, due to which the textile industry is not able to claim Input Tax Credit (ITC). To solve this issue the government has made changes in the tax rate which is implemented from January 2022. There is uncertainty or low clarity on input tax credit among retailers or traders in the textile industry. The current overall impact of GST on Indian textile industry has displayed negative responses from traders; however it creates a need for more involvement and association between the Indian government and the textile industry to find out the actions or measures that could be taken to create positivity towards GST among traders (Saahil Suresh Shetty). Since the pandemic has perpetuated an economic crisis, unemployment rates will rise substantially and weakened welfare safety nets further threaten health and social security (Faheem Ahmed, Naeem Ahmed, and Joseph Stiglitz May 2020). The COVID-19 pandemic has been challenging companies in various sectors of activity. Many of these organizations have been forced to adopt new internal working practices and felt a strong pressure to offer products through digital channels. Digital transformation is characterized by the fusion of advanced technologies and the integration of physical and digital systems. (Jose Almedia & Jose Durate Santos). India has disproportionately high mortality and disease burden due to air pollution. This burden is generally highest in the low Socio-demographic Index (SDI) States of North India. Reducing the substantial avoidable deaths and disease burden from this major environmental risk is dependent on rapid deployment of effect multi-sector policies throughout India that are commensurate with the magnitude of air pollution in each State (Balakrishnan, K et. al 2017). Exploring how this unemployment crisis may differ from previous unemployment periods; the nature of grief evoked by the parallel loss of work and loss of life; the disproportionate impact of crisis on poor and working class communities (David L. Blustein & Blake A. Allan). A study revealed the influence of brand sacralization in young consumers in emerging Asian markets. Brand scaralization is the phenomenon where consumers especially the young ones become an adherent of brands and consider brands as sacred entities. It discovered a strong positive influence of social media interaction and its usability on brand sacralization. Further, brand sacralization is found to have a positive and significant influence on online purchase intention and brand loyalty of young consumer (Payal Das and Santanu Mandal).

DISCUSSION

India is one of the largest producer and exporter of cotton textiles and apparels. The industry is the second largest employer after agriculture. Although the India's textile trade has been constantly increasing since 2016-17 but a slight decline in trade was witnessed in 2019-20, and later dented by COVID-19 in 2020-21. The top global destinations for Indian textiles and apparel exports are USA, UAE, Bangladesh, UK and Germany. The top textile and apparel imports sources of India are China, USA, Bangladesh, Vietnam, Indonesia and rest of the world. The major commodities of export are RMG Cotton including accessories, cotton fabrics, made-ups, manmade staple fiber, carpets, etc. The Indian textile sector was worst hit during the pandemic derailing the business and socio-economic life of the people globally. This pandemic is seen as the most extreme challenge that the human race has ever faced in the recent time. The major economic contraction is apparent across the globe but there is a deep impact on the developing nations. The lockdown has put the textile and apparel industry to a complete grinding halt. Negative growth patterns, international trade deficits, unemployment, income reduction, poverty, factory shutdowns, retail closures, labour displacement, etc are some of the noteworthy challenges that the sector has faced in the recent time.

The pandemic has taken the maximum toll on the workers as the millions lost their jobs. The pandemic affected the employment of over 45 million workers due to nation-wide lockdown. There was closure of the factories and retrenchment of mostly the low paid workers. The uncertainty loomed on the business regarding its opening-up so many factory owners laid-off their workers. The workers received meager financial and health assistance from the government and the factory owners. For a huge nation like India the impact of the crisis was deep on its economic stability.

The technology was pushed into the garment and apparel sector but not much was used into the practice. The advanced companies that have digitalized their activities were not equipped to face the challenges of the digital transformation. Most staff members were not trained to use the technology and they used conventional methods. It was an investment in terms of money and human effort for the factory owners. There was also the danger of unemployment due to automation during the pandemic. For this reason there was the indecision to introduce the technology. The view point of some experts is otherwise that the textile industry is turning online and making the opportunities out of the crisis. The post pandemic has provided a big opportunity for the online textile industry. The sales in the online textile industry witnessed a jump in various cities and states of India due to the lockdown to curb the spread of the pandemic. Clothing is the basic need and even during lockdown, the online textile industry witnessed a boom in sales. The lockdown failed to leave any negative impact on the online textile industry because of its operations in the virtual space, leaving no room for human or physical contact. During the lockdown, shopping was taking place through the online route and most of the customers were happy with the online experience. With all these developments in place, businesses of the online retail industry also witnessed a spike in revenue sheets. The online textile industry has all the valid reasons to give birth to new unicorns in India. Right from choosing items to trying them, even the return policies created a situation that benefitted both the parties, that is, for shoppers on the internet felt very comfortable purchasing their requirement online. It has been predicted by many textile industry experts that the trend of increased sales in the online textile industry will continue to persist in the future as well. And, hence, the birth of online retailer unicorns is imminent. Due to such an upward trend being witnessed in the online textile industry, retailers with a presence on the internet have a big possibility to become unicorns that is, a company with a value of over \$1 billion of the new India.

The consumer sentiment was adversely affected due to the closure of market due to safety concerns and social distancing. The domestic consumption was affected due to lockdown. No new

stores were inaugurated and the existing stores had a huge built-up of the inventory. There were fears that exporters may dump their inventories in the domestic market leading to a slump in the domestic prices and reduced margins. Since labour moved out to their villages it led to the reduced consumption. The social distancing measures prohibited the entry into the malls and market. This substantially reduced the movement of the public and created a vacuum in the retail space in the country. The consumer buying dropped sharply and it gravely affected the domestic markets. Left with no money the stores inside the malls stopped paying rent and in some cases evicted their stores. After the infection rates dropped, the government relaxed the lockdown measures. The shops started opening-up and the sales staff returned to their jobs but shops and stores saw no substantial footfall. The owners of many domestic brands suffered from the unsold inventory and dead-stock. It further led to the staff retrenchment.

The firms were cash strapped as the major portion of the money was blocked into the finished goods waiting to be sold. There was an increase in the interest rates. There was lack of trust from the local and international buyers. The implementation of the new schemes by the government like demonetization and GST created lot of mistrust in the business environment. It was from the month of January 2022, the GST rate on fabrics has been raised from 5% to 12%, and on garments of any value from 5% to 12% on items priced up to Rs. 1,000. The textiles including synthetic yarn, woven fabrics, blankets, pile fabrics, tents, accessories such as serviettes or tablecloths, tapestries and rugs have found the increased rates being implemented from 5% to 12%. The GST on apparel and clothing, that is, knitted clothes and apparel covered by Chapter 61 of the HSN code including non-knitted apparel and clothing included in Chapter 62 of the HSN code. If the taxable values of the products do not exceed Rs. 1,000 per piece, then any piece of clothing will be taxed at 5% under GST. All other forms of clothing with a sale value more than Rs.1000 will be subject to GST according to Schedule II of the Chapter 62. (Zarana Mehta).

Indian government has come up with several export promotion policies for the textiles sector. It has also allowed 100% FDI in the sector under the automatic route. In April 2021, Union Minister Smriti Irani has assured strong support from the Textile Ministry to reduce industry's dependence on imported machine tools by partnering with engineering organizations for machinery production. She also stated that the Production Linked Incentive (PLI scheme) for the textile industry is ready. The scheme aims to develop Man Made Fiber (MMF) apparel and technical textiles industry by providing incentive from 3-15% on stipulated incremental turnover for five years. To support the handloom weavers, the Micro Units Development & Refinance Agency Limited (MUDRA Scheme) was launched to provide margin money assistance at 20% of the loan amount subject to a maximum of Rs. 10,000 (US\$ 134.22) per weaver. The loan is provided at an interest rate of 6% with credit guarantee of three years.

The 'Make in India' initiative was launched by Prime Minister Narendra Modi as part of a wider set of nation building initiatives. It represented a comprehensive overhaul of outdated processes and policies. It represents a complete change of the government mindset from issuing authority to business partner. Most manufacturers have stooped importing goods from China. The government has released a special package of Rs. 6,000 crores for the textile industry. It has changed the mindset of the consumer towards the local brands and khadi is one of it.

The pandemic has helped the nation to slow down production and consumption. There were issues over the social and environmental cost. During the lockdown phase there was a considerable reduction in air pollution, energy consumption which helped in the improvement in the air quality and in discharge of the sewage and industrial waste. It reduced the mortality and disease due to air and water pollution.

CONCLUSION

Though India is one of the largest producers and exporter of cotton textiles and apparels but the industry has been seen during the pandemic. The Indian textile sector was worst hit during the pandemic derailing the business and socio-economic life of the people but there is a deep impact on the developing nations. The lockdown has put the textile and apparel industry to a complete grinding halt.

Since the labours have suffered the most during the pandemic therefore the textile industry along with the textile ministry should draw-up a plan to deal with the labour crisis. The labours should not be retrenched but trained to upgrade their skills. If the workers do not get back their job in the textile industry than they may shift into other professions to earn their living.

The corona crisis has anted-up the need for digitalization in the industry. The firms on the digital technology continued to grow even during the crisis. The digital technologies should be implemented by companies as a part of innovation strategy. Though the banking, healthcare and education have adapted to the digital change but the textile and fashion industry has not kept the pace. Digitalization of the manufacturing process could decrease the lead-time; reduce the cost of manufacture, periodical maintenance, machine breakdown time, etc. For selling goods through e-commerce the virtual showrooms and digital selling will be very useful. The buyer can select the products through virtual representation techniques. The industry may excel in self-service account management, order management, buying experience and product content experience.

The retailers who have the digital and omni-channel have sailed more easily but retailers who prioritized physical store and Omni-channel strategy have struggled to perform. The availability of e-commerce and hygiene considerations is increasing the store switching behavior and many consumers shifting from their primary store. The priority of many customers during and after pandemic is to get in and get out as quickly as possible if they choose to visit the retailer or the mall. The retailers should alleviate customers' anxieties to enable the customers to return to the shop. They must implement policies and processes to enable safety distances, sanitize surfaces and products, and communicate proactively, clearly and empathetically, and shift to the online channels (Holly Briedis et al).

The government needs to make liquidity assistance quickly and readily available to retailers to keep them afloat. The Union Finance Minister Nirmala Sitharaman announced a slew of measures to provide relief to diverse sectors affected by the second wave of pandemic. It included the relief package of Rs. 6,28,993 crore to support Indian economy in fight against pandemic, Rs. 1.1 lakh crore loan guarantee scheme for the affected sectors, additional Rs. 1.5 lakh crore for Emergency Credit Line Guarantee Scheme, Credit Guarantee Scheme to facilitate loans to 25 lakh persons through Micro Finance Institutions, etc. A special measure to alleviate the difficulties of beneficiaries under the Amended Technology Up gradation Funds (ATUFS) was initiated in the Ministry of Textiles during the pandemic. Under this measure, an option has been extended to the applicants, where the physical examination of the machineries by joint inspection team has been completed, to avail their subsidies released on submission of bank guarantee. The advance release of subsidy against bank guarantee is met from the regular budget allocation under ATUFS.

The government has initiated special measures to help ameliorate the conditions in textile sector due to COVID pandemic and to boost marketing, production and job opportunities in this sector. Government has conducted a symposium with textile export promotion councils and other stakeholders' in the industry for finalizing a list of potential exports of textiles and apparels. The list of potential export products were shared with the Indian Missions abroad for identification of potential buyers in the respective countries. In order to make the textiles competitive there is the provision

of rebates in taxes and levies in the international market. The government has decided to continue the Rebate of State and Central Taxes and Levies (RoSCTL) Scheme until such time the scheme is merged with the Remission of Duties and Taxes on Exported Products (RoDTEP) Scheme. For this purpose, the government has approved adhoc allocation of funds of Rs. 7,398 crore for the FY 2020-21 for issuance of duty credits scrip's under RoSCTL scheme. Further in order to boost exports in MMF sector, the government has removed anti-dumping duty on Purified Terephthalic Acid (PTA), a key raw material for the manufacture of MMF fiber and yarn. To mitigate the effect of the COVID-19 pandemic on trade, the Ministry has taken up the various trade facilitation related issues raised by the industry stakeholders from time to time with the concerned Ministries for early redressal. The government also announced a special economic package namely, Aatma Nirbhar Bharat Abhiyaan for boosting economy of the country and making India self reliant. Relief and credit support measures to revive their business which have suffered due to lock down necessitated by the pandemic. (Smt.Smriti Irani).

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Functions of Education - An Instrument of Bringing Positive Changes at All Sectors of Human world.

Dr. Md. Tanwir Yunus*

ABSTRACT

Change is the unchangeable law of nature. How can the society be an exception of change. Due to enormous changes occurred so far, we are now able to reach this stage of development society is an ever changing phenomenon, Change refers to the deviation from the existing way of life. To day the phenomenal advancement of science and technology and communication have created a complex situation, The most significant agent of social change throughout history of humanity is education. The changes brought through education have lasting influence in society. Education has been able to remove gender disparity to certain extent through special emphasis on girl's education.

According to the Buddhist doctrine of 'Anitya' - Continuous change in all form. In the process the past can never come back, but it cannot be forgotten. Its experiences are valuable to assess and evaluate the causes of success or failure to chart a better path for future development. The most dangerous legacy of past is its deep rooted traditions which acts against progress and thus slow down the natural process of development leading to social national decadence and economic stagnation, that is what history tells us. Our contemporary society is a victim of this phenomenon. Since this situation is man-made, it can be reversed through the deliberate efforts that is ideal 'Education'.

Keywords :- Legacy, deep rooted, traditions, stagnation, contemporary, victim, perpetual, static, enormous, primitive, quest, indispensable, deviation, explosive.

Progress of human society is perpetual, seeking a better quality of life to fulfill the ultimate objectives of the human enterprises through a process of continuous 'change' change is the law of nature, the only thing which is constant in the world that is change. According to Thomas Carlyle , "Today is not yesterday we ourselves change how can our thoughts and works if they are always to be the fittest, continue always the same?" Everything changes every organism grows and every life flows. Nothing in the world is static and permanent. It bound to change is perennial, it is generic. Human life constitutes society. How can the society be an exception to change. Change is the unchangeable law of nature. Due to enormous changes occurred so far we are now able to reach this stage of development. Had there been no change even in the society of pre-historic age? A glance into the annals of human history reveals the fact that the primitive and postural man has changed himself to an electro-computerised man now through different stages. It has been possible only due to inquisitive instinct and quest of men to overcome outmoded and obsolete institutions, ideals, belief and obsolete institutions ideals belief and things thus with this change man and society too experience change. Society is an ever changing phenomenon. Therefore, change is indispensable in every organization of the society as such there is a continuous evolution. This is social change. Change refers to the deviation from the existing way of life things or normalcy social change men as

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change of life from the general way, or prevailing condition or normalcy of the society social change may involve new techniques new ways of making a living changes in residence developing new ideas and ideology and formation of new social structure. Social change has occurred in all societies and in all times. During social change people occupy different status and play various roles over a specific period. For this evolution and change, different factors are responsible. Due to the interaction of environmental historical scientific and technological factors, social change does occur. Among all, education is regarded as a very potent agent of social change. It brings changes in a desirable way in society which has a long standing bearing.

Today, phenomenal advancement of science and technology and communication have created a complex situation. It has put humanity at the cross roads on the path of confrontation leading to the destruction. Ultimately the path of reconciliation leading to creation of a global society based on common human heritage equity and justice in which all could live in peace and harmony one should not forget that all round development of mankind irrespective of caste, creed, colour and sex is essential and vital for human survival in this highly explosive atomic and space age. In this situation all nations and people must work together in a spirit of cooperation and understanding. In order to achieve the ultimate objectives and goals, future development of education it is necessary to redefine clearly the concept of true education. The most important component of learning is the learning through the process of education. The process of learning is an open ended system and responsible for development of intellectual and moral abilities of an individual through the true education and learning. It inculcates in individuals a spirit of enquiry tolerance better human understanding and develops the observation, imagination, reasoning and scientific temper Bringing betterment in the school education with proper information, vocationalisation of secondary school education, value education, operation blackboard, examination reform and do not think of fundamental changes in the approach to education. The arbitrary demand of education covering only what is useful according to the adult thinking in harmonious surrounding where all aspects of their growing personality are taken into account and according to the demand of a future unified society in which they are going to live. Development and good education are essential needs of all mankind for progress. In this great enterprise all nations and people must strive in a spirit of cooperation and partnership. In the present transition stage created by a crisis of confidence India can play a vital role. India was the first country to preach the doctrine of universal love and brotherhood, the gospel of non-violence and the concept of the whole world as a single human family (vasudhava Kulumbakam) Let its future education policy serve as model for the whole world.

The most significant agent of society change throughout history of human is education. Education causes and contributes a great deal as a potent instrument and agent of social change. In past great sociologists, reformers, philosophers, statesmen had made education a medium to propagate the idea of social change. The changes brought through education have lasting influence in society Rousseau had brought social changes through devising suitable educational system. Marxian concept of education changed Russia into a communist country. In Nazi Germany and Fascist Italy, education changed the wavering society into war mongering one. Rousseau's naturalistic education based on freedom of children converted feudal society of France into a democratic one. Education should help the new generation to understand, interpret and appreciate the knowledge and skills which may be subservient for them to live successfully in changing social scenario.

In India the great men like Raja Ram Mohan Ray, Swami Vivekananda, Swami Dayanand Saraswati, Lala Lajpat Rai, Sri Aurobindo, Mahatma Gandhi, Jawahar Lal Nehru, Dr. Radhakrishnan, Dr. Zakir Hussain and Molana Abul Kalam Azad and many others in their speech and writing ardently advocated usefulness of education for changing the society. The clarion call is that modern scientific democratic and secular education for all should inculcate in people the emerging values,

attitudes, knowledge, thinking and behavior pattern. As a result social reform rural development and reconstruction can be brought smoothly.

Before independence in India, the western system of education changed the society into a society inclining towards westernization and modernization. Independent India wanted to reconstruct the country in the pattern of a democratic socialistic secular republic state. Therefore, education has been playing a strategic role in materializing the goal. Education has been set in the line to touch all corners of country and all people. Democratic and secular education is trying to bring changes in the society. Further education is playing the role of bridging the gulf of differences between haves and have nots.

At present the concept and role of education have undergone tremendous changes. Development of total personality mental, physical, aesthetic emotional and social is the aim of education, thus education through formal informal and non formal channels brings far reaching changes in society. It is truism that education can make and mark the social atmosphere. Now a days, certain values, attitudes, knowledge skills etc. are coming up which necessitate their dissemination among people. Education play a vital role in culminating the idea of small family norm, eco-equilibrium, internationalism, mosaic culture, secular values. Education helps in a big way in propagation of these ideals and values in society.

Education can be of immense help to people locating their weakness, back wardness in knowledge and skill and also in gaining knowledge and skill needed for then progress in different spheres of their lives in a systematic and cogent manner. Besides education, provides training in professional and vocational skills so as to enable students to become self reliant and to uplift their economic level and social status. Education can also be a 'messiah' for the downtrodden and poor as hope for going up the social ladder and enjoy the benefits of power prestige and comfort.

Moreover, universalisation of elementary education in India through adult containing and distance education are able to bring phenomenal changes in society by eliminating superstition inculcating positive attitude and values of life and developing economic standard and social status of weaker sections of the community. Education has been able to remove gender disparity to certain extent through special emphasis on education of girls special education to minorities, handicapped and backward children help develop in them self confidence and self esteem as respectable and useful citizens in the society. By and large, social change can be brought about by political situation economic condition, scientific, inventions and discoveries and development of political thinking. By whatever means change may be brought about education always remains at the forefront of all these processes and pulls the wheel of social change ahead.

The Education commission (1966) have emphasised the role of education in social change by its remarks "If this change on a grand scale is to be achieved without violent revolution there is one instrument and one instrument only that can be used . EDUCATION it is not, however a magic want to wave wishes into existence. It is a difficult instrument whose effective use requires strength of will, dedicated work and sacrifice. But it is a sure and tried instrument which has served other countries will in their struggle for development. It can, give the will and the skill do so for India".

The education learning system at the primary level has a direct relationship with the life pattern for the future and cannot be based on past or present experiences. Education at this level has to be turned to economic and industrial policy, and management. Due to rapid advances in science and sophistication in technology, 21st & 22nd, century is going to be a highly developed creative age and the age of fast communication. Therefore production of sophisticated scientific, technical managerial and other highly creative manpower becomes the key to success of all future development activities, which in turn, will need an efficient delivery system, since science and technology are universal quality of competence of manpower required for their development application management use etc.

cannot be different for different countries. Therefore in this competitive world the approach to higher education and training has to be the same in respect of structure curriculum contents technology methodology etc. irrespective of country and nationality. Unless this fundamental position is clearly understood difference between developed and developing countries can never be bridged rather the gap between them will be increased beyond comprehension. So long as a gap exists there shall neither be peace nor stability in this world.

It may be stated here that teachers are the heart and soul of the educational system. All the modern educational gadgets like, T.V., computers, internet etc. will never be able to replace good teachers. These gadgets may only improve the productive efficiency of education and training. Therefore any measure to improve the quality of education or its development needs adequate scientific and technological expertise of teachers with proper motivation and dedication to the profession. Future educational process should inculcate in the minds of young people that the world is one and all people belong to one human family they are members of a large global society. They should also feel that India is one nation one society and an integral part of the world at large and not a multi-fractional entity.

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The Changing Dimensions of Indigo Cultivation in India with Special Emphasis on Bengal: An Overview

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Even before the British supremacy over Bengal indigo cultivation was prevailing in Agra, Gujarat, Lahore, Oudh, Rajasthan and other places. The produced dye was consumed domestically and then the rest quantity was exported abroad. Since the 16th century Indian indigo attracted the European traders and by the late 17th century it came in contact with West Indian indigo. This contiguity grew a competition between each other for establishment of superiority. Eventually, it was supposed that the latter had been manufactured by a better technology. Indeed, in this respect, indigo was relatively a new crop in Bengal. In this connection Irfan Habib mentioned that the indigo was a dye producing crop in the 17th century and the best quality of indigo grew in North and West India, while only the coarser type was noticed in Bengal and many parts of central India. The contemporary standard of quality of indigo was available at Bayana, Sarkhej and Sehwan but that very quality of indigo was not found in pre-British Bengal.¹

Panini, the great Indian grammarian, in his idem, *Ashtadhyayi* referred '*Neel*', the dye. The author of Roman trade manual, *Periplus*, noted that indigo was available at the port of Barbarike, at the mouth of river Indus.² Later indigo began to be used in Europe as a dyeing stuff as well as a trading commodity of India. From 6-5th century B.C., indigo was the prime exporting commodity of India. Through Alexander's invasion Indian indigo reached Europe.³ In the medieval period indigo was also considered as the prime exporting commodity of India. Trading network between Mediterranean and India intimated us about this. During this time Indian indigo was the leading trading commodity to the traders like the Portuguese, the Dutch, the Spanish and the English. The Asian merchants such as the Indian, the Persian, the Armenian, the Chinese, etc. were connected to this trade. Since the sixteenth century this crop was yielded predominantly as commodity for export.⁵ It was grown widely in Agra, Allahabad, Oudh, Delhi, Lahore, Multan, Malwah, Ajmere and manufactured on a large scale during the reign of Akbar.⁶ Indigo was used in the Mediterranean area and to a small extent in Western Europe. Its foreign trade developed after Akbar's reign. It was cultivated extensively in the Gangetic plain, the Indus plain and Gujarat. The manufacturing centers were Biana near Agra and Sarkhej in Gujarat. In this context Irfan Habib reiterates that 'the best indigo grew in the Bayana tract near Agra, while that of a lower quality was cultivated in Doab, around Khurja and Kol (Aligarh). The second place was generally assigned to the indigo of Sarkhej near Ahmadabad. But that of Sehwan in Sind was thought to be better than it in many respects. The indigo of Telangana in the Dakhin or South Indian occupied in a mid-way position between these fine varieties and the coarser sorts of indigo which were grown practically everywhere, from Bengal to Khandesh'.⁷

The British political dominance in Bengal created an exceptional circumstance which led to the adoption of indigo cultivation there in pursuance of West Indian method. The East India Company's authority, its servants and the British private traders were looking for a regular mode of remittance to transmit their wealth and pay for imports. Hence, they were in the search of a primary commodity to be exported because exportation of finished goods had to face contravention by the British manufacturers. Already the opium of Bengal was exported to China for repaying the British tea import. So, any other primary commodity produced in Bengal would be fit for remittance. Meanwhile West Indian planters

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had turned from indigo to the more lucrative coffee and sugar. On account of the contemporary discord imports of indigo from America and Guatemala to England was interrupted. But requirement of indigo dye in Europe owing to both fashion and extended warfare was growing up. Hence, indigo was discerned by the Company as a commodity to be exported. Although Bengal province had no practical experience in the commercial production of indigo. Under the conditions, giving protection and enthusiasm to Bengal indigo production, the Court of Directors took up a discriminative policy against the prevalent upper Indian indigo. It was produced at the traditional points and 15% tariff duty was imposed on it to ensconce Bengal indigo. The planters claimed this administrative corroboration in favour of Bengal indigo was a new venture which would attract a huge amount of investment and reduce the operating expenditures. Otherwise, the inferior quality of upper Indian indigo would shatter the fame of Indian indigo in the world market. As a consequence, Company's Government imposed tariff discrimination on upper Indian indigo thereby indigo cultivation in Bengal got a full-fledged motion. Indeed, it reached its apex during 1849-1859, in Bengal. Notwithstanding during the said period, indigo of Doab and Banaras contributed 25% of entire exports of the commodity. So, viable representation of upper Indian indigo led us to infer that it (upper Indian indigo) could have produced indigo to meet up the remittance problems, if remittance could be the mere issue. In the context of indigo, a general observation of Max Weber, a German sociologist, historian, jurist, political economist and a theorist of the development of modern Western society, is that native values created obstacle on the way to economic growth in India but in case of indigo it is not appropriate. Because, on the basis of native values, a stable system of indigo production subsisted in upper India that was completely able to supply the exports needs. Significantly, this system had to undergo official discrimination for promoting a system which was based on more Western motivation.⁸

Under these situations, the export of indigo from India was a definite option for the British and thereby Bengal became a prominent bed of indigo cultivation. It is explicit that at the initial stage the European at first started to produce indigo dye in Bengal and by that time there had been an inflow displeasure among the ryots. The financial foundation of the industry was superficial since its movement. The entire hazards of this uncertain system the ryots had to bear. The Government patronized the system and closed its eyes to the planters' outrage over the peasants. As soon as in the year of 1859, the official props were taken aside, the ryots came up and detruded the harmful system. To the peasants the root of the discontent was economic. So, the saga of the indigo disturbances must start with the economic history of the indigo industry. Economy was solely accountable for this dispute. On account of the European market fluctuation thereby on behalf of the indigo planters, it was at that time unattainable to earn any profit after offering due wages to the tillers.

Throughout the period, the planters had enjoyed benefits of the British administrative policy. With this consent, the planters had been exploiting indigo, a primary commodity from 1780 till 1915. During this time, the policy of the British administration was exposed as 'a multilevel schizophrenia between protection and competition, mercantile adventurism and administrative causation, and long-term aims and short-term expediency.'⁹ Obviously, centering upon the interest, the conflict between the administration and the planters came into surface off and on. It created a room to ventilate rural tumult resulting from planters' exploitation and touched a culminating juncture due to jeopardizing the administrative order. Often execution of policies at grass-root level differed from the exposition of policies in Calcutta, the administrative centre. Because the British administrators at various levels from Calcutta to the districts interpreted the policies in different ways. Undoubtedly the interpretations of policies were full of prejudice to the planters. In addition to this, the communication between the administrators and planters was more effortless than between the administrators and ryots. Indeed, this disparity had given birth to social bias and social interaction. In the time of need, the administration not only believed the planters but endowed them also with magisterial power.

In the indigo industry an ample number of natives took part as subordinates who were employed in administration, manufacturing and police activities. The native employees from higher to lower ranks in addition to their due salaries earned more by means of extracting bribes from the poor ryots regularly. Knowing that the helpless ryots had no resources and no access to law, even the petty officialdom nakedly abused the ryots. In fact, unalloyed presence of such parasites at the grass-root levels, was a common phenomenon in India, in one form to another, at least since the Mughal times.¹⁰ Therefore, it is inferred thus that the planters only exercised an administrative practice which proved its efficacy in past for exploiting the countryside. The atrocity which was adopted by the planters to run the indigo industry in Bengal, from its formative years intensified misery of the ryots thereby resistance was a normal feature since the early 19th century.

The administration at every turn addressed indigo problems as the restlessness of the ryots' psyches. Even, the administration tried to resolve the indigo problem from a social point of view. They contemplated that it would be mitigated if the ryots were made to realise the importance of indigo from the British imperialistic view point. Hence, an effective interference, on behalf of the administration was shown during 1857-1861 while the bitterness between ryots and planters reached a detonating point. The reign of Sir Frederick Halliday, the first Lieutenant Governor of Bengal intensified the situation. The indigo ryots of central and northern districts of Bengal such as Jessore, Nadia, Pabna, Rajshahi and Rangpur determined not to sow indigo any more. Therefore, the Indigo Planters' Association, on the part of the planters began a hue and cry that their whole indigo manufactories were about to be perished. However, the planters' tremendous protest against the Act X of 1859 was a driving force to a merciless exercise of the Act XI of 1860 upon the ryots. It made the ryots fully dependable to the planters' graciousness by the legal procedure. They became capable to denote the Government to legislate a notorious act on 31st March in 1860 (Act XI of 1860). By this law, the violation of contract on behalf of the ryots was a criminal offence. Although, this law was continued for six months, the planters took in all benefit of this law. The intensity of coercion reached its culmination in Nadia and Jessore because the officials of the districts joined with planters to execute these sets of oppression. This entailed resistance of the ryots in Bengal in a more explosive manner which posed to challenge the British order too.

As soon as the indigo disturbances started the rural middle class took part in the uprising against the indigo planters. This class included the petty landholders such as- the *talukdars*, *patnidars* and the opulent ryots who had been suffering along with their tenants from the indigo system. Their main motto was to free their lands under the dominions of the planters. A few native zamindars also involved in personal feuds with the indigo planters. *The Hindoo Patriot*, in an editorial praised that the zamindars for taking the side of the ryots against the planters. Apart from publishing pungent editorial, Harish Chandra had liberally offered counsel and encouragement in favour of the ryots who came to visit him at the office of the *Hindoo Patriot* in Calcutta. It is exposed from the Report of the Indigo Commission that he assisted the *mukhtars* in the *mufassal* courts by paying for the services as newspaper correspondents. This ascertained that the ryots had achieved the ethical assistance from the Indian Press in Calcutta and support of some Calcutta trained advocates as well. In this context Blair B. Kling has come to the conclusion that 'for the first time, an Indian of the urban middle-class was acting as a spokesman for the peasantry. The indigo disturbances mark the beginning of a contest for the political leadership of rural India between the paternalist British district officer and the middle-class urban Indian.'¹¹ It is disposition that through the indigo disturbance at first the natives' value of combination and political agitation came out. In course of time the disturbances started to spread out and excitement intensified the situation. The accurate scenario of the revolt had been depicted in drama, poetry and various literary forms. Obviously, in

this concern *Nil Darpan* was a unique instance for the Bengal intelligentsia and by dint of it they stretched out their sympathy towards the peasantry.

Benoy Bhusan Chaudhuri and Blair B. Kling both have criticized the indigo problem from different angles. Benoy Bhusan Chaudhuri attempted to point out merely the soulless economic process of capital formation in Bengal which was working on centering the exploitation of the cash crop like indigo cultivated by the peasantry of Bengal. Whereas, Blair. B. Kling presented economic and entrepreneurial history emphasizing on its origin from the sociological point of view. He revealed the fate of peasant resistance and its links with the earlier phases of nationalism. To realize the genesis of peasant uprising and class awareness of the nationalists Kling's perception is more effective whereas Chaudhuri's idea is workable to understand the economic history of the issue only. A hypothesis propounded by the German-American sociologist cum economic historian Andre Gunder Frank was ascertained by the first-hand practice of indigo in India. The salient features of his hypothesis are as follow- a hierarchy devised of world metropolis, nation metropolis, provincial and local metropolis, rural hinterland, was burdened in the process of colonization. Each higher level developed to the corresponding lower level and each lower level underdeveloped to the corresponding higher level thereby all the cumulative load rested on the peasantry. In this process, the nation metropolis attained traits of development which were neither self-generating or self-sustaining. And lower levels of hierarchy were left to overcome to their backwardness on their own when the metropolis-satellite relationship ceased to exist for various exogenous and endogenous reasons.¹²

The fascinating aspect of the Nil Bidroh or the Blue Mutiny invades to the mind of the scholars of history that the Indigo Revolt may be considered to study as an appendix of the disorganized saga of Sepoy Rebellion of 1857 in respect of all India including Bengal. The participation of Bengalee peasants in 1857 was not so serious if the compactness of the movement is compared with the Indigo Revolt of 1859-61. The peasantry could alone have conducted the Indigo Revolt and accelerated the process of peasant resistance not only in Bengal but in the larger part of India. Its central point was to give rise to the agricultural revolution as well as to stir the colonial rule. In Bangladesh (undivided Bengal) the first attempt of agrarian revolution had been contained within the Indigo Revolt. After surpassing the phases of prayer petition and strike onwards in the mid of 1860 when the Indigo Revolt spread full-fledged all over the country in the form of a rebellion, then observing its revolutionary comprehensiveness the Government and the concerned authorities became bewildered in panic. Lord Canning remarked that the indigo crisis of 1860 caused him greater anxiety than what he had felt since the fall of Delhi. So, the Indigo Revolt of Bengal Peasantry can be mentioned as a nationwide political struggle in the direction of eliminating the feudal system and it gave a blow to the colonial rule. Through this revolt the peasantry of Bengal undoubtedly set a new, perfect and historical ideology before the dependent and feudal Bangladesh even in front of India.

There was another observable feature that the 1850's were a period of time when British administration upheld the introduction of a few new revenue policies, which caused to breach the traditional land relations. It aroused a series of disturbances viz, the Santal Uprising of 1855, Indigo Revolt of 1859-60, Pabna Revolt of 1873. Herewith historian Barun De created another discussion while he was reviewing the book of Blair B. Kling. He argued that 'there was never any clear coordination in the Indian Revolts of 1857, and also blaming the Barasat and Nadia Peasantry.'¹³ But this opinion cannot be recognized if a comprehensive research work on the revolt of 1857 comes out. Likewise, the thousands of files of West Bengal State Archives on the aspects of indigo cultivation supplied us substantive insight to characterize it as peasant led Indigo Rebellion in lieu of identifying it as only Blue Mutiny.

Chittabrata Palit raised the same view. Dipesh Chakravarty has reviewed the book of Palit. He reiterated that it was the strong conviction of the author (Palit) that the colonial government in

Bengal was 'weak' and was spread over the countryside. It was economically weak that had to seek funds for its 'territorial expansion, large remittance and expensive bureaucracy.'¹⁴ At the initial period of British rule, the landlords used to offer such funds in return of which they got all government support. But, later on, in the 1820s when indigo assumed the chief vehicle for remittance trade, it facilitated the indigo planter to be a favoured group of the government. Dipesh Chakravarty thought that such transformation of government patronage was not easy as the landlord still had enough power to effectively resist the government enterprise to assume rent free land in 1837. Besides, indigo cultivation also generated much tension in the rural areas between the native landlords and the European indigo planter which culminated in the form of well-known Indigo Revolt. On the other hand, to consider the role of the village headmen that they had performed in the indigo uprising Palit has commented 'that the headmen of the village did not organize the revolt by themselves needs elaboration after all that has been said before.'¹⁵ In accordance with Dipesh Chakravarty, Palit regarded them as the 'chief instruments' in the hands of zamindars. But on this concern Blair B. Kling's opinion was that 'the village headmen ... whose names appear as leaders ... of the indigo disturbances are too numerous to recite. Whether or not they acted on their own initiative without the prior support or approval of their zamindars ... is a matter of conjuncture.'¹⁶

Subsequently the Marxist historians like Barun Dey has come to the conclusion that this was one of the first movements in Bengal where, in a small region, the peasantry became so combined that the combination took up the form of an augmentative agrarian working class movement.¹⁷ He even uttered that this spontaneous growth of class consciousness aroused terror in the hearts of the planters. The first hints of this class struggle in the country side presented two materially urban groups in the picture. Again, Barun De's view has been pursued by the later Marxist group of historians like Manju Chattopadhyay, Tapa Vijaya Ghosh and others. But this Marxist interpretation cannot be acknowledged in the sense that the indigo rebellion was not at all a class struggle as there was no struggle between the zamindars and the peasantry. Rather in reality the objective of Ramrattan Roy of Jessore, Pal Chaudhuries of Ranaghat, the Pal Sarkars of Sibnibas, the Biswas family of Chougachha and many others were to impede the trespass of Europeans on ethics and to combat for their own vested interest. Though, they upheld for the cause of peasantry and ryots against the planters. Indeed, some of them had become legendary heroes in the folklore, such as we get in Dinabandhu Mitra's *Nil Darpan* wherein the wealthy farmer's son (Bindumadhab) is the hero. Even in Tarasankar Bandyopadhyay's novels the zamindars have been identified as savior of the peasant community. Shibnath, zamindar and hero of the novel *Dhatridevata* by Tarasankar, attempted whole heartedly to save his subjects or ryots from all the sufferings such as draught, cholera and other difficulties.¹⁸ He believed that earnings of the estate should be utilized for the welfare of the masses.¹⁹ This proposition emphasizes the connection in Bengali culture between middle class nationalism in the town and the neo feudal leadership in the countryside where they did not exploit the peasantry. Therefore, subsequently, the middle class had organized nationwide struggle in which the role they had performed by dint of the economic crisis on account of alien exploitation and the direct fighting spirit and its aftermath. And it was actually extracted from the revolutionary role performed by the masses and peasantry in the Great Revolt of 1857 and Indigo Revolt of 1859-60. Like any other peasant resistance, Indigo Revolt once more has substantiated that the leadership of peasant resistance has come out from within its own course. Hence, as a researcher my observation is that it was unique in respect of comprehensiveness and firmness and it was impossible to lead from a particular place or on behalf of a restricted leadership. So, in accordance with the requirement the leader of the people had emerged, in different places amid the peasants. If any local hero would have been injured or imprisoned or died then hundreds and hundreds common peasants appeared to fill up the vacuum and they succeeded to continue this

great mass coup by their unprecedented masculinity and intelligence. The indigo revolt and its aftermath not only amalgamated all the strata of society irrespective of castes, creeds and religions but it also mechanized to influence the Bengali culture too much in the fields of literature, in the fields of politics, in the fields of agrarian economy, in the fields of communal harmony and what not. The other observable point is that there was pointedly existence a class struggle in the indigo revolt in between the ryots and the indigo planters but not in between the ryots and the native zamindars. Rather it is significant that the ryots' keen urge was to get rid of their bondage from the grips of the planters' practically in some cases the planters enjoyed the authority as like as the landlords. Obviously, Indigo Revolt at first gave the proper lesson to people of our country to be organized in a political movement and to be united. In fact, in Bengal, under the colonial rule, Indigo Revolt was the first successful peasant revolt. Finally, it can be concluded that nature and character of the indigo revolt demonstrated a very complicated character. Any straight jacket explanation of indigo revolt is beyond any definite inference or to explain in simple way. It had presented various dimensions in it. Categorically, the zamindars were never to be expected to come forward to help the ryots without their own vested interest. But, in this revolt most of the cases they would lead the revolt and actually rendered their support to the indigo ryots. It is, undoubtedly, an uncommon feature. Actual struggle of the indigo ryots had been against the planters and they reposed their faith on the British Raj. Hence, it cannot be ascribed as an anti-colonial struggle. At most it came out with the question of survival of the indigo ryots as peasants. Here we observe that indigo ryots were not only contented with declaring a general strike but they also realized the essence of unity and organization that they had succeeded to build up. This was an extraordinary phenomenon in the history of Indian peasantry. Preceding the wake of the Indian working-class movement and even before the birth of Mahatma Gandhi, the peasants in Lower Bengal had resorted to the path of general strike as an effective and potent weapon. Therefore, the Indigo Revolt paved the path of the first large scale non-cooperation movement, in the form of a complete strike, in modern Indian history.

Religion and caste had some influence in the erstwhile peasants' revolt. But in Indigo Revolt the rebels fought for retrieving their right only, which was not like the Santals' or Farazis' return to the basic life. In this revolt there was no political aim or any great ideal. In this revolt there was not any single or visible leader. There was no widespread armed confrontation between the planters and the ryots. Rather, violence and percussion whichever occurred in it, in most of the cases the planters were responsible for that, not the ryots. It is a fact that the biggest fight between the planters and the ryots was confronted on floor of court, not in fields. The principal object of the ryots was to achieve right to yield profit earning crop and other purpose was to get rid of the outrage conducted by planters and their workers. Peasants of this country had right for ever to grow crop as they wish. They, even under the Permanent Settlement, had not been deprived from that right. But the planters attempted to seize the ryots' right to yield what crop they would yield. Freely, right of cultivation was the feature of the capitalist agriculture of England which was granted to the *ijaradars* too. All freely offered labour and thereby produced commodity to be marketed- this is the rule of free economy. The Governance under the leadership of J. P. Grant (Lieutenant Governor) accepted the demand of indigo ryots because as per the rule of free economy ryots have the right to cultivate crops as they wish and to be marketed. Now the question is arisen as to why indigo revolt has been given more important in comparison with the other outspread peasants' revolt of Bengal. Because this revolt had stirred the imagination of contemporary society of Calcutta. Calcutta quickly grew as a centre of administration, industry, trade and commerce. It served as a transmitting point of eastern and western thoughts which generated rationalistic and awakening approach of modern liberal thinking which led to criticism of the unjust ongoing occurrences of the then society. The wretchedness of indigo ryots created an ideal opportunity for rising political movement of the middle-class people of

Calcutta. This *babu* category people of Calcutta were unwilling to criticize against the Government as all of them depended heavily on the Government for availing various advantages. But they did not feel any hesitation to criticize unjust activities of European private interested group. Therefore, from the rich zamindars to teachers, journalists everyone got impetus to awake unitedly against the European planters. Centering upon the indigo revolt, the idea of Indian nationalist movement began to come out. But the extortion of indigenous zamindars got suppressed because of resistance was against the planters exclusively. So, for the time being anti zamindars attitude became eliminated from the peasants. But soon peasants discontent manifested against the zamindars which took aggressive shape in the 1870s. It is noteworthy that the *Hindoo Patriot* stood by the ryots on the eve of indigo revolt. Sisir Kumar Ghosh, a *mufassal* correspondent of the *Hindoo Patriot* became famous publishing then several heartbreaking miseries of the indigo ryots. In accordance with Sisir Kumar Ghosh the indigo revolt was 'the first revolution in Bengal.'²⁰ Subsequently, he became owner and editor of a newspaper, the *Amrita Bazar Patrika*. On 24th December in 1880, in the same journal he composed an article entitled, 'Ireland and Bengal'. In this article he exposed the incident of uprising which was occurred by the Irish peasantry against the landlords. Sisir Kumar made a sound comparison between the Irish movement and the indigo resistance of 1859-60. Sisir Kumar believed that the Irish subjects were in a more favourable condition, in so far as leadership was concerned, than the indigo ryots of Bengal. Irish peasantry was led and supported by the educated and intelligent patriots. On the contrary, the indigo ryots of Bengal had nothing knowledge about the importance of resolutions and meeting etc., like the Irish subjects. Yet, they had a valuable weapon i.e., the weapon of 'passive resistance'. According to Sisir Kumar Ghosh that 'the Irish peasantry may profit in great deal by reading the history of the indigo disturbances in Bengal. It is by passive resistance alone they can bring the landlords to their terms; but woe to them if they resort to violence.'²¹ It is to be mentioned that though Sisir Kumar pushed to uphold the theory of passive resistance, he never denounced the indigo ryots of Bengal when they took up the arms to impede the attacks of the planters. So, this interpretation must be adjudged in its proper perspective.

Noticeably Sisir Kumar Ghosh picked his pen up against the peasants' discontent in 1870s.²² That is to say that the reaction of the *Babu* category people of Calcutta against the indigo revolt was negative. However, with the indigo revolt, an opportunity had come to them to protest indirectly against the colonial rule. Idealism, derived from reading European literary works, induced them to take the side of the ryots. *Nil Darpan*, written by Dinabandhu Mitra was the manifestation of this idealism. Idealism which was peeping then on the way of ascendant, was dormant ideal of nationalism. Indeed, indigo revolt implanted the seeds of Bengalee nationalism. In the time of indigo revolt, nationalism of all categories was in fact comprised with amalgamation of miscellaneous elements and it is very difficult to focus on any particular component separating from this amalgamation.

On the other hand, on account of reluctance of ryots as well as the wave of Indigo Revolt the production of indigo as commodity began to decline and eventually all but disappeared in arena of Bengal by the year of 1863. Though it was shifted into Bihar and existed through the oppressive means as the government interference was scare in that areas. That is why this region was regarded as so-called 'comparatively interior and underdeveloped territory' of the British empire. Hence, the capital investment for the production of this commodity had been permitted from Bengal to Bihar. In 1868 'Indigo Contract Law' was prohibited. In the meantime, the process of manufacturing synthetic indigo dye was going on and indigo's composition was elucidated during 1866-1883 by Adolf Van Baeyer of the University of Munich. Adolf Van Baeyer and his co-workers determined the structure of indigo by 1880. Finally, the synthetic dye had come to the market in 1898. But, the production of this commodity was prevalent till the second decade of the 20th century in Bihar. The planters in the district of Champaran compelled the peasants to cultivate indigo in 3/20 portions of their lands which was

phrased as 'Tin Kathia' system. Though peasants were no more eager to sow indigo. Thenceforth, concerning over this commodity production grievance and adversity were accumulating among the peasants. Raj Kumar Shukla, a local peasant-leader was made acquaintance with Gandhiji in the Lucknow session of Congress in 1916. Subsequently, he invited Gandhiji to come to Champaran and to interfere and solve the issue. In 1917 Gandhiji took part in the matter and applied *satyagraha*, his political weapon for the interest of peasant and achieved triumph which opened the Gandhian age in Indian politics. Practically, the success of Champaran *satyagraha* against the indigo planters in Bihar capacitated the course of foundation to assume the nationwide leadership of Gandhiji in Indian politics. Hence, it is overt to us that from the beginning indigo as a commodity played vital economic role but in colonial period it became a source of oppression over which peasant resistance movement occurred in Bengal, Bihar and centering this commodity production political movement got the desired impetus. Therefore, pondering over this commodity production manifested itself as a political stimulant in Bengal, India. However, the optimistic future of indigo industry withered absolutely only at the end of the First World War while the use of the German synthetic indigo for textile dyeing and printing became almost universal all over the sphere.

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Comparative Study of Women's Representation in Politics: Case of Canada and India

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ABSTRACT

Representation is a common word that is often used quite loosely but has significant underlying meanings associated with it. This article attempts to bring out a comparative understanding of how women have been represented in Indian and Canadian politics and the role that they have played in comparison to their male counterparts.

INTRODUCTION

Curtis (1968:98) in his book, *'Comparative Government and Politics'* argues, "the term representation is inherently ambiguous and due to this inherent ambiguity representative government may have different meanings under different circumstances." The varied meanings attached to the term 'representation', according to Curtis, mirror the differences in attitudes and views with regard to the "relationship between the rulers and the ruled". In this article, the focus will be on how India and Canada have fared in terms of the representation of women and the watershed moments that resulted in consequences for representation.

GENDERED LENS OF REPRESENTATION

India

In India, one can trace women's participation in nationalist politics to the Swadeshi movement in Bengal (1905-8). The women who participated came from families who were involved in nationalist politics. They took an active part in the boycott of foreign goods and were involved in revolutionary activities (Chary,2012). Many revolutionary women like Sister Nivedita who became a member of the National Revolutionary Council, Agyavati, and Madame Cama referred to as the recognized leader of the revolutionary movement participated quite vigorously in the movement (Chary,2012)

In December 1917, Annie Besant and a few other women met Mr. Montague to demand voting rights for Indian women and also together founded the Women's Indian Association. Women in India discussed the issue of representation in politics properly in 1917. The demand at that time was only limited to the universal adult franchise and political participation. It was the Salt Satyagraha of the 1930s when thousands of women joined in and is "generally remembered as the first time 'masses of Indian women' got involved in the struggle for Independence" (Kumar,1995). The active and vigorous participation of Indian women in political struggles attracted provisions of equality and equal rights for women in the year 1947 itself.

Many legendary women leaders in the Independence movement like Sarojini Naidu, Kamaladevi Chattopadhyay, Aruna Asaf Ali, etc were also staunch supporters of women's rights. Sarojini Naidu was instrumental in the passage of a resolution to support women's franchise and became the first Indian woman to become the elected President of the Indian National Congress.

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Women's representation is considered important both for normative and practical reasons (Khanna, 2009). As per the normative perspective, the political elite should represent the interests of the whole population. But if women are side-lined and are not included in the political process it may result in policies reflecting only the male outlook. Hence from a practical point of view, the allocation of resources and decisions may not be in the interest of women.

However, the involvement of women in politics has always been low-key. Historically women have always been seen to be wives of political leaders, and volunteers in movements but their role in decision making has been lesser than that of men. Anuradha Bhoite (1988) has commented on the wide chasm between the 'dejure' and 'defacto' perspectives. While the dejure refers to the 'on papers' in the constitution the right to vote is attributed to both men and women equally and fundamental rights enjoyed by all. But in the defacto sense, the positions of power and decision making are the arenas where women are below their male counterparts.

The number of women in Lok Sabha saw a rise and decline over the years; the first Lok Sabha had 22, the second 27, and the third had 34 (Sharma, 2006). It was in the fourth Lok Sabha that a decline of 31 members was seen, the fifth further dropped to 22 members and sixth to 19 members in Parliament. The next Lok Sabha showed an increase to 28 women members which was further enhanced in 1984 to 44.

Apart from their participation and seats in the Lok Sabha and state assemblies, there were several committees also working towards giving women adequate status in the political realm. For example : the recommendations of the Committee for Status of Women Report, 1974 which drew its inspiration from the experience of Karnataka provided reservation for women in its three-tier Panchayat Raj system in 1983; adopted the same reservation for women in these institutions in the year 1993 (Chary, 2012). The 73rd Constitutional Amendment Act is seen as a notable and important step in the empowerment of women as it introduces not less than 33 percent reservation for women in the Panchayat Raj institutions in rural areas. Similarly, the 74th Constitutional Amendment Act introduced similar reservations for women in Nagar Palikas and Municipalities in towns and urban areas. These amendments were seen as necessary and impactful with over three million women who participated in shaping the policies and programs at the local levels of governance. Recently the reservation rose to 50% for women. Statistical records show that there has been only a marginal increase in the last few decades post-independence in the number of women candidates during the elections. The number of women parliamentarians has never exceeded 15 percent of all seats.

The National Alliance of Women Organisation (NAWO) played a pivotal role in the 1996 general elections. It organized several State level meetings to encourage and empower women in the political sphere (Mukherjee, 1997) The NAW underlined actions such as:

- Mobilizing women as a political constituency;
- To inform women about votes and the value of every vote
- To educate women to question the political leaders and make them accountable
- To encourage and empower women with political education to prepare them to contest elections.

The NAWO and seven National Women's Organizations consistently lobbied with the National Political Parties to take notice of the women's charter. They wanted to bring to center stage the political representation of women. The General Elections of 1996 was in a way historical. This was the first Lok Sabha election after the Constitutional Amendment guaranteeing one-third representation to women in local governance (Mukherjee, 1997)

Women became proactive and decided to work towards the cause of women and raise their voices by lobbying and highlighting their issues with all political parties (Chary, 2012). The NAWO Manifesto that emerged, demanded the need for the redressal of political, economic, and social

issues against women to be addressed. The manifesto demanded things like 33 percent to 50 percent reservation of seats at all levels of decision-making bodies, with priority to women, poor and minorities; 33 percent to 50 percent reservation of seats in political parties for women, etc. (Mukherjee, 1997)

Canada

Traditionally the role of women in Canada was quite different from how women are perceived in the modern Canadian society. Women enjoyed a significant position in the progressive society, established by the French in Canada, in the seventeenth and eighteenth centuries. The French were ahead of their times and did not confine women to the house. The British settlers, whose numbers significantly increased after 1815, threatened not only the way of life of the French society but also disturbed this significant position that women had attained. (Errington, 1991: 64).

By the time of the Confederation (1867), as Jane Errington (1991: 68) argues, "the transition from pioneering communities to a stratified Victorian society was largely complete". With the compulsory allocation of the private sphere to women, a patriarchal setup was established, which lasted almost till the end of the century. However, at the end of the nineteenth century a slow yet steady change was seen in women's consciousness. Many Canadian women came out in the open to challenge their fixed domestic roles and the limited place for them in the workforce or the public sphere

During the initial phase of the Canadian women's movement, there were three major events marking its development; the beginning of the industrialization process, combined with the impact of World War I and subsequently, World War II. Between 1900-1920, with the increase in the industrialization process, Canada saw the ushering in of the 'new woman'--a woman who was increasingly educated and independent.

By the end of the nineteenth century, a major campaign was launched, demanding the extension of the right to vote, a basic fundamental right, to women in Canada. The Toronto Women's Literary Club (TWLC), founded in 1876, was composed of a small group of middle-class, educated, professional women, who lobbied not just for the right to vote but also for the opening of schools and universities to women. They wanted women to gain access to education and a professional career just like their male counterparts. The campaign also got endorsed by the Women's Christian Temperance Union (WCTU), the largest and perhaps the most influential organization in Canada, which was established in 1874. The active campaign for suffrage led to the forming of the Dominion Women's Enfranchisement Association (DWEA) in 1889, and with this, the issue got truly recognized in the public sphere.

The first province that granted suffrage rights to women was Manitoba in January 1916 almost two years before it was granted to women by the federal government in May 1918. They became eligible to run for public office in July 1920 in almost all of Canada excluding Quebec. It was as late as April 1940 that these rights were accorded to women in Quebec. The late recognition given to women's right to vote and hold office in Quebec was attributed to it being a traditional society (Cleverdon, 1974).

The number of female MLAs in the 1970s and early 1980s was quite low. In the 10 years from 1975 through 1984, their absolute numbers increased by 100 percent from 25 (out of 669) to 50 (out of 698) (Studlar and Matland, 1996). Yet, the total number of women in any one legislature remained quite small. The Ontario assembly had the greatest number of women, with 7 out of 125. Quebec became the first province to break into double digits when, in 1985, 18 women were elected out of 122 representatives, something surprising as Quebec was the last province to grant women the right to vote.

In the following decade from 1985 to 1994, women MLAs' numbers increased at a much brisker pace (Studlar and Matland, 1996). There was a 268 percent increase in the number of female MLAs, from 50 to 134 (out of 730). The two largest legislative assemblies (in Quebec and Ontario) each had over 20 women, while the four western provinces all had 10 or more women. The four Atlantic Provinces were all below 10. This was partially because of smaller legislatures in these provinces, but also because women were elected at substantially lower rates than in the other Canadian provinces. There appears to be a fairly clear regional effect, with the Atlantic Provinces, except for Prince Edward Island, lagging behind the rest of Canada.

The period from 1984 to 1988, saw female representation rise to a meager 1 percent in the eastern provinces (from 6.2% to 7.2%) while it showed strong growth in the rest of Canada (from 7.5% to 13.5%). One could easily spot the huge difference in women's representation between east and west Canada. In 1988 the difference between the East and the rest of Canada was statistically significant at the 0.01 level. From 1988 to 1994 the gap between the East and the rest of Canada widened. Women increased their representation in the Atlantic provinces from 7.2 percent to 12.9 percent, but representation advanced even more quickly in the rest of Canada, from 13.5 percent to 20.3 percent (Studlar and Matland, 1994). Again, this difference was at a statistically significant 0.01 level.

In both the 1997 and 2000 elections, the percentage of women MPs in the House of Commons remained at 20.6 percent of the total MPs. In the June 2004 general elections, 65 of the 308 MPs (21.1 percent) elected were women.

Historically, as one traces the journey of women's political representation in Canada, one experiences a ride full of ups and downs. From Canada being a very traditional society to having a strong feminist consciousness has been a long history. Beginning from redefining their roles beyond the domestic sphere, to possession of voting rights as recognized citizens was a battle on its own, with various women's organizations emerging and demanding a political consciousness and space for women to enter and be part of.

With feminism taking center stage, several new issues were raised and the women's movements, categorically divided into phases, led to the greater participation of women in the political processes of the country. Statistics show a steady rise in women winning seats and having better representation. One can also see feminists being more inclined toward the left of the political spectrum and associating more with liberal ideology, rather than conservative.

The Royal Commission tabled its Report in 1970, which provided the base for the political representation of women in Canada. The report led to formalizing and concretizing the demands for political representation of women in Canada. It was a forward looking document at that time, especially when women were slowly trying to make their space in the political arena and demanding equal status as men. The recommendations in the Report of the Royal Commission provided the parliament and the Canadian public with a resounding message concerning women's future participation in public life.

The year 1984 can be seen as a watershed in terms of women's representation as it marked the beginning of a new era for Canadian federal politics. Each of the major political parties made a conscious attempt to nominate more women candidates, and for the first time in the history of Canadian elections, the three major party leaders participated in a nationally televised debate that was exclusively devoted to political issues that concerned women. The result of such developments was clearly manifested in terms of the number of women elected to the House of Commons in 1984.

The Royal Commission, through its recommendations, had exposed beyond doubts the status quo ante of pervasive, often legal, sexist discrimination. The Commission had identified four basic principles of equal opportunity for women(Neil and Sutherland,2003)

- (i) the freedom to choose whether or not to take employment outside the home;
- (ii) sharing the responsibility for the care of children by the mother, the father and society;
- (iii) special treatment related to maternity;
- (iv) interim special treatment to overcome the adverse effects of discriminatory practices.

CONCLUSION

The Representation of Women both in Canada and India tells us a story about how the representation of women has always been a roller coaster ride with some elections having more women leaders while some just having women on party manifestoes. Both countries had landmark commissions and committees that worked tirelessly towards the cause of women like the National Alliance of Women's Organisation in India and the Royal Commission of Women in Canada. Similarly, both the countries see certain elections playing a gigantic role in the political participation of women. The 1984 elections in Canada are known as pivotal for increasing women's representation in the country. Likewise, the 1996 elections in India were historic as they guaranteed 1/3 of seats for women in Parliament. Though both countries have a long way to go to see equal representation of men and women in the parliament and see them as actual power-yielding sources and not only on paper. The future and present times have seen a rapid political consciousness and interest by women and with more awareness and education women will slowly replace the numbers on paper and create only strides upward on the graph of representations.

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Effect of Nitrogen Fertilizer on Growth and Yield of Maize

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ABSTRACT

This research was conducted at Seed Center Siddipet district, Telangana State from August to November 2021. The research aimed to study the effect of nitrogen fertilizer on growth and yield of maize. This research used the Randomized Block Design with the treatment of three doses of nitrogen i.e. 0 kg N/ha, 75 kg N/ha, and 150 kg N/ha. The results showed that the fertilization dose of 75 kg N / ha tended to serve the best effect to the length of cobcorn, moisture content, yield and productivity of maize crop. While that the highest maize plant and corncob position was produced by maize treated with the fertilization of 150 kg N/ha.

Keywords:- nitrogen, maize, growth, yield

INTRODUCTION

Maize (corn) is the second main food crop after rice which is cultivated by most farmers in Indonesia. For the farmers who suffered the rice harvest failure due to pest attacks, maize cultivation is an alternative to gain profit or at least to cover the losses.

Based on the land resources and the availability of technology, Indonesia actually has an opportunity to be self-sufficient in corn consumption and even has the opportunity to become a supplier in the world market due to the increasing demand and the depletion of the maize stock in the international market. Furthermore, based on cultivation aspect, maize crops are also not difficult to cultivate as it grows almost in all soil types, however, it requires fertile, loose and rich humus soils for a good yield. Therefore, until now the production of Indonesian maize has not been able to properly meet the country needs.

According to the Ministry of the Agriculture India, the target of corn production in 2021 reaches 30-35 million tons. This target is higher than the Medium Term Development Plan which projecting the maize production in 2021 of 30.31 million tons. In 2014, the national maize production was 19.03 million. The planting area of 2014 reached 5.91 million ha with the harvested area amounted to 5.83 million hectares (ha) with the productivity of 5.5 ton per ha. Meanwhile, based on preliminary data for the balance of demand and availability of maize in 2014, the demand for maize reached 23.97 million tons. Thus, there was a deficit of about 941,399 tons (Anonymous, 2015)

Various efforts of the government in order to suppress the amount of imported maize which reaches 3.5 million tons are through the program of expansion of new planting areas, subsidized seeds, and assistance of agricultural machinery. On the other hand, maize (corn) production growth is not balanced with demand so that the deficit continues to grow. Currently, the growth of corn production is 7% per year, while feed industry demand is increased to 15% per year.

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One of the causes of low maize productivity is the growth and development of maize, which is strongly influenced by the availability of nutrients, especially nitrogen. Nitrogen is essential for plant growth, particularly in the vegetative phase, it is also useful during the formation process of leaf forage or chlorophyll that are very useful to help the photosynthesis process.

Nitrogen can be obtained through urea fertilization, a kind of artificial fertilizer. This fertilizer is preferred to be used due to its high nitrogen content compared to the other nitrogen fertilizers, moreover, its price is cheap and easy to access.

Application of nitrogen fertilizer to plants can improve the plant growth, such as the growth of root, stems, and leaves. The growth of roots leads plants to further expand into the soil and can easily uptake water available in the underground layer. Plants with sufficient nutrients can complete their life cycle faster, while plants with insufficient nitrogen will be harvested more slowly, otherways, the excess nutrient can harm the plants thereby disrupting the growth process of the plant. To reduce the excess nutrients, proper fertilization needs to determine, where fertilization with the right dosage is one aspect to obtain fast and good plant growth.

METHODOLOGY

This research was conducted at Seed Center **Siddipet district, Telangana State** from August to November 2021. The research used randomized block design with Nitrogen fertilizer doses treatment of (N): n0: Dose 0 kg N / ha, n1: dose 75 Kg N / ha and n2: dose 150 kg N / ha.

RESULT DISCUSSION HEIGHT AND PLANT

The variance of the plant height showed that nitrogen dosage treatment had no significant effect on the height of maize.

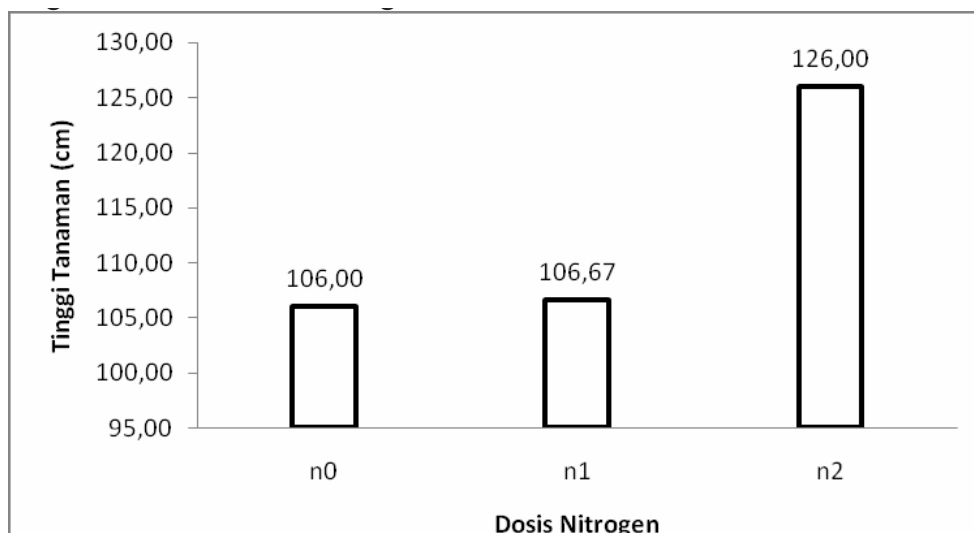


Figure 1: Chart of average Plant height of maize

Figure 1 shows that the highest maize yield was obtained by the treatment of nitrogen dose of 150 kg N / ha (n2).

HEIGHT OF CORNCOBS POSITION

The variance of the height of corncobs position showed that nitrogen dosage treatment had no significant effect on the height of corncob position.

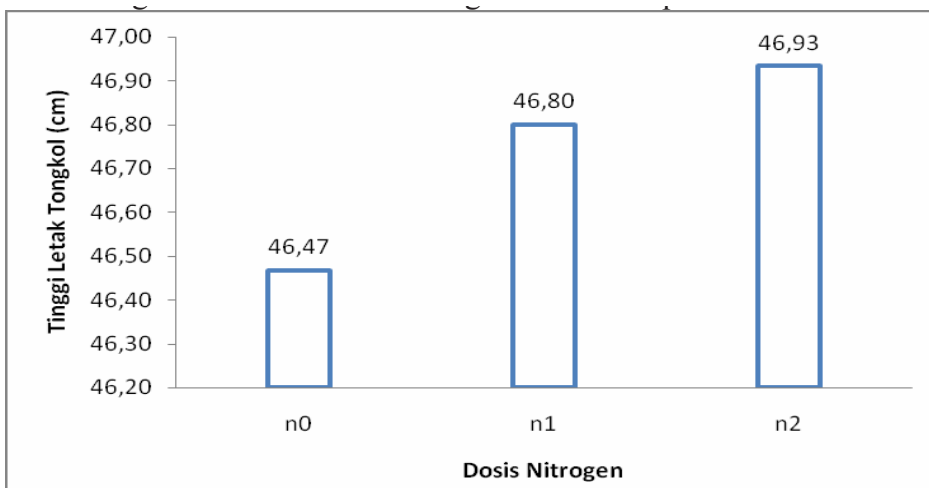


Figure 1: Chart of average height of corncob position

Figure 2 shows that the highest corncob position was produced in the treatment of nitrogen dose of 150 kg N / ha (n2).

LENGTH OF CORCOB

The length of corncob showed that nitrogen dosage treatment had no significant effect on corncob length.

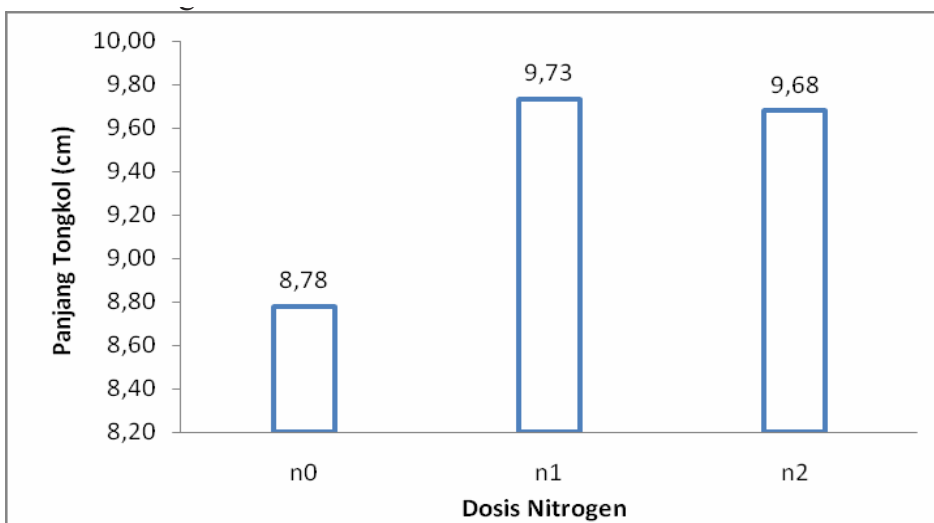


Figure 1: Chart of average length of cornchop

Figure 3 shows that the highest average of the length of corncob was obtained by the treatment of the nitrogen dose of 75 kg N / ha (n1).

GRAIN MOISTURE CONTENT AT HARVESTING TIME

The variance of the grain moisture content of maize showed that the nitrogen dosage treatment had a very significant effect on the grain moisture content of maize.

Table 1: Average grain moisture content of Maize

Nitrogen dose	Grain	moistrure of Maize (%)	content	CV
n0		27,67b		
n1		27,10b		8,76
n2		31,17a		

Description: The numbers followed by the same letter mean not significantly different in LSD α 0.05 test..

Table 1 shows that the treatment of nitrogen dose of 75 kg N / ha (n1) showed the highest grain moisture content and significantly different with the maize treated with nitrogen dose of 0 kg N/ha (n0) and 75 kg N/ha. Furthermore, grain moisture content between the treatment of nitrogen dose of 75 kg N / ha (n1) and 0 kg N / ha (n0) did not show any significant difference.

SEED YIELD AT HARVESTING TIME

The variance of maize seed yield showed that the nitrogen dosage treatment had a significant effect on the yield of maize seeds.

Table 2: Average yield of maize seed

Nitrogen dose	Maize seed yield (%)	CV LSD
n0	0,63c	
n1	0,83a	0,15
n2	0,81b	

Description: The numbers followed by the same letter mean not significantly different in LSD α 0.05 test..

Table 2 shows that the treatment of 75 kg N/ha nitrogen dose (n1) revealed the highest yield of maize seed and significantly different with the treatment of (n0) 0 kg N / ha and (n2) 150 kg N/ ha nitrogen doses.

MAIZE PRODUCTIVITY

The variance of productivity of maize per hectare showed that nitrogen dosage treatment had no significant effect on maize productivity.

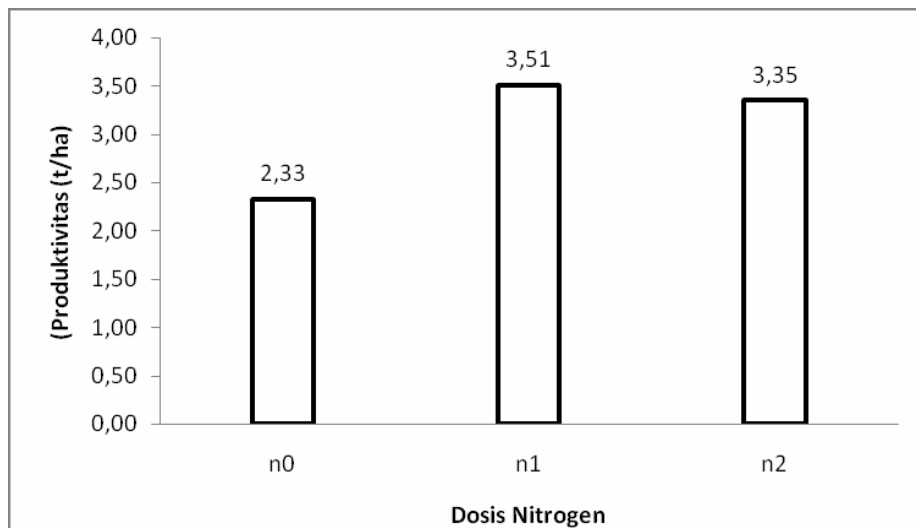


Figure 4: Chart of Average Maize Productivity

Figure 4 shows that the highest productivity of maize tended to be obtained by the treatment of the nitrogen dose of 75 kg N / ha (n1).

The result of statistic analysis showed that the nitrogen dosage treatment on maize cultivation had a highly significant effect on the grain moisture content as well as on seed yield of maize. While that on the observation of plant height, the height of the corncob position, and the length of corncob did not show any significant effect.

Application of Nitrogen dose of 75 kg N/ha in general showed a better effect on the length of corncob, grain moisture content, the yield of seeds and productivity of maize. The result of LSD test showed that the use of nitrogen fertilizer of 75 kg N/ha resulted in lower percentage of grain moisture content of maize and significantly different with the treatment of nitrogen dose of 150 kg N/ha, but did not show any significant difference with the treatment of 0 kg N/ha. The result of LSD test on yield of rendement of seed also showed higher result on nitrogen dose treatment of 75 kg N/ha which was significantly different with the seed yield of maize in treatment of nitrogen dose of 150 kg N/ha and nitrogen dose of 0 kg N/ha. Similarly, in Figure 3 and 4, the results of the variance analysis showed an unstable effect on the length of corncob and productivity of maize, but the effect tended to be higher in treatment of nitrogen dose of 75 kg N/ha than for other treatments. This is might be caused by the nitrogen dose of 75 kg N/ha has a sufficient and balanced nutrients to support the growth and yield of the plant. This is in line with research finding by Setyamidjaja (1986) that nutrients needed by plants in sufficient and balanced quantities. Nitrogen needed by plants for formation process of leaf forage or chlorophyll to increase the protein content of plants. Phosphorus serves to spur the growth of roots and growth of plant tissue as well as potassium to facilitate the process of photosynthesis and improve the quality of crops.

Furthermore, in Figures 1 and 2 on the observation of plant height and the height of the corncob position, the effect tends to be higher in the nitrogen dose of 150 kg N/ha, but the yield and productivity are lower than the treatment of nitrogen dose of 75 kg N/ha. This is might be caused by the higher dosage of nitrogen in the vegetative growth of plants, which is higher and more dense, and may also cause vegetative phase of the plant longer than the generative phase. According to

Darmawan (2014), the vegetative phase is a growth phase that mostly uses carbohydrates formed by the process of photosynthesis. This phase mainly occurs in the development of roots, stems, branches, and leaves. While the generative or productive phase is a growth phase that hoard most of the carbohydrates formed during the photosynthesis process. Carbohydrates are used for the formation of flowers, fruits, and seeds, or enlargement/maturation of storage structures or food reserves such as tubers. Furthermore, in the treatment without nitrogen fertilizer, the growth and yield of maize tend to be lower than other treatments. This is due to the lack of nutrients in the soil which stimulate its growth of which nitrogen is naturally available only in the environment where maize is grown.

CONCLUSION

Based on the results of the research, it can be concluded that the fertilization dose of 75 kg N/ha tends to give the best effect on the length of corncob, moisture content, seed yield and productivity of maize. While the height of the plant and the best corncobs position is produced on the fertilization of 150 kg N/ha.

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Tribal Tourism Potentials and Culture in India: A Case Study on Sahariya Tribes of Sheopur, (M.P.), India

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ABSTRACT

Sahariya tribe is a primitive tribe of Madhya Pradesh, India. The history of Sahariya tribe has been mysterious. Much has been known about this tribe but much more remains to be known. The purpose of this research paper is to explore the possibilities of tourism in Sahariya areas of Sheopur (Madhya Pradesh) and to observe the life of Sahariya tribe closely, which includes studying on their culture, heritage, costumes, belief, lifestyle, their deities and traditions. Also focus to promote the tribal culture to grab tourists attention and motivate for tribal tourism activity, where tourists can visit these natural, isolated places to know closer how these communities live a happy life in a few resources. This research paper help in understanding the present Indian culture in relation to the cultural history of the Sahariya tribe and also to be promote tourism. The nature of this paper is descriptive and Secondary resources were used to write the research paper. This research paper was written after an extensive literature review.

Keywords: Tribes of Madhya Pradesh, Sahariya, Tribal Tourism Potential, Indigenous People, Art and Culture, schedule tribe, Sheopur, Sustainable tourism, Tribal Village, Home stay.

INTRODUCTION

Tribal tourism is a new form of tourism, in which tourists visit tribal areas to explore, understand and experience a new different type of culture away from their environment bubble and learn about culture, language, and way of living of tribal people. In other terms Tribal tourism is a cultural exchange process for host and guest both, because both learn something interesting out of their culture from each other. According to the 2011 Census of India report, the tribal population in India is 8% of the total population of the country. At present there are more than 500 tribes residing in India [9]. More or less but we can see Tribes are in the every corner of our country.

Tribal tourism is performing in initial stage in every region of India, but some state like *Madhya Pradesh, Jharkhand, Odisha, Himachal Pradesh, Chhattisgarh* and *Nagaland* have a great potential to become tribal tourism states. Today we get a glimpse of the identity, tradition and culture of an ancient India by visiting the tribal areas and we can get an experience which we never had before. Indigenous tourism takes us away from the hustle and bustle of the city, to a natural, cultural and peaceful place, where even today we see the pattern of living simple life like our ancestors.

Madhya Pradesh is home to many scheduled tribes and also extends over the border state of *Madhya Pradesh*. Indian Indigenous People are still able to preserve their culture and customs, traditions in this modern world. In the last decade we have not seen revolution in Indian tourism.

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But in the meantime, Indigenous tourism has become the most popular among Indian tourists as well as foreign tourists. It is a new form of travel in which tourists visit their village to come in contact with unique tribal culture completely different from their own culture. Tribals are an integral form and part of the prosperity and culture of any state of any country, *Madhya Pradesh* has a huge number of *Sahariya* tribes and *Sahariya* tribe is Primitive tribal groups of *Madhya Pradesh*.



Photo - Economic Times [10] (Date-25 November 2018) .

LITERATURE REVIEW

Surabhi Srivastava (2016) believes that as the urban culture is developing, civilized people are moving away from the natural environment, so today the demand for eco-tourism and tribal tourism in India has increased. Tribal Tourism provides a means of livelihood to the local people and also gives importance to the local tradition and values. *Surabhi* also believes that cultural and tribal identity can be spread all over the world by promoting its heritage, archaeological sites, dress, cuisine, dance and customs [1]. **Asmita Kabra** (2003) also had research and visited a village populated by *Sahariya* tribes in *Sheopur* district of *Madhya Pradesh* and witnessed the rehabilitation process there. She has tried to find out those rehabilitation packages and the actions to be taken for rehabilitation and the impact on the livelihood of the affected people there. And she believes that despite the ongoing rehabilitation process, the change has had a negative impact on the livelihood of the people there [2]. **V P Sati** (2015), believes that the *Sahariya* tribe is found extensively in *Shivpuri* district of *Madhya Pradesh* and their habitat area is located in forest, barren, and rocky lands. *Sahariya* people still living like a primitive tribe. *Sati* believes that even after 70 years of independence, the people of *Sahariya* tribe are economically underdeveloped and socially backward; many steps need to be taken for the development of the people, which includes education facilities, medical facilities, permanent housing and industry [3]. **S Patidar** (2016) is a writer who believes that each tribe has a unique identity based on the availability of climate, topography, but every tribe's culture and their architecture are closely

related. *S. Patidar* has also said that globalization will bring major change in the social and cultural life of the tribe's people [4]. *Whitford & Ruhanen*, (2016) says that indigenous tourism is a global phenomenon, including many complex and multi-level issues. Indigenous tourism research centers are multifaceted reflecting stakeholders with multiple perspectives and values about the direction of development and sustainability of the region [6]. *Yamamoto* (2005) believes that tribal tourism or indigenous tourism is a vehicle for sustainable development and economic development for the host community. But along with the development in tourism, the increase in exposure to Western culture can also lead to the loss of indigenous culture of indigenous tourism. The researcher decided to identify the important aspects of indigenous tourism especially the center on cultural sensuality [5].

STATEMENT OF THE PROBLEM

The *Sahariya* tribe of *Madhya Pradesh* has been given the status of a primitive tribe by the Government of India. A lot of research and data has been available about this tribe, some researchers explain the way of living of this tribe, while some other researchers have demonstrated their art and culture, in some research their economic activities have been presented to the society. But on the basis of the data and literature review so far, we can assume that till now the *Sahariya* tribe has not been studied holistically through any research, which includes their dance, music, deities, traditions, culture, costumes, economic activities, means of living, food habits, family structure and their origin history simultaneously. So through this paper we will shed light on all their activities holistically and try to compile them in this research paper.

In this paper, we will also discuss how this community can be benefited by the development of tourism in this area and what social, economic changes will come in the lives of the tribe due to the arrival of tourists. And if tourists come to visit here, what special experience tourists will have?

OBJECTIVE OF THE STUDY

Indigenous tourism is an emerging and new concept in the field of tourism. It has a lot of potential in *Sheopur, Madhya Pradesh*. But till now very less step have been taken to promote and develop this interesting aspect of the *sheopur* tribal region. The objectives of this study are:

- To explore the culture and treasures of *Sahariya* tribe.
- To highlight the tourism possibility and attractions.
- To study the socio-cultural and economic profile of *Saharia* tribe, and to analyze the potential for tourism expansion in the study area.

RESEARCH METHODOLOGY

This research paper is descriptive in nature and data has been collected from secondary resources, literature review and internet sources. The objective of this paper is to focus on the key elements of indigenous tourism and the contribution of tribe and Indigenous showcase of culture to create opportunities. In this research paper the material was compiled and analyzed to create a new concept of *Sahariya* Indigenous tourism in *Madhya Pradesh*.

SCOPE OF THE STUDY

The purpose of this study is to contribute to the knowledge of the existing *Sahariya* tribe so far. Theoretically and pedagogically this study is based on knowledge in the economic, sociological, cultural and ecological benefits of tourism. Research in this area is useful in the development of tourism in tribal areas as well as in rural areas.

STUDY AREA

Researcher has selected *Sheopur* district and nearby place of *Madhya Pradesh* for the establishment of this study, there are many reasons for this. *Sheopur* is the abode of *Sahariya* tribe. There is an excellent potential for the development of tourism in the *Sahariya* areas of *Sheopur* district, which is yet to be discovered. A way is paved for their empowerment, although *Madhya Pradesh* government and other NGO organizations are already working on these tribes and trying to provide them basic need for development.



SCHEDULED TRIBE

The Constitution of India does not define Scheduled Tribes; therefore Article 366(25) refers to Scheduled Tribes as the communities which are scheduled in accordance with Article 342 of the Constitution. According to Article 342 of the Constitution, Scheduled Tribes are those tribal or tribal communities declared by the President by a public notification. Scheduled Tribes are spread across the country, mainly in the forests and hilly areas [18], [19].

Tribal groups have their own distinct identity which is an integral part of Indian society. Tribes could not develop because of geographical isolation and social backwardness. Efforts are being made to develop Indian tribes in economic, social and political terms since independence and as a result of those efforts; Indian tribes were listed for the system of reservation in the constitution of independent India. And since then only these listed tribes are called Scheduled Tribes [18], [19].

Tribal's constitute 8.14% of the total population of the country, and inhabit about 15% of the country's area. In *Madhya Pradesh*, 21 percent are scheduled tribes. It is a reality that tribal people need special attention, tribal's have low socio-economic status whether it is maternal and child mortality, or access to agricultural wealth or drinking water and electricity, tribal communities are very backward compare to main stream general population . 52% of the tribal population is below the poverty line and the shocking thing is that 54% of the tribal's have no access to economic wealth such as communication and transport [18],[19].

SAHARIYA TRIBE

Sahariya tribe is one of the major tribes of *Madhya Pradesh*. *Sahariya* is basically residing in *Guna, Shivpuri, Datia, Gwalior, Ashoknagar, Morena, Bhind, Sheopur, Sagar, Damoh, Vidisha,*

Tikamgarh and *Chhatarpur* district of *Madhya Pradesh* state. *Sahariya* means the companion of the tiger; it has become a companion of wild animals while living in the forests for years. Even today they do not use paved roads and are seen only in flocks. *Sahariya* is basically a tribe that is dependent on forests, for this reason, these people still basically run their economy by hunting and animal husbandry. Their cultivation is also based on the ancient agricultural system. In the era of development, due to increasing industrialization and decreasing forests, *Sahariya* tribe has to struggle continuously for their livelihood [8], [11], [13].

They also affected by the urban materialistic change. Like other tribes, they losing its primitive identity. The *Sahariya* tribe lacks its own personal dialect, history, culture. They does not show self-respect and pride like other tribes. They often consider themselves to be low caste and like to stay away from other communities. Due to the destruction of forests, the *Sahariya* tribe is getting away from their original residence, due to economic poverty, they are forced to work. They do not get any other work apart from wages; the people of *Sahariya* tribe have not made any special identity of their own [8], [11], [13].

ORIGIN OF SAHARIYA TRIBE

There are no definite records available regarding the origin of *Sahariya* tribe. Their information is obtained only in *Puranas* and folk tales, but not accurate scientific basis. *Sahariya* people don't have any written history of their own literature. *sahariya* elders and aged people also don't have much information about their origin and history. There is a belief that this tribe considers *Balmiki* as their first *Pitra Purush*. *Sahariya* people see themselves as the children of *Balmiki*, they believe that *Balmiki* belonged to the *Bhil* caste and *sahariya* are the siblings of *Bhils* [7],[8].

In the etymology of the word, *Sa* means companion, and *Hariya* means lion, (the companion of the lion) which is the appropriate word for *Sahariya* [7],[8].

PHYSICAL COMPOSITION OF SAHARIYA TRIBE

Sahariyas are addressed by the name of *Khuntia*, *Patel*, *Raut* or *Rawat*, they feel proud by the address of these names. Evidence obtained from various research studies and research shows that *Sahariya* have been member of *Kolarians Munda* family. Due to constant change, this tribe is proving unable to save its original identity. Generally, *Sahariyas* prefer to live in separate groups around a village or city [7],[8].

DWELLING

Colonies of *Sahariya* tribe is called as *Saharana*. *Saharol* is village of *sahariya* tribes. *Hathaai* or *bangla* is community property of the *Sahariya* society which is umbrella-shaped round or square hut or slop is built in the middle of the *Saharana*, in which the caste *panchayat* is organized. *Taapri* is Houses of *sahariya* made of soil, stone, wood and thatched grass of *Sahariya*. *Thok* is group of houses of people in a village. *Topa (gopna, korua)* is a hut built on trees or bales in dense forests. *kotwal*:- head of *sahariya* tribe. *Kusila* is a small cell made of clay for grain storage. Flour storage container is called as *bhanderi* [7],[8].

Sahariya villages are generally settled on flat land, the village is surrounded by forest, hills and valleys. Some *Sahariya* villages are also situated on hills. Usually the houses are built in a square style lined with face to face, which is known as *Saharana*. The settlement of the houses is in the shape of English word U, and from one side, there is a way to entrance and exit. The settlement of their village does not have any fixed size type [7],[8].

JEWELLARIES

Sahariya women are fond of jewelry, they wear silver jewelry or *rakhis* on their heads, nose rings, earrings which are made of silver or brass, wear brass or *lac* bangles in their hands, women often get tattoos done on their bodies, which are of different sizes. *Sahariya* people attire- *Saalka* is *Sahariya* men's tunic. *sahariya* men's *shafa* is called as *Khafta*. *Pancha* is *Sahariya* men's *dhoti*. *Reja* clothing worn by married women [8].



Photo - Wikipedia [11]



Photo - homegrown [9].

FOOD AND DRINKS

Main food of *Sahariya* tribe is *jowar*, *maize*, and wheat, *bajra* which make its thick *roti* or *chapati*. These tribes are also fond of boiling *Mahua*, they also eat meat, fish, poultry eggs and meat of hunted animals. They used *Bidi* for smoking. They drink liquor made from *Mahua* at the time of festival or wedding. *Sahariyas* like to eat naturally growing tubers, roots, fruits. Green vegetables is the also preference of *Sahariyas*. The detailed knowledge of vegetation is inherited to every *Sahariya* from the ancestors [1],[8],[13].

Sahariyas standard of living is very simple. Due to lack of nutritious food and lack of physical hygiene, they suffer from various diseases. Due to superstition and witchcraft, they are also suffering from premature death due to lack of treatment.

SAHARIYA SOCIO CULTURAL LANDSCAPE

Sahariya Families: - Family is a basic social structure; the responsibility of the child from birth to upbringing till death is fulfilled in the family itself. The main goal of the family is to protect the blood group and produce children. Generally the people of *Sahariya* tribe prefer to live in nuclear family. When a boy gets married in *Sahariya*, another separate hut is built next to the house to avoid family quarrels. *Sahariya* tribe are polygamous, a single *Sahariya* man can have two or three wives (more than one wife) [8].

Sahariya families are patriarchal families. Head of the family is the father; every household work is done with his opinion or consent, when the father is old or dies, the elder member of the

family (male) will take charge and will be the head of the house. The division of land, house or other property which is nominal, is settled peacefully by the members of the house without any conflicts, the head of the house is always the male member. Family dispute is settled by the members of the household only [8].

RELIGIOUS SACRAMENT

The religious Sacrament in *Sahariya* tribe is almost the same as other tribal communities. During marriage, pregnancy, religious festivals, *Sahariya* people perform various rituals. During pregnancy, *Sahariya* women have to follow many prohibitions such as not going to the cremation ground, not going to the well, not to river alone and not to seeing the eclipse. Sister is specially called on the day of birth of a child. On the tenth day of the birth of the child or according to the convenience, the house owner invites his family members by sending oil and rice for the shaving and naming ceremony of the child.

Tribal communities worship *Hindu* deities religiously, they worship *Brahma*, *Shiva*, water, mountain, moon, sun, river, etc. With the long influence of *Hindus*, *Sahariyas* have adopted many things of *Hinduism*. *Sahariyas* often call themselves *Hindus*. The *Sahariya* people have come under the influence of most of the *Hindu* culture [7],[8].

Sitabari Fair n` This fair is held at a place called *Sitabari* near *Kelbara* village of *Shahbad* town of *Baran* district of *Rajasthan*. *Sitabari* fair is one such festival in India which is dedicated to Goddess *Sita*, the wife of Lord *Rama*. This fair fills the new moon of *Jyeshtha* month (May-June). This fair is also called *Kumbh* of *Sahariya* tribe [1],[20].

DEITIES OF SAHARIYAS

Thakur dev is village deities who protect children and old people. Alcohol and goat are sacrificed to *thakur dev*, when the patient is cured. Infertile women wish to have a son from *Bhairav Dev*. *Bhairav Dev* resides in every village. *Nahar Dev* is established in the forest. *Nahar* means lion. *Sahariyas* believe that *Nahar dev* protects their pets. Children's shaving ceremony is performed in front of *Dareth dev*. *Kaaras dev* is worshiped as the deity who takes out the poison of a snake or a scorpion from human body. *Bhumiya dev* is the village deity and guardian deity of the village and always established under a tree at the end of the village. Worshipping *Bhumiya Dev* does not bring disease to the village. When humans and animals are bitten by snakes, they are tied with the name *Hiraman Dev* [7]. *Beejasan mata* is Mother who protects children and removes all kinds of troubles. *Kaila Mata* is the goddess of accomplishment. *Kankaali mata* is Mother who saves from epidemic or divine wrath. *Sahariyas* are often afraid of ghosts and obstacles. For its prevention, *Jinn*, the god of greater power than ghosts, is worshiped every 3 years. *Sahariyas* believe that if the *jinn* are not kept happy by worshipping, then people will be harassed for no reason. *Kuldevta* of *sahariya* is *Tejaji*. *Kuldevi* of this tribe is *kodiya devi*. And *Isthaguru* is *Maharshi valmiki* [7], [8], [13].

FOLK SONGS & FOLK DANCES OF SAHARIYA TRIBES

Faag and *Rai* dance performed on the occasion of *holi*. *Hinda* song is sung on the occasion of *diwali*. *Lahangi* and *Alha* song is rain song. *Shikari* dance is a famous folk dance; it is not a group dance but a single person dance. *Jhela* dance is performed by singing the song *Jhela* in duet during the harvest season in the month of March. *Inarpari* dance is performed by men's wearing different types of masks on their faces. *Saang* dance is performed by men and women [1].

SAHARIYA PRINCIPLE & VALUES

Begging is forbidden in *Sahariya* tribe. The birth of a girl is considered auspicious in the *Sahariya* tribe. Tattooing is prohibited in the males of *Sahariya* tribe [7],[8]. *Chaurasia Panchayat*:- The biggest *panchayat* of *Saharia* is organized for some specific reason [8]. *Dhari* culture: - On the third day after death, the ashes of the deceased are collected and laid in a clean courtyard at night and on the second day they see the footprints of the figure formed in it. It is believed that with this the birth *yonis* of the next life of the deceased person is ascertained. After seeing the figure, the ashes are flown in the river [7].

Dowry system- The practice of dowry is not considered in the *Sahariya* tribe. *Nata Pratha* - In *Sahariya* tribe, a married woman can have a relationship with any other man of her wish, but in case of having a relationship with a married one, the new husband pays the quarrel amount to the former husband, which is called *Nata Pratha*. Widow marriage- Widow Marriage is considered to be prevalent in the *Sahariya* tribe. In *Sahariya* tribe, a widow can usually marry a woman to her brother-in-law, but if the brother-in-law is not eligible for marriage, she can also marry any other man of the community [7],[8].

ECONOMIC BACKGROUND

Occupation

No special industry or traditional resources have been developed for economic earning among the *Sahariya* people. Agriculture, labor, hunting, vegetable gathering, collecting and selling *mahua*, *tendu* leaves, dry wood is the main form of traditional occupation[1],[7],[8],[11],[13].

The main occupation of *sahariya* is farming of forest produce. They are very clever in extracting honey from the beehive. Only *sahariya* can fly away the black flies out of their hive. The eastern branch of *sahariya* is more civilized than the *Saon* people of *Bundelkhand*. *sahariya* still keep a pointed stick with them and they believe that this tool has been given to them by lord *shiva* for farming. Today's *Sahariya* is going through an economic crisis, they neither have agricultural land and even if there is a small amount of land, then the yield in primitive traditional type of agriculture is low, due to which they are unable to maintain the family basic economic need [7],[8],[11],[13].

Urban *Sahariyas* have started working in factories and some have started working as wages, rickshaw driving. The most important traditional economic base of the *Sahariyas* is collecting and selling herbs from the forest, in which the *Sahariyas* have been skilled since ages. But these *Sahariyas* are unable to make any special type of medicine from these herbs. Therefore, these herbs are sold to the urban area at cheap prices. Unaware of the usefulness of their botany, *Sahariyas* easily become victims of economic exploitation. Many medicines are found in the form of leaves in the rainy season, most of the leaves are selected for plucking in the rainy season by them. Basket making, broom making, rope weaving etc are another traditional occupations of *Sahariyas*. Due to illiteracy and moneylenders, *sahariya* is victims of exploitation tendency of contractors, illiteracy, disease, malnutrition and deprivation have become their destiny [7],[8],[11],[13].

Any caste is identified by its specific functions in the society. Work itself gives prestige to the individual, caste, tribe in the society. Everyone recognized by the works he do like goldsmith who works in gold, a blacksmith who works with an iron, a fisherman who catches a fish, a sailor who runs a boat etc, But what a strange irony that the *Sahariya*, who has a skilled knowledge of various herbs of vegetation, after identifying those herbs and plucking them from the dense forests, could not even make his own unique identity and remained only as a primitive tribe, while international price of these herbs may be in millions. Certainly ignorant of his knowledge, *Sahariya* is a tremendous victim of economic exploitation [8].

TOURISM SPOT NEAR SAHARIYA TRIBE OF SHEOPUR

There are same attractions in *Sheopur* district that can contribute directly or indirectly to the economic, social and cultural development of the *Sahariya* tribe. Tourists visiting these places can be witness of the life of the tribe closely and these tribal's also get a new identity through the development of tourism of the area.

Sahariya Museum:- *Sahariya* Museum has been established under the aegis of *Sahariya* Development Authority and Archaeological and Culture Protection Committee for the preservation of the culture of very backward *Sahariya* tribe in 1990 in *Sheopur* Fort, it is also a research center of *Sahariya* culture [17].

Kuno Wildlife Sanctuary Sheopur - *Kuno* Wildlife Sanctuary is a major tourist destination of *Sheopur*. This sanctuary is spread over *Sheopur* and *Morena* districts. The river *Kuno* flows through the middle of this sanctuary. Hence this sanctuary is known as *Kuno* Wildlife Sanctuary. There are many species of animals and plants to see in this sanctuary. Here you get to see deer, bears, pythons, *chitals*, foxes, wild dogs and many more animals [14], [15].

Recently The Prime Minister, *Shri Narendra Modi*, visited *Madhya Pradesh* on September 17 2022, where he released the 8 cheetahs in the *Kuno* National Park. Cheetahs have been brought to India from Namibia under Project Cheetah, Which is world's first inter-continental large wild carnivore translocation project. These cheetahs have been brought through an agreement signed in early 2022. The release of wild cheetahs by Prime Minister *Narendra Modi* in the *Kuno* National Park is part of India's efforts to revive and diversify its wildlife and its habitat. Cheetah was declared extinct in India in 1952 [12]. •Bringing cheetahs back to India will help in the restoration of open forest and pasture ecosystems and will also increase new livelihood opportunities for the local community. •It will give a big boost to the tourism life in *sheopur*, due to which the host community / tribal society will get job opportunities from the tourists coming here and the connectivity here will also be boosted and the facility of accommodation, transportation will also be much better than before.



PM Shri Narendra Modi in Kuno National Park Sheopur (M.P.)

Photo – The Hindu [21] (Date- 17 September 2022)

Sheopur Fort - *Sheopur* Fort is built on the banks of *Seep* River. This fort is very ancient. There is no information of who built this. Many kings have ruled in this fort. King *Ajay Pal* used to rule

here in ancient times. After *pal*, *Mughal* ruled here. *Sher Shah Suri* took this fort in his possession in 1542 AD. After the *Mughal* rule, this fort came under the rule of King *Scindia* of *Gwalior*. Before that this fort came under *Gond* rule [16].

FINDINGS

The *Sahariya* tribal tourism of *Madhya Pradesh* has an amazing potential and the entire state can take advantage of the potential. *Madhya Pradesh* has 21% of the tribal population. Some part tribal place has developed as a tribal tourism area, but a large part is left behind, which needs to be developed as a tribal tourist spot. In the last few years, the number of tourists coming to tribal areas has increased significantly, which is a good sign for tourism. Often we have studied and found that eco tourists are often interested to experience the tribal culture which creates positive impact on tribal culture. So the tribal's and tourism can be benefited from the development in region.

As we all know, the *Sheopur* district of *Madhya Pradesh* boasts of combo tourism, which includes Tribal Tourism, Historic Monuments Tourism, and Eco Tourism. So the tourists who choose this region as their memorable tourism experience will have the great experience of these three types of tourism together. Here is the *Kuno Palpur* National Park, in which you will get exposure to many types of wildlife. Along with the beauty of *Sheopur* Fort and the banks of river *Kuno*, you will get to experience the naturally green forests.

Economic development

The hotel industry, restaurants and food chain industry will grow from tourism business; employment will be generated in these industries, which will directly benefit the locals. Transportation providers like railways, roadways and airways will generate income, the more transportation facility will develop, and the more employment will be available to the host and tribal community. Along with the development of tourism, there will be economic benefits in the form of taxes in the state and country's economy. Skilled guides, local artists, musicians, folk dancers, folk singers, will also get employment opportunities and global exposure. Tribal society can get many opportunities to show their talents like presenting their paintings, crafts, art, dance, cuisine, culture and knowledge about herbs.

Cultural Development

Along with understanding the important glimpse of the life and culture of the *sahariya* tribe, tourist get a chance to see wooden tools, paintings, crafts, arts etc made by them [13]. *Sahariya* tribe has got unimaginable talent to understand wild herbs, trees, flora and fauna, plants, leaves. They have been getting this talent from generation to generation; they bring this vegetation by breaking them from the dense forest, which tourists can take advantage of. And can get some basic knowledge of flora and fauna from the tribal community.

It is anticipated that through the promotion of tourism in the region, the people of the region will take pride in their culture and can improve standard of living and lifestyle. Some archaeological sites, heritage temples, national parks etc will also be getting a free promotion and protected, and tourists will prefer to visit the area for natural as well as cultural reasons.

Sociological Development

In order to promote tourism in the area, the tribal and ethnic fair and Festival should be organized with planning. While organizing the Tribal Fairs and Festivals, the participation of the

tribal community should be ensured so that they feel connected in the mainstream of the society. With the proper coordination and support of the governments and *Sahariya* tribe, home stay facility can also be created in tribal village so that tourists will come to know the life of *Sahariya* tribe specifically.

SUGGESTIONS

Governments and local body need to ensure that while developing tribal or eco tourism in state, the culture of tribal's should not face any harmful impact. The development of tourism should not affect the tribal society and the limit of carrying capacity of that tribal area should not be exceeded.

There is a need for proper Utilize all available adequate resources like local people, their traditions, their music, dance, religious practices, festivals, customs and rituals.

Need a clear indication the location of tourist places of tribal area on the tourist map of *Madhya Pradesh*. Marketing of tribal tourism areas as well as conducting exhibitions and awareness campaigns which will help in further popularizing tribal tourism.

In this glare of tourism, policy makers have to keep sustainability in mind as well. Develop eco-tourism there in a sustainable way so that the coming generations also get its benefits smoothly.

Some other facilities like good quality restaurant, transportation to *jungle* safari, skilled guide who can connect guest as well as host and proper connectivity and safety arrangements would be required.

With growth of tourism, there will be some pressure on the local people and the government to fulfill some basic need for convenience and comfort of the tourists visiting the area. Develop some basic requirements like proper roadways connectivity, railways connectivity and air connectivity. Means of communication more easy and make arrangements for better accommodation for the tourist

CONCLUSION

Based on the available data and literature, we can conclude that tribal tourism is a newly emerging concept, presently this tourism is going on in its initial stage and certainly not much work has been done for promote this tourism . it is necessary to highly promote among international tourists and domestic tourists. With the increase of tourist flow in area, tribe's economic and social potential will uplift and it will create a new concept for the tourists coming to *Madhya Pradesh*. Before starting the plan of *Sahariya* tribal tourism, first of all we need to identify these *Sahariya* tribal places. After identifying we have to focus on promotion of *sahariya* people life, culture and each and everything related to them to attract tourist to must visit the place. And then make connectivity facilities there, food and beverages facilities, transportation, complete development of accommodation for tourists, etc. *Saharia* tribe tourism can create a source of employment generation and improve the economic condition of life of *Sahariya* youth.

Tourists also have a sense of insecurity in Tribal Tourism place, which is very important to be addressed. *Madhya Pradesh* is rich state in every form of tourism, but due to lack of marketing strategy, the number of tourists is not reaching where it should have been. Somewhere there is a lack in the branding of tourism products of *Madhya Pradesh*. For the development of tribal tourism, the *Madhya Pradesh* government should encourage investment there with private corporate, since the infrastructure facility can be strengthened there. Tribal society has always given something to this nature in every era, now the time has come that we should do something for the tribes. Due to the fast pace of tribal tourism local people will get a historical identity, the tribal's will get better opportunities to take advantage of it financially.

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रवीन्द्रनाथ टैगोर के शिक्षा दर्शन मूल्यों की प्रासंगिता:- वर्तमान परिप्रेक्ष्य में

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सारांश

प्राक्कथन – प्रतिभा या सदगुणों को अधिक समय तक छिपा के नहीं रखा जा सकता है क्योंकि इसमें सामाजिक तथा राष्ट्रीय अहित होने की संभावना होती है मानव में अपार ईश्वरीय शक्ति छिपी हुई है। इसे पहचानने तथा तलाशने की आवश्यकता है जिन व्यक्तियों ने इसे पहचाना तथा अपने कार्य व व्यवहार में अभिव्यक्त किया वे समाज तथा देश-विदेश में अपना वर्चस्व स्थापित कर पाए तथा अपना अस्तित्व अमर करने में सफल रहे। शून्य से शिखर तक पहुँचने तथा मानव से महामानव बनने में उन्हें कई संघर्षों का सामना भी करना पड़ा परन्तु वे उसमें तपकर कुन्दन बन गए ऐसे ही अद्भूत व्यक्तित्व में रवीन्द्रनाथ टैगोर का नाम जाना जाता है उनका जन्म 7 मई 1961 को कलकत्ता के एक प्रसिद्ध संपन्न व अत्यन्त शिक्षित परिवार में हुआ। इनके पिता देवेन्द्रनाथ टैगोर एक प्रसिद्ध समाज सुधारक, विद्वान, संस्कृति, प्रेमी और आध्यात्मिक व्यक्ति थे। टैगोर जी बहुमुखी प्रतिभा के सौरमण्डल थे। देवदूत, प्रकृति पुत्र, शिक्षाविद्, संगीत- संस्कृति के अग्रदूत, दर्शन, मूल्यों, साहित्य इत्यादि के संजीव चित्रों को जागृत करने वाले सृजनकर्ता के एक ऐसा महाव्यक्तित्व है जिन्हें शब्दों में बयां करना असम्भव है।

मानव शुरु से ही चिन्तनशील प्राणी रहा है ये चिन्तन ही दर्शन का मूल है कोई भी चिन्तन कितना ही प्राचीन क्यों न हो उसकी उपादेयता कभी समाप्त नहीं होती। शिक्षा और दार्शनिक चिन्तन में अविच्छिन्न संबंध है। दर्शन हमारे जीवन के लक्ष्य को निर्धारित करता है। शिक्षा उस लक्ष्य को प्राप्त करने का साधन है। रवीन्द्रनाथ टैगोर आधुनिक युग के एक महान दार्शनिक एवं शिक्षाशास्त्री थे। अपने मौलिक एवं नये विचारों के द्वारा भारतीय शिक्षा के क्षेत्र में महत्वपूर्ण योगदान दिया। अपनी भारतीय संस्कृति के आधार पर ये केवल भारतीय शिक्षा की नींव ही नहीं डाली वरन् पश्चात शिक्षा में भी पूर्व एवं पश्चिम के आदर्शों को नये रूप में स्थापित किया। संस्कृत साहित्य में जो स्थान महाकवि कालिदास का, हिन्दी साहित्य में जो स्थान कवि कुल चूड़ामणि तुलसीदास का, है वहीं स्थान बंगाल साहित्य में रवीन्द्रनाथ टैगोर जी का है। इनके इन्हीं महान कार्यों के कारण राष्ट्रपिता महात्मा गांधी जी ने इन्हें 'गुरुदेव' की उपाधि से सम्मानित किया।

टैगोर जी द्वारा शिक्षा दर्शन की उत्पत्ति:- साहित्य लेखन शिक्षा सिद्धान्तों की जननी होती है जिसके आधार पर काल और परिस्थियों के अनुसार दर्शन और मूल्यों में नवाचार विचारों का प्रादुर्भाव होने लगता है साहित्य जब-2 लिखा जायेगा तब-2 वर्तमान परिप्रेक्ष्य में नूतन भविष्य का आवरण सुनिश्चित करता है।

*शोधार्थी श्री कृष्णा विश्वविद्यालय।

साहित्य में शिक्षा, दर्शन और मूल्यों का संसार समाहित होता है, सत्र 1924 में कहानी 'तोता' के आधार पर शिक्षा दर्शन मूल्यों की उत्पत्ति हुई कहानी के सम्पूर्ण तत्वों पर ध्यान केन्द्रित किया जाये तो वर्तमान से भविष्य तक काल-गणना का आकलन प्राप्त किया जा सकता है। तकीयता है कि साहित्य समाज का दर्पण हुआ करता है। इसी दृष्टि कोण के आधार पर टैगोर जी ने शिक्षा में दर्शन मूल्यों की खोज की। 'काबुलीवाला', 'भिकारिन', 'अनमोल भेंट', 'अनाथ', 'अपरिचिता', 'अवगुंठन', 'कंचन', 'पाषाणी', 'नई रोशनी', 'पत्नी का पत्र', 'अंतिम प्यार' से इत्यादि शिक्षा सिद्धान्तों के सोत्र है। रवीन्द्रनाथ टैगोर का शिक्षा दर्शन मूल्यों की झलकियां उनके द्वारा लिखित निबन्धों में जैसे 'शिक्षा' (1908), 'शान्ति-निकेतन', 'ब्रह्मचर्य आश्रम' 'आश्रम रेररूप वो विकास' और 'विश्व भारती' इत्यादि के लेखन में साफ-2 दिखाई देता है, इसलिए कालजयी शिक्षा विद कहना अतिसोवित नहीं होगा। क्योंकि शब्दों की ज्योति सम्पूर्ण भू-मण्डल में तारे की तरह टिमटिमा रहे है। टैगोर के अनुसार "सच्ची शिक्षा संग्रह किये गये लाभप्रद ज्ञान के प्रत्येक अंग के प्रयोग करने में उस अंग के वास्तविक स्वरूप को जानने में और जीवन में जीवन के लिए सच्चे आश्रम का निर्माण करने में है।" सम्पूर्ण दृष्टि से टैगोर का अभिप्राय शिक्षा-दर्शन सिद्धान्तों की ओर इंगित करते है जो शब्द-2 में परिलक्षित होता है।

शिक्षा का अर्थ:- टैगोर के अनुसार

टैगोर ने शिक्षा शब्द का प्रयोग 'व्यापक अर्थ' में किया है, उन्होंने अपनी पुस्तक 'Personality' में लिखा है। "सर्वोच्च शिक्षा वही है जो सम्पूर्ण सृष्टि से हमारे जीवन का सामंजस्य स्थापित करती है। सम्पूर्ण सृष्टि से टैगोर का अभिप्राय है, संसार की चर और अचर जड़ और चेतन, सजीव और निर्जीव सभी वस्तुएं। इन वस्तुओं से हमारे जीवन का सामंजस्य तभी हो सकता है, जब हमारी समस्त शक्तियां पूर्ण रूप से विकसित होकर उच्चतम बिंदु पर पहुच जाएं। इसी को टैगोर ने मनुष्यत्व कहा है। शिक्षा का कार्य है- "हमें इस स्थिति पर पहुंचाना इस दृष्टिकोण से टैगोर के अनुसार शिक्षा, विकास की प्रक्रिया है, वह मनुष्य का शारीरिक, बौद्धिक, आर्थिक, व्यवसायिक, धार्मिक और आध्यात्मिक विकास करती है अतः टैगोर के विचार में शिक्षा का रूप अत्यन्त व्यापक है। "

रवीन्द्रनाथ टैगोर का शिक्षा-दर्शन मूल्य

रवीन्द्रनाथ टैगोर की साहित्य साधना और सांस्कृतिक धरोहर से उत्पन्न कालजयी शब्द शिक्षा-दर्शन और मूल्य है। मूल्य, शिक्षा और दर्शन का आधार बिंदु है। जो व्यक्ति के व्यवहार और मूल्य को श्रृंगार करता है, मानवीय जीवन में इनका होना ही पशु और मानव में भेद को प्रदर्शित करता है। किसी एक के अभाव में व्यक्ति अधूरा जैसा लगता है। शिक्षा स्वयं एक मूल्य है, शिक्षा संस्कार के लिए है। 'विद्या ददाति विनयम' या 'श्रद्धावान लभते ज्ञानम' ये उक्तियाँ सुसंस्कृत और सुशिक्षित की पहचान है। शिक्षा और मूल्य का संतुलित बिंदु है, तभी हम दर्शन से गणितीय आकलन करते है और गणितीय आकलन को सिद्ध करने की कोशिश करते रहते है। मूल्य शब्द में निहित अर्थ को स्पष्ट करना आवश्यक होगा। मूल्य मूलतः नैतिक प्रत्यय है। यह ऐसा आधार है जो हमें उचित एवं अनुचित का बोध कराते है। मूल्य नियामक मापदण्ड है, जिनके

आधार पर मानव की चुनाव प्रक्रिया प्रभावित होती है, तथा वे अपने प्रत्यक्षीकरण के अनुरूप विभिन्न क्रियाओं का चुनाव करते हैं।

सहज शब्दों में मूल्य कोई नई वस्तु या विचार नहीं बल्कि सुदृढ़ आत्मिक इच्छा शक्ति है, हम जिसे सम्मान देते हैं, चाहते हैं, या महत्वपूर्ण समझाते हैं, वही मूल्य है। गीतों का बगीचा में पूजा, प्रेम, प्रकृति, विचित्र जैसे मूल्य हैं। तो कहीं 'नौका डूबी', 'काबुलीवाला', 'डाकघर', 'उपहार', 'कश्मकश' एवं कशुछित पशान (लेंकिन) इत्यादी शीर्षकों में उद्देश्यात्मक मूल्यों की धरोहर है तभी परिणाम स्वरूप मानवीय जीवन के दिग्दर्शन संजीव होते हैं। प्रत्येक कृति व रचना मौर रह कर भी सजीव चित्रण शिक्षा-दर्शन-मूल्य को खड़ा करता है, जिससे प्रत्यक्ष आभास होने लगता है। यह माननीय संरचना की अभिप्रेरणात्मक विद्या है। यह हमारे व्यवहार के लिये प्रेरणा स्रोत है। चाहे ईश्वरीय कृति उपहार तो या मानव कृति रचना हो दोनों में शिक्षा-दर्शन-मूल्य दिखाई देते हैं। यही शिक्षा का केन्द्रीय मर्म है।

शैक्षणिक विचार चिन्तन

प्रकृति, संस्कृति और संस्कार की गोद में जन्में रवीन्द्रनाथ टैगोर ने 'तोता' कहानी के आधार पर शैक्षणिक विचारों को प्रकट किया जो एक शिक्षाविद निर्माण की ओर इशारा करते हैं। शिक्षा ज्ञान, उचित आचरण, तकनीकी दक्षता, विद्या आदि को प्राप्त करने की प्रक्रिया को कहते हैं। शिक्षा में ज्ञान, उचित आचरण और तकनीकी दक्षता, शिक्षण और विद्या प्राप्ति आदि समाविष्ट है, इस प्रकार यह कौशलों, व्यापारों, या व्यवसायों एवं मानसिक, नैतिक और सौन्दर्य विषयक के उत्कर्ष पर केन्द्रित है। ये चिन्तन ही दर्शन का मूल है। कोई भी चिन्तन कितना ही प्रचीन क्यों न हो उसकी उपादेयता कभी समाप्त नहीं होती है। गुरुदेव ने अपने अनुभवों को शैक्षिक विचारों को शिक्षा के रूप में व्यक्त किया जो निम्न हैं—

यत्र विश्वं भवत्येक नीडक्	भारतीय शिक्षा—मानव निर्माण की दीक्षा
प्रकृति और प्रेम का बन्धन	जन्मजात शक्ति का उदय करना
सामाजिक जन चंतना	मातृभाषा की अनिवार्यता
मानवीय संवेदनाएं एवं प्यार	नवीनता एवं मौलिकता
भारतीय स्वाधीनता	भारतीय संस्कृति की आधारशीला
स्वतन्त्रता की संकल्पना	वास्तविक जीवन परिस्थितियों का समन्वय
सृजनशील चेतना	सरलता और निर्धनता के दिव्य प्रयोग
कर्म की प्रधानता	नियम और स्वतन्त्रता
जीवन की सहजता में विश्वास	प्रकृति और मानव में सहभागिता

निःसंदेह कहा जा सकता है कि शैक्षणिक विचार पाठ्यक्रम, शिक्षक, विद्यार्थी, शिक्षण विधिओं, अनुशासन एवं विद्यालय के माध्यम से प्रदान करने की प्रत्याशा टैगोर जी ने की है।

टैगोर जी का दार्शनिक चिन्तन

दर्शन शब्द संस्कृत की दृश धातु से बना है "दृश्यते यथार्थ तत्वमनेन" अर्थात् जिनके द्वारा यथार्थ तत्व की अनुभूति हो वही दर्शन है। अंग्रेजी के शब्द फिलॉसफी का शाब्दिक अर्थ "ज्ञान के प्रति अनुराग"

होता है। व्यापक अर्थ में दर्शन वस्तुओं, प्रकृति तथा मनुष्य उसके उदय और लक्ष्य के प्रति वीक्षण का एक तरीका है, जीवन के विषय में एक शक्तिशाली विश्ववास है, जो उसको धारण करने वाले अन्य से अलग करता है। इसलिए टैगोर के जीवन में पाई जाने वाले दार्शनिक विचारधाराओं के दर्शन हमें होते हैं। जो निम्न लिखित हैं—

- आदर्शवाद
- प्रकृतिवाद
- यथार्थवाद
- प्रयोजनवाद
- लोकतंत्रवाद
- मानवतावाद
- विश्ववाद

टैगोर का दर्शन भारतीय आध्यात्मिक विश्व बोध दर्शन, प्रकृतिवाद और मानवतावाद का उत्कृष्ट संमिश्रण हैं वे परमात्मा और आत्मा के अस्तित्व को मानते थे। वे आदर्शवादी थे। वे प्रकृति को वास्तविक मानते थे। वे प्रकृति के सौन्दर्य में ईश्वर का वास मानते थे वे उपनिषदों से प्रभावित थे और मानते थे कि आत्मा तीन कार्य करती है। (1) मानव को आत्मारक्षा के लिए सचेतन और प्रेरित करना (2) ज्ञान-विज्ञान की खोज करना (3) ईश्वर जो अनंत और शाश्वत है उसे समझने और पाने में योगदान देना।

रवीन्द्रनाथ टैगोर जी ने अपने चिन्तन, मनन एवं अन्तर्दृष्टि से दर्शन की नयी परिभाषा को जन्म दिया है। परिभाषा के लिए शब्दों का चयन नहीं किया बल्कि संगीत, साहित्य तथा अपनी प्रतिभा से दर्शन को सजीव रूप में खड़ा किया। महान सोच, दूरदर्शिता और सूक्ष्म को बृहद् दृष्टिकोण में परिणित किया। आज हमारी पीढ़ी को दिशा-निर्देश के रूप में मील के पत्थरों से पहचान कराते हैं जिनके विचार आज भी युवावदम में मौजूद हैं। जो निम्न लिखित हैं—

1. 'मन' सम्बन्धी विचार धारा
2. 'आत्मा' सम्बन्धी विचार धारा
3. 'ध्यान' सम्बन्धी विचार धारा
4. 'ईश्वर' सम्बन्धी विचार धारा
5. 'धर्म' सम्बन्धी विचार धारा
6. 'काम भावना' सम्बन्धी विचार धारा

रवीन्द्रनाथ टैगोर ने शिक्षा दर्शन के आधार भूत सिद्धान्तों का प्रतिपादन खुद किया है। क्योंकि वे बड़े दूरदर्शी थे। उन्होंने शिक्षा के सभी सिद्धान्तों का अन्वेषण कार्य किया। टैगोर ने अपने दर्शन के अनुरूप ही शान्ति निकेतन से शिक्षा की व्यवस्था की। इस समय रवीन्द्रनाथ ने अपने विचारों में कहा कि "मैंने मन में आदर्श विद्यालय की छवि इस प्रकार है— कि वह घर का ही उक हिस्सा हो और ऐसी माटी हो जहाँ उपासनामय जीवन का एक भाग पढ़ाई हो। मैंने इस स्थान को शहर के कोलाहल के काफी दूर, धार्मिक जीवन की स्मृति से गुंजामान और ईश्वर के साहचर्य में दिवस व्यतीत करने के लिए चुना है।"

रविन्द्रनाथ टैगोर मानवीय मूल्य चिन्तन

टैगोर जी के शिक्षा दर्शन में मूल्यों का विश्लेषण किया जा रहा है और संकेत किया जा रहा है कि मूल्य शिक्षा द्वारा हम ऐसी पीढ़ी तैयार कर सकते हैं जो श्रम संस्कारों के द्वारा आत्मनिर्भर हो, निर्भर होकर भ्रष्टाचार और अकर्मण्यता के खिलाफ आवाज उठा सके, जातिवाद वर्गभेद और साम्राज्याधिकार से ऊपर उठकर प्रजातांत्रिक समाज का निर्माण कर सके, इसलिये शिक्षा दर्शन के साथ साथ मूल्यों की आवश्यकता है वास्तव में 'मूल्य वह है जिनको व्यक्ति देख सकते हैं "अर्थात् शून्य प्रेरणाओं के विशिष्ट पहलू हैं जो कि मानवीयकृत संस्कृति की झलक देते हैं" यहि शाब्दिक अर्थों में मूल्य "Value" है टंसनम लैटिन भाषा शब्द वैलियर जिसका अर्थ योग्यता, उपयोगिता एवम महत्व है, जो रवीन्द्र शिक्षा दर्शन में उद्देश्य के रूप में उभर कर सामने दिखाई पड़ता है। तभी मानव जीवन के विभिन्न मूल्यों में उद्देश्य और आदर्शों का बोलबाला है मूल्य का गहराई से चिन्तन करें तो हम कह सकते हैं कि मूल्य वह है जो मानव इच्छा को पूरा करता है मानव की इच्छाओं को पूरा क्यों करना चाहिये? इसका उत्तर होगा कि जीने के लिये इच्छायें पूरी करनी पड़ती है परन्तु हम जीवित क्यों रहना चाहते हैं? इसके उत्तर में हम अपने जीवन के कुछ लक्ष्य या उद्देश्य बतायेगें जिसके लिये हम जीते हैं एक व्यक्ति करता है कि कला की साधना के लिये दूसरा करता है सत्य की खोज के लिये और तीसरा करता है ईश्वर प्राप्ति के लिये जिन्दा रहना चाहता है दर्शन में इन्हीं स्वतः मूल्यों को मौलिक माना जाता है, क्योंकि ये मनुष्य के उद्देश्य है, ये उन उद्देश्य को प्राप्त करने के साधन है जो परतरु 'मूल्य' है परतरु मूल्य का मूल्य उद्देश्य के मूल्य पर निर्भर है यदि उद्देश्य मूल्यवान है तो उसको प्राप्त करने का साधन भी मूल्यवान होगा अर्थात् वास्तव में 'मूल्य' परतरु मूल्य अपने आप में मूल्य नहीं हैं टैगोर शिक्षा दर्शन भी मूल्य प्रतिनिष्ठा से निम्न बिन्दुओं के आधार के रूप में झलकता है

मूल्यों का वर्गीकरण

- आंतरिक मूल्य— (इच्छा मूल्यों का आधार)
- बाह्य तथा परतः प्रेरित (मूल्य ज्ञान अथवा दृष्टा में नहीं बल्कि वस्तु में होते हैं)
- आलपोर्ट एवं वर्नन के अनुसार मूल्य का वर्गीकरण
 - सैद्धान्तिक मूल्य
 - आर्थिक मूल्य
 - सामाजिक मूल्य
 - राजनैतिक मूल्य
 - सौन्दर्यात्मक मूल्य
 - धार्मिक मूल्य
- जे०ई० टर्नर के अनुसार मूल्य का वर्गीकरण
 - मूर्त मूल्य
 - अमूर्त मूल्य
- गोलाइट ली० के अनुसार मूल्य का वर्गीकरण

- आवश्यक मूल्य
- कार्यात्मक मूल्य
- डब्ल्यू अतबन के अनुसार मूल्स का वर्गीकरण
 - जैविकीय मूल्य
 - (क) शारीरिक मूल्य
 - (ख) आर्थिक मूल्य
 - (ग) मनोरंजनात्मक मूल्य
 - समाजिक मूल्य
 - (क) चरित्र मूल्य
 - (ख) साहचर्य मूल्य
 - पराजैविकीय मूल्य
 - (क) बौद्धिक मूल्य
 - (ख) धार्मिक मूल्य
 - (ग) सौन्दर्यात्मक मूल्य
- भारतीय मूल्य
 - सत् चित् आनंद का महत्वपूर्ण स्थान
 - ईश्वर का अनुभव ही जीवन का परम लक्ष्य
 - आध्यात्मिक मूल्यों की तुलना में भौतिक वस्तुओं का निम्न स्थान
 - मानव सेवा ही सच्ची ईश्वर सेवा है।
 - वसुदेव कुटुंबकम की भावना
- दृष्टिकोण के आधार पर मूल्य
 - सकारात्मक मूल्य— अहिंसा, शान्ति, धैर्य
 - नकारात्मक मूल्य— हिंसा, अन्याय, कामरत
- उद्देश्य के आधार पर मूल्य
 - साध्य मूल्य
 - साधना मूल्य

निष्कर्ष

रवीन्द्रनाथ टैगोर तन, मन, धन से शिक्षाविद थे तभी उन्होंने शिक्षा रूप दैदीप्रमान को सिद्धान्तों की तराजू से दर्शन और मूल्यों में संतुलन स्थापित करने की कोशिश करते रहें। क्योंकि शिक्षा दर्शन मूल्य जीवन रूप चक्र में कालजयी दिदर्शन करने में सक्षम है तभी तो शान्ति निकेतन, शिक्षा सत्र, श्री निकेतन, विश्वभारती के माध्यम से अपने मन मंदिर में छिपे विचारों, कल्पना, चिंतन को व्यक्त किया और शिक्षा क्षेत्र में अनेकों अन्वेषण करके नवाचार शिक्षा सिद्धान्तों को जन्म देते रहे वर्तमान परिदृश्य में सही शिक्षा हमारी आवश्यकता है। शैक्षणिक

विचारों का जो अनुभव प्राप्त हुआ उससे नूतन उपचार हुआ, दर्शन और मूल्यों के समन्वयन से जीवन की विभिन्न अवस्थाएँ में अच्छे संस्कार, विचारों में परिवर्तन, परिमार्जन तथा परिवर्धन होकर शैक्षिक पृष्ठभूमि में आत्मसात में वृद्धि प्रतीत होने लगी यहीं परिवर्तन आदर्श नागरिक बनकर भारत-गौरव का इतिहास निर्मित करते हैं।

“सत्यम् शिवम् सुन्दरम् तथ्य है कि, शिक्षा, दर्शन और मूल्य मानवता के बिम्ब है, जिसमें व्यक्ति के व्यक्तित्व का प्रतिबिम्ब निर्मित होता है। वर्तमान परिप्रेक्ष्य में शिक्षा, दर्शन और मूल्य एक दूसरे के पर्याय है। शब्दों के शब्दार्थ, अलग-अलग अर्थ और प्रकृति से भिन्न है, परन्तु ‘सम्पूर्ण मानव’ होना इनके बिना पूर्ण नहीं है। प्रतिभा का सूर्य, महानता का चन्द्र, और सम्मान के अगणितीय तारे उपरोक्त के सिद्धान्तों पर ही निर्भर है। तभी ‘मानव’ सफलता की ऊँची ऊड़ान का साहस जुटा सकता है। और ध्रुव तारा की भाँति चमक सकता है” यही टैगोर का जीवान्त मंत्र है” अर्थात् We Come nearest to great When we are great in humanity जो प्रेरणा-दिव्य दर्शन के संजीव मार्ग है।

सन्दर्भ सूची

1. रवीन्द्रनाथ टैगोर का शिक्षा दर्शन (रवीन्द्रनाथ ठाकुर)
श्यामविहारी राम अनुवाद (गोपाल प्रधान)
2. शिक्षा साहित्य और मानवीय मूल्य
(डॉ० जर्नादन वाघमारे)
3. नैतिक और मानवीय मूल्य
(अजित नारायण त्रिपाठी)
4. लोकतंत्र और शिक्षा
(डॉ० जर्नादन वाघमारे)
5. शिक्षा-दर्शन
(प्रो० मनमोहन सेहगल)
6. विश्वमानव रवीन्द्रनाथ टैगोर
(डॉ० नरेन्द्र जाधव)

Climate Change and It's Impact on Human Health

Rampat Meena*

ABSTRACT

Climate change is both a development and an environmental issue. Developing countries are more vulnerable to climate change than rich countries. There are a lot of measures to be taken up to combat the impacts of global climate change, in the context of human health related issues. This paper highlights the effects of Global Climate Change on human health and the well-being of all life on earth and the strategies to be adopted to combat the effects on human health.

INTRODUCTION

Climatology is an important branch of earth and atmospheric sciences. It focuses on various aspects including the changes in global climate and their causative factors, their effects on the life and ecosystems and simulate the situations for future course of action and sustenance. Climate change is both a development and an environmental issue.

The context and process of global climate change, its actual or likely impacts on health, and how human societies should respond to it is a matter of serious concern to the whole world.

Natural Causes: The Earth's climate can be affected by natural factors that are external to the climate system.

HUMAN CAUSES

The Intergovernmental Panel on Climate Change (IPCC) working groups gave their Second Assessment Report in 1996 which concluded as, "the balance of evidence suggests that there is a discernible human influence on global climate". The Climate change can also be caused by human activities, such as the burning of fossil fuels and the conversion of land for forestry and agriculture. The dominant product of fossil fuel combustion is carbon dioxide, a greenhouse gas. The overall effect of human activities since the Industrial

Revolution has been a warming effect, driven primarily by emissions of carbon dioxide and enhanced by emissions of other greenhouse gases. The build-up of greenhouse gases in the atmosphere has led to an enhancement of the natural greenhouse effect.

Direct Impacts on Human Health The more direct impacts on health include those due to (1) change in exposure to weather extremes (heatwaves, winter cold);

(2) increases in other extreme weather events (floods, cyclones, storm-surges, droughts); and (3) increased production of certain air pollutants and aeroallergens (spores and moulds). (4) Decreases in winter mortality due to milder winters may compensate for increases in summer mortality due to the increased frequency of heatwaves.

DIRECT IMPACTS ON HUMAN HEALTH

The more direct impacts on health include those due to (1) changes in exposure to weather extremes (heatwaves, winter cold); (2) increases in other extreme weather events (floods, cyclones,

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storm-surges, droughts); and (3) increased production of certain air pollutants and aeroallergens (spores and moulds). (4) Decreases in winter mortality due to milder winters may compensate for increases in summer mortality due to the increased frequency of heatwaves. Climate change, acting via less direct mechanisms, would affect the transmission of many infectious diseases (especially water, food and vector-borne diseases) and regional food abundance of vector organisms and intermediate hosts are affected by various physical (temperature, precipitation, humidity, surface water and wind) and biotic factors (vegetation, host species, predators, competitors, parasites and human interventions).

HEALTH ISSUES IDENTIFIED ARE

1. Heat-related illness and death
2. Health effects related to extreme weather events
3. Health effects related to air pollution
4. Water-borne and food-borne diseases

HEAT-RELATED ILLNESSES AND DEATH

Due to global climate change, more frequent heat waves are expected to occur in many countries. Because the elderly are the most susceptible to dying from extreme heat, these heat waves pose particular risks to many old age population. People are likely to experience the greatest number of heat-related deaths and illnesses, which include heat cramps, fainting, heat exhaustion, and stroke. Within heat-sensitive regions, urban areas are the most vulnerable and the threat is intensified by the absence of nighttime heat relief. Milder winters could potentially reduce the current level of winter deaths. In general, however, more research is needed to understand the relationship between temperature and winter deaths.

HEALTH EFFECTS RELATED TO EXTREME WEATHER EVENTS

Changes in the frequency, timing, intensity, and duration of extreme weather events, such as floods and storms, could have negative health impacts in some countries. Potential effects from weather disasters range from acute trauma and drowning to conditions of unsafe water and post-traumatic stress disorder. The health impacts of floods, storms, and other extreme weather events. These will affect on the natural environment and the local population. The location of high-risk areas are coasts and floodplains. All government agencies and non-governmental organizations should engage in disaster planning, early warning and response. Climate change and vulnerability also need to have increased vigilance.

HEALTH EFFECTS DUE TO AIR POLLUTION

Climate change may affect exposure to air pollutants. It can influence the local weather, changing the distribution and types of airborne allergens. It also will increase both human-driven and natural emissions. Warmer and more variable weather may cause increases in ground-level ozone. These increases could intensify respiratory diseases by damaging lung tissue, reducing lung function, and sensitizing the respiratory tract to other irritants. More air conditioning use due to warmer temperatures could cause an increase in potentially harmful power plant emissions. Exposure to particulate matter from these and other combustion-related sources can aggravate chronic respiratory and cardiovascular diseases, alter host defenses, damage lung tissue, lead to premature death, and possibly contribute to cancer. In addition, changes in green plant distribution or pollen production could affect the timing and/or duration of hay fever and other seasonal allergies.

WATER-BORNE AND FOOD-BORNE DISEASES

Climate change and weather variability may pose threats for water-borne diseases, some food-borne diseases, and marine and coastal issues, including harmful algal blooms and ecological disruption. Changes in precipitation, temperature, humidity, salinity, and wind have a measurable effect on the quality of water used for drinking, recreation, and commerce. Heavy rainfall has been associated with water-borne disease outbreaks in many countries. Temperature also influences the occurrence of bacterial agents, toxic algal blooms (red tides) and survival of viral pathogens that cause shellfish.

CONCLUSION

Throughout the world, the prevalence of some diseases and other threats to human health depend largely on local climate. Extreme temperatures can lead directly to loss of life, while climate-related disturbances in ecological systems, such as changes in the range of infective parasites, can indirectly impact the incidence of serious infectious diseases. In addition, warm temperatures can increase air and water pollution, which in turn harm human health. Human health is strongly affected by social, political, economic, environmental and technological factors, including urbanization, affluence, scientific developments, individual behavior and individual vulnerability.

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समकालीन हिन्दी कहानियों के वैशिष्ट्य लेखक

अनोज पासवान*

हिन्दी को हमारे संविधान द्वारा राजभाषा का दर्जा दिया गया है, तथा उसे भारतीय धरोहर के रूप में परिभाषित किया गया है। इसमें संस्कृत रूपी गोमुख व अन्य महान द्रविड़ एवं अन्य क्षेत्रीय भाषाओं का प्रवाह मिलता है। समकालीन कथाकार कहानीकार लेखकों, कवियों, ने हमारी हिन्दी शशा को समुद्र से तुलना की गई है, तथा इसमें अन्य भाषाओं व संस्कृतियों के तत्व-ग्रहण कर अपने में समाहित करने की अद्भूत क्षमता है। हिन्दी वस्तुतः हमारी जनभाषा व हृदय भाषा है। यह हमारे अस्तित्व एवं अस्मिता की पहचान है। हमें यह नहीं भूलना चाहिए कि हिन्दी हमसे नहीं बनी, बल्कि हम हिन्दी से बने हैं।

आम जन में चल रही भाषा यदि षासन, प्रषासन में प्रमुखता न की जाय। तो व अप्रासंगिक हो जाएगी तथा व्यवहार से कर जाएगी। उपेक्षा इस बात की है कि हम अपने आप को हिन्दी का जीवंत सेवक समझे तथा हिन्दी के स्वाभिमान का प्रहरी बने हिन्दी को मूल कार्यों की जननी के रूप में हमारे समकालीन विद्वानों में अग्रणी है।

“लोकतांत्रिक चेतना” को अभिव्यक्त करने वाले समकालीन कहानीकारों में जयनंदन, अनंत सिंह, ज्ञानरंजन, काशीनाथ सिंह, षेखर जोषी, गिरीराजकिषोर, मिथिलेष्वर स्वयं प्रकाष और योगेष गुप्त आदि प्रमुख के अलावे साहित्यकार, कथाकार, आलेख अनेक पत्र-पत्रिका जो वर्तमान कवियों में अनेकता है, सवो ने अपने-अपने लेखनी से सामाजिक उत्थान एवं विकास की है।

किसी भी देश की एकता और अखण्डता को अक्षुण्ण बनाए रखने के लिए उसकी एक समकालीन कहानीकारों ने हिन्दी शशा को राजभाषा होना अनिवार्य माना है। वह भाषा जिसमें राजकाज होता हो तथा उस देश के बहुसंख्यक द्वारा बोली जाती हो, राजभाषा कहलाती है। राजभाषा के माध्यम से प्रत्येक मनुष्य, समाज तथा राष्ट्र एकता के षूत्र में आबाद्ध होते हैं।

सूचना और तकनीकी की के इस आधुनिक युग में आज दुनिया की विपुल भाषाओं की तरह हिन्दी भी अपना रूप स्वरूप बदल रही है। हमारी हिन्दी विभिन्न भाषाओं के षब्दों को ग्रहण कर रही है। इतना ही नहीं देश की अन्य भाषाएँ भी हिन्दी षब्दावली को ग्रहण कर अपने आप को समुद्र कर रही हैं। स्पष्ट है कि जो शशा जितनी अधिक अन्य भाषाओं के षब्दों को समाहित कर अपने आप को तकनीकी माध्यमों के अनुरूप दालने में सक्षम होगी, वही भाषा अगामी वर्षों में लम्बे समय तक आस्तित्व में सदा विराजमान रहेगी।

भले ही देश के सभी लोग हिन्दी न जानते हो व्याकरण की भूले करते हो, अषुद्ध हिन्दी बालते हो, परन्तु बोलने फिर भी हिन्दी ही है। सच कहे तो यह सर्वग्राह्यता ही हिन्दी की एकता का परिचायक है। सरल और सहज हिन्दी की इस प्रकृति ने उसे इतना व्यापक रूप दिया है, कि वह वर्ग विशेष या किसी एक प्रांत की भाषा न होकर कोटि-कोटि कंठों का स्वर तथा गले का हार है।

*शोधार्थी स्नातकोत्तर हिन्दी विभाग, भू. ना. मं. वि. वि. लालूनगर, मधेपुरा बिहार।

वर्तमान परिप्रेक्ष्य में देखा जाय तो अखण्ड भारत में एकता और परस्पर प्रेम का मार्ग सिर्फ हिन्दी के माध्यम से ही अधिक सशक्त और प्रशस्त हो सकता है। हिन्दी की सार्वजनिक उपयोगिता और इसकी महत्ता का अनुमान इस बात से भी होता है कि दूसरे प्रदेशों के निवासी नेताओं तथा विचारकों ने अपने विचार प्रकट करने का माध्यम हिन्दी का ही बनाया था। वास्तव में यदि लिपि की बाधा को दरकिनार कर सारे देश की भाषाएँ 'देवनागरी' को अपना ले तो हमारी सांस्कृतिक, सामाजिक तथा साहित्यिक चेतना को बहुत बल मिल सकेगा तथा एक लिपि के माध्यम से हमारी एकता सदा के लिए अक्षुण्ण रह सकेगी।

हम अपने विचारों की अभिव्यक्ति किसी न किसी भाषा के माध्यम से ही करते हैं। भाषा के अभाव में न तो किसी सामाजिक परिवेश की कल्पना की जा सकती है, न ही सांस्कृतिक उत्थान और राष्ट्रीय प्रगति की साहित्य, संगीत, कला, विज्ञान, तथा इतिहास का एक मात्र आधार भाषा ही है। किसी भी देश की भाषा सिर्फ विचारों के आदान प्रदान का माध्यम ही नहीं, बल्कि नैतिक, सामाजिक, सांस्कृतिक एवं अध्यात्मिक मूल्यों की संवाहिका भी होती है। देश की भाषा ही राष्ट्र की पहचान होते हैं। जिस देश की भाषा अपनी नहीं होती, वह मानसिक रूप से पराधिन होता है। वहाँ पर भाषा प्रयोग के लिए बाध्य हो जाते हैं। उसकी पहचान ही समाप्त हो जाती है। अपने राजभाषा में ही राष्ट्र की उन्नति का अजस्र स्त्रोत प्रवाहित होता है। उनमें कठिन से कठिन विशयो को समझने समझाने और सर्वसुलभ बनाने की शक्ति निहितार्थ होती है।

प्रत्येक भाषा की अपनी प्रकृति होती है, जिसकी शब्द परिवेश की आषाओं आकांक्षाओं एवं आवश्यकताओं से संतृप्त होते हैं। आजादी के सात दशक बाद से ही हमारे देश से हिन्दी का क्षेत्र तथा दायरा बढ़ा है। इसके प्रयोगकताओं की संख्या भी देश और पूरे विश्व में लगातार बढ़ रही है। समय की माँग है कि हम सब भारतीयता के आदर्शों तथा हिन्दी की भारतीय सांस्कृतिक के विकास का संसाधन बानें।

भारत को उसके खाये हुए गौरव की प्राप्ति तभी संभव है, जब यहाँ का प्रत्येक प्रवृद्ध नागरिक अपने कार्य चिंतन-मनन व आपसी संवाद के साथ ही अपने हस्ताक्षर भी हिन्दी में करे तथा हिन्दी को अपनी पहचान की भाषा बनाए रखने में "समकालीन कहानियों की अहम भूमिका हो" इसी उद्देश्य आशा विष्वास के साथ "समकालीन कहानियों में लोकतांत्रिक चेतना" अहम कार्य करने/करवाने का देश एवं सामाजिक विकास में "शिक्षा क्रांति की दीप प्रज्वलित गागर में सागर समाहित हो जाएगी हिन्दी हिन्दुस्तान की आन बान षान शौकत की पहचान के रूप में जानी जाएगी। इसी उद्देश्य के साथ शोधार्थी ने समकालीन हिन्दी कहानियों का लोकतांत्रिक चेतना प्रबंध की रचना की गई है। इस प्रबंध को तैयार करने में गुरुजनों एवं परिवार जनों का काफी सराहनीय योगदान है। जो ससमय शोध प्रबंध का लेखन कला पूर्ण हो सका है।

समकालीन हिन्दी कहानियों के वैशिष्ट्य लेखक

आचार्य नलिन विलोचन शर्मा हिन्दी साहित्य में नकेनवाद के प्रवर्तक, कवि, समीक्षण, बहुभाषाविद्, विद्वान शिक्षक, कुशल संपादक, संस्मरण-लेखक, निबन्धकार आदि रूप में जाने जाते हैं। पर, इन्होंने कहानियाँ भी लिखी हैं। ये कहानियाँ संख्या की दृष्टि से अत्यल्प होकर भी उत्कृष्टता एवं विषिष्टता की दृष्टि से अग्रगण्य हैं। इनकी कहानियाँ कलात्मक ढंग से समसामाजिक जीवन-संदर्भों का रूपायित करती हुए कदमताल करती दीख पड़ती हैं। मसलन, हर काल और हर परिवेश में ये कहानियाँ मानव-जीवन से जुड़ी रहकर उसके हर

मोड़ों एवं घुमावों से गुजरती हैं— हमसफर बनकर, उसके समकालीन जीवन—चेतना की जीवंत दस्तावेज बनकर। जीवन—सत्यों की भरपूर सामग्री अपने अंतर्मन में कैद कर रखी है। इसी रूप में इनका वैशिष्ट्य निरूपण यहाँ अभिधेय बनकर उपस्थित है।

अंग्रेजी के सुप्रसिद्ध कहानीकार सॉमरसेट मॉम का मानना है कि किसी भी आदर्श कहानी में सिर्फ एक घटना का वर्णन करता है। यह घटना भौतिक या आध्यात्मिक, किसी भी स्तर की हो सकती है। आचार्य नलिन विलोचन शर्मा की समस्त कहानियाँ इस मत का अनुकरण—अनुसरण करती दीख जाती हैं। ये कहानियाँ हर हालत में दूसरे स्तर पर प्रभाव छोड़ती हैं और वर्णित घटना को ऐसा आयाम देती हैं कि उसे पाठक कहानी की समापन के पश्चात् ही समझ पाता है। फिर उनकी कहानियों को पढ़ने के बाद यह आभासित होता है कि इसकी अभिव्यक्ति के गूढ़ार्थ कहानी के समाप्त हो जाने के पश्चात्ही पाठक को समझ में आते हैं। इसके लिए पाठक को काफी चिंतन—मनन करने की आवश्यकता होती है। दूसरे षब्दों में हम यह भी कह सकते हैं कि इन्होंने केवल वर्णित घटनाओं को उजागर करने के लिए कहानियाँ नहीं लिखी है, प्रत्युत सत्य तो यही है कि इन्होंने समाज में घटित जीवंत एवं चिर्चित घटनाओं को पाठकों के समक्ष उपस्थित करने के लिए भी कहानियाँ लिखी है। इसलिए इसे इनकी कहानियों का वैशिष्ट्य ही कहा जा सकता है।

कहानी हिन्दी की सर्वाधिक लोकप्रिय एवं प्रचीनतम विधा है। हिन्दी के उत्थन—काल में भी कहानी को अत्यधिक संघर्ष करना पड़ा है और आज भी करना पड़ रहा है। भारतेन्दु युगीन हिन्दी कहानीकारों ने अथक संघर्ष के पश्चात् ही इसकी नींव डाली थी, जिसमें सांस्कृतिक, राजनीतिक एवं राष्ट्रीय जागरण को प्रश्रय दिया गया था। इसके संबंध में प्रसिद्ध आलेचक डॉ. प्रेमचंद नारायण सिन्हा का अभिमत है— “ प्रकृत्या इनकी षौली में प्राचीनता का वही स्वर सुरक्षित जान पड़ता है, जो लल्लू लाल, सदल मिश्र अथवा इंषा अल्ला खॉ की रचनाओं में पाया जाता है। —दरअसल भारतीय जन—जीवन में देश की आजादी की तड़प इतनी हिलोरें ले रही थीं कि राष्ट्रीय जन—जागरण के सिवा हिन्दी कहानीकारों को अन्य कुछ भी सूझ ही नहीं रहा था। ऐसी स्थिति में मानव—जीवन की अपनी जीवन—दृष्टि यहाँ गौण पड़ गयी थी। सुधी समीक्षक डॉ. लक्ष्मीनाराण लाल ने भी लिखा है—“इन कहानियों में जीवन—दृष्टि झलकती है। इस काल के लेखकों ने युग—चेतना का निर्माण किया, जिस कारण हिन्दी साहित्य में रीति—परंपरा से सदा भिन्न आधुनिकता की नींव पड़ी।” इसकी अनुगूँज आचार्य नलिन विलोचन शर्मा की कहानियों में भी सुनाई पड़ने लगी। सामाजिक संबंधों को बनते—बिगड़ते दिखाये जाने की जो होड़ लगी थी, उससे नलिन जी भी उपरिचित और अंजान नहीं बने रहे। इनकी कहानियों में इसके दर्शन हो जाते हैं। इन्होंने नारी को भी विविध संदर्भों में वर्णित किया है। इनकी कहानियों में ‘नयी कहानी’ काव्य धा के भी उत्स देखो जा सकते हैं। मानव जीवन में मनःस्थिति के तनाव, नैतिकता, जटिलता, मानसिक बदलाव, अर्थ—तंत्र आदि को इन्होंने अपनी कहानियों का उपजीव्य बनाया है। इन सबको ‘नयी कहानी’ कथा—धारा का प्रतिफलन कहा जा सकता है। इस पर बेबाक टिप्पणी करते हुए कथा समीक्षक डॉ. परमानन्द श्रीवास्तव ने भी कहा है—“ आधुनिक कहानी ने कथानक, चरित्र, कौतुहल आदि के नियमों को तोड़कर जिस अधिक ऋजु और सूक्ष्म षिल्प का आविश्कार किया है, उसके द्वारा आधुनिकता कथकार युग की संश्लिष्ट जटिलता और उसके प्रति अपनी अनुभूति—प्रक्रिया को उपेक्षित तीव्रता के साथ व्यक्त कर सकता है।

आचार्य नलिन विलोचन षर्मा की प्रयोगधर्मी कहानियों की यह अतिषय विषिष्टता ही कही जाएगी कि ये कहानियाँ अलग-अलग होकर तो कहानियाँ हैं, पर आपस में मिलकर उपन्यास बन जाती हैं। धीरेन की कहानियों में इन्होंने एक ऐसा ही प्रयोग किया है। हिन्दी कहानी साहित्य के इतिहास में यह एक नव्य प्रयोग है। इनके पूर्ववर्ती और परवर्ती कहानीकारों ने ऐसा प्रयोग है। इनके पूर्ववर्ती और परवर्ती कहानीकारों ने ऐसा प्रयोग नहीं किया है। इसके संबंध में इनके निकटवर्ती सहयोगी एवं हिन्दी के लब्धप्रतिष्ठित समीक्षक आचार्य केसरी कुमार ने लिखा है—“ वे हिन्दी कथा-साहित्य में प्रथम बार ही चेतना-प्रवाह की पद्धति को उपस्थित करने वाली धीरेन की कहानियों के लेखक थे, जो अलग-अलग होकर कहानियाँ हैं और मिलकर एक उपन्यास।”

प्रेमचंद और जयषंकर प्रसाद का हिन्दी कथा-साहित्य में पदार्पण हिन्दी कहानी-साहित्य की एक ऐतिहासिक उपलब्धि है। प्रेमचंद के बाद जैनेन्द्र का हिन्दी कहानी साहित्य में आगमन एक नये मोड़ प्रयोग, दृष्टिकोण आदि का सूचक है। फिर भी हिन्दी कथा-सम्राट के पद पर प्रेमचंद ही आसीन हैं। आचार्य नलिन विलोचन षर्मा प्रेमचंदोत्तर कागि-परंपरा में आने वाले कहानीकार हैं। इन्होंने सामाजिक जीवन-चेतना को अपनी मनोवैज्ञानिक एवं यथार्थवादी कहानियों का उपजीव्य बनाया है। इन्होंने इन दोनों कथा-धाराओं में कहानियाँ लिखकर हिन्दी कहानी-साहित्य को उपकृत किया है। यद्यपि इन्होंने कम कहानियाँ लिखी हैं, तथापि हिन्दी कहानी-साहित्य के ऐतिहासिक फलक पर इनका अविस्मरणीय योगदान है। इन्होंने अपनी कहानियों में जीवन और जगत का चित्रण इस तरह व्यक्तिनिष्ठ धरातल पर किया है कि इससे मानसिकता का बंद पट स्वतः खुल जाता है। यह इनकी कहानियों की उत्कृष्ट उपलब्धि है।

आचार्य नलिन विलोचन षर्मा की कहानियों का काल सन् 1940 ई. से लेकर सन् 1960 ई. के बीच का काल है। इस बीस वर्षों के अंतराल में इन्होंने हिन्दी कथा-साहित्य में एक प्रयोगधर्मी कहानीकार के रूप में अपना परिचय कराया है। प्रवृत्तियों, धाराओं एवं वादों के विवाद से दूर रहकर इन्होंने अपनी कहानियों का सृजन एवं षिल्पन किया है। इस प्रयोगधर्मिता को देखकर प्रसिद्ध आलोचक डॉ. नामवर सिंह ने लिखा है—“प्रेमचंद ने जिस फॉर्मूला की रचना की थी, उसे तोड़कर मनोवैज्ञानिक कहानियों ने नया फॉर्मूला बनाया। प्रगतिवादी कहानियों में अर्थतंत्र के आगोष में आकर पर-पुरुष के साथ अघोशित रिष्टों को भी कथ्य रूप में स्वीकार कर आचार्य नलिन विलोचन षर्मा ने हिन्दी कथा-परम्परा के अधीन रहकर ही अपनी कहानियों का विस्तार किया है। इसके लिए इन्होंने कथा-लेखन में यथार्थ को ही गले लगाया है। इन्होंने यथार्थ के बीच से गुजरते हुए भी यथार्थ का ही कथानक के रूप में चयन किया है। यह नलिन विलोचन षर्मा की कहानियों की सबसे बड़ी विशेषता कही जाएगी। इसी धरातल पर इन्होंने अपनी कहानियों के कथ्य, षिप्ल, उसके परिवेष की संरचना आदि का विकास किया है। इन्होंने अपनी कहानियों के सम्बन्ध में स्वयं भी कहा है— “ मुझे अपनी सभी नहीं तो कुछ कहानियों पर तो जरूर ही उतना समय लगाना पड़ा है, जितने में मेरे कुछ मित्रों का दावा है कि उन्होंने प्रषंसित उपन्यास लिख लिये थे। मुझ जैसी कहानी लिखने वाला कहानी को साधना समझता है, तो आश्चर्य ही क्या!” इससे स्पष्ट होता है कि इन्होंने यद्यपि कई कहानियाँ लिखी हैं, तथापि इनकी सभी कहानियों का उत्कृष्ट कोटि की कहानियों में परिगणन नहीं किया जा सकता है। फिर भी इनकी कहानियों को इनकी साहित्य-साधना की उपज तो कही जा सकती है। इन्होंने कठिन श्रम से अत्यधिक समय व्यतीत कर कहानियाँ लिखी हैं। इस तरह इनकी कहानियों को एकदिनी समय का वरदान नहीं कहा सकता है।

इतना ही नहीं, इनकी कहानियों के प्रति दृष्टिकोण भी अपना था निराला था। इसमें कहीं से भी बनावटीपन की बू नहीं आती है; कृत्रिमता का लेश मात्र अंश भी नहीं है। जब ये एतद् विशयक देते हैं, तो उसमें गंभीरता होती है। एक कर्णिकार के रूप में इन्होंने अपना वक्तव्य दिया, निष्चितरूपेण उसे आदरणीय कहा जा सकता है— “कहानियाँ बहुत लिखी जाती हैं और छपतीं, पढ़ी भी जाती हैं, किन्तु अच्छी कहानियाँ कभी नहीं दिख पड़ती हैं। कहानी लिखना बहुत कठिन है भी, अगर अत्कृष्ट कहानी लिखने की बात हो।” इस वक्तव्य से स्पष्ट हो जाता है कि कहानी के प्रति उनका नजरिया विषिष्ट था। इसी धरातल पर इन्होंने अपनी कहानियों का षीष महल निर्मित किया है, जिसके वातायन से होकर बहने वाली हवा परवर्ती हिन्दी कहानीकारों को तरोताजा कर जाती है; ताजगी और स्फूर्ति प्रदान करती है। इन्होंने कहानियों के लिए जो मापदण्ड बनाया है, वह परवर्ती हिन्दी कहानीकारों का मार्गदर्शन करता है। इन्होंने स्वयं भी इसी मापदण्ड पर अपनी कहानियों का सृजन किया है। यही कारण है कि इनकी कुछ कहानियाँ हिन्दी कहानी—साहित्य के इतिहास में उच्च कोटि के हिन्दी कहानीकार हैं।

यह तो स्वीकार्य है कि 1960 ई. तक हिन्दी कहानियाँ जिस मापदण्ड पर आधारित रही हैं, जिन विशयों को उभारती रही हैं, जिन समस्याओं का निराकरण करती रही हैं, उन सभी को इन्होंने भी अपनी कहानियों में पिरोया है। इन्होंने अपनी किसी भी कहानी को किसी भी कहानी—धारा के अन्तर्गत नहीं रखा है, पर उसमें उपलब्ध कथ्य उसे किसी—न—किसी कहानी धा के अंतर्गत कैद कर ही देता है। इनकी कहानियों का दौर 1960 ई. में समाप्त हो जाता है और 12 सितम्बर, 1961 ई. को इनकी मृत्यु हो जाती है। इससे स्पष्ट होता है कि इनकी कहानियाँ साठोत्तरी कहानी आंदोलन से पूर्व की रचित है।

उससे इनकार भी नहीं किया जा सकता है कि यद्यपि साठोत्तरी कहानी आंदोलन ने हिन्दी कथा—साहित्य में अपनी उपस्थिति तो दर्ज की है, तथापि यहाँ उसका कोई भूतलक्षी या स्थायी या नवीन प्रभाव नहीं है। ऐसी स्थिति में कहा जा सकता है कि साठोत्तरी कहानी नयी कहानी का ही अलग विकास एवं विस्तार है। नलिन जी ने स्वीकारा है कि नही कहानी में जो कथ्य एवं षिल्प प्रयुक्त हुए हैं, वे काफी दिनों तक हिन्दी कथा—साहित्य में उपलब्ध रहेंगे ही रहेंगे। एक कहानीकार के साथ—साथ वे एक प्रखर समीक्षक भी थे, पर इन्होंने साठोत्तरी हिन्दी कहानी के संबंध में कोई टीका—टिप्पणी नहीं की है। इसकी भरपाई डॉ. नामवर सिंह जैसे समीक्षक ने की है। इन्होंने दो टूक षब्दों में कहा है— “राकेश—यादव—कमलेश्वर द्वारा विज्ञापित नयी कहानी के विरुद्ध इस पीढ़ी के मन में कितना अधिक विद्रो है, यह इससे स्पष्ट है कि इन्होंने कहानी मात्र को अस्वीकार करके हिन्दी में अकहानी की आवाज उठा दी।”

हिन्दी के अमर कथाकार प्रेमचंद ने अपनी कहानियों का मापदण्ड निर्धारित करते हुए लिखा है— “सबसे उत्तम कहानी वह होती है, जिसका आधार किसी मनोवैज्ञानिक सत्य पर हो। साधु पिता का अपने कुव्यसनी पुत्र की दशा में दुखी होना मनोवैज्ञानिक सत्य है। इस आवेग में पिता के मनोवेगों को चित्रित करना और तदनुकूल उसके व्यवहारों को प्रदर्शित करना कहानी को आकर्षण बना सकता है।” आचार्य नलिन विलोचन षर्मा ने अपनी कहानियों की बुनियाद इसी तरह के मनोवैज्ञानिक सत्यों पर डाली है। इनकी कहानियों में जो घटनाएँ वर्णित हैं, वे भिन्न—भिन्न मनोवृत्ति वाले लोगों पर तरह—तरह के प्रभाव डालती हैं इसे इनके जैसे संवेदनशील कहानीकार की संवेदना का विस्तार ही माना जा सकता है। इन्होंने अपनी कहानियों का सृजन

आत्म-मंथन की प्रक्रिया में गुजरकर ही किया है। इन्होंने अपनी कहानियों के माध्यम से लेखक-पाठक के बीच अटूट रिश्ता कायत करने का संकल्प लिया है। दरिद्रता और अज्ञानता युक्त घटनाओं का जहाँ कहीं भी इनकी कहानियों में चित्रण हुआ है, वहाँ लेखक-पाठक आपस में संवाद स्थापित करते नजर आते हैं। इसी बिन्दु पर आकर इनकी कहानियाँ यथार्थपरक परिलक्षित होती हैं। इस तरह ये एक चिंतक कहानीकार भी लगते हैं।

इनकी कहानियों के अध्ययनोपरांत स्पष्ट होता है कि इन्होंने अपनी प्रतिभा की विपुल संपदा, प्रगाढ़ अध्ययनशीलता, विराट कल्पनाशक्ति, युग-चेतना की झंकृति, तीव्र स्वानुभूति, गहरीआद का सुमेल कराकर ही इन कहानियों का सुजन किया है। हर हिन्दी कहानीकार की भाँति ये भी युग-प्रसूत हैं और युगीन समाज को इन्होंने अपनी कहानियों में चित्रित भी किया है। अस्तु, इनकी कहानियाँ हिन्दी कहानी-साहित्य का अभिमान हैं। हिन्दी के प्रखर आलोचक डॉ. सत्येन्द्र सुमन का भी मानना है कि सामुहिक जीवन से प्रभावित मनोभावों को पास में प्रकट करके कौतूहल और जिज्ञास की उत्पत्ति होती है। कहानी का कथ्य इसी पर आधारित होता है, जो कहानी को साधन-सम्पन्न बनाता है। आचार्य नलिन विलोचन शर्मा ने 37 कहानियों का सृजन किया है ये विविध वर्ण-विशयों पर आधारित हैं। इसमें आधुनिकता बोध, समाजिक जीवन की विषेशताएँ, आर्थिक विपन्नता, अहं की टकराहट, मनोवैज्ञानिक कव्प्लेशण आदि के सहज दर्शन हो जाते हैं।

समासतः हम कह सकते हैं कि आचार्य नलिन विलोचन शर्मा ने अपनी कहानियों के द्वारा हिन्दी कहानी-साहित्य को समृद्ध किया है। हिन्दी कहानी-साहित्य की जो विकास यात्रा आरंभ होती है, उसके एक विराम-स्थल के रूप में ये नामित किये जा सकते हैं। इनकी कहानियाँ उस दौर की कहानियाँ हैं, जब जैनेन्द्र कुमार, इलाचंद्र जोषी और अज्ञेय ने प्रेमचंद की कथा-परंपरा से भिन्न कथा परंपरा का आरंभ किया था। इनकी मनोवैज्ञानिक कहानियाँ जैनेन्द्र एवं अज्ञेय की एदत् विशयक कहानियों की छाया-प्रति हैं। इन्होंने अपनी यथार्थपरक कहानियों के द्वारा प्रेमचंद की यथार्थवादी परम्परा का विकास किया है। युगीन जीवन को रेखांकित करके इन्होंने अपनी यथार्थवादी कहानियों को जीवंत एवं प्राणवंत बनाया है। इनकी ऐसी कहानियाँ हिन्दी कथा-साहित्य की अमूल्य धरोहर हैं। धीरेन की कहानियों का नव्य प्रयोग करके इन्होंने प्रयोगधर्मी कथाकार के रूप में अपना परिचय दिया है। युग-यथार्थ की सही तस्वीर खींचने में इन्हें महारत हासिल थी। फलतः इनकी कहानियों का वैशिष्ट्य अनुपम है, उत्कृष्ट है, प्रषंसनीय भी है।

हिन्दी साहित्य के मार्क्सवादी आलोचकों में नामवर सिंह मूर्धन्य एवं निरंतर विकासशील व्यक्तित्व वाले साहित्य सीमांसक और आलोचक हैं। वे मौलिक और साहित्यिक स्थपनाओं के लिए जाने जाते हैं। आलोचना विधा के क्षेत्र में उनका मूल्यवान योगदान है। हिन्दी साहित्य की युगीन परम्पराओं एवं मान्यताओं का उन्होंने विस्तृत विप्लेशण प्रस्तुत किया। प्रगतिशील आलोचना की वास्तविक प्रगति के संदर्भ में नामवर सिंह का मानना है कि— “ यह मेरी कोषिष थी कि साहित्य को साहित्य की तरह देखने का मतलब पुद्ध साहित्यिक मूल्यों की हिमायत नहीं है, बल्कि साहित्य को साहित्य की तरह देखकर उसका मूल्यांकन करके ही हम जीवन के प्रति साहित्य के उत्तरायित्व को अधिक महत्त्वपूर्ण ढंग से विकसित कर सकते हैं। “ इस प्रकार उनके द्वारा समीक्षा के नवीन मानदण्डों का भी विविचन किया गया है।

आलोचक के रूप में नामवर सिंह की कई उपलब्धियाँ हैं, जैसे-बलकम खुद, हिन्दी के विकास में अपभ्रंश का योग, पृथ्वी राज रासो, भाशा और साहित्य, आधुनिक साहित्य की प्रवृत्तियाँ, छायावाद’ इतिहास और

आलोचना, पुरानी राजस्थानी (अनुवाद), कहानी—नई कहानी, कविता के नये प्रतिमान इत्यादि। 'हिन्दी के विकास में अपभ्रंग का योग' 1952 ई. में प्रकाशित उनकी प्रथम रचना है। इसमें अपभ्रंश के कवियों एवंआदिकालीन विशेषताओं का विवेचन मार्क्सवादी विचारधारा के आलोक में किया गया है। डॉ. रामचन्द्र तिवारी इस परिप्रेक्ष्य में 'दूसरी परम्परा के अन्वेषक डॉ. नामवर सिंह' नामक आलेख में लिखते हैं—“जैन कवियों द्वारा वर्णित रामकथा में 'अतिमानवीय प्रयोग को बुद्धि—संगत रूप देने की प्रवृत्ति' और हिन्दी साहित्य की 'क्षीणमाण और वर्धमान' प्रवृत्तियों को लक्षित करके नामवर सिंह ने अपनी प्रगतिशील समीक्षा—दृष्टि का परिचय दिया।”

'छायावाद' नामक पुस्तक का प्रकाशन सन् 1955 ई. में हुआ। छायावाद की भूमिका में लेखक लिखते हैं—“यह निबंध छायावाद की काव्यगत विशेषताओं को स्पष्ट करते हुए छायाचित्रों में निहित सामाजिक सत्य का उद्घाटन करने के लिए लिखा गया है। “डॉ. नामवर ने छायावाद को अनेक प्रवृत्तियों का समुच्चय कहा है। छायावाद के काव्य—सौन्दर्य एवं उसमें निहित आत्मीयता को उद्घाटित करते हुए लेखक लिखते हैं—“छायावाद का स्थायित्व उसके व्यक्तिगत में नहीं, उसकी आत्मीयता में है; समाज भीरूता में नहीं। प्रकृति—प्रेम में है, प्रकृतिपलायन में नहीं; नैसर्गिक जीवन की आकांक्षा में है, आवेगपूर्ण भावोच्छ्वास में नहीं; संवेदनशीलता में है,सौन्दर्य की भावना में है, स्वप्न में नहीं; ज्ञान प्रसान में है, आदर्श में नहीं; यथार्थ में है, कल्पना में नहीं; वास्तविकता में है, दृष्टिकोण में नहीं; दृष्टि में है, उक्ति वैचित्र्य में नहीं; अभिव्यंजना के प्रसार में है।”

'पृथ्वीराज रासो—भाशा और साहित्य' सन् 1956 ई. में रचित नामवर सिंह की महत्त्वपूर्ण पुस्तक है। इसमें काव्यग्रंथ की भाशा का व्यवस्थित और सांगोपांग वैज्ञानिक विप्लेशन करने का प्रयास किया गया। पृथ्वीराज रासो की भाशा के संबंध में नामवर सिंह कहते हैं—“पृथ्वीराज रासो की भाशा को पुरानी ब्रजभाशा के प्राचीनतम कवि सूरदास की रचनाओं से ब्रजभाशा के प्राचीनतम कवि सूरदास की रचनाओं से ब्रजभाशा का जो स्वरूप सामने आता है, उससे पृथ्वीराज रासो की भाशा पर्याप्त भिन्न है और यह भिन्नता काल—संबंधी ही नहीं, बल्कि प्रदेश—संबंधी भी है। रासो के संज्ञा, सर्वनाम और भूतकालिक कृदंतों के उच्चारण का झुकाव ब्रजमंडल के औकारांत की उपेक्षा ओकारांत की ओर अधिक है, साथ ही सम्भवत— प्राचीनतर अवस्था की शशा से संबंध होने के कारण अकारांत शब्दों में रखने की प्रवृत्ति पाई जाती है, अर्थात् ओ, के स्थान पर—अउ की ओर झुकाव है। इस प्रकार व्यंजन—द्वित्व आदि अन्य ध्वनत्मक प्रवृत्तियों में रासो अपभ्रंशोत्तर युग की भाशा के निकट दिखाई पड़ता है। व्याकरण की दृष्टि से भी रासो की भाशा में नव्य भारतीय—आर्श—भाशा की उदयकालीन विप्लेशनात्मक अवस्था का आरंभ मात्र मिलता है। इन्हीं कारणों से रासो की भाशा पुरानी ब्रजभाशा होती हुई भी सूरदास की भाशा से कुछ पछाँह की तथा काफी पूर्ववर्ती प्रमाणित होती है।” इस ग्रंथ में अपभ्रंश के बाद पुरानी हिन्दी के विभिन्न रूपों का प्रयोग किया गया है। इसके अलावा इसमें डिंगल—पिंगल शब्दों का भी प्रयोग हुआ है।

उनकी अगली समीक्षात्मक पुस्तक ' इतिहास और आलोचना ' सन् 1957 ई. में प्रकाशित हुई। इसमें चरनाकार इतिहासकार अध्ययन की द्वन्द्वात्मक प्रणाली की विशेषताओं पर दृष्टिपात करते हैं। इसी आधार पर उनके द्वारा हिन्दी साहित्य के इतिहास ग्रंथों की समीक्षा भी प्रस्तुत की गयी। इस परिप्रेक्ष्य में डॉ. रामचन्द्र तिवारी लिखते हैं—“नामवर सिंह ने इतिहास की इसी द्वन्द्वात्मक प्रणाली के आधार पर हिन्दी साहित्य के इतिहास—ग्रंथों की संक्षिप्त समीक्षा भी की है। उन्होंने आचार्य शुल्क के इतिहास की कमजोरियों को लक्षित करते हुए कहा कि इसमें हिन्दी—साहित्य को पूर्ववर्ती साहित्य और अन्य भारतीय भाशाओं के समसामाजिक साहित्य से विच्छिन्न

करके देखा गया है और वस्तुओं, व्यक्तियों, घटनाओं एवं विचारों में असंगति अथवा अन्तर्विरोध को नहीं पहचाना गया है। उन्होंने स्पष्ट किया है कि भाववादी दृष्टि से इतिहास की सही व्याख्या नहीं की जा सकती है।” इस प्रकार उनकी सूक्ष्म दृष्टि एवं तार्किक मीमांसक का रूप उभरकर सामने आता है। ‘कलात्मक सौन्दर्य का आधार’ शीर्षक निबंध में नामवर सिंह व्यष्टि के बजाए समष्टि की अहमियत, सामंजस्य एवं एकता पर बल देते हैं। इस पूरे निबंध में लेखक व्यक्तिवाद का निशेध करते हैं और सामाजिक यथार्थ चित्रण को सर्वोपरि मानते हैं। सन् 1962 ई. में ‘आधुनिक साहित्य की प्रवृत्तियाँ’ की रचना हुई। उसमें छायावाद, रहस्यवाद, छायावादोत्तर काव्य, जैसे—प्रगतिवाद, प्रयोगवाद आदि की मीमांसा लेखक द्वारा की गयी है।

भारतीय एकीकरण और सरदार पटेल सह वी. पी. मेनन के योगदान

निशा तनु*

राष्ट्रीय एकीकरण का अर्थ होता है, राष्ट्र के विभिन्न घटकों में भिन्न-भिन्न विचारों और विभिन्न आस्थाओं के होते हुए भी आपसी प्रेम, एकता और भाईचारे का बना रहना। किसी देश की शांति और समृद्धि बनाए रखने के लिए राष्ट्रीय एकीकरण अनिवार्य है। भारत एक ऐसा देश है जो विभिन्न संस्कृतियों से मिलाकर बननेवाला देश है, जो पुरे विश्व में अपनी एक अलग पहचान रखता है। यहाँ अलग-अलग संस्कृति और भाषाएं होते हुए भी हम सभी एक सूत्र में बँधे हुए हैं तथा राष्ट्र की एकता व अखंडता को अक्षुण्ण बनाये रखने के लिए सदैव ही तत्पर रहते हैं।

भारत में 1947 में सिर्फ एक बार राजनीतिक एकीकरण देखने के लिए मिला। जब भारत का विभाजन हुआ तो मेनन भारत के आखरी वाइसराय माउण्ट बैटन के राजनीतिक सलाहकार के रूप में पद पर थे। मेनन ने ही जवाहरलाल नेहरू, सरदार वल्लभभाई पटेल, और माउण्ट बैटन को मुहम्मद अली जिन्ना के माँग के हिसाब से बंटवारे का प्रस्ताव सबके सामने रखा। तब मेनन की इस समस्या के कुशलतापूर्वक समाधान ढूढने से सरदार पटेल बड़े ही प्रभावित हुए थे। सरदार पटेल स्वतंत्र भारत के प्रथम उप-प्रधानमंत्री के साथ गृहमंत्री भी बने।

माउण्टबैटन के बीच के बैठक में जोधपुर के राजा हनवन्त सिंह और मेनन भी साथ-साथ उपस्थित थे। इसी बैठक में ही परिग्रहण साधन पर हस्ताक्षर कर दिया गया था। लॉर्ड वायसराय की अनुपस्थिति में महाराजा ने एक 22 केलिबर की बंदूक उठाकर, मेनन पर निशाना लगा दिया और बोले कि “मैं तुम्हारी आग्यापन सुनने से इनकार करता हूँ” लेकिन मेनन इस अचानक हुए हमले से डरे नहीं बल्कि ने शांत मन से राजा को समझाया कि यह करना आपके लिए फायदे का नहीं है बल्कि यह करना आपकी बेवकूफी होगी और वे किसी भी हालत में अभिवृद्धि को रोक तो नहीं ही पाएँगे। उस समय ‘माउण्टबैटन प्लान’ के तहत भारत के विभाजन को वी.पी. मेनन ने ही असल में साकार किया था। जानकारों द्वारा बताया जाता है कि संविधान, राज्य और संप्रभुता जैसे मुद्दों पर वी.पी. मेनन की जबरदस्त पकड़ थी और इसीलिए ब्रिटिश इंडिया के अंग्रेज अफसर तक उनकी बात पर बहुत ध्यानदेते थे। अगले दिन जब माउण्टबैटन वी.पी. मेनन से मिले तो उन्हें यकीन हो गया कि मेनन ही वे अधिकारी हैं जिनमें भारत विभाजन की सोच को अंजाम देने की क्राबिलियत है।

जब भारत आजाद हुआ तब के समय भारत में करीब 562 देशी रियासतें थीं। आजाद भारत में पंडित जवाहरलाल नेहरू प्रधान मंत्री बने और उनके सहयोगी सरदार पटेल तब अंतरिम सरकार में उपप्रधानमंत्री के साथ देश के गृहमंत्री के भी पद पर उपस्थित थे। उस समय भारत का नवनिर्माण होना था। 15 अगस्त 1947 की तारीख को भारत की आजादी के लिए तय किया था; किन्तु इसके बाद भी भोपाल के लोगों को भारतीय संघ का हिस्सा बनने के लिए बाद में और दो साल तक इंतजार ही करना पड़ा था।¹ उस समय ‘भारत’ के अन्तर्गत तीन तरह के क्षेत्र आते थे- ‘ब्रिटिश भारत के क्षेत्र’ ‘देशी राज्य’ तथा फ्रांस और पुर्तगाल के औपनिवेशिक क्षेत्र जिसमें चन्दननगर, पाण्डिचेरी, गोवा आदि जैसे क्षेत्र आते थे।

*शोध छात्रा राजनीति विज्ञान विभाग जय प्रकाश विश्वविद्यालय, छपरा।

जुलाई, 1947 को पटेल ने सभी रियासतों को पत्र लिखकर तीन-तीन शर्तों के साथ भारत में विलय का न्यौता भिजवा दिया। उन्होंने लिखा था कि रियासतों की प्रतिरक्षा, विदेश और संचार का जिम्मा भारत सरकार का होगा और बाकी के विभाग जैसे राजस्व इत्यादि उनके जिम्मे ही रहेंगे। इस काम को ठीक से पूरा करवाने की जिम्मेदारी मेनन पर आ गयी।² यह बहुत मुश्किल था परन्तु सरदार वल्लभ भाई पटेल तथा वीपी मेनन ने अपनी सूझ-बुझ और समझदारी दिखा कर ही ज्यादातर रजवाड़ों से हस्ताक्षर करवा लिया अन्यथा यह संभव नहीं था।³

भारतीय स्वतंत्रता अधिनियम, 1947 ने सभी रियासतों को यह विकल्प दिया कि वे भारत या पाकिस्तान अधिराज्य में शामिल हो सकती हैं या एक स्वतंत्र संप्रभु राज्य के रूप में स्वयं को स्थापित कर सकती हैं। ये रियासतें वैधानिक रूप से तो ब्रिटिश भारत के भाग नहीं थीं, लेकिन ये ब्रिटिश क्राउन के पूर्णतः अधीनस्थ आने वाली रियासतें थीं। सरदार वल्लभ भाई पटेल को वी. पी. मेनन की सहायता से इन सभी रियासतों के एकीकरण का कार्य सौंपा गया। उस समय तत्कालीन परिस्थिति को दिखाते हुए राजाओं के बीच राष्ट्रवाद के आह्वान में शामिल न होने पर अराजकता की आशंका जताते हुए, पटेल ने सभी राजाओं को भारत में शामिल करने का हर संभव प्रयास किया। उन्होंने 'प्रिवी पर्स' नामक एक भुगतान, जो शाही परिवारों को भारत के साथ विलय पर हस्ताक्षर करने पर दिया जाना था कि अवधारणा को भी पुनर्स्थापित किया। लगभग सभी रियासतों ने अपनी इच्छा से भारत में शामिल होने का निर्णय किया, परन्तु कुछ ने स्वतंत्र रहने का निर्णय कर लिया, इसके अलावा ऐसी रियासतें भी थी जो स्वेच्छा से पाकिस्तान का भाग बनना चाहती थीं।⁴ जो रियासतें बची रह गयी थी वो हैं- भोपाल, हैदराबाद, जूनागढ़, और कश्मीर।⁵

भोपाल रियासत के नवाब हमीदुल्लाह खान की रियासत भोपाल, सीहोर और रायसेन तक फैली हुई थी। हमीदुल्लाह खान 1926 में भोपाल रियासत के नवाब बने थे। ये नवाब साहब अलीगढ़ विश्वविद्यालय से शिक्षित थे तथा दो बार 1931 और 1944 में चेम्बर ऑफ प्रिंसेस के चांसलर बने तथा भारत विभाजन के समय भी वे ही चांसलर थे। आजादी का मसौदा घोषित होने के साथ ही उन्होंने 1947 में चांसलर पद से त्यागपत्र दे दिया था, क्योंकि वे रजवाड़ों की स्वतंत्रता के ही पक्षधर थे।⁶ दरअसल मार्च 1948 में नवाब हमीदुल्लाह द्वारा भोपाल के स्वतंत्र रहने की घोषणा की। मई 1948 में नवाब ने भोपाल सरकार का एक मंत्रीमंडल भी घोषित कर दिया था जिसके प्रधानमंत्री चतुर नारायण मालवीय को बनया गया। परन्तु इसके साथ ही साथ इस समय तक भोपाल रियासत में विलीनीकरण को लेकर विद्रोह पनपने लगा था। साथ ही विलीनीकरण की सूत्रधार पटेल-मेनन की जोड़ी भी नवाब पर अपना खासा दबाव बनाने लगी थी।⁷

अंततः 1 जून 1949 को भोपाल रियासत, भारत का हिस्सा बन गई, और नवाब को 11 लाख सालाना का प्रिवीपर्स मिलने का तय हुआ केंद्र द्वारा नियुक्त चीफ कमिश्नर श्री एनबी बैनर्जी ने भोपाल में कार्यभार संभाल लिया। भोपाल का विलीनीकरण हो चुका था। भोपाल का विलय सबसे अंत में हुआ तो उसके पीछे एक कारण यह भी था कि नवाब हमीदुल्लाह जो चेम्बर ऑफ प्रिंसेस के चांसलर थे उनका देश की आंतरिक राजनीति में बहुत दखल था, वे नेहरू और जिन्ना दोनों के घनिष्ठ मित्र थे।⁸

हैदराबाद रियासतों में सबसे बड़ी एवं सबसे समृद्धशाली रियासत थी, यह दक्कन पठार के अधिकांश भाग को कवर करती थी। इस रियासत की अधिसंख्यक जनसंख्या हिंदू थी, जिस पर एक मुस्लिम शासक निजाम मीर उस्मान अली का शासन हुआ करता था। निजाम मीर उस्मान अली ने एक स्वतंत्र राज्य की मांग की एवं भारत या पाकिस्तान में शामिल होने से मना कर दिया। इस काम के लिए निजाम मीर उस्मान अली को जिन्ना से मदद का आश्वासन प्राप्त हुआ था। इसके बाद सरदार पटेल

एवं अन्य मध्यस्थों ने निजाम को हैदराबाद के विलय के लिए निवेदन भेजे इससे बात न बनने पर धमकियाँ भी दी गयी लेकिन इन निवेदनों एवं धमकियाँ निजाम के मानसपटल पर कोई फर्क ना पड़ा और उसने लगातार यूरोप से हथियारों के आयात को जारी रखा। नवाब को तो जैसे इस बात की भी फिकर नहीं थी कि हैदराबाद की 80% जनता हिन्दू ही है। उधर से कासिम रजवी हैदराबाद के निजाम पर लगातार दबाव बनाये जा रहा था। उसने ही निजाम से कहकर मिर्जा इस्माइल को प्रधानमंत्री पद से हटवा दिया तथा उसके जगह छतारी के नवाब को गद्दी दे दिया। छतारी के नवाब ने पाकिस्तान से संपर्क किया और पूछा कि यदि भारत ने उसपर आक्रमण किया तो पाकिस्तान से उसे मदद मिलेगी या नहीं जिसका जवाब जिन्ना ने ना में दे दिया जवाब पाकर उसके होश ठिकाने आ गये और उसने खुद ही हैदराबाद छोड़ दिया।

इसके बाद सशस्त्र कट्टरपंथियों ने हैदराबाद की हिंदू प्रजा को सताना शुरू कर दिया वहां उनके खिलाफ हिंसक वारदातें शुरू कर दीं। इस घटना को देख कर भारत सरकार ने 13 सितंबर, 1948 के 'ऑपरेशन पोलो' के तहत भारतीय सैनिकों को हैदराबाद भेज दिया 4 दिन सशस्त्र संघर्ष के बाद अंततः निजाम ने आत्मसमर्पण कर दिया इस पर उसे पुरस्कृत करते हुए हैदराबाद राज्य का गवर्नर बनाया गया। इस प्रकार हैदराबाद का भारत में विलय हो गया⁹

एक और रियासत जूनागढ़ जो गुजरात के दक्षिण-पश्चिम में स्थित थी इस रियासत की अधिकांश जनसंख्या हिंदू एवं राजा मुस्लिम थे। यह सौराष्ट्र के पास की एक छोटी रियासत थी और चारों ओर से भारतीय भूमि से घिरी थी। 15 सितंबर, 1947 को जूनागढ़ के नवाब मुहम्मद महाबत खानजी ने पाकिस्तान में शामिल होने का फैसला किया और नवाब ने 15 अगस्त 1947 को पाकिस्तान में विलय की घोषणा कर दी और भारत में न मिलने के बदले तर्क यह दिया कि जूनागढ़ समुद्र द्वारा पाकिस्तान से जुड़ा है इसलिए जूनागढ़ पाकिस्तान में ही मिलना चाहिए¹⁰

दरअसल यहां के शासक ने भी पाकिस्तानी प्रधानमंत्री जिन्ना की बातों में आकर पाकिस्तान में ही जूनागढ़ के विलय किये जाने का निर्णय लिया। इस रियासत के दीवान शाहनवाज भुट्टो के पिता थे। वह जूनागढ़ रियासत को भारत में विलय किये जाने के घोर विरोधी थे। हालाँकि उनके किये गये प्रयास पटेल तथा मेनन के दक्षता, कार्यकुशलता, बुद्धि चातुर्य के समक्ष शीघ्र ही उनके हाथ पांव ठंढे पड़ गये। जूनागढ़ का नवाब डर कर पाकिस्तान भाग गया¹¹ इसी समय जूनागढ़ के दीवान सर शाह नवाज भुट्टो जो सुप्रसिद्ध जुल्फीकार अली भुट्टो के पिता हैं ने हस्तक्षेप के लिये भारत सरकार को आमंत्रित करने का मन बनाया। 7 नवंबर, 1947 को आखिरकार जूनागढ़ की अदालत ने भारत सरकार के पक्ष में अपना निर्णय सुनाया उसने भारत सरकार को राज्य का प्रशासन अपने हाथ में लेने के लिये आमंत्रित किया गया। इसके बाद फरवरी, 1948 को 'जनमत संग्रह' कराया गया, जो लगभग सर्वसम्मति से भारत में विलय के पक्ष में ही आया।

इन रियासतों में कश्मीर जहाँ की बहुसंख्यक जनसंख्या मुस्लिम थी, जबकि वहां के राजा हिंदू थे। शुरू-शुरू में राजा हरि सिंह ने 'मौन स्थिति' बनाए रखी कारण की उनका मन तो भारत के साथ होता लेकिन जनता का मुस्लिम ही अधिक थी। जिन्ना भी हरी सिंह को अपने तरफ से तरह-तरह के प्रलोभन दे चुके थे और भारत से भी उसे विलय के लिए समझाया जा चुका था परन्तु राजा ने किसी की एक न मानी पाकिस्तानी सैनिकों एवं हथियारों से लैस कबाइलियों ने कश्मीर में घुसपैठ कर हमला कर दिया तथा बहुत बर्बरता के साथ लूटपाट और हत्या करते गुए कश्मीर के एक बड़े भूभाग पर कब्जा कर लिया कोई रास्ता न दिखने पर महाराजा ने भारत सरकार से मदद की अपील की। राजा ने शेख अब्दुल्ला को अपने प्रतिनिधि के रूप में सहायता मांगने के लिये दिल्ली भेजा।¹²

इस घटना के बाद राजा हरी सिंह को भारत सरकार से सैनिक मदद मिली साथ ही उन्हें भारत से विलय के शर्तों को मनना पड़ा। उस समय कोई और रास्ता न होने के कारण हरी सिंह ने भारत की सभी शर्तों मान ली और 26 अक्टूबर, 1947 को राजा हरि सिंह ने भारत के साथ 'विलय पत्र' पर हस्ताक्षर कर दिये, परन्तु वहां की जनता में बहुसंख्यक मुसलमान होने के कारण उनको विद्रोह का भी डर भी था इसलिए राजा ने विलय के साथ कुछ शर्तें भी लगा दी और भारत सरकार मान भी गयी। इसके तहत कश्मीर में संचार, रक्षा एवं विदेशी मामलों को भारत सरकार के अधिकार क्षेत्र में लाया गया। इसके बाद 5 मार्च, 1948 को महाराजा हरि सिंह ने अंतरिम लोकप्रिय सरकार की घोषणा की जिसके प्रधानमंत्री नेहरु के मित्र और हरी सिंह के विरोधी शेख अब्दुल्ला बने। जम्मू-कश्मीर के संविधान की धारा 3 के अनुसार, जम्मू-कश्मीर भारत का एक अभिन्न अंग है और हमेशा रहेगा।¹³

निष्कर्ष

जब स्वतंत्रता प्राप्ति के बाद हमारे देश में लोकतंत्र की नींव रखी गयी तब भारत के शासन-व्यवस्था में किसी जाति-विशेष या धर्म-विशेष को प्रमुखता न देकर सभी देशवासियों को समानता का अधिकार दिया गया और राजनैतिक, वैचारिक एवं आर्थिक स्वतंत्रता तथा समानता का प्रतिपादन कर राष्ट्रीय एकता को मजबूत किया गया। भारत विभाजन के तुरंत बाद, सरहद के दोनों ओर से शरणार्थियों के आने-जाने के बीच सामाजिक दंगे की शुरुआत हुई। दंगे बुरी तरह से पंजाब को झुलसते हुए दिल्ली पहुंच गये। इसी मुसीबत के वक्त मेनन ने पटेल को माउंटबैटन को वापस भारत बुलाने का परामर्श दे कर दंगों पर कुछ हद तक काबू पाने का सटीक निर्णय लिया। इस समस्या से निपटने के लिए एक आपातकालीन आयोग निर्मित किया गया जिसके अध्यक्ष खुद माउंटबैटन बने, और चार महीनें और सरहद के इस और उस पार काफी सारे नुकसान के बाद, अंततः दंगे कभी न मिटने वाले जख्मों को दे कर समाप्त हो गए।

उस समय बहुत कथिता से भारत का राजनैतिक एकीकरण सम्पन्न किया गया जो सरदार बल्लभ भाई पटेल और वी. पी. मेनन के अथक प्रयास के कदापि संभव नहीं थी। इसी कठिन कार्य को कुशलता से सम्पन्न करने के लिए सरदार पटेल और वी. पी. मेनन का नाम बहुत ही सम्मान से लिया जाता है। उन्होंने भारत की तत्कालीन 563 रियासतों के भारत में विलीनीकरण करवाया तथा रियासतों को भारतीय संघ में सम्मिलित करने के उनके महान कार्य तथा अपने इरादों में पक्का होने का सबुत उन्होंने ऐसे मिसाल बना कर दिया।

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वागड़ के भीलों का जनजीवन, चित्रण और परम्पराएँ

डॉ. यशपाल बरण्डा*

राजस्थान के दक्षिणांचल डूंगरपुर एवं बाँसवाड़ा जिले वागड़ क्षेत्र में स्थित है। वागड़ क्षेत्र में सर्वाधिक भील जनजाति निवास करती है। वागड़ क्षेत्र से गुजरात एवं मध्यप्रदेश राज्यों की सीमाएँ लगती है। अरावली की पहाड़ियों में भील समाज कई रीति-रिवाजों, सांस्कृतिक परम्पराएँ, ऐतिहासिकता, कला-संस्कृति, हथियार, औजार, कथा-गाथाएँ, चित्रों, मूर्तियों, स्थापत्य कला, मौखिक साहित्य, संगीत, लोक गीतों, भजनों एवं विभिन्न परम्पराओं से समृद्ध एवं सभ्य जनजीवन बसा हुआ है।

वागड़ के भील समाज की विशिष्ट पहचान, कला-संस्कृति, रहन-सहन, आजीविका, वाद्ययंत्रों, लोक जन-जीवन एवं कई परम्पराएँ प्रचलित है। कई परम्पराओं में भील समाज के सामाजिक जीवन की विशिष्टताएँ अनमोल है। कई परम्पराएँ आधुनिक विकास की दौड़ में प्रभावित भी हो रही है और धीरे-धीरे लुप्त होती जा रही है। वर्तमान समय में शिक्षा के प्रचार-प्रसार से नई पीढ़ी के सोच में परिवर्तित होता जा रहा है।



चित्र संख्या 1: काष्ठ कला

भील समाज का जनजीवन कृषि, पशु-पालन एवं लघु उद्योग धन्धों पर निर्भर है। लकड़ी के उपकरण व औजार, खेती के औजार, बाँस की टोकरियाँ, पारम्परिक अस्त्र-शस्त्र आदि बनाए जाते हैं। तीर-कमान एवं गोफण प्रमुख हथियार है। पशुपालन एवं कृषि भील समाज की मुख्य आजीविका का साधन है। चित्रसंख्या-1 काष्ठ कलाकृति में भगवान श्रीकृष्ण, लक्ष्मी माँ, अम्बे माँ, हाथी के साथ बन्दूक लिए रक्षक, देवी, गाय, गणेश जी के चित्र उकेरे गए हैं। कलाकार द्वारा विभिन्न अलंकरण के आयाम प्रस्तुत किये हैं। यह काष्ठकला का उदाहरण डूंगरपुर जिले के रामसागड़ा क्षेत्र से लिया गया है यह दरवाजे पर उत्कीर्ण है।

*अतिथि सहायक आचार्य, (विद्या संबल योजना), चित्रकला विभाग, स्व. श्री भीखाभाई भील राजकीय महाविद्यालय, सागवाड़ा, डूंगरपुर (राज.)।

भील जनजाति के आवास एवं काष्ठकला

वागड़ का भील समाज अरावली की पहाड़ियों कृषि के खेतों के अनुसार दुर-दुर सर्वाधिक मिट्टी, केलू एवं लकड़ी के आवास बने मिलते हैं। दक्षिण दिशा में मुँह वाले घर बहुत कम मिलते हैं हालांकि आज के समय पक्के घर जरूर बनने लगे। कच्चे मकान सर्वाधिक पूर्व, पश्चिम एवं उत्तर दिशा में मुँह करके बनाए गए हैं। भील समाज में जनश्रुति के अनुसार दक्षिण दिशा में मुँह करके घर बनाना सही नहीं माना जाता है।



भील समाज में आवासों में लकड़ी के दरवाजे, खिड़कियों एवं उपकरणों में विभिन्न कलाकृतियों को भी उकेरा जाता है। जिसमें देवी-देवता, अलंकृत फूल, पत्तियाँ, साँप, हाथी, गणेश जी, कृष्ण, भगवान, ऊँ, स्वास्तिक, त्रिशूल, सूर्य, चन्द्रमा एवं तारों के प्रतीक चिन्ह भी परम्परागत काष्ठ कलाकारों द्वारा उकेरा जाता है। चित्रसंख्या-2 डूंगरपूर जिले के बिछीवाड़ा क्षेत्र से है। जिसमें गणेश जी के चित्र को बनाया गया है। भील समाज के जनजीवन में किसी भी कार्य को करने से पूर्व गणेश जी का नाम लिया जाता है।

भील समाज की विभिन्न गोत्र

भीली भाषा वागड़ी में गोत्र को 'अटक' कहाँ जाता है। वागड़ के भील समाज में कई गोत्र हैं जिसमें— अहारी, कटारा, कलासुआ, कोटेड, खराडी, खोखरिया, कसौटा, गमेती, गरासिया, गोराना, घोघरा, बरजोड, सैगाडा, चरपोटा, डिंडोर, डोडियार, ताबियांड, तावड़, तेजोत, दरांगी, दामा, दाणा, पाण्डोर, सरपोटा, ननोमा, निनामा, पटेल, पटेला, परमार, पारगी, बरण्डा, फलेजा, बामणिया, राणा, भगोरा, भणात, मईडा, मनात, मसार, रावत, रोट, लट्टा, सोलंकी, हडात, हीरात, होंता, खॉट, मकवाना, कलासुआ, मालवीया, डामोर, खड़िया, असोड़ा आदि हैं।

भील समाज की विभिन्न परम्पराएँ

नोतरा परम्परा – भील समाज में विवाह अवसर पर समाज, रिश्तेदारों एवं मित्रों द्वारा आर्थिक सहयोग किया जाता है। नोतरा परम्परा में एक परिवार दूसरे परिवार को आर्थिक सहयोग करता है। यह राशि मण्डप

के अवसर पर विवाहित होने वाले वर—वधू को उपस्थित पंचो एवं परिवार की निगरानी में दी जाती है। भील समाज में नोतरा परम्परा एक तरह से 'मिनी बैंक' की तरह है। एक रजिस्ट्रर में हिसाब—किताब लिखित रखा जाता है। ताकि दूसरे परिवार में शादी होने पर पुनः सहयोग राशि लौटाई जा सके। यह धनराशि बिना ब्याज की होती है। विवाह परम्परा के अलावा अन्य अवसरों पर आर्थिक सहयोग के लिए भी नोतरा आयोजित कर धनराशि एकत्र की जाती है।

कन्या विवाह पर दापा परम्परा- कन्या के विवाह अवसर पर वर पक्ष से वधु पक्ष को दापा स्वरूप एक रूपया या इक्यावन रूपये दिये जाते हैं। किसी क्षेत्र में कम—ज्यादा यह राशि हो सकती है। ग्राम के पंचगण समाज की जाजम पर बैठ कर निर्धारित करते हैं। दापा स्वरूप दी जाने वाली ज्यादा नहीं ली जाती है कई जगहों पर लेकर पुनः लौटा भी दी जाती है। यह राशि कन्या मूल्य नहीं है। यह एक परम्परा है।

भील समाज के नृत्य- भील समाज होली के अवसर फागण गीतों के साथ गैर नृत्य एवं राड़ खेलते हैं। डूंगरपुर के भिलुडा गाँव की पत्थरमार राड में कई युवक पत्थर लगने से घायल हो जाते हैं। खेरवाड़ा क्षेत्र के बलीचा गांव की होली में गैर एवं तलवारों से हेलड़ा को काटने की परम्परा है। यह होलिका दहन के अवसर पर घास एवं गोबर से बने कण्डों के मध्य रोपा जाता है। स्थानीय बोली में बांस को 'हेलडा' कहा जाता है। मेवाड़ के सीमा पर डूंगरपुर के लगने वाले गाँवों में गवरी लोक नृत्य का प्रभाव देखा जा सकता है। विवाह अवसर पर ठेकवा नृत्य एवं मूरिया नृत्य भी किये जाते हैं।

सीराबावजी की मूर्ति स्थापित करने की परम्परा- भील समाज में व्यक्ति की मृत्यु होने पर अपने घर—के आस—पास सीराबावजी की स्थापना की जाती है। सीराबावजी में पुरुष की मृत्यु होने पर पुरुष का प्रतिकात्मक स्वरूप चित्र बनाया जाता है। चित्र संख्या—3 खेरवाड़ के खड़काया गाँव से लिया गया है। जिसके हाथों में तीर—कमान एवं तलवार बनाएँ गये हैं। महिला की मृत्यु होने पर महिला का प्रतिकात्मक चित्र बनाया जाता है। महिला का कुएँ में गिरकर मृत्यु होने पर सिर पर पानी भरने के बर्तन, मोटर साईकिल दुर्घटना से मृत्यु होने पर मोटरसाईकिल पर सीराबावजी, मृतव्यक्ति नेता होने पर सिर पर टोपी, मृत व्यक्ति पुलिस कर्मी होने पर पुलिस की वर्दी में सीराबावजी बनाए जाते हैं।



मृत्यु होने पर होने वाली परम्पराएँ- भील समाज में मृत्यु होने पर परिवार पर आर्थिक बोझ नहीं पड़ता क्योंकि समाज द्वारा सहयोग राशि से सारे विधि-विधान किये जाते हैं। अन्तिम संस्कार से लेकर क्रियावर तक के सारे संस्कार समाज के सहयोग से किये जाते हैं। भील समाज में क्रियावर को स्थानीय बोली में 'काट्टा' कहते हैं। मृत्यु की सूचना, संत्सग, बारहवां, पगडी दस्तुर में समाज की भूमिका रहती है।

हलमा परम्परा- हलमा परम्परा अर्थात् 'काम के बदले काम' की भावना से बड़े-से-बड़े कार्य पूर्ण कर लिए जाते हैं। जैसे-खेती, मकान निर्माण, विवाह के अवसर पर सहयोग आदि में भील समाज में हलमा पद्धति से कार्य पूर्ण करने की भी परम्परा है। आपस में काम के बदले काम की सामूहिक भावना से सभी मिलकर आपस में एक-दूसरे की मदद से खेती आदि के कार्य किये जाते हैं।

दीवाली आणा- विवाह के पहली दीपावली के अवसर पर नवविवाहित बेटी का वर पक्ष 'आणा' लेने आता है। इस अवसर पर वरपक्ष के सगे संबंधियों का एक समुह आता है। नवविवाहिता को सामर्थ्य अनुसार भेंट दिया जाता है।

विवाह अवसर पर मामा पक्ष- भान्जे एवं भान्जी के विवाह अवसर पर ननिहाल का महत्वपूर्ण योगदान रहता है। विवाह अवसर पर भान्जी को सफेद रंग की साड़ी, सोने-चाँदी के आभूषण एवं बर्तन भेंट किये जाते हैं। भील समाज में कन्या के विवाह अवसर पर मामा पक्ष द्वारा सफेद रंग की साड़ी देना एवं भुआ द्वारा लाल रंग की साड़ी देने की परम्परा है। जो सात फेरो के अवसर पर दूल्हन द्वारा दोनो साड़ियाँ एक साथ पहनी जाती हैं। एवं वर पक्ष द्वारा पीले रंग का लहंगा दिया जाता है। उसे स्थानीय भीली बोली में 'पिलीया' कहा जाता है। आधुनिक फैशन का भील समाज के परम्परागत वस्त्रों पर भी पड़ा है। परम्परागत वस्त्रों में बहुत कम विवाह अवसरों पर दूल्हा-दूल्हन देखने मिलते हैं।

नई फलस में बेटियों का अंश - भील समाज में नई फसल की पैदावर होने पर सर्वप्रथम अपने पूर्वजों एवं देवी-देवताओं को पूजा-अर्चना कर अर्पित किया जाता है। इसके बाद कुछ अंश बेटी के घर ससुराल भिजवाया जाता है। इस अवसर पर बेटी को मेहमान भी बुलाया जाता है। यही नहीं भील समाज में बेटी की हर जगह भूमिका रहती है विवाह अवसर पर भुआ की भूमिका दुल्हन तैयार करना, लालरंग की साड़ी लाना, कन्या द्वारा तिलक लगाकर मेहमानों का स्वागत करना, नवरात्रि पूजा, कन्या द्वारा कई जगहों पर होली भी जलाई जाती है, गृह प्रवेश, नवरात्रि, पूजा एवं मांगलिक कार्यों में बेटियों को नये वस्त्र भी उपहार स्वरूप भेंट किये जाते हैं।

छेड़ा फाड़ना (तलाक) - भील समाज में तलाक को स्थानीय भीली बोली में 'छेड़ा फाड़ना' कहाँ जाता है। अनबन होने की स्थिति में विवाहिता को पति से तलाक लेने के लिए गाँव के पंचों के सामने साड़ी का एक पल्लु (छेड़ा) को फाड़कर तलाक लेने की परम्परा है। जो एक सरल व्यवस्था है जिसे भील समाज के पंच मान्यता देते हैं। इस परम्परा से विवाहित कन्या पुनर्विवाह के लिए स्वतंत्र हो जाते हैं। तलाक नहीं होने पर दूसरी जगह विवाह करने पर 'झगडा लेना', 'दावा लेना' या समाज द्वारा दण्डित करने की परम्परा भी है।

भील समाज की चित्रकला - विवाह अवसर, गृह सज्जा, भित्ति चित्रों, सीराबावजी, खिडकियों-दरवाजे पर परम्परागत चित्र एवं अंलकरण, शरीर पर टेटू बनाने की परम्पराएं रही हैं। भील समाज विवाह अवसर पर मुख्यतः प्राथमिक रंगों से घरों की दिवारों पर गोत्रेस, हाथी, मोर, तोतें, गणेश जी, फुल-पत्तियाँ, स्त्री-पुरुषों एवं विभिन्न अंलकृत प्रतीकात्मक स्वरूपों को बनाया जाता है। भील समाज में मृत्युपरान्त मृतात्मा के सीरा

बावजी की मूर्तियाँ स्थापित कर वार-त्यौहार पर पूजा अर्चना करने की परम्परा है। भील समाज में टेटू बनाने की परम्परा भी है जिसमें मुख्यतः प्रकृति के प्रतीक चिन्हों जैसे— सूर्य, चन्द्रमा, तारे, त्रिशूल, ऊँ, स्वास्तिक आदि के अलावा प्रेमी-प्रेमिकाओं के नाम एवं नाम के अनुसार विभिन्न राशियों के चिन्हों को भी बनाया जाता है। चित्र संख्या-4 एवं 5 स्व. श्री भीखा भाई भील राजकीय महाविद्यालय सागवाड़ा (डूंगरपुर) की छात्राओं द्वारा महाविद्यालय परिसर में सृजित किए गए हैं।



चित्र संख्या 4: भित्ति चित्र



चित्र संख्या 5: भित्ति चित्र

माणिक्यलाल वर्मा आदिम जाति शोध एवं प्रशिक्षण संस्थान उदयपुर राजस्थान एवं अन्य कला संस्थानों द्वारा आयोजित कला कार्यशालाओं एवं चित्र प्रदर्शनियों में कई कलाकारों द्वारा कलाकार श्री दिनेश उपाध्याय के मार्गदर्शन में भाग लिया है। जिसमें भील समाज के जन-जीवन, विभिन्न परंपराओं, होली, दीपावली, रहन-सहन, रीति-रिवाजों, हथियार एवं विवाह के अवसरों पर बननेवाले चित्रों को आधुनिक माध्यमों में चित्रण किया है। जिसमें उदयपुर के कलाकार फुलाजी, डॉ. यशपाल बरण्डा, डिम्पल चण्डात, मांगीलाल गमेती, रमेशचन्द्र असोडा, दिलीप डामोर, सीमा डामोर, संदीप बरण्डा आदि, डूंगरपुर जिले से चन्द्रिका परमार, प्रवीण बरण्डा, गणेश डामोर, ईश्वरलाल आदि, बांसवाड़ा जिले से चन्दा डामोर, मांगुसिंह, डॉ. विजय भील आदि एवं राजसमंद से प्रभुलाल गमेती ने भील समाज के जनजीवन एवं परम्पराओं पर आधुनिक रंगों, केनवास एवं नवीन माध्यमों में चित्र बनाएँ हैं। किन्तु चित्रों के विषय परम्परागत भीली संस्कृति आधारित है। जो भील समाज के जनजीवन को दर्शाते हैं।

सन्दर्भ ग्रन्थ

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चित्तरनजन मुसाहारिनि “बिखायागावो खुगाया गेवा” - मोनसे दावसिन नोजोर

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बर' थुनलाइनि सल'मानि फोथाराव चित्तरनजन मुसाहारिनि मुंखौ रायखांडोब्ला जौ बुंनो हायोदि मुसाहारियानो गिबिसिन सोरजिगिरि । बिथाडा गिबिसिन सलमा “जुजायनि अर” खौ सोरजिनानै लोगोसे गोबां सलमा लिरनानै बर' सलमा थुनलाइयाव बिहोमा होनानै गावखौ सासे गोखौ सलमागिरि हिसाबै गायसनलांदौ । सलमानि अनगायैबो गावनि गोरबो सिनिफ्राय आंखारबोनाय आंगो सोरजि “फैमाल मिजिक”, “गोमानाय डायरि”, “फांनै नालेखर बिफां” बायदि बायदि सुंद' सल'फोरा बर' थुनलाइनि हिरा मुकुटा बादि । बराद, जौ जुवा आरो हिनजाव, रादाय, जालामा आरो सिफि खन'ग्रा बिबोनां बायदि बायदि लिरनानै बर' फावथायनि थिलियाव बेसेन बहरा बिहोमा होलांदौ । बेफोरनि गेजेराव सल'मानि थिलियावनो बिथानि बिहोमाखौ बांसिन नुनो मोनो ।

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बिथां चित्तरनजन मुसाहारिनि सोरजि “बिखाया गावो खुगाया गेवा” जायखौ 1972 मायथाइयाव लिरनानै दिहुननाय जादौमोन । बिनि सायावसो नोजोर होनायखौ फोरमायनो लानाय जादौ । बिदिब्ला सल'मानि आन्दोआव मा दं बिनि उन उन होसोलांनि ।

चित्तरनजन मुसाहारिया “बिखाया गावो खुगाया गेवा” सल'मायाव सल'खौ जेथो गोनां सुबुं समाजनिफ्राय खनखांना लादौ । सल'मायाव रमान्टिक थासारिया सलमानि जायगाखौ आवग्रिना लादौ । सल'माया रमान्टिक थासारिजौ जागायदौ, जौगादौ आरो जोबहैदौ । प्रेमधर, सुसान्ट आरो सान्टि मोनहा गोसो थोनायनि दुंहाव अरगंडाव गोरबोआ खामग्लिनानै हांगार जालांनानाय आरो आलत्रा मदार्न सुबुंसमाजनि गोजौ थाखोनि आयजो कल्पना मोनबादि सुबुंफोरा गोसो थोलायनायनि मुडाव गाव गावनि गोसो बादियै प्रेमधर, अजित मोनबादि सैग्राफोरखौ खोमायाव हमलाय, गन्थडाव हमलाय हमनानै सोर सोर थावखि फिदिंदौ, बाजाराव बायनानै मोननाय ब्लाउसफोरबादि जामबानो ज्राव गारहरनाय बादि सोलायदौ गोसोनिफ्राय गारहरदौ बिसोर बादि सैग्राखौ सासेनि उनाव सासे ।

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कल्पनाया मोजां मोन्नाय मुंनि गोसो इसिनि दरजाखौ बेखेवजेनग्रोयो प्रेमधर मुंनि सासे सेंग्राजौं। प्रेमधर मुंनि सासे जोहोलावजौं । सानसे कल्पनाया गोसो जाथारनानै दस्राथिं नायफलानै नुयै जाना प्रेमधरजौं सौग्रावो आरो बै साननिफ्रायनो प्रेमधर कल्पना सानै सेंग्रा सिखलानि गेजेराव मोजां मोनलायनाया खिलिजेनग्रोयो, दैज्जलानि हासार बहरा दुब्लियाव माइ बिफांजा खिलिनाय बादि । प्रेमधरा कल्पनानि खावलायनाय लेखायै कल्पनानि न'आव बेरायहैयो । नाथाय दुखु नांथाव बाथाया जाबाय अजितखौ नुनानै मोजां मोनो आरो प्रेमधर मुंनि सासे सेंग्राजौं गावदि सासे आंगोमोन बेखौ बावगारनानै बिनो खेवनानै होनाय गोसो इसिनि दरजानि हुकखौ थैद मारिथेबाय आरो अजितनो खेवनानै होबाय । प्रेमधरखौ गारना अजितखौ मोजां मोनबाय । जाहोनाव अजिता कल्पनानि दाहायावनो जाया लोडा थानानै देहाखौ जरुला खालामना लायो । प्रेमधरआबो खम नडामोन कल्पनाखौ मोननो थाखै दैज्जलां बोथोरनि उसिफावनाय बुरलुंबुथुर दैमाखौ सानसिनानै बारनो थिनोब्लाबो बारगौमोन । जेन'ब्ला कल्पनाखौल मोनथौं ।

अजित आरो कल्पना मोननि मोजां मोनलायनाया गेरेमसा महर मोनो समनि फखनाव । सानैबो सुसान्टमोननि लेबरेटरियावनो प्रेकटिकेल खालामो । कल्पना मोननि पारलार (Parlour) आव जिरायो आरो गोसोनि खोथाखौ फोरमायलायो बिबा बियो । गोसोआ गोरोबो सानैनि गेजेराव मोजां मोनलायो । नाथाय देबोर नाडो सानसे जावलांनाय मोजां मोनलायनायनि जिउ दिडया । सानो मानसिया मोनसे गसाइया खालामो मोनसे । कल्पनाया अजितखौ लानानै लुनाय सिमांनि मन्दिरा थुबसा गावसा लाडो । सानसे अजितआ प्रेकटिकेल खालामबाय थानायावनो बेरफ्रुनानै बिनि थाइनै मेगना खाना जायो लोगो लोगो कल्पनानि खर'आव सार अन्थाइ गोगलैयो । दुखु कष्टखौ सैज' खालामनो हायै, Materialistic love खालामग्रा कल्पनाया लासै लासै अजितनिफ्राय गोजान जालाडो आरो आगुनि गोसो थोनाय सेंग्रा प्रेमधरखौ लोगो हमफिनो । प्रेमधराबो सानसे समाव गोमा जानांनाय कल्पनाखौ मोनफिननानै इनायनो गोजोन्नाय मोनो । जोथोन लानो रोडै बायग्रुबलांनाय देहाखौ जोथोन लाफिनो, संसाराव थांना थानायनि गोसो मिजिंखौ फोथांफिनो ।

सिबाय, दुखुथिया अजित । गाव मोजां मोन्नाय सिखला कल्पनाजौं नागारजायो । नाथाय थोबसेबो मैला गैयै लैथो बादि गुवार अन्नाय गोनां सान्तिया कल्पना जानानै अजितखौ जोथोन लायो । सान्तिया गावसोरनि न'आवनो लाखिनानै डाक्टरनियाव सिकिटसा खालामो । बेल' नडा गावनि गिदिरसिन दौलद थायनै मेगनखौ अजितनो दान होनानै गाव अरायनि थाखै खानि जानानै थायो । अजितआ मोजां जायो, सिगांनि बादि नायफिननो हानाय जायो

सान्तनि अननायजौं अजितनि साननाया जाफुनायनि लामायाव । ओजौं कल्पनाया अजितनि मोजां जाफिन्नाय खौरांखौ मिथिनानै लेखा गोरौं अजितखौ मोननो हास्थायफिनो । साननैसोनि थाखायल' गोसो होजानाय प्रेमधरा जोबोद जोबोद जारलायाव गोगलैबावनो गोनां जायो । सान्तिया गावनि मुंखौ जेब्लाबो लाखुमानानै कल्पना जाफलानानै आबार लानायाव अजितनि गोसो खंख'राव कल्पनानि महर मुस्त्रियाल' नुजाबाय थायो । बेनिखायनो मेगन मोजां जानायनि उनाव कल्पनाया अजितखौ गोरलैयैनो लाफिननो हादौमोन । अजिता डाक्टर जादौमोन आरो कल्पनाखौ हाबा लादौमोन

सान्तिया गावनि थायनै मेगननि करनियाखौ दान होनानै फाहामसे फाहामनानैबो कल्पनाजौं सेना लाजाबाय । फारसेथिं बिदा सुसान्तआबो इरामुथिखौ गावनि जिउनिखुइ साबसिन मोजां मोनोमोन । नाथाय इरामुथिखौ मोजां मोननायबात्राखौ खुगाजौं फोरमायनो हाया । जेब्ला इरामुथिया सानसे गुबुनजौं हाबा जालाडो अब्ला गोसोआव दुखुजौं खामानियाव ज'आ जायो आरो Professor साखिखौ गारनानै रावखौबो हाबा लाया जासे न'आवनो थायो । फारसेथिं बिनानाव सान्तनि जालाखौ साननानै सुइसाइद जायो । सान्तियाबो बिदा Professor आ गावनो नागार लांनाय दोहोन दौलदखौ कल्पनानि मुडाव "विल" खालामना सुसान्टनि लोगो संकर मोननि न'आव थाहैयो ।

सल'मानि सल'खौ फरायना रोखा जानो हायोदि सल'मागिरिया गाहाय सल'जौ लोगोसे गुबुन गुबुन लेडाइ सल'फोरखौबो बेले बेजे गैया जासे सैं-सैं फोरमायलांदौं । सल'मानि लेडाइ सल'फोराबो खहाब गोनां खालामदौं आरो जाफुंसार होदौं । सान्तिनि जिउ सल'आ गुवार गोसोनि मानसिनि जाय सान्तिन्या गाव मोजां मोननाय अजिता “सान्तिखौ आं मोबायजौबो सैया” होनना बुंनायखौ खोनासेयावबो अजितखौ मोजां मोननायखौ नागाराखै । मानोना थार मोजां मोननाया खुगायाव नडा बिखायावसो थायो । सान्तिन्या अजितखौ मोजां मोनो गोरबो बिखाजौं । बिनिखायनो गावनि थायनै मेगनखौ होलांनायनि उनावबो बिदाया गावनि मुडाव होलांनाय बिथाखौबो विल खालामना होलाडो । सान्तिनि जिउ सल'खौ सोनारनानै सल'मागिरिया सल'मानि मुंखौ “बिखाया गावो खुगाया गेवा” बिमुं होदौं । जेराव सल'मानि सल' आरो जाथाया गोरबफलेदौं ।

“बिखाया गावो खुगाया गेवा” सल'माखौ नायोब्ला नुयोदि सल'मानि सल'आ निरासाबादि जेराव गावसानाय, गोमा जानाय, एंगारलायनाय आरो थैनाय सावगारिफोरा रोखा जादौं । सल'मागिरिया सल'खौ फोरमायलांनाय गेजेर गेजेर गावनि नोजोर आरो बिबुंथिखौ फोरमायलांदौं । बिथानि फोरमायनाय आदबा फरायग्रा फोरनि गोसोखौ मुजि होनो हादौं । बेनिखायनो सादा बुसा गामियारि मानसिफोराबो बिथां मुसाहारिनि सल'माफोरखौ फरायो, मोजां मोनो । सल'मायाव फोरमायनाय सल'आव Suspense दं । बेनिखायनो बिखाया गावो खुगाया गेवा सल'मायाव फरायग्राफोरनि गोसोखौ फरयनो थुलुंगा होयो । फेस्ला, गोदै, गोथाव आरो मुजि हाबथाव जाथायनि सल'फोरखौ बेरखां होदौं “बिखाया गावो खुगाया गेवा” सल'मायाव ।

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बदलते परिवेश में पर्यावरण शिक्षा की प्रासंगिकता

डॉ. संतोष कुमार त्रिपाठी*

सारांश

पर्यावरण शिक्षा की अवधारणा को यदि हम साधारण तौर पर जानने का प्रयास करें तो पर्यावरण शिक्षा प्रायः विद्यालय प्रणाली के अंतर्गत प्रारंभिक, माध्यमिक शिक्षा के बाद तक ही चलाई जाने वाली शिक्षा है। किंतु आजकल इसे अधिक व्यापक रूप में आम जनता को शिक्षित करने के प्रयास के रूप में प्रयोग में लाया जा रहा है। जैसे मुद्रित सामग्री, वेबसाइट, मीडिया आदि। जिसमें बाह्य शिक्षा और अनुभवात्मक शिक्षा भी शामिल है। पर्यावरण शिक्षा वस्तुतः विश्व समुदाय को पर्यावरण संबंधी दी जाने वाली वह शिक्षा है जिससे वे समस्याओं से अवगत होकर उनका हल खोज सकें तथा साथ ही भविष्य में आने वाली समस्याओं की रोकथाम कर सकें।

“पर्यावरण शिक्षा’ दायित्वों को जानने एवं विचारों को स्पष्ट करने की वह प्रक्रिया है जिससे मनुष्य अपनी संस्कृति तथा जैव-भौतिक परिवेश के बीच स्वयं की संबद्धता को पहचानने और समझने के लिए आवश्यक कौशल और अभिवृत्ति का विकास कर सके।”

प्रस्तावना

आज मानव जिस प्रगति की ओर अग्रसर है वह नैसर्गिक न होकर औद्योगिक अस्थायी प्रगति के रूप में है। मानव विकास की वह गतिशीलता मानव स्वास्थ्य के लिए घातक सिद्ध हो रही है। विगत कुछ दशकों से प्राकृतिक संसाधनों के अंधाधुंध दोहन, अपव्यय पूर्ण उपयोग तथा अविवेक पूर्ण प्राकृतिक तत्वों की उपेक्षा के कारण पर्यावरण समस्यायें दिन प्रतिदिन बढ़ती जा रही हैं। अब प्रकृति की स्वासनियामक क्षमता क्षीण हो रही है जिसका प्रभाव जीवन की गुणवत्ता पर दृष्टिगोचर होने लगा है। यह समस्या भारत की ही नहीं बल्कि पूरे विश्व में समरूप है। पर्यावरण पर प्रथम अंतर्राष्ट्रीय सम्मेलन 1972 में स्टॉक होम में हुआ था। जिसमें शामिल सभी देशों ने पर्यावरण संरक्षण को मानवता की सर्वाधिक महत्वपूर्ण रूप में स्वीकार किया है। पर्यावरण की रक्षा एवं सुधार तथा उसके लिए जनता को जागरूक बनाने के लिए आज पर्यावरण की शिक्षा प्रदान करने की आवश्यकता महसूस की जाने लगी है। पर्यावरण शिक्षा का अभिप्राय स्पष्ट करते हुए चैपमैन ने लिखा है कि पर्यावरणीय शिक्षा का अभिप्राय सद नागरिकता विकसित करने के लिए सम्पूर्ण पाठ्यक्रम को पर्यावरणी मूल्यों एवं समस्याओं पर केन्द्रित करना है तथा सद नागरिकता का विकास हो सके और अधिगम कर्ता पर्यावरण के सम्बन्ध में प्रेरित तथा उत्तरदायी हो सकें। वैसे तो पर्यावरण शिक्षा

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की जड़ें प्रारंभ काल से ही मानी जाती हैं। प्रारंभिक काल से ही, गुरुकुल, आश्रमों में प्राकृतिक जगत की सुरक्षा संबंधी गुर सिखाए जाते थे। पौराणिक कथाओं में भी नैतिक शिक्षा के साथ साथ पर्यावरण शिक्षा का उल्लेख मिलता है। अर्थात् प्रारम्भ से ही सामाजिक, आर्थिक व पर्यावरणीय समस्याओं के समाधान की शिक्षा दी जाती रही है।

आज औद्योगिक राष्ट्र विभिन्न प्रकार की प्रदूषण सम्बन्धित समस्याओं से ग्रसित हैं। अतः यह आवश्यक है कि कारखानों की स्थापना के साथ उनके द्वारा उत्पन्न पर्यावरणीय समस्याओं को तथ्यों पर आंकलन किया जाये तथा ऐसी निर्देशक तैयार किये जाएं जिसके परिपालन से प्रदूषण की समस्या से छुटकारा पाया जा सके। इस कार्य के लिए अन्तर्राष्ट्रीय स्तर पर कई संस्थायें क्रियाशील हैं जैसे कन्वेंशन ऑफ इन्टरनेशनल ट्रेड इनवायरमेन्टल प्रोटेक्शन एजेन्सी, यूरोपीयन इकोनामिक कम्युनिटी ह्यूमन इक्सपोजन ससेसमेंट लोकेशन, इन्टर नेशनल कौंसिल ऑफ साइसथिफिक यूनियन, इन्टरनेशनल यूनियन फॉर कन्जवेसन ऑफ नेचर एण्ड नेचुरल रिसोर्सेज, इन्टरनेशनल मैटीन कन्सल्टीव आर्गनाइजेशन, साउथ एशिया को-आपरेटिव इनवायरमेन्टल प्रोग्राम, यूनाइटेड नेशन्स इनवायरमेन्टल प्रोग्राम 1972, वर्ल्ड कमीशन आफ इनवायरमेन्टल एण्ड डेवलपमेंट आदि। इन संस्थाओं ने पर्यावरण के विभिन्न क्षेत्रों में विशेष कार्य एवं साहित्य का सृजन किया है तथा विश्व के पर्यावरण सम्बन्धी समस्याओं का हल ढूँढने का प्रयास किया है।

भारत में भी राष्ट्रीय स्तर पर इस क्षेत्र में काफी प्रयास किया जा रहा है। भारत सरकार ने पर्यावरण विभाग की स्थापना 1980 में की थी। इसके अतिरिक्त गंगा एक्शन प्लान, सेंट्रल पॉल्यूशन कंट्रोल बोर्ड इनवायरमेन्टल रिसर्च इनवायरमेन्टल एजुकेशन, इनवायरमेन्टल इनफोरमेशन आदि विभिन्न तरह के प्रयास किये गये हैं। इसके अतिरिक्त में मंत्रालय द्वारा इस दिशा में निम्नलिखित प्रयास उल्लेख कार्य है।

पर्यावरणीय असन्तुलन आज की सबसे बड़ी समस्या दृष्टिगोचर हो रही है। बढ़ रहे औद्योगिकरण तथा जनसंख्या वृद्धि के कारण हमारा पर्यावरण इतना प्रदूषित हो गया है कि जीव जन्तुओं का जीवन खतरे में पड़ गया है। प्रदूषण के कारण नई-नई बीमारियां उत्पन्न हो गयी है। आज स्थिति यह है कि वायु मण्डल की ओजोन परत भी क्षीण हो रही है। यह विचारणीय प्रश्न है कि यदि ओजोन की परत क्षीण हो गई तथा वायुमण्डल में विभिन्न गैसों का संगठन अप्रत्याशित रूप में परिवर्तित हो गया तो जॉब जन्तुओं का जीवन नष्ट हो जायेगा।

पर्यावरण से संबंधित कुछ परिभाषाएँ

1. "पर्यावरण शिक्षा" पर्यावरण की गुणवत्ता से संबंधित प्रकरणों हेतु व्यवहारिक संहिता निर्माण करने एवं निर्णय लेने की आदत को भी व्यवस्थित करती है।"
2. "पर्यावरण शिक्षा" अर्थात् अधिगम की वह प्रक्रिया जो पर्यावरण से जुड़ी चुनौतियों से जुड़ी जानकारी एवं जागरूकता को बढ़ावा दे सके और साथ ही उसका सामना करने के लिए आवश्यक कुशलताओं को विकसित करने में सहायक हो।"

3. "पर्यावरण शिक्षा" पर्यावरण सुरक्षा के उद्देश्यों को प्राप्त करने का साधन है। पर्यावरण शिक्षा किसी विज्ञान या विषय के अध्ययन की अलग शाखा नहीं है। इसे जीवन पर्यन्त सम्पूर्ण शिक्षा के अंतर्गत चलाया जाना चाहिये।"
4. "पर्यावरण शिक्षा" का प्रमुख प्रयोजन नागरिकों के अपने उत्तरदायित्वों में पर्यावरण की सुरक्षा एवं प्रबंध के बारे में जागृति पैदा करना और उसे बढ़ाना है।"

चूंकि आज के समय में पर्यावरण सुरक्षा को लेकर चहुँओर जागरूकता होना अति आवश्यक है। इसे प्रत्येक नागरिक का एक महत्वपूर्ण दायित्व, जिम्मेदारी, कर्तव्य जो भी कह लें। लेकिन यह कहना ग़लत नहीं होगा कि जब तक प्रत्येक व्यक्ति पर्यावरण सुरक्षा के प्रति गंभीर नहीं हो जाता। तब तक हमारे सामने पर्यावरण सुरक्षा, एक सवाल बनकर ही रहेगा। यदि हम पर्यावरण पर अत्याचार करते हैं तो इसकी सुरक्षा और संरक्षण का दायित्व भी हमारा ही है। अतः बहुत ही संक्षेप में हम कह सकते हैं कि— "पर्यावरण शिक्षा ;त्तलंतंतदौपीद्ध " पर्यावरण के बारे में जानकारी कर अपने कौशल से उसकी समस्याओं को समझने, हल निकालने, मिटाने या दूर करने की शिक्षा है।"

पर्यावरण शिक्षा की आवश्यकता

पर्यावरण शिक्षा का कार्य, इस पृथ्वी पर रहने वाले प्राणी जगत को उस पर आने वाली विपदाओं से बचाव करने तथा उन्हें सुखमय जीवन देने का प्रयत्न करना है। साथ ही उन्हें इस योग्य भी बनाना है कि वे भविष्य में हो सकने वाली समस्याओं को पूर्व में ही जान सकें तथा उनका इस तरह हल खोजें कि समस्या भी दूर हो जाये और नियमित जीवन प्रक्रिया में बाधा भी उत्पन्न ना हो।

मनुष्य एवं अन्य जीव अपनी मूलभूत आवश्यकताओं के लिए पर्यावरण पर ही आश्रित होते हैं। शुद्ध हवा, शुद्ध पानी तथा शुद्ध भोजन आदि के लिए पर्यावरण महत्वपूर्ण भूमिका निभाता है। इस तरह इन सभी बातों के महत्व को समझने और संरक्षण की सोच विकसित करने हेतु पर्यावरण शिक्षा अत्यंत आवश्यक है। चलिए हम शिक्षा की आवश्यकता के कारणों को निम्नानुसार समझने का प्रयास करते हैं—

1. सौरमंडल में मात्र पृथ्वी ही एक ऐसा ग्रह है जिस पर जीवन संभव है। अतः इसे नष्ट होने से सदैव ही बचाना है। ताकि इस पर बसने वाले जीव-जंतुओं को सुरक्षित एवं सुखप्रद जीवन प्रदान किया जा सके।
2. जनसंख्या वृद्धि आज सम्पूर्ण विश्व की समस्या है। जिसके कारण प्रकृति का संतुलन ही गड़बड़ा गया है। अतः इसे संतुलित करने के लिए पर्याप्त प्रयास करना।
3. प्रकृति में संसाधनों के विशाल भंडार सीमित होते हैं। जिनका उचित एवं बुद्धिमतापूर्ण प्रयोग हो, इस बात की जागरूकता तभी आ सकती है जब संबंधित शिक्षा का विस्तार हो।
4. चूंकि वनों की भूमिका कार्बन डाइऑक्साइड को ऑक्सीजन में परिवर्तित करने में अत्यंत महत्वपूर्ण भूमिका अदा करती है। इसीलिए वायुमंडल में ऑक्सीजन की आवश्यक मात्रा बनाये रखने के लिए तथा कार्बन डाइऑक्साइड की वृद्धि से होने वाली पर्यावरणीय विकृतियों से अवगत कराना।
5. औद्योगिक क्रांति के फलस्वरूप उत्पन्न प्रदूषण, उसके कारण एवं प्रभावों का ज्ञान तभी हो सकता है, जब पर्याप्त शिक्षा प्राप्त हो।

6. पर्यावरण के विभिन्न घटक किस प्रकार एक दूसरे से क्रियात्मक संबंध रखते हैं, इसकी समुचित जानकारी प्रदान करना।
 7. पर्यावरण एवं स्वास्थ्य पर होने वाले प्रभावों की विवेचना तथा पर्यावरण के प्रति चेतना जगाना।
 8. क्षेत्रीय पर्यावरण संबंधी समस्याओं का अध्ययन तथा उनके निराकरण के उपाय प्रस्तुत करना।
- अर्थात् मानव कल्याण एवं सम्पूर्ण वातावरण की सुरक्षा हेतु किये जाने वाले सार्थक एवं दिशात्मक प्रयास, पर्यावरण शिक्षा के बिना संभव ही नहीं हैं। अतः हम कह सकते हैं कि पर्यावरण शिक्षा आज के समय के लिए निश्चित ही एक महत्वपूर्ण "आवश्यकता" है।

पर्यावरण शिक्षा का महत्व

पर्यावरण के विषय में विस्तृत सोच के आधार पर पर्यावरण के संरक्षण, सुरक्षा एवं सुधार की बात जब बुद्धिजीवियों ने रखी। तभी से इसके लिए कोई नैदानिक एवं उपचारात्मक तरीके अपनाने पर बल दिया गया। यह बात "मानव पर्यावरण" पर स्टॉकहोम (1972) में आयोजित हुए अंतर्राष्ट्रीय सम्मेलन में रखी गयी तथा वहीं इस बात का प्रस्ताव भी पारित किया गया कि पर्यावरण समस्या को सुलझाने एवं उन्हें दूर करने हेतु 'पर्यावरण शिक्षा' कार्यक्रम की संभावना को मूर्त रूप दिया जाए। निश्चित रूप से जिन आधार बिंदुओं पर (बेलग्रेड चार्टर-1975) तिवलिसी अंतर्देशीय सम्मेलन (1977) ने पर्यावरण शिक्षा के कार्यक्रम को मंजूरी दी तथा पर्यावरण शिक्षा के कार्यक्रम की उपादेयता स्पष्ट की, वे सभी पर्यावरण शिक्षा के महत्त्व के अंतर्गत आते हैं।

उपरोक्त सम्मेलनों में पारित किए गए विभिन्न प्रस्तावों के फलस्वरूप 'पर्यावरण शिक्षा' के जो महत्त्व (pariyavaran shiksha ke mahatva) प्रदर्शित हुए उन्हें हम मोटे तौर पर निम्नानुसार समझ सकते हैं—

1. समस्त आम जन को पर्यावरण की सत्य तथा तथ्यात्मक जानकारी उपलब्ध कराना।
2. किसी भी समस्या का, उसकी जानकारी के आधार पर संभावित कारणों का पता लगाना।
3. ऐसी अनचाही घटनाएँ जो निकट भविष्य में जन जीवन को पूरी तरह असंतुलित कर सकती हों, इन घटनाओं की पूर्व से ही जानकारी एकत्र करते हुए सतर्क करना।
4. भिन्न-भिन्न समस्याओं का हल खोजकर बताना एवं सरलतम रूप में जानने का प्रयास करना।
5. जन मानस को इस तरह तैयार करना कि वह किसी भी तरह की समस्या को समझने तथा उससे निपटने या हल खोजने को तत्पर रहे।
6. जनता को पर्यावरण संरक्षण, सुरक्षा एवं सुधार के कार्यों के लिए सदैव प्रेरित करना।
7. ऐसे कार्यों को करने के लिए प्रेरित करना जिसमें भावी पीढ़ी का भविष्य सुरक्षित एवं सुखी हो सके।
8. जियो और जीने दो, वाली भावना को आत्मसात करने की शिक्षा देना।

उपरोक्त बिंदुओं में वह सभी बातें समाहित हैं जिन्हें हम पर्यावरण शिक्षा के उद्देश्य (pariyavaran shiksha ke uddeshya) भी कह सकते हैं। हमें प्राकृतिक संसाधनों का उचित एवं बुद्धिमतापूर्ण उपयोग करना चाहिए। ऊर्जा की बचत, वनों की सुरक्षा, प्रदूषण की रोकथाम, स्वच्छ पानी, शुद्ध भोजन, हवादार आवास तथा स्वच्छ

वातावरण उपलब्ध कराने का सदैव ही प्रयास करना चाहिए। पर्यावरण शिक्षा की सफलता में ही सुरक्षित एवं स्वस्थ जीवन का परिणाम छिपा है।

पर्यावरण शिक्षा का क्षेत्र

चूंकि पर्यावरण शिक्षा के अंतर्गत विज्ञान एवं समाज दोनों का ही अध्ययन किया जाता है। अतः पर्यावरण की घटनाओं को समझने के लिए भौतिकी, रसायन, जैविकी, भूगोल, इतिहास, नागरिकशास्त्र, समाजशास्त्र, अर्थशास्त्र, संसाधन प्रबंधन आदि विषयों की आवश्यकता होती है। पर्यावरणीय अध्ययन के अंतर्गत इन सभी विषयों से प्राप्त होने वाला ज्ञान, छात्रों के लिए मानवीय संबंधों एवं मानव-समाज के सदस्य के रूप में अपना स्थान सुनिश्चित करने के लिए निहायत ही ज़रूरी है।

इन सभी विषयों की विषय-वस्तु विद्यार्थियों को अपने पर्यावरण को समझने में मददगार होती है। इससे बालक हर आयु वर्ग में शिक्षा स्तर के अनुरूप निरंतर विकसित एवं बुद्धिमान होता जाएगा। उनकी शिक्षा का क्षेत्र और भी विस्तृत होता चला जायेगा। साथ ही विषय वस्तु का विस्तार होता चला जायेगा। इन विषयों के अलावा कुछ अन्य विषयों का ज्ञान भी पर्यावरण शिक्षा के क्षेत्र में समाविष्ट हो सकता है। जैसे- वाणिज्य, नीतिशास्त्र, मानव जाति विज्ञान, राजनीति शास्त्र आदि। इन विषयों के लिए भी विद्यालय के समय विभाग चक्र में उपलब्ध समय एवं पाठ्यक्रम में शामिल किए जाने का प्रयास होना चाहिए।

इस तरह पर्यावरण शिक्षा का क्षेत्र (paryavarana shiksha ka kshetra) विस्तृत होकर विद्यार्थियों को और भी विस्तृत ज्ञान प्रदान कर सकेगा जिनके फलस्वरूप आने वाली पीढ़ियों के लिए पर्यावरण सुरक्षा से संबंधित नये आयाम सृजित हो सकेंगे। यह समझिये कि विद्यार्थियों को पर्यावरण शिक्षा के क्षेत्र में विस्तारपूर्वक ज्ञान जितनी सहजता से प्राप्त होने लगेगा। पर्यावरण शिक्षा के लक्ष्य भी उतनी ही सरलता से पूरे किये जा सकेंगे।

निष्कर्ष

मनुष्य के द्वारा प्राकृतिक संसाधनों के अति विदोहन तथा अति उपभोक्तावादी संस्कृति ने पर्यावरण पीय असन्तुलन को भयावह स्तर पर पहुंचा दिया है। फलतः सम्पूर्ण मानव जीवन ही खतरे में पड़ गया है। अनेक प्रकार की प्राकृतिक आपदायें परिणामस्वरूप देखने को मिल रही हैं। अतः प्रत्येक नागरिक को जीवन के महत्वपूर्ण कार्यों में से पर्यावरण संरक्षण का कार्य शीर्ष प्राथमिकता में करना होगा। राष्ट्रीय शिक्षा नीति 1986 तथा सर्वोच्च न्यायालय के हाल के निर्णय में भी स्कूल स्तर से लेकर विश्वविद्यालय स्तर तक पर्यावरण शिक्षा को ठोस तरीके से लागू करने की बाध्यता की गयी है। इस प्रकार के रचनात्मक एवं प्रभावशाली कदमों से केवल वर्तमान पीढ़ी ही नहीं अपितु आने वाली पीढ़ी भी पर्यावरण प्रदूषण के संकटों से मुक्त होगी।

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Influence of Casting Process Variables on Melt Quality

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ABSTRACT

The most popular production technique, gravity die casting, has a high surface quality and good dimensional precision. It is suitable for mass production. The main causes impacting product quality are the alloying components and process variables. The quality of the melt and, ultimately, the quality of the finished product are affected by process variables such as the rate at which molten materials are poured into the mould cavity, the melting temperature, and meteorological variables like relative humidity. These variables' effects on the casting of a hyper-eutectic aluminum-silicon alloy are examined in this research study through experimental work. Through hands-on work, the ideal circumstances for numerous parameters are studied.

INTRODUCTION

In gravity die casting method molten alloy is poured into mold cavity under the force of gravity. A metal die is manufactured, usually in two parts, to form a mould and molten metal is poured into the mould cavity. After solidified, the die is opened and the cast component is removed. Finally excess material including the gate, runners, riser and flash are removed, from the cast component to get the desired shape of castings. Scrap metal is then re-used in the production cycle by re-melting. This process provides excellent dimensional accuracy and smooth cast surfaces. Thinner walls can be cast by using this method thus allowing to make intricate shapes.

Aluminium alloys are very widely used for casting of light weight components. The casting properties and cast components quality depend upon amount of alloying elements and process variable of casting.

The composition of casting alloying alloy has great impact. Alloying element as Si, Mg and Ni are added to get alloy of desired mechanical and metallurgical properties.[1] In cast aluminium alloy when silicon is added, it provides the benefits of increasing fluidity, reducing cracking and improving feeding rate to minimize shrinkage and porosity.[1] This makes Al-Si alloy element as one of the most widely used material for casting of automobile components. The aluminium silicon alloy having silicon percentage less than 11.6% (by weight) is called hypoeutectic and having silicon more than 11.6 %, is called hyper-eutectic alloy. [2] In aluminum - silicon alloy other element like nickel and copper are also added to improve mechanical properties.[3] Addition of copper decreases shrinkage and provide basis for age hardening, which further improves hardness of the cast component after a certain time. The addition of Nickel increases the strength of alloy at elevated temperature [3]. In aluminum-silicon alloy the coarse sized silicon crystals create harmful effects to the casting. Silicon crystals are hard and brittle, thus provide poor surface finish. Thus the elimination of large size silicon crystals are very essential to get good quality castings, which is done through refinement process.

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The presence of Mn in Al-Si alloys may increase slightly the high temperature properties of alloy and enhances its fatigue resistance, and reduces its solidification shrinkage, [1, 2]

The quality of cast components also depends on casting process parameters. It is found through literature survey that the metal flow in the die castings is influenced by the pouring temperature, die temperature and the thermal conductivity of alloy. The nature of solidification in Al-alloys depends upon the specific gravity, thermal conductivity of liquid melt. Degasification, pouring temperature, velocity of pouring also influences the cast quality,[4] J.H Lee et al. [5] find the relation between turbulence of melt in holding furnace before pouring and degasification duration. They concluded that the design of degassing rotor have a huge impact on the generation of turbulence in the holding furnace before pouring. With the increase in the turbulence inside the furnace the time required for degassing is reduced which results in maintained flow-ability of the molten aluminium. Ottarwana et al [6], while investigating the effect of various parameters on quality of cast components, concluded that, the most important parameter which effects the quality of casting is Heat Transfer Coefficient of molten alloy. Diego et al [7] highlighted through their researches that casting of aluminium alloys have been a challenging task due to maximum shrinkage which occurs in this material. Therefore, the parameters that significant the casting method are rotation of impeller of degassing unit, maximum temperature of the aluminium alloy, the velocity of Pouring the molten metal and pre-heating of the dies. Thus from literature survey it is found that to create cast components of good quality the casting process variables like rate of pouring, temperature of melt, related humidity etc are some variables, which needs to controlled properly.

EXPERIMENTAL SETUP AND OBSERVATIONS

First of all molten metal is properly degasified and refined, then at different pouring temperatures the VAC test is done. This method is adopted for melt at different relative humidity. Vacuum test gives indication about extent of degasification of molten alloy in terms of density index. In this test two samples from molten alloy are solidified in different sets of conditions. One test sample is solidified under atmospheric pressure and other one in vacuum chamber. The specimen solidified in vacuum chamber will have different density as compare to that which is solidified in open atmosphere. The relative change in density is represented by density index. The relatively lower value of density index is the indication of presence of less hydrogen in solidified samples. The VAC test apparatus consists of vacuum chamber, in which vacuum is created by exhausting the air from this chamber. The vacuum pressure is displayed on pressure gauge (ranging from 0 to 100 mili-bar. [8] A open platform is provided for solidification of sample under atmospheric conditions. A timer is used to display the solidification time. On the base of stand, a water tank is provided to cool the solidified hot samples, The density index display unit is a computerized unit which indicates density index automatically. This unit consists of a platform on which the solidified samples are tested by dipping in water contained in glass container.

The Vacuum pressure is set at 80 mili-bar. [8] The casting spoon is preheated and one crucible is placed in vacuum chamber while other one in open atmosphere. Molten alloy is poured in both crucible up to 3/4 of its level. The vacuum pump is switched on. When the solidification is over the top lid of vacuum chamber is removed. Cast samples are removed and quenched in water and then they are dried with a clean cloth. Water filled glass beaker is placed on the weighing device. The TARE switch of weighing device is pressed. One of the samples is placed on weighing platform but outside the water filled beaker. The Red switch is pressed until liquid is displaced on the display board. Pick up the sample, held it into water with wire hanger and press RED switch. Density is displayed on board and recorded by computer of weighing device. The same procedure is repeated for second sample. Density Index is automatically displayed on the display board.

Moreover the pouring temperature also affects the hydrogen absorption tendency of molten aluminium alloy. The relative humidity also affects this tendency. The pouring temperature may vary from 840°C to 880°C for hyper-eutic aluminium silicon alloy. The extent of degasification also depends on relative humidity of atmosphere air. To study the variation of these parameters with pouring temp the datas are recorded from vac test at different pouring temperatures and time at different relative humidity of 30, 45 and 60 and are plotted against pouring time

Table no.1 Test Observations-

S.No.	Pouring Temp.	Density Index at- RH-30	Density Index at- RH-45	Density Index at- RH-60
1	840 .°C	0.60	0.70	0.90
2	845 .°C	0.65	0.75	0.98
3	850 .°C	0.70	0.83	1.08
4	855 .°C	0.75	0.89	1.16
5	860 .°C	0.80	0.96	1.25
6	865 .°C	0.85	1.01	1.34
7	870 .°C	0.90	1.09	1.42
8	875.°C	0.95	1.14	1.51
9	880.°C	1.00	1.20	1.60

RESULTS AND DISCUSSIONS

The observed values are recorded and are represented on fig-1

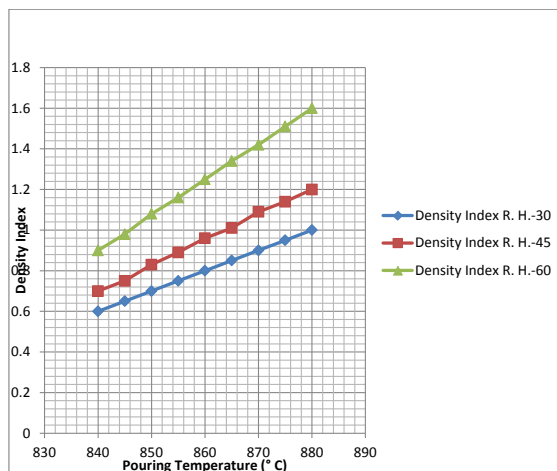


Figure 3: Variation of Density Index

Form the analysis of Fig-1 it is clear that the density index is directly proportional to the pouring temperatures. There is a linear relationship between these two variables .As the pouring temperature increases the density index also increases for a constant relative humidity. To evaluate the effect of these two variables on hydrogen absorption tendency data are compared from vacuum test records.

In this minimum value of density index (after degasification time 3 min) is obtained for summer (Rh-30) for winter (R.h.45) and for rainy season (Rh-60) for different pouring temperature. Which shows that aluminium have a tendency to absorb higher amount of hydrogen from ambient air of high relative humidity conditions. So the most favorable condition for pouring, concluded from this analysis is 840°C temperature and 30 R.H. Under at these set of conditions we get minimum density

CONCLUSION

The experimental results indicate that aluminium has a intense propensity to absorb hydrogen as the temperature of the liquid increases. The relative humidity displays the same impact as well. Higher relative humidity results in a higher density index value. In this study, it is examined which process parameter values are optimal and at what pouring conditions.

ACKNOWLEDGEMENT

The author of this paper acknowledges Production staff of Foundry Division, and staff of Quality Control Division of Escorts Mahle Ltd Punjab (India) for providing help and support through this research work.

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Psychosocial Factors Influencing Academic Achievement: A Systematic Review

Dr. Laiju S.*

ABSTRACT

The objective of this paper is to present the findings of selected articles regarding the psychosocial aspects and their influence on academic achievement. This paper reviewed a wide variety of variables influence children's academic performance. Nevertheless, it is likely that these factors do not reflect all causal linkages. Results showed that low anxiety levels had a favorable direct influence on outcomes, whereas high levels of depression had a negative one. Negative indirect effects were also identified between sadness and anxiety, self-esteem, life satisfaction, and interpersonal connections. Anxiety at a healthy level seemed to have a good effect on academic performance. In contrast, anxiety at a high level proved to have a relative impact on the prevalence of depression. Academic success and mental health are boosted by fostering a sense of self-worth, social connection, and meaning in one's life. In addition, social support, happiness, confidence, stress, and depression affected the academic performance of students.

Keywords: *Depression; anxiety; self-esteem; life satisfaction; academic achievement; interpersonal relationships*

INTRODUCTION

Academic achievement is a key determinant of future educational and occupational success. It represents performance outcomes that a person has accomplished specific goals that were the focus of activities in instructional environments, specifically in school, college, and universities. The problem of low academic achievement of students in the examinations is one of the most challenging problems that faces students, parents as well as teachers. This problem has many causes and it has educational, social, cultural and psychological dimensions.

Individual differences play an important role in academic achievement of students. There have been many attempts to address the problem of low academic achievement and some factors have been identified in explaining academic achievement. Among the numerous variables researched, demographic status, intelligence, behavioral characteristics and psychological factors, namely, attitudes, self-esteem, self-efficacy and self-concept, have been used to explain academic achievement. Besides differences in ability, which are not easy to control, students have specific learning styles that may influence their academic achievement. Sternberg (1997) proposed that learning styles are at least in part socialized, suggesting that they can, to some extent, be modified. Thus, being aware of learning styles and their roles in academic achievement is of a great importance for educational psychologists, teachers and researchers.

The capacity to think critically and logically is a primary factor in academic success. Still, a large percentage of kids struggle academically. In addition to the quality of the educational program

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itself, other factors, such as the student's physical and mental health, might impact how well they do in class (Wolfe & John, 1995). High rates of depression among students have been linked to worse grades (Chen et al., 2015). Both anxiety and depression are major contributors to underachievement in school (Yasin & Dzulkifli, 2009; Al Majali, 2020). Interpersonal interactions, as well as feelings of worthiness, are among the psychological elements that have been shown in prior research to be linked to success in school (Li et al., 2021; Mosh, 2017; Abdulrahman, 2020; Bhardwaj & Cheema, 2021).

REVIEW OF LITERATURE

Relationship quality (Li et al., 2021; Kostromina et al., 2016; Hassan, 2020; Myronets, 2020), sense of self-worth (Li et al., 2021; Nguyen et al., 2019), and contentment with one's life (Kadosh, 2019; Alam et al., 2010) have all been shown in the past to have a substantial effect on the likelihood of experiencing depression or anxiety. Additionally, some research suggested a link between these elements. Self-esteem (Malyshkin & Halimon, 2018; Bhardwaj & Cheema, 2021), and happiness (Duron-Ramos et al., 2018) were shown to be correlated with positive social interactions. Anxiety and self-esteem were shown to be affected by individuals' levels of life satisfaction (Kadosh, 2019).

Persistent feelings of melancholy and lack of interest are hallmarks of depression. Most often, bodily manifestations include exhaustion, discomfort, and trouble sleeping. The effects of depression on academic performance may be substantial. Previous research (Khesht- Masjedi et al., 2019) indicated that those with the highest levels of depression also had the lowest academic success. Depression and poor academic performance have been linked in much research (Bisson, 2017; Yasin, 2009; Visser, 2017). Earlier research found a good correlation between depressive symptoms and school performance among kids who lacked social support (Bisson, 2017).

Academic performance may benefit from or suffer from anxiety. The right amount of anxiety improves performance in many areas of life, including learning, but too much worry might hinder success in school (Kortukova et al., 2020). Prior research has shown that individuals with lower academic success are also likely to have greater anxiety, sadness, and stress (Yasin, 2009; Ross et al., 2014).

One fascinating exogenous element of adolescents' mental health and academic success is their interpersonal ties. Studies have shown that adolescents who struggle with relationships with others are at an increased risk of depression. Conversely, teenage sadness and anxiety may be avoided with participation in school, strong peer interactions, and loving home environments (Li et al., 2021; Siljvejstr & Mokljuk, 2014). Additionally, healthy connections among family members enhance academic success in teenagers (Bhardwaj & Cheema, 2021). Peer networks have been linked to higher academic performance (Filed et al., 2019; Temitope & Christy, 2015; Mosh, 2017).

One's self-esteem may be defined as their level of contentment or discontentment with oneself. Maslow divided the need for esteem into two groups: the need to feel worthy of respect from oneself, which includes feelings of pride, competence, and self-determination; and the need to feel worthy of respect from others. According to Maslow, the desire for respect or reputation is higher than the need for real self-esteem or dignity among children and teenagers (Visser, 2017). Lower rates of sadness, anxiety and suicidal thoughts were shown to be connected with higher levels of self-esteem (Li et al., 2021; Nguyen et al., 2019). The likelihood of depression in adolescents is lower in those with a healthy sense of self-worth. Low self-esteem has been linked to academic stress and spousal violence, according to a study of high school students (Nguyen et al., 2019). Furthermore, there was a strong positive relationship between academic success and self-esteem (Kostromina & Dvornikova, 2016). More research shows a strong connection between one's sense of self-worth and success in school. A positive sense of one's worth influences success in school (Bhardwaj & Cheema, 2021; Aryana, 2010).

Student success in higher education is impacted by a wide range of variables, some of which are psychological. Students' mental well-being has a significant impact on their learning, their development of abilities, their attitude toward others and their capacity for social understanding and empathy (Kostromina & Dvornikova, 2016). One crucial part of raising the bar for students' academic success in postsecondary institutions is addressing the psychological variables that influence their desire and encouragement to study. In light of this, an argument can be made for the hypothesis that a number of psychological elements play a role in shaping students' desire to engage in academic and professional pursuits (Kostromina et al., 2016).

Students' lack of desire to study in higher education is seen as a significant psychological and pedagogical issue (Siljvejstr & Mokljuk, 2014). Scientists have found, based on their research, that pupils benefit from instructors' deliberate choice of training strategies and classroom methods when it comes to learning new information. However, the arrangement of students' studying activities, in terms of their choice of learning methods and approaches, is as crucial (Myronets et al., 2020).

Motivated students, according to Hassan (2020), who investigated the causes of academic apathy among college freshmen, tend to be goal-oriented individuals. Study motivation is something that Alam et al. (2010) look at from a psychological perspective. Proper time management, focus, stress, anxiety, and consultation (relationships) with instructors were all shown to have a positive effect on students' performance in the context of pursuing higher education (educators). In their own research, scientists Kadosh and Staunton (2019) examine a wide range of psychological elements with substantial bearing on the classroom experience (for example, the study of neurosafety direction). Scientists may learn more about the psychological variables (such students' moods and motivation) at play in the setting of higher education by examining the impact of psychological elements on the educational process.

Mental qualities like self-control, analytical reasoning, and drive are also important to academic achievement. Students and other people who suffer from "fixed thinking" are less productive in the long run since their successes and failures are indicative of an innate talent level. One of the most important psychological factors influencing pupils' ability to study is their degree of self-discipline. At the same time, motivation functions as an explanatory component that helps shed light on the student's experience in the classroom, in particular the characteristics of his interests (The Quest for a Good Life, 2020).

The three major psychological elements were identified as influencing students' desire to study in the context of a student survey administered in Malaysia at the Interior School of Sabah Division. Self-confidence at school, encouragement from family, and overall health are all important factors. In the context of analyzing student-filled surveys, these three aspects stand out as crucial to students' academic success (Gana et al., 2019). Study motivation has been studied in depth in both the United States and Mexico, with a focus on the city of Guaymas in the state of Sonora. Students' interest in research activities at a university may be influenced by factors such as their emotional intelligence, the quality of their interactions with faculty and peers, and their pursuit of pleasure (Duron-Ramos et al., 2018).

The research, which used students from Inholland University of Applied Sciences as a case study, aimed to identify what characteristics had the greatest impact on the academic engagement of Dutch university students. Student research has shown that mental health issues including addiction, fear of failure, and depression may have a major influence on academic performance and ultimately lead to dropping out of college (Visser, 2017).

In a recent survey, students at the University of Guilan in Iran found that the psychological climate had a major impact on their academic performance. Students at the Interior School of Sabah Division in Malaysia have identified academic self-efficacy, parental support, and emotional well-being

as three significant psychological elements that impact their willingness to study. A study conducted in Mexico, specifically in the city of Guaymas, Sonora, found that students' interest in academic research activities at tertiary educational institutions was affected by their emotional intelligence, their interactions with professors and classmates, and their emphasis on happiness. National Academies of Sciences, Engineering, and Medicine (USA) research shows that students' motivations and ways of thinking are two crucial psychological elements in determining their academic achievement in the setting of higher education. Academic self-efficacy, organization, attention to studying, stress and time management, features of student involvement in college, and emotional satisfaction (Golub et al., 2020a; Golub et al., 2020b) were identified as important psychosocial factors influencing students' success in the learning process, according to the results of a student survey from one of the colleges in the United States.

Ugwuanyi et al. (2020) found that students' EQ, self-worth, and confidence all connect favorably with their performance in mathematics. Female involvement in STEM in Nigeria is determined by variables such as family, education, and culture, according to research by Ndirika and Agommuoh (2017). Students' levels of motivation, self-efficacy, and locus of control are significantly correlated with their performance in science, technology, engineering, and math (STEM) courses like physics, according to research by Gana et al. (2019). According to Bahar and Adiguzel (2016), self-motivation plays a crucial role in maintaining the attention of American students in STEM fields. Students' levels of self-assurance and intrinsic drive are major factors in whether or not they take an interest in studying mathematics, according to research by Otoo et al. (2018). Motivated students are more likely to succeed in science, technology, engineering, and mathematics (STEM) classes, as discovered by Caspi et al. (Caspi et al., 2019). Students' levels of motivation, self-efficacy, self-esteem, and task perseverance strongly predict their level of interest in STEME courses, as shown by Ugwuanyi and Okeke (2020).

Intelligence is a broad concept that encompasses a wide range of mental capacities, including the ability to reason, plan, solve problems, think abstractly, grasp concepts, communicate effectively, and acquire new knowledge. In reality, there is a wide range of intellect among students, as seen by their unique approaches to learning and interests. Cognitive skills are highly correlated with a person's level of intelligence (Mujib, Mudzakir & Jusuf, 2002). Intelligence is concerned with human reason, and the ideal of its perfection. Intelligence comes from the same Latin origin as other terms that mean "smart." In terms of a student's eventual approach to learning, this is certainly a relevant consideration. Djamarah (2011) says that a person's IQ is only one of several elements that determines how well they do in school. However, Emotional Quotient (the capacity to inspire oneself), resilience in the face of adversity, desire regulation, mood management, empathy, and teamwork skills account for the remaining 80% of success, as outlined by Daniel Goleman (2004). Therefore, it is safe to say that intelligence plays a major role in shaping how pupils learn, yet it is far from the only factor at play when it comes to academic challenges in the classroom.

A Cause for Inspiration Motivation plays a crucial role in any program, whether it be educational or otherwise. With this information in hand, one may face any challenge or situation with more assurance. Since motivation is the force behind improved actions and mental states, it plays a key role in this. If kids are intrinsically motivated, they will not let negative circumstances bring them down. What drives, directs, and defends human conduct is something deep inside each of us, as Ormrod puts it (Latipah & Eva, 2012). When broken down into its component parts, learning may be classified as either intrinsic to the person or influenced by his external environment. Additionally, if students have a solid intake of inspiration, then they will be more creative while producing anything in class, and the same holds true for teachers. Individual characteristics, as well as internal and external sources of inspiration, all have a role in creative output. Motivation that comes from sources

outside of oneself is called extrinsic motivation. However, intrinsic drive comes from inside an individual rather than being prompted by external factors like social pressure or external rewards. It follows that if a student shows a lack of learning, it is likely because he lacks the drive to participate in class. Djamarah suggests that teachers who see that their pupils are unmotivated try extrinsically motivating them by rewarding them verbally or in writing for participating in classroom activities.

Everyone has their own unique set of interests, whether it be a kid who would rather study Math than Arabic. It's impossible to argue otherwise or question the motivations of those who exhibit this behavior. The curiosity has been seen as a receipt of a particular interaction between a person and something or someone external (Djamarah & Bahri, 2011). What this implies is that the more invested one becomes in a person or thing, the tighter and stronger that connection is. A student's level of interest in a topic may be inferred by the amount of time and effort they devote to studying about it. Naturally, as they grow in size, so will the accomplishments they enable. On the other hand, if a student isn't really invested in the material, their performance in class will reflect that. As a result, it is the responsibility of every educator to pique their students' interest in the material they are teaching. Djamarah elaborates by saying that one way to pique a student's interest in a topic is to connect it to something they've already shown an affinity for. If pupils, in general, like painting, then that activity should be included into Arabic class. In fact, rather of focusing just on design, many students expressed a desire to "learn about construction," "understand how things put together," "make things," or "get real life (real world) experience" (Canizaro & Vincent, 2012). Attraction to learning, attention to learning, desire to learn, and knowledge are four markers that may be used to assess a learner's level of engagement with a subject.

Factors Relating to Intellect is connected to the way in which brains think and acquire information. Djamarah (2011). argues that every student has to have this ability since it serves as the foundation for learning other subjects. Perspective, memorization, and critical thinking are the three most important abilities for developing cognitive ability. This ability is becoming more important as a measure of educational achievement. Independently capable designers and improved cognitive and representational abilities are two major outcomes of design education (Tezel et al., 2010). Students' varying levels of brain power and memorization prowess have implications for how they learn. When applied to classroom activities, this aspect is crucial, particularly when focusing on memorization activities; if kids' memorization and thought levels are strong, they will naturally excel in school.

The current data show that interpersonal interactions do have an indirect influence on student accomplishment, despite the fact that there was no direct effect of interpersonal ties on academic success. This might be explained by the fact that teenagers with close and trustworthy connections are more likely to have access to the kinds of academic materials that are crucial to their growth and development. This is consistent with prior research that found a favorable correlation between a child's upbringing and their success in school. Another research indicated that students' academic performance is significantly affected by their peer groups (Filade et al., 2019). This is because students' desire to succeed is affected by the unique qualities of their peer group.

Social networks have had a major influence on students' performance in recent years. These networks create many opportunities and threats for students in various fields. There is a negative and significant relationship between students' addiction to social networking and their academic performance (Azizi et al., (2019)

CONCLUSION

It should be stated out that the problem of poor academic achievement is one of the most important problems that affect the work of the modern schools and prevent them from fulfilling their

goals and mission in appropriate way. In general, when talking about the problem of poor academic achievement there are multiple elements contributing to achievement include quality of personal relationship, methods used in the process of learning, discipline, academic motivation, self-esteem, perceived stress, anxiety, self-confidence, etc.

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Tense in Ü-Tsang Dialect of Tibetan

Alvina Bordoloi*

ABSTRACT

The sole purpose of this research paper is to show the occurrence of tense system in Ü-Tsang dialect of Tibetan language. The main focus of this paper is to put forward an account of the time representation in tense system of the Ü-Tsang dialect. This research paper aims to put forward the detail analysis of tense system prevailing in the Ü-Tsang dialect of Tibetan language. This paper focuses to express the specific functioning aspect of the Tense System.

INTRODUCTION

Ü Tsang is the standard Tibetan dialect mainly spoken by the inhabitants of the Tibet Autonomous region of China. Ü Tsang is also known as the Lhasa variety or Central Tibetan dialect. Tibetan belongs to the Tibeto-Burman group under the Sino-Tibetan language family. Orthographically, Tibetan follows the writing style of the Gupta Script. The main purpose of this research paper is to look at the tense system of Ü Tsang dialect of Tibetan language.

Ü TSANG DIALECT OF TIBETAN

The three main languages spoken in Tibet are – Central Tibetan/ Ü Tsang, Amdo and Khams. Ü Tsang variety of Tibetan is an agglutinating language. It is mainly spoken in the Lhasa area of Tibet Autonomous Region. Ü Tsang variety of Tibetan follows Subject Object Verb (SOV) word order.

CONSONANTS AND VOWEL SYSTEM

In Ü-Tsang Tibetan there are thirty-four phonemes, out of thirty-four phonemes twenty five phonemes are consonants according to my research. According to Lancey, in Lhasa Tibetan there are nine vowel sounds, among which three are front, three are back, and the remaining three centralized (*The Sino Tibetan Languages*, 2003: ch.17, p. 270). They are – i, e, a, u, o, ɔ, ü, ö, and ä.

TENSE SYSTEM

Tense is a grammatical means to express time of an action or event. It is a grammatical category that indicates time with the help of verb. Every language of the world has tense system that describes times by means of tense system by relation of verb in different ways and forms. In many cases of languages it is seen that the tense system may differ in every languages.

The term tense is a grammatical category which serves to locate and event or situation in time. Reichenbach (1947), Comrie (1985), Klein (1994) and Givon (2001) describe tense on the basis of three parameters:

- (i) Speech time or situation time refers to the time of utterance.
- (ii) Event time refers to the time of event or situation.
- (iii) Reference time is about the point of reference.

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Tense Marker in Lhasa Tibetan

Tense is used in the description of verbs which help us to know the location of action in time. In order to express time in certain languages it takes help of temporal adverbs i.e. time adverbials. Time adverbials of Lhasa Tibetan are as follows-

Morning	=	ḡḡ drḡ	Today	=	de riḡ
Afternoon	=	nʸin guḡ	Tomorrow	=	saḡ nʸin
Evening	=	gḡḡ drḡ	Yesterday	=	kʰḡ saḡ
Night	=	sen mḡ	Day after tomorrow	=	naḡ nʸin

Present Tense

Present tense describes an action that is currently taking place when an utterance is made or regularly performed. Present tense is an encoded time of action or movement that takes place when a statement is made by the speaker. Example shown below states the present tense Ü-Tsang dialect of Tibetan language:

(a)	ḡḡ-s	deb	log-giyḡ
	I-ERG	book	read-PRES.1P
	I read book		

In the example above the ‘ḡḡ’ is the personal pronoun ‘-s’ added to personal pronoun ‘ḡḡ’ is the ergative marker in the Ü-Tsang, ‘deb’ means book and ‘log’ is read in Tibetan Ü-Tsang whereas ‘giyḡ’ indicates the present tense marker for first person

(b)	ḡḡ	la	kʰyi	chig-yḡ
	I	have	dog	one-PRES
	I have a dog			

The Ü-Tsang language example as stated above ‘ḡḡ’ is the personal pronoun, ‘la’ indicates have, kʰyi is a noun which means dog, whereas ‘chig’ is the numerical number one that indicate the person have only one dog and the suffix added to chig ‘-yḡ’ represents the present tense in the above sentence.

Past Tense

Past tense indicates an action that has already taken place or happened. Past tense is the time of action that has already past when a speech is made by the speaker at a present moment. In Ü-Tsang language of Tibetan it is seen that the verb carries the past marker as stated in the example below:

(c)	kʰoḡ-gi	deb	laḡsḡḡ
	3S.HON-ERG	book	read.PST
	He read book		

As shown in the example above the ‘kʰoḡ’ is the third person ‘he’ and ‘-gi’ is the Ergative marker added as suffix to the third person, ‘deb’ is noun book, and ‘laḡ’ is noun book and ‘sḡḡ’ is the suffix added to the verb represents past tense.

Future Tense

Future tense expresses an action that has not yet happen. As it can be seen in the example of Future tense sentence below the verb takes the future marker.

(c)	ŋɑ-s	k ^h ɑla	so-giyin
	I-ERG	food	cook-1S.FUT
	I will cook food		

In the above stated example it is seen that the ‘ŋɑ’ is the personal pronoun, ‘-s’ added to it is the ergative marker, ‘k^hɑla’ is the common noun food, ‘so’ is the verb cook and ‘-giyin’ is the suffix added to the verb ‘so’ represents future tense for first person singular form.

CONCLUSION

This paper can be concluded that the tense system in Ü-Tsang variety of Tibetan language has very simple form of usage of tense system. In the examples stated previously shows that the present tense in example (a) and (b) can be seen carried by both noun and verb carries the present tense whereas in the past tense and future tense it is seen that the verb takes the tenses in both the example (c) and (d).

METHODOLOGY

Primary method taken into procedure for this study was based on the learning process of Tibetan language, collecting data from my informants and living in the Tibetan community to know more about the language how the language works. Secondly the data were collected from different sources starting from books, journals, articles, documentaries and Wikipedia.

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