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President's Message

It gives me a feeling of immense pleasure and pride to address you through the platform of our newly started research journal Aparajita Shodh Patrika (ASP), SSDPC Girls (PG) College, Roorkee, since its establishment in July 1968. It has traversed a long way. When I ponder upon all these years of consistent accomplishment and commendable achievements, I feel proud to be a part of it. I can easily visualize the underlying force of progressive vision and dedicated hard work behind its success story.

During the course of its golden journey of five decades, the institution has earned a reputation in the region for providing value based quality education to girls. Many milestones have been set up in the field of academics and other areas of activities through innovative thinking accompanied by consistent and thoughtfully executed action plans. Publication of a research journal of its own is another feather in its cap.

I congratulate the entire editorial team for this noble academic endeavor and hope their sincere and tireless efforts will take it to newer heights of excellence. Best wishes to ASP editorial team and all college fraternity for a happy and fruitful 2018.

Ajay Garg
President



From the Chief Editor's Desk

Aparajita Shodh Patrika (ASP), a multidisciplinary, yearly research journal of our prestigious institution was basically started with an aim of promoting and nurturing a culture of meaningful research in the campus. Shodh Patrika has been designed to cater to the needs of our potential researchers and discriminative readers alike. The editorial board has made every effort to ensure that ASP encompasses subjects of interest for common as well as professional readers and proves to be a valuable addition to the libraries it is being sent.

Earlier issues have succeeded in achieving these goals and received appreciation and applause from all quarters of academic fraternity. Besides, publication of ASP has given a new direction and significance to our young researchers and academic environment in the campus.

Present issue with inclusion of articles/research papers from different branches of knowledge, introduces us to a wide spectrum of scholarly ideas and expressions for which, on the behalf of entire editorial team, I want to express my heartfelt thanks and gratitude to the learned members of our advisory board and our esteemed contributors. I also take this opportunity to convey our sincere thanks to the Hon'ble members of college management whose support and help has been instrumental in the publication of this journal although.

Last but not the least, editorial team is thankful to each and everyone of college colleagues for all the appreciation and effective cooperation extended whenever needed.

*May we continue to achieve more as a team!
Best regards and best wishes*

Dr. Archana Mishra

वेदों का सन्देश

प्रो. महावीर अग्रवाल*



ऋग्वेद, विश्वपुरातनकाल का प्राचीनतम ग्रन्थ है। हमारा यह दृष्ट विश्वास है कि मानव मात्र के कल्याण के लिये सागरमध्य में परमा पिता परमात्मा ने ऋषियों के पावन अन्तःकरणों में चारों वेदों का अलौकिक ज्ञान प्रकाशित किया था।

वेद शब्द, विद् भातु से निष्पन्न होता है। विद् भातु के प्रमुख चार अर्थ माने जाते हैं। ज्ञान, सत्ता, विचारणा, लाभ आदि अर्थों को धारण करने वाले वेदों में सार्वभौमिक और सार्वकालिक सत्य का प्रतिपादन किया गया है। उपनिषद्, रामायण, महाभारत, पुराण, मनुस्मृति, श्रीमद्भगवद्गीता आदि कालजयी रचनाओं में वेदों की मुक्तकण्ठ से प्रशंसा की गई है। 'वेदोऽखिलो धर्ममूलाम्, 'सर्वज्ञानमयो हि सः', 'सर्व वेदात्प्रसिध्यति', 'वेदश्चक्षुः सनातनः', ब्राह्मणेन निष्कारणो धर्मः, पडङ्गों वेदोऽध्येयोऽज्ञेयश्च' आदि ऋषि वचनों से वेदों की महत्ता स्पष्ट होती है।

वेद ईश्वरीय संविधान है। लाखों, करोड़ों वर्षों के पश्चात् भी वैदिक संहिताओं में एक मात्रा, अनुस्वार, अथवा विसर्ग में कोई परिवर्तन नहीं हुआ। आज भी देश में ऐसे हजारों वेदपाठी विप्र हैं, जिनमें कोई एक सम्पूर्ण वेद आदि से अन्त तक कण्ठस्थ है, वे तपस्वी ब्राह्मण ब्रह्म मुहूर्त में जागकर नित्यकर्म से निवृत्त होने के पश्चात् जब तक उस वेद का सस्वर पाठ नहीं कर लेते हैं, तब तक अन्नजल ग्रहण नहीं करते। ऐसे श्रेष्ठ तपस्वी विद्वानों ने ही वैदिक ज्ञान की रक्षा की है। युग पुरुष देव दयानन्द ने कहा था - 'वेद सब सत्य विद्याओं की पुस्तक है। वेद का पढ़ना, पढ़ाना और सुनना, सुनाना सब मनुष्यों का परम धर्म है।'

जो मानव नित्य प्रति वेदरूपी कल्पवृक्ष की छाया में बैठता है, वेदरूपी कामधेनु के वेदामृत का पान करता है, 'संश्रुतेन गमेमहि माश्रुतेन विराधिषि' इस वेदवचन का अक्षरशः पालन करते हुए वेद के अनुसार जीवन जीता है वह सभी प्रकार के दुःखों से छुटकारा पाकर सतत आनन्द सागर में निमग्न रहता है। वेद परमात्मा का अमर काव्य है, जो न कभी पुराना होता है और न कभी नष्ट होता है। 'पश्य देवस्य काव्यं न ममार न जीर्यति'।

चारों वेदों के बीस हजार से अधिक मन्त्रों में ऐसे उत्तमोत्तम उपदेश और सन्देश दिये गये हैं कि जो इनको पढ़कर, सुनकर और मनन कर तदनुसार जीवन जीता है वह सदा सुखी, प्रसन्न और सब प्रकार के सौभाग्य से आनन्दित रहता है। भगवती श्रुति कहती है- 'शृण्वन्तु विश्वे अमृतस्य पुत्राः' अर्थात् हे मेरे अमृत पुत्रों! मेरी वेदवाणी को सुनो। कितना मधुर और हृदयस्पर्शी है, यह सम्बोधन। हम सभी ईश्वर के अमृत पुत्र पुत्रियां हैं। हम सब का परस्पर सम्बन्ध भाई-भाई, भाई-बहन और पिता-पुत्र, माँ-बेटे का है। न कोई छोटा है न कोई बड़ा दुनिया के किसी भी देश अथवा राज्य में रहने वाले हम सब मानव एक ही परिवार हैं। कहा भी है -

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्।।

*पूर्व कुलपति, उत्तराखण्ड संस्कृत विश्वविद्यालय, हरिद्वार

मंदिर का निर्माण कराया और मूर्त की उपासना की जिससे यह योग्यमुक्त हो गए। इससे पहले मूर्त श्रेणियों के भी देवता हैं। मूर्त पूजा के साथ बहुत से रोग निवारक उद्देश्य जुड़े जैसे - रोग निवारण विरोधक: कुछ रोग निवारण व चक्षुरोग निवारण।

समूर्त भारत में मूर्त की उपासना के विविध रूप प्रचलित हैं। पंचायतन देवता के रूप में, पंचायतन देवता के रूप में, इतर देवताओं के रूप में, पार्वी देवता के रूप में तथा मंदिरों की दीवारों पर अलंकरण के रूप में। पुराणों एवं वेदों में भी मूर्त उपासना के प्रमाण मिलते हैं। पुराणों में कहा गया है कि तातप्य युद्धकाल में मूर्त प्रसन्न होते हैं। देवों में साहस्यी उपासना भी मूर्तकृत के रूप से जाने जाते हैं। रामायण में अगस्त्य ऋषि को सलाह पर राजा से मूर्त के रूप में मूर्त की प्रार्थना की थी, जो आदिपद्म इन्द्र स्त्रोत्र ' के नाम से प्रसिद्ध है। महाभारत में भी मूर्त देवता कोणार्क के अतिरिक्त अंतर्दास्य, सान्ध्यादेव, मध्याह्निक, अस्तमिता, आदि अनेक मूर्त मूर्तियों के नाम मिलते हैं। बौद्ध ग्रन्थों में बोधिसत्व अवलोकितेश्वर मूर्त रूप में उल्लेख किया गया है। उनका एक रूप पद्मपाणि वसुधुतः मूर्त का एक रूप है। महाभारत में भी मूर्त की श्रेष्ठता प्रतिपादित है। इससे यह भी ज्ञात होता है कि भारत में मूर्त पूजा होने के कारण इन क्षेत्रों में मूर्त उपासना का प्रचलन रहा है।

- (1) मूलस्थान - इनकी पहचान मूलस्थान से की जाती है।
- (2) कालप्रिय - इनकी पहचान उत्तर प्रदेश में कालियों से मानते हैं।
- (3) मूर्तकाल - इनकी पहचान कालियों से की जाती है।

मूलस्थान में मूर्त की इतरा रूप - इन्द्र, धाता, पर्यन्त पूजा, त्वष्टा, अर्यामा, भग, विष्वक्, विष्णु, ब्रह्मा, इत्यादि हैं।

मूर्त के प्रसिद्ध मंदिरों में प्रथम हैं - मार्गण्ड मंदिर - कन्नड़, मंडीय का मूर्त मंदिर - गुजरात, - 'धिरगुप्त मंदिर' - खजुराहो, 'कोणार्क मंदिर' - बड़ौदा, कश्मिराबाद का मूर्त मंदिर, कन्नड़ का इलेफि मंदिर, रामायण का अंगिया मूर्त मंदिर, गुजरात का 6 की, सातवीं का मूर्त मंदिर तथा विष्णु मंदिर मंडीय में हैं। 'मूर्त के प्रसिद्ध मंदिरों में कुछ मूलस्थान विष्णुमूर्त दिखाने देती हैं। एक को यह कि वे रूप: पूजायुक्त हैं दूसरे, मंडीय तथा कोणार्क के बड़े मंदिरों में मूर्त का एक साथ ही स्वयं संस्थाओं के रूप में बनाये गये हैं मूर्त मंदिर की इन विशेषता का उल्लेख किन्ती शास्त्रीय ग्रन्थ में नहीं मिलता तथा मंदिरों के अवशेष अभी उपलब्ध हैं। तब से इनके मूलस्थान की धरणा का अनुमान तो लगाया ही जा सकता है कि मूलस्थान मूर्त की शिला प्रतिष्ठा और लोकप्रियता प्राप्त है।

हीनिक काल में मूर्त की कल्पना मानव रूप में अवतरण की गई किन्तु इसे मूर्तकृत देने का कोई नाम नहीं मिलता। एक विशेषता जो मूर्त मूर्तियों में मिलती है वह यह कि मूर्त ही एक देवता देवता है इन्हें ताम्र (लौ) पहले कृषि बनाया गया है अथवा उनके दोहों पर लम्बे कोट से डके हैं। कारण मूर्त मूर्त से बनते हैं उनका सात तैरों में अवस्थित है, जिसे साधन्य मानव को नेत्रों से देख पाया जासम्भव है इन्हींलिए मूर्त को पैरों को डका हुआ बनाया है। सम्पूर्ण भारत में मूर्त की उपासना मुख्यतः उत्तर प्रदेश में प्रचलित है, एक तो मध्य प्रदेश के रूप में मूर्त, दूसरी इतरा अदिम में अदिम मूर्त। भारतीय भारत में मूर्त को दो प्रकार की मूर्तियाँ मिलती हैं। एक शुद्ध भारतीय परम्परा जो प्रायः दक्षिण भारत में मिलती है। दूसरी उदात्त यौग्य की मूर्त मूर्तियाँ जिनमें ईरानी तत्वों का समावेश हुआ। उदात्तवेदा में मूर्त मूर्तियों का उदात्त प्रभाव से मूर्त को मूर्तों, लंबे कोट, मेषला, लतवार, चूट पहले तक कटार हाथ दिखाया जाता है। मूर्त मंदिर अपने सामुदायिक सौंदर्य एवं भव्यता के लिये विश्वविख्यात है। स्वाभाव कला की शि से कला को धरम प्रतिबन्धि है। अल्मोड़ा में कटारमल, ईशानेश्वर, कापेश्वर, जगिष्वर, इत्यादि मूर्त मंदिर तथा मन्दास में एकमात्र बड़ी शिला मूर्त का 'पलेखी' का मूर्त मंदिर है। पहाड़ी क्षेत्र होने के कारण इन क्षेत्रों में मूर्त उपासना का प्रचलन रहा है।

पलेखी मध्य हिमालय का एक पहाड़ी स्थानीय स्थान है जो जिज्ञासाओं को फिर दुर्गम होने की हथ-साथ, प्रयाग-जम्मू के दुर्ग से भी अक्षुता है। जम्मूके से टिहरी-देवप्रयाग मोटर मार्ग पर पहाड़ी होने लगे हिंडोलाखाल तक पहुँचने के लिए बस एवं अन्य वाहन रहज उपलब्ध हैं। हिंडोलाखाल से लगभग सात किमी की दूरी पर पट्टोखाल की अंतर्गत पलेखी (बनगढ़) नामक गाँव प्राचीन मूर्त मंदिर स्थित है। हिंडोलाखाल से खुंगे, भिटरारी होते हुए स्थानीय नामों के किनारे चलना पड़ता है। रास्ता पर करके फंदामयरी होते हुए पलेखी पहुँचा जा सकता है। जलें समय पहाड़ी जल प्राकृतिक सुषम से भरपूर, आकर्षक, शक्तिपूर्ण एवं विरला जलशय भी और रहता है।

दूर से, बकावक मंदिर शिखर की सीध झलक गंतव्य स्थान तक पहुँचने का अत्रासन सुख देती है। पहाड़ी की अन्तिम छोर पर खुला मैदान, पणोपवाक्यदित 'समनेस्वर पहादेस शिषु निकेतन तथा विशाल कुल के बर्य और जहाँ रास्ता नीचे मुड़ता है। छोड़ी-सी जलशय के मल मंदिर प्रांगण साकार हो जाता है। प्रयाग मार्ग पलभर को धम जाता है। पहाड़ीक सुरम्य प्रकृति, विविध रंगों में खिले सुगंध चिह्नों मूर्त का अनेकौ छटा साधारण को मोहकता प्रदान करती है। पलेखी के मंदिर समूह का निर्माण पुष्यभूति वंश के महाराजाधिकारण कल्पल कर्मी ने आज से लगभग 1200 वर्ष पूर्व करवाया था। यहाँ अंकित अभिलेख ऐतिहासिकता के प्रमाण है। दो लेख प्राय हुए हैं।

प्रथम शिलापट्ट उन्नीस पंक्तियों में सुंदरता से उत्कीर्ण है। इस लेख की भाषा संस्कृत और लिपि लघुभवा सातवीं-आठवीं शता. ई. की उत्तरी ब्राह्मी (कृत्तिल) है। प्रशान्त का विषय इस स्थान पर भानु मंदिर की स्थापना का उल्लेख करता है। रोखारथ - 'ओम् नमः सवित्रे' से है। मूर्त मंदिर में ही बाहर दूसरी खंडित शिला है, जो अल शिला से कुछ छोटी है। यह शिलालेख, अल शिला को अधिक विस्तार देने के कारण प्रायः अणुभूय हो चुका है, संभवतः काल्याण चर्मन का ही है। इस पर भी काल्याण चर्मन एवं आदिम चर्मन के नाम अंकित हैं।



मूर्त मंदिर पलेखी

विशाल -
 भारतीय समाज में परिवर्तन को विशाल को पुनोत्थ संस्कार द्वारा पवित्रता और स्वर्गात्मक स्थिति
 है। विशाल को विभिन्न रसों में 'परिच्छा', 'दिलक', 'लम्प', 'निर्वाण मंत्र धेयता', 'सोमल' आदि
 पाठों का प्रयोग 'मन्त्रों द्वारा सुहाग के गीत गाकर', 'मंडप विमोचन', 'वन्दनवाचों द्वारा घर की
 आदि कार्यों का व्यवस्था विस्तार से वर्णन करते हैं।

'लगातार और एक निरन्तर, विरहल गेयता किताब सच काहू।
 बहल भले कोरे पधारे, ये अरुण सखी कविप्रता।
 घर-घर बंद रहे दुआत, जबल नार गीत झगकारा।'
 भारत के अने पर कल्पयत इसा भारत का स्वगत किया जाता है जिसे भारत में 'कल्पयत'
 कहते हैं। भारतीयों को बोलने के लिए उचित आसन की व्यवस्था की जाती है। 'केवला' के
 वैदिक काल सम्मान होते हैं वे सभी रसों जायसी की पदप्रकृत में देखी जा सकती हैं-
 अर्द्ध बजत गीत ब्याक, जत-रूल सेंदु सब राक, मांज मिहामन पाट खंकार, दुमल अरु
 बैला।'
 ७७७होत लण केवला सुहाग, कनक पर पसरे पलबाप, ७७७भाति-पांति सब बैसे, भवि-
 केवला।'

यहाँ तक कि विशाल मध्य में चौक बुरक, पानी भरे कलश रखना दुलख सुलाकिन की गीत की
 मंत्रोच्चार सांकेतिक गीत म ड, जलपत्र पहनाया जाना, कन्यादान और शीशरे पहना आदि
 वैदिक पद्धतियों का जायसी ने विस्तार से वर्णन किया है।²²

सिद्धों की दृष्टि - भारतीय समाज में स्त्री को पुरुष की अधोगोणी माना गया है परन्तु पुरुष
 में बुद्धि और सुहाग आत्ममर्त्यो की कारण स्त्री विषयक उच्च विचारधारा खण्डित हुई। मूली के
 चांदमन, मयुमलती और पद्मका आदि में स्त्री को 'अल्प बुद्धि वाली', अपव्यत का पा
 कहा। पद्मका का कवि भी इसी प्रकार को धारणा रखता है वह लिखता है 'जो पुरुष स्त्री के
 को नहीं समझत, वह धोखा खात है, और बाद में पछाता है - 'जो तियाई की काज न जात, पर
 पते पछात।'²³

भारतीय समाज में बालक के जन्म से पूर्व ही संस्कार प्रारम्भ हो जाते हैं जो जीवन के
 पहले ही जायसी ने नामकरण वेदारम्भ, अन्तर्पेष्ठ संस्कारों के साथ जौहर, साठी प्रथा का उल्लेख
 किया है।

भारतीय समाज में प्रचलित लोहारों, पर्वों में जायसी-होरली, दीयाली, तीज का उल्लेख करते।
 कर्णवज के हाथों में जायसी ने आखेर, चौपड़, शतरंज, चौगान का वर्णन किया है। यह
 सिधान्त पद्धतियों में प्रथम, गले लाहण, अग्नि स्वागत का यथास्थान वर्णन हुआ है जब
 भारतीय समाज में प्रचलित लोक विश्वासों जैसे शकुन, अपराशकुन, भूतप्रेत खाद्य, तंत्र मंत्र, आदि
 का भी प्रकाश डाला है। एक उदाहरण- जोगी खण्ड में रत्नसेन के जोगी बनकर निकलने पर
 होते हैं जो लक्ष्य प्राप्ति का संकेत करते हैं-

'भो भारतम सकनी बलि आई, दीहत सेहू ग्यदिति गोरदाई
 कलिनि अउ भेर ले गीथे ७७७ 'दहिने निरोग आउ गे भाई ७७७ आचरै होतं सगुन अम औ गवने बंदिजात
 असरी महर्गसिद्धि होतं जम करि कल विआस।'²⁴

बोधकर्म

यह कहा जा सकता है कि भारतवर्ष आदि भारत के एक समृद्ध सुसंयोजन देश होने के कारण यही
 विदेशियों के अस्पर्ध का फल रहा। समय-समय पर विभिन्न जातियों ने देश का आक्रमण किये
 होकर आक्रान्ताओं से प्रथम हमने चाते जितने भी संस्कृत श्रेणी लेकिन अपनी संस्कृति की रक्षा किये
 ज विदेशियों पर छोड़ी और वे यहाँ की सभ्यता और संस्कृति में रच बरत गये इस्मायल उनके जोषण
 भारतीयता का निर्वन्ध प्रवेश हुआ। यदि हमें यह कहें कि 'मादित्व समाज का दर्पण है' और
 तत्कालीन भारतीय समाज की स्पष्ट छाप हमें सुकियों द्वारा रचित विभिन्न मादित्व में दिखालाई देते हैं
 तो अविनाशयोग्य न होंगे। नवीन जो के शब्दों में -

'ज्या गयना है, कितनी लम्बी हम सचकी इतिहास सखी ?
 हमें गर्व है कि बहुत ही गहरे अपनी गाँव यही,
 हमने बहुत नार मिरली है कई ब्रजलिबी यही यही,
 इतिहासों ने किया सदा है अतिशय मान इयात है,
 भारतवर्ष हमारा है, यह हिन्दुस्तान हमारा है।'

संदर्भ :-

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4. यही, 39-3
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²²दुलख के बंधनों में इतना संकलन का न जायसी संकलन में ही संकलन प्रतीत करते हैं।

समय) अब उत्तर दिशा के क्षेत्र में बिजली बिगाह भी आ रहे हैं जिन्होंने पहले अनेक टोपी बंधन अपनाए हुए हैं। वर्तमान समय में लगभग डेढ़ कोटी अधिक उपग्रह योद्धा प्रसारित हो रहे हैं। इन योद्धाओं का प्राथमिक इलाका युवा वर्ग पर पड़ रहा है। युवाओं में ही रहे सामाजिक, सांस्कृतिक, शैक्षणिक या शैली को लक्ष्य देखने की प्रवृत्ति है टोपी का प्रभाव भारतीय क्षेत्रों के किशोर वर्ग पर प्रभाव ने ही एक है वही सब जानने की इच्छा प्रस्तुत अध्ययन में किया गया है।

- 1- कार्यक्रम में टेलीविजन पर प्रसारित हो रहे विभिन्न चैनलों की ओर युवा वर्ग को खिंचना प्रयत्न करना।
- 2- भारतीय विभिन्न कार्यक्रमों के प्रति युवाओं की अभिरूचि को जानना।
- 3- कार्यक्रमों के प्रति युवाओं की रुचि को बढ़ा में जानकारी प्राप्त करना।
- 4- टेलीविजन से किशोर वर्ग को जोड़ने पर पड़ने वाले प्रभाव का अध्ययन करना।
- 5- टेलीविजन से प्रभावित युवाओं को समाज पर पड़ने वाले प्रभाव का अध्ययन करना।

अध्ययन क्षेत्र एवं विधि-
 बहुत अध्ययन "टेलीविजन समाज व किशोरों को बदलने सरीकार" से सम्बन्धित आँकड़ों पर आधारित विश्लेषणात्मक विश्लेषण में है। इस अध्ययन में लक्ष्यों को संकलन के 100 कार्यक्रमों से साक्षात्कार अनुसूची को माध्यम से प्राप्त किया गया तथा प्राप्त तथ्यों विश्लेषण करने के माध्यम से किया गया।

तथ्यों का विश्लेषण-
 वर्तमान में विभिन्न प्रकार के मीडियाट चैनलों द्वारा टोपी से विभिन्न प्रकार के कार्यक्रम प्रसारित हो रहे हैं जिस के साथ उत्तरांचल में को न सिर्फ कार्यक्रमों की ओर रुचि में वृद्धि का अर्थ है कि टोपी के प्रभाव का प्रसारित होने वाले कार्यक्रमों की भी वे विशेष रूप से पसंद करते लगे हैं।
 अध्ययन में सभी प्रकार के चैनलों को लक्ष्य साधन व होने के कारण क्षेत्र में अधिक प्रभाव टोपी को ही माना गया है व अन्य के अलावा वे सभी चैनल अब चलते हैं जो अधिक प्रचलित हैं। इन चैनलों को प्राथमिक पंक्त में माना जा सकता है।

तालिका नं० 1

चैनल	आयुति	प्रतिशत	चैनल	आयुति	प्रतिशत
भारत काल	14	14	डी टी वन	01	01
सब	06	06	नेशनल ज्योग्राफिक	07	07
युवा टोपी	11	11	डिस्कवरी	09	09
बी टोपी	10	10	हिन्दू	07	07
काल काल	08	08	समाचार एच अन्य	19	19
योग			100	100	

उत्तरांचल की मनोरंजन चैनल

उत्तरांचल तालिका के माध्यम से स्पष्ट है कि भारतीय 10 प्रतिशत युवा उत्तरांचल को पसंद करते हैं। विचार यह है कि चैनल आधुनिक व हर तरह के कार्यक्रमों का समावेश किया जाता है। इस प्रकार के सब को देखते ही युवा युवाओं को पसंद का रूप में मनाने का रहा के लिये 11 प्रतिशत युवा पसंद करते हैं जबकि 10 प्रतिशत उत्तर-उत्तरांचल को देखने को पसंद करते हैं। महान चैन को युवाओं को भी अपनी पसंद बनता जा रहा है जो 8 प्रतिशत युवाओं को पसंद है। सर्वश्रेष्ठ में वह तथ्य सामने आया कि मीडियाट चैनलों को बढ़ाते जा रहे लोकप्रियता का प्रभाव दूरदर्शन पर पड़ रहा है वह सभी पसंद युवाओं को धीरे धीरे जाना जा रही है। इसके प्रति युवाओं को रुचि मात्र एक प्रतिशत का अर्थ है कि वे चिंतितक है। मनोरंजन चैनलों के अलावा लोकप्रियता परक चैनल को युवाओं को पसंद बन रहे हैं जिनमें युवाओं को पसंद में नित नई होने वाली व पूर्व में हुई चैनलों उदाहरण करने के लिए निम्न ज्योग्राफिक चैनल को 07 प्रतिशत युवा पसंद करते हैं जबकि रहस्य व रोमांच को सभी लोकप्रियता का अर्थ है कि चैनल को 09 प्रतिशत युवा पसंद करते हैं। टेलीविजन को सभी में पसंद को अलावा न्यू चैनल व अन्य चैनलों को पसंद यू, जो सफल, जो विनोद, किंग मैक्स आदि को पसंद करने का प्रतिशत केवल 19 है। इस प्रतिशत में न्यू चैनलों को अलावा भी सम्मिलित हैं। इन चैनलों को अलावा न्यू चैनल है कि न्यू चैनलों से अधिक मनोरंजन चैनल किशोरों को अधिक प्रभावित कर रहे हैं।

तालिका नं० 2

भारतीय में टोपी एक आवश्यकता के रूप में

चैनल	आयुति	प्रतिशत
डी टी वन	96	96
डी टी वन	04	04
योग	100	100

तालिका नं० 3

टोपी में प्रसारित कार्यक्रमों में भारतीय चैनल

चैनल	आयुति	प्रतिशत
युवा रूप से	36	36
अधिकांश रूप से	60	60
बिनाकुल नहीं	24	24
योग	100	100

वर्तमान में टेलीविजन भारतीय समाज में मनोरंजन का एक अत्यंत माध्यम बन गया है। जोवन में महत्वपूर्ण आवश्यकताएं जैसे रोटी, कपड़ा और मकान के अलावा अन्य महत्वपूर्ण आवश्यकताओं टोपी ने भी अपना स्थान बना दिया है। उपरोक्त तालिका तालिका नं० 2 से स्पष्ट है कि भारतीय चैनल में टोपी की आवश्यकता के रूप में देखें जाने सम्बन्धी प्रश्न पर 96 प्रतिशत उत्तरांचल महत्व व मानते हैं कि आज टोपी युवाओं को जहाँ तक कि वे भी उभरकर सामने आ रहा है, जबकि मात्र 4 प्रतिशत लोग इसे जीवन को लिए आवश्यक नहीं समझते हैं वे इस प्रश्न के संबंध में जनतासम्पर्क कर देते हैं।

वर्तमान में टोपी पर प्रसारित विभिन्न चैनलों पर दिखाए जाने वाले कार्यक्रम अधिकतर पश्चिमी संस्कृति में प्रभावित होते हैं। चैनलों से प्रसारित होने वाले कार्यक्रम उच्च वर्ग या श्रेष्ठ परिष्कार पर प्रभावित होते हैं। जो पश्चिमी या भारतीय संस्कृति के अनुरूप नहीं होते हैं। इस आधार पर टोपी पर

प्रसारित विभिन्न कार्यक्रमों को कार्यात्मकता के बारे में जब छात्र-छात्राओं से पूछा गया तो 34 छात्राओं ने स्वीकार किया कि टीवी से प्रसारित होने वाले कार्यक्रम कार्यात्मकता पर व्यर्थ हैं जबकि 24 प्रतिशत छात्राओं ने उनको विपरीत उत्तर देते हुए बताया कि ये कार्यक्रम कार्यात्मकता को बढ़ावा देते हैं। सर्वाधिक 60 प्रतिशत युवा इन कार्यक्रमों को अधिकतम कार्यात्मकता पर आधारित मानते हैं। (तालिका नं. 3)

तालिका नं. 4
मनपरसंद कार्यक्रम

प्रतिबन्धन	आवृत्ति	प्रतिशत
भाषात्मक	32	32
चित्र	16	16
सूचक अलापन	32	32
संस्कृत	12	12
स्पोर्ट्स	08	08
योग	100	100

उत्तरदाताओं से जब उनके परसंदीय कार्यक्रम के बारे में पूछा गया तो उनके उत्तरों में निम्नलिखित हैं। उपरोक्त तालिका में अंकित प्रतिशत से स्पष्ट है कि 32 प्रतिशत उत्तरदाता भाषात्मक परसंद करते हैं जबकि 32 प्रतिशत ही सूचक अलापन देखना परसंद करते हैं। 16 प्रतिशत उन छात्र-छात्राओं को अपनी परसंद बताते हैं जहाँ 12 प्रतिशत सामान्य तब 8 प्रतिशत स्पोर्ट्स कार्यक्रम परसंद करते हैं। इस तरह सर्वाधिक प्रतिशत धारावाहिकों को देखना परसंद करता है। (तालिका नं. 5)

मनपरसंद कार्यक्रमों को देखने संबंधी प्रश्न के उत्तर में तालिका नं. 5 से परिलक्षित होता है कि प्रतिशत उत्तरदाता अपने मनपरसंद कार्यक्रमों को रोज देखते हैं जबकि 44 प्रतिशत उत्तरदाता बताते हैं कि वे कभी-कभी ही अपने मनपरसंद कार्यक्रम देख पाते हैं। 12 प्रतिशत उत्तरदाता बताते हैं कि वे अपने मनपरसंद कार्यक्रम प्रतिदिन नहीं देख पाते हैं।

तालिका नं. 6

छात्र-छात्राओं के जीवन पर टीवी का प्रभाव

प्रतिबन्धन	आवृत्ति	प्रतिशत
खान-पान	16	16
कप-पूष	-	-
पस	-	-
आयु	-	-
उत्पन्न नहीं	84	84
योग	100	100

तालिका नं. 7

विश्वविद्यालय परिसर में टेलीविजन का प्रभाव

प्रतिबन्धन	आवृत्ति	प्रतिशत
हां	64	64
नहीं	16	16
आंशिक	20	20
योग	100	100

टीवी पर प्रसारित होने वाले कार्यक्रमों का किशोरों को जीवन प्रवाही पर पड़ने वाले प्रभावों के बारे में जानने के लिए उत्तरदाताओं से प्रश्न किया गया। इसके संबंध में उपरोक्त तालिका नं. 6 से स्पष्ट होता है कि टीवी पर जो कार्यक्रम प्रसारित हो रहे हैं उनके सम्बन्ध में 16 प्रतिशत खान-पान पर इनका प्रभाव पड़ रहा है जबकि 84 प्रतिशत उत्तरदाता यह मानते हैं कि टीवी का प्रभाव न केवल उनके खान पान बल्कि पेशा भूष, भाषा व्यवहार आदि सभी क्षेत्रों में पड़ता है।

उपरोक्त तालिका नं. 7 से स्पष्ट होता है कि 64 प्रतिशत उत्तरदाता यह मानते हैं कि टीवी का प्रभाव कप-पूष से कालेज/कॉम्पस में छात्र-छात्राओं पर दिखाई देता है जबकि 16 प्रतिशत उत्तरदाता यह मानते हैं कि टीवी का प्रभाव से कालेज परिसर आती है। इसके साथ ही 20 प्रतिशत युवा टीवी से कालेज परिसर को आंशिक रूप से प्रभावित होना मानते हैं।

तालिका नं. 8

टेलीविजन के कारण पढ़ा प्रवृत्ति और जीवन अवैतिका में वृद्धि

प्रतिबन्धन	आवृत्ति	प्रतिशत
हां	60	60
नहीं	18	18
आंशिक	14	14
योग	100	100

टीवी कार्यक्रमों का जहाँ एक ओर सकारात्मक प्रभाव छात्र-छात्राओं को जीवन पर पड़ता है वहीं दूसरी ओर उपरोक्त तालिका नं. 8 से दृष्टिगत होता है कि इन कार्यक्रमों के माध्यम से छात्र-छात्राओं में गलत प्रवृत्तियों को भी बढ़ावा मिलता है। 60 प्रतिशत उत्तरदाता यह मानते हैं कि टीवी के द्वारा नश्वरवृत्ति और जीवन अवैतिका में भी वृद्धि हुई है जबकि 16 प्रतिशत उत्तरदाताओं का कहना है कि कि टीवी कार्यक्रमों से इन सुवृत्तियों में वृद्धि नहीं हुई है तथा 14 प्रतिशत उत्तरदाता इस वृद्धि को आंशिक रूप से स्वीकार करते हैं।

तालिका नं. 9 से स्पष्ट है कि टेलीविजन का प्रभाव भारतीय सामाजिक संस्थाओं एवं संस्कारों में भी देखने को मिल रहा है जिसमें 68 प्रतिशत युवाओं का मानना है कि टेलीविजन के द्वारा प्रेम विवाह व अंतर्जातीय विवाह को बढ़ावा मिल रहा है जबकि 12 प्रतिशत युवा ऐसा नहीं मानते हैं। हालाँकि 20 प्रतिशत उत्तरदाता यह मानते हैं कि टेलीविजन द्वारा इस तरह के विवाहों में आंशिक रूप से वृद्धि हुई है।

सामाजिक प्रभाव एवं निष्कर्ष -

प्रख्यात संसार विज्ञानी हैरीश्वेल को लॉसवेल ने संसार की परिभाषा देते हुए कहा कि संसार की पूर्ण प्रकृति है- 'कोन' कहता है, 'क्या' कहता है, 'किस' 'कैनाल' को माध्यम से, 'किससे' और 'किस' प्रभाव के साथ। जिसमें 'कोन' सूचनादाता है, 'क्या' कहता है, 'संदेश' है, 'किस कैनाल' का साधन

तालिका नं. 9

प्रेम और अंतर्जातीय विवाह को बढ़ाने में टेलीविजन की भूमिका

प्रतिबन्धन	आवृत्ति	प्रतिशत
हां	68	68
नहीं	12	12
आंशिक	20	20
योग	100	100

कानून में 10-10 प्रतिशत सुधारणाएं इंगित जीवनसूचको व मिलने पर 83-33 प्रतिशत जीवन जोड़े के बराबर विवाह नहीं करा जायेगा।

पढ़ाई के दौरान विवाह के लिए दबाव- अक्सर प्रश्नोत्तर या परामर्शागत सम्बन्धी कानून-कॉलेजों के छात्रों को शादी कर दी जाती है, लड़कियों को विवाह कर देने के लिए दबाव लगाया जाता है ऐसे में वे तनावग्रस्त हो जाती हैं जो कि इनकी पढ़ाई में बाधा बनने के कारण नतीजतन 04 पढ़ाई के दौरान विवाह के लिए दबाव

विवाह के लिए दबाव	आकृति	प्रतिशत
उच्च	05	10
नहीं	45	90
पढ़ नहीं	-	-
योग	50	100

उद्योग मॉडर्न से स्पष्ट है कि 10 प्रतिशत सुधारणाओं पर पढ़ाई के दौरान विवाह करने वाले का 10 प्रतिशत का कारिवाहिक वातावरण इस प्रकार का नहीं है।

विश्लेषण: अंतर्गत 64 प्रतिशत विवाह को 'जन्मों का संघर्ष' के रूप में स्वीकार करने और 36 प्रतिशत सुधारणा विवाह के स्तरों में परिवर्तन का कारण आधुनिकता के अभाव में है। अंतर्गत 77 प्रतिशत सुधारणा विवाह में होने वाले असंमित व्यवहार को निवारित करने के लिए है। 89 प्रतिशत सुधारणा विवाह करने के पक्ष में है व अधिकांश 83-33 सुधारणा जीवन जोड़ने के लिए विवाह के इच्छुक नहीं है। इसके अतिरिक्त 83-33 प्रतिशत के पक्ष पढ़ाई के दौरान विवाह करने को लिए कोई दबाव नहीं था था जहाँ है।

अतः निष्कर्षतः कहा जा सकता है कि विवाह समाज की एक महत्वपूर्ण संस्था है जो जीवन को जलाने का काम करता है। अतः विवाह संस्था ही वह माध्यम है जो नवीन परिवर्तन को प्रवेश कराता है। आज आधुनिकता के इस दौर में वैज्ञानिक प्रगति के तहत जीवन को मोचन व दृष्टिकोण अतिरिक्त हो गए हैं जिसके फलस्वरूप विवाह के स्वरूपों में परिवर्तन आ रहा है। अतः पढ़ाई के दौरान विवाह में नहीं आने के अभाव में ही जीवन जीना चाहती है। लेकिन यह है कि विवाह एक सामंजस्य एवं सार्थक संस्था है जो सभी समाजों में किसी न किसी रूप में पाया जाता है तथा परिवर्तन में भी विवाह संस्था परिवर्तित स्वरूपों को व्यवहार इसका अस्तित्व बनाए रखती है।

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मुगल बादशाहों का संगीत प्रेम- छाबर और हुमायूँ के संदर्भ में

डॉ. अर्चना चौहान

हजारों वर्षों से मान्य और संगीत का अटूट सम्बन्ध चल आ रहा है। संगीत के माध्यम से कोई देश, कोई जाति, कोई सभ्यता खड़ी तक कि पशु-पक्षी भी बांध नहीं है समय-समय पर संगीत को अपनी विशिष्टता के लिए देशों को प्राप्त भी हुए, परन्तु इस की लोकप्रियता नहीं हो रही। 'जातीयता का अभाव से ही मुगल संगीत विभिन्न कालों में विभिन्न परिवेशों और परिस्थितियों में होता हुआ विकास प्राप्त कर सका था। उन्नीसवीं शताब्दी और विजापूर के ऐतिहासिक क्रम में संगीत में कलात्मक, सांस्कृतिक, राजनैतिक, धार्मिक व सामाजिक प्रभावों का समावेश महत्त्वपूर्ण है जो कालान्तर में संगीत को विशिष्ट रूप बन जाते हैं और उसके वैकल्पिक क्रम में परिवर्तन का दर्शन भी स्पष्ट होते हैं।'

सम्भवतः पोंटो ने इसीलिए कहा है कि "किसी भी देश की संस्कृति और सभ्यता का अनुमान उस देश की संगीत और कला से लगाया जाता है।" संगीत के इतिहास में विलक्षण युग को भारत में अंधकार युग कहते हैं आरंभ में ही कि उसी युग में मुगलशासकों ने भारतीय संगीत का संरक्षण किया। यह समय है कि अमीर खुसरो को अपने समय के महान संगीतकार में अमीर खुसरो ने अपने ग्रन्थ 'नूरुल-मुल्क' (नव आकार) में भारत के संगीत की महानता को स्वीकार किया है। उनका मानना है कि भारतीय संगीत से इतना और अतथा उद्धृत हो जाते हैं। भारतीय संगीत में केवल मनुष्य मात्र ही प्रभावित नहीं होता है वरन् यह पशुओं तक को मंत्र-मुग्ध कर देता है। हिन्दू संगीत से अनाक खाई रह जाते हैं और उनका शिकार आसनों से कर लिया जाता है।' जौनपुर के इब्राहीम शाह शर्की तथा उनके शिष्य हुसैन शाह शर्की के दरबार में भारतीय संगीत को विशेष वन्दना हुई। कर्ता खान-शाहकी को नवी पद्धति पत्नी और उनके नये-नये रागों का निर्माण किया गया। इसी रागों स्वरूप को फ़ारसिकपुर केंद्र के शासक मलिक मुल्तान शाह के पुत्र बालुर मलिक के संगीत की योग्यता और मनीषा के लिए एक बृहत् सम्मेलन किया जिसमें सर्वे दिशाओं को प्रभावित करके सभी विधाओं में नवीनता का निर्माण कराया और सन् 1428 में संगीत शिरोमणि नामक ग्रन्थ की रचना करवाई। शीघ्र ही इस ग्रन्थ का प्रचार दूर-दूर तक हो गया। अमीर खुसरो के संदर्भ में ही हमें इस सम्मेलन को प्रमाणिक उदाहरण मिलते हैं उसने भारतीय संगीत शास्त्र का महान अध्ययन किया। उनके रागों मितार, पुरंभ और कल्पे का आविष्कार अमीर खुसरो ने किया। मितार ईरानी सम्पूर्ण का उद्भव से मितार जुलाब होता है और भारतीय योग्य की पद्धति पर बनाया गया है।

एक अन्य ग्रन्थ (देखल-ए-खुसरो) में अल्लाउद्दीन खिलजी के सम्मेलन के संगीतियों का उल्लेख मिलता है जिनमें भारतीय और ईरानी दोनों पद्धतियों को कलाकार शामिल थे उस समय जाने-माने नाम थे।

राग - नगवान (सहरी), उक्त - दस्तक, कव संछी - खाने, राहनाई - तम्बूर

अन्य संदर्भ, विद्युत्, विद्या, एम. ए. पी. ए. पब्लिकेशन्स, पृष्ठ संख्या 114

पहली से होकर चलता है कि विचारों को प्राथमिक और पर कुछ फलसूचक निर्धारण है। दूसरे, गांधी एक स्वतंत्र मुद्रांक प्रयोग करने हैं जो भारत में विचारों को निरखने के लिए प्रयोग करने हैं। तृतीय, स्वतंत्रता से ने पुस्तकों को महामार्ग के रूप में विचारों का अधिकार देने की संकल्पना करने हैं। चतुर्थ, स्वतंत्रता से ने पुस्तकों को सामाजिक दोनों प्रकार के आंदोलनों की समतुल्यता के लिए प्रयोग करने हैं। पांचवें, स्वतंत्रता से ने पुस्तकों को सामाजिक दोनों प्रकार के आंदोलनों की समतुल्यता के लिए प्रयोग करने हैं।

वर्तमान भारत में महत्व-

गांधी पूर्ण स्वतंत्रता पर आधारित स्वयं-पुरुष के आपसी संबंधों के बारे में सूक्ष्म दृष्टि पर गांधी ने महिलाओं को राजनैतिक, सामाजिक और व्यक्तिगत पहलुओं पर अपने महत्वपूर्ण योगदान दिए हैं। उन्होंने सभी को बराबर धार्मिक समान-सुधारकों की तरह ही गांधी भी महिलाओं को किसी प्रकार के भ्रू व्यवहार के खिलाफ थे। मनु तथा प्राचीन भारत के अन्य कानून में गांधी ने इनका नियंत्रण के व्यवस्था के तहत महिला की पुनर्व्यवस्था के रूप में ही समझा है। गांधी ने इनका नियंत्रण के व्यवस्था के तहत महिला की पुनर्व्यवस्था के रूप में ही समझा है। गांधी ने इनका नियंत्रण के व्यवस्था के तहत महिला की पुनर्व्यवस्था के रूप में ही समझा है। गांधी ने इनका नियंत्रण के व्यवस्था के तहत महिला की पुनर्व्यवस्था के रूप में ही समझा है।

वह बात सच है कि गांधी के सिद्धांत व व्यवहार काफी ठसठस हुई हैं। महिलाओं को भारतीयता में लाने का गांधी का योगदान महत्वपूर्ण होते हुए भी उनके विचार आलोचना से तभी गांधी के अनुसार महिलाओं और हरिजन समाज के सबसे अधिक दबे हुए समूहों में से गिनत बिनाही आत्मसम्मान पर विशेष ध्यान देने की जरूरत थी। गांधी ने महिलाओं की अधिकारों में बदलाव लाने की अनेक उनकी नैतिक स्थिति में बदलाव लाने के अधिक प्रयास किए हैं। गांधी ने भी यह टिप्पणी कि किन बच्चों का जन्म विवाह संबंधों से बाहर हुआ हो, उन्हें स्वयंकीर्ति नहीं मिलने चाहिए, आज के समय में महिलाओं को अप्रतिभित करता है क्योंकि जन्म लाने भी गांधी इन बच्चों की सुरक्षा नहीं करना चाहते थे। महिलाओं को अधिकारों के न संवेदनशील होने के बावजूद गांधी ने महिलाओं को अपने मुहों को लेकर एक राजनीतिक तथा के लिए कभी प्रोत्साहित नहीं किया। इस प्रकार हम देखते हैं कि राजनीति और समाज में गांधी को धूमिलता को लेकर गांधी के विचारों में कई विरोधाभास हैं, जिनमें सामंजस्य स्थापित पुनिकृत कार्य है। फिर भी, गांधी उस समय के सामाजिक संदर्भों को छल्ला अंतर्निवेशों के साथ करते रहे।"

कारणों: यह कहा जा सकता है कि विचारों संबंधी प्रश्न पर गांधी का दृष्टिकोण पहली दृष्टि में अत्यंत जटिल प्रतीत होता है। महात्मा गांधी ने मसला ही भी कि इन सिद्धांतों के बिना राजनीति, समाज के बिना धर्म, विवेक के बिना सत्य, धर्म के बिना पूजा से बचना चाहिए। हर्ष टेंगपुलि, सुखलुता, सहिष्णुता, आत्म-संयम, ईश्वरकारी, अनुशासन तथा महिलाओं के प्रति सम्मान जैसे अदृश्यों को एक ही-जगती ताकत में बदलना होगा।"

गांधी ने भी अन्तिम दिनों में अक्षयवर्ष की यह व्यवस्था की कि केवल प्रजोत्पत्ति के हेतु विषय विचार किया जाये और वास्तव को प्रश्रय नहीं दिया।"

गांधी जी के अन्तर्गत समूह पर चलना तबवार की धार पर चलना है। यह कार्य का मार्ग नहीं है। यह पुनर्विचार ध्या करता है जिस पर बहादुर ही चल सकते हैं।"

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यदि कोई व्यक्ति दहेज देता या लेता है या इस कार्य में सहायता करता है तो उसे दहेज दान और 5 हजार रुपये तक का दण्ड दिया जा सकता है। दहेज लेने या देने में अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है।

दहेज प्रथा को समाप्त करने के लिए दहेज विरोध अधिनियम 2011 को लागू किया गया है। इस अधिनियम के अंतर्गत दहेज देना या लेना एक अपराध माना जाएगा। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है।

उच्च शिक्षा प्राप्त करने वाले लोगों में से कुछ लड़कियां माता-पिता द्वारा दहेज देना या लेना को अपराध मानती हैं। दहेज विरोध अधिनियम 2011 के अंतर्गत दहेज देना या लेना एक अपराध माना जाएगा। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है।

यदि अनुमान लगाना बंद हो तो देश में औसतन 7000 हत्याएं या अपराधकारी नष्ट करने का कारण होती है। भारत सरकार वर्ष 2000 में दी गई रिपोर्ट के अनुसार भारत में वर्तमान में एक दहेज से सम्बन्धित हत्या होती है तथा दिन में 16 व एक वर्ष में 6000 (दहेज विरोध अधिनियम 2011 के अंतर्गत दहेज देना या लेना एक अपराध माना जाएगा। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है।

की निरीक्षण से होती है। को-आप-शर्मा 1990 ने 36 महिला अपराधियों का 1991-92 में अध्ययन किया और यह स्पष्ट किया कि आरोप अपराध की प्रकृति की दृष्टि से 73 प्रतिशत महिलाएँ अपराधों के 14 प्रतिशत नष्ट को जानने जैसे अपराधों को अधिकृत थी।

शोध प्रारम्भ:- प्रस्तुत अध्ययन लड़की बचपन के परिवाराला गैर के सम्बन्ध में किया गया है। जिसमें कुल जनसंख्या 2011 के अनुसार 8567 है जिसमें 4527 पुरुष तथा 4040 महिलाएँ हैं। उच्च शिक्षा और सामाजिक स्थिति के कारण दहेज विरोध की जातीय प्रकृति द्वारा गैर की कुल जनसंख्या में से 50 सूचनादाताओं का चुनाव किया गया है।

प्रारम्भिक तथ्यों पर संकलन अनुसंधान तथा संश्लेषण अनुसंधान, प्रारम्भिक स्तरों के आधार पर किया गया है। द्वितीयक स्तरों के अन्तर्गत प्रशासनिक, सामाजिक, सांस्कृतिक, सांस्कृतिक, शोध पत्र, शिक्षाओं के माध्यम से विषय से सम्बन्धित जानकारी प्राप्त की गई है।

उद्देश्यपूर्ण:- सामाजिक युग में दहेज प्रथा ने इतना विकृत रूप धारण कर लिया है कि लड़की का विवाह करना ही नहीं बल्कि पति के जन्म को ही एक भागी विफलता के रूप में देखा जाने लगा है। अतः जैसे-जैसे विवाह सम्बन्धों के निर्धारण में लड़की के शारीरिक स्वरूप का महत्व बढ़ता जा रहा है वही दहेज और कुम्भपात को छिपाने के लिए दहेज और भी विकृत रूप धारण कर लेता है।

दहेज विरोध अधिनियम की जानकारी- लोगों को 'दहेज विरोध अधिनियम' के विषय में जागरूक करने के लिए दहेज और भी विकृत रूप धारण कर लेता है।

सारणी संख्या - 01

दहेज विरोध अधिनियम की जानकारी

अधिनियम की जानकारी	आवृत्ति	प्रतिशत
हाँ	28	56
नहीं	22	44
घात नहीं	-	-
योग	50	100

उपरोक्त सारणी से स्पष्ट है कि 56 प्रतिशत सूचनादाताओं को दहेज विरोध अधिनियम के अन्तर्गत दहेज देना या लेना एक अपराध माना जाएगा। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है। दहेज लेने या देने से अश्लीलता का प्रमाण होना आवश्यक है।

समाज में शिक्षित लोगों तथा विभिन्न वर्गों द्वारा दहेज की मांग:- समाज में लोग शिक्षित होने के बाद भी दहेज को मांग करते हैं। जबकि शिक्षित लोगों को दहेज को खिल्लाक मानना उचित है। अतः पर देखा गया है कि उच्च एवं शिक्षित वर्ग के लोग दहेज की मांग करते हैं तथा दहेज से ज्ञात किया गया है कि किस वर्ग के लोग दहेज की मांग अधिक करते हैं।

उपरोक्त सारणी सं 2 से ज्ञात होता है कि 64 प्रतिशत सूचनादाता मानते हैं कि अधिक शिक्षित लोग दहेज की अधिक मांग करते हैं, जबकि 36 प्रतिशत का मानना है कि शिक्षित लोग दहेज की मांग नहीं करते हैं तथा 38 प्रतिशत सूचनादाता मानते हैं कि समाज का उच्च वर्ग दहेज की मांग अधिक

सारिणी संख्या - 02
दहेज की मांग

विविध वर्गों द्वारा दहेज की मांग	आवृत्ति	प्रतिशत	विविध वर्गों द्वारा दहेज की मांग	आवृत्ति
हैं	32	64	कम मांग	79
नहीं	18	36	माध्यम मांग	19
पता नहीं	-	-	बिना मांग	12
कुल	50	100	योग	110

साक्ष्य है कि 64 प्रतिशत स्त्रियाँ हैं कि माध्यम मांग दहेज की मांग अधिक करती हैं, यह 36 प्रतिशत स्त्रियाँ हैं कि कम मांग दहेज की मांग अधिक करती हैं।

दहेज के कारण समाज में अपराध:- शोरी, रिजत, घुसखोरी आदि, अपराध इन्फ्लेमिंग होते हैं तब ही दहेज दान करने के लिए दायीं महाभारत से सके व अपराध दान करने के लिए पता है कि दहेज के कारण समाज में वे अपराध होते हैं अथवा नहीं।

सारिणी संख्या - 03
दहेज के कारण समाज में अपराध

दहेज के कारण अपराध	आवृत्ति	प्रतिशत
हैं	32	64
नहीं	18	36
पता नहीं	-	-
कुल	50	100

साक्ष्य साक्ष्य के अनुसार से प्राप्त होता है कि 64 प्रतिशत स्त्रियाँ दहेज के कारण समाज में अपराध में बढ़ि हुई है, जबकि 36 प्रतिशत स्त्रियाँ दहेज के कारण समाज में अपराध में बढ़ि नहीं होती हैं।

शिक्षित वर्ग द्वारा दहेज का विरोध:- शिक्षा के माध्यम से प्रत्येक व्यक्ति समाज में हा-हा कर कर समाज, दुर्गम और भी सम्भव है पर कुछ शिक्षित लोग भी दहेज जैसे समाज विरोध करने में अलग ही सक्षम रहे हैं।

सारिणी संख्या - 04
शिक्षित वर्ग द्वारा दहेज का विरोध

शिक्षित वर्ग द्वारा दहेज का विरोध	आवृत्ति	प्रतिशत
हैं	24	48
नहीं	26	52
पता नहीं	-	-
कुल	50	100

जातीयता को दूर करने के लिए 52 प्रतिशत स्त्रियाँ दहेज का विरोध करती हैं, जबकि 48 प्रतिशत स्त्रियाँ दहेज का विरोध करती हैं।

विधवायें समाज अपराध से दूर रखने के लिए विधवायें को दहेज मुक्त बनाने के लिए विचारों को प्रोत्साहित करना है।

56 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं, जबकि 44 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं। 36 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं, जबकि 36 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं। 64 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं, जबकि 64 प्रतिशत स्त्रियाँ दहेज के विरोध में हैं।

अब, कहा जा सकता है कि सामाजिक समाज में स्त्रियों को दहेज विरोध अधिकारों को प्रोत्साहित करना है। समाज में विधवायें को दहेज के विरोध में विचारों को प्रोत्साहित करना है। समाज में विधवायें को दहेज के विरोध में विचारों को प्रोत्साहित करना है। समाज में विधवायें को दहेज के विरोध में विचारों को प्रोत्साहित करना है।

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हैं जोसे का वजन अगर कोई दूसरी लड़की होती तो मान एक थपड़ में ही अपने अन्तर्गत
 जोसे का वजन बहुत कम हो जाता xxx अक्षर ही किया उसने
 कम हो गया।"

अनुकर विवेक एवं उदारता से स्पष्ट होता है कि कालीकाली लेखिकाओं की पारदर्शिता से
 कालकाल, उसके हास्य विनोद, उसकी संरचना, उसकी संरचना, उसके भावार्थक रूप से
 अत्यंत ही हो रहा है। उन्नि प्रथम काल से स्थापित मूल्यों, संस्कारों एवं सभ्यता
 प्रत्येक नए अपने सामान्य का परिचय दिया है यह भाविले तारिक है। कथाकार एवं सभ्यता
 माने है कि "सिद्धि का कारण विमंगलियों से उपजे थे आंतरिक दृष्टि और अंतर्गत
 जैसे ही आत्मोद्धारण प्रतीक को अभिव्यक्ति के लिए प्रेरित करते हैं।"

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भारत में विमुद्रोकरण: काले धन से संघर्ष की ओर बढ़ते कदम.....

डॉ० परवीन*

अनुकर विवेक एवं विचारक मनी ए० भातकीकाल के शब्दों में
 "हैं नहीं सोचता कि भारत वर्ष अपने पांच हजार वर्ष के इतिहास में कभी अधोगति की ऐसी
 स्थिति में पहुंचा जिस स्थिति में वह आज पहुंच गया है आज महान राष्ट्र वैश्विक पतन से घबरा
 रहा है। विश्व के एक एक राष्ट्र जटिलता में से भीत है- भ्रष्टाचार (कालाधन), धीरे अन्वेषण और अपराध।"

इस देश में प्राचीन काल से ही काले धन की समस्या प्रचलित व अग्रतल रूप से अधोगति का
 चिह्न को लक्ष्य बना रही है, यही वजह है कि अन्वेषण काण्ड से लेकर आधुनिक काल के
 लोभ, भ्रष्टाचार, अन्वेषण तक ने मोटोकाली को अर्थव्यवस्था का महत्वपूर्ण पहलु बतला है, जिसे
 आधार मानकर समान-समय पर भारत में मोटोकाली को अर्थव्यवस्था को दो-धेड़ों
 में एक विकसित भारत और दूसरा पिछड़ा भारत। विकसित भारत को बहुत हीटो की अर्थव्यवस्था इस
 काले धन को बड़ी मात्रा से सम्पन्न है जबकि अर्थव्यवस्था का एक अन्वेषण दो नून की रोटी के लिए
 भी संघर्ष करता है, ऐसा कि सुवर्णता ने कहा है कि "जब किसी व्यक्ति को अपने धन के कारण गर्व
 है तो वह व्यक्ति को एक तक प्रशिक्षण नहीं की जानी चाहिए जब तक वह भातूम न हो जाए कि वह
 धन का प्रयोग जैसे करता है।"

क्या है विमुद्रोकरण- विमुद्रोकरण एक अर्थव्यवस्था शब्द है, जिसके लक्ष्य प्रचलित मुद्रा को
 रोक दिया जाता है। इससे देश में समान रहे अर्थव्यवस्था को नियंत्रित किया जा सकता है। भारत में
 संभन विमुद्रोकरण नहीं एक और ऐतिहासिक तथा क्रांतिकारी कदम बताया जा रहा है, यहाँ दूसरी
 और आलोचनाओं का दौर भी अन्वेषण हो चुका है। विमुद्रोकरण सामान्यतः आर्थिक मुद्दों में जुड़ा
 सबसे बड़ा कदम माना जाता है विमुद्रोकरण को उसकी महत्ता के आधार पर दो भागों में बांटा जा
 सकता है -

1. पूर्ण विमुद्रोकरण- पहले से जारी आ रही सम्पूर्ण मुद्रा के अस्तित्व को समाप्त कर नई मुद्रा का
 प्रचलन कर दिया जाता है। इस प्रक्रिया से पहली की सभी मुद्रा समाप्त हो जाती है।
2. आंशिक विमुद्रोकरण- इसमें पूर्ण मुद्रा को प्रचलन से बाहर नहीं किया जाता है, बरन् चर्चित
 मुद्राओं के प्रचलन को समाप्त कर उसकी जगह नई मुद्रा जारी की जाती है। आंशिक विमुद्रोकरण
 योजना प्रकृति में ही आंशिक विमुद्रोकरण योजना है, परन्तु इसने भारत की कुल मुद्रा के 86
 प्रतिशत भाग को प्रभावित किया।¹

भारत में विमुद्रोकरण का इतिहास- द्वितीय विश्व युद्ध में चीन जापान तथा पूर्वोत्तरी द्वारा
 व्यापारिक एवं सरकारी अधिकारियों ने बहुत धन कमाया था। सरकार का ऐसा अनुमान था कि वह

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आदिवासी समाज और शिक्षा: एक परिप्रेक्ष्य

श्रीमती प्रीति शर्मा*

भारत विश्व में अपनी विविधता पूर्ण संस्कृति और सभ्यता के लिए प्रसिद्ध है। सांस्कृतिक विविधता के प्रायः सभी इस्वी अनेकता में एकता और परस्पर एकताभाव ने प्राचीन भारतीय संस्कृति को अयुक्त बनाये रखा है। यहां के वन प्रदेशों तथा पर्वतीय भागों में निवास करने वाले अनेक मानव समुदाय मानव सभ्यता के विकास क्रम में विभिन्न कारणात्मक प्रयुक्त रह गये हैं। इन प्रयुक्त दुर्गम तथा पृथक क्षेत्रों में निवास करने वाले मानव समुदाय सभ्यता के विकास को दृष्टि में अभी तक प्रारम्भिक स्तरों पर ही है। इनकी समुदायों के लोगों की विकसित लोगों ने आदिवासियों जनजाति, आदिमजति, जनजाति, वनवासियों आदि नामों से पुकारा है। इतिहासकारों ने जब इतिहास लिखा, तब उन्होंने कहीं भी आदिवासी समाज को उल्लेख नहीं किया, जबकि आदिवासी इस संसार के मूल जाति है। हीरालाल शुक्ल ने अपनी पुस्तक 'आदिवासियों सामन्तवाद की प्रस्तावना' में कहा है "बस्तर की यात्रा पर गए मेरे कुछ मित्रों ने जब कुछ आदिवासी मित्रों से उनके इतिहास के बारे में पूछा तो नामों ने आसमान से गिर पड़े, उन्हें तो अपनी आति की कल्पना भी नहीं थी। उनको समझ में तो इतिहास शालाओं में पढ़ाया गया है उसी आदिवासियों का कोई नामों निशान तक नहीं होता।"

स्वतंत्रता से पहले अंग्रेजी साम्राज्य ने औरतों का शोषण शुरू कर दिया उनसे जो सन्तानें हुईं उन्हें न के अंग्रेजों ने अपनाना ना ही भारतीयों ने। यह जनजाति "मैटो" के नाम से अस्तित्व में आई। 'यादों का खल गलिगल' पुस्तक में रामशरण जोशी ने कहा है- कम्पनी के स्वतंत्र अधिकारियों, सैनिकों और नौकरों ने आदिवासी औरतों का इस्तेमाल शुरू कर दिया। दिन में कपड़ों में मेहनत और रात में पौनर्जाति के अंग्रेजों अधिवासित स्थापना करने लगे। वर्षासंकरों (श्वेत पिता और आदिवासी माता) की सम्पूर्ण पैदा हो गई। इन मिश्रित संतानों को न स्वतंत्र समाज ने स्वीकार किया और न ही इंडियन समाज ने उन्हें अपनाया।"

स्वतंत्रता के 69 वर्षों बाद भी आदिवासियों की दशा नहीं सुधरी है। अपने सुनिश्चिती हकों के लिए आज भी आदिवासी लोग तरस रहे हैं। भारत में अनुसूचित जनजातियों की जनसंख्या 16,66,35,700 है जो कुल जनसंख्या के अनुमान का 16.6 प्रतिशत है। छत्तीसगढ़, झारखण्ड, उड़ीसा, मध्यप्रदेश, बिहार, पश्चिम बंगाल, आन्ध्रप्रदेश, महाराष्ट्र, राजस्थान के वनवासी के जनों को पारम्परिक प्राण आवासों से उखाड़ा जा रहा है। वे विस्थापन, फलापन और अल्पसंख्यक के पाठों में बिस रहे हैं। आदिवासी क्षेत्रों में शोषण, अशिक्षा, अल्पसंख्यक, विषमता, निर्धनता और लैंग-भेद के अलगाव कुछ नहीं है। इनकी पारम्परिक किसी प्रकृति के कारण नहीं निर्मित हुई है, बल्कि वे चतुर, निकामे शब्दों की सजिशों का गीता है।

आदिम जनजातियों के लिए आबंटन की वजह अनुमान वर्ष 16-17 की उलका में 35 प्रतिशत बढ़ाया गया है। आदिम जनजातियों के लिए आबंटन बढ़ाकर 28155 करोड़ कर दिया गया है।

यू भी कह है कि काले धन को समाप्त करने के लिए कोयला बड़े कोठी का कोयला नहीं, बल्कि इसके अतिरिक्त और भी कई प्रक्रियाओं को अंजाम देते हुए उसे कोयला की आवश्यकता है। मुझे तो सिर्फ एक माध्यम है काले धन को पैदा होने और उसे कोयला के जलन नहीं है उसे विदेशी मुद्रा के खाने, बेमानी संचयन, अंदर इनकापकिया और उसे कोयला में ही न खर्च करने होंगे।

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अनुच्छेद 19(4) को अनुसर आदिवासीयों के हितों को रक्षा के लिए संवैधानिक संशोधन की आवश्यकता है।
 वर्ष 2011 को जनजातों के अनुसार

सारणी संख्या - 01

भारत की राज्यों/केन्द्र शासित प्रदेशों में अनुसूचित जातियों के अनुसूचित जातियों के प्रतिशत

राज्य/केन्द्र शासित प्रदेश	अनुसूचित जाति	प्रतिशत	अनुसूचित जनजाति	प्रतिशत
महाराष्ट्र	1,32,79,898	11.8	1,05,30,213	9.4
पश्चिमबंगाल	1,13,42,320	15.6	1,55,36,764	21.1
राजस्थान	1,22,21,593	17.8	92,36,534	12.9

सारणी संख्या - 02

जनजाति को अधिकतम जनसंख्या (प्रतिशत में)

राज्य/केन्द्र शासित प्रदेश	NSC	—	प्रतिशत	प्रतिशत
मनास्सेरगढ़	1,218	0.1	17,10,973	06.5
मिजोरम	17,355	0.6	10,36,115	94.4
मेघालय	17,355	0.6	25,55,861	85.1

भारतीय संविधान के अनुच्छेद 046 में आदिम जनजातियों के लिए शिक्षा तथा सर्व मूल्यों का विशेष संरक्षण व उन्नति का प्रथम हमारे अनुच्छेद 330 में लोकसभा व अनुच्छेद 332 में सभा में इनके लिए स्थानों को सुरक्षित किया गया।¹ मानव संसाधनों के विकास का प्रमुख साधन शिक्षा है। जनजातियों के लिए शिक्षा एक केन्द्र है जिस पर उनका विकास निर्भर करता है। देश का विकास ही संभव है। जहाँ आदिम जनजातों का विकास नहीं होता है, वहाँ आदिम जनजातों का विकास ही संभव है। जहाँ आदिम जनजातों का विकास नहीं होता है, वहाँ आदिम जनजातों का विकास ही संभव है। जहाँ आदिम जनजातों का विकास नहीं होता है, वहाँ आदिम जनजातों का विकास ही संभव है।

उपरोक्त बातों को ध्यान में रखते हुए हमें यह कहना पड़ेगा कि - आदिवासी जनजातों को अपने सार्वभौमिक अधिकारों को सुरक्षित रखने के लिए संवैधानिक संशोधन की आवश्यकता है।
 "भारतीय संविधान में शिक्षा के कम प्रतिशत का अर्थ यह नहीं है कि उनमें शिक्षा प्राप्ति की कमी है बल्कि आदिवासी समाज में आधुनिक शिक्षा अपेक्षित रूप से न तो लोकप्रिय हो पाई है न ही सक्षमता है।"²

आज की आजादी को 70 साल हो चुके हैं, जो क्या सामाजिक आजादी को मुहूर्त पर अब भी सुरक्षित रखने में सक्षम नहीं है। उनकी संस्कृति का अक्षय के कारण इसे पूर्णतः सुरक्षित करना चाहिए, सुरक्षित रखना चाहिए। इन मुहूर्तों के अभाव में समाज में अंधाधुंध विकास हो रहा है, यह स्वीकार्य नहीं है।
 आदिवासी जनजातों को सुरक्षित रखने के लिए जो व्यवस्था को रखी है, वह स्वीकार्य नहीं है।
 आदिवासी जनजातों को सुरक्षित रखने के लिए जो व्यवस्था को रखी है, वह स्वीकार्य नहीं है।
 आदिवासी जनजातों को सुरक्षित रखने के लिए जो व्यवस्था को रखी है, वह स्वीकार्य नहीं है।

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property are certainly the Marxian paradigms of power lack of which deprives women of social esteem and economic stability. Unlike her illustrious predecessors, Ashapurna Devi and Indira Goswami who have avoided issues of women's sexuality overtly, Maitreyi Pushpa widely explores the subtextual issues of women's sexuality not only in the context of the doubly marginalized women but also of married women as well.

Etymologically *Chook* (1997) i.e., the 'Potter's Wheel' signifies the cycle of life and death. Deeply informed with feminist consciousness the novel engages with the issues of women's sexuality, violence against women, resistance and political agency. The metaphor of the potter's kiln has also been explored by Mridal in her urban-centric novel *Aravam*. Located in a village named Anupur, the novel is predominantly by jat peasants in the Braj region of Uttar Pradesh. *Chook* revolves around the murder of a young fallen pregnant widow Resham by her family members. The reactive response to the ghastly murder by her cousin Sarang, a co-resident of the same village culminating in a long battle to subsequently attain complex social, moral and legal dimensions. However, this gruesome murder is certainly not an unprecedented event in the long history of the village as is substantiated by the woeful narratives of old Kherapatni dadi and Dhola, the traditional village chroniclers who mourn over the 'unnatural' deaths of transgressing village women. From Chandam to Resham, women have shared the same destiny. Rukmani was found hanging on a log, Anjali jumped into the river and Narayani drowned in the river. "Entering the dark manner of Sita Maiyaa, these helpless women sacrificed themselves for the sake of their honour." (*Chook* 7) These untimely, enforced deaths of nonconforming women were transformed into calamitous deaths.

Sarang, the main female protagonist in the novel is presented as a feminist thinker and activist since her adolescent days in Kanya Gurukul from where she was finally expelled for her rebellious attitude and anti-establishment activities. Later in her post-marital phase, unlike a normative wife and mother she trespasses the imaginary 'housewife mother' in Betty Friedan's terms. Fulfillment as a woman for Friedan is only one definition of the 'housewife mother.' Sarang's transition from the housewife mother to a self-assertive woman in the public sphere though unconvincing, to a large extent, is suggestive of the transitional phase in the new village woman's notion of sexuality and fidelity. "In recent years the study of body has blossomed from a neglected area of social sciences to a focus of attention from feminists and others." (Holland et al. 24) Polemically though, the blatant assertion of their sexual urges and desires by illiterate village women — widows, (Resham), married woman (Sarang) deflates the normative images of the marginalized women subjectivities in village patriarchies that crucially projects the careful construction of disembodied sexuality. "Talking about what women do with their bodies and what is done to their bodies, exposes and threatens the careful social construction of disembodied sexuality" (Holland et al. 24).

Contrary to the semi-literate Manda's participation in the public domain in accordance with the conventional moral and ethical norms in Maitreyi Pushpa's earlier novel *Adoniaman*, the educated and married Sarang's transition from the private to the public domain is resisted by the patriarchal agency for the violation of the sanctimonious notion of marital fidelity. Initially though, Sarang's participation in the public domain has the tacit support of her father-in-law, the benign patriarch and partial support of her educated husband but the intimacy of Sarang with the schoolmaster to finally culminate in an extramarital relationship engages in the dynamics of feminist agency and patriarchal value system, on the one hand, and more seriously the polemics of representation.

Sarang could be classified as a radically transgressing woman not only by the normative socio-cultural value system of a village peasantry but the relatively more liberal and cosmopolitan socio-cultural framework of an urban township also does not offer space for women for such form of transgression. *Chook* has invited much flack and needs to be examined in the backdrop of the socio-cultural specificities of a feudal patriarchy. Is Sarang truly representative of a wife and mother in a normative village in the Braj region of Uttar Pradesh, or of the familial position of an educated woman in a joint feudal patriarchy? These paradigmatic culture-specific questions are crucially related to the dynamics of representation.

The portrayal of Sarang as a traumatized woman in the first part of the novel deeply resentful of the brutal murder of her cousin Resham by the latter's family members is convincing and laudable. The feminist writing on sexual abuse and violence against women has been intensely preoccupied with the trope of memory, trauma, and transmission in the family and in society. (Marianne Thiersch and Smith 13) However, Sarang undergoes a trauma of a very different kind. By no means a direct victim of violence, the trauma in her case is internalized to the extent of personal identification similar to Shashi Deshpande's female narrator's identification with the rape victim in *The Binding Vine*. The intensity of Sarang's identification with Resham's brutal murder is substantiated by the fact of its transmission to her husband and his cooption by her as a resisting agent against the subversive patriarchal forces in his supportive commitment to punish the guilty.

Unlike other contemporary rural-centric novels, Ashapurna Devi's *Pratham Pratishruti*, Indira Goswami's *Use Hain Kawa Howda* and Maitreyi Pushpa's *Adoniaman* as well, *Chook* explores the sexuality paradigms in the context of the village women of all age, caste, class and marital status. The subtext of the novel is counter-canonical not only to the prescriptive and restrictive patriarchal code pertaining to the twofold paradigms of woman's sexuality and violence but interrogates the normative paradigms of chastity and marital fidelity. The physical exploitation of the vulnerable young girls from the socially and economically deprived sections of society in the public domain of educational institutions such as a Kanya Gurukul reflects the dichotomy in the traditional value system as well as the oppressive patriarchal structure.

Chait presents three models of sexually and mentally exploited women. Kalawati, Sharda and Sarang in the Kanya Gurukul, an exclusive female school, are imprisoned by an enclosed inmate of the Gurukul and abandoned by her husband. Importantly, the name Shakuntala has mythical connotations but unlike her counterparts, Kalawati's Shakuntala (*Abhijnan Shakuntalam*) does not have a slave or corporal in another instance, the sexually deprived Sharda's physical relationship with the mass servant is the cause of great shame and humiliation to her. Unlike the two inmates of Gurukul, Sarang's infatuation with the elderly Sanskrit teacher does not transcend the social boundaries with the timely revelation of his flirtatious character.

Women's nuanced engagement with sexuality in village Anagar is operating on two levels—the surface and the submerged level. At the surface level the prescriptive and restrictive codes are strictly followed so as to impose outrageous penalties on transgressions of high class peasantry. Resham has to pay the penalty for her transgression of the village. Pachant's bihi is subjected to brutal physical violence for her transgression of the best of her father. Interestingly, secretive and clandestine transgressions of the submerged level are carried on by women empowered with the knowledge of patriarchy. Operations as violation of the patriarchal norms. Thus, the wrestler Kailasi Singh is approached by a childless woman for sexual intercourse for purely practical reasons to conceive and escape the stigma of barrenness. Similarly, the elderly patriarch Kalawati's physical relationship with the young wrestler Kailasi Singh is for 'philanthropic' purposes to resurrect the impotent wrestler so that he could win the wrestling bout against Dorla, the main culprit and Sarang could be vindicated. The sexual act between Kailasi Singh and Kalawati is one of the most bizarre instances in the novel that would contest the patriarchal myth of marital fidelity.

In sharp contrast to the notion of marital fidelity, Kalawati's uninhibited and somewhat casual attitude towards extramarital sex and her blatant acceptance of it reflects a contractual system in the social hierarchy. "We jat women carry along with us a *halka* (top ring) in our pocket and wear it for the man we fancy." (104) This type of assertion is not compatible with the high caste jat women - Bari bahu and Pachant's bihi or the victimized women from Resham to Chandan as Bari bahu admits to Sarang "Sarang, if the jats come to know who was with their daughter-in-law/daughter, they would slice off the neck of that male, take the woman to docks later" (70).

These contrasting images of village women in the social hierarchy reflect that women of lower social hierarchy enjoy greater amount of space. Kalawati, Resham and Sarang are identifiable in their uninhibited attitude towards sexuality albeit the attitudinal difference is operative at the surface level only since the high class women are strictly governed by patriarchal rules and violation of the normative rules is punishable. Contrarily, below class women Kalawati Chachi, Longsiri bihi and initially Haripyari too are less interested

in patriarchal domination and invariably offered much more space in the private and public domain vis-a-vis their high class counterparts. However, the planned immolation of Haripyari by her husband's nephew to avenge her daughter's inter-caste marriage intertwined his political aspirations problematizes the whole gambit of empowerment. Consequently, the actions and social behavioural pattern of these socially low placed women is relatively less conventional and conformist to the patriarchal norms.

As has been argued, for Kalawati of low jat peasantry physical relationship with Kailasi Singh is more of a therapeutic act than an emotional or physical act. For the female wrestler, rooted in the myth of celibacy as an imperative for physical valour, his wife is a painful burden, still greater is the painful realization of his impotence. The wife's body is treated in the context of Kalawati as an instrument of resurrection and recuperation. Corresponding to the prostitute Chandri's motherly response to Pachant's cry of "Amma!" in Anantmurti's *Sanskara*, Kalawati resurrects the disemancipated wrestler on the empirical plane which is why the representation of Kalawati as a maternal controller and aging femme fatale fails to attain artistic excellence and aesthetic sublimity as in *Sanskara*. One of the defining coordinates of sexuality is the state of sublime transcendence which is lacking in Kalawati's redeeming act and she figures as a crude woman than a female fatale. The powerless but knowledgeable Sarang's subtle appropriation of Kailasi Singh against her own village wrestler Dorla, the prime culprit in Resham's murder too demonstrates the phenomena of the subaltern 'assertion-subtle-defence.' Evoking benevolent patriarchy Sarang invites Kailasi Singh to her own village and is able to exploit the situation to her own advantage.

It could safely be averred that representation of a person, in this context of a widow, married or otherwise is not an innocent act and needs to be constantly interrogated in terms of political, economic, cultural and ideological motivations at work in the projection, popularization or valorization of an image of a person or vice versa. The politics of representation is no longer restricted to the binaries of Orient/Occident, colonizer/colonized or the postcolonial discourse or the subject/other polarities in the feminist discourse but is operative in the native discourses of the rural, dalit, tribal etc. The representation of Resham in Chitkut as a 'sexually liberated widow' posits the need to examine her representation in terms of authenticity and motivation. Resham's blatant assertion of her sexuality is a violation of the Hindu value system that valorizes disembodied sexuality in general but most forcefully in the context of a widow. Resham's 'feminist' questions are foundational questions related to the definition of a sinner, for instance. "Who is a sinner— you or me? One who gives birth or the one who forces to abort the child?" "Are you oblivious of the difference between the living and the dead?" (Chitkut 19) What locates these two rebellious interrogators in two dissimilar locales in terms of the coordinates of identity, subjectivity and agency? It is in the contextualized context of these defining and determining coordinates that the politics of representation comes in. Given the location and socio-cultural context of a normative village of jat peasants in Uttar Pradesh and the familial location of Resham as a peasant house wife in joint family, her interrogation of

patriarchy and 'liberated, unconventional attitude' towards her act of sexual transgression sounds unconvincing violating the principle of verisimilitude.

Resham's representation as a sexually uninhibited woman has resonance of the novel *Mero Mitro* in the eponymous novel (1967). The novel has invited much criticism for the representation of an unusually extrovert and uninhibited wife, especially in the female protagonist in the domain of sexual transgressors as the daughter of a village head and the rigid, lukewarm response of her ill-natured workaholic husband to her actions. Mitro has been imbued with a vivacious personality and a distinct individuality in her social lingua franca and abandoned exuberance but equally so for her actions in the larger interests of the family without the self-consciousness of a sacrificing act. Given the fine streaks of Mitro's personality her narcissist and egotistical attitude towards her sexuality imparts to her a credibility which is denied to Resham. The polemics of Resham's sexuality can be critiqued in view of Irigaray's theoretical quest for theorizing and representing the specificity for 'femininity'. For women specified 'femininity' and sexual identity in positive terms.

There has been a spate of feminist writings in India in English as well as the regional languages in the last few decades. Quizzically though, quite often feminist collations are the bold and blatant assertion or celebration of female sexuality. The writer's engagement in *Chauk* and *Idamnam* with the cardinal feminist postulates of a disembodied woman's sexuality, violence against women, the twofold paradigms of identity and social agency for women in the context of two marginalized subjectivities — Resham and Kusuma respectively needs to be interrogated in the backdrop of the polemics of representation and the implicit and explicit danger of the proliferation of the 'discourses of difference' on sexuality Foucault is wary of. (Foucault, *The History of Sexuality* 1976) As Foucault has observed, one may experience a sense of gratification by daring to speak on a taboo subject considered to be a taboo as Resham does, this daring act of speaking on a taboo subject for Foucault has the appearance of a deliberate transgression. As Foucault has argued, we are conscious of defying established power, our tone of voice shows that we know we are subversive (Foucault, *The History of Sexuality*).

Matreyi Pushpa seeks to represent transgressing women in terms of socially disembodied woman's sexuality in her portrayal of Kusuma, the deserted co-wife and Resham, the fallen pregnant widow. These two sexual transgressors need to be investigated in the backdrop of the feudal patriarchal value system in villages and even more crucially with regard to the nuanced socio-cultural milieu of a village. The lack of family support to Kusuma's social alliance with the uncle of her husband is particularly palpable in view of her victimized location as a tormented and ill-treated woman in the marital family, on the one hand, and the marginalized location of her paramour as a

man, treated for bachelor. Kusuma's transgressing sexual relationship by her own admission violates the normative social code, it has concomitantly a cogent connect with her social organization as a barren woman and the subsequent diminishing familial position. As Catherine Kohler Riessman has remarked: (A) child solidifies a wife's often fragile bond with a spouse in an arranged marriage and improves her status in the family and target, community" (Reissman 112). It could be averred that the socially organized relationship between these two marginalized beings is located within the threshold of patriarchal benevolence. Conversely, Resham's representation as a liberated and emancipated widow is brought to crisis in the backdrop of her social and endoscopic language and behaviour.

Going by the textual evidence the portrayal of Kusuma and Resham in *Idamnam* and *Chauk* respectively is very significant for breaking the stereotype of an estranged, victimized wife and the conformist widow respectively. The transgressing women have won enjoyed considerable amount of sympathy in the dominant canon, in the novels of Sita Chandra, for instance, but transgression is seldom followed by social approval or sanction in terms of marriage or legal property rights. Young Kusuma, a beautiful but deserted wife is denigrated to not only a menial help in the joint household of her in-law but forced to share the same house with her husband and co-wife by the adverse circumstances of her life. Kusuma's forays into an adulterous relationship with her father-in-law's younger unmarried brother culminate in the birth of a posthumous son and the legitimization of this illicit relationship by the patriarch Pateham Singh in his bold but 'wishful' acknowledgement of the illegitimate son's property rights. The substantive support to this socially and morally unviable relationship could be suggestive of the changing patriarchal values in villages with quite a few supporting progressive men-folk resisting the subversive forces of patriarchy. In the portrayal of Kusuma's celebratory and exulting attitude towards her sexual experience, Matreyi Pushpa could be located in the third historical 'Female' phase in the literary tradition (Elaine Showalter) when women reject herb imitation and protest and turn instead to 'female experience' redefining and sexualizing their 'external and internal experience.' Resham's post-widowhood relationship and her subsequent pregnancy are apparently not supported by her marital family, however the presentation of such an unconventional character by normative socio-moral standards in itself reflects new tropes in women writers' uninhibited approach to sexuality. The fight here or elsewhere as in Matreyi Pushpa's other novels *Jhale Nir* and *Alma Kabirani* is not gender based but is crucially determined by the polarities of interests and priorities in public/political sphere.

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1. For a serious documentation see S. M. Gilbert and S. Gubar, *The Madwoman in the Attic: The Women Writers and the Nineteenth Century Literary Imagination* (New Haven and London: Yale UP, 1979); Judith Fryer, *The Faces of Eve: Women in the Nineteenth Century American Novel* (New York: OUP, 1976). These two feminist critics are critical of the American male canon for the presentation of

a woman as a variant of the Eve figure. For a similar kind of identity politics of high caste Hindu in Nepal see Lynn Bennett, *Durga: Hindu Goddess and the Social and Symbolic Roles of High-Caste Women in Nepal* (Columbia UP, 1987).

2. For a detailed discussion of Maitreyi Pathya's *Chauk and Idamnamam* see Dinesh Datta, *Images and Representation of the Rural Woman: A Study of the Selected Novels of Indian Women Writers*, Shimla: Indian Institute of Advanced Study. This paper is based on the findings of this book.

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Quality of Management Education in India: Need and Challenges

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In recent years, India has explored management education at the substantial rate. Especially, business schools have grown in terms of number. There are roughly 3000 business schools in India that are churning out 100,000 management graduates. Though management education in India has got its modern shape in latest years, its origin can be traced back during the early sixties. The business world, today, desperately needs youth who is well conversant in management theories and practices. The purpose of management education is to prepare students thoroughly to face unexpected challenges of business world. But this very objective cannot be served by most of the management schools of today. Overall management education fails to fulfil dreams and aspirations of youth. Besides, it does not fulfil the expectations of modern business. Due to the complexity of the education system, quality has become an important issue in higher education, especially in management education in B-schools in India as it has direct impact on the economic development of the nation. In this paper an attempt has been made to highlight the quality issues of management schools today. The paper also focuses on the need and challenges faced by management schools today. An effort has also been made to identify the gaps in literature with the objective to study the existing scenario of management education in India. Analysis is based on the secondary data. Different statistical tools and techniques have been applied for the analysis of data. The study is backed by few recommendations based on the findings of the study to improve the quality of management education in India.

India has one of the largest Higher Education Systems in the world. With ever increasing market for specialized professionals, universities and colleges in the country care should be taken to concentrate on starting courses with vocational approach offering specialized and focused training. There has been a constant endeavor to provide meaningful education by offering a plethora of courses to enable the country to maintain pace with the rapidly changing world.

The Indian business is growing at an accelerating pace. With the Indian economy set to expand manifold, the requirement of a trained workforce and managers is going to increase. India, at this point in time, is reaping dividends of the benefits of a young nation with 65 percent of population under the age of 35. In such situation, education is expected to play a vital role in national development. Reorientation of management education is

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essential for the whole society to face the challenges of the 21st century. Quality meaningful management education needs to be imparted to meet these challenges. In the words of Willa A. Foster, "Quality is never an accident; it is always the result of high intention, sincere efforts, intelligent direction, and skilful execution; it comes the wise choice of many alternatives."

Quality oriented management education in B-schools, thus, can be stated as a multidimensional concept, which includes all the related functions and activities that form a part of the academic as well as professional life of an individual. There is a need for a framework for the assessment of quality should take into account the quality of students, teachers, infrastructure, student support services, curricula, assessment and learning resources. A number of factors, such as internationalization, marketing and greater competition expansion of management education and greater accountability have become the concern of quality of B-schools to the forefront of national debate.

If we talk in Indian context, India has the third largest educational system in the world, after the United States of America and China. It has now 729 Universities, 1796 colleges, 1.25 crore students and 9.34 lakh faculty members (Cibacchi, 2014). There has been a remarkable expansion in higher education and gross enrolment ratio is about 14.5% while an ambitious target of 25.2% has been envisaged by the 12th plan.

At the institutional level a transformative and innovative approach is required across all the levels of management education from curricula and pedagogy to the use of technology and governance for quality assurance. The effective governance and management within academic institutions is necessary for quality assurance. The management education imparted is irrelevant to the students to prepare themselves for their lives as citizens. None is bothered to see whether there is consistency in the demand that students learn and the practice that they are supposed to follow in life later.

Complementary components like Indian Ethics, Yoga, Indian case Studies, Indian business scenario and training, etc. need to be made an integral part of management curriculum. Only then will it be possible to groom competent and sensitive young men and women who can carry on their shoulders the enormous responsibility of holding the future society together.

Review of Literature :-

Shukla (2013) highlighted that the need of good and active managers for the development of the country. Managers should know all the facts, logic and strategies. For this they should get an education from good institutions. Professional Education also needs to move beyond conventions in order to catch up with a rapidly changing context.

Mahajan (2012) pointed out that government, lawmakers, politicians, industrial houses, social leaders have a huge responsibility to empower these youth for self-sustainability. Sovereign analysis of the situation, honest policy formulation, rapid deployment and integrated effort can gift Indian youth a nation.

Das and Parah (2012) concluded that in order to provide quality education the amount of efforts needed on the part of the educational institute is double that needed to be made by the educational system as a whole, whereas the efforts needed on the part of the society is three times that of the educational system. Many studies have been conducted to observe the status of relevance of management education in India. The above review of literature stressed upon the following aspect of management education in India. This paper is an attempt to put forth some suggestions that will help B-schools in exploring some untapped issues or to summarize some unexplored dimensions.

Objectives and Methodology

- 1) To analyse the need and significance of quality of management education imparted in B-schools.
- 2) To study the present status of management education and challenges related to the quality of management education in India.

The present study is based on secondary data. The analysis is based on previous studies and various published reports of government of India and ministry of HRD. Different websites have also been consulted. Interpretation is based on rigorous exercise keeping in the achievement of study objectives.

Discussion and Suggestion:-

Status of Management Education in India

In 1950, the Department of Commerce of the Andhra University started the first MBA Program in India. In 1963, Indian Institute of Management, Ahmedabad was set up in collaboration with the Harvard Business School. The 1950s and 1960s witnessed the growth of commerce education and 1970s and 1980s witnessed the growth of Management Education in India. There has been a tremendous growth of B-schools imparting management education in our society. Every year about 14,000 students pass out of management schools. Keeping in mind the demand, the supply is very meagre. Management courses have become 'Academic Courses' rather than 'Professional one'. Management Institutes, barring a few exceptions, have reduced to commerce colleges. There is an urgent need to restructure management education to meet new challenges of 21st Century. India has adopted domestic policies and institutions that have enabled people to take advantage of global markets and have, thus, sharply increased the share of trade in their GDP.

Significance of Management Education in India

Management education has a vital role to play in today's business environment, where everything changes so fast that it makes it difficult for organizations to survive the growing competition. This has led to the need for business schools in developing nations to impart relevant education to students, which reflects the changes in society. Also, schools need to be in close contact with industry.

The "Financial Times" reports that India is in dire need of more and more management institutes. Earlier in the year 1961, the Indian Institutes of Management (IIMs) were established to improve the level of management education. However, the annual growth of the country's economy by 8%, the business education has not kept pace with the demand, particularly for the quality management professionals. The need and significance of management education in the country can be adjudged on the basis of the present scenario.

For the development of leadership skills: Management education helps students in inculcating leadership qualities. It aids students in exploring alternative approaches to various management issues. Above all it inspires influences and guides management students.

Requirement fulfillment: Management education in India definitely changes the work culture of business. It paves way in developing various skills among students, especially communication skills, decision making skills, analytical skills and so on. Moreover, it teaches lessons related to personality development and personal grooming to management students. Similarly, abilities like thinking about issues from diverse angles or thinking angles to frame problems holistically, learning to make decisions based on multiple options, often conflicting, functional perspectives and building judgement are inculcated only through the management education.

Recognizing organizational realities and implementing effectively: It is only through the management education that such issues as influencing others and getting things done in the context to hidden agenda, om rules, political associations, and competing points of view can be solved.

Acting creatively and communicating clearly: The main task of the manager of the company is to find and frame problems, collect, synthesize, analyse, interpret and purify large volumes of ambiguous data, engaging in generative and lateral thinking if the manager is highly educated and enriched with all the techniques of solving issues, can easily handle the business.

Understanding the roles, responsibilities and purpose of business: The primary objective of a business is to earn profits. In order to achieve this objective, balancing between financial and non-financial resources while simultaneously managing the demands of various constituencies such as shareholders, employees, customers, regulators and society is necessary. Only an efficient and qualified manager can do this with his potential.

Challenges of Quality of Management Education: Every sector of the job industry demands efficient managers who can aid in the smooth functioning of the organization. Our country requires a pool of professionals who are trained in the specific skill set of the business management. Such a demand is expected to continue in the upcoming

years as well. However, the matter of concern is that is the number of management institutes in management education, and to create a situation ideal for the management education, there is a need to create a dynamic environment that can encourage the production of superior management graduates. Undoubtedly, India has produced a large number of management graduates, but there is an urgent need to adapt to the global changes and establish the management schools, which would define excellence, dynamic and competent managers and thus provides great opportunities to rethink the options, which can help these institutes in producing the skilled and qualified managers. However, there are some challenges related to the quality of management education:

Requires Experimentation: Management education requires a massive experimentation in terms of extended summer internship for four to six months or in terms of experiential learning which involves several live projects of shorter duration. There is serious absence of a debate among management educators about pedagogy and the curriculum which could solve the problem that India's B-schools are facing currently.

Inadequate Capacity of Institutions: In contrast to the Indian Institutes of Management and the Indian Institutes of Technology (IIMs and IITs) and other elite institutions gaining international fame, many universities, colleges and deemed universities serve their students poorly. It has become business with the least possibility for losses. More students are dumped than the capacity of such institutions. Student discontent, in these circumstances, is altogether rational. Governments everywhere are fond of announcements, especially those heralding new initiatives.

Inadequate Infrastructure: The State is least bothered to see whether the institutions set up need to be supported with upgraded quality of infrastructure along with the quality of teaching. Improper ventilation, inadequate parking facilities, unhygienic canteens, insufficient teaching aids and congestion has become a scourge in many institutions.

Some institutions, of course, invest in beautiful garden-like campuses, state-of-the-art infra-structure, luxurious athletic stadiums and every convenience that students from affluent backgrounds are accustomed to. Can luxury and convenience amount to quality?

Lack of Skill Development in Management Teaching: Skill development is an important requirement in today's management education. The professional skill, computing skill, communication skill, leadership skill, managerial skill, entrepreneurial skill etc. need to be developed. While framing curriculum due importance is not given to these requirements of business world.

Lack of Computer Knowledge: Computer literacy is very important in the field of management education. The unique feature of tomorrow's management curriculum and global information will be made available through the internet. Tomorrow's

management students will be fully involved in collecting and analyzing data in respect of the subjects of the course and will be trying to develop their own perspective.

Inadequate Promotion to Research Quality: The management faculty do not have a culture that is supportive of research. Imbuing a research culture is not a simple task. It requires a strong support system. Scholars should be invited to undertake research in areas of national interest. Regarding the research grant procedure, more support needs to be provided to individual project proposals. Being a recent development in the discipline, there is a shortage of Ph.D. guides and hence those who would like to do a research degree are forced to register for their Ph.D. degree under the guidance of the candidates in the area of management.

Many times, B-schools in India face the problem of intake of students who are not of quality and students having no work experience. Apparently, parents want their children to finish the post-graduate education before opting to work. Thus, students lack work experience which is essential for management education.

Faculty Development Programs: AICTE had informed to management schools to depute their faculty members to undergo Faculty Development Programs at the few centres but it is too inadequate. That will require another 5-10 years period to train the trained manpower with this system. Again the FDP programs which are inflexible in terms of formality and conditions of the AICTE this activity is being implemented. A more flexible scheme must be implemented at the regional levels throughout the country with the help of top ranking B-schools.

Fake Rankings and Credit Ratings: Most of the rankings of management schools are inherently flawed, and provide misinformation hiding behind the garb of scientific process.

Lack of Practicality: According to some surveys, more than 100,000 students graduate from private institutions, students do not even realize the poor quality of the chosen program at the early stage of their education, and there is such a high demand for management degrees that most of these B-schools are full despite of poor quality education. The market analysts suggest that the professionals graduating from such B-schools end up accepting jobs which are low paying and do not ensure greater future. Sometimes, such professionals land into those jobs, which do not even require a management graduate.

Faculty: For any B-school to impart meaningful business education, the quality of faculty members is paramount. The main issue related to the quality of management education is lack of the qualified and experience holder faculty members in all the main areas of management education like Marketing, Human Resources, Economics, and Information Technology, Accounting & Finance, Quantitative Methods and Production.

Commerce management is about the practice of management, which can be taught only by experienced, expertise, and exposure together with the relevant concepts. Teachers in business educational institutions, are found to be lacking motivation, always entangled in money petty and major issues. It must be noted here that teacher's motivation can have a significant impact right from the beginning. The knowledge shared by majority of faculty members becomes theoretical, or, borrowed from international B-schools which may not be relevant to the Indian context.

Conclusions and Suggestions :

No doubt management education helps in propagating leadership skills, employment perspective among the students. The students need to develop soft skills from within as it one of the most important requisite for becoming a successful manager. The quality of faculty members is simply very important. To catch up the global standards of quality management education in India, the business schools need to work hard. There are some suggestions based on the above study for the improvement of quality management education in India.

Corporate Governance of B-schools: There is a need to have independent Directors as well as to implement independent Audit Committee for managing the B-schools. The B-schools should become process driven. Corporate governance has to be made an element of accreditations. Faculty development as well as faculty involvement in the administration needs to be a part of the Corporate Governance agenda. Issues like Qualifications of faculty members, Size of libraries, & other academic as well as infrastructural facilities must also become a part of governance.

Networking: The management institute must have extensive networking with the corporate world and other organizations nationally and internationally. This networking, on the one hand, makes it possible for the regular interaction of their senior managerial personnel with the students while on the other hand, provides these organizations a platform to assess the institute being equipped to develop the required capability in the students. This also enables these organizations to consider the students for placement when they complete the program.

Sustainable Development: B-Schools have to come up with those ideas, and have to promote technology as well as businesses which will promote environmentally sustainable businesses, products and services. The B-Schools' curriculum and training have to incorporate this reality. Many B-Schools have started implementing this.

Incompatible with the needs of Corporate Sector: Development of curriculum objectively reflecting national and global needs is found to be overlooked. Curriculum design is not found to be relevant to the regional and national needs. The fact that the corporate world is least concerned with the degrees but is concerned with the practical output of degrees is overlooked altogether. Institutions need to redesign the courses and introduce academic programmes that are compatible with the goals and objectives of corporate sector.

Women Empowerment: A Human Rights Perspective

Dr. Archana Mishra

The empowerment of women is a vastly complex phrase which encompasses the situation of woman in its social, cultural, religious, political, legal and economic aspects. It is an undeniable fact that in today's world women have made remarkable progress in almost all spheres of life and a paradigmatic shift is taking place in the equations between men and women. There are examples where women are on visible powerful positions in politics as well as in professions but it is imperative to remember that such empowerment is exceptional rather than a way of life with common women of ordinary back ground. True empowerment has to be assessed not on the basis of exceptions but by what has become available to those vast sections of society where women have traditionally been voiceless and voiceless.

Defining Women Empowerment :

Since the beginning of civilizations, involvement of women at all levels in the making of families, resource in cultural growth and rise of economic and material progress remained an established fact. Despite this they could not gain an exalted status rather were gradually confined in domestic sphere. This occurred mainly due to gender based discrimination and was mirrored through common conditioning by society and institutions like family. In the 19th century there was awareness of women's rights in the writings of eminent thinkers like J.S. Mill, Mrs. Taylor, Barbara Leigh and many others whose conviction was that equality of rights among individuals includes in it the rights of women as well.

In words of Bharadwaj the "Female women empowerment has different dimensions - political, social and economic and it is a process of redistribution of resources in the society in such a way that oppressed class like women get equal access and control over the resources." Indian scholar J.K. Pillai has defined "empowerment as an active multidimensional process, which enables women to realize their full identity and power in all spheres of life".

For Kiran Devi, "empowerment of women means equipping women to be economically independent, self-reliant, have a positive esteem to enable them to face any difficult situation and they should be able to participate in development activities and in the process of decision making". In words of Parul Kapur "women's empowerment could be considered as a process in which women gain greater share of control over resource material, human and intellectual knowledge, information, ideas and financial resource like money and control over decision making in home, community, society and nation".

Thus the concept of women empowerment means a struggle for better status, a resistance against oppression, efforts to increase quality of life and in totality a vision for a new society. Contextualizing empowerment from the viewpoint of women is a process and an instrument for effectively addressing problems relating to women such as their physical and social deprivation of all sorts, protection from physical and psychological torture, encouraging participation in decision making and governance and the pursuit of safeguarding their human rights and a dignified life.

Precisely, overall empowerment of women in a simple way is building up women's freedom, capacity and potential for participation in social progress. Until positive change touches the lives of all women and specially of average women on the street and the marginalized women in rural areas we cannot say that women are empowered. The single most important reason for the deplorable situation of women in society is gender discrimination, which in turn has its origin in the violation of human rights of women. Women who constitute nearly half of human population across the globe have been denied equal status with men and need special protections for achieving the goal of creating a just social order. It is in the light of this fact, one of the most important measures suggested by all national and international forums for the empowerment of women is the guarantee of safeguarding their human rights.

More recently in both domestic and international affairs human rights have been the most prominently debated issue and have become the key element in the lives of human beings. Both men and women are born with equal rights which are intrinsic to them and constitute their fundamental human rights. In addition to this, the state in its constitution also recognizes human rights as the basic prerequisite for establishing a just social order which not only includes political but also social and economic rights. The inception of United Nations heralded the beginning of a new phase of human history. The universal Declaration of Human Rights adopted by the General Assembly in 1948 has virtually been accepted by majority of nations. It has been widely accepted that human rights are an integral part of any free individual and protection of these rights is basic to broadening and strengthening the process of democratization. The preamble of United Nations Charter reaffirmed international concern for human rights and maintained that one of the most important measures that have been taken up by national governments and suggested by international forums for the guarantee of human rights of women is their empowerment. The fundamental rights incorporated in the constitution of India have a close similarity with the United Nations Declaration of Human Rights of 1948 in form and content. The concept of democracy based on individual's freedom is incorporated in our constitution and fundamental rights have now been recognized all the world over as the basic principle for the development of individuals. The character of Fundamental Rights is Sacrosanct and essential for recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family.¹

The Universal Declaration of Human Rights-1948 by the United Nations made it clear that women must be treated equal, must be accorded respect and dignity and have

equal right to participate in public sphere without fear and shame. This quest covers economic, political and socio-cultural domain as was also emphasized in the Development Report – 2004 by UNDP. ‘States have come together to endorse the Universal Declaration of Human Rights supported by the International Convention on Civil and Political Rights and Economic and Social Rights.’ Thus in all the foregoing, focusing on individual freedom and dignity the issue of women empowerment has been at the centre stage. Empowerment of women is considered instrumental in facilitating women to acquire parity with men and participating in socio-political activities for the development of human race. The year 2001 A.D. not only marks the beginning of a new millennium but is also a major benchmark in upholding the most significant values of democracy – ‘equality’. It also emphasizes protection of human rights of all kinds owing to a distinct attitude subjected to almost oppression and exploitation of all kinds in the socio-psychological fabric of the society. It is rightly stated by Simone De Beauvoir in her seminal work *second sex* that ‘One is not born as a woman but one is made a woman.’¹¹

In the 21st Century women comparatively enjoy more freedom and power compared to their counterparts a few decades ago, however, they are still at a disadvantage when compared to men in all aspects of life. Women all over the world face deprivation in respect of equal access to education, health care and decision making power in social, political and business sectors. Available facts regarding various socio-economic and political indicators like sex-ratio, low literacy rates and participation in political process etc. provide enough evidence about how women/girls are victims of gender discrimination at multiple levels and in multiple ways. Just to mention a few figures in India, sex-ratio showed a marginal upward trend from 933 females per thousand males in 2001 to 940 females per thousand males in 2011¹². In respect of education also which is considered the most effective instrument of ensuring overall empowerment by way of providing justice and equality of opportunity, situation is very much the same. According to HRD minister literacy rate in India has shown improvement over the years from a miserable 12 p.c. at the end of British rule in 1947 to 84 p.c. in 2017 but there is a wide gender disparity in the literacy rates as reflected by the figures of effective literacy rate (age 7 yrs and above) of men (84.14 p.c.) and women (65.46 p.c.)¹³. As regards participation in political process, in India it seems rather surprising while women have always dominated parliamentary elections and debates but the number of women representatives featuring in the parliament has been relatively low all this while. In 2nd Lok Sabha out of 494 seats 22 women representatives and in 14th Lok Sabha out of 542 seats 45 women representative were elected¹⁴. These facts apart, argument of 33% reservation for women in political arena in itself seems a violation of women’s equal rights as they constitute approximately 50 p.c. of population.

¹¹However the census figures provided a positive indication that growth in female literacy rates (11.8 p.c.) are substantially faster than in male literacy rates (5.9 p.c.) in the 2001-2011 decadal period which means gender gap appears to be narrowing.

Law is another very powerful public institution to safeguard the rights of women. Constitution of India guarantees them equal rights while the Parliament and judiciary have come to the fore to make laws and enacted them to ensure gender justice but laws alone cannot empower women. For effective enforcement of legal rights of women change of social values and attitudes must precede the legal enactments and sensitization of consciousness machinery should come hand in hand.

All these examples only bring to the fore the bitter reality that though the debate over safeguarding human rights for the empowerment of women is being heard from various quarters but there still exists a wide gap between theory and practice. In spite of all the concern being shown and various institution and procedures being constituted and adopted for empowering women at various levels the ground realities reflect upon the fact that women still suffer from pressing problems and are a vulnerable section of society. Few facts will be worth mentioning here –

- The social status of women worldwide is comparatively lower than that of a man. In a family women generally gets a secondary status and is always under the shadow of male members be it father, brother, or husband. During childhood women is known as daughter of her parents, then a wife to her husband and later mother to her son.
- In many other parts of the world women does not get an independent identity.
- In many societies, various inhuman practices against women can be seen in the form of female infanticide / foeticide, child marriage, dowry deaths, domestic violence and other forms of physical and mental harassment and exploitation.
- Sexual harassment and indecent behavior ranging from eve-teasing, misbehavior at work place, rape and immorality trafficking.
- In majority of cases working women are not allowed to use their earnings according to their own desire and even after being financially independent they depend on men for security, decision making and their development.
- In addition to all above, women are not sufficiently represented in law making bodies and are kept at bay from political decision making even if they are given representation in the council of ministers. More often than not, they are entrusted with portfolios which are welfare oriented such as Education, Health, Women and Child Welfare, Environment etc. Seldom they are entrusted with key portfolios like Home, Foreign Affairs, Commerce, Finance, Defence etc. This surely amounts to undermining their capabilities and is a clear violation of their human rights.
- America, one of the largest and oldest democracies of the world is yet to elect a woman president. Not only in unorganized sector and lowly paid jobs but in high profile jobs also there are examples when women do not get their genuine due. Findings of many empirical researches on status of women have also revealed that women are not assigned various duties and do not get ample opportunities because of their relative biological weakness.

In the final analysis, it may be said that the problems of human rights violation can only be solved, if it is a problem that has to be addressed on a humanitarian basis. In order to convert myth of women empowerment into reality, the first and foremost requirement is to recognize women as an 'individual' then only the second, that is, active participation and realization of actual potential of women can start. Government policies and programs or international efforts will only act as mechanism for providing adequate means to secure ultimate ends i.e. protection of human rights of all individuals with special focus on the weaker segment, that is women. Policies like reservation otherwise can never be an end in themselves they are just means to achieve the goal of an egalitarian society free from discrimination and gender inequalities.

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Professional Development of Teacher Education

Dr. Peeyush Kumar*

Professional development of teacher education is necessary for the development of our education system as well as for unemployed teachers and our going students. Good teachers are the greatest assets of our education system. They stand for the transmission of different knowledge, skills and values. They are honored as the backbone of our education system. Teacher education is an important instrument of development of professional skills among the new teachers. It is a training program. It is an essential tool for attaining the goal of equality, development and peace. The success of schooling mainly depends on competency, skills and effective training of teachers. Teaching is a great profession. A teacher should be meek, humble and courteous towards his/her students. During the last seven decades many efforts have been made to develop professional skills in teacher education to establish moral values and discipline. We have to maintain professional development of teacher education through various colleges and universities. We have to maintain quality in teacher education not quantity. We have to create true and honest professionals in this field.

Teaching is a pious profession. Teachers are the base of our Society. They teach our generations from time to time. Professional development of teacher education exists in schooling and training colleges. In professional colleges we achieve our aims and objectives through would be students. The pre-service teacher preparation programs remain the important determinant of how teachers learn and succeed in the dynamic circumstances of real classroom and school. Educational committees reflects this commitment by considering pre-service and in-service teacher education, as a continuous process. In the present day teacher is an instructor and task master and has to be an expert in various fields of life. Thus the role and activities of teachers and professional institutions are considered as the most significant in the education system. According to Fullan, M. (1990) "Teachers of today and tomorrow need to do much more learning on the job, or parallel with it - where they can constantly test out, refine and get feed back on the improvements they make."

Professional Development :- Concept

Professional development means professional career growth, it means individual development, appropriate atmosphere in professional training colleges, continuing development of personality. Fullan (1991) states that the sum total of formal and informal learning experiences throughout one's career from pre-service teacher education to retirement. In the process teachers attain higher professional education and competence and expand their understanding of self, role, content and career through teacher education and training Colleges. "To be effective, Professional development must provide teachers

with a way to directly apply what they learn to their teaching." (Ramas, 2005). It is a process, which can be either individual or collective.

Need of Professional College and Other Institutions :-

Nowadays expansion of infrastructural facilities and knowledge in all fields of learning are taking place. Each and every day new development, new facts, new theories and new methodologies are being evolved. We need more and more professional institutions in dental, management, engineering, traditional institutions and training colleges to develop the Indian society in all manners. The new initiatives and innovations need to be encouraged and studied. For the development of teacher education and its upliftment, more research work is necessary.

Teacher Education should be provided with common skills, duties, moral values and discipline. The professional development of teacher also lies in his ethical behavior in his relations with fellow teachers and educational institutions and maintaining membership of professional organisations relevant to his subject and area of specialisation. Quality is the real key to development. Quality means degree of excellence. Quality is an important issue as teacher education is concerned with human beings. Quality requires pedagogical content knowledge. Teachers who have high sense of self efficacy are more creative in their work.

Commissions and Committees :-

The University Education Commission (1948), Secondary Education Commission (1953), Chattopadhyay Committee Report (1983-85), Acharya Ramamurti Committee Report (1990) and several Seminars and study groups that were set up to discuss improvements in elementary and secondary teacher education from time to time expressed concern over the poor quality of teacher education and its isolation from both the main stream of university life and the ground realities of schools. These Commissions stressed on the need for flexibility and strongly felt that the whole teacher education programme needs to be restructured to strike more balance between the theory and practice and assessment of student's performance. One of the important effort towards bringing qualitative improvement in education in general and teacher education in particular is the recommendations of Education Commission (1964-66).

This was the first Commission in the post independent India which comprehensively worked with all stages of education from pre-primary education to higher education level including the Vocational and Technical education etc. The Commission stated, "The essence of programme of Teacher education is quality and in its absence, Teacher education becomes, not only a financial waste but a source of overall deterioration in educational standards". Accepting that the existing teacher education programmes are largely divorced from the realities of schools, it recommended reorientation of subject knowledge; vitalization of professional studies and to root the entire curriculum in Indian conditions; development of special courses and programmes; and revision and improvement of curricula. The Commission stressed that the prospective teachers need

course which will help them to build up proper perspective of life, of our cultural heritage, and of problems and aspirations of the nation as well as of human culture, and civilization in general". It also emphasized the need for teacher education to be brought into the main stream academic life of Universities and relate the curriculum closely to the teacher's responsibilities and to Indian conditions, problems and studies.

Later on, a Committee known as the Prof. Vashu Pal Committee (1993), appointed to analyse the academic burden on students and unsatisfactory quality of learning expressed concern over the poor quality of teacher preparation programmes in the country which lead to unsatisfactory quality of learning schools. This Committee also suggested restructuring of the course content of teacher education programmes to ensure its relevance to the changing needs of school education, longer duration of training, emphasis on self-learning and independent thinking and making whole teacher education programme more practicum-oriented.

All these Commissions, Committees, and study groups expressed concern over the irrelevance of teacher education programme. However, in reality even after five decades the observation made by the Education Commission (1964-66) in this context that "Vitality and realism are lacking in the curriculum and programme of work, which continue to be largely traditional with disregard for the present day need and objectives" remains relevant. Though, a number of policy initiatives have been taken by the government, from time to time, to modernize and bring qualitative in teacher education curriculum of the country.

The Malluotra Committee suggests that for three to five weeks duration Orientation programme for the newly appointed teachers the emphasis should be laid on the methodologies of teaching in the concerned subject. The Ramamurti Committee (1990) recommends that there should be one year training after recruitment of teacher for their professional and intellectual development. The Vashu Pal Committee (2009) suggests that it is necessary to enhance the quality of teacher education, within higher education for this it is necessary to develop full Orientation programme and Refresher Course for newly recruited teachers in Colleges and Universities.

Changing Role of Professional Teacher Education in the 21st Century

International Society for technology Education has released its educational technology standards and skills for teachers. Some of these skills are finding and managing resources, publishing on the need connecting with colleagues, students, parents and local and global communities. The teachers educators must be proficient in these skills in order to model good practices for their students and help students include these skills for learning. "Teacher development is the professional growth a teacher achieve as a result of gaining increased experience and examining his/her teaching systematically." (Gierthorn, 1995)

Conclusion :-

The present professional teacher education is inadequate to meet the challenges of diverse Indian social, cultural and economical conditions. We have to develop professional growth among the teachers. It means professional development is very essential for all

teachers as well as in all the teaching training Colleges and Universities. It improves the quality and excellence of teacher in all walks of life. Continuous professional development is necessary to increase teachers competency, knowledge, skills, attitude, confidence and efficiency in their teaching work. Teacher education colleges should conduct innovative programmes in the following directions- seminar, discussions with lecturers, team teaching, panel discussion and work on projects sponsored by the faculty members for improvement of learning in various fields. Government, Universities and Training Colleges and other Organizations need to take individual and personal initiative for professional development of teachers to fight emerging challenges of 21st Century in India.

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Medicinal Plants - A Boon For Society

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Introduction

The term "medicinal plant" includes various types of plants used in herbalism. It is the use of plants for medicinal purposes, and the study of such uses. The word "herb" or a leaf, herb refers to any part of the plant like fruit, seed, stem, bark, flower, leaf, stem, woody plants, including those that came from trees and shrubs. These medicinal plants are also used as food, flavonoid, medicine or perfume and also in certain spiritual activities.

Plants have been used for medicinal purposes long before prehistoric period. Ancient Unani manuscripts, Egyptian papyrus and Chinese writings described the use of herbs. Evidence exist that Unani Hakim, Indian Vaid and European and Mediterranean cultures were using herbs for over 4000 years as medicine.¹ Indigenous cultures such as Rome, Egypt, Iran, Africa and America used herbs in their healing rituals, while in other developed traditional medical systems such as Unani, Ayurveda and Chinese Medicine herbal therapies were used systematically.

Traditional systems of medicine continue to be widely practiced on many accounts. Population rise, inadequate supply of drugs, prohibitive cost of treatments, side effects of several synthetic drugs and development of resistance to currently used drugs for infectious diseases have led to increased emphasis on the use of plant materials as a source of medicines for a wide variety of human ailments.²

Among ancient civilizations, India has been known to be rich repository of medicinal plants. The forest in India is the principal repository of large number of medicinal and aromatic plants, which are largely collected as raw materials for manufacture of drugs and perfumery products. About 8,000 herbal remedies have been codified in AYUSH systems in INDIA. Ayurveda, Unani, Siddha and Folk (tribal) medicines are the major systems of indigenous medicines. Among these systems, Ayurveda and Unani Medicine are most developed and widely practised in India.⁴

Recently, WHO (World Health Organization) estimated that 80 percent of people worldwide rely on herbal medicines for some aspect of their primary health care needs. According to WHO, around 21,000 plant species have the potential for being used as medicinal plants.⁵

As per data available over three-quarters of the world population relies mainly on plants and plant extracts for their health care needs. More than 30% of the entire plant

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species, at one time or other were used for medicinal purposes. It has been estimated, that in developed countries such as United States, plant drugs constitute as much as 25% of the total drugs, while in fast developing countries such as India and China, the contribution is as much as 80%. Thus, the economic importance of medicinal plants is much more in countries such as India than to rest of the world. These countries provide two third of the plants used in modern system of medicine and the health care system of rural population depend on indigenous systems of medicine.

Treatment with medicinal plants is considered very safe as there is no or minimal side effects. These remedies are in sync with nature, which is the biggest advantage. The golden fact is that, use of herbal treatments is independent of any age groups and the sexes.

The ancient scholars only believed that herbs are only solutions to cure a number of health related problems and diseases. They conducted thorough study about the same, experimented to arrive at accurate conclusions about the efficacy of different herbs that have medicinal value. Most of the drugs, thus formulated, are free of side effects or have reactions. This is the reason why herbal treatment is growing in popularity across the globe. These herbs that have medicinal quality provide rational means for the treatment of many internal diseases, which are otherwise considered difficult to cure.

Medicinal plants such as Aloe, Tulsi, Neem, Turmeric and Ginger cure several common ailments. These are considered as home remedies in many parts of the country. It is known fact that lots of consumers are using Basil (Tulsi) for making medicines, black tea, in pooja and other activities in their day to day life.⁷

Medicinal plants are considered as rich resources of ingredients which can be used in drug development as pharmacopoeial, non-pharmacopoeial or synthetic drugs. Apart from that, these plants play a critical role in the development of human cultures around the whole world. Moreover, some plants are considered as important source of nutrition and as a result of that they are recommended for their therapeutic values. Some of these plants include ginger, green tea, walnuts, aloe, pepper and turmeric etc. Some plants and their derivatives are considered as important source for active ingredients which are used in aspirin and toothpaste etc.⁷

Apart from the medicinal uses, herbs are also used in natural dye, pest control, food, perfume, tea and so on. In many countries different kinds of medicinal plants/ herbs are used to keep ants, flies, mice away from homes and offices. Nowadays medicinal herbs are important sources for pharmaceutical manufacturing.

Recipes for the treatment of common ailments such as diarrhea, constipation, hypertension, low sperm count, dysentery and weak penis erection, piles, coated tongue, menstrual disorders, bronchial asthma, leucorrhoea and fevers are given by the traditional medicine practitioners very effectively.

Importance of some herbs with their medicinal values 4-11

- Herbs such as black pepper, cinnamon, myrrh, aloe, sandalwood, ginseng, red clover, berberis, bayberry, and safflower are used to heal wounds, sores and boils.
- Basil, Fennel, Chives, Cilantro, Apple Mint, Thyme, Golden Oregano, Variegated Lemon Balm, Rosemary, Variegated Sage are some important medicinal herbs that can be planted in kitchen garden. These herbs are easy to grow, look good, taste and smell amazing and many of them are magnets for bees and butterflies.
- Many herbs are used as blood purifiers to alter or change a long-standing condition by eliminating the metabolic toxins. These are also known as 'blood cleanser'. Certain herbs improve the immunity of the person, thereby reducing conditions such as fever.
- Some herbs are also having antibiotic properties. Turmeric is useful in inhibiting the growth of germs, harmful microbes and bacteria. Turmeric is widely used as a home remedy to heal cut and wounds.
- To reduce fever and the production of heat caused by the condition, certain antipyretic herbs such as Chrysanthemum, black pepper, sandal wood and safflower are recommended by traditional Indian medicine practitioners.
- Sandalwood and Cinnamon are great astringents apart from being aromatic. Sandalwood is especially used in arresting the discharge of blood, mucus etc.
- Some herbs are used to neutralize the acid produced by the stomach. Herbs such as marshmallow root and leaf. They serve as antacids. The healthy gastric acid needed for proper digestion is retained by such herbs.
- Indian sages were known to have remedies from plants which act against poisons from animals and snake bites.
- Herbs like Cardamom and Coriander are renowned for their appetizing qualities. Other aromatic herbs such as peppermint, cloves and turmeric add a pleasant aroma to the food, thereby increasing the taste of the meal.
- Some herbs like aloe, sandalwood, turmeric, sheetraj hindi and khare khasak are commonly used as antiseptic and are very high in their medicinal values.
- Ginger and cloves are used in certain cough syrups. They are known for their expectorant property, which promotes the thinning and ejection of mucus from the lungs, trachea and bronchi. Eucalyptus, Cardamom, Wild cherry and cloves are also expectorants.
- Herbs such as Chimonilla, Calamus, Ajwain, Basil, Cardamom, Chrysanthemum, Coriander, Fennel, Peppermint and Spearmint, Cinnamon, Ginger and Turmeric are helpful in promoting good blood circulation. Therefore, they are used as cardiac stimulants.
- Certain medicinal herbs have disinfectant property, which destroys disease causing germs. They also inhibit the growth of pathogenic microbes that cause communicable diseases.
- Herbal medicine practitioners recommend calmative herbs, which provide a soothing effect to the body. They are often used as sedatives.

- Certain aromatic plants such as Aloe, Golden seal, Barberry and Chrysanthemum are used as mild tonics. The bitter taste of such plants reduces toxins in blood. They are helpful in destroying infection as well.
- Certain herbs are used as stimulants to increase the activity of a system or an organ. For example herbs like Cayenne, Lal Mitth, Myrrh, Camphor and Guggal.
- A wide variety of herbs including Giloe, Golden seal, Aloe and Barberry are used as tonics. They can also be nutritive and rejuvenate a healthy as well as diseased individual.
- Honey, turmeric, marshmallow and liquorice can effectively treat a fresh cut and wound. They are termed as vulnerary herbs.

Conclusion

As our lifestyle is now getting techno-savvy, we are moving away from nature. While we cannot escape from nature because we are part of nature. As herbs are natural products they are free from side effects, they are comparatively safe, eco-friendly and locally available. Traditionally there are lots of herbs used for the ailments related to different seasons. There is a need to promote them to save the human lives. These herbal products are today the symbol of safety in contrast to the synthetic drugs, that are regarded as unsafe to human being and environment. Although herbs had been priced for their medicinal, flavoring and aromatic qualities for centuries, the synthetic products of the modern age surpassed their importance, for a while. However, the blind dependence on synthetics is over and people are returning to the naturals with hope of safety and security. It's time to promote them globally.

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Pvt. Aahat Cell Scheme	People involved in agricultural/ allied agricultural activities/ non-farm activities	50,000	Literate/illiterate women (dwelling in rural/semi-urban area who have attained the age of majority shall be eligible under the scheme.	Loan has to be repaid in 12 months.
PMU Mahila Sahakari an Abhiyan	NGOs involved in lending to women either through SHGs or individually for setting up of small & micro enterprises in non-farm sector			1. Interest rate to be reduced by 0.25% in Non Priority Sector Advances and 0.50% in Priority Sector Advances 2. Margin to be reduced to 10%, wherever the margin requirement is more than 10% 3. Waiver of 30% upturn fee (wherever applicable)
BMB Shripari Loan For Beauty Parlour Naksh/Spa	Women interested in establishing their own parlour		Age of applicant min 20 years and max 60 years.	1. Provides support in construction/ purchase of shop, units and equipment, meeting day to day expenses of business. 2. Tie up with Materials, CavinKare and Lakme Ltd. 3. Loan repayment in 7 years. 4. Collateral free to be covered under CGTMSB
BMB Annapurna Loan - Food Catering	Women interested in establishing food catering unit for selling tiffin/ lunch packs.		Age of applicant min 18 years and max 60 years	1. Loan repayment in 3 years. 2. Collateral Free to be covered under CGTMSB
BMB Parvati - Loan For Day Care Centre	Women interested establishing Child day care centres.		Age of applicant min 23 years and max 55 years	1. Collateral Free to be covered under CGTMSB 2. Loan repayment in 5 years.
Mahila Udyam Nidhi Scheme	Women entrepreneurs interested in establishing	1,00,000	New projects in tiny and small-scale sectors for manufacture, preservation or processing of goods	

	Industrial units in the small scale and tiny sector.			Clay enterprises would include all industrial units and services industries (except Road Transport Operators) satisfying the investment ceiling. Existing tiny and small scale industrial units and service enterprises as mentioned above (including those which have availed of the loan earlier) for undertaking expansion, modernisation, technology upgradation and diversification. Such units in the tiny and small scale sectors including service enterprises as mentioned above, which are considered potentially viable.	
IBRD	Illiterate & semi literate women of rural and urban areas	30% of the total project cost			1. Easy access to credit through NGOs for better fund handling. 2. NGOs will also provide adequate counseling, training and assistance in developing markets. 3. Government Grant up to 30% of the total project cost as approved by lending institutions which would finance the remaining 70% as loan. Assignment to applicant women
Stand up India -	Women	10,00,000 100,00,000		SCST and women entrepreneurs Loans are extended only for greenfield projects. In the first time venture in manufacturing or services or trading sector.	1. Banks will give loans at the "best applicable rate" of interest. 2. Every bank branch, including private sector, will give loans between Rs. 10 lakh and 1 crore to at least one SCST and one woman entrepreneur under the scheme

In the poem "To a Skylark" the poet expresses his yearning for the harmonious spirit of nature present everywhere. Finally, he wishes a benediction for his sister and hopes that she may come to see nature in future as he does. He expresses a vision that consoles the poet with the present and the future as he looks himself with his sister and the worlds both around them. However, Wordsworth turns to nature to feel:

*A presence that disturbs me with the joy
Of elevated thought; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the deep blue sky and in the mind of man
A motion and a spirit that impels
All stirring things, all objects of all thoughts
All rolls through all things!*

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Another romantic poet, Shelley who was by temperament a zealous reformer, realized that he could not persuade man governed by personal motives to co-operate with him to improve the fate of mankind. Hence he decided to confine his imagery zeal to literary work. Shelley gave us through his songs a dream about the spiritual liberty of man, a sense of perfection which he sometimes named as freedom, sometimes beauty and sometimes love. It appears as if they have become synonymous for him.

In the lines "O world! O life! O time! on whose last steps I climb", Shelley experienced the subtle and delicate secrets of the world that ignored him often being rough and indifferent. There were moments in his life where he trembled like a leaf and asks "oh lift me from the grass! I die! I faint! I fall!" but nothing could deter him from the dreams of soaring higher and higher like his skylark and the cloud. In ode to skylark the poet is keen to share "half of that gladness" which is powerfully creative and inspiring so that he will be able to fill the mankind with the similar ecstasy:

*Teach me half the gladness
That thy brain must know
Such harmonious madness
From my lips would flow
The world should listen then as I am listening now!*

XXXX

Otherwise how could the poet prophecy?
*O wind!
If winter comes, can spring be far behind?*

This depicts his unbounded optimism, hope, cheer and sunshine. As a thinker he gave far more value for Platonic rather than christian ideals about religion, love, society and cosmos. In 11th stanza of Adonais he says:

*The one remains, the many change and pass;
Heaven light forever shines, Earth's shadows fly;
Life, like a dome of many coloured glass,
Stains the white radiance of Eternity!*

XXXX

His optimism is seen through his belief in the regeneration that must follow the destruction and it permeates almost through all his poems such as "Queen Mab", "The Revolt of Islam", "Prometheus Unbound" or "Hellas" where he heralds the golden age

*The world's great age begins anew,
The golden years return,
The earth does like a shutee renew
Her winter weed outworn
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream!*

XXXX

The last two lines of the cloud reveals his faith in rebirth and immortality of soul.

*I silently laugh at my own cenotaph
And out of the caverns of rain
Like a child from the womb, like a ghost from the tomb
I arise and unbuild it again.
I change but I cannot die.*

XXXX

For his optimistic views Clifton-Brook in his writing, "Shelley: The Man and the Poet" remarked "We may think of him as of one bearing a flame of fire through a long journey of wind and rain and darkness. He does not seem to guard it and it is blown perilously from side to side."

Another romantic poet Keats, who left this mortal stage at 26 was a worshipper of beauty. Three reasons hastened his early death. Untimely death of his brother Tom, poor response from his beloved Fanny Brawne and his own disease of tuberculosis. Yet he proclaimed "A thing of beauty in a joy forever". His melancholy lies not in the sad and ugly things of life, not in the death or the accompaniments of death, but in everything that is beautiful and joyful in April showers and roses and in the eyes of the woman beloved:

*But when the melancholy fit shall fall
Sudden from heaven like a weeping cloud
That fosters the droop-headed flowers all
And hides the green hill in an April shroud*

*Then glaz the sorrow on a morning rose,
or on the rainbow of the salt sand-wave,*

X X X X

This is the opinion of the poet that melancholy contrary to common beliefs is seen to him, she has her own delights, but they can be experienced by a soul that has a pain free. In ode to Autumn the poet finds its own music of this season:

*Where are the songs of spring,
As where are they
Think not of them
Thou hast thy music too "*

X X X X

The enjoyment of Autumn is tinged by no regret for the spring that is gone and wretched by no prophetic thought of other springs to come. In such a pessimistic stage as described in 'Ode to Nightingale' where Keats is half in love with an *useful death* as wants to come upon the midnight with no pain he shows optimism by talking about the *hearty and immortality of the bird's music*.

*Still wouldst thou sing and I have ears in vain
To thy high requiem become a sod*

X X X X

In Ode on Grecian Urn the poet ends with the urn message that its beauty is of permanent value to man.

*When old age shall this generation waste
Thou shalt remain in midst of other woe
Than ours, a friend to man, to whom thou sayest
Beauty is truth, Truth beauty
That is all
Ye know on earth and all ye
Need to know "*

X X X X

Through this message the poet want to emphasis that the stillness of the urn can't die in beauty. He also believed that suffering, if viewed in a certain way, could be seen as some thing beautiful, as the tragedy of king Lear creates beauty of an horrific subject. This shows that there is something in the abstract nature of pain conducive to pleasure, that the sufferings are absolutely necessary to universal happiness. These sufferings and pain because the source of outcome of optimism through which mankind can wear up higher and higher. As Gurdjev Rabindranath Tagore says, "Pleasure is frail like dew drop, while it laughs it dies. But sorrow is strong and abiding. Let sorrowful love wake in you."

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