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अनुग्रह ज्याति



अनुग्रह नारायण महाविद्यालय, पटना

श्रेणी 'ए' - राष्ट्रीय मूल्यांकन एवं प्रत्यायन परिषद् (नैक) द्वारा पुनर्मूल्यांकित
विश्वविद्यालय अनुदान आयोग (यु.जी.सी.) द्वारा 'विशिष्ट' महाविद्यालय के रूप में रेखांकित



महाविद्यालय प्रार्थना

करो अनुग्रह हे नारायण,
ज्ञान की ज्योति जले!
भासित अन्तर्मन जन-जन का,
जगमग जग कर दे ॐ ॐ ॐ!
करो अनुग्रह!

आत्म शक्ति से भरा हृदय हो,
कर्म-धर्म हो, दया, विनय हो।
सत्य बने संबल जीवन का
ऐसा मन कर दे ॐ ॐ ॐ!
करो अनुग्रह!

ऊँच नीच का भेद नहीं हो
स्वस्थ तन, अनुशासित मन हो,
विजयी हो संघर्ष हमारा
बाधा सब हर ले ॐ ॐ ॐ
करो अनुग्रह

2017

बिहार विभूति डॉ. अनुग्रह नारायण सिंह



तुम बिहार के गौरव-गरिमा
तुम थे देव महान
हे बिहार के निर्माता
लौ शत-शत प्रणाम॥



अनुग्रह ज्याति

प्रधान संरक्षक

प्रो० एस. पी. शाही, प्रधानाचार्य

संरक्षक

प्रो० पूर्णिमा शेखर सिंह

संरक्षक

प्रो० विजया लक्ष्मी

प्रधान संपादक

प्रो० कलानाथ मिश्र

संपादक

डॉ० रत्ना अमृत

संपादक मंडल

डॉ० बद्री नारायण सिंह

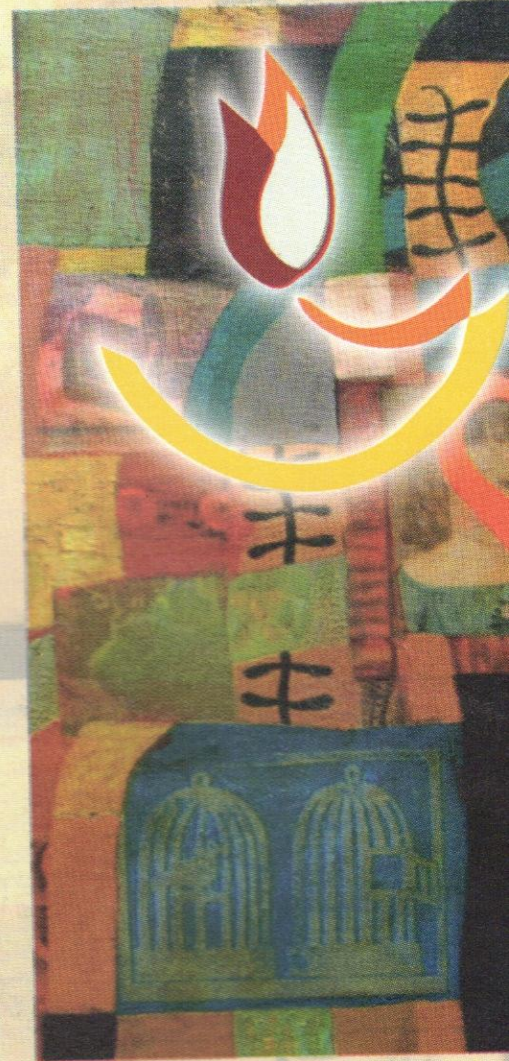
प्रो० अजय कुमार

प्रो० बबन कुमार सिंह

डॉ० विजय कुमार

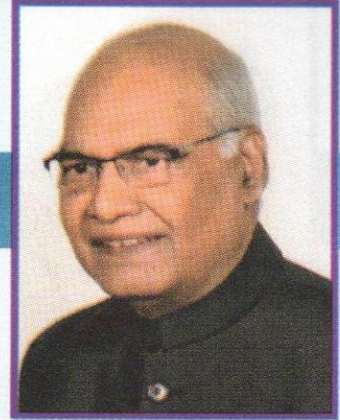
डॉ० अनिल कुमार सिंह

डॉ० सुशील कुमार सिंह





संदेश



यह जानकर हार्दिक प्रसन्नता हुई की अनुग्रह नारायण महाविद्यालय, पटना की वार्षिक पत्रिका "अनुग्रह ज्योति" का प्रकाशन होने जा रहा है।

आशा है, महाविद्यालय के स्थापना-दिवस पर लोकार्पित होनेवाली इस पत्रिका के प्रकाशन से महाविद्यालय प्रतिभाओं की रचनाशील को एक नया आयाम तथा देश और समाज के प्रति उनकी प्रखर सोच और संवेदना को एक सशक्त माध्यम मिलेगा।

मैं पत्रिका-प्रकाशन की सफलता की मंगलकामना करता हूँ।

रामनाथकोविन्द

(राम नाथ कोविन्द)
राज्यपाल, बिहार



संदेश



मुझे यह जानकर अत्यंत प्रसन्नता हो रही है कि दिनांक 18, जून, 2017 को बिहार विभूति अनुग्रह नारायण सिन्हा के 130वीं जयन्ती के अवसर पर अनुग्रह नारायण महाविद्यालय, पटना अनुग्रह जयन्ती-सह-स्थापना दिवस मनाने जा रहा है। इस अवसर पर महाविद्यालय की वार्षिक पत्रिका "अनुग्रह ज्योति" का प्रकाशन भी प्रस्तावित है।

बिहार विभूति अनुग्रह नारायण सिन्हा महान स्वतंत्रता सेनानी, लोकप्रिय राजनेता, प्रखर वक्ता, महान चिंतक और कुशल प्रशासक थे। अनुग्रह बाबू की जयन्ती के अवसर पर हम उन्हें अपनी विनम्र श्रद्धांजलि अर्पित करते हैं।

किसी भी शिक्षण संस्थान के लिए यह गौरव का विषय है कि श्रेष्ठता के कितने वर्ष उसने शिक्षार्थियों को समर्पित किये। इस अर्थ में अनुग्रह नारायण महाविद्यालय, पटना गौरवशाली माना जाएगा।

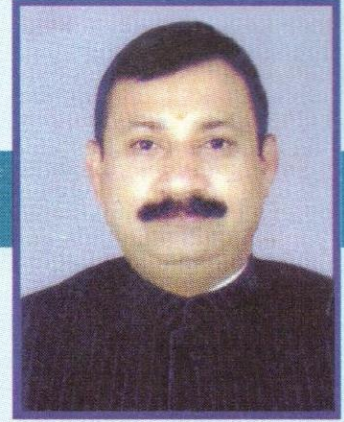
मैं आशा करता हूँ कि यह महाविद्यालय उच्च गुणवत्तायुक्त शिक्षा प्रदान कर छात्र-छात्राओं के सर्वांगीण विकास हेतु सर्वदा प्रतिवद्ध एवं गौरवपूर्ण अतीत के अनुरूप सदैव ज्ञान का केन्द्र बना रहेगा।

सार्थकता एवं उपयोगिता हेतु मंगलकामनाएँ।

(नीतीश कुमार)
मुख्यमंत्री, बिहार



संदेश



यह जानकर अति प्रसन्नता हो रही है की अनुग्रह बाबू की 130वीं जयंती के अवसर पर कॉलेज अपना 61वाँ स्थापना दिवस मनाने जा रहा है। इस शुभ अवसर पर पत्रिका "अनुग्रह ज्योति" का प्रकाशन भी होने जा रहा है।

यह महाविद्यालय आधुनिक बिहार के निर्माताओं में से एक, भारत के महान स्वतंत्रता सेनानी तथा बिहार के पहले उप-मुख्यमंत्री सह वित्त मंत्री, 'बिहार विभूति' श्री अनुग्रह नारायण सिन्हा के नाम पर 1956 में स्थापित हुआ। मेरी अपेक्षा है कि यह महाविद्यालय 'बिहार विभूति' की उम्मीदों एवं शैक्षणिक आदर्शों को फलीभूत करने हेतु तत्पर रहेगा।

मैं पत्रिका के सफल प्रकाशन के साथ छात्र-छात्राओं के स्वार्णिम भविष्य के लिए शुभकामनाएँ देता हूँ।

(डॉ० अशोक चौधरी)
मंत्री, शिक्षा विभाग, बिहार



Message



I am glad to learn that A.N. College, Patna is celebrating 130th birth anniversary of Bihar Vibhuti Anugrah Narain Singh. Anugrah Babu, as he was popularly addressed, was a statesman, freedom fighter par excellence and an educationist. Today we pay our grateful homage to him for guiding us to impart inclusive education which was his cherished dream. The college founded in his memory has also been able to live up to the expectations of the society.

I congratulate the Principal and his team for making this institution a Centre of Excellence.

Y. Ahsan
Prof. Qamar Ahsan

Vice Chancellor
Magadh University

Principal's Desk...



The year 2017 marks the 130th birth anniversary of Anugrah Babu, the great freedom fighter and founder father of modern Bihar. Anugrah Babu was an epitome of simplicity and sacrifice. He was resolute and a scholar of great repute. A.N. College today stands testimony to his contribution in the field of education. The college was founded in 1956 in the name of a sagacious and visionary leader, a freedom fighter, a statesman and an able administrator "Bihar Vibhuti", Dr. Anugrah Narayan Sinha. 2017 is the 61st Establishment Day of A.N. College and it has been my proud privilege to be associated with this college for the several decades. I have been witness to the ups and downs the college has faced through the years. This college has inspired me to make my contribution in whatever small way that I could. The institution has grown and I have grown along with it.

A.N. College imparts holistic education to our students and believes that "Education is not only the learning of facts but the training of mind to think". This college, since 2005 has been accorded "Centre for Potential for Excellence (CPE) status by UGC thrice. It was accredited with Grade 'A' by NAAC in 2005 and in 2011 re-accredited with Grade 'A'. The college is fully attuned to face challenges posed by growing demands in the field of higher education. Since its inception in 1956, year by year, this college has scaled new heights and has also grown into a prestigious institution of the state and has also earned accolades at national and international levels.

A.N. College has won accolades both at the state as well as the national level. The College is conducting pioneering research works with the funds provided by agencies like UGC, DST, DBT, DAE, UNICEF, BARC and various distinguished agencies. Researches by our Teachers and Students in Arsenic and Fluoride contamination, material sciences, pure and applied science, geography, psychology, social sciences and humanities have been internationally acclaimed. This college is a distinguished partner of "Erasmus Mundas Academic Exchange Programme, "EURINDIA" sponsored by European Economic Commission and also under "UKIERI" (UK India research initiative). Students from Europe are working in A.N. College, Patna on research project related to "Arsenic Mitigation" and our teachers and students are also working in European Universities under the exchange programme. The college also has collaborations with Universities of Europe, USA, Australia and South Korea.

This year we have introduced 'Youth Festival' and S.N. Sinha Memorial Lecture Series. 'Youth Festival' was held on 29th-31st March, 2017, whereby the students got an opportunity to display their talents. The S.N. Sinha Memorial Lecture series is a tribute to Sri Satyendra Narayan Sinha, an Indian statesman and former Chief Minister of Bihar. Academicians of repute are invited to deliver the lecture on varied topics. It provides a platform for dialogue, debate and discussion between scholars, faculty and the young minds.

The magazine is a forum to convey to the readership the long strides that the college has taken in the recent past from humble beginning. It is a true homage to the personality of Sri Anugrah Narain who has been the guiding spirit for all of us.

The achievements carry a challenge also to maintain the levels of excellence attained by the college. I hope and wish that all the teachers and students would shoulder the responsibility of carrying the flag of the college higher. The year ahead shall unfold many opportunities. Let us all strive to achieve greater heights. I would try to be the guiding light and bear the brunt of impediments faced in our forward march.

My good wishes to the teachers, staff and students on this auspicious day.

Prof. S.P. Shahi
Principal

Editorial



We human beings are gifted with one of the most amazing talents – the art of expression. This edition of the magazine is a tribute and offering to the memory of the great visionary leader Bihar Vibhuti, Sri Anugrah Babu – a multi-faceted personality, whose contribution to the society becomes more and more relevant with each passing day. This Institution draws inspiration from a famous quote of Sri Anugrah Narayan 'Stand by Merit'. We express our gratitude and rededicate ourselves to the ideals of the great man himself.

The magazine is an expression of the sentiments and emotions of the teachers, Staff and students of the College. It is a platform to exhibit the literary skills and innovative ideas of our teachers and students. The essential purpose of 'Anugrah Jyoti' is to inform, engage, inspire & entertain a diverse readership by presenting articles, stories, poems from our talented teachers, staff and students.

It has indeed been a pleasure and privilege to be a part of such exceptional talent pool. It has indeed been a pleasure and privilege to be a part of such exceptional talent pool. We would like to place on record our gratitude and heartfelt thanks to all those who have contributed to make this effort a success. We profusely thank the principal for giving support and encouragement and a free hand in this endeavour. Last but not the least we are thankful to all the authors who have sent their articles/poems. We truly hope that the pages the follow will make an interesting reading. Shortcomings, if any, are our responsibility.

We would like to end with the words of Malala Yousafzai, the youngest Nobel Peace Prize laureate :

“One book, one pen, one child and one teacher can change the world”

Prof. Kalanath Mishra

Sr. Editor

Dr. Ratna Amrit

Editor

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Social justice has been defined in several ways but the essence of this concept lies in the equitable and unbiased relationship between the individual and society. The fairness of this relationship should reflect itself in non-discriminatory access to opportunities to each and every citizen for personal growth and upward social mobility. The current political turmoil all over the globe is demanding the fair chance of education and unfettered path of social progress for everyone through creation of legislative and institutional devices. Social injustice has been a product of feudal aristocracy and colonial rule. Therefore, as soon as India gained its independence one of the most challenging task, emerged as to secure social justice for teeming millions. Internationally, the broader concept of Social Justice included issues related to public health, public school, public services, labour law and

Gandhi and Politics of Social Justice

Dr. Ashok Choudhary

Education & IT Minister
Govt. of Bihar

regulation to ensure fair distribution of wealth and equal opportunities. It also comprise human rights to all sections of society be they prisoners, migrants, disabled, religious and ethnic minorities. However, caste being most discriminatory social institution in India, the issue of social justice here has been largely focussed on the question of caste inequalities and discrimination.

In the background of the victory of Mahagathbandhan or Grand Alliance Parties in 2015 Bihar assembly election, the question of Social Justice has become more important; because these forces identify themselves as harbingers of social Justice. However, an artificial divide between Ambedkar and Gandhi's political legacy has the potential to create biggest obstacle in the nationwide spread of this alliance. Therefore, the question arises, how did Gandhiji saw the agenda of social Justice? Sometimes it is alleged that Gandhi supported Varnashram system and therefore he did not work for the elimination of caste system with full energy. Ambedkar is counterpoised to Gandhi to present him as lonely fighter against untouchability and for the social injustice. Therefore, it will be interesting to discuss Gandhiji's stand on caste system and untouchability in this paper.

Gandhi saw untouchability as one of the fundamental challenge in reforming and uniting India as a nation. He believed that the

whole moral basis for asking for freedom from the colonial rulers would lose its legitimacy if Indians continued to practice untouchability. Hence Gandhi gave primacy to the task of removing untouchability with such an energy and passion that was unprecedented in the history of Indian social and political movements. However, it is also true that like all human beings Gandhi also evolved in his thoughts over a long period of time. He can be seen defending caste system in 1920's when he wrote: 'Man, being a social being, has to devise some method of social organization. We in India have evolved caste; they in Europe have organized class. Neither has the solidarity and naturalness of a family, which perhaps is a God-ordained institution. If caste has produced certain evils, class has not been productive of anything less.' (Source: *Young India*, December 29, 1920) He also added 'the beauty of the caste system is that it does not base itself upon distinctions of wealth possessions.....Caste is but an extension of the principle of the family. Both are governed by blood and heredity'. (Source: *Young India*, December 29, 1920). Gandhi was certainly forthcoming in appreciating the positive aspects in the caste system in his early life. He regarded it as scientifically organized system. Today we may be surprised and even shocked at the defense of caste system but we have to evaluate Gandhi in his own context.

Gradually he realized the enormity of the task in his hand and started developing criticism of caste system. First he denied that caste system had a religious sanction and said 'Caste has nothing to do with religion. It is a custom whose origin I do not know, and do not need to know. But I do know that it is harmful, both to spiritual and national growth.' (Source: *Harijan*, July 18, 1936). With time he turned more and more contemptuous and started

taking the risk of criticism given the conservative nature of society in those days. Gandhi realized that for the cause of forging a national identity and a national spirit the leadership will have to eliminate the social divisions. And obviously one of the worst divisions unique to India was the caste divide with untouchability as its ugliest manifestation. Thus as a matter of political strategy for the cause of the freedom struggle it was an urgency to fight the caste divide and eliminate untouchability.

He asserted that 'Varnashrama is not a vertical line, but that it is a horizontal plane on which all the children of God occupy absolutely the same status, though they may be engaged in different pursuits of life and though they may have different qualities and different tastes.' (Source: *Harijan*, Feb 18, 1933) As Bhikhu Parekh observed 'Gandhi turned Hinduism upside down in a way no one had done before, and did it with such consummate skill and authority that the Brahmins were thoroughly outsmarted.' (Source: *Bhikhu Parekh, Gandhi's Political Philosophy*)

Gandhi believed that the ideo of untouchability is unacceptable to reason. He wrote in 1936: 'Untouchability is a blot upon Hinduism and must be removed at any cost. Untouchability is a poison which, if we do not get rid of it in time, will destroy Hinduism.' (Source: *Harijan*, June 20, 1936). Gandhi undertook a comprehensive project for the upliftment of Harijans. He not only led by personal example of embracing the people from the lower untouchable castes in his ashrams but he also set up several ashrams in Harijan dominated villages in order to improve the quality of their village life. He also campaigned for opening temples for Harijans and believed it would be even better if upper caste Hindus could invite Harijans to visit their temples. In

fact he was desperate to reform Hindu society and was sure Harijans would leave the fold of Hinduism if they were not embraced back.

Gandhi's anguish is reflected when he said: 'I do want moksha. I do not want to be reborn. But if I have to be reborn, I should be born as an untouchable, so that I may share their sorrows, sufferings, and the affronts leveled at them, in order that I may endeavour to free myself and them from that miserable condition....If I should die with any of my desires unfulfilled, with my service of the untouchables unfinished, with my Hinduism unfulfilled, I may be born again amongst the untouchables to bring my Hinduism to fulfillment.' (Source : *Harijan*, Sept 12, 1936) Gandhi was eventually convinced that removal of untouchability was one of the three most important goals that had to be pursued to create a strong national character and pursue swaraj. He said in 1925 in a speech: 'the purpose is that I should.....put before you the fruit of profound meditation in prison, namely, the key to swaraj lies in fulfilling three conditions alone – in the spinning wheel, Hindu-Muslim unity, and in the removal of untouchability.' (Source: *Collected Works of MK Gandhi*, Vol. 25, p. 536)

In the early phase of his life he was not in favour of legislation backed provisions such as reservations or even a role for the state to remove untouchability. Later he accepted that there may be a role of the state and the law and agreed to a proposal which formed the basis for the 'Poona Pact' between the Congress and Ambedkar. He admitted 'I am afraid that for years to come India would be engaged in passing legislation in order to raise the downtrodden, and the fallen, from the mire into which they have been sunk'. (Source: *Collected Works of MK Gandhi*, Vol. 32, p. 150)

Therefore if we do a comparative study of Gandhi and Ambedkar, the superficial

opposition and difference to each other give way to many similarities and common grounds. It is true that Ambedkar was not only for elimination of untouchability but he was for "annihilation of caste" too from the very beginning. Ambedkar believed that apart from untouchability caste society perpetuates many more occasions of injustice. Moreover, we have to admit that Ambedkar's entire political project was centered upon the question of untouchability, while for Gandhi it was one of the aspects of larger national liberation movement. Gandhi refused to concede separate identity to untouchables through separate electorate and accepted reservation of seats, so that once elected they became representatives of the general electorate.

Yet there are several meeting grounds as Suhas Palshikar has beautifully summarized. First, both Gandhi and Ambedkar strived for community based justice. Second, Ambedkar started from more modernist point of view, but ultimately transcended his liberalism to finally arrive at the conception of the Dhamma. Third, both of them avoided conflict and supported non-agitational politics. Fourth, both emphasized popular participation and shared their ideas on morality. Fifth, both could be considered heretics by religious orthodoxies. And most importantly both Gandhi and Ambedkar were concerned with the question of emancipation. (Suhas Palshikar, *Gandhi-Ambedkar Interface: when shall the twain meet*, *Economic and Political Weekly*, August 3, 1996, p.2070-2072) The message from this discussion emerges henceforth that forces of Social Justice must not create an artificial divide between Gandhi and Ambedkar. One cannot imagine Ambedkar succeeding in his goal without the legacy of Gandhi. It was Gandhi who created an atmosphere against caste based oppression, which ultimately lead the constituent assembly to frame various

constitutional provisions against caste oppression. We, the soldiers of social justice must meticulously build a collective struggle for all the downtrodden of the country to make collective progress possible. Only the combined heritage of Gandhi and Ambedkar can embolden the path of liberalism and democracy in this country.

(Words : 1632)

**"Be the change
that you wish to
see in the world."**

- Mahatma Gandhi



GLOBAL TRENDS IN EDUCATION : REVIEWS AND OPTIONS

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As a universally accepted development strategy education is considered to be the next most important area of investment after healthcare. There exists a direct relationship between sufficiency and suitability of educational institutions and economic development. Nations and states which have made adequate and focused investments in education for their citizen, today occupy a higher rank in the community of nations. However under the impact of globalisation, the educational system world over is undergoing continuous changes as a consequence of new international agreements, redefinition of the trade and intellectual property rights, innovations in information and communication, application of new technologies and the structural changes in the labour market.

Globally, three-important developments have taken place apart from numerous others, which have profound impact on the higher education system in both the developed and developing nations. Under the WTO regime universities are becoming borderless. On account of the dismantling

of the entry barriers and the demand for quality education that is commensurate with need of the emerging market in the developing economies, leading universities in the West are expanding beyond their national boundaries. Secondly, universal acceptance of the Intellectual Property Rights (IPR) requires considerable investment in high value Research and Development by the institution of higher learning in order to remain relevant and maintain linkages with business, governments and society. Aimless educational programmes especially in the traditional and liberal arts streams need to be reoriented from the point of view of infusing creativity in the teaching-learning methodology, learner's autonomy, mobility and suitability of programme content. Thirdly, changes in the labour market especially in the developing economies require introduction of new faculties and institution. Failure to respond to the changes taking place the world over will retard growth and frustrate the younger generation.

Now the question is whether we are

prepared to reap the benefit of opportunities arising out of far reaching changes in educational system? In the process of development it has been observed that educational systems whether formal or informal, undergo a swift shift in their course content as well as management structure. In the traditional societies education is largely concerned with transmission of received knowledge for maintenance of broad societal consensus and existing pattern of differentiations. In the modern societies which have achieved higher growth this pattern may not disappear completely but there is always a greater emphasis on using these institutions as agencies for dissemination of appropriate skill and knowledge to support the rapidly changing labour market. This becomes important in the context of socially, economically and geographically disadvantaged groups like SC/ST, Women and Muslims in and traditional educational institutions like Pathshalas and Madrasa. Similarly the issue of gender equality in sharing opportunities also requires attention of the policy makers and civil society.

The earlier vernacular or the indigenous form of education laid greater emphasis on local need-based knowledge, culture and religion. With transplantation of the western educational system in the late 19th century, the old system started dying a slow death. This shift however proved to be

instrumental in transferring modern skill and knowledge along with organisational framework for creating environment and capacity for absorbing greater degree of scientific and technological innovations. In the modern world there has to be greater effort in redefining our educational needs and patterns.

Fundamental structural changes are taking place in the world economy for the past several decades. Dismantling of entry barriers and greater infusion of information and communication technologies in educational institutions, education has become invaluable to individuals as it provides better opportunities for understanding of business process, legal system, culture and languages which are so vital to their economic and social well-being.

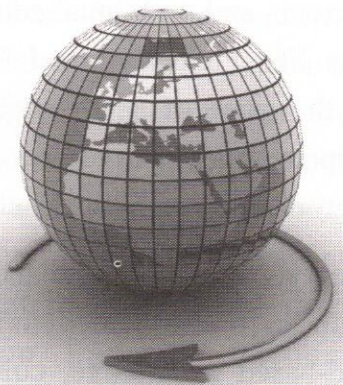
It has been observed that the global trend in education is not uniform .It varies in coverage, content quality and access in different countries. Generally the developed nations follow a policy of inclusive education with a dominant role of the public authority up to high school level but private investment on non-profit basis is dominant at the higher educational level. There is also a system of quality control through accreditation and monitoring. In most of the developing countries have taken upon themselves the responsibilities of

providing low cost education at the school as well as at the higher level. This policy is influenced more by political exigency rather than reality. The result is that a very large number of children are outside the formal school system and the higher education institutions are in deep crisis.' The failure of the state sponsored education is reflected in mushrooming of the English medium private schools and teaching shops for entry to the professional courses on the one hand and large migration of students outside the state for undergraduate studies causing drain of financial resources on the other hand. The huge unemployment among the educated persons reflects the poor quality or suitability of educational programme.

Our future development depends upon our success to adapt and change which can foster suitability, sufficiency and quality of educational programme. Higher education or post-schooling skill and knowledge development are the real engine of growth. Unfortunately in States like Bihar and Jharkhand the quality and sufficiency of higher and technical education has taken a back-seat leading to massive flight of students as well as capital from Bihar to other states of India. Inadequacy of appropriate institutions have been on account of very low investment, over regulations, failure to restructure the institutions as per need of the market

demand and excessive dependency on the state for development activities. As the Government had emerged as the major player in higher education in the state the quality of education has failed to look up due to the mindless takeover of private educational institutions in 1980s. The failure is mainly due to the failure of public institutions to perform, and restructure in the light of emerging opportunities.

Today's job market is demand oriented. Vast employment opportunities are available at intermediate and supervisory level but appropriate skill & knowledge is in short supply. The gap between the demand and supply of appropriate skill has led to rising trend of unemployment among the educated youth. Now we do not go to higher educational institutions just to earn a degree. Our object is to acquire



Secularism in India : The fundamental voice of the contemporary world

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India is the birth place of four major world religions: Hinduism, Jainism, Buddhism and Sikhism. Yet, India is one of the most diverse nations in terms of religions. Many scholars and intellectuals believe that India's predominant religion, Hinduism has long been a most tolerant religion. India is a country built on the foundations of a civilization that is fundamentally non-religious. India's survival as a multi-religious, multilingual, multiracial, multicultural society will depend on how successful it is in working its secularism.

"I do not expect India of my dreams to develop one religion, i.e., to be wholly Hindu or wholly Christian or wholly Mussalman, but I want it to be wholly tolerant, with its religions working side by side with one another" So said Mahatma Gandhi.

Although the word 'secular' was not enshrined in the Indian Constitution until the 42nd Amendment in 1976 when it was inserted in the Preamble, it does not suggest that secularism was not one of the core values of our Constitution till then. As a matter of fact, there is unanimity in the opinion that the founding fathers of the nation were particular and clear about the necessity of establishing a secular State after achieving independence. Secularism was important for India from another point of view. The anti-colonial struggle tended to provoke separatist and divisive forces and ideologies just to define themselves and make

their individual identity felt and recognized in other quarters. This posed a potential threat to the coherence of the new nation in the infancy of its independence. Secularism provided a way for people to co-exist in civility despite religious disparities. It was perhaps the only prudent option for reconstructing a nation which had a great cultural heritage but lay fragmented with polarised identities that had emerged and consolidated themselves during the British rule which had thrived on the policy of 'divide and rule'. India does not have an official state religion. In matters of law in modern India, however, the applicable code of law is unequal, and India's personal laws - on matters such as marriage, divorce, inheritance, alimony - varies with an individual's religion. Muslim Indians have Sharia-based Muslim Personal Law, while Hindus, Christians and Sikhs Indians live under common law. The attempt to respect unequal, religious law has created a number of issues in India such as acceptability of child marriage, polygamy, unequal inheritance rights, and extrajudicial unilateral divorce rights favourable to some males, and conflicting interpretations of religious books.

The dictionary meaning of the word 'secularism' is skepticism in matters of religion. But we, in India, use the word in a broader sense. We use the word to mean impartiality or non-interference by the Government of the

country in matters of religion. Independent India is one of the largest states in the world of today with a population of nearly 132 crores. This vast population is made up of people professing different religions like Hinduism, Islam, Sikhism, Jainism, Christianity etc. and practicing different religious rites. One of India's guiding principles in impartiality in religious matters. India wants her citizens to cling to any religion they like without any government interference. And this noble decision of the Indian Government is unequivocally proclaimed in the amended Preamble to the Constitution of our country. It reads as follow: **"We, the people of India, having solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic, Republic", etc.**

These components signify that the secular State is not against religion per se. It gives freedom to religious beliefs and practices to each sect. Extending the idea further, it grants equality to all religious groups. This holds a paramount significance because it is based, inter alia on religious tolerance. It is not a mere doctrine but a way of life in a country like ours which is inhabited by people having different religious tenets, where rumours, misunderstandings and religious intolerance can quickly create tension between religious communities and lead to ethnic clashes. Secularism in this case backed with the legal sanction, puts reins on divisive forces and violence.

Challenges and Threats to Secularism in India :

Undoubtedly, the hegemonic idea which gripped millions of Indians was that of secular nationalism. From Naoroji to Gokhale, Tilak to Mahatma Gandhi, Sarojini Naidu to ArunaAsaf Ali, Rash Behari Bose to Bhagat Singh, Rajaji to Sardar Patel, Nehru to Subhas Bose; and

from Champaran to Bardoli and Tebhaga, from Ghadar to the INA, from the Swadeshi movement to Quit India, the inspiring and ennobling vision was of an inclusive, pluralistic, democratic, secular nation, embodying the most advanced ideas. Clearly, the narrow, sectarian, exclusivist, backward-looking, anti-democratic world view advanced by Hindu communal groups and parties such as the RSS and its political partner, the Hindu Mahasabha, found little support. After Partition, the accompanying communal violence and the massive transfers of population created a volatile situation, and the formation of Pakistan led to loud demands for a matching Hindu Rashtra. However, Indians, in the first general election of 1951-52, based on adult franchise, which Nehru turned into a referendum on whether India was to be secular or communal, gave a resounding defeat to the votaries of a Hindu Rashtra. They got only 10 seats in a House of 489, and about 6% of the vote.

Secularism is, no doubt, an ideal principle. But in practice it is not so easy to follow. The vulnerable point in India is the deep religious sentiment prevailing among its different religious communities. India has been declared a secular state by its written constitution and it is every Indians duty to stand by and believe in this declaration. And yet recent political and social events have questioned this declaration. Is India a secular country only on paper or does secularism actually exist in India; or is in the form of pseudo- secularism, a term few political parties and its allies seem to repeatedly harp on. The secular parties, too, cannot exonerate themselves from their share of blame. They cannot ignore the existence of fanaticism in the body politic. It is very often seen that in the time of elections most of the political parties

completely forget this noble ideal of secularism and woo the voters even on communal or caste lines. These acts are not done out of ignorance, but are due to compromise of convenience. It is the duty of the secular and democratic forces to rally behind those political forces that really profess and practice secularism. The other hurdle is Hindu and Muslim fundamentalists in India are whipping up this sentiment of the staunch adherents of these religions, most of whom are either illiterate or semi-literate. Some political parties were quick to take up the mantle of 'the' communal party, riding on the wave of the post-mandal upper class/caste backlash. Extremist began attacking, what they called "pseudo-secularism", which pampered the minorities at the expense of the majority and demanded that special rights for minorities be taken away. This is a threat to the Secular principles of India.

Secularism and Democracy are two remarkable achievements of independent India. These two achievements have stood the test of time and set the goal of the nation on religious and political fronts. The State, remaining free from religious obligations, can take a tolerant attitude towards every religion and can pursue the ideal of achieving the well-being of the people, irrespective of caste, creed, religion etc.

Secularism - Constitutional Precepts and Reality :

Secularism forms three fundamental rights in Part III of the Constitution, namely: the Right to Equality, the Right to Freedom of Religion and the Cultural and Educational Rights. Article 14 of the Constitution prohibits the State from denying to any person, equality before law or equal protection of law. Article 15 states that there will be no discrimination against any citizen on grounds only of religion, race, caste,

sex, place of birth or any one of them. Further, Section (2) says that no citizen shall on grounds only of religion, race, caste, sex, place of birth or any one of them be subject to any disability, liability, restriction or condition with regard to (a) access to shops, public restaurants, hotels and places of public entertainment or (b) the use of wells, tanks, bathing Ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of general public. Similarly, Article 16 relates to the equality of opportunity to all the citizens of the State in the matter of employment or appointment to any office of the State. Religion, among other factors, cannot be a ground for ineligibility or disqualification. Article 17 declares abolition of untouchability and its practice in any form. Article 25(i) says that subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience, and the right freely to profess, practice and propagate religion. Positively, this right safeguards the right to religious freedom and negatively it prohibits the State from compelling by law any person to practice any particular creed or religion. The recognition of this right to freedom of conscience and free profession, practice and propagation of religion, however, shall not affect the operation of any existing law or prevent the State from making any law, regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice (15-2a). Nothing in this Article shall affect any provision of social welfare and reform or throwing open of Hindu religious institutions of a public character to all classes and sections of the Hindus (25-2b).

Secularism as contemplated by the Constitution of India has the following distinguishing features :

- (1) The state will not identify itself with or be controlled by any religion;
- (2) While the state guarantees to everyone the right to profess whatever religion one chooses to follow, it will not accord any preferential treatment to any of them.(3) No discrimination will be shown by the state against any person on account of his religion or faith.
- (4) The right of every citizen, subject to any general condition, to enter any offices under the state and religious tolerance form the heart and soul of secularism as envisaged by the constitution. It secures the conditions of creating a fraternity of the Indian people which assures both the dignity of the individual and the unity of the nation.

The Supreme Court has ruled in (BalPatil and Anr. vs. union of India) that the State has no religion and State has to treat all religions and religious people equally and with equal respect without in any manner interfering with their Individual rights of religion, faith and worship.

The objectives and parameters of a secular, socialist, democratic republic had to be expressed in such flexible, yet firm, fashion that a creative and realistic jurisprudence and complex of constitutional strategies could be put into operation which would harmonies not antagonize, religious minorities, integrate not acerbate, hostile strata, abolish not accentuate, the socio-religious discrimination endured by the weaker human sector and generate a system and society where secular unity would comport with cultural diversity.

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Transgender longing for an acceptable and respectable identity

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The term 'transgender' refers to people whose gender identity, gender expression, and behaviour do not conform to those associated with the sex, which they were associated at birth. The person has the undeniable realization that they do not belong in the gender that they were assigned at birth, whether male or female. Under the term transgender is included many other concepts as a trans woman who is a woman assigned male at birth and a trans man who is a man assigned a woman at birth. Binary embracements of gender by most modern societies endorse several myths pertaining to the transgender community embedded in popular discourse as if they are someone to be afraid from. Well knowing these myths and a rigid bent of mind against this community have invariably led to unexplored their identity.

The core construct of identity around which everything else revolves are perceptions, feelings, impulses, aspirations, wish, and fantasies, which occupy the deepest recess of their psyche. Questions such as "Who am I?", "How am I related to or different from others?", "Where do I locate myself in the universe

around?", and the like determine the dynamics of one's identity. As the acceptance of the transition to a transgender is subject to social stigma in our Indian culture, therefore, their world is also shaped by the oversensitivity to their identity.

After long years of struggle and the existence of the trans community as a shunned community, it was finally in the year 2011 that data of Transgender's were collected with details related to their employment, literacy and caste. In India, total population of transgender is around 4.88 Lakh as per 2011 census. Indian Census has never recognized third gender i.e. Transgender while collecting census data before this for years. This seemed as the beginning marked for the legal recognition and long awaited dignity for the most disrespected community. It was felt that the voice of their feelings needs to be explored which may help in their mainstreaming.

Sentence completion test and in-depth interviews were done through an open-ended schedule to explore the wishes, desires, aspirations, feelings, emotions, perceptions

about how do they perceive themselves and how they think others perceive them, the motivation strengths and weaknesses of 34 transgenders (trans women or simply as they like them to be called women) between the age range of 18 to 42 years from Patna.. Stems like “I wish..”, “I hate when...” and “My heart wants to...” were given and they were asked to honestly write or tell whatever first comes to their mind. Subjective-intuitive analysis and qualitative profiling was done.

This study goaded the cognitions and feelings of transgender which in the course revealed a lot about their struggle and pain within themselves and with the external world. The findings revealed the different internal facets of their identity, which unfolds as under:

First, it will be interesting to mention some of the excerpts from the analysis of the sentence completion test stems like I wish, I hate when and my heart wants to. These are as follows-

“I wish...I was born a female by birth and not prisoned in this male body. A beautiful female with all her virtues. I wish I was a daughter to my parents and they treated me as their precious doll. I wish that the people respected me like respectable females and not mocked at my face. I wish that I was freed from living this dual life. I wish to have a good high earning job so that I could fulfill all the needs and dreams of my family members. I wish....”

“I hate when... my family does not understand. When they bang the door at my face. When people mock at us. When they act to sympathize with my family members and laugh at their back. When my fellow transgender get more calls for parties than me. When my friends make new friends. When I feel left out. When I cry a lot. I hate when I hate a lot.....”

“My heart wants to... Dress beautifully like a female. Apply a lot of make up. Have good flashy jewellery and look like a princess. Dance the best one can on high beats and on high heels. Sing in a good female voice. Be a very desirable girl. Have a caring boyfriend. Have a lot of money. Have a family with two loving children. Cook very good food for all. Be an obedient daughter to my parents. Fly high. Travel a lot. Scream at the top of my voice that I am a female and am worthy.”

These excerpts clearly showed that their desires are as normal and not very different from their binary counterparts except for their longing for dignity and an acceptable identity.

The findings of the in-depth interviews further revealed that they were very sensitive to the behaviour of others at one point of time while very indifferent to what others want or think about them or at least pretend to be indifferent for the survival. They confided that-

“It is extremely painful when your own family members are not able to understand your perspective and pain. You are forced to leave your house and see hatred in their eyes for your real identity but you have to stand strong and leave”.

It is not only the discrimination that they face everywhere which saddens them but the mockery that they face in front of their face by all groups. They confided that they are very hurt when they are coming to colleges for education where they are purely among the literate crowd, even then they wonder if it really is one. To quote-

"Leave others. The students of the prestigious colleges pinpoint at us screaming, see.. oh my God.. Look at them and they laugh loudly. Its not new but hurts as we expect the literate youth to be more sensisble and sensitive".

Most of them confided that they wished that they never had to go through this pain of transition. To quote, 'God should not have done this to us and had made us a general female'. On the contrary they admitted their trust in God that 'He' is the only one who is taking care of them. To quote, 'A majority of us have been abandoned by our families. It is only God who is helping us to still go strong.'

Most of them expressed that they too want a liberal image from the society and long for respect as human beings from others. They admitted-

"No one considers us as humans. We too have feelings and emotions. We also love to eat, have fun and love to laugh publicly. Moreover, we too travel and have nature's call. The saddest part being that the public toilets are just as our society- binary. The females panic if we enter the female toilets and on the contrary we are ashamed and uncomfortable to enter male toilets as we are women. For God's sake, please understand!"

Not only this, they questioned why are people so afraid of us? To quote-

"People accuse us for our bad behaviour and condemn us for using slangs but at the same time they forget that our bad behaviour is just a retaliation to theirs". They confided that "Some notorious boys lure us in the name of jobs and take our mobile numbers and then they call us and talk dirty. It is then comes a wish from within that God, curse them with someone in their own family to be born like us." Some of them also confided to have boyfriends but consider their love as platonic.

It can be thus, concluded, that although lately the transgender community have been recognized as the third gender by the law, still, a joint effort is required from the part of the society to change its mindset about the transgender community. Failing to this, there will be no peace in their longing for dignity and identity. Let us help them, to make their world too, a better place to live in.

Demonetization and its Impact on Indian Economy

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INTRODUCTION

The government has implemented a major change in the economic environment by demonetizing the high value currency notes—of Rs 500 and Rs 1000 denomination. These ceased to be legal tender from the midnight of 8th of November 2016. People have been given up to December 30, 2016 to exchange the notes held by them. The proposal by the government involves the elimination of these existing notes from circulation and a gradual replacement with a new set of notes.

In India, demonetization has occurred thrice. The first was on 12th January 1946 (Saturday), second on 16th January 1978 and the third was on 8th November 2016. The reasons offered for demonetization are two-fold: one, to control counterfeit notes that could be contributing to terrorism, in other words a national security concern and second, to undermine or eliminate the “black economy”. Apart from combating black money, the state purpose is also to check fake currency (used to finance terrorism) and corruption. A new redesigned series of Rs500 banknote, in addition to a new denomination of Rs 2000 banknote is in circulation since 10 November 2016. Dr Singh spoke in the Rajya Sabha on Thursday, November 24, 2016. He said that in the implementation of the decision to demonetize currency notes, the government was guilty of “monumental mismanagement”. That demonetizing R500—and R1, 000—notes will result in 86%, by value, of all currency

notes being withdrawn from circulation and use. That printing capacity is limited and replacing the demonetized notes (2,400 crore in number) will take seven months if every note is replaced by a note of the same denomination more time if a note is replaced by smaller denomination notes; and less time if the notes are replaced by R2,000 notes. That it will take month or more to recalibrate the 2, 15,00 ATMs and stack them with the new notes (if sufficient notes are supplied).

The RBI has come under severe criticism both within India and abroad. I would like to believe that the RBI has not fallen victim to 'institutional capture' by the current regime. I would like to believe that years of nurturing the autonomy of the RBI have not gone to waste. When change takes place, there will be winners and losers. Wisdom is required to cap the gains of the winners and limit the losses of the losers. Greater wisdom is required to ensure that no one is utterly ruined. Such wisdom can only come from full information and knowledge.

IMPACT OF DEMONETIZATION

Government of India demonetized the currency as a tool to fight against corruption and black money, which are the major problems of India's economy. These demonetization measures have had significant and immediate impact on the state of the Indian economy. These measures are also expected to result in long-term impact on certain industries and sectors. These measures have resulted in a significant decrease in liquidity in the short term, which is expected

to ease gradually with the introduction and circulation of the new currency notes. As a result of these measures and increased deposits with banks, the bank deposit base has increased significantly, and financial savings are expected to increase as a result of the shift from unproductive physical asset based savings to interest-bearing financial assets. This, in turn, is expected to enhance the liquidity position of banks, which can be leveraged for lending purposes. Some of the major effects of demonetization are as follows.

REAL SECTOR AND CONSTRUCTION

The real estate sector in India has traditionally involved a significant level of informal funding in the form of cash transactions. As the demonetization measures are expected to result in increased informal funding sources, the real estate sector is expected to be adversely affected. Cash transactions are most common in secondary sales, and resale transactions are expected to decline. While these measures are expected to in the long term promote transparent pricing in the real estate sector, decreased liquidity resulting from lower informal funding sources is expected to significantly weaken the demand for resale properties.

AUTOMOBILES AND AUTO ANCILLARY

These demonetization measures are expected to impact cash transactions in the automobile industry in India, particularly for two-wheelers, used vehicles and other secondary automobile and auto ancillary industries. These measures may indirectly affect OEMs as well as potential automobile customers may find sale of older vehicles more challenging as a result of the reduced liquidity. In particular, these measures are expected to significantly affect rural and semi-urban regions, as well as tier 2 and tier 3 cities and towns that cater largely to the two-wheeler and used vehicle markets primarily driven by cash transactions.

AGRICULTURE

As cash is the primary mode of transaction in agriculture sector, demonetization is bound to cause temporary stress in the system. Sale, transport, marketing and distribution of ready produce to wholesale centers or mandis, is dominantly cash-dependent. Disruptions, breaks in the supply chains feedback to farmers as sales fall, increased wastage of perishables, lower revenues that show up as trade dues instead of cash in hand and when credited into bank accounts with limited access affect the sector. In the transitional phase, farm produces with limited shelf-life like fruits and vegetables, which significantly contribute to overall farm output, will be hit due to cashlessness. Similarly, payment of wages to farm laborers and rentals for farm implements will too become difficult considering the limited access of service providers to the banking system.

INDUSTRIAL PRODUCTION

Industrial production contracted 0.4% year-on-year in December 2016 due to a decline in capital and consumer items output as well as impact of demonetization. Capital goods were lower by 3% in December 2016, confirming subdued investment sentiment. As many as 17 out of 22 manufacturing sub-sectors reported contraction in December 2016 with office, accounting & computing machinery leading with a 23.9% contraction. But we're obviously going to have greater difficulty in counting what is trying to hide from the state than that which is open and registered. Further, the note ban is likely to have a greater effect on that cash and unregistered part of the economy--that's part of the point of it after all. So, what we can really say here is that demonetization does seem to have had some effect on that part of the economy we routinely measure but not all that much, an effect well within normal variations.

INFLATION EXPECTED TO FALL FURTHER

The move is likely to have a strong disinflationary impulse. The real estate sector, where a sizable proportion of transactions were conducted in cash (and often with black money), will be the worst affected followed by an expected slowdown in consumption demand. In our CPI forecast, we have assumed in housing inflation as well as slowdown in consumption demand, which has the potential to reduce CPI inflation average to 4.3% - 4.6%, from our current forecast of 4.8%.

FOREIGN EXCHANGE MARKET

The foreign exchange market has exhibited some volatility post-demonetization, reflecting both global and domestic developments. Foreign portfolio investors (FPIs) made net sales of US\$ 8.8 billion (November 9, 2016 to February 16, 2017) in a global retrenchment across EMEs as funds rebalanced their emerging market (EM) exposures after the US presidential elections and the Fed rate hike. The Indian rupee, which depreciated by 2.6 per cent during November 8, 2016 to November 30, 2016 against the US dollar, appreciated in the first week of December 2016.

CONCLUSION

Overall, demonetization has had some negative macroeconomic impact, which, however, has been transient as remonetisation has moved at an accelerated pace in last twelve weeks. More importantly, demonetization is expected to have a positive impact over the medium to long-term. In particular, there is expected to be greater formalization of the economy with increased use of digital payments. The reduced use of cash will also lead to 44 greater intermediation by the formal financial sector of the economy, which should, inter alia, help improve monetary transmission.

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Environmental Consciousness in Vedic Literature

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Environmental science and ecology are disciplines of modern science. Though they got established as science in the 20th century, their origin can be seen long back in the Vedic and ancient Sanskrit literature. The concepts of environment differ from age to age, since it depends upon the condition prevalent at that particular time. In this article, an effort is made to find out the awareness of ancient Indian people about the environment.

The Environment (Protection) Act, 1986 defines the environment as follows: 'Environment includes water, air and land and the inter-relationship which exists among and between water, air and land and human beings, other living creatures, plants, micro organisms and property'. From the above definition, it can be briefly said that environment consists of two components namely biotic (living organisms - those living mainly on land, in water and in air) and a biotic (non-living materials - like land, air, water, property etc) factors.

In modern Sanskrit, the word '*Paryavarana*' is used for environment. '*Paryavarana*' means which encircles us, which is all around in our surroundings. In the *Atharvaveda* words equivalent to this sense are used; such as *Vritavrita*, *Abhivarah*, *Avritah*, *Parivrita* etc. Vedic view on environment is well-defined in one verse of the *Atharvaveda*, where three coverings of our surroundings are referred as *Chandamsi*: These are water, air and plants or herbs. They exist in the world from the very beginning. They are called *Chandamsi* meaning 'coverings available everywhere'.

It is interesting to know that the ancient Vedas have several references in them on environmental protection, ecological balance, weather cycles, rainfall phenomena, hydrologic cycle, and related subjects that directly indicate the high level of awareness of the seers and people of that time.

All four major Vedas, the *Rig*, *Sama*, *Yajur* and *Atharva* Vedas recognise the importance of maintenance of the seasons' cycles that are likely to get altered due to the climate change owing to inappropriate human actions. It is remarkable that the people in Vedic times regarded Nature and the environment in a holistic manner and revered each of its constituents and entities by carefully preserving them. "Do not harm the environment; do not harm the water and the flora; earth is my mother, I am her son; may the waters remain fresh, do not harm the waters... Tranquillity be to the atmosphere, to the earth, to the waters, to the crops and vegetation." This Vedic prayer invokes divine intervention to bless and protect the environment.

Our *rishis* had foreseen the environmental degradation. They had even thought of ways for keeping the environment clean and under control. They never allowed any imbalance to occur in environment. The *Vedas* talk about self-realization by way of various '*yajnas*' for keeping the environment clean and free from insects. The effect of many pollutants and harmful materials could be got rid of by performing '*yajnas*'.

The Vedas prohibit wasting or polluting water and natural resources. They prescribe

that villages and towns should be surrounded by trees and forests.

A verse from *Rig-Veda* says, "Thousands and Hundreds of years if you want to enjoy the fruits and happiness of life, then take up systematic planting of trees". These verses carry a message to desist from inflicting any injury to the earth and embark upon constant aforestation for survival or else the ecological balance of the earth would be jeopardized.

Hymn IX of Book 10 of *Rig Veda* is dedicated to Water. The hymn recognizes the life giving ability of water, not only physically but also spiritually. The prayer concludes that plentiful supply of pure water be always available.

Further, *Rig Veda* 1.6.3 states: "Nature's beauty is an art of God. Let us feel the touch of God's invisible hands in everything beautiful.

There is a prayer 'O men: collect heroes who will help in the preservation of land' (*RV* 5-75-11). Vedas told the mankind that Earth (*Prithvi*) moves very fast on its subtle axle, which does not get rusted and gives no jerks to animate and inanimate life/things. Earth produces medicinal herbs, which make bodies of human beings and animals disease free. (*RV* 5-74-3)

The *Yajurveda* too mentions about plants and animals, the ill effects of cutting the trees; and the poisoning of the atmosphere; but it also discusses about energy relations of the global ecosystem. "No persons should kill animals helpful to air" (*Y.V.* 13.37).

Further, *Yajurveda* (16:17) mantra says that for the protection of the country from all sides, the forests have to be well protected. From such mantras one is able to understand the importance given to environment even during the Vedic days.

Yajur Veda, 5:43 also says, "Do Not Disturb The Sky And Do Not Pollute The Atmosphere."

The *Atharvana Veda* says that "Let there be peace in the heavens, the Earth, the atmosphere, the water, the herbs, the vegetation, among the divine beings and in Brahman, the absolute reality. Let everything be at peace and in peace. Only then will we find peace."

Although there was as such no concept of the word "Pollution" those days, but it was referred in terms of "Poisoning" of environment. In the verse 18.17 it recalls that three things cover the universe - the air, water and the plants and they are essential for all lives on earth to exist. "Plants and herbs destroy poisons (pollutants)" (*A.V.* 8.7.10); "Purity of atmosphere checks poisoning (pollution)" (*A.V.* 8.2.25).

According to one indigenous theory established in the Upanishads, the universe consists of five basic elements viz., 1. earth or land, 2. water, 3. fire/light or lustre, 4. air, and 5. ether. The nature has maintained a status of balance between and among these constituents or elements and living creatures. A disturbance in balance of any constituent of the environment beyond certain limits disturbs the natural balance and any change in the natural balance causes lots of problems to the living creatures in the universe. Different constituents of the environment exist with set relationship with one another. The relation of human being with environment is very natural as he cannot live without it. From the very beginning of creation he wants to know about it for self protection and benefit.

The Vedas and disciplines of modern science are rather complementary and not contradictory. If modern science is seen or read through Vedic eyes, we will be much benefited.

Vedic message is clear that environment belongs to all living beings, so it needs protections by all, for the welfare of all.

Gandhian Philosophy and its Relevance

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Mahatama Gandhi is one of the least understood Personalities of India. In our time, unfortunately, the name 'Gandhi' has become representative of the person who is an activist wearing khadi cloth waging a battle which generates more of a ridicule than respect. This is immensely unfortunate. Our moral standards have over the period got upside down. Therefore, those people practicing high morality are often, scoffed at. Gandhi was one of the greatest thinkers of world. His thoughts on thoughts on trusteeship, Gram Swaraj, Mixed Economy, Class conflicts and upliftment of depressed class are the most discussed thoughts of today. The very persona of Mahatma has been well described by thoughts of Martin Luther King when he mentions that he goes to Sabarmati for pilgrimage, such was his appeal and influence on the world and that makes him most suitable, to be called "MAHATAMA"¹. Today, just after 70 years of his assassinatin, Gandhi is remembered in India mostly on his birthday in a form of ritual only Many a times one can one can hear people saying "Mazboori ka naam Mahatma Gandhi".

One would wonder, what may be the relevance of Gandhi in this all-pervading materialistic, agnostic and

consumerist culture? What is the significance of Gandhi to the modern world and what is the secret of his success? Gandhi has been a great light for the Tibetan leader Dalai Lama who puts Gandhi's success in right perspective. He said, "*Many ancient Indian masters have preached ahimsa, non violence as a philosophy. That was more philosophical understanding. But Mahatma Gandhi, in this twentieth century, produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics, and he succeeded². That is a very great thing.*" In the past century many places in the world have been drastically changed through the use of brute force, by the power of guns like in the Soviet Union, China, Tibet, Burma, Pakistan, many communist countries in Africa and South America. But eventually the power of guns will have to be changed by the will of the ordinary people. This was shown in recent events in Libya, Egypt, Syria, and few other countries. As Dalai Lama said, "*We have big war going of today between world peace and world war, between the force of mind and force of mind and force of materialism, between democracy and totalitarianism.*"³ To fight these big wars the

common ordinary people in this modern age need Gandhism. From **Dalai Lama** to **Desmond Tutu** and from **Martin Luther King** to **Nelson Mandela**, all were inspired by Mahatma Gandhi, all in their own different ways.

Barack obama, the US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He commented, *"In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things"*⁴.

Aung San Suu Kyi, the Burmese leader, derives great deal of inspiration from Gandhi. From Gandhi she learnt that for a doctrine of peace and reconciliation to be translated into practice, one absolute condition needed is fearlessness. Aung San Suu kyi knows this. One of her essays opens with the statement that *"it is not power that corrupts, but it is fear"*⁵. It is from Gandhi that Jawaharlal Nehru and all the Indian leaders for independence learnt how 'not to fear' the British gun.

And so Gandhism is alive and well in the modern world. He has inspired and will continue to inspire many political, social and religious leaders all over the world. Whether is it **Joan Baez**, the Czech human rights activist, or **Cesar Chavez**, the social activists in California, or **Joanna Macy**, the activist, or **Mubarak Awad**, the non

violent Palestine leader and many others get different inspiration from Gandhi in their fight.

His achievements were many. Each one of them, judged by the manner of its execution or by its fruit, would have made his name honoured anywhere in the world. He bought liberation for foreign rule to fifth of the human race. And India's freedom was, in a way, the harbinger of freedom to many countries of South-East Asia and Africa. Of no less significance was what he did for those who were once despised – the 'untouchables'. He broke their centuries-old shackles of caste tyranny and social indignity. By his insistence that freedom was to be measured by the all-round social, moral and economic well-being of the millions who live in the villages as well as by the means he evolved for achieving such freedom, he showed a way of life which may one day provide an alternative to both a regimented and an acquisitive society.

Several times Gandhiji has mentioned the three pillars of his national program of freedom movement. Khadi was not only one of them but the basic foundation. In 1925 in Young India he wrote, "What is the national programme today? Removal of untouchability by the Hindus, khadi and Hindu-Muslim unity. I think all the three items are calculated to help the solution of your difficulties. Even Hindu-Muslim unity means more or less the solution of the untouchability question."

too, and khaddar can unite us a nothing else can. ” (Young India, 14/5/1925) ⁶ Thus Gandhiji felt that Khadi has the power to bring about all the social changes required for the freedom of our country.

Mahatma Gandhi was fully aware of this very fact and therefore he thought to re vive india's cottage industry by promoting Khadi . In 1940 he wrote, “ The spinning wheel represents to me the hope of the masses. The masses lost their freedom, such as it was, with the loss of the Charkha. The charkha supplemented the agriculture of the villager and gave it dignity. It was the friend and the solace of the widow . It kept the villagers from idleness. For the Charkha included all the anterior and posterior industries- ginning, carding, warping, sizing, dyeing and waving. These in their turn kept the village carpenter and the blacksmith busy. The charkha enabled the seven hundred thousand villages to become self contained. With the exit of Charkha went the other village industries, such as the oil press. Nothing took the place of these industries. Therefore the villagers were drained of their varied occupations and their creative talent and what little wealth these bough them. The industrialized countries of the West were exploiting other nations. India is herself an exploited country. Hence, if the villagers are to come into their own, the most natural thing that suggests itself is the revival of the Charkha and all it means.”

(Harijan, 13/4/1940)⁷

Uncleanliness of the mind is more dangerous than that of the body. The later however is an indication of the former “This quote of Mahatma Gandhi truly summarises the importance of sanitation for mental and Physical well being of an individual. Mahatma Gandhi was the first to realize the importance of sanitation. He performed scavenging work to prove that without clean and healthy surroundings, we would not develop as a nation. He even took cleanliness to the level of spirituality and decleared cleanliness as next to god linass.

For Gandhiji, sanitation is not just a biological requirement; it is a way of life, an integral part of Truth realization. His understanding of cleanliness stems from his realization of the universal oneness of Truth. Gandhiji who worshipped Truth as God, saw the Ablolute, the all encompassing Truth as Pure and hence equated 'Cleanliness with Godliness'. He accorded 'sanitation' the status of an essential step to freedom incorporating it into the list of eighteen Constructive Programme.⁸ The seeker after Truth, saw life as the closest manifestation of Truth, therefore he equated life with Truth or God. All the processes that are part of life and its conduct are also part of the Truth realization. In this sense, Gandhiji believed, sanitation, cleanliness of inner and outer self are means of God realization. “We can no more gain God's

blessing with an unclean body than with an unclean mind. A Clean body cannot reside in an unclean city".⁹

Gandhiji who saw nonviolent living as the best means to worship God, Truth, saw every act that serves life as a way to God. He deemed cleaning as an act of purification and drew immense joy. Pyarelal, Gandhiji's secretary gives an interesting anecdote on this, from Noakhali where Gandhiji was walking length and breadth to build harmony between Hindus and Muslims. He writes, Even for Noakhali, it had been an exceptionally dewy night, and the narrow footpath by which Gandhiji was to proceed had been rendered extremely slippery when on the morning of 19th January 1947 he left Badalkot for Atakara. Twice Col. Jiwan singh accustomed to difficult marches, lost his foothold and rolled over. Laughingly Gandhi offered him the end of his walking stick to pull himself up the slippery slope. The footpath was narrow so that the party could walk on it only in single file. All of a sudden the column came to a dead-stop. Gandhiji was removing excreta from the footpath with the help of some dry leaves. The footpath had again been dirtied by some communal urchins. "why did you not let me do it? Why do you put us to shame like this?" Manu asked. Gandhiji laughed: "You little know the joy it gives me to do such things."

Village, the centre of all primary produce, sustenance, "is the heart of India." In the life of villages rests the life

of India, Gandhiji believed. Hence, w 'Gram-Rajya'. Visualizing villages free India, Gandhiji stated, 'That vill may be regarded as reformed, which every kind of village industries produce each of her requirements, which nobody is illiterate, where roads are clean, there is a fixed place evacuation, the wills are clean.. Gandhiji proposed "An idea Ind village will be so constructed as to l itself to perfect sanitation. It will h cottages with sufficient light a ventilation built of a material obtaina within a radius of five miles of Lamenting over the present despic state of village, he wrote, "If sanitatio villages can be improved, lakhs rupees will easily be saved and condition of people improved to t extent. A sick peasant can never worl hard as a healthy one".¹¹

A section of Indians known scavengers were engaged generations in the task of removing ni soil from the old-style basket-type (c latrines, and who were therefore loo down upon. Gandhiji was v concerned with the suffering of th people because he felt that though t were considered to be at the bottom society, they executed the m important tasks of organizi community sanitation and hea Following Gandhiji's visio innumerable institutes took up Gandhiji's call and started 'sa campaign; safai vidyalay- Dehu R Nirmal Gram Nirman Kendra, Nasik

some of them that took it religiously. Harijan sevak Sangh established Safai vidyalaya ("sanitation institute") in 1963 at the Sabarmati Ashram, Ahmedabad, Gujarat, with the purpose of liberating the scavengers from this kind of work. The primary objectives of safai vidyalaya are: upliftment of sweepers and scavengers; upgradation of rural and urban health and sanitation.

Gandhi idea regarding sanitation is still relevant today as Prime minister Narendra Modi launched the Swachh Bharat Mission (SBM) on October 2, 2014. Prime Minister Said "A Clean India Would be the best tribute India could pay to Mahatma Gandhi on his 150th birth anniversary in 2019," SBM was envisaged to be a community-led people's movement with focus on behavior change and not just construction of toilets. Other than ensuring hygiene, waste management and sanitation, the Mission has been focusing on removing the bottlenecks that were hinder the progress in terms of capacity building, coordination, logistics, finance, etc.

It's true that a vast difference has come in the approach and mindset of Indians in these 70 years of independence, thus it's imperative that people will look askance at individuals who try to propagate "Gandhian" principle but despite this it is impossible to deny his relevance. The only change that can be made is to serve the same cuisine on a different platter, to remove

the spiritual veil which covered it and modify his philosophy so that it appeals to the scientific mind of today's generation.

Thus it is high time we all take inspiration from "Mahatma" and start acting on our weaknesses to be a better human being and realize his dream of a proud and sustainable welfare state.

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Gandhiji and his Satyagraha in South Africa

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The time and effort that Gandhiji spent on support to the Indians in South Africa, and his views on development in South Africa are incredible. He continued to follow the situation in South Africa until the end of his life, and to respond to appeals from the Indian community as it faced ever new measures of discrimination and harassment. He wrote and spoke extensively on the plight of Indians in South Africa, built public opinion and promoted public and governmental action in support of their legitimate rights. Towards the end of his life, he gave guidance and support to the Indian passive resistance movement in South Africa (1946-48), which was to inspire all the oppressed people and lead to the emergence of the great national movement of that country.

The South African experience left a deep and lasting impression on Gandhiji and influenced the Indian national movement that he was to lead. As he began to lead local and then national struggles in India, Gandhiji often recalled his South African experience as a frame of reference for the direction of the struggles in India.

In South Africa, Gandhiji became convinced of the invincibility of non-violent resistance to evil, if properly led. He developed strong convictions on the need for the elimination of untouchability, Hindu-Muslim unity, national language, prohibition, respect for manual

labour, promotion of spinning and other industries etc. Gandhiji often asserted that he was an Indian and a South African. He once said, "Dr. Y. M. Dadoo and Dr. G. M. Naicker, leaders of the passive resistance movement in South Africa that :

"Truly speaking, it was after I went to South Africa that I became what I am now. My love for South Africa and my concern for her problems are no less than for India.."

Discrimination Against Indians in South Africa

It was in South Africa - where he spent the first decades in the prime of his life - that Gandhiji realised his vocation and developed his philosophy of life. It was there that his view of the problems of India crystallised. It was there that he discovered and first practised satyagraha - a most civilised and humane form of resistance to injustice, with a willingness to suffer rather than hurt, to love rather than hate the adversary.

When he was leading the satyagraha in the Transvaal, Count Leo Tolstoy wrote to him from Russia on September 7, 1910, that his activity in the Transvaal "is the most essential work now being done in the world, which... all the world will undoubtedly take part."

The resistance by the small Indian community against the racist laws was difficult and lasted eight years from 1906 to 1914. But thousands of people, young and old, joined the struggle and displayed great heroism. Gopal Krishna Gokhale, who visited South Africa in 1912, observed that Gandhiji had shown "the marvellous spiritual power to turn ordinary men around him into heroes and martyrs."

In January 1908, after 150 Indians went to prison in defiance of the Act, a compromise was reached between General Jan Smuts, the Interior Minister, and Gandhiji, but it soon broke down as the Government refused to repeal the Act. Satyagraha was resumed and over two thousand persons out of a total Indian community of a little over ten thousand went to prison, several of them repeatedly.

The satyagraha was again suspended in 1911, after the formation of the Union of South Africa, in the hope of a negotiated settlement, but again the talks failed. The Union Government, moreover, declined to take action when the Supreme Court ruled that all marriages not performed according to Christian rites - that is, most Indian marriages - were invalid. It prevaricated on its promise to Gokhale to repeal the Natal law requiring former indentured labourers and members of their families to pay an unjust and exorbitant annual tax of £3 each. So the third phase of the satyagraha was launched in September 1913 all over the country. Gandhiji invited women to join and called on the workers to strike until the £3 tax was abolished.

"The whole community rose like a surging wave. Without organisation, without propaganda, all - nearly 40,000 - courted imprisonment. Gandhiji led the great march of 2,200 workers and their families from Newcastle to the Transvaal border and was

jailed for the fourth time. There was then a spontaneous strike by all Indian workers in Natal, the biggest general strike that the country had ever seen. Thousands were confined in prisons and mine compounds and the prisoners were subjected to cruel treatment. Many striking workers were brutally assaulted and a number of them were killed or wounded. Gandhiji led in sacrifice and members of his family repeatedly went to prison. The resisters included men and women of all faiths, rich and poor, and none flinched at the increasing severity of prison conditions and repression. Even when Gandhiji and other leaders were in prison, the resisters showed commendable discipline and adherence to non-violence.

Europeans like Henry Polak, Hermann Kallenbach and A.H. West, who had become admirers and associates of Gandhiji, identified themselves with the Indian cause and even went to prison. Supporters of the struggle in the European community, though a small minority, included many churchmen and prominent public figures - such as Olive Schreiner, the writer, William Hosken, leader of the Progressive Party, and Vere Stent, an editor.

General Smuts was obliged in the face of the determination of the Indian community, backed by a powerful national agitation in India and pressure from Britain, to sign an agreement with Gandhiji, conceding all the main demands of the satyagraha. Gandhiji then left for India on July 18, 1914 - exactly four years before Nelson Mandela was born - leaving behind him the example of a righteous struggle which knows no defeat.

The Indian passive resistance of 1946-48

The Indian passive resistance movement of 1946-48 - in which about 2,000 Indians courted imprisonment - was conducted under the personal guidance of Gandhiji.

Young radicals, led by Dr. Yusuf Dadoo, a Communist, opposed the compromising leadership of the Transvaal Indian Congress in the 1930s and pressed for militant resistance against racist laws and for cooperation with the Africans in the struggle against racist tyranny. They gained strength when they were able to work with Gandhians, both in the Nationalist Bloc of the TIC and in the Non-European United Front.

A similar radical movement developed in the Natal among the Indians who were active in the trade union movement, the Young Liberal Club and the Anti-Segregation Council. Again, Communists and Gandhians cooperated and Dr. G.M. Naicker, a Gandhian, became their leader.

In 1946, when the Asiatic Land Tenure and Indian Representation Act was adopted, a passive resistance movement was launched by the Indian community - under the leadership of Dr. Dadoo and Dr. G.M. Naicker - with the full and active support of Gandhiji. The cooperation of Communists and Gandhians had a great influence on the nature of the struggle. Gandhiji lent his support knowing well that Dr. Dadoo and several other leaders were Communists, since he saw Dr. Dadoo as one who was dedicated to the cause and willing to sacrifice. There was some continuity with the satyagraha led by Gandhiji. One of the resisters - Mrs. P.K. Naidu - had courted imprisonment in the satyagraha and many others were children of satyagrahis. Some had participated in the struggles led by Gandhiji in India.

This movement was perhaps much more significant in the history of the freedom struggle in South Africa than is generally recognised. It was the first well-organised mass struggle in South Africa. It led to a strengthening of the Indian Congress. The race

problem in South Africa was internationalised and solidarity committees began to be set up abroad. The issue of sanctions against South Africa was raised for the first time, following an embargo by India.

During the course of the struggle, cooperation was built across colour lines. The pact of cooperation between the African and Indian Congresses, signed in March 1947, was to be the precursor of the Congress Alliance of the 1950s. Above all, the Indian passive resistance eventually led to the Defiance Campaign of 1952. M. B. Yengwa, a leader of the ANC and a close colleague of Chief Lutuli, said at the Treason Trial that African nationalism was exclusive until the Xuma-Naicker-Dadoo pact of March 1947, and changed since then.

In their discussions in 1950-51, on plans for the Defiance Campaign, leaders of the African National Congress and the South African Indian Congress took note of the experience of Indian passive resistance and adapted the strategy to the requirements of a multi-racial and predominantly African, resistance. The Defiance was greatly influenced by Gandhi but was not purely Gandhian.

The South African liberation movement faced great odds and had to carry on a protracted struggle. It drew inspiration from the Gandhian philosophy and the experience of the Indian satyagraha, as well as from other sources. In the process, it enriched the heritage of satyagraha. Two of its leaders - Chief Albert J. Lutuli, who emerged as the leader during the Defiance Campaign of 1952, and Archbishop Desmond Tutu, who led the mass defiance in the 1980s, were honoured with the award of the Nobel Peace Prize.

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Champan Satyagraha : First Glimpse of Gandhi's Gandhigiri

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In recent time Anna Hazare had effectively used the innocuous tool of 'Anshan' for steering the government's attention towards the things that matters most in a democracy -- people. He (Anna) drew appreciation for his conviction and commitment, as also awe for the Gandhian tool of Satyagraha used by him to rout corruption from India. However what many of us or at least the new generation are unaware of is that Satyagraha or civil disobedience as an effective tool of resistance was for the first time successfully tested at Champaran in Bihar exactly 100 years ago. The year 2017 is the centenary years of that Satyagraha. Though the seed of Gandhigiri germinated in South Africa where Gandhi was a practising Barrister, the Champaran Satyagraha in 1917 was the first experiment of mass struggle in India. Before that Mohandas Karamchand Gandhi had adopted his still evolving methodology of Satyagraha or non violent protests for the first time in South Africa against the discrimination directed toward Indians. It was an unremarkable place like Champaran in Bihar that introduced a remarkable leader like Gandhi to Indian as well as Dr. Rajendra Prasad, Brij kishore Prasad, J.B. Kripalani and Anugraha Narayan Sinha into national prominence.

Before unfolding the story of Gandhigiri by Gandhi, I would like to talk about the fact related to indigo plantation and its effects on Indian agrarian system. Indigo was

identified as a major cash crop for the Indian Company's investments in the 19th Century. Indigo had worldwide demand similar to cotton piece goods, opium and salt. While Europeans were encouraged to undertake indigo cultivation with the help from agency houses and banks side by side native planters continued their operation and had to face stiff competition from the European planters. A ryot himself sowed and cultivated indigo and other crops in those lands and tenancy rights. There were some planters who allowed for rotation of crops, alternating indigo with rice, tobacco and other crops. One peasant had grown rice on his plot he was reluctant to return the land to indigo. Heightened labour and unfavourable market from indigo was the chief cause of peasant reluctance.

In April 1917 Gandhi arrived Champaran--- now divided into East and West Champaran districts--- at the request of agriculturist, Raj Kumar Shukla to examine the problem of peasants forced to cultivate indigo (neel) on 3/20th of their holdings by British planters. This was known as Teen Bigha system. District officials asked him to leave the area immediately fearing social unrest. Gandhi refused. His reply to the Motihari headquarter of East Champaran) SDO was read on a marble plaque in the town's Gandhi memorial. Gandhi said " I have disre-



evidence from 8000 peasants. When the British Government appointed Commission of enquiry he managed to push his case vigorously. Gandhi led organized protests and strike against the landlords who with the guidance of the British Government, signed an agreement granting more compensation and control over farming for the poor farmers of the

the order served upon me not for want of respect for the lawful authority but in obedience to the higher law of our being the voice of conscience."

His defiance was unprecedented in modern Indian history. "Even Tilak and Annie Besant were expelled from a particular province, obeyed the order even though they organized public protest against them. To offer passive resistance to an unjust order was indeed novel," historian Bipan Chandra writes in **India's Struggle for Independence**. As Gandhi investigated the problem his psychological impact on the masses was dramatic. Historian Sumit Sarkar writes that "a ryot compared Gandhi to Ramchandra, and declared before the enquiry committee "tenants would not fear the rakhsasa- planters – now that Gandhi was there."

The Peasant had not seen anything like him before. Unlike other political leaders, Gandhi did not talk about Home Rule or Voting rights. He just listened and wrote down what the rural poor poured out to him. He collected

region and cancellation of revenue hikes and collection until the famine ended. In the end the planters reimbursed 25% of what they had collected illegally from the peasants. Within a decade indigo plantation had vanished from the district. It was during this agitation that Gandhi was address by the people as Bapu (Father) and Mahatma (Great soul).

Historian Judith Brown, author of **Gandhi : Prisoner of Hope**, writes that Champaran not only showed that Satyagraha could be used in India. It also brought Gandhi into direct contact with the realities of Indian rural life. "He became deeply convinced that India's rural problems needed long- terms solutions and were of the utmost significance for the country's future. Only knowledge, not just in the sense of schooling, but about health, cleanliness and the individual's worth, could eradicate the fear and deprivation of India's poor and provide a firm foundation for true Swaraj" writes Brown. This is a small attempt to understand Gandhi's gandhigiri in true sense of the term.

English Literature - A Window to the World Beyond.

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As a college teacher of English Literature in Bihar, over the years I have observed that most students who enrol for a course in English Honours, come with the misconception that they will get an opportunity to learn the English language here. The course, on the other hand, is actually meant for students who are reasonably proficient in the language and are interested in learning about Literature i.e. 'sahitya'.

The challenges faced by the students studying English honours in Bihar are many. English is a third language for most. The language used in classics as well as contemporary texts is often difficult for even students graduating out of English medium schools. Due to inadequate fluency, comprehension of the language therefore poses a daunting problem. Literary and philosophic concepts, literary theory and criticism, complex stylistics and multiple meanings and layers in texts coupled with the subtle nuances of

language, humour or idiomatic English texts pose a further challenge. Unfortunately, reading today is no longer considered by many in the new generation as a source of entertainment. The fallow that their command over the language is often minimal.

A degree course in literature entails abundant reading, interpretation and analysis of texts and theoretical concepts from a range of time periods with different styles of expression – Victorian novels, modernism and new drama and poetry, conceptual literary theory and criticism etc.; It entails honing one's writing and communicative skills for good and clear expression.

I have often been asked about the relevance of the study of writers like Shakespeare in our particular post-colonial times and culture. My rejoinder to them is that the issues the Old Bard deals with are beyond time and space and continue to be relevant even in contemporary times.

the recent filmic adaptations of Shakespeare's Othello (in Omkara), Macbeth (in Maqbool) and Hamlet (in Haider) are an indicator, Shakespeare continues to live and thrive in post-colonial India. Besides, his works have been translated into many Indian languages.

However, English Literature no longer means just British Literature. It now includes all literature written or translated in English, from across the globe including Indian, American, African, Australian, Russian, Japanese, etc. As John Keats said "A thing of beauty is a joy for ever". Apart from developing the young generation's aesthetic sensibilities by exposing them to great art, the texts are a window to the world beyond – various cultures, different historical times and philosophies are studied. Looking at narratives from different lenses and perspectives is encouraged. This is instrumental in broadening the young mind, fresh out of school. The multiple perspectives literature offer sen courage tolerance and freethinking.

What is the future of English Literary Studies, I sometimes wonder? Will it be eventually overtaken by courses like Communicative English or Business English as more viable and relevant options in the face of pressures of career in a

competitive society? I can see fluency in English is an aspiration among students. Developing better communicative skills in English is perceived as the ladder for upward mobility and an essential prerequisite for a plum corporate job. However, while a large number of students enrol for career oriented English courses, a niche group, who are more proficient, still choose to enrol for Literature, knowing its scope to have expanded in today's job market.

Our students often ask us, in the scenario of professional and vocational courses what are the career options open to a student holding a BA or M.A degree in English Literature? Academics is an obvious choice for those who love literature and have a flair for teaching. There is a huge demand for good English teachers for schools. University placements are also very well paid. An asset for those taking the UPSC exams, a degree in English is also a good qualification for those interested in journalism, advertising and media, publishing houses, jobs requiring the language skills for documentation and even those that require creative thinking skills . English being a global language, the demand and scope of English is huge and ultimately a matter of finding the correct niche for oneself.

Talaq : A Curse on Muslim Community

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God has given right to man for giving Talaq as revealed by Holy Quran. The woman has been given the right for "Khulaa", she can terminate marriage by khulaa if she finds it impossible to pull on with her husband. The Talaq is, thus, not discriminatory. Right to religion is proteased under Article 25 of the constitution" Talaq right is proseated under this Article and cannot be strucked down. Of course, ills and illegalities sneaked into it may be rooted out.

Invogue in Muslim Community has been a matter of controversy for the last several years but the problem has not been sorted out yet. It is viewed as anti-woman and turned bad in law. Vigorous protests have been made by different woman organizations cross the country against this Muslim personal law. Social activists intelligentsia an even some religious factions are opposing it.

I want to throw some light on Muslim marriage and customs as well. Nikah is performed by a Qazi to unite muslim man and woman as per the sharia laws to lead a conjugal life. Conterary to this, talaq is pronounced by a muslim man to a muslim woman to revoke the Nikah. Nikah or muslim marriage is a contract which is executed in lieu of Mehar given by the bridegroom to the bride. Both marriage and divorce are parts of personal laws and are religious rites. Prophet Mohammad (S.A.W.)

told that Talaq is the most disliked thing be God but at the same time it is Lawful. In s compaling circumstances Talaq to get out c unbearable adverse and unfavour situations. The Islamic tenets embodies forms of Talaq- "Ahsan Talaq " and "Ha Talaq" These have inbult process of reconciliation and revocation. However, is a third form called "Triple Talaq" or in divorce which is very much in vogue in Inc has become controversial questionable. I attracted litigation and has been subject m of debate and discussion amongst the s activists, intellectuals and scholars. The Talaq was introduced in the shariat law of in India. Since then, it is in practice over he

In the triple Talaq the hasband Cal "Talaq" three times at a stretch and w moments the edifice of marriage crumble collapses. The marriage is inslantle irrevokably terminated leaving no Chan reunion. How sad and unfortunate is this a reconsideration, no rethinking opportunit

The triple Talaq is anti wo atrocious and un constitutional as view woman organizations and legal personalit violates fundamental rights – Muslim wo right to equality, dignity and gender just ensharined under Article 14 and 21 c constitution.

Triple Talaq given in anger cannot be valid and effective but the irony is that it is taken as valid. Prophet Mohammad (S.A.W.) deprecated Triple Talaq and said it to be one and bade for re conciliation.

There is another group of Muslim religious scholars who says in their interpretations that there is no clear bidding of Triple Talaq by the Prophet. However there are instamees of his being very angry and unhappy on this. Some clergys say it to be a theologically sinful custom and cannot be forced as practice. So what is morally wrong cannot be legally right.

There is opinion of some Islamic scholars that Triple Talaq was started in the period of Arab kings to appeas their armed forces nobles courtiers, companions who used to marry woman offer woman by the use of Triple Talaq for fun and enjoyment. Triple Talaq is banning nearly 20 Countries of the world including Pakistan and Bangladesh. In India it is specific.

There is much confusion, however it is true that Triple Talaq is a Biddat (innovation).

The all India Muslim Personal Law Board (AIMPLB) and a munleer of curlergas insist on Triple Talaq because it has been practiced for the Last 1400 Years and it is matter of faith and religious rights.

The Quranic way to give Talaq is "Tajridi" – graded way or step by step. It is under Practice in Ahle-Hadis and Jofari seet. (Founded by Imam Jofar, the sixth Imam) of muslims. When a muslim husband utters single Talaq three months period of Ideal sets in. During this period the spouse gets chance to re-

think for re-unioun and also efforts are made by family members of both for re-conciliations. If reconciliation succeeds then the husband can revoke the Talaq. But If he does not then he again pronounces Talaq second time. After that the same process is released till the 3rd Talaq which is final. Then the Talaq becomes irrevkable.

The Delhi, Madras and Gauhati High Courts have given rulings to consider triple Talaq as only one to permit for re-conciliation. It is in consonance with the "Tajridi Talaq".

As a matter of fact if Triple Talaq is considered as one single Talaq, it would also become revocable as Single Talaq and path of re-union would be paved.

I understand the harsh abruptness and manage of Triple Talaq may be contained in two ways – 1:- Triple Talaq may be rulled as one-2:- A model Nikahnama may be recast and a clause may be added where in the bride groom must commit not to utter Triple Talaq. It will protect the interests and dignity of the woman.

Several writ petitions were filed against Triple Talaq in different HCs. and also in supreme court. Judgements have also come in some cases. But it has irrputed again. Writs have been filed again by some woman organization and individuals in the supreme court against il to which the centre and the AIMPLB have been party.

The S C constituted a five judge bench headed by C.J. I.J.S. Khehar to hear these cases. Hearings have been concluded and the judgement has been reserved. Let us hope for the best.

Love as Goodness in P.B. Shelley

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P.B. Shelley was a political fundamentalist who believed in the reformation of society through love. The seeds of rebellion were sown while he was only in his teens. In his first poetical work "Queen Mab", he talks of a society which is classless. In such a society, the rich and the poor will share the same dais. The rich will love the poor by sharing their wealth.

What does Shelley mean by love? Does he mean by it the quality which distinguishes a man from a beast? Does he mean the force which attaches a man to a woman? Does he have in mind the ideals which served as slogans for the French Revolution? Does he think of Godwin's Utopian socialism when he talks of the "glorious beams" with which love fills the heart of the individual as well as the society. Whatever it was, one thing was clear that he believed his foremost duty to fight actively for the right causes. Faith devoid of action was incapable of bringing about the desired result. Love occupies in Shelley's poetry a place of greater ideological importance than beauty in the poetry of Keats or nature in the poetry of Wordsworth.

For Shelley, love was not only a passion which brought two individuals together and persuaded them to make the greatest possible sacrifices for each other. It was also a creative force which changed the character of the

individual. It transformed cowards into men, mean fellows into embodiments of nobility, and cruel persons into apostles of mercy. In this respect, Shelley's belief is closer to Jesus than any other thinker before or after Jesus. In spite of his atheism and his disavowal of Christianity, his concept of love is essentially Christian.

The Christian as well as the Greek concept of love emphasizes on the beauty of the object. A man falls in love with a woman because the latter reminds him of the divine beauty which he had observed before birth; beauty becomes more and more spiritualised. A thing is beautiful because it lends it His lustre. The Greeks emphasized on the beauty because it is that forms the base of attraction.

The Greeks emphasized on the Christian concept of love -

"God is Love; and he that dwelleth in God and God in him, the Christian concept of love believes in its celestial nature. In the Old Testament, when the Pharisees asked God what according to him was His greatest commandment, He replied:

"Thou shalt love thy God with all thy heart, and with all thy soul, and with

mind. This is the first and the greatest commandment. And the second is like unto it, thou shalt love thy neighbour as thyself."²

Shelley believed in the ideology of Christianity though he opposed religion. Jesus' courage, love for the common people, devotion to what he considered to be truth, were qualities which Shelley held very high. Perhaps it is only in the fitness of things that Shelley's concept of love as goodness is similar to that of Jesus.

"Prometheus Unbound," Shelley's masterpiece is his most exhaustive statement on the idea of love. When the play opens, Prometheus has had thousand years of suffering. He is submissive. He is no longer the angry young man who desired to vanquish his enemy by crushing him and inflict physical annihilation. He is a better man who, like Jesus, has forgiven his enemy and has planned to win through love. He does not hate him; he only pities him because he knows that tyrants are unhappier than the victims of their tyranny.³

Prometheus whom misery had made wise speaks not in hate, "for I hate no more."⁴ He knows that Jupiter has heaped misery upon him; even then he does not want this misery to be inflicted on others as it generates pain:

"It doth repent me: words are quick and vain; I wish no living thing to suffer pain."⁵

I wish no living thing to suffer pain is actually an epigrammatic statement of Shelley's concept of love as goodness.

Love is the desire and the endeavour to ensure happiness for every living being. It is a

farce which changes both the active and the passive agent. It changes the one he loves and also the one who is loved. In a nutshell, Shelley's concept of love metamorphoses the whole societal structure where every individual will avail peace, prosperity, liberty and fraternity via filling up the gap between the poor and the rich. Shelley calls for a bloodless rebellion for the purpose as he pictures it in "The Revolt Of Islam." His ideology seems fit in his last ode "Ode to Naples"

"Great Spirit, deepest love ;

Which rulest and dost move all things

which live and are, within the Italian shores:

Who spreadest heaven around it, whose woods ,rocks, waves surround it"⁶

References

1. John I 4:16
2. Matthew:- 23; 36-40
3. Prometheus Unbound, P.B. Shelley. Page 102
4. Ibid
5. Ibid, Act I, 303-305
6. Shelley's Poetical Works, Page 620

World Peace through Yoga

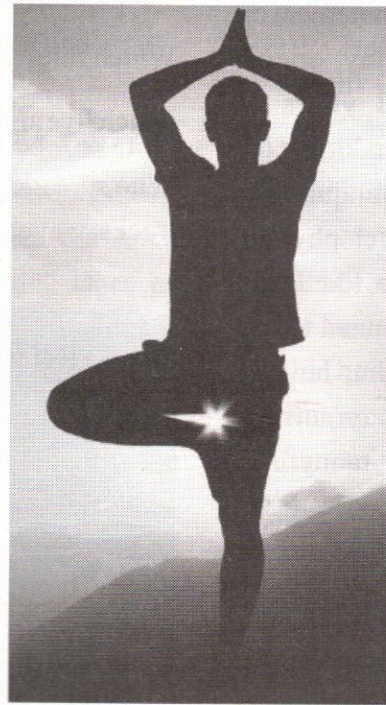
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Peace and happiness have always been and continue to be the most elusive goal of mankind. As individuals we all desire happiness and peace. Humanity, in its long march towards maturity, has struggled to free itself from evils of self-centeredness, aggression, injustice, tyranny and domination. The universal human yearning for peace, beauty and knowledge has its soul in the spiritual nature of man. Attempts have been made to create equality of the sexes, harmony of science and religion, co-operation between nations, religions and oneness of humanity but with not much success.

Well, the question is: 'what is the way out?' A little reflection shows that the reason behind all conflicts is an unhealthy brain. Because all the evils, initially takes place in the mind, and thereafter it is actualized,. Therefore, the need of the hour is to contemplate upon the issue as to: how to develop a healthy brain and a holistic health care system? Health, as defined by WHO, means physical, mental social and spiritual health. Such a concept of health for all is a global commitment, and many countries of

the world, including India, is signatory to the Alma Ata declaration in erstwhile USSR which pledged to achieve health for all. This cannot be achieved by opening more hospitals but can



be achieved by opening more hospitals but can be possible by effective implementation of preventive strategies. There are many approaches to health care and healing – *yoga* is one of the important ones. As a matter of fact *yoga* appears to be the best because it tends to prevent disaster through the transformation of human nature. Such transformation could be achieved by a technology for world peace. Through achieving self realization through *yoga* one becomes spiritual in the true sense and attains collective consciousness where all the artificial barriers of life such as racism, religion, nationalism, communism, capitalism etc. drop out.

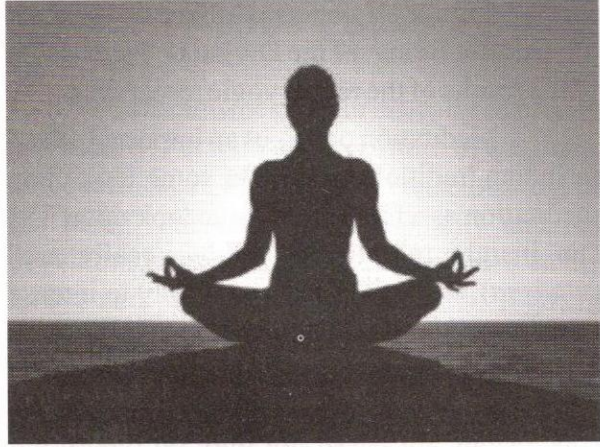
Yoga is a 5000 year old Indian body knowledge, the oldest health art. *Yoga* develops spiritual power and physical fitness and has been practiced over the centuries by sages of ancient India. But exact evolution of *yoga* is not known. Today many think of *yoga* only as physical exercise. However, it represents a deeper, superficial understanding of this profound

science, as *yogasana* constitutes one of the eight stages of *yoga* and is therefore only a small part of theoretical yogic spectrum. Besides, even *asanas* are not just physical exercises. They have psychosomatic characteristics, and are performed with body-mind co-ordination. The science of *yoga* imbibes the complete essence of the way of life.

Sankhya-Yoga is an allied system of Indian philosophy, wherein Sankhya met the requirement by supplying the metaphysical ideas, and *yoga* based its teaching of practice on them. Maharshi Patanjali wrote the great volume on *yoga* namely *Yoga Sutra*. He introduced a magnificent psychological base of *yoga* and described it as '*Chittah vritti nirodhah*'. It means restraint of mental modification as suppression of fluctuation of consciousness. *Yoga* is essentially inward looking, it is both metaphysics and meta psychology; for the inward is as real as the outward and the approach is from the outward to the inward depths and vice-versa, all forming a continuity.

The word *yoga* has been derived from the Sanskrit verbal root *yuj*, meaning to join. Thus *yoga* is the method that joins. But what are thus joined have to be understood according to the context. It may be the joining of the finite spirit with the Supreme spirit; or of the apparent spirit to the real spirit. If the reality of the Supreme spirit is not accepted, even in that case *yoga* is self realization in the widest sense of the term. Not only this joining but also the methods or practices leading to the joining are called *yoga*. If the methods are divided into the main and the subsidiary, then even the subsidiary methods are called *yoga*. No school of spiritual philosophy would ignore them and all thinkers pay respect, to that extent, to Patanjali, whatever be the metaphysical differences.

Yoga has always been important part of



Indian culture, although in due course it went through various modifications. In fifth and sixth century *yoga* was practiced and looked upon greatly, but during the last 800 years, as Indian sub-continent was going through turmoil under foreign rule where India encountered different cultures, *yoga* was viewed differently. Still, people kept on experiencing it and it was passed on from generation to generation although in a minuscule scale.

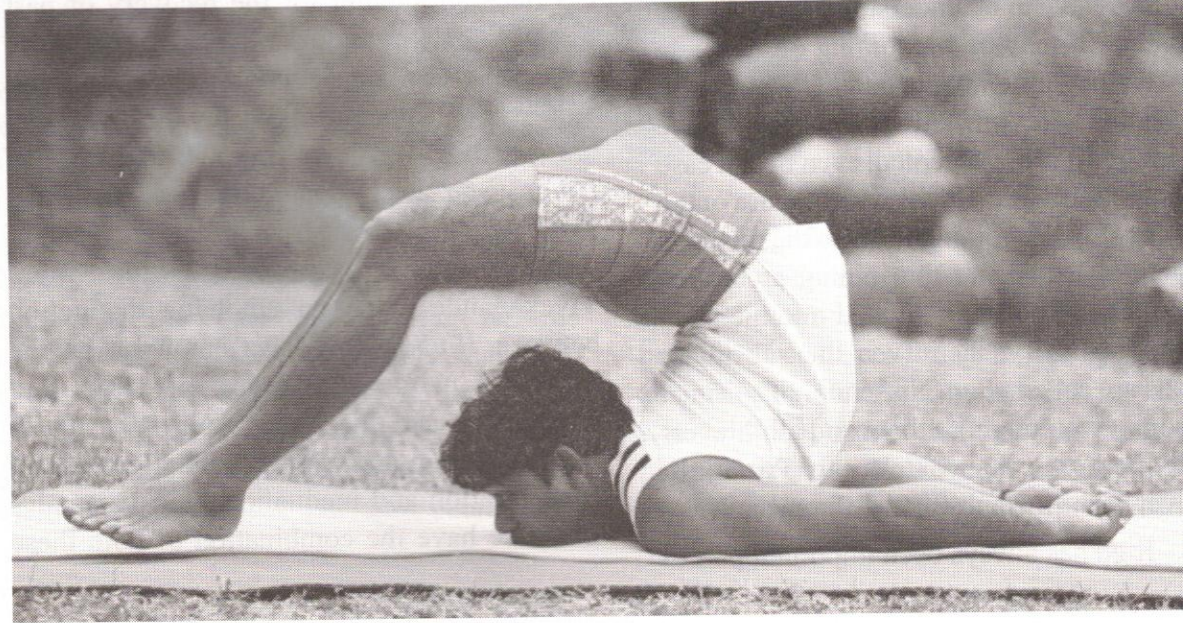
In Modern India we have, on the one hand, new discoveries, new applications of the knowledge, new achievements, new proposals for further realizations, and, on the other, there has been an attempt for the recovery of past treasure of knowledge – on of the more important one being *yoga*. *Yoga*, in fact, represents democratisation similar to *Bhakti* movement of medieval times. In the form of *Hatha yoga*, it eliminated the need for ritual paraphernalia and sectarian initiations. That, of course, enabled it to spread worldwide. Swami Vivekananda made an emphatic distinction between *Hatha Yoga* (lays emphasis on the physical process of concentration and meditation) and the higher spiritual path of *Raja yoga* (emphasizes the mental process of concentration and meditation). In Patanjali's work we have the combination of both these

forms. Aurbindo's concepts of super mind, of the Gnostic Being, of the Divine body are some of the results of the recent yogic researches.

Meditation occupies an important place in Indian traditions. However some look upon meditation as a technique, some look upon it as "an insight into things as they really are" (*vipasna*), and still others as the way to intense devotion (*bhakti*). The first comprehensive treatment of the subject of meditation has been propounded in the system of *yoga*. Its conclusions are based not only on theory but also on practice. Its approach to the problems of life is objective, its analysis is scientific, and its way of overcoming man's problems is pragmatic. As mentioned earlier, *yoga* does not merely mean a set of bodily postures or breathing practices, but its chief method is meditation. Of the various aspects of *yoga*, *yama* (control) and *niyama* (regulation) may be included under moral discipline, while *asana* (postures of body) and *pranayama* (regulation of breath) constitute the physical. The regulation and control of moral life is a must before one can aspire to attain yogic state. Various forms of *asana* and *pranayama* help body to gain strength. *Pratyahara* and *dharana*

i.e. withdrawal and concentration become to one who has acquired a controlled through *yama* and *niyama*. *Dhyana* (meditation i.e. the steady contemplation of the object without any break) comes as a result of repeated attempts at concentration, and *samadhi* ends as the natural completion of the long continuous flow of meditation. Breath is regarded as an index of the mind, and the regulation of breath is taken recourse to in order to regulate the mind, the healthy regulation of breath produces a harmonious circulation which leads to a healthy working of the nerves and the brain which, again, corresponds to the harmonious working of the mind.

It is now an open secret that the way the mind has enabled people to achieve extraordinary physical feats, which prove beyond doubt, the mind and body connected. While many techniques have been introduced to enhance the strength of brain – one of the more important ones is *yoga* which can arguably be said to be most powerful. *Yoga* assumes various dimensions for its practice but the essence is the same. Further, *yoga* is a process to find peace and happiness outwardly but assures realization of the higher self, inwardly.



is free of all other considerations, in our real nature. The inner obedience requires inquiry and surrender, which are the two main aspects of yoga practice. Inquiry in this context means tracing of our thought process back to its origin in consciousness; and surrender means faith in the reality, and relinquishing the outward seeking. Without practice of meditation, man cannot achieve tranquillity of mind to go beyond ego problems. It requires one's continuous effort to be rooted in right consciousness and meditation. It is through meditation that one enters into a new dimension of existence where fulfilment lies in perceiving. This state of perceiving allows one who practices meditation to merge into the entire universe and beyond. This is the real goal of meditation. While the goal remains the same, the kinds of meditation vary because of the different perceptions of the ultimate reality by different schools of thought. A spiritual seeker, depending upon his or her inner disposition, may choose one or another. In spite of the diversity in methods and techniques of meditation, three factors are common in the practice of meditation. They are as follows:

- The object of concentration in meditation
- The centre of consciousness where the mind is held
- The method employed to invoke concentration.

Therefore, the central occupation of yoga is the inmost discovery of the soul, and of the level and powers of consciousness that lie behind or above the mind. The science of yoga not only provides us with the knowledge of the various states and levels of consciousness, but it also gives us the practical methods of verifying them by a fresh achievement in our own being. And these methods again are numerous, and pertaining to each method, there are steps and stages, and for each of them there are

appropriate states and powers of consciousness.

Consciousness is intrinsically related to personality. Personality is a pattern of qualities, and qualities are vibrations of consciousness of the being. The secret of personality and the development of personality lie, therefore, in the nature and powers of consciousness. *Yoga*, in dealing with consciousness, necessarily deals with personality and provides knowledge as to what constitutes personality. *Yoga* has, for instance, behind the concept of personality, significant concepts of the 'real person', 'free person', 'witness person', and 'supreme person'. *Yoga* provides also a methodology of the development of the 'person' that is conveyed by these concepts to its fullness and in its integrity.

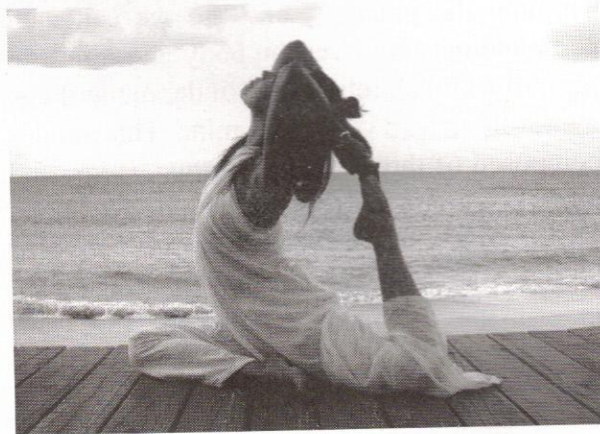
It is significant that in the new waves of research and experimentation in education, there is an increasing stress on the development of personality and on the concept of "Learning to be". There is no denying the fact that consciousness and personality, as understood in *Yoga*, have an immediate relevance. To put forth, therefore, the Yogic idea of integral personality based upon its profound concepts of consciousness is an urgent need.

The science of *yoga* aims at perfecting human life. Every ordinary person has extraordinary potential, but to develop this, a strong and well-trained mind is necessary. Through the practices of *yoga* we can gain complete mastery over the body and mind. In spite of so much refinement in the modern age man still carries a very crude mind. This mind is composed of three *gunas* – *sattwa*, *rajas*, and *tamas* – which are the essential manifestations of *prakriti* or nature. The three *gunas* are also used in a social or moral context because they indicate the personality of a person. If we want to make the mind infinite, we must cut and polish it just as we would do with a diamond.

Tamas makes a person lethargic, *rajas* makes one violent and *sattwa* makes one balanced. Therefore, *tamas* and *rajas* have to be overcome by *sattwa*, and this is accomplished through the process of *yoga*. The mind can be purified and corrected by following the methods most suited to one's personality. Those who are very strong can take up the path of *kundalini* and *kriya yoga*. For others who are not so strong and who haven't yet developed much understanding of *yoga*, there are other ways like *mantra yoga* or *japa yoga*. Now it is the duty of those who know that *yoga* produces an integrated personality to acquaint not only themselves with all aspects of *yoga* but also inspire others to adopt that path.

According to *Vedic dharma* each person is a composite of four main qualities: dynamism, emotions, mysticism and rationalism. Some people are predominantly dynamic; others are more emotional, mystical or rational. Every personality is an integration of these four essential temperaments. For the evolution of our personality we have to integrate the four corresponding categories of *yoga*. In the *Bhagavad Gita*, *Yoga Vashishtha*, *Srimad Bhagavata*, and other scriptures, an integration of the four systems of *karma yoga*, *bhakti yoga*, *raja yoga* and *jnana yoga* has been recommended.

That consciousness of man is greatly influenced by 'unconscious' has largely come to

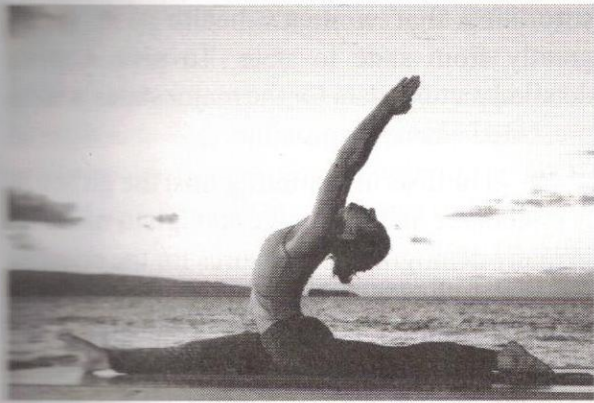


be accepted all over the world, and modern medicine has accepted a place to psychiatry in the treatment of certain diseases. The connection of mental health and its relation to various elements of consciousness have also been accepted. But if, as *yoga* affirms, there are not only the subconscious and the conscious, but even the subliminal and the super conscious, and if the laws of these in relation to cure of mental health are studied, there could occur a revolutionary change not only in the practice of psychiatry or of mental health, but even in the approach to medicine itself. It may have a bearing even on the knowledge of our body and its functioning, its possibilities and its future.

The modern principle of psychosomatics was well conceived in ancient literatures thousands of years ago. It held that diseases germinated in mind and later manifested in somatic symptoms. The modern medical science admits that most of our diseases are psychosomatic in nature. They originate from mental stress and an imbalance in neuro physiological and endocrinal systems resulting in large number of psychosomatic disorders. These disorders again cause anxiety and other psychological symptoms popularly known as Disease Involving Anxiety and Fear Syndrom (DIAFS). The mind-body interaction serve as a chain of cause-effect relationship to produce psychosomatic and somato psychic symptoms. The yogic practices are effective practices because their approach is psychosomatic and somato spiritual. *Yoga* promotes a holistic concept of health and well-being, of which the body, the mind, the spirit are integral and dependent parts. We cannot think of good health by taking care of one or two aspects ignoring the other.

Yoga may be used for many purposes. Many of its physical practices may be useful even if one does not believe in the spiritual

teachings, for keeping the body healthy and agile, for reducing its weight and controlling the functions of different physical organs. The breathing exercises it recommends, which can be practiced by oneself only within limits beyond which they need the guidance of an expert, help us in clearing our lungs and in controlling even the involuntary functions of the body, which are regarded generally as the functions of the life-principle, and which the *yoga* thinks are the functions of mind (*manas*) itself. The mental practices it recommends purify our mind, clear it of all afflictions (*ashra*), and enable it to receive the reflection of the spirit in its purity.



Yoga works remarkably to achieve this harmony and helps the mind work in a synchronized way with body. Often we find that we are unable to perform our activities properly and in a satisfying manner because the confusion and conflicts in our mind weigh down heavily upon us. Moreover, stress which in reality is the killer affecting all parts of our physical, endocrinal and emotional systems can be corrected through the wonderful practice of *yoga* meditation. The meditative practices through *yoga* help in achieving an emotional balance through detachment. What it means is that meditation creates conditions, where one is not affected by the happenings around oneself. This in turn creates a remarkable calmness and a positive outlook, which also has tremendous benefits on the physical health of the body.

Yoga is multidimensional and its scope has increased in the modern life of 21st century. It is a boon for modern man, who has become victim of everyday stress. *Yoga* has achieved wonderful popularity in the last few years. It is the quickest growing health movement. Age, religion, caste, sex has no bar with breathing and meditation techniques. Modern research has recognised the scientific roots of yogic practices and *yoga* has now achieved international recognition and acclaim. Twenty-first (21st) June has been declared as *yoga* day all over the world. Today *yoga* is a painstakingly worldwide phenomenon; it has taken the world by tempest and is gaining reputation day-by-day. It is enviable that *yoga* must be made an integral part of all our educational, as well as health care systems. If our masses practice *yoga*, they would be physically, mentally and spiritually healthy. *Yoga* is the only technique through which any human being can be healthy without a trainer, equipment and medicine. It definitely reduces the rush and burden of hospitals. Hence there is an urgent need to popularize *yoga* among the human beings. It is concerned about the physical, mental and spiritual well-being of an individual, as well as his environment and relationship with other creatures. Proper practice of *yoga* leads to deeper self-knowledge, love and respect towards other people and creatures, cleaner environment, and union with divine. All this paves the way for world peace. The highest ideal for man is his private and personal concern and it needs to be realized at its own characteristic level. And it is at this level that *Yoga* has to play its distinct and special role.

The supreme gift of India to the world is the knowledge of *yoga*, for *yoga* is a discipline that gives us the true basis for the hope of arriving at a true individual and collective fulfilment.

Women Health In India : An Overview

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The health of Indian women is intrinsically linked to their status in society. Research on women's status has found that the contributions Indian women make to families often are overlooked, and instead they are viewed as economic burdens. There is a strong son preference in India, as sons are expected to care for parents as they age. This son preference, along with high dowry costs for daughters, sometimes results in the mistreatment of daughters. Further, Indian women have low levels of both education and formal labor force participation. They typically have little autonomy, living under the control of first their fathers, then their husbands, and finally their sons. All of these factors exert a negative impact on the health status of Indian women.

Poor health has repercussions not only for women but also their families. Women in poor health are more likely to give birth to low weight infants. They also are less likely to be able to provide food and adequate care for their children. Finally, a woman's health affects the household economic well-being, as a woman in poor health will be less productive in the labor force. While women in India face many serious health concerns, this profile focuses on only five key issues: reproductive health, violence against women, nutritional status, unequal treatment of girls and boys, and HIV/AIDS.

Because of the wide variation in culture, religions, and levels of development across India's 25 states and 7 union territories, it is surprising that women's health also varies greatly from state to state. To give a detailed picture, data for the major states was presented whenever possible.

The discrimination against the girl is systematic and pervasive enough to manifest in many demographic measures for the country as a whole as well as its various areas. For the country as a whole as well as its various areas, the infant mortality rate is higher for females in comparison to that for males. Usually, though not exclusively, it is in the northern and western states that the infant mortality rates are higher, a difference of ten points between the two sexes specifically is not being uncommon. The infant mortality rate is slightly in favor of females in the urban areas of the country (as a whole). But then, India is marked by greater access to abortion services and unwanted girl children often eliminated before birth. It has been common in the context of women's health that sustainable well-being can be brought about if strategic interventions are made at critical stages. The life cycle approach thus advocates strategic interventions in periods of childhood, adolescence and pregnancy programmes ranging from nutritional supplements to life skills education.

interventions attempt to break the vicious intergenerational cycle of ill health. The vulnerability of females in India in the crucial periods of childhood, adolescence and childbearing is underscored by the country's sex wise age specific mortality rates. From childhood till the mid-twenties, higher proportions of women than men die in the country. In rural India, higher proportions of women die under thirty.

Like most cultures across the world, Indian society has deeply entrenched patriarchal norms and values. Patriarchy manifests itself in both the public and private spheres of women's lives in the country, determining their 'life chances' and resulting in their qualitatively inferior status in the various socio-economic spheres. It permeates institutions and organizations and works in many insidious ways to undermine women's right to dignified lives. There are similarities in women's lived experiences due to such gendered existences. However, in a vast and socioculturally heterogeneous country like India, women's multiple and often special needs are played out on a variegated terrain of age, caste, class and region resulting in a complexity of experiences. Traditional bases of social stratification such as caste and class reproduce themselves in women's lived experiences as also do rural-urban and regional disparities. New needs emerge as women progress through the life cycle. Talking about women's health and access to healthcare in such a complex setup thus poses a challenge.

Women Health In India

Health is complex and dependent on a host of factors. The dynamic interplay of social and environmental factors have profound and multifaceted implications on health. Women's lived experiences as gendered beings result in multiple and, significantly, interrelated health

needs. But gender identities are played out from various location positions like caste and class. The multiple burdens of 'production and reproduction' borne from a position of disadvantage has telling consequences on women's well-being. The present section on women's health in India systematizes existing evidence on the topic. Different aspects of women's health are thematically presented as a matter of presentation and the themes are not to be construed as mutually exclusive and water tight compartments. The conditions of women's lives shape their health in more ways than one.

The population of the world crossed 6 billion in 1999, and India's population crossed 1 billion in 2000. In 2011, India's population is expected to be around 1.2 billion. Some indicators on the quality of life in Asian countries, including India have improved over the years such as life expectancy, literacy and infant mortality, while others have remained static or deteriorated such as environmental sanitation and environmental degradation.

Nutrition

Nutrition is a determinant of health. A well balanced diet increases the body's resistance to infection, thus warding off a host of infections as well as helping the body fight existing infection. Depending on the nutrient in question, nutritional efficiency can manifest in an array of disorders like protein energy malnutrition, night blindness, and iodine deficiency disorders, anaemia, stunting, low Body Mass Index and low birth weight. Improper nutritional intake is also responsible for diseases like coronary heart disease, hypertension, non-insulin dependent diabetes mellitus and cancer, among others. Nutritional deficiency disorders of different types are widely prevalent in the countries of south East Asia, with some pockets showing infelicity in certain types of disorders. Iodine deficiency disorder is endemic to the Himalayan

and several tribal areas and anaemia is a pervasive problem across most socio-economic groups of the country.

Economic prosperity alone cannot be a sufficient condition for good nutritional status of a population, the state of Maharashtra in western India being a prime example in this regard. Maharashtra has one of the highest per capita incomes among states in the country, but is marked by poor nutritional profile of its people. More than half the households in both the rural and urban areas of the state receive less than the prescribed adequate amount of calorific intake and the situation has worsened in the rural areas of the state in the past twenty years. The nutritional status of children and women in India has attracted the attention of academics and policy planners for some decades now. Despite the interest, these population subgroups continue to suffer from poor nutritional status. The girl child, disadvantaged from birth (or even before it) due to her sex, is systematically denied or has limited access to the often paltry food resources within the household. A recent study of three backward districts of Maharashtra shows that in the project areas of the ICDS (the Integrated Child Development Services-the state run programme designed to ameliorate the nutritional status of children and pregnant and nursing women with the help of supplementary nutrition), the girl beneficiaries consistently showed poorer weight for age results, compared to the boy beneficiaries.

This was true for all the three project defined age groups of children below one year; between one and three years and between three and six years. All the three districts of Jalna, Yawatmal and Nandurbar displayed such a consistency. The three districts encompass considerable sociocultural heterogeneity, Jalna being a predominantly non-tribal district while

Yawatmal has a mixed tribal population. The district of Nandurbar has a predominantly tribal population.

National level estimates from NFHS-2 also show that girls are more likely to be undernourished or even severely undernourished for the indicators of weight for age and height. More girls than boys are underweight and stunted. Boys are more likely to show undernourishment in the case of height, that is, they are more likely to be shorter than the girls. Women's physiological processes call for special nutritional support. Menstruation and childbirth are important physiological processes. Calcium should be continually supplemented during the life cycle as a bulwark against osteoporosis in later life. The predominantly vegetarian diet of Indians does not fulfill many of the nutritional requirements. Further, cultural practices disadvantage women in many ways, contributing to their poor nutritional status. It is common in many households across the country that women should eat last and eat the leftovers, while the men folk have had their food.

Formal Healthcare

The formal healthcare setup in India is highly diverse. Sectoral plurality and regional diversities mark the provisioning of healthcare in the country. The privileged biomedical model in medical care in the country reflects in various ways, from textbooks that are often gender insensitive to providers' attitudes. There is a display lack of understanding of the socioeconomic causes underlying health problems. The public sector has a consistent presence, largely in the form of gains made prior to the 1990s. The healthcare infrastructure ranges from a sub-centre in a village to multi-specialty hospitals in urban areas.

multi-bedded hospitals in urban areas. Primary Health Centers, Rural Hospitals, Civil Hospitals as well as a host of facilities like municipal hospitals and clinics are some of the other public healthcare facilities. The state may also run health facilities dedicated to specific diseases (for example, leprosy clinics) or specific population sub groups (for instance, Central Government Health Scheme). The structure of the public health sector is thus fairly well defined. In the 1990s, there has been uneven growth in the number of Community Health Centres (CHCs), Primary Health Centres (PHCs) and Sub centers(SCs) in the different states and union territories of India.

While some states have witnessed considerable increase in such facilities, the progress has been very slow or stagnant in others. For the country as a whole, tribal areas are deficient in the three types of public facilities set up for providing primary healthcare, the deficiency being severe for Community Health Centres. Barring a few states and union territories, the others have deficiencies in the three types of public facilities.

The private health sector in the country is large and amorphous, and chiefly engaged in curative care. The not-for-profit sector (including services by non-governmental organizations) is also present in many urban and rural areas of the country. There is remarkable diversity in the private sector in terms of the systems of medicine practiced, the type of ownership (ranging from sole proprietorship to partnerships and corporate entities), and the services provided. The private sector has a presence in most medium to big villages as well as in towns and cities. However, facilities with technologically advanced equipment and offering varied specializations are almost always in the big urban areas. In

terms of sheer numbers as well, the private sector is disproportionately concentrated in the urban areas. Large scale national surveys like the NSS and the NFHS, as well as numerous smaller studies report that the private sector is the dominant sector in healthcare. The 52nd round of the NSSO carried out in the mid 1990s estimates that the private sector accounts for nearly 80% of non-hospitalized treatments in both rural and urban areas, up by 7-8 percentage points from the estimates of the 42nd NSSO round in the mid 1980s NSSO, 1998b. For hospitalized treatment, the public sector has lost out to the private sector in the 1990s, in contrast to the 1980s when the public sector accounted for the majority of the hospitalized treatments in both rural and urban areas of the country (ibid). Client satisfaction is higher in the private sector along indices like behaviour of the staff, privacy accorded, amount of time spent, etc. Despite its ubiquity and appeal, the private healthcare sector in India is poorly regulated and operates with little accountability with respect to its actions. Allegations of irrational practices and even malpractices are not uncommon against the private sector in India. A large number of studies (micro as well as large scale macro studies) have pointed out the high cost of treatment in the private health sector of the country, the costs being many a time more than double of that incurred in the public sector.

Conclusion

Women's empowerment is hindered by limited autonomy in many areas that has a strong bearing on development. Their institutionalized incapacity owing to low levels of literacy, limited exposure to mass media and access to money and restricted mobility results in limited areas of competence and control (for instance, cooking). The family is the primary, if not the only locus for them. However, even in

the household domain, women's participation is highly gendered. Nationally, about half the women (51.6%) are involved in decision making on their healthcare. Women's widespread ignorance about matters related to their health poses a serious impediment to their well-being. The NFHS-2, for example, reports that out of the total births where no antenatal care was sought during pregnancy, in 60 percent of the cases women felt it was 'not necessary'. And, at a time when AIDS is believed to have assumed pandemic proportions in the country, 60 percent of the ever married women have never heard of the disease. Women's inferior status thus has deleterious effects on their health and limits their access to healthcare.

The household has been seen to be a prominent site for gender based discrimination in matters of healthcare in a number of other studies too. Marriage in India is predominantly patrilocal with the new bride relocating to her marital house after marriage. Early marriage usually follows a truncated education, disadvantaging girls in many ways. In such a setup, the new bride, already ignorant about health processes, may be in a difficult position to seek healthcare. Basua and Kurz report from their study on married adolescent girls in Maharashtra that 'girls had neither decision making power nor influence' in matters relating to seeking healthcare for their problems. These illnesses that incapacitated girls from discharging their household responsibilities were treated quickly. The culture of silence prevented care seeking in problems related to sexual health. Some reproductive health problems went untreated because they were considered 'normal'. In the Nasik study by Madhiwalla, et.al, 45% of the episodes of ill health in women went untreated. In most cases it was financial incapacity that precluded

women from seeking treatment. But, notably, in almost a quarter of the cases, women thought that the illness did not require medical attention. Treatment was also not sought for reasons like inaccessibility /inadequacy of health facilities.

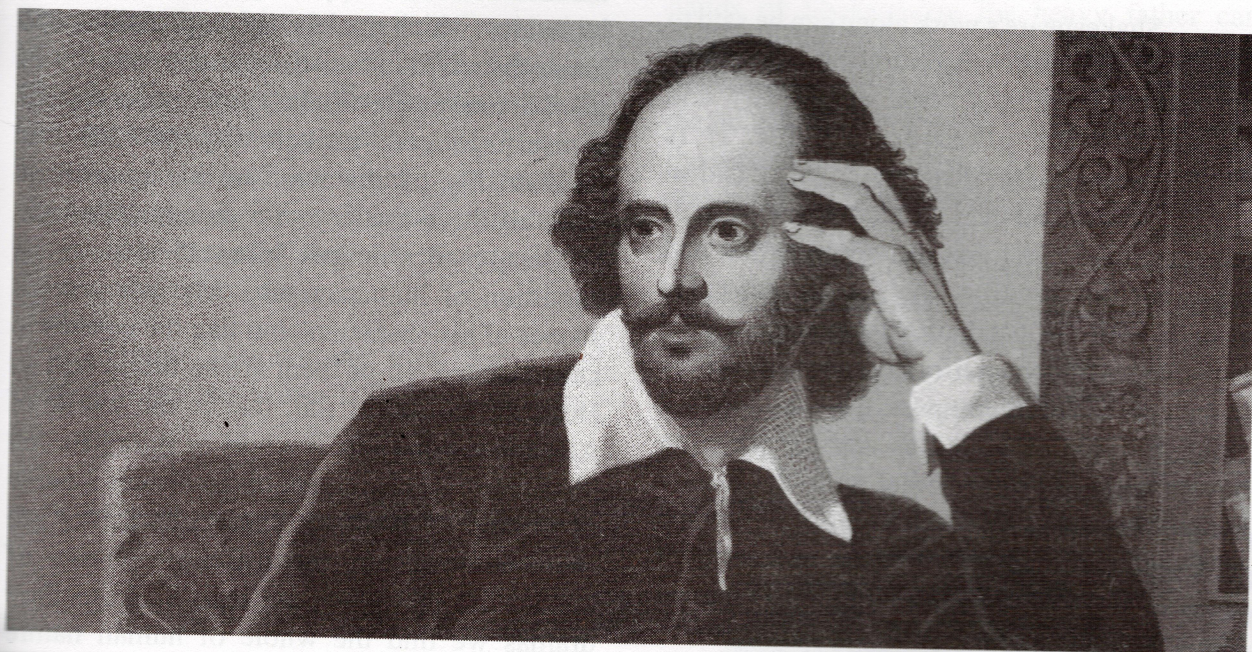
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William Shakespeare's Universality

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It is an admitted fact that William Shakespeare is the greatest poet and dramatist of the world. He is the finest fruit and flower of the literary garden of the Elizabethan Age. He is not a person but an institution. The passage of time has nothing to do with him. His magical pen has penned 37 plays and 154 sonnets. His plays and sonnets are every inch unputdownable. They are rich in both the matter and the manner. They supply the currents pleasure and profit simultaneously. It is said that in Shakespeare, each and every word is a picture.

The most significant quality which we find in Shakespeare and not in other writers is his universality and his deep and profound

understanding of human nature. Shakespeare's dramas are a great river of life and beauty. All who thirst for Art or Truth, the comic or the tender, ecstasy or satire, light or shade, can stop to drink from its waters. For Shakespeare in the words of Dryden, "was the man, who of all modern and perhaps ancient poets, had the largest and most comprehensive soul." Shakespeare's appeal is universal and we may say that he is not of one land but of all lands. - Shakespeare has, too, the gift of universality, which alone gives permanence to literature. His characters recur in every generation. They remain individuals, but yet they are types. Nor are his comedies all laughter, being true to life,

they are full of mirth in funeral and dirge in marriage." His dramas have an appeal to the human heart because his pen covers the whole gamut of experience of all kinds, with a sureness of touch, and a truth of life that we are led on to voice for him the applause of Ben Jonson : **"He was not of an age, but of all times."**

Shakespeare's work alone can be said to possess the organic strength and infinite variety, the throbbing fulness, vital complexity and breathing truth of nature herself. It is Shakespeare's unique distinction that he had an absolute command over all the complexities of thought and feeling that prompt to action and bring out the dividing lines of character. He sweeps with the hand of a master the varied experiences of human life, from the lowest note to the very top of its compass, from the sportive childish treble of Mamilius and the pleading boyish tones of Prince Arthur up to the sceptre haunted terrors of Macbeth, the topical passion of Othello, the agonised sense and tortured spirit of Hamlet, the sustaining and sustained titanic force and tragical pathos of King Lear.

The characters of Shakespeare have a permanent hold on the human mind. We have read novels and dramas and have come across hundreds of characters both male and female, but no one holds or grips our attention as the characters of Shakespeare. We can take out Shakespeare's characters from their context and their local place, but they do not lose their individuality. Nor Marlowe, nor Ben Jonson, nor Beaumont and Fletcher, to mention only the most illustrious of Shakespeare's rivals, was capable of the truthful characterization which could alone prolong the life of his puppets beyond the time of performance. The characters of these other playwrights are almost always excessive, inhuman, arbitrary or theatrical.

Their aim is to produce surprise. In their feelings we do not recognize our own. Shakespeare's characters—Hamlet, Othello, Macbeth, King Lear, Iago, Ophelia, Desdemona, Perdita, Rosalind, Portia, Imogen—to mention only a few of his great characters, whether good or bad, whether moving among the realities of history or among the most romantic happening, have an unfailing humanity which makes them plausible and keeps them within the orbit of our sympathy. In his characterisation Shakespeare never repeats himself. Indeed, universality of idea and individuality of character are his specialties. With all the versatility of a dramatic Proteus, Shakespeare changes himself into every condition of human nature. Myriads are the shapes of his characters, but like the colours in kaleidoscope, all of them are so bright and so clear, all so true of life, that in the words of Alexander Pope : 'It is a sort of injury to call Shakespeare's characters by so distant a name as copies of Nature.' These characters are representations of the different phases of human life that when we read Shakespeare's dramas we find the whole of human nature portrayed in his characters, e. g., credulity in Othello, ambition in Macbeth, philosophic meditation in Hamlet, simplicity in Lear, nobility in Brutus, friendship in Antonio, villainy in Iago, beauty in Miranda and Perdita, fidelity in Imogen, devotion in Desdemona, fieriness in Lady Macbeth, intellectuality in Portia and biting sarcasm in Beatrice. The following main features about Shakespeare's characters have been mentioned by Albert :

"In sheer prodigality of output Shakespeare is unrivalled in literature. From King to clown, from lunatic and demi-devil to saint and seer, from lover to misanthrope, all are revealed with the hand of the master, Surveying this multitude, one can only cry out as Hamlet

does : 'What a piece of work is man!'

Another feature of Shakespeare's characterisation is his objectivity. He seems indifferent to good and evil ; he has the eye of the creator, viewing bright and dismal things alike, provided they are apt and real. In his characters vice and virtue co-mingle and the union is true to the common sense of humanity. Thus the villain Iago is a man of resolution, intelligence and fortitude ; the murderer Claudius (in Hamlet) shows affection, wisdom, and for-attitude ; the peerless Cleopatra is narrow, spiteful and avaricious ; and the beast Caliban has his moments of ecstatic vision. The list could be extended almost without limit, but these examples must serve.

Hence follows the vital force that resides in the creations of Shakespeare. They

live, move and utter speech ; they are rounded, entire, and capable. Very seldom, and that almost entirely in the earlier plays. He uses the wooden puppets that are the stock-trade of the inferior dramatist. Of such a kind some of his 'heavy' fathers are like Egeus in A midsummer Night's Dream, and his sentimental lovers, like Orsino in Twelfth Night Yet, as a rule, in the hands of Shakespeare the heavy father can develop into such living being as the meddlesome old bore Polonius in Hamlet, and the tediously.; sentimental lover can become the moody and headstrong Romeo., or the virile and drolly humorous Orlando in As You Like It.

As such, Shakespeare's Universality cannot be challenged and denied at all. Infact, time passes, Shakespeare stays.

"Some are born great,
some achieve greatness,
and some have greatness
thrust upon them."

William Shakespeare



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Effective Communication : Life-Blood

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When for the first time the flowers of life bloomed on the earth, the Almighty provided us communicative skills to support our lives. Undoubtedly communication is one of the prime pillars on which our life rests. To my mind, it is comparable to an electric wire through which the currents of our views and visions flow. Our lives would be wooden sans the currents of this skill. It gives us mental relaxation and wings to our expression. Only food stuff, clothes and abode are not prime needs of man but communication is equally needed. Communication is as essential as breathing. It can transfer us to the land of euphoria, relaxation and satisfaction. God did not give us mouth only for enjoying meals but he made this organ also for interaction. As a matter of fact, all pangs and problems, sufferings and suffocation, doubts and dilemmas crop up and make this life good for nothing.

Of course, communication is not only produced through vocal chord but through gestures as face is the index of mind. The role of

communication is also portrayed on literary canvas. Many literary icons have showcased the significance of expression through communication. In Shakespeare's, 'The Merchant of Venice' pretty Portia's effective and crystal clear communication broke all the ice and she became the most eye catching flower in the Shakespearean literary garden indeed. Through her communication enveloped in wit and wisdom, she gave the umbrella of love to restless Antonio. In the Indian mythology was Lord Krishnas philosophy expressed beautifully that changed Arjun's mentality.

Only those literary pieces are great works of art which embody perfect communication. It creates a chain among hearts. Whenever a newly born baby plays in the mother's lap, it communicates in the form of cries and giggles. Gradually the kid catches the chain of communication. God has bestowed with the power of communication. Let us use it for global pleasure and prosperity as successful effective communication is the life-blood.

Financial literacy and financial inclusion for women empowerment : A study

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Abstract

Financial inclusion is the expanding outreach of banking or financial services at an affordable cost to a vast section of disadvantaged groups of society which may provide them a financial cushion for their sustenance as well as social empowerment. In India where women constitute 46% of total population majority of them are denied to opportunities and rights due to their financial dependence. Financial inclusion is much needed for women as it helps in increasing amount of regular savings along with enabling women to pay for micro insurance and obtain credit. It also helps in increasing income from employment and micro enterprise, usage of mainstream banking services that offer appropriate designed products and service. In other words financial inclusion make women informed about their role and right in economic development to improve access to markets and other information for overall empowerment. By helping women to meet their practical needs, micro finance may help women to gain respect and achieve more in their socially defined roles along with wellbeing. This paper mainly deals with-Importance of women's financial inclusion, Women's specific financial needs in respect to men's, Functions of finance and role of women, Growth, development and financial inclusion, Financial literacy as a tool for women empowerment, Institutional framework in India for financial education, Economic and social development of women and financial inclusion, Gender inequality and lack of access to financial services, Certain issues and aspects related with financial inclusion and women empowerment. The paper calls for women empowerment by means of effective financial inclusion and financial literacy by studying the relationship between women empowerment and financial inclusion.

1. Introduction

Poverty does not mean just scarcity of financial resources, but has larger connotations like rights denied, opportunities curtailed & voices silenced (CARE, 2005)^[1]. The patriarchal society of India has put a check on women's potential, capabilities as well as self-confidence just because of their financial dependence on men folk. There emerges the need of financial inclusion for women empowerment. Financial inclusion is "the

process of ensuring access to appropriate financial products and services needed by vulnerable groups such as weaker section and low income groups at an affordable cost in a fair and transparent manner by mainstream institutional players." (Rangarajan, 2008)^[2], the committee on Financial Inclusion). Micro finance programs have significant potential for contributing to women's economic, social and political empowerment. Financial Literacy aids financial inclusion in many ways as it provides

knowledge and awareness in the following aspects-

Why save,

Why save with banks,

Why borrow for income generating purposes,

Why to repay loans in time,

What is interest and how moneylenders charge it, What is the need of insurance etc?

Though government has initiated many plans and different steps are taken there is a required strategic action to increase financial inclusion of women. An effort has been made through this paper to analysis financial literacy and financial inclusion as a tool for women empowerment.

2. Importance of women's financial inclusion

Financial Inclusion of women is essential prerequisite for poverty alleviation, upholding human rights and for sustainable development. Assam Human Development Report (2003) threw light on inequality in the achievement between men and women of Assam in different spheres of life. This report viewed poverty; violence and lack of political participation were main issues of concern women of Assam. It is only when women control decisions regarding credit and savings, they will optimize their own and household's welfare leading to financial sustainability and empowerment. Financial inclusion enables women for-

Economic decision making, Enhancing purchasing capacity, Control over loans and Control over income and savings, borrow for investment and insure against risk.

3. Women's specific financial needs in respect to men's

Women tend to be financially excluded in many countries. They are considered to be weaker section in society. Women has specific financial needs in respect to men's. Programs for financial inclusion of women should be planned

according to their needs such as-

- Saving schemes should aim increased decision-making power for women with increase in goods purchased by women,
- Financial literacy program with a view to provide financial training for women leading to greater uptake of loans,
- For village savings and loan association providing training and capital to earn money,
- In case of micro finance schemes reduction in violence and increased empowerment etc.

4. Function of finance and role of women

Women play multiple roles in society not only as a home maker but also as a contributor to socio economic development and financial sector facilitates ways to play these roles effectively. Example may be cited of-

Financial independence of Women as costumer is one of the important aspects. Different types of costumer goods bought and investment decisions are made depending on who controls the cash within a household.

Women as holder of assets is less likely observed in most of the parts of our country. But when they become formal owner of land, property or other assets by means of financial inclusion their self-confidence and social responsibility will automatically enhance.

Though gender differences in labour market is observed with women generally earning less or specializing in certain types of employment in many of the cases Women as income earners plays significant role in socio economic setup.

5. Growth, development and financial inclusion

Growth, Development and Financial Inclusion are interrelated. Provision of financial services to poor and weaker section can bring benefits for poverty reduction and growth. It was found that a one per cent increase in the number of

rural bank branches led to drop in poverty of 0.34% and increase in output of 0.55%, mainly because access to finance made it easier for poor people to diversify out of agriculture. (Burgess and Pande, from DFID 2004) ^[3]. Access to financial services can also limit some risk such as holding money in bank reduces risk of loss through fire or theft. Financial Inclusion is an enabler and accelerator of economic growth, job creation and development.

6. Financial Literacy as a Tool for Women Empowerment

Financial literacy is an important tool to help the customers to accept and use the products to which they increasingly have access. It helps to develop skills to compare and select the best products for their needs and empower them to exercise their rights and responsibilities. It enables women to act "Smart Financially" by providing them knowledge and skills to understand financial planning, savings, basics of banking, understanding need of household budgeting, cash flow management, asset allocation to meet financial goal etc.

7. Institutional Framework in India for Financial Education

Under the aegis of FSDC (Financial Stability and Development Council), The National Strategy for Financial Education (NSFE) for India has been prepared. The strategy envisages ways of creating awareness and educating consumers on access to financial services and calls for active involvement of individuals, financial sector regulators, NGO's, central and state Government. One of the objectives of NSFE is to standardize the messages that various stakeholders seek to disseminate through their financial education initiatives. It identifies simple messages such as why to save, borrow, insure etc. and it is expected that standardization will help in ensuring

consistency in the messages reaching the target audience from various sources and making them more focused and empowered.

8. Economic and Social Development of Women and Financial Inclusion

Financial Inclusion helps in Social and Economic development as it develops a sense of awareness about various programmes/activities of health, education, water and sanitation and legal rights along with encouraging to adopt health practices, like regular medical checkups, supplementary nutrition to children and family planning etc. It facilitates skills in maintaining accounts, utilizing the loan amounts from consumption to production needs, accumulation of assets and purchase of agricultural inputs.

9. Gender Inequality and Lack of Access to Financial Services

There prevails many social stigma regarding position of women in society. Their roles are closely linked to their socially defined gender roles, responsibilities and social structure. Gender inequality is still a major constrain for financial inclusion of women. Women's financial inclusion can make an important contribution to women's economic and broader empowerment. A Financial inclusion program needs to consider whether or not to promote access to other services such as health, education for maximizing the program's impact on women's empowerment. Programs for women's financial inclusion should consider the context in which they are living and multiple levels of exclusion and discrimination. Gender related barriers that inhibit women's ability to access financial services and block women empowerment should be considered carefully while preparing these programs.

10. Certain issues and aspects related with financial inclusion and women empowerment

- **Saving and Women empowerment -** Saving vehicles are important for women to build security and decrease vulnerability. It enables them to plan and to invest. Village based savings groups have been used by women to put aside funds to cover unforeseen emergencies.
- **Insurance and women empowerment-** Financial inclusion of women in insurance sector enables poor women to overcome risks to health, old age, death etc. Women are typically caregivers in their households and are generally responsible for managing the health risks of their family members. In many developing countries men control family and community finance, so women need to have access to micro-insurance and its benefits directly.
- **Transactions and women empowerment -** The term 'transactions' covers bank accounts and money transfers, which, in turn, can be broken down into remittances, mobile money and cash transfers. For most programmes that aim to achieve systemic improvements in financial inclusion, bank account usage is probably the leading indicator. Promoting the use of mainstream bank accounts can improve women's financial inclusion and reduce vulnerability by making it easier and safer for them to manage their money, including building up savings rather than through a husband or family member.

11. Increased Well-being through Financial Inclusion

Access to savings and credit facilities and women's decision about what is being done with savings and credit strengthens women's say in economic decisions of the household.

This enables women to increase expenditure on the well-being of themselves and their children. This is the main concern in the poverty alleviation paradigm. Women's control over decision-making is also seen as benefiting men through preventing leakage of household income to unproductive and harmful.

12. Micro Finance In India And Women Empowerment

The Self Help Groups (SHGs) emerged as a component of the Indian financial system after 1996. They are small, informal and homogenous groups of not more than 20 members each. The size of 20 has been made mandatory because any group larger than this has to be registered under the Indian Societies Registration Act. Self-help groups intermediated by micro credit have been shown to have positive effects on women, with some of these impacts being ripple effects. They have played valuable roles in reducing the vulnerability of the poor, through asset creation, income and consumption smoothing, provision of emergency assistance, and empowering and emboldening women by giving them control over assets and increasing self-esteem and knowledge (Zaman 2001). Several recent assessment studies have also generally reported positive impacts. In India, for example, microfinance is typically defined as the provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban or urban areas for enabling them to raise their income levels and improve living standards (NABARD, 2004). In addition to promoting the establishment and growth of micro enterprises, microfinance can increase the standard of living of the economically active poor, improve their access to health care and education, reduce vulnerability and promote the empowerment of women and marginalized groups.

13. Some Problems Related With Women's Financial Inclusion

- **Financial exclusion :** It has been found that financial services are used only by a small number of women. There is demand for these services but it has not been provided. The excluded regions are rural, poor regions and also those living in harsh climatic conditions where it is difficult to provide these financial services. The excluded population then has to rely on informal sector (moneylenders etc.) for availing finance that is usually at exorbitant rates. These leads to a vicious cycle. First, high cost of finance implies that first poor person has to earn much more than someone who has access to lower cost finance. Second, the major portion of the earnings is paid to the moneylender and the person can never come out of the poverty.
- **Non-price barriers :** Access to formal financial services also requires documents of proof regarding a persons' identity, income etc. The poor women and man do not have these documents and thus are excluded from these services. They may also subscribe to the services initially but may not use them as actively as others because of high distance between the bank and residence, poor infrastructure etc.
- **Behavioral aspects :** Research in behavioral economics has shown that many women are not comfortable using formal financial services. The reasons are difficulty in understanding language, various documents and conditions that come with financial services etc.
- **Credit is not easily available :** Poor women cannot provide traditional forms of collateral, and are thus excluded from many loan programs. Moreover, illiterate women often find that they cannot cope with complicated loan procedures designed for middle-class clients.
- **Transaction costs of borrowing are high :** Standard loan applications take time to process, and poor women lose precious daily wages trying to obtain loans.
- **Transaction costs of using savings facilities are high :** Transportation to the bank, in addition to wages lost while going to the bank, also pose a cost. Assuming that poor women use their savings account once a month, an estimated 15 percent of their monthly savings will be spent accessing the account in the first place, according to studies conducted on poor women's use of commercial FIs.
- **Formal features of the banking system clash with women's needs :** The rigidity of loan terms and the lack of timeliness of formal credit, in particular, further negate the effects of low interest rates.

14. Suggestions

- To popularize SHG-Bank Linkage Model, more awareness should be created for cooperative formation.
- More information regarding services of banks and their benefits should be propagated.
- Training should be imparted for procedural education.
- Women entrepreneurship programs should be arranged at different levels.

15. Conclusion

India has, for a long time, recognized the social and economic imperatives for broader financial inclusion and has made an enormous contribution to economic development by finding innovative ways to empower the poor, women and other disadvantaged group. Starting with the nationalization of banks, priority sector

lending requirements for banks, lead bank scheme, establishment of regional rural banks (RRBs), service area approach, self-help group-bank linkage programme, etc., multiple steps have been taken by the Reserve Bank of India (RBI) over the years to increase access to the weaker segments of society.

Financial inclusion is a great step to for women empowerment in India. But to achieve this, the government should provide a less perspective environment in which banks are free to pursue the innovations necessary to reach low income consumers and still make a profit. Financial service providers should learn more about the consumers and new business models to reach them. The author of this paper

discusses the pertinent issues of financial inclusion comprising of narrower and broader aspect with respect to women empowerment, the importance of the financial literacy and the detailed perspective of the pros and cons and steps to be taken to improve the reach of financial and banking services at grassroots level. Financial inclusion is the road that India needs to travel toward becoming a global player. Financial access to all sections of people will attract global market players to our country and that will result in increasing employment and business opportunities. Inclusive growth will act as a source of empowerment and allow people to participate more effectively in the economic and social process.

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Buddhism and Environment

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Man's progress and the road to development has led to the deterioration of nature. In his quest for fulfilling his needs he has exploited nature to its maximum. The emerging ecorisis is energizing a strong desire for a positive vision of the future. The irony is that though every responsible person seems to be worried and anxious about environmental degradation, a meaningful solution is nowhere in sight. It is here that we can see the relevance of Buddhism.

Buddhism is directly related with nature. It counsels us to treasure and show concern for nature¹. Concern for the welfare of the natural world has been an important element throughout the history of Buddhism. The recognition that human beings are essentially dependent upon and interconnected with environment has led to the respect for nature. Although according to Lord Buddha, rare is the human birth and humans have a unique opportunity to attain enlightenment, which other creations do not, he never indicates that humanity is superior to the rest of the natural world².

Buddhism views humanity as an integral part of nature, so that when nature is defiled, people ultimately suffer. Negative consequences arise when cultures alienate themselves from nature. When we abuse nature, we abuse ourselves. The first precept of Buddhism is "Do not kill". This precept is not merely a legalistic prohibition but realization of our affinity with all who share the gift of life. A compassionate heart provides a firm ground for this precept.

The community of monks are forbidden by the Vinaya, the ancient rules of conduct, from eating 10 different kinds of meat, mostly animals of the forest³. The Buddha taught his disciples to communicate to animals their wishes for peace and happiness. This was only possible when they did not eat animal's flesh, and harboured no thoughts of harming them. When a monk died from snakebite, the Buddha advised the community to generate compassion and dedicate the merit to the family of snakes⁴.

When we look at Buddha's pronouncements on water conservation, it is astonishing to see that he actually set down rules forbidding his disciples to contaminate water resources. For eg. Monks were dissuaded from throwing their waste or leftover food into rivers and lakes and they were urged to guard the lives of all beings residing there⁵. In the Vinaya Pitaka there are detailed descriptions of how to build toilets and water wells⁶.

The Buddha taught that respect for life and the natural world is essential. By living simply one can be in harmony with other creatures and learn to appreciate the interconnectedness of all

lives. The simplicity of life involves developing openness to our environment and relating to the world with awareness and responsive perception. It also enables us to enjoy without possessing, and mutually benefit each other without manipulation⁷.

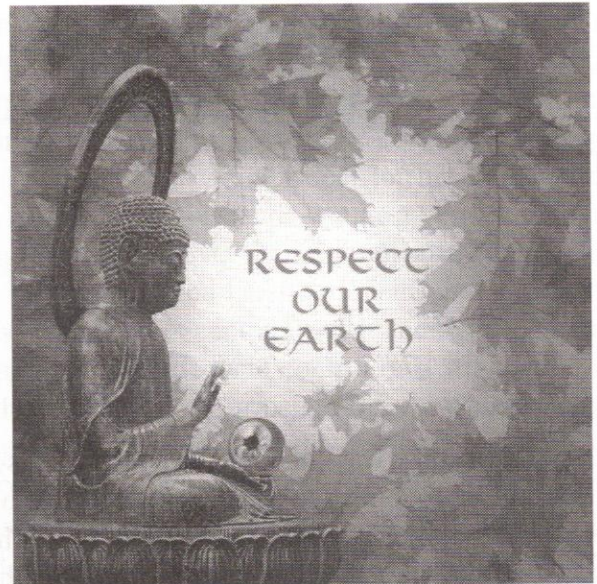
The human realm and the realm of nature are not separate. From a Buddhist perspective, everything is alive and influences everything else. All of nature is vibrating with life. Every healthy forest is a home for wildlife. Nature, forest, trees and the well-being of all being play a great role in the teachings of the Buddha. The same finds mention in various Jataka tales. The Jatakas, the richly narrated birth stories of Buddhism, are abundant with poetic appreciations of nature. Passage after passage celebrates forests, water and the Earth's world creatures. The Jatakas also list a rich variety of world animals : antelope, elephant, buffalo, deer, yak, lion, rhinoceros, tiger, panther, bear, hyena, other, have and more⁸. The early Sangha lived in the forest under trees, in caves and in mountain areas. Directly dependent on nature, they cultivated great respect for the diversity of their surroundings⁹. Large old trees were particularly revered. In Pali, trees are called *Vanaspati*, meaning 'lords of the forest'.

The Buddha encouraged compassion and respect for the trees, as they provide natural protection for the beings who dwell in the forest. On one occasion, the Buddha admonished some travellers who, after resting under a large banyan tree, proceeded to cut it down. Much like a friend, the tree had given them shade. To harm a friend is indeed an act of ingratitude¹⁰.

The Buddha taught his disciples to give metta or good wishes for peace and happiness, to all beings, large or small, human or non-human. He inspired people to choose a middle path toward living in balance. Harmony will only come when extremes are avoided. When harmony and balance are achieved, one may experience peace and happiness.

The Buddha spent his life in nature. He was born in Lumbini garden under a Sala tree, became enlightened under a Bodhi tree in Bodhgaya, gave his first sermon, the Dharmachakra Pravartana Sutra, at Deer Park in Sarnath, and attained Mahaparinirvana or final demise, under twin Sala trees in Kushinagar. These four great incidents, as well as many others found in the literature, show the deep interconnectedness between Buddhism and nature, which lead to the cultivation of great respect for the beauty and great variety found in nature. The Buddha and his disciples regarded natural beauty as a source of great joy. These incidents also serve as inspiration for the teachings and as sources for ethical behaviour. The Buddha gave many examples for nature with practical advice for purification of mind through the cultivation of calmness through meditation. "Suppose there is a pool of water, turbid, stirred up and muddied. Just so a turbid mind. Suppose there is a pool of water, pure, tranquil and unstirred, where a man can see oysters and shells, pebbles and gravel, and schools of fish. Just so an untroubled mind¹¹."

If Buddhism is to be relevant, we must be able to imagine a real Buddha - to believe it is possible for us to rise to the quality and refinement exemplified by the Buddha. The Buddha reminds us that it is possible to develop ourselves into great flowers in the garden of humanity. A purified mind will lead to a pure environment of love, friendliness, and compassion, to an environment of eternal friendship and cooperation.



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Teachers' Class Room Ethics and Adolescents' Personality Traits

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ABSTRACT

The present study was conducted on male adolescents. The purpose was to examine the influence of teacher's class room ethics on the development of personality traits of adolescents. For the purpose two groups of male adolescent boys (N=50 each group) were selected using a questionnaire based on questions relating to teacher's class room ethics. One group of students belong to high ethical group and other group of student belong to low ethical group. Both the group of adolescents administered Singh's Differential Personality Scale along with PDS and data were obtained as per manual. The obtained data were analysed using chi-square. The findings revealed that adolescent respondents belonging to high class room ethical group excelled over their counterpart group of students belonging to poor class room ethical group in terms of high growth of personality traits. Thus, it was concluded that high class room ethical values taught by teachers are conducive to proper growth and development of adolescents' personality traits.

INTRODUCTION

Class room ethics taught by teachers or teacher's ethics refers to possession of ethical and moral values and principles which include a sense of right or wrong, treating others with respect, being objective, patient and compassionate (Brady et.al. 2007). The attributes of class room ethics are attendance, honesty and decorum (Campbell, 2006). Attendance is more than just showing up for class. It is showing up for class well prepared by doing homework beforehand. Furthermore, if a student cannot make it to class, it is up to the students to make up lost work. Attendance also includes the student informing the teacher beforehand of an anticipated absence, or to inform the teacher why he was absent. The second expectation is honesty. Various thoughts fit into this category. The first is the expectation that students will not cheat on exams. The second is avoiding plagiarism, which is copying another author's words or thoughts as your own, without attribution to the original author. Honesty includes not writing someone else's reports for a fee and not submitting papers for one class that were written in previous classes. Decorum is the proper and professional behaviour in the classroom. This includes not talking when the teacher is talking, not passing notes and not falling asleep in class. Decorum also includes showing respect for others, and doing your share of the work in group projects. Another aspect of decorum is not using cell phones in class. Further one set of ethical standards is taught in the classroom, but different sets of principles are glamorized by society. This sets up a duality of messages for a young person to receive, which leads to inner conflict. For classroom ethics to be effective, society at large must adhere to what is taught in the classroom (Covaleskie, 2005).

The next component is personality traits such as responsibility, self-concept, decisiveness, emotional stability, ego-strength and curiosity. Responsibility is defined in terms of a number of behavioural syndromes such as finishing a task in time, meeting people on appointed time, going somewhere according to fixed schedule, attending meeting in time, etc. Self-concept is concept about oneself. Decisiveness is trait refers to person's ability to take quick decision in controversial issues, to decide priorities and attend accordingly, to take clear cut stand over the given issues, etc. Emotional Stability refers to a trait of person having well control over his emotion, talks confidently with others, considers ailments in his/her proper perspective, and faces comments and criticisms realistically. Ego Strength refers to a trait of persons tending to concentrate and attending to different activities at a time, having feelings of adequacy and vitality, adequate control over impulses and tending to show high coordination between thoughts and actions. Curiosity refers to a tendency to explore the details of objects or things which are relatively new, to reach the destination in time, to know the contents of talks of others or reaction of others toward oneself, etc. Personality traits have been studied in context with various factors other than teachers ethics [Singh (2016), Kumari (2010), Kumari B. (2012), Kumari K. (2012), Kumari P. (2011), Kumari S. (2012)]. This justifies undertaking of the present study.

OBJECTIVES

To examine the association of teacher's ethics with the personal traits of students.

HYPOTHESIS

Teacher's ethics would have significant association with personal traits of students.

METHOD OF STUDY

(a) **Sample :** The present study was conducted on 60 male adolescents belonging to high class room ethical group taught by teachers and 60 male adolescents belonging to low class room ethical group taught by teachers. The respondents were selected using incidental cum purposive sampling technique. The respondents were matched other then the conditions required.

(b) Tools Used

- (1) APDS was used to get the necessary information about the respondents.
- (2) Differential Personality Inventory by Singh A. K. and Singh, A. K. was used to measure the personality traits of the children.
- (3) Self-developed Teacher's Class Room Ethics Questionnaire was used to measure ethical values of teachers or Class Room Ethics Taught by Teacher's.

(c) **Data Collection Procedure :** The teachers of the respondents were contacted and administered self-developed Teachers Ethics Questionnaire along with PDS and they are grouped into high and low groups in terms of ethical values using median as cut. 60 adolescents from the +2 classes high ethical value group and remaining 60 adolescents were selected from the +2 classes having moderate or low ethical value. Thereafter, the adolescents were administered SDPI and data were obtained, which was treated using chi-square.

Results & Interpretation

Table

Chi-square showing the influence of teacher's ethics on the development of personality traits of the respondents.

Personality Traits of Students	Class Room Taught Ethics	2	df	p
	High (N=50) Low (N=50)			
Self-concept	H 70% (N = 35) 35% (N = 17)			
	L 30% (N = 15) 65% (N = 33)	24.75	1	<.01
Decisiveness	H 80% (N = 40) 40% (N = 20)			
	L 20% (N = 10) 60% (N = 30)	33.33	1	<.01
Emotional Stability	H 70% (N = 35) 32% (N = 16)			
	L 30% (N = 15) 68% (N = 34)	24.75	1	<.01
Friendliness	H 72% (N = 36) 33% (N = 17)			
	L 28% (N = 14) 67% (N = 33)	30.73	1	<.01
Ego-strength	H 68% (N = 36) 30% (N = 15)			
	L 32% (N = 14) 70% (N = 35)	29.17	1	<.01
Curiosity	H 71% (N = 35) 31% (N = 17)			
	L 29% (N = 15) 70% (N = 35)	29.17	1	<.01
Dominance	H 68% (N = 34) 67% (N = 16)			
	L 32% (N = 16) 33% (N = 16)	24.75	1	<.01

The results displayed by results table clearly revealed the significant influence of teacher ethics on development of personality traits of the student respondents. It was found that female respondents belonging to high teacher's ethical group excelled over their counterpart respondents belonging to low teacher's ethical group in terms of the growth of personality traits under study. The chi-square was found significant in all the cases [Self-concept : $\chi^2 = 24.75$, $df = 1$, $P < .01$; Decisiveness : $\chi^2 = 33.33$, $df = 1$, $P < .01$; Emotional stability : $\chi^2 = 24.75$, $df = 1$, $P < .01$; Friendliness : $\chi^2 = 30.73$, $df = 1$, $P < .01$; Ego-strength : $\chi^2 = 29.17$; $df = 1$; $P < .01$; Curiosity : $\chi^2 = 32.32$; $df = 1$, $P < .01$; and Dominance : $\chi^2 = 24.75$, $df = 1$, $P < .01$]. It is clear from the table that 70% (N=35), 80% (N=40), 70% (N=35), 72% (N=36), 68% (N=34), 71% (N=36) and 68% (N=34) of respondents belonging to high teacher ethics groups showed comparatively better growth of personality traits, such as self-concept, decisiveness, emotional stability, friendliness, ego-strength, curiosity and dominance respectively. The dominance of respondents of high teachers ethics groups might be interpreted on the ground that teachers ethics develops better level of self-control, high level of interests, enthusiasm, level of aspiration, better control on emotions, better control on self, strength to tolerate anxiety and tension leading to possess higher level of self-concept, high level of curiosity, higher degree of emotional stability, higher level of ego-strength, wider areas of friendliness and higher degree of dominance as compared to their counterpart female respondents belonging to low teacher's ethics groups.

Conclusion

Respondents belonging to high teacher's ethics group excelled over their counterparts in terms of their personality traits.

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Renewable Sources of Energy

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The ultimate source of power is fuel. The four main types of fuel currently used are coal, oil, natural gas and natural fuel (Uranium). Constraints in the availability of coal and natural are the major concern for the growth prospects of the power sectors.

In addition to hydro power, coal, oil, gas and nuclear generation, it covers generation by geothermal, solar, wind, tide-wave energy as well as that from combustible renewable and waste. India has sufficient technology and expertise to generate electricity through the use of coal power, wind power, water power and nuclear power. However, coal based plant is the main source of fuel for the production of electricity in India.

India has a number of power plants. These power plants are situated across the country.

- (a) **Thermal power Plant:** the installed capacity of natural gas based power plant is 21,727 MW,. But the efficiency these power plants is 25% only due to severe shortage of natural gas in the country. These power plants are Suratgarh State thermal Power Station, Paras thermal Power station, chabra state thermal power plant, Rajiv Gandhi thermal Power Project (RGTPP), Panipat
- (b) **Nuclear Power Plants :** India's nuclear power plant generated 32,455 million units or 3.75% of total electricity

produced in India. The nuclear power plants include Kaiga Atomic Power Station, Kakrapara Atomic Power Station, Madras Atomic Power Station, Narora Atomic Power Station. Few more proposed are at Jaitpur, Kundakulan, Kovvada, Haripur and Kumharie.

- (c) **Hydro-electric Power Plants:** The present installed capacity is approximately 40,661.41 MW which is 16.36% of total electricity generation in India. These power plant are located at Bhakhra Dam, Srisaillam Dam, Uri hydroelectric dam, Madikheda dam and Bansagar dam.
- (d) **Wind Power Plant:** India has the fifth largest installed wind power capacity in the world. Wind power accounted for 6% of India's total installed power capacity 1.65 of the country's power output. Important wind power plant are Muppandal wind farm, Vankusawadewinf park, Arasinagundi (ARA) wind farm, Madhya Pradesh wind farm and Kanjikode wind farm. A new wind farm to be set in West Bengal is supposed to generate 50 MW of electric energy's

Energy Crisis in India;

- (a) Slow to set up new power capacity

because of shortage of fossil fuels. Coal is mined hesitantly and natural gas, the other feed for power plant, is just beginning to flow in from new offshore finds.

- (b) Low efficiency of selling electricity to consumer at politically correct prices.

Reason Behind Energy Crisis : Some of the very crucial factors are

- (a) **Sharp increase in demand :** being a fast developing country the number of industries and other sectors power demand is increasing very fast.
- (b) Poor utilization of electrical equipment. Around 30-40% power is wasted due to low power factor.
- (c) **High transmission loss :** As compared to developed countries, the efficiency of electrical equipment used in power transmission and distribution like transformers and other equipment is very poor.
- (d) Power theft
- (e) Delay in commissioning of power project
- (f) Shortage of coal.
- (g) Faulty planning

Renewable Energy Sources :

The major renewable energy sources are :

- (a) **Solar Energy:** India has an ideal location for solar energy utilization. In recent study conducted by renewable energy research centre, it is found that average solar radiation varies between 4 and 6.5 KWh per day and maximum amount of radiation is available in the month of March to April and minimum in December to January. In the rural

areas where there is no electricity connection, photovoltaic technology can be a blessing.

- (b) **Nuclear Power :** In India a total of 20 nuclear power plants are operational. The first nuclear power plants are operational. The first nuclear power plant that was set up in 1969 was Tarapur Atomic Power Station.

Nuclear power stations in India are spread across the country in zones which are non-earthquake prone. Most of the plants have highly safety and security standards. Operational plants like Kaiga Nuclear Power Plant, Madras Nuclear Power Plant are notable examples of optimal technological utilization. In addition, the planned and under construction nuclear power plants like Jaitpur Nuclear Power Project and Kundakulam Nuclear Power Plant are set to multiply nuclear energy generation potential in India.

- (c) **Hydroelectric Power :** Hydroelectric and coal-fired power plants produce electricity in similar ways. A coal-fired power plant uses steam to turn the turbine blades; whereas a hydroelectric plant uses falling water to turn turbines.

- (d) **Ocean Wave Energy :** Ocean wave energy is generated directly from the waves of the ocean. It is a special type of nuclear energy which helps to decrease the harmful emission of greenhouse gases associated with the generation of power. The main purpose of ocean wave energy is electricity generation, however it can also be used for pumping of water.

(e) **Tidal Energy :** Tidal power or tidal energy is a form of hydro power that connect the energy of tides into electrical power. As tides, are more predictable than wind and sunlight, tidal energy can easily be generated from the changing sea levels.

(f) **Biodiesel :** This term refer to a vegetable oil or animal fat based diesel fuel considering of long chain alky (Methyl, ethyl or propyl) Esters. Biodiesel is made by chemically reacting lipids e.g. vegetable oil, animal oil fat or tallow with an alcohol producing fatty acids esters.

Biodiesel is meant to be used in standard engine. It can be used alone or blended with petro-diesel in any proportions. It can also be used as low carbon alteration to heating oil.

In order to reduce carbon emission and decreasing research of fossil fuels, biofuel can be an attractive source of energy. The use of biofuel can reduce the emission of CO_2 . So, biofuels can be a great solution fuels. The

biodiesel can be used in diesel engines to produce electricity. This will be cost efficient and also environmental friendly.

(g) **Geothermal Energy :** The thermal energy which is generated and stressed inside the earth surface is called geothermal energy. It is very much cost effective and environmental friendly. With this technology, the steam and hot water produced inside the earth surface is used to generate electricity.

Geothermal energy is generated below the surface of the earth. This energy is produced due to slow decay of radioactive particles in rocks. As a result high temperature is produced inside the earth.

(h) **Wind Energy :** There are many hilly and coastal areas in India which have huge potential for wind energy generators. It is technique which converts the air flow into mechanical energy which is eventually converted into electricity without generating pollution.



Basic Concepts and Features of Goods and Services Tax in India

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INTRODUCTION

GST is one indirect tax for the whole nation, which will make India one unified common market. GST is a single tax on the supply of goods and services, right from the manufacturer to the consumer. Credits of input taxes paid at each stage will be available in the subsequent stage of value addition, which makes GST essentially a tax only on value addition at each stage. The final consumer will thus bear only the GST charged by the last dealer in the supply chain, with set-off benefits at all the previous stages. GST is a value added tax (VAT) and is supposed to subsume most of the indirect taxes existing at the level of state and federal governments. This will be a comprehensive tax for almost all goods and services. Some of the goods like crude oil, natural gas, turbine fuel, high speed diesel, and alcohol for human consumption are not included in the list due to import dependence, environmental and social reasons. Central Taxes to be subsumed under the Goods and Services Tax are Central Excise Duty, other Excise Duties, Service Tax, Customs Duties (countervailing taxes), and Surcharges. Apart from this some state taxes to be subsumed under GST are VAT / Sales tax, Entertainment tax, Luxury tax, Taxes on lottery, betting & gambling, State Cesses and Surcharges in so far as they relate to supply of goods and services and Entry tax.

Administratively only one system of taxation would have been much better but due to federal state issue about sharing of power the GST is

supposed to have three components which are central GST, state GST and interstate GST. World over there are very few examples where this dual system of VAT is being implemented otherwise the common practice is that of single federal VAT. Although two taxes will be charged in dual GST system but there will be uniformity about chargeability, classifications, taxable system, registration etc. Government services and social services like education, health care are not taxed in present tax structure so it will be very difficult to tax them in the new tax regime. These are likely to be exempted in the short run.

There are some goods which need to be taxed at a higher rate as there may be need of judicious use of some of the goods due to issues concerning environment and the public or individual health. Some of these products are carbon emitting products like petroleum products and some products like Tobacco or alcoholic products which are not good for health. They can be subject to additional excise duty. Similarly some goods for use of higher income people can be subjected to luxury tax. The list of such products should be kept a minimum so that it does not affect the overall implementation of GST and is more accountable without any evasion of taxes.

Advantages of GST

Apart from full allowance of credit, there are several other advantages of introducing a GST in India : Reduction in prices. Due to full and

seamless credit, manufacturers or traders do not have to include taxes as a part of their cost of production, which is a very big reason to say that we can see a reduction in prices. However, if the government seeks to introduce GST with a higher rate, this might be lost. Increase in Government Revenues: This might seem to be a little vague. However, even at the time of introduction of VAT, the public revenues actually went up instead of falling because many people resorted to paying taxes rather than evading the same. However, the government may wish to introduce GST at a Revenue Neutral Rate, in which case the revenues might not see a significant increase in the short run. Less compliance and procedural cost: Instead of maintaining big records, returns and reporting under various different statutes, all assesses will find comfortable under GST as the compliance cost will be reduced. It should be noted that the assesses are, nevertheless, required to keep record of CGST, SGST and IGST separately. Move towards a Unified GST: Internationally, the GST is always preferred in a unified form (that is, one single GST for the whole nation, instead of the dual GST format). Although India is adopting Dual GST looking into the federal structure, it is still a good move towards a Unified GST which is regarded as the best method of Indirect Taxes.

Features of GST

The following are the some more salient features of the proposed pan-India Goods and Services Tax regime that was approved by the Lok Sabha by way of an amendment to the Constitution:

1. GST, or Goods and Services Tax, will subsume central indirect taxes like excise duty, countervailing duty and service tax, as also state levies like value added tax, octroi and entry tax, luxury tax.
2. The final consumer will bear only the GST charged by the last dealer in the supply chain, with set-off benefits at all the

previous stages.

3. As a measure of support for the states, petroleum products, alcohol for human consumption and tobacco have been kept out of the purview of the GST.
4. It will have two components - Central GST levied by the Centre and State GST levied by the states.
5. However, only the Centre may levy and collect GST on supplies in the course of inter-state trade or commerce.
6. The tax collected would be divided between the Centre and the states in a manner to be provided by parliament, on the recommendations of the GST Council.
7. The GST Council is to consist of the union finance minister as chairman, the union minister of state of finance and the finance minister of each state.
8. The bill proposes an additional tax not exceeding 1% on inter-state trade in goods, to be levied and collected by the Centre to compensate the states for two years, or as recommended by the GST Council, for losses resulting from implementing the GST.

Challenges of GST in Indian Context

At Present, lots of speculations are going as to when the GST will actually be applicable in India. Looking into the political environment of India, it seems that a little more time will be required to ensure that everybody is satisfied. The states are confused as to whether the GST will hamper their revenues. Although the Central Government has assured the states about compensation in case the revenue falls down, still a little mistrust can be a severe drawback. The GST is a very good type of tax. However, for the successful implementation of the same, there are few challenges which have to face to implement GST In India. Following are some of the factors that must be kept in mind about GST:

1. Firstly, it is really required that all the states implement the GST together and that too at the same rates. Otherwise, it will be really cumbersome for businesses to comply with the provisions of the law. Further, GST will be very advantageous if the rates are same, because in that case taxes will not be a factor in investment location decisions, and people will be able to focus on profitability.
2. For smooth functioning, it is important that the GST clearly sets out the taxable event. Presently, the CENVAT credit rules, the Point of Taxation Rules are amended/ introduced for this purpose only. However, the rules should be more refined and free from ambiguity.
3. The GST is a destination based tax, not the origin one. In such circumstances, it should be clearly identifiable as to where the goods are going. This shall be difficult in case of services, because it is not easy to identify where a service is provided, thus this should be properly dealt with.
4. More awareness about GST and its advantages have to be made, and professionals like us really have to take the onus to assume this responsibility.

Conclusion

GST at the state level will be a major improvement in its tax base for future revenue generation. The service sector has always been on the rise and is growing at much faster pace than the manufacturing sector. As per the 2011 data on GDP the service sector contributes about 57 % while industrial sector contributes about 28% to the GDP of India. Without GST the major tax base will be absent in the revenue stream of state governments. Further the tax compliance will improve in the GST regime due to computerization of tax payers at national level, common registration at national level and also due to linkage of the registration with the

income tax records. GST will be the collective gains for industry, trade, agriculture, common consumer as well as the federal and state governments. GST will be more progressive due to exemption of food articles, inclusion of informal sector and higher taxes on luxury goods.

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Greenhouse Effect : A Clarion Call for Sustainable Development

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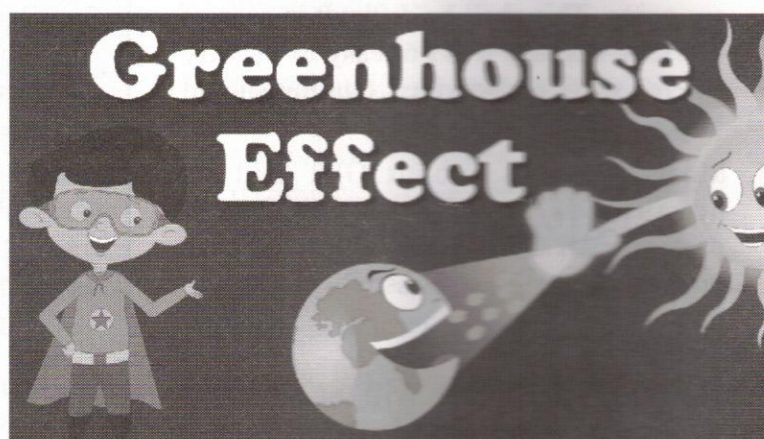
Virtually our earth's atmosphere is like a giant greenhouse. Miles above us, light from the sun passes through layers of gasses to warm the land and sea. This sunlight is reflected back out in the form of infrared energy. Some gases are known as greenhouse gases. These reflect some of the heat back towards the earth's surface, warming it as a result.

This itself is not a problem. Without this natural phenomenon, our planet would be frozen and unable to support life. But by burning fuels and forests, we are putting larger and larger amounts of greenhouse gasses into the atmosphere and slowly our planet is getting hotter and hotter.

The principal greenhouse gasses are carbon dioxide, methane and CFCs. Human beings give out CO₂ gas every time they breathe, while plants absorb it. This keeps the atmosphere in balance. But this balance has been disturbed due to environmental pollution.

Earth receives energy from the Sun in the form of ultraviolet, visible, and near-infrared radiation. Of the total amount of solar energy available at the top of the atmosphere,

about 26% is reflected to space by the atmosphere and clouds and 19% is absorbed by the atmosphere and clouds. Most of the remaining energy is absorbed at the surface of Earth. Because the Earth's surface is colder than the photo sphere of the Sun, it radiates at wavelengths that are much longer than the



wavelengths that were absorbed. Most of this thermal radiation is absorbed by the atmosphere, thereby warming it. In addition to the absorption of solar and thermal radiation, the atmosphere gains heat by sensible and latent heat fluxes from the surface. The atmosphere radiates energy both upwards and downwards; the part radiated downwards is absorbed by the surface of Earth. This leads to a higher

equilibrium temperature than if the atmosphere were absent.

What's causing the Greenhouse Effect?

- * Cars give off carbon dioxide and nitrous oxide in their exhaust Fumes.
- * When fossil fuels are burned, CO₂ is given off.
- * Destroying rain forests adds to the greenhouse effect in two ways. Trees actually absorb CO₂ as part of their natural growing process, so if huge areas are chopped down, these natural filters are destroyed. To make matters worse, most of the trees are burned, releasing more carbon dioxide.
- * CFCs attack our planet in two ways. Firstly, they damage the ozone layer. Secondly, they are also greenhouse gasses. Although only small amounts of CFCs are present in the atmosphere, they are much more effective at trapping heat than CO₂. CFCs are found in fridges, foam packing etc.
- * Methane is another harmful greenhouse gas. It is released by animal waste and swamps.
- * Rotting vegetation in paddy fields also gives at large quantities of methane.
- * The sea can absorb large amounts of CO₂ when it has a high salt content. But one of the results of global warming is the melting of polar ice- caps which contain no salt. This would not only cause flooding in some

countries, but it would also make the sea less able to absorb Co₂.

How can we stop the Greenhouse Effect?

- ✧ Look to new source for power other than fossil fuels.
- ✧ Save energy by only using what we need.
- ✧ Recycle as much waste as possible.
- ✧ Use public transport instead of private cars or even better bike it.
- ✧ Resources should be generated more than consumed.

Last but not the least; time has come to act upon sustainable development which meets the need of the present without compromising the needs of the future. Nature is giving indications that now we should wake up from the slumber and start taking care of our Mother Nature. Otherwise it will take revenge. As it has been predicted in epics that "Maha Pralay" will occur and deluge the entire world. So Friends, right now, right here we should take the pledge of saving this Mother Nature for the sake of entire humanity.

Plastic : A Suicide Bomb

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In the endeavour to escalate the living standard of our life, we, unknowingly sheltered pernicious and yet dangerous demon in our niche which has become extremely indispensable today. 'THE PLASTIC', as we know, comes very handy in terms of applicability but is intractable in terms of its disposability. Furthermore, it somehow, manages to crawl back to us in even more dangerous way when disposed away. They have become ubiquitous around us at the time of their use and even after their disposal. If we try to move our head around we seem to find ourselves to be surrounded by plastic or equipments made of plastics like carry bags, water bottles, milk bottles, packaged food, electronic items, furnitures etc.

Plasticizers are polymers like polyethylenes, polystyrene, and polypropylene which are chiefly composed of carbon, hydrogen and sometimes oxygen, nitrogen, sulphur, chlorine etc. Most importantly, phthalate is a compound used by industries for softening of plastics. Phthalate is produced by adding varying concentration of ethanol to phthalic anhydride yielding different species of phthalate like mono-ethyl phthalate, di-ethyl

phthalate, mono-methyl phthalate, di-methyl phthalate, di-(2- ethylhexyl) phthalate, n-butyl phthalate and the list goes on. These species of phthalate are mixed with polymers to elevate the moulding property of plastics.

At the same time, a huge amount of plasticizers are used and dumped everyday in almost every corner of the planet in open land area. Since phthalates are not covalently bonded with polymers, the climate changes and other environmental factors may foster changes in temperature and pH in the surrounding leading to stripping of phthalate compound and percolating soil or water body nearby, thus damaging the integrity of our environment. The contaminated soil and water may act as a source of biomagnifications. Biomagnifications help passing on phthalate as toxic agent from one species to another. For example- plants or crops cultured on the contaminated soil or irrigated with contaminated water or animals downing waste with plastics or contaminated water in surrounding may help flow phthalate to humans.

In the study of toxicology, many species of phthalate have been implicated to be

extremely toxic to animals or humans. Phthalate enters in our body through various sources like food or water in a very subtle way. Once inside our body, phthalate is transported to liver for its detoxification and gets accumulated there. Phthalate has been observed to be causative agent for several diseases related to liver like cirrhosis, hepatomegaly, and hepatocarcinoma. Moreover, phthalates have been demonstrated to intervening signal transduction mechanism in the cell leading to several abnormalities. Besides liver related diseases, it has also been designated to induce male infertility by suppressing the proper development of

spermatocytes. Phthalate exposure has also been linked with abnormal embryo development or if pregnant women are exposed to phthalate, it may reduce the chances of normal child birth. However, toxic effect of phthalate on other organs and at genetic level still remains unexplored extensively.

Nevertheless, phthalate compound is toxic and impacting health of nature and humans in a serious way. More research and data are required to be generated in order to call out for a wakeup call for the government to promulgate some laws for detaining the manufacture and use of plastics.



Paedomorphosis and Human Cravings

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In the biological world, nothing fails like success – in the long run. Overspecialization leads animals into blind alley of extinction. Competition and the irrepressible desire to outwit the other fellow have all but wrecked society and mankind is caught by us today in a blind alley of extinction. The craze for worldly success and the selfish concern for security have become the driving force of individual life. Like the sea snail encased in its heavy coiled shell and the oyster in its calcified sarcophagus, man in civilization lives under the encrustation of success-oriented culture, happy no doubt and comfortable too, but doomed in a blind alley.

In the life history of the butterfly; from its egg it is not a small butterfly that comes out but an ugly crawling worm-like creature called the caterpillar. This eats and eats and, after it has grown to a certain size, undergoes a miraculous change and transforms itself into butterfly.

The reverse of this kind of change is also seen in the animal kingdom. Creeping worm-like creatures burrowing in the mud give rise to young ones which are free-swimming, beautiful and different in every way from their parents. But, after a time, they lose all these attributes, change into worms and sink to the bottom. Sea snails with massive asymmetrical shells, oysters condemned for life in box-like shells attached to rocks, thorny star fishes and sea urchins wallowing in the mud, all have free-living transparent offspring. There are fishes, like plaice (*Pleuronectes platessa*) and halibut (*Hippoglossus vulgaris*) whose bodies are so distorted that they cannot swim and are forced to lie flat on one side at the bottom of the sea. Their head has become twisted and both eyes are on the upper side, looking skywards. They too, produce young ones which are perfectly bilateral in shape and can swim freely.

Truly, there is a generation gap, affecting the body and habits, in these creatures, which gets closed by a sudden transformation at a particular stage in the development of the species. But it involves a total change into the adult form. There is no compromise between adult and young. Nearly a century back, a British scientist named Walter Garstang became greatly intrigued by this phenomenon. As he contemplated its significance, it occurred to him that it might hold the key to some of the major advances in the evolution of animal life that have taken place in past ages. He found that there was an uncanny resemblance between the young and the adults of higher forms.

Paedomorphosis

Let us suppose, he argued, that the young ones of the lower forms got delayed in changing into the adult condition, became sexually mature and started reproducing their kind. What would happen? The adult stage will be dropped out of the life history and a succession of generations perpetuating the shape and habits of the young will ensue. This will, in fact, be a new species. Garstang gave a longer name for this hypothetical process he postulated. He called it **paedomorphosis** [Gr.paidos = child; morphe = form] (child-body generation).

Unfortunately, there is no means whereby we can show that this is actually what has happened in the course of evolution. But the arrays of evidence produced by scientists is impressive. They seem to show that major groups of the animal kingdom could have arisen by this means.

All that is required for bringing this about is a speeding up of the maturing process of the reproductive organs relative to the growth of the rest of the body. That this is possible has been proved experimentally in many animals; but whether it has happened in the evolutionary history of life is anybody's guess.

Even before Garstang put forward this hypothesis, a Dutch scientist had pointed out the great resemblances between foetal apes and human beings. In the light colour of the skin, hairlessness, flatness of the face, proportion of brain-body weight, unspecialized teeth and, in many features, here is unmistakable resemblance. This could mean that if the foetal age of the ape was perpetuated and if it had reproduced in that condition, the human species would have resulted from the process.

While recognizing the possibility, it has to be remembered that changes of this kind do not take place in a day or in one lifetime. Hundreds of thousands of generations pass before evolution takes a forward step. The unit of time involved in Nature's experiments with living species is probably of the order of a million years or more.

Living things succeed in the struggle for existence by specializing themselves. But overspecialization caused by the lure of quick success is fraught with grave danger. Indeed, in the biological world nothing fails like success – in the long run overspecialization leads animal groups into blind alleys of extinction.

A Way Out

The student of evolution finds that this has happened only too often in the history of life. As he sees it, the whole phenomenon is an enormous maze of blind alleys with a very occasional path to progress. A species which is too specialized has no alternative but to perish when the conditions, to which it is so cleverly adapted, change. Paedomorphosis points a way of escape when overspecialization shuts out all hope of progress or survival. The crawling worm which has lost its

sense organs and the sedentary shell-laden snail can give rise to new species with the prospect of freedom and fuller life.

What is true of the evolution of living bodies applies also to the evolution of the mind. Overspecialization of the mind for achieving quick success seems to have happened in the case of the human species. Competition and the irrepressible desire to outwit the other fellow have all but wrecked society and mankind is caught by us today in a blind alley of extinction. The struggle for existence at the time of emergence of man on this planet was with other species of life, competing with him for a place under the sun.

This has been going on for perhaps a million years and the human species has achieved complete victory over the rest of creation. It was then that the trouble started. Competition with other species gave place to competition within the species. It was between one society and other till yesterday, but now it is between one individual and another. Here again overspecialization for quick success has manifested itself and it is to be feared that the old evolutionary law that nothing fail like success will become operative.

The craze for worldly success and the selfish concern for security have become the driving force of individual life. Like the sea snail encased in its heavy coiled shell and the oyster in its calcified sarcophagus, man in civilization lives under the encrustation of success-oriented culture, happy no doubt and comfortable too, but doomed in a blind alley. Freedom and feeling have been sacrificed for quick success in selfish competition. In a famous book, Bergson, the philosopher, argued that mind in freedom encompasses the whole universe and that it is only as a result of the struggle of existence that its range and potentialities have been reduced to the boundaries of the self.

Man in civilization, particularly after the Renaissance in Europe, put a premium on the logical discursive faculty of the mind and developed it out of the proportion to other equally valid attributes essential for long-term evolutionary progress. Facilities for cultural inheritance have speeded up this development in a manner undreamt of in nature. It is true that deeper cut demands a narrower edge and that this overspecialization was necessary for victory over the forces of the nature and the fortunes of our fellow men, but in the perspective of the history of life on this planet, this is exactly what leads living things into blind alleys of extinction.

On the Mental Plane

Can it be that the so-called generation gap, manifesting itself as the protest of the offspring of the human species on a global scale, is yet another example of the phenomenon of paedomorphosis, this time on the mental plane where cultural changes, not genes, are the factors which produce progress? We have not got to wait a million years to see the result. The next generation may see it.

Plants used for Hair care

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India is endowed with a rich wealth of medicinal plants. Almost all civilizations and cultures had employed plants in the treatment of human sickness. The knowledge of medicinal plants in Indian system of Ayurveda is probably 5000 years old. Ayurveda stresses the use of plant based medicines and treatment. According to World Health Organization over 80% of the world population relies on the traditional system of medicines largely plant base to meet their health care need. Medicinal plants play a vital role in hair care. Hair appearance significantly affects the body personality. Most of the people suffer from hair problem such as hair fall, dandruff, less growth of hair, rough hair etc. For long time people have been using herbs to nourish the hairs. The use of medicinal plant has figured in several ancient manuscripts. The medicinal importance of a plant is due to the presence of some special substance like alkaloids, glycosides, resins, volatile oils, gums, tannins etc.

Aloe : Botanical Name - Aloe vera L.

Common Name - Ghee kuar

Family - Liliaceae.

Aloe vera contains proteolytic enzymes which repairs dead skin cells on the scalp. It prevents itching on the scalp, reduces dandruff, conditions the hair and promotes hair growth.

Amla : Botanical Name - Phyllanthus emblica Linn.

Common Name - Amla

Family - Euphorbiaceae.

It contains oodles of essential fatty acids and vitamin C which strengthen hair follicles and prevent premature greying of hair.

China rose : Botanical Name - Hibiscus rosasinensis L.

Common Name - Urhool

Family - Malvaceae.

The flowers are used in hair care. It is used to colour the hair and also used for the treatment of falling hair.

Curry Leaves : Botanical Name - Murrayakoenigii Linn.

Common Name - Curry patta or Meetha neem

Family - Rutaceae

The minerals and vitamin contents of this plant are calcium, phosphorous, iron,

nicotinic acid and vitamin C. Curry patta have the property to nourish the hair roots. It prevents premature greying of hair.

Fenugreek :

Botanical Name - *Trigonella foenum-graecum* L.

Common Name - Methi

Family- Fabaceae.

It has been used since ancient times both as a food and medicine. The seeds contain alkaloid trigonelline and choline, essential oil and saponin. Fresh leaves and seeds are useful in the removal of dandruff.

Flax seeds :

Botanical Name - *Linum usitatissimum* L.

Common Name - Tisi or Als

Family- Linaceae.

Linseeds contain nutrients like protein, calcium, zinc, magnesium, iron and Omega 3 Fatty acid (alpha linolenic acid) . A daily dose of flaxseeds can make hair healthy, vibrant and strong. Omega 3 Fatty acid nourishes the follicles and hair shafts making them stronger and less prone to damage.

Ginger :

Botanical Name- *Zingiber officinale*.

Common Name- Ginger or Adrak

Family- Zingiberaceae.

It contains natural anti-inflammatory and antiseptic properties that help to keep scalp healthy and clean. It is useful remedy for dandruff and dry itchy scalp.

Henna :

Botanical Name - *Lawsonia inermis* L.

Common Name - Mehendi

Family- Lythraceae

The leaves contain glucoside colouring matter and hennotanic acid. It helps in treatment of baldness. Leaves are used for treating falling of hairs & greyness of hairs.

Neem :

Botanical Name- *Azadirachta indica*.

Common Name- Neem

Family- Meliaceae.

Neem leaves are used to treat the problem of head lice, dandruff and to improve hair growth. It has regenerative properties which help in reducing hair fall.

Trailing Eclipta :

Botanical Name - *Eclipta alba* Hassk.

Common Name - Bhringraj

Family- Asteraceae.

The medicated oil of this herb is widely used as a hair tonic and prevents hair fall and premature graying of hair. There is traditional reputation in Ayurveda as an herb supporting hair growth.

Role of Medicinal Plants in the Treatment of Diabetes

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Diabetes is considered to be a metabolic disorder that mainly occurs due to defects in either insulin secretion, insulin action, or both. It is described as an increase in blood glucose after any type of meal. Uncontrolled diabetes can cause many chronic complications, including blindness, heart disease, and renal failure. The disease is primarily classified into insulin-dependent diabetes mellitus (type 1 diabetes, IDDM), non-insulin-dependent diabetes mellitus (type 2 diabetes, NIDDM) and Gestational diabetes mellitus (GDM). Of the total diabetics, about 90% have NIDDM, which is characterized by hyperglycemia (increase in blood sugar level after a meal). Most of the food we eat is broken down into simple sugar glucose, which is the main source of fuel to get energy for the body. After digestion the glucose reaches our blood stream where it is available for the cell to utilize for energy, but insulin is needed for the uptake of glucose into the cells. Insulin is a hormone secreted by the pancreas and transport glucose from blood into different cells of the body.

Many plants are natural antioxidants and effective herbal medicines, in part due to their anti-diabetic compounds, such as flavonoids, tannins, phenolic, and alkaloids that improve the performance of pancreatic tissues by increasing the insulin secretion or decreasing the intestinal absorption of glucose. An herbal formulation containing the three medicinal fruits *Phyllanthus emblica* (Amla), *Terminalia belerica* (Bibhitaki) and *Terminalia chebula* (Haritaki) named Triphala, is traditionally used medicine for treatment for the diabetes. Several plants have been reported for their insulin stimulation and mimetic activities. Some important commonly used medicinal plants having antidiabetic properties and their beneficial effect are presented below.

List of medicinal plants used in traditional medicine for the treatment of diabetes

Botanical name	Family	Common Name	Plant parts used
<i>Achyranthes aspera</i>	Amaranthaceae	Latjeara, Chirchita	Root, whole plant
<i>Aloe vera</i>	Liliaceae	Ghritakumari	Leaf
<i>Allium sativum</i>	Liliaceae	Lahsun	Bulb, leaf
<i>Andrographis paniculata</i>	Acanthaceae	Kālmegh	Leaf, whole plant
<i>Asparagus racemosus</i>	Asparagaceae	Sahasmuli, Satawar	Root
<i>Azadirachta indica</i>	Meliaceae	Neem	Bark, leaf, seed
<i>Centella asiatica</i>	Apiaceae	Meghapati, Brahmbuti	Leaf

Botanical name	Family	Common Name	Plant parts used
<i>Coccinia indica</i>	Cucurbitaceae	Kunduri	Fruit, leaf,
<i>Cynodon dactylon</i>	Poaceae	Dub	Leaf, whole plant
<i>Datura stramonium</i>	Solanaceae	Dhatura	Seed
<i>Eclipta alba</i>	Asteraceae	Bhangra, Bhangraya	Leaf
<i>Ficus benghalensis</i>	Moraceae	Indian banyan, Indian fig	Leaf
<i>Ficus racemosa</i>	Moraceae	Gular	Bark, fruit
<i>Gymnema sylvestre</i>	Asclepiadaceae	Madhunashini, Gudmar	Whole plant
<i>Heliotropium indicum</i>	Boraginaceae	Hatisur	Leaf
<i>Hemidesmus indicus</i>	Apocynaceae	Anantomul	Root
<i>Lagerstroemia speciosa</i>	Lythraceae	Jarul	Leaf
<i>Mangifera indica</i>	Anacardiaceae	Aam	Seed
<i>Mimosa pudica</i>	Fabaceae	Lajjawanti, Chuimui	Whole plant
<i>Momordica charantia</i>	Cucurbitaceae	Karela	Fruit, leaf, whole plant
<i>Musa sapientum</i>	Musaceae	Kela	Fruit
<i>Ocimum sanctum</i>	Lamiaceae	Krisna Tulshi, Kala Tulshi	Whole plant
<i>Phyllanthus emblica</i>	Phyllanthaceae	Amla	Fruit, seed, whole plant
<i>Swertia chirata</i>	Gentianaceae	Chirayata	Root
<i>Swietenia mahagoni</i>	Meliaceae	Mahogany	Seed
<i>Syzygium cumini</i>	Myrtaceae	Jamun	Leaf, seed
<i>Tamarindus indica</i>	Fabaceae	Tetul	Seed
<i>Terminalia arjuna</i>	Combretaceae	Arjun	Seed
<i>Terminalia bellirica</i>	Combretaceae	Bahera	Seed
<i>Terminalia chebula</i>	Combretaceae	Haritaki, Harra	Seed
<i>Tinospora cordifolia</i>	Menispermaceae	Giloy, Guduchi	Bark, leaf, root, whole plant
<i>Trigonella foenum-graecum</i>	Fabaceae	Methi	Seed, whole plant
<i>Vinca rosea</i>	Apocynaceae	Sada bahar	Leaf
<i>Vitex negundo</i>	Lamiaceae	Nirgundi, Samalu	Leaf
<i>Withania somnifera</i>	Solanaceae	Aswagandha	Leaf, root, whole plant

Although numerous medicinal plants have anti diabetic effect, phytochemical and clinical research work on the discovered plant species is yet to be done.

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Declining Water Availability and Virtual Water : Indian Perspective

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INTRODUCTION

The fact that water content is more than 70% in cells of living beings shows that life depends on water. It is basis of life. Apart from that it is needed for agriculture, industries and domestic uses. India is not a water poor country but availability of fresh water is declining due to growing human population and inefficient use, over exploitation and poor conservation of water. Obviously multipronged strategy is required for sustainable use of water. Since it is agricultural sector where 83 percent of fresh water is used in India any effort to conserve water in this sector will be very significant step. One of such efforts is related to concept of virtual water and its possible use in deciding pattern of trading of agricultural products at international level.

GLOBAL AVAILABILITY OF WATER AND ITS SECTORAL USE

Water is present in our planet in the atmosphere, the oceans, on land and within the soil and fractured rock of earth's crust. But the earth's total water content in the hydrologic cycle is not equally distributed. Saline water is 97.5% and fresh water represent 2.5% only. Due to salinity water of oceans is not readily usable for human beings. Not only the amount of fresh water is low, its distribution is highly uneven 74% of fresh water is present in polar ice caps 25.6% water is ground water and only 0.4% fresh water is present in lakes, rivers and soil moisture. Out of the surface water 87% is stored in lakes, 11 % in swamps and 2 % in rivers. As all the fresh water is not extractable only 1% of total water can be used by human beings (Anon 2006).



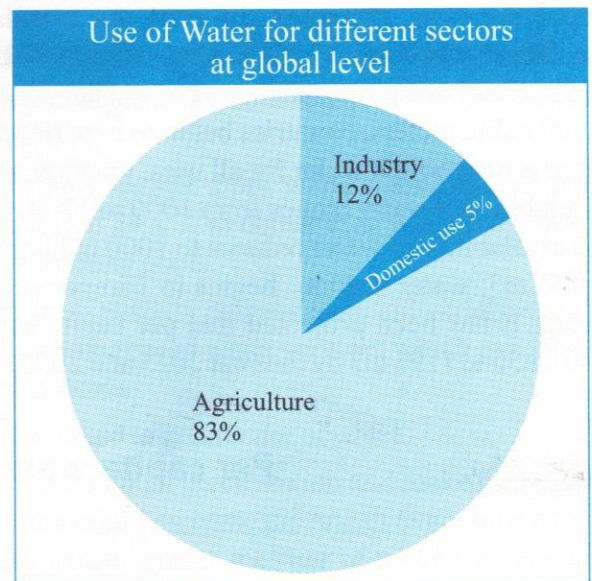
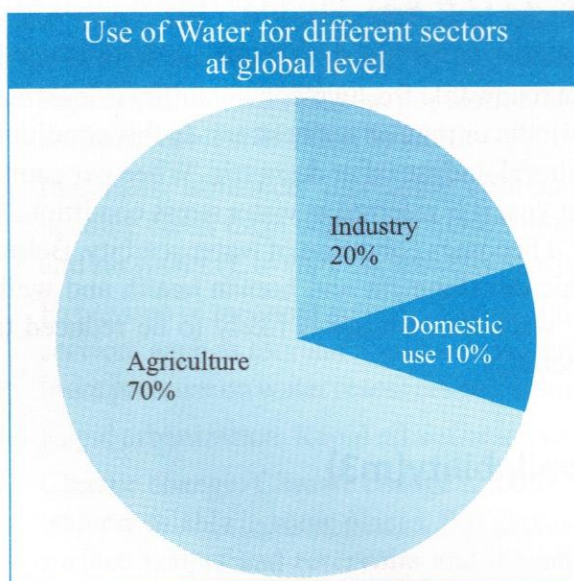
Distribution of water has another aspect also. It is mismatch between the existing population and water availability. Among all continents Asia where more than 60 % of the world population is present has only 36 % of the available fresh water. Contrast can be observed in case of Australia and Oceania where 1 % population depends on 5 % of the fresh water and South America with 6 % global population with 26 % fresh water reserved. Fewer than 10 countries possess 60% of the world's available fresh water supply: Brazil, Russia, China, Canada, Indonesia, U.S., India, Columbia and the Democratic Republic of Congo. However, local variations within countries can be highly significant.(UN)

The available fresh water is used in agriculture, industry and domestic activities. The proportion of water used for different sectors at global level is as follows -

Agriculture – 70 %

Industry – 20 %

Domestic use – 10 %



Irrigation has been a key component of the agriculture and it has enabled many developing countries to produce enough food to feed everyone. More water will be needed to produce more food. After agriculture, industry is the second largest user of water. However the amount of water used varies widely from one type of industry to another. Individuals need clean water for drinking or they fall ill and die. People also need fresh water for cooking, washing, and sanitation. But it varies from countries to countries. In our country 83 % of fresh water is used in agriculture, 12 % is used in industry and 5 % is used in domestic purpose. But in Europe only 33 % of fresh water is used in agriculture, 54 % is used in industry and 13 % water is used in domestic purpose.

In developing countries percentage use of fresh water is almost similar to that of India and all of them use huge amount of . It is indicative of two facts- Poor efficiency of water use in agriculture and industrial development. Even a change in per capita use of fresh water is expected. It is believed that per capita consumption in USA will decline from 587 L/D to 484 L/D, while in India it is likely

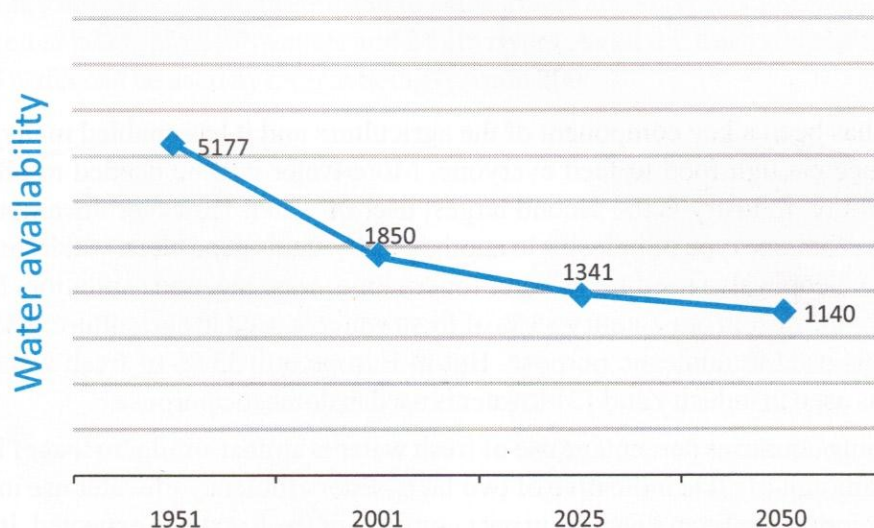
to increase from the current level of 99 L/D to 167 L/D in 2050, the increase in in India is expected to occur due to urbanization and industrial development.

DECLINING AVAILABILITY OF FRESH WATER AND REASONS

The average annual rainfall of India per annum is 1170 mm. Annual precipitation including snowfall in the country is 4000 billion m³. But there are considerable spatial and temporal variations in the distribution of rainfall, which in turn affects the availability of water in time and space across the country. 1047 billion m³ water is lost in evaporation, transpiration and run off. Out of the total available water resource only 1123 billion m³ is utilizable -728 billion m³ from surface water resources and 395 billion m³ from ground water resources. The water consumed during the year 2006 in India was 829 billion m³ which is likely to increase to 1093 billion m³ in 2025 and 1047 billion m³ in 2050 (GOI, 2009). It is sad observation that only 18 % of the rain water is used effectively while 48 % enters the river and reaches the ocean.

In our country per capita water availability in 1951 was 5177 m³ per year when the total population was 36 crores. In 2001 the population size was 100 crores, the per capita water availability declined to 1850 m³ per year. By 2025 it is likely to decline to 1341 m³ and to 1140 m³ in 2050. It has been proposed that when annual per capita renewable freshwater availability is less than 1,700 cubic meters, countries begin to experience periodic or regular water stress. In this condition there is not enough water for all uses, whether agricultural, industrial or domestic. When per capita availability of water ranges from 1000 to 1700 m³ per year it is referred as water stress condition. If the availability of water reduces to 1000 m³ per year it becomes condition of water scarcity. Below 1,000 m³, water scarcity begins to hamper economic development and human health and well-being. It has been projected that per capita surface water availability is likely to be reduced to 1401 m³ and 1191 m³ by the year 2025 and 2050, respectively.

Per capita water availability(m³)



Reasons for water stress are as follows :

1. Excessive withdrawal from surface waters.
2. Excessive withdrawal of water from underground aquifers: Along much of the west coast of India excessive fresh water abstraction has allowed sea water to enter aquifers thereby making the water so saline that it is unfit for human use. The problem has been aggravated due to leaching of excess irrigation water containing fertilizers and pesticides into these aquifers.
3. Pollution of fresh water resources: Discharge of untreated sewage water, industrial effluents, surface agricultural surface runoff having fertilisers and pesticides and various anthropogenic activities is polluting fresh water resources.
4. Inefficient use of freshwater: Poor irrigation practices, leakage in water delivery systems, inefficient use by industry and excessive consumption by individuals can all contribute to water stress. UN

URGENT NEED FOR BETTER WATER MANAGEMENT :

A number of reasons exist for better water management practices. They are as follows :

1. Population Growth: Human population of the world is projected to reach over 8 billion in 2030 and to level off at 9 billion by 2050.
2. Increasing affluence: Increasing affluence inevitably means more water consumption: from needing clean fresh water and basic sanitation service 24 x 7, to demanding water for gardens and car washing, to wanting jacuzzis or private swimming pools.
3. Expansion of business activity: Expansion of business activity ranging from industrialization to services such as tourism and entertainment requires increased water services which can lead to more pressure on water resources and natural ecosystems.
4. Rapid urbanization: Rapid urbanization is directly linked to greater use of water.
5. Climate change: Climate change is likely to increase annual precipitation and make more fresh water available in some places. But global warming could increase the rate of evaporation from surface waters and reservoirs and it would also cause greater melting of polar ice caps and glaciers. Climate change poses a series of risks to water availability and water management systems.

Here it is very relevant to point out that availability of fresh water for agriculture is essential to ensure food security for the increasing population. But increasing competition for water and inefficient irrigation practices could constrain future food production. Obviously conservation of water should be one of the top priorities for the nation. Since agriculture utilizes 83% of total fresh water in our country, a proper strategy based on the concept of virtual water for export and import of crops can help to conserve considerable amount of the fresh water and to minimize irretrievable loss of fresh water. However, the virtual water strategy should not be discussed in isolation rather the strategy should be considered by taking into account a nation's goals regarding food security within a framework that includes national security, promoting economic growth, and improving the quality

of life for citizens. The virtual water alone is not sufficient to determine optimal policies for maximizing the social net benefits from limited water resources. Nevertheless, he pointed out that the virtual water perspective can be helpful in motivating public officials to consider policies that will encourage improvements in the use of scarce resources.

VIRTUAL WATER AND WATER FOOT PRINT

The term "Virtual Water" appeared in water literature in mid 1990. Prof. Tony Allan (1996, 2002) utilized the term to describe the water used to produce crops traded in international markets. Allan was awarded the 2008 Stockholm Water Prize. He stated, "The water is said to be virtual because once the wheat is grown, the real water used to grow is no longer actually contained in the wheat. The concept of virtual water helps us realize how much water is needed to produce different goods and services. In semi and arid areas, knowing the virtual water value of a good or service can be useful towards determining how best to use the scarce water available". Virtual Water content has been defined by Hoekstra and Chapagain as the volume of fresh water used to produce the product, measured at the place where the product was actually produced.

Virtual water is an essential tool in calculation of the real water use of a country or its water footprint. Water footprint is equal to the total domestic use, plus the virtual water import, minus the virtual water export of a country.

$$\text{Water footprint} = (\text{Total Domestic Use} + \text{Virtual Water Import}) - \text{Virtual Water Export}$$

The concept of water footprint was developed as an analogy to the concept of an ecological footprint which was introduced by Wackernagel and Rees (1996) with the objective of describing the sustainability of a country's rate of consumption of natural resources. It is a comprehensive measure of the land, water and other environmental resources consumed by a population or country (Wackernagel, et al 1999), while the water footprint measures only the water component of the complete footprint (Chapagain and Hoekstra, 2014).

Two components of virtual water and water footprints have been distinguished. They are the "green" and "blue" components. Green water denotes effective rainfall or soil moisture that is used directly by plants from the soil. Blue water denotes water in rivers, lakes, aquifers or reservoirs which can be delivered for irrigation or made available for alternative uses.

VIRTUAL WATER STRATEGY

With increase in population size and rapid urbanization India is likely to be in water stress condition by 2025. Obviously a multipronged strategy should be adopted to avoid this condition. Many experts believe that the importing of virtual water via food or industrial products can be an important solution to water scarcity. The fact can be explained with the help of following table :

Food stuffs	Quantity	Water consumption in litres
Chocolate	1 kg	17,196
Beef	1 kg	15,415
Butter	1 kg	5,553
Chicken meat	1 kg	4,325
Rice	1 kg	2,497
Cotton	1 @ 250g	2,495
Bread	1 kg	1,608
Pizza	1 unit	1,239
Apple	1 kg	822
Banana	1 kg	790
Potatoes	1 kg	287
Milk	1 x 250 ml glass	255
Cabbage	1 kg	237
Tomato	1 kg	214
Egg	1	196

It is very apparent from the table that water requirement for food items is considerably high. In such condition it would be quite unwise to use dwindling water resource for growing water intensive products, rather it would be prudent for the country to import cheap food and relieve the pressure on their own fresh water resources.

Trade in virtual water is gradually increasing and about 15 % of the water used in the world is for export in virtual form. Since 70 % of fresh water is used in agriculture, trade in agricultural products is the main component of trade in virtual water.

Hoekstra, an expert from the UNESCO – IHE Institute has observed that 67 % of the global virtual water trade is related to international trade of crops, 23 % is related to trade of livestock and livestock products and 10 % is related to trade of industrial products.

Based on concept of virtual water some authors suggest that water short countries should import water intensive goods and services, while water- abundant countries should export water

intensive products. The line of reasoning is good at ecological level showing absolute advantage. India is among top 10 virtual water exporting countries (1995- 99), 1st and 2nd positions in the list are occupied by the USA and Canada, respectively.

Already a number of countries such as Israel and Jordan, have formulated policies to reduce export of water intensive product. Currently 60 to 70 % of Jordan's domestic water is imported through virtual water.

But is it prudent at economic, political and social level to depend on global trade for supply of food items? What would happen if food demands cannot be met? The answer is in negative, because at economic, political and social level a number of factors control international trade. The trade of the country cannot be controlled by ecological consideration only. The fact can be understood with the help of an example. Due to heavy export subsidies for agriculture price of various agricultural products from the USA and European Union is considerably low and it is very affordable for the importing countries. It has devastating impact on production of local product which fails to compete with the imported products. In many African countries the low cost import of European wheat has replaced the Yam and the local population has become dependent on a cereal which is traditionally not eaten by them. Apart from decline of local production what would happen if exporting countries stop providing subsidies to the various agricultural products ? Would it be possible for the country importing the product to afford the escalation in cost of import? What would happen if supplies of food items are stopped due to political reasons? The linkage between water, agriculture and politics is complex, which is really tough nut to crack in present time.

However, virtual water trade does not have to be confined to the international food trade. For a large country like India resource endowments, including water resources, vary significantly across regions/provinces. This fact opens a possibility to apply the virtual water strategy within the country to alleviate regional water stress. More importantly, at the country and regional level social economic factors and local specific conditions can be addressed more pertinently in assessing the applicability of the virtual water strategy. For this reason, there is a practical need for future virtual water studies to scale down the focus to the national and local level so that cropping pattern and trading within the country can be decided. Is not it strange that water intensive crop like rice is being cultivated even in those areas where there is poor availability of water? It would be very proper to grow water intensive crops in those areas where fresh water availability is surplus and crops which are not water intensive should be grown in the areas where fresh water availability is poor. The complementary crop pattern would help to conserve water even within the country.

CONCLUSION

The concept of virtual water footprint and blue green water has brought much needed attention to management of water resources within country and around the world. The concept has emphasized importance of water conservation and it has drawn the attention of public officials and policy makers. The virtual water concept is definitely helpful in conservation of water. But trading pattern of a nation depends on economic growth and development, employment and food security. However, the concept can be used effectively if a fair and reliable trading system is set up, which focuses on increasing reciprocity in agricultural product trade. The virtual water concept has yet to find a place in determining the trading policy in large number of countries. But the concept has helped increase public awareness of an important dimension of water resource management and this concept may also be applied within the country to alleviate regional water stress.

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Eat Right Everyday

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With the cumulative frequency of lifestyle disease and growing health awareness health and nutrition is fast becoming a subject of great interest. Recently there is an article in a newspaper that hypertension is likely to be end-up being an epidemic in the near future. Expert says that even kid can be victim of lifestyle diseases such as diabetes and hypertension. Present day high hectic schedule and ever increasing anxieties creates negative stress on human body that finally concludes into weakening of immune system.

Under such situation intake of mushroom will be beneficial and will substantiate as a functional food for future generation. Mushroom is packed with all essential components of a balanced food. It is a great source of unconventional highly digestible lysine rich proteins, as well as minerals.

Adult should get a minimum of 0.8 grams of proteins for every kilogram of body weight to keep from slowly breaking down their own body tissues. The need to eat right every day has become vital. People are looking for a food, which offer them the sense the fullness as well, reduce craving for carbohydrate to keep their body in shape. Mushroom fits into this list. Mushrooms are low in total fat content and have high content of polyunsaturated linoleic fatty acid (72-85%). The high content of linoleic acid is one the reasons to considering it a healthy food. Mushrooms are having the ability to cure common ailments like hypertension, diabetes, cancer and boost general immunity. In addition to their good protein, mushrooms are relatively good source of fat, phosphorous, iron, and vitamins including thiamine, riboflavin, ascorbic acid, ergosterol and niacin. Ergosterol is a provitamin form of vitamin D₂; exposure to ultraviolet (UV) light causes a chemical reaction that produces vitamin D₂. This happens naturally to a certain extent, and many mushrooms are irradiated after harvest to increase their Vitamin D content. Fungi are also grown industrially so that ergosterol can be extracted and converted to Vitamin D for sale as a dietary supplement and food additive. Preparations of irradiated ergosterol containing a mixture of previtamin and D vitamin were called Viosterol in the 1930s.

There is evidence that consumption of mushroom boost natural body resistance. Use of mushroom as food by man has been practiced since time immemorial and probably predates any historical records. The early civilizations of Greek, Egyptians, Romans, Chinese and Mexican appreciated mushroom as delicacy, knew something about their therapeutic value, often used them in religious ceremonies. Greeks regarded them as strength food for warriors while Romans considered them as "food of God" and Chinese regarded mushroom as "Elixir of life". Mushroom produces several bioactive compounds that are usually associated with cell wall. Most notable,

polysaccharides comprising high molecular weight sugar polymers have been reported to contribute to their immune enhancing and tumor retarding effects. Much referred “Somrus” in ancient Indian literature is a decoction of mushroom

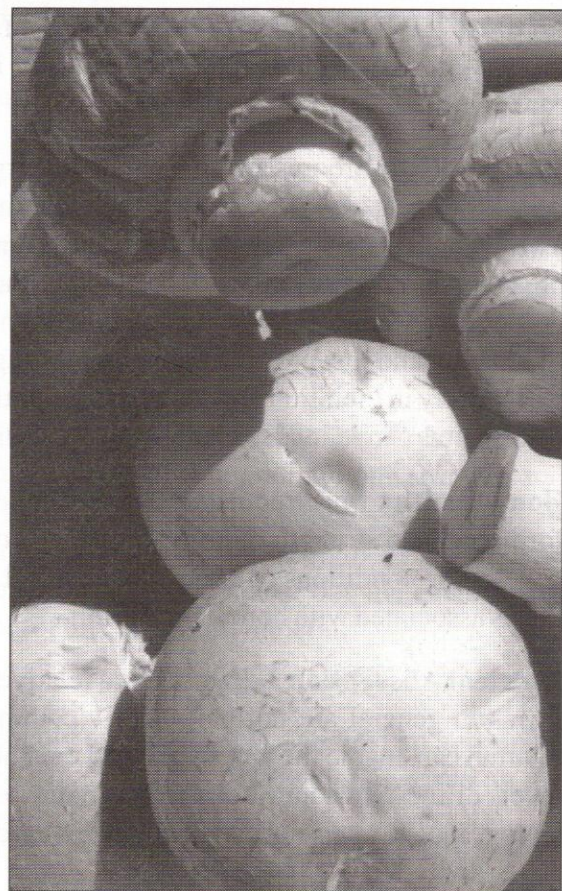
A commonly eaten mushroom is the white mushroom (*Agaricus bisporus*). In 100 grams, these provide 22 calories and are composed of 92% water, 3% carbohydrates, 3% protein and 0.3% fat (table). They contain high levels (20% or more of the Daily Value, DV) of riboflavin, niacin, and Pantothenic (24–33% DV), with lower moderate content of phosphorus. Otherwise, raw white mushrooms generally have low amounts of essential nutrients

The content of vitamin D is absent or low unless mushrooms are exposed to sunlight or purposely treated with artificial ultraviolet light. Mushrooms exposed to ultraviolet (UV) light produce vitamin D₂ before or after harvest by converting ergosterol, a chemical found in large concentrations in mushrooms, to vitamin D₂.

Nutritional value of per 100 gram of mushrooms

Energy: 22kcal

Carbohydrates	3.3g
Fat	0.3g
Protein	3.1g
Vitamins A equiv.	0 micro g
Thymine (B ₁)	0.08 mg
Riboflavin (B ₂)	0.4mg
Niacin (B ₃)	3.6mg
Pantothenic Acid (b ₅)	1.5mg
Vitamin B ₆	0.1mg
Choline	17.3 mg
Folate (B ₉)	17 micro- g
Vitamin D	7 IU



Benefits of mushrooms

Cholesterol Level :

The fiber and specific enzymes in mushrooms assists to reduce cholesterol level. Moreover the high lean protein found in them helps burns cholesterol when they are digested. It augment the amount of HDL which is essential to prevent diseases like atherosclerosis, heart attack, and stroke.

Anemia :

Low level of iron in anemic patients results in fatigue, headaches, reduced neural function and digestive problems. Mushrooms are good source of iron and almost over 90% of the nutritive iron can be absorbed by body, which endorse the formation of red blood cells and keeps people working at their full potential.

Breast Cancer & prostate cancer :

The presence of Beta-glucans makes mushroom an effective thing to avert breast cancer and Prostate cancer. Out of these linoleic acid in particular hepful in suppressing the harmful effects of excess estrogen. It is to be noted that excess estrogen in woman after menopause is the prime cause of breast cancer. The Beta -Glucan, on the other hand , inhibit the growth of cancerous cells in case of prostate cancer in men.

Diabetes : Mushrooms are an ideal low-energy diet for diabetics. They have no fats, no cholesterol, very low levels of carbohydrates, high protein content, and a wealth of vitamins and minerals. They also contain a lot of water and fiber. Moreover, they contain natural insulin and enzymes that help the breaking down of sugar or starch in food. They are known to contain certain compound which help proper functioning of liver , panaceas and other endocrine glands , thereby promoting the formation of insulin and its proper regulation throughout the body. Diabetics often suffer from faults, particularly in their limbs, which tend to continue for long periods of time. The natural antibiotics in mushrooms can relief diabetics from these painful and potentially life-threatening conditions.

Bone Health : Mushrooms are a lush source of calcium, which is an indispensable nutrient in the formation and strength of bones. A steady supply of calcium in the diet can reduce the chances of developing conditions like osteoporosis, and can also reduce joint pain and general lack of mobility that is associated with bone degradation.

Nutrient Absorption : vitamin Dis a relatively rare vitamin to find in vegetables, and in fact, edible forms in general are not particularly common. However, mushrooms have it, and this essential vitamin can enable the absorption and metabolism of calcium and phosphorous. They also contains levels of these two nutrients, so the mutual effects of having all of these nutrients in one powerful source, mushrooms, makes it a good idea to eat them whenever possible.

Immune System Strength : Ergothioneine, a powerful antioxidant existing in mushrooms, is very effective in providing protection from free radicals as well as boosting the immune system. It is actually an amino acid that contains sulfur, which is something that many people are deficient in. The presence of this “master antioxidant” which is unique to mushrooms, can give us a major boost to

immune system health. It helps to eliminate free radicals, which are the dangerous compounds that are released during the metabolic processes of cells, and can float throughout the body and cause significant damage and disease, so antioxidants, like ergothioneine, are vital elements for overall health.

Mushrooms include natural antibiotics (similar to penicillin, which itself is extracted from mushrooms), which prevent microbial growth and other fungal infections. Those same polysaccharides, beta-Glucans, can encourage and regulate the body's immune system. They can also support heal ulcers and ulcerous wounds and shield them from developing infections. The good combination of vitamins A, vitamin B-Complex and vitamin C that is found in them also strengthens the immune system.

Blood pressure :

Studies of various types of mushrooms , including shitake and Maitake are high in potassium content. Potassium acts as a vasodilator, relaxing tension in blood vessels and therefore reducing blood pressure. High blood pressure is connected to number of deadly conditions, particularly heart attacks and strokes. Potassium also increases cognitive function, because of increased blood and oxygen flow to the brain that stimulate neural activity. Studies have shown that the amplified levels of potassium improve memory and knowledge retention

Copper content :

Copper has a number of beneficial effects on body, and can be found in mushrooms. Copper can regulate and stimulate iron from food, and properly utilize it by getting it released from primary storage spots in the body like liver. Mushrooms also have high levels of Iron, so the two work together for healthy bones and preventing anemia.

Selenium content :

The selenium content in mushrooms is one of the most remarkable elements as it is the best source for vegetarians to obtain necessary amount of selenium. It is helpful in adding bone strength and increasing durability. It also strengthens the teeth, hair, and nails. Furthermore, this essential nutrient is a powerful antioxidant, which rids the body of free radicals and generally strengthens the immune system. The bioavailability of selenium in mushrooms differs on species, but the majority of commonly consumed mushrooms have significant levels of this important mineral.

Depression

Eating of Mushroom can ameliorates depression especially among Cancer patients; an surprising report published by a famous Newspaper “Hindustan” on 26th May ,2017 which is based on the report of Global survey of 50 counties and 1,20 lakh people.

Impact of ICT in teaching of Civics : An Analysis in High School (Bihar)

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Abstract

The present paper analyses the impact of Information and Communication Technology in high school teaching of civics. Civics is a subject that touches our lives every moment of our existence. Teaching today is no more the same process or practice that it used to be in the past. Subject expertise alone is not sufficient for good teaching. Often, it is observed that most of the teachers either they are science teachers or social science teachers use traditional method like lecture and chalkboard for teaching at high school level. The provision of ICT training, workshop, conference etc. for science teachers have been conducted by many state government as well as central government. But, such types of provisions are very less for social science teachers in our state and country. In this context, uses of ICT in teaching of civics have become more important and relevant.

*The survey method has been used in the present research paper. The present study is based on both primary and secondary sources. **Primary data** collected from **100 students and 50 teachers** through **schedule**. It also examine that how interaction of ICT can improve attendance and attention of students in classroom of high school? This paper tries to find out that how new teaching and learning methods will allow the students to do things faster, better, smarter and entirely different from the traditional teaching method of civics. It also makes the classroom teaching easy, clear, interesting and scientific. It also enables the teacher to make learning more concrete, effective, integrated, interpretive, inspirational, meaningful and more vivid. This study will help the education institutions to know about the effectiveness of ICT in the teaching-learning process especially in civics at high school level.*

Keywords: Civics, Information, Knowledge, Educational Technology, Teaching,

Introduction

Today is the age of technology. The importance of ICT in the world of today cannot be under-estimated, anywhere. It used by human in every way of life. It is generally recognized that good technology helps student to learn effectively. The NPE 1986 and other

policy of government have also accepted the importance of technology in education. National Knowledge Commission (NKC) 2005 was also give emphasis on use of ICT. Youth in India have in the last decade become increasingly technology-driven, revealing considerable potential and readiness to imbibe

and learn using digital media. The crowded classrooms, the enlarged syllabus, the hindrances and the diversions to learning and the changed outlook of students towards examinations, evaluation or test along with the many malpractices like mass coping, leakage of question papers, tuitions etc. all present challenges to the educators.

At present time, it is observed that most of the teachers use traditional method in teaching of civics at high school level. It is also well observed that there has been a distinct absence of ICT and technological infrastructure in classroom. Even if it does exist, most often it is used as demonstration materials that the children rarely get a chance to touch as well as interact with them. In education ICT is an assisting tool. ICT is used as a tool for example while making assignments, collecting data and documentation, communication and conducting research. ICTs have the potential to accelerate, enrich, and deepen skills, to motivate and engage student, to help relate school experience to work practices as well as strengthening teaching and helping schools change (Pandey, 2016). Educational systems around the world are under increasing pressure to use the new information and communication technologies (ICTs) to teach students the knowledge and skills they need in the 21st century.

Civics is one of the important parts of social studies syllabus at high school. Civics permeates the entire life of man and civics education the entire span of education. We learn and practice civics formally and informally, directly and indirectly every moment of our lives. As a science of social institution habits, customs and manners observed by the members of different political communities, civics education starts from the home and continues thereafter forever, until the end of one's life

(Das, 2010). It is generally recognized that good technology helps student to learn effectively in science as well social science at high school. Indeed, the used of appropriate educational technology tools will enable to implement a greater variety of strategies and new ways of doing teaching and learning (Clandinin, 1990).

In the initial months of the academic year, social science teachers spend more time to explain concepts and provide scope for discussion and explore knowledge outside the classroom. As the academic year ends, teachers and students grapple with examinations. They spend more time on revision and reinforcement of concepts. Social science classrooms are neither static nor uniform (Srivastava, 2010). They change with the topics being taught. Textbook has a strong hold over the education system and appears to be the single most responsible factor in teaching the subject.

Ultimately it brings a learning environment where the student becomes very dull, inactive and lethargic. In order to bring effective teaching in classrooms, the use of different methods and materials are necessary. Methods and devices are the most important link in the teaching learning chain. It is necessary that teachers are fully conversant with different methods of teaching to make the teaching learning process interesting, vital and living.

Information and Communication Technology (ICT)

Information and communications technology (ICT) is an accepted element in all our lives and has a central role to play in education. ICT provides “anytime, anywhere” access to reliable information. It paves the way for construction of knowledge by an individual. ICT can universalize education in the truest

sense (Bhati and et al. 2011). This refers to ICT as a tool for teaching and learning, the medium through which teachers can teach and learners can learn. ICT is a tool for organizing and managing schools. ICT in teacher education has the capacity to accelerate major changes both in pre-service and teacher training as well as in service teacher professional developments (Sharma, 2006).

According to the **Oxford Advanced Learner's Dictionary**, "Information Technology is the study or use of electronic equipments, especially computers for storing, analyzing and sending out information".

According to **UNESCO**, "ICT is a scientific, technological and engineering discipline and management technique used in handling information, its application and association with social, economic and cultural matters."

As **Michael Kompf (2005)**, in a review of a number of books on the subject, notes, "each author assumes ICT as a permanent feature in the landscape of teaching and learning".

Digital India programme was launched on 1st July 2015. It was launched in the presence of various top industrialists like Chairman of Tata group and Wipro, Director of Reliance etc. Various events have been held in the presence of Information Technology companies to cover 600 districts in the country. It is a big step taken by the government of India to make this country a digitally empowered country. Various schemes regarding this plan have been unveiled (worth more than Rs. 1 lakh crore) such as Digital Locker, e-health, e-education, national scholarship portal, e-sign, etc. Digital India Programme creates a technological mind in a technological world.

This project is interconnected by the various governmental departments such as IT,

education, agriculture, etc. in order to achieve promising bright returns. It is headed and planned by the ministry of communications and information technology. Everyone especially rural regions and remote villages will connect with high-speed internet services. It is an ambitious project will benefit students and villagers who travel long distance and waste time and money in doing paper works for various reasons. It is based on nine pillars, which are broadband highways, public internet access programme, mobile connectivity everywhere, e-Kranti, e-Governance, information for all, IT for jobs, early harvest programmes and electronics manufacturing.

Education in the first and foremost a human rights as proclaimed in Article-26 of Universal Declaration of Human rights. It not only makes man flexible to change and adjust with the new situations but acts as the key to building up the skills and capacity in all domains necessary for techno-economic development. Teachers, being the most critical agents of change are responsible for growth, development and progress of the societies and communities (Mangal, 2004). They not only disseminate knowledge but also create and generate new knowledge. Civics is that branch of knowledge which deals with all the aspects of social life of a citizen. It is the science and philosophy of citizenship. It tells the individuals about their rights and duties and the things that they are supposed to do (Prasanth, 2004).

Implementation of Computer Aided Learning in School of Bihar

Government of Bihar has taken a decision of school education policy on possible ways to create and improve the learning environment in schools in Bihar. Gov. of Bihar has taken an initiative in the implementation of Computer Aided Learning (CAL) i.e., e-

samarth in middle school and has been recognised for these efforts through the Manthan South Asia award for e-governance for the year 2010 under the e-education category for its project 'Implementation of computer aided learning in 244 schools in Bihar under the BEP-India' (Gupta and Haridas, 2012). Government of Bihar has also announced a shift in the focus of its current IT policy to Information and Communication Technology (ICT). In the year 2012, government of Bihar has also taken a decision to improve ICT infrastructure and facilities in High School of Patna as well as other district for better teaching and learning environment through Bihar state educational infrastructure development corporations limited. Under this scheme, computer education and computer aided education has to be implemented in 1000 secondary school and higher secondary schools of Bihar. ICT training programme for high school teachers have also been conducted by Department of Education, Government of Bihar during year 2015.

Most of the high school teachers have benefitted for this training programme. They are motivated to use of ICT in class room teaching. They also understand the most vital contributions of ICT in the field of education is – 'Easy Access to Learning'. With the help of ICT, students can now browse through e-books, sample examination papers, previous year papers etc. and can also have an easy access to resource persons, mentors, experts, researchers, professionals and peers-all over the world. Off course, ICT is a part of educational technology. ICT use digital or electronic data and applications to create, modify and transmit information. Barret's (2009) review of the international experience of using ICT to improve the learning environment in schools has been demonstrative in identifying the conditions in which ICT can be

effectively used to enhance the quality of learning and create social payoffs which would be conducive to sustainable growth and equitable development.

Justification of the Study

Researchers in the field of education and methodology of teaching have brought into notice various methods of teaching social science and their effectiveness. Teaching today is no more the same process or practice that it used to be in the past. Subject expertise alone is not sufficient for good teaching. The crowded classrooms, the enlarged syllabus, the hindrances and the diversions to learning and the changed outlook of students towards examinations, evaluation or test along with the many malpractices like mass coping, leakage of question papers, tuitions etc. all present challenges to the educators. It is in this context, use of ICTs in teaching have become more important than before. Students are not attracted to civics class-rooms unless there is some interest, fun or novelty for them. Thus use of audio-visual teaching aids has become more important for a teacher in the classroom (Mangal, 2014).

Often, it is observed that most of the teachers either they are science teachers or social science teachers use traditional method like lecture and chalkboard for teaching at high school level. The provision of ICT training, workshop, conference etc. for science teachers have been conducted by many state government as well as central government. But, such types of provisions are very less for social science teachers in our state and country. Bihar is the one of significant state in northern India. It is the 3rd largest state in terms of population and 12th largest state by geographical size. The state has 63.82 literacy rates and has significant growth and development in the field of agriculture, industry, science and technology

and Information and communication technology.

At present, it is well observed that there has been a distinct absence of teaching learning materials as well use of ICT in classroom of this state. There is no doubts that, Bihar Government have tried to develop the infrastructure for use of ICT is high school, but situation of interaction with them is very poor. Therefore, there is an urgent need to revise adequately the methods of teaching, use of demonstration materials and ICT in all high schools of Bihar. There is a need to implement new ICT policy in education and methodologies while teaching at high school. Hence, the researcher decided to analyse the effectiveness and impact of ICT in teaching of civics at high school of Bihar. That's why an attempt is made to study on present topic **"Impact of ICT in Teaching of Civics: An Analysis in High School (Bihar)"** have been selected for the research paper.

Objectives of the Study :

The main objectives of the present study are following:

- (i) To examine the extent to which ICT is used in teaching of Civics in high school.
- (ii) To analyze that how learning through ICT is effective and easier for improving the quality of classroom teaching.

Hypotheses of the Study :

Keeping in view of the above objectives, the following hypotheses have been formulated in the present study:

- (i) ICT plays an effective role in improvement of the quality education.
- (ii) Attendance and attention of students in classroom of civics at high school are improved due to use of ICT.

Methodology of the Study :

The **survey method** has been applied in this research article. Nature of the present study is analytical. This study is based on both primary and secondary sources. **Primary data** collected by **schedule**. The recorded information will be collected from research findings as well as from official and government records. Different published information, books, bulletins, latest journals, periodicals and other relevant literature have used during completion of the present study. The relevant information has also been obtained from newspapers and magazines. Authentic references have used for support of evidences and to make the study enrich.

Sampling Procedure :

The **random sampling** procedure has been used. Infrastructures development for ICT and other related facilities have been provided by Bihar government in many government high schools of Patna district in 2012. All school of are divided into Town School and Village School. Town school have been selected for **purposive sampling** having infrastructure facilities of ICT. Total **10 high schools of Patna district** have been selected, in which data collected from **5 teachers (Total=5×10=50)** and **10 students (Total=10×10=100)** from each selected high school. The time period of study was from November 2016 to January, 2017.

Discussion and Findings :

The data collected by different methods has been analyzed, interpreted and presented here in tables and figures:

Table-1 : Response of Students regarding Equipment for ICT available in High School

Sl. No.	Equipment for ICT	Yes (in percent)	No (in percent)
1.	Computer Monitor	90	10
2.	Mouse	80	20
3.	Key board	90	10
4.	CPU	90	10
5.	UPS	70	30
6.	Modem/Internet Connection	60	40
7.	LCD/TV	90	10
8.	Projector	40	60
9.	Radio/Tape recorder	90	10

Table-1 shows that 90 percent Computer monitors are available in selected high school. 80 percent mouse are running, 90 percent of keyboards are running in computer lab. 90 percent CPU are available while 70 percent UPS are available in high school. 60 percent of Modem/Internet facilities are available in high school of Patna town of Bihar. There are 90 percent of LCD/TV available in computer lab of high school. But, only 40 percent respondents accept that projectors have been available in high school. 90 percent respondents accept about the presence of radio/tape recorder in his school.

Table-2 : Response of Students regarding Infrastructure for ICT available in High School

Sl. No.	Infrastructure for ICT	Yes (in percent)	No (in percent)
1.	Computer Room/Lab	90	10
2.	Computer Stand	80	20
3.	Fan	70	30
4.	Floor Carpet	80	20
5.	Generator	70	30
6.	Electric Connection	80	20

Table-2 shows that 90 percent Computer room/lab are available in selected government high school. 80 percent computer stands are available in computer room. 70 percent fans are available in computer lab. 80 percent computer lab's floor is covered with floor carpet. 70 percent Generator are available in high school, while 80 percent government high schools have electric connection.

Table-3: Use of ICT in teaching of Civics in High School

Sl. No.	Use of ICT in Civics Classroom	Yes (in percent)	No (in percent)
1.	Picture	20	80
2.	Audio Clips	05	95
3.	Video Clips	05	95
4.	Charts	10	90
5.	Graphs	05	95
6.	Power Point Presentation	20	80
7.	Interaction with Computer	40	60
8.	Use of Internet/E-mail	30	70
9.	Use of LCD TV	50	50
10.	Use of Projector	05	95

Table-3 shows that only 20 percent students accept about use of pictures by teachers in classroom of civics at high school of Bihar, only 5 percent of audio clips and 5 percent video clips are used by teachers in classroom of civics. 10 percent teachers used charts, while 5 percent teachers use graphs, 20 percent of teachers use PPT in classroom teaching. 40 percent teachers interested and provide opportunities to students for interaction with computer in computer lab in high school. 30 percent students accept the use of Internet/e-mail in computer lab. 50 percent accept that LCD TV used in the Computer room/lab, while 50 percent not use the LCD TV in teaching of classroom. But, only 5 percent use the projector in teaching of civics in classroom at high school.

Table-4 : Use of Educational Technology (Software approach) in teaching of Civics in High School

Sl. No.	Use of Educational Technology	Yes (in percent)	No (in percent)
1.	Instructional Technology	60	40
2.	Teaching Technology	70	30
3.	Behaviour Technology	50	50

There are two types of educational technology - one is Educational Technology-I that is also called Hardware approach and second is Educational Technology-II that is also called Software approach. Educational technology-I related to use of machine in teaching and educational technology-II related to use of psychological theory in teaching and learning. Table-4 shows that 60 percent teachers of high school are using instructional technology in the teaching of civics in classroom, 70 percent teachers of high school are using teaching technology in the teaching of civics in classroom while 50 percent of teachers of high school are using behaviour technology in the teaching of civics in classroom.

The entire above situation shows that the very alarming situation of use of educational technology in the sense of hardware approach and software approach. Use of ICT in the classroom of selected government high school in Bihar is also not satisfactory. Infrastructure for ICT is available in high school but, interaction of student with them is very less. Every high school has different type of problems.

Problem of Use of ICT in Teaching of Civics

Following are some finding regarding problem of use of ICT in teaching of Civics in the classroom of high school in Bihar :

- * The lack of knowledge in social science teacher in high school about ICT.
- * Old regular and pay scale teachers have low level of awareness regarding computer.
- * Insufficient knowledge on the part of teachers of the exact nature of the service offered.
- * Lack of deep knowledge of subject in social science teachers for use of pictures, audio-video clips, charts, models, graphs etc.
- * The relatively small number of social science teachers got in-service training for ICT.
- * The distance of some teachers or schools from their nearest education centre.
- * Lack of time on the part of teachers to engage with the service.
- * Some Niyojit teachers have knowledge and capable about use of ICT in school, but they are not interested to use of that in classroom teaching at high school, due to dual behavior done by government in the sense of service condition, salary and less job satisfaction.
- * Lack of school's visit by ICT advisor or instructor or educational officer.
- * Problem of electricity in the high school.
- * Most students having Hindi languages background and belong to village areas.
- * There is a relatively low level of interaction of social science students with the ICT or computer lab.
- * No proper monitoring done by principal of high school in the social science teaching in classrooms.
- * Government make only policy regarding use of ICT in school but administration are not much active to improve the teaching and learning of specific curriculum areas.

Conclusion :

In light of above discussion, it can be said that attendance and attention of students in classroom of civics at high school are improved due to use of ICT. But, the effectiveness of use of ICT in classroom is very much dependent on the aware, skilled and quality teachers as well as the infrastructure present in the school. ICT is helpful for learning at anytime, anywhere and anything. *ICT enabled education will ultimately lead to the democratization of education. Especially in developing countries like India, effective use of ICT for the purpose of education has the potential to bridge the digital divide. Digital India has been envisioned as an ambitious umbrella programme to transform India into a digitally empowered society and knowledge economy. It will also improve the*

role of ICT in education as well as society. Teachers have always played a major role in the social and national reconstruction and will continue to do so in future too. The teachers should have to perform a very responsible job of predicting the features of future society and preparing individuals to fit in that society.

There is need for more training and support to teachers for use of ICT in classroom of social science teaching in the high school of Bihar state. Government should provide more funds for equipment, computers, maintenance and related supports. There is also need for more technical support and encouragement to teachers for use of ICT in classroom of civics. ICT can improve performance, teaching, administration and develop relevant skills in the disadvantaged communities. It also improves the quality of education by facilitating learning by doing, real time conversation, delayed time conversation, direct instruction, self-learning, problem solving, information seeking and analysis, critical thinking as well as the ability to communicate, collaborate and learn. ICT has an impact not only on what students should learn, but it also plays a major role on how students should learn.

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Antioxidant properties of Cactus

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ABSTRACT

Cactus is medicinal herb found in India. Though almost all of its parts are used in folk medicines. It is used in much type of diseases .Example renal disease; inflammatory disease; neoplastic disease; and Neuronal disease. Cactus component used in therapeutic use. It is show the antioxidant activity and toxic effect. Cactus is playing an important role in treating a number of diseases.

KEYWORD

Opuntia ficus-indica; Antioxidant

INTRODUCTION

Scientific name of cactus is *Opuntia ficus-indica* and common name Nopal cactus. It is belongs to Cactaceae family. It is commonly accepted that the beneficial effects of herbal remedies can be obtained from active constituents present in the whole plant, parts of the plant or plant materials or combinations thereof, whether in crude or processed state. Cactus leaf, stems or fruit is used for pharmacological purposes.

NUTRITIONAL CONTENT OF THERAPEUTIC USE IN CACTUS

Component of cactus is water, carbohydrate, fiber, and protein and other compounds are not determined. The main component is mucilaginous present in cactus. The main function of mucilage in actus is to regulate the cellular water content and calcium fluxes of the plant. Cactus cladodes also represent a source of phytochemicals. The most important phytochemicals found in cactus is Myricetin, Aromadendrene, taxifoline, Dihydriquercetin, rutin,orientin, vitexin Kaemferol, Quercetin, Luteolin,Betancin, Betacyanin, Betalain, Isorhamneth. Cactus dietary fiber is composed of cellulose, hemicelluloses, pectin and etc. The main function of fiber is prevention of illnesses, diabetes and gastrointestinal disorders.

THERAPEUTIC EFFECTS AND MECHANISM OF ACTION OF OPUNTIA FICUS INDICA

Cactus is used for some chronic disease

METABOLIC SYNDROME

This syndrome represent one of the biggest

problems in human health. An alternative for its control is found in medicinal plant. Cactus possesses potential hypoglycemic, hypolipidemic and hypocholesterolemic effects and has the potential for being used in the treatment of metabolic syndrome.

Cactus play a important role in treating a number of diseases and conditions including diabetes hypertension hypercholesterolemic rheumatic pain gastric.

ANTIOXIDANT ACTIVITY

Cactus is used in pharmacological action and show antioxidant activity. It protects the cell against oxidative damage acts and reduces lipid peroxidation and increases GSH levels. Cactus show antioxidant activity and that the benefit of plant based diets are in plant attributable to the complex mixture of phytochemical present in whole foods. It shows many components such as vitamin C and E phenolics and other non nutrient substances.

CONCLUSION

Cactus shows antioxidant properties and therapeutic properties and much disease. Antibiotic is harmful but herbal products is not harmful as they are natural products.



संचार माध्यम : हिन्दी का स्वरूप

प्रोफेसर कलानाथ मिश्र

हिन्दी विभाग, ए.एन. कॉलेज, पटना

विगत दो दशकों में संचार के क्षेत्र में जो क्रांति हुई है उससे दुनिया सिमट सी गयी है। एक दूसरे देश की संस्कृति सभ्यता रहन-सहन, खान-पान के साथ-साथ भाषा और साहित्य पर भी इसका भरपूर प्रभाव पड़ा। भूमंडलीकरण ने भारत जैसे महादेश के समकक्ष भी कई चुनौतियाँ खड़ी की। निश्चय ही इस अफरा-तफरी का प्रभाव जनसंचार माध्यमों के बदलते स्वरूप पर भी पड़ा। बाजारवाद एक ओर जहाँ सामाजिक परिवर्तनों पर प्रभाव डालता है, वहीं वह उस देश की भाषा तथा साहित्य की चिंतनधारा को भी प्रभावित करता है। सुधीश पचौरी ने अपनी पुस्तक जनसंचार माध्यम भाषा और साहित्य में यह स्वीकार किया है कि— “जनसंचार माध्यम जैसे लंबे पद की जगह हिन्दी में मीडिया शब्द ज्यादा प्रचलन में आ गया है। मीडिया में तमाम मीडिया शामिल हैं। जनसंचार यानि मॉस कम्युनिकेशन मूलतः उस प्रक्रिया का नाम है जो संप्रेषण के समग्र क्रम में प्रयुक्त होती है।”

इस प्रकार हम यह अनुभव कर रहे हैं कि संचार माध्यमों के स्थान पर जैसे मीडिया शब्द ने अपना वर्चस्व स्थापित कर लिया उसी प्रकार हिन्दी भाषा में भी ऐसे अनेक शब्दों का कालक्रम में समावेश होता गया। निश्चय ही इस प्रक्रिया से संचार माध्यमों के लिए एक भाषा की एक विशेष रूप ही स्थापित हो गया। हम जब किसी विचार को लिखकर प्रस्तुत करते हैं तो वहाँ स्वतंत्रता सीमित तो हो ही जाती है। भाषा के भी रूप आवश्यकतानुसार प्रभावित और परिवर्तित होते रहते हैं। संचार क्रांति के इस दौर में भारत पीछे नहीं है। वह विश्व की विभिन्न संचार माध्यमों और तकनीक के साथ कदम से कदम मिलाकर आगे बढ़ रही है। इन परिवर्तनों के कारण निश्चय ही हिन्दी का कार्य क्षेत्र

बढ़ा है। सूचना तकनीक में कम्प्यूटर और इंटरनेट के कारण बहुत गति आयी है। और उसका सम्पूर्ण स्वरूप ही बदल गया। कम्प्यूटर का विकास विदेश में होने के कारण उसकी भाषा स्वभाविक रूप से अंग्रेजी ही हुई किन्तु युनिकोड के आने जाने के बाद हिन्दी और देवनागरी का उपयोग धड़ल्ले से होने लगा। चाहे वह प्रिंट मीडिया हो, चाहे दृश्य माध्यम हो, चाहे वह श्रव्य माध्यम हो, वेब पत्रिका हो, व्हाट्सएप हो। सभी माध्यमों में हिन्दी ने अपना वर्चस्व स्थापित किया है।

भारत दुनियाभर के उत्पाद निर्माताओं के लिए एक बड़ा खरीदार और उपभोक्ता बाजार है। इस क्रय-विक्रय की अंतर्राष्ट्रीय स्थिति में संचार माध्यमों का विशेष महत्व है क्योंकि वे ही किसी भी उत्पाद को खरीदने के लिए उपभोक्ता के मन में ललक पैदा करते हैं। यह उत्पाद वस्तु से लेकर विचार तक कुछ भी हो सकता है। यही कारण है कि आज भूमंडलीकरण की भाषा का प्रसार हो रहा है तथा मातृबोलियाँ सिकुड़ और मर रही हैं। भारत के बाजार को देखते हुए विभिन्न वैश्विक माध्यमों ने भारत में अपने प्रचार-प्रसार के लिए हिन्दी को अपनाया। यही कारण है कि भूमंडलीकरण के इस युग में हिन्दी भाषा का प्रचार वैश्विक स्तर पर हुआ। हिन्दी के व्यापक प्रभाव को देखते हुए भारतीय समाचार के चैनलों में अधिकांश हिन्दी में कार्यक्रम प्रसारित कर रहे हैं। बी0 बी0 सी0, स्टार न्यूज, सहारा, जी0 न्यूज, हिन्दी के माध्यम से ही अपना समाचार प्रसारित कर रहे हैं। भारत के दूरदर्शन के अधिकांश कार्यक्रम तो हिन्दी में आ ही रहे हैं। विदेशी भाषाओं में बन रहे धारावाहिक भी भाषानुवाद (डबिंग) के साथ आज हिन्दी में धड़ल्ले से प्रसारित हो रहे हैं। भारतीय

फिल्मों के कारण हिन्दी, भारत ही नहीं बल्कि विश्व के कई देशों में लोकप्रिय हुआ। आज लगभग सभी समाचार पत्रों के इंटरनेट, संस्करण दुनिया भर में उपलब्ध हैं।

इस प्रकार हिन्दी संचार माध्यम के रूप में प्रतिष्ठित हो रही है। किन्तु साथ-साथ इसका प्रभाव हिन्दी सहित विभिन्न भाषाओं पर भी पड़ा है। अन्य कई मातृभाषाएँ जहाँ संकुचित होती जा रही हैं, वहीं हिन्दी के सामने कठिन समस्या यह है कि हिन्दी इन आधुनिक संचार माध्यमों में उच्चरित रूप में तो भरपूर प्रयोग की जा रही है, किन्तु लिखने में देवनागरी लिपि का प्रयोग नहीं हो रहा है। यदि हम संप्रेषण का सबसे महत्वपूर्ण उत्तर आधुनिक माध्यम टी0 वी0 की ही बात करें तो हम देखते हैं कि इसमें प्रसारित विज्ञापनों से लेकर 'कौन बनेगा करोड़पति', जैसे अतिशय लोकप्रिय कार्यक्रम में भी बोलने में हिन्दी का प्रयोग तो हो रहा है, किन्तु लिखते अंग्रेजी में ही हैं। इसमें कोई सन्देह नहीं कि इसी माध्यम के सहारे हिन्दी अखिल भारतीय ही नहीं बल्कि वैश्विक विस्तार के नए आयाम छू रही है लेकिन इन विज्ञापनों की भाषा और प्रमोशन विडियों की भाषा जिस रूप में सामने आ रही है, वह हिन्दी शुद्धतावादियों को पचा पाने में कठिनाई हो रही है। लेकिन आज का युवा वर्ग उसे देशभर के सक्रिय भाषा कोश में शामिल कर लिया है। हमें यह भी मानना होगा कि इंटरनेट और व्यवसायीकरण ने अंतर्राष्ट्रीयता के नये अस्त्र-शस्त्र भी मुहैया कराए हैं। इसका परिणाम यह हुआ है कि संचार माध्यमों के 'त्वर' के अनुरूप भाषा में भी नए शब्दों, वाक्यों, अभिव्यक्तियों और वाक्य संयोजन की विधियों का समावेश हुआ है। निश्चय ही इससे वैश्विक स्तर पर हिन्दी भाषा के सामर्थ्य को बढ़ाया है। किन्तु इस वैश्विक संचार माध्यम की भाषा के रूप में प्रयुक्त हो रही हिन्दी समस्त ज्ञान-विज्ञान और आधुनिक विषयों से सहज ही जुड़ गई है और अनेक पारिभाषिक शब्द अपना लिये हैं।

समाचारों की भाषा का प्रभाव दर्शकों और श्रोताओं पर पड़ता है। कई चैनलों पर आज हिन्दी की जगह 'हिंग्लिश' का प्रसारण होने लगा है। 'हिंग्लिश' से तात्पर्य है, ऐसी हिन्दी जिसमें जान बूझकर अंग्रेजी शब्दों का प्रयोग किया जाता है। ऐसे शब्द जिसके लिए हिन्दी में भी उपयुक्त शब्द मौजूद हैं, और जिसका प्रयोग भी हिन्दी में होता रहा है। किन्तु उसके स्थान पर जबरन अंग्रेजी के शब्दों को घुसाना भाषायी अराजकता ही मानी जाएगी। चाहे वह विज्ञापन हो, घारावाहिक हो अथवा समाचार चैनल ही क्यों न हो। वस्तुतः ये समाचार चैनल आरम्भ में अंग्रेजी में ही आए थे किन्तु भारतीय जनमानस के प्रभाव में आकर उन्हें हिन्दी भाषा अपनानी पड़ी। यह उनकी विवशता थी, हिन्दी प्रेम नहीं। अतः भाषा को तोड़ मरोड़कर पेश करना कहीं न कहीं उनकी अहं तुष्टि भी हो सकती है। जहाँ तक विज्ञापन का प्रश्न है यह दो शब्दों से बना है—'वि से तात्पर्य है विशेष और ज्ञापन से अर्थ है जानकारी देना। अर्थात् किसी उत्पाद के संबंध में विशेष रूप से जानकारी देना ही विज्ञापन का उद्देश्य होता है। यहाँ स्पष्ट कर दें कि केवल जानकारी देना ही नहीं बल्कि उनके गुणों से उपभोक्ता को परिचित कराना तथा उत्पाद की ओर आकर्षित करना। अब भारतीय बाजार को देखते हुए कई विज्ञापन भी हिन्दी में आने लगे हैं लेकिन आज भी उसकी लिपि रोमन ही है। हिन्दी प्रयोग की दृष्टि से NDTV के समाचार की कुछ पंक्तियाँ उदाहरण स्वरूप दे देना इस आलेख को अधिक प्रमाणितकता प्रदान करेगा। उदाहरणार्थ—'GST की डेड लाइन बढ़ी'। अब यहाँ 'डेड लाइन' के स्थान पर 'समय सीमा' कहना उचित था।

'अब ए टी एम से कितना 'कैश' निकलेगा। बजट के बाद 'अकाउंट' में कितनी 'सैलरी' और कितना महंगा पेट्रोल ?

'टेलरिंग' का काम करता है आरोपी। बच्ची के शोर

मचाने पर आरोपी फरार ।

क्या खतरे में है दंगल 'गर्ल' की जान दंगल 'गर्ल' को मिली धमकी ।

जैसे मोहम्मद के 'चीफ' को....., चीफ के स्थान पर नेता मुखिया शब्द आसानी से प्रयोग किया जा सकता है ।

'इंटरनेशनल एंजेडा' में आज इंटरनेशनल एंजेडा के स्थान पर अंतर्राष्ट्रीय मुद्दे कहना भाषायी दृष्टि से अधिक उपयुक्त है ।

बर्फवारी से कश्मीर 'फ्रिज' हो गया ये 'फ्रिज' हो जाना के स्थान पर जम जाना शब्द सहज ही प्रयोग किया जा सकता है ।

कुछ विज्ञापनों की भाषा भी देख लें—

'गलत इम्प्रेशन' ऐसे ही बन जाते हैं ।

फोर्ड 'फै मिली' वाली 'फीलिंग'.....यहाँ इम्प्रेशन, फैमिली वाली फीलिंग यह शब्द भाषायी अराजकता का जीता जागता उदाहरण है ।

'फाइडे नाइट' को घर नहीं बैठना ।

इस तरह के सौकड़ों उदाहरण मिल जाएंगे । हिन्दी में इस तरह के शब्दों का प्रयोग किया जाना जिसके लिए हिन्दी में पूर्व से ही सटीक शब्द है कहाँ तक उचित है?

यहाँ यह भी देखा कि NDTV की तुलना में 'इंडिया न्यूज' की भाषा अधिक शुद्ध है । वैसे 'पिम्पलस', 'रिक्ल्स', पी. एम., सी.एम., डी.एम., एस.पी., डी.एस.पी., 'ऑपरेशन' 'की' 'रजिस्ट्रेशन' 'शिफ्ट' 'कमिटी', 'सर्टिफिकेट', 'मॉडल', 'लाइसेंस' 'मार्केटिंग', 'डिमांड' आदि ऐसे शब्द हैं जो हिन्दी के साथ सहज ही प्रचलित हो गए हैं । इनमें से बहुत सारे शब्दों को हिन्दी ने अपना भी लिया है । यह भाषा का सहज प्रवाह है । वस्तुतः संचार का माध्यम जितना तीव्र होता है, भाषा में भी उतनी ही त्वरा की माँग होती है । मुख्यमंत्री, प्रधानमंत्री, समाहर्ता पुलिस अधीक्षक आदि कहने लिखने में मीडिया को लगता है जैसे उसने कुछ समय गँवा

दिया । परिणामस्वरूप संचार माध्यमों की त्वरा के अनुरूप भाषा में भी नए शब्दों, वाक्यों, अभिव्यक्तियों और वाक्य संयोजन की विधियों का समावेश होता रहा है । संचार माध्यम की भाषा ने जनभाषा का रूप ग्रहण किया है । यही कारण है कि उसे व्यापक जन स्वीकृति प्राप्त हुई है । इसी प्रकार पौराणिक, ऐतिहासिक, राजनैतिक, पारिवारिक, जासूसी, वैज्ञानिक और हास्य व्यंग्य प्रधान अनेक प्रकार के धारावाहिकों का प्रदर्शन विभिन्न चैनलों पर जिस हिन्दी में किया जा रहा है वह एकरस नहीं है बल्कि विषय के अनुरूप उसमें अनेक प्रकार के व्यावहारिक भाषा रूपों या कोडों का मिश्रण उसे सहज जनस्वीकृत स्वरूप प्रदान कर रहा है । किन्तु उपर जो उदाहरण प्रस्तुत किया गया है वह इस बात को पुष्ट करता है कि जन भाषा के प्रयोग तक तो ठीक है किन्तु जनभाषा के नाम पर भाषाई अराजकता उचित नहीं ।

आम तौर पर हिन्दी के शब्दों को लेकर हम यह सुनते हैं कि अमुक शब्द कठिन है । हमें यहाँ यह जानना चाहिए कि भाषा या शब्द कठिन या आसान नहीं होता, भाषा के शब्द परिचित अथवा अपरिचित होते हैं । हम यदि हिन्दी को ही लें तो अनेक ऐसे शब्दों का हम प्रयोग करते हैं जो मूल रूप से हिन्दी के शब्द नहीं हैं वह जर्मन के हैं, फ्रेंच हैं, पुर्तगाली के हैं, फारसी के हैं, जापानी के हैं । उदाहरण के लिए कीमत, खूब, फैसला, अदालत, अमीन आदि अरबी के शब्द हैं । कैंची, कुली, चाकू, दरोगा आदि तुर्की के शब्द हैं । कारतूस, कूपन, आदि फ्रेंच के, सिगार, सिगरेट आदि स्पेनी शब्द हैं, ट्रेन, बैगन, सेमिनार जर्मन हैं तो रिक्सा जापानी शब्द है । यहाँ ध्यान देने योग्य यह है कि हम जापानी नहीं जानते, जर्मन नहीं जानते, फ्रेंच नहीं जानते, फारसी नहीं जानते फिर भी उन भाषाओं के शब्दों का हिन्दी में भलिभाँति प्रयोग करते हैं । लेकिन वे ऐसे शब्द हैं जिन्हें हिन्दी ने आत्मसात कर लिया है । भाषा एक धारा की तरह है जो अपने प्रवाह के साथ परिवेश के

प्रभाव से बहुत सारे शब्दों को आत्मसात कर लेती है। यदि यह जीवन्त भाषा में नहीं रहे तो भाषा स्थिर जल की तरह हो जाएगी। उसमें गंध आ जाएगा। संस्कृतियों के आदान-प्रदान के साथ जीवन्त भाषा में नये-नये शब्दों को अपनाने की अजस्र क्षमता होती है। यही उसकी शक्ति भी है। लेकिन जिस भाव अथवा विचार को व्यक्त करने के लिए कोई विशेष भाषा स्वयं सक्षम है तो उस भाषा के शब्दों के स्थान पर जबरन किसी दूसरी भाषा के शब्दों को घुसेड़ना कहाँ तक उचित है? यह तो उसी प्रकार हुआ जैसे किसी स्वस्थ व्यक्ति का पाँव तोड़कर उसमें वैशाखी लगा दी जाय।

वस्तुस्थिति यह है कि पूरा का पूरा विज्ञापन हिन्दी भाषी जनता को दृष्टि में रखकर उन्हें प्रभावित करने के लिए चलाया जाता है लेकिन हिन्दी की जगह पर वे रोमन लिपि का प्रयोग करते हैं। हमारे युवा पीढ़ी को प्रभावित करने की दृष्टि से वे ऐसी भाषा का प्रयोग करते हैं लेकिन धीरे-धीरे भारत का युवा पीढ़ी भी राष्ट्रीयता से प्रभावित होकर शुद्ध हिन्दी का स्वाद चखना चाहती है। जब उसे हिन्दी का रस मिलने लगता है, वह उसकी संप्रेषण शक्ति से परिचित होता है तो अभिभूत हुए बिना नहीं रहता। देश की वर्तमान सत्ता और शासन और वैश्विक स्तर पर बदलते समीकरण के प्रभाव से अब आधुनिक पीढ़ी गुलामी मासिकता से बाहर आ रहे हैं।

जिस प्रकार मीडिया को भारत में लोकप्रिय होने के लिए अंग्रेजी से हिन्दी में उतरना पड़ा, उसी प्रकार अखबार व इलेक्ट्रॉनिक मीडिया भी भाषा भी इस दासता से शीघ्र ही उभरेगी। ऐसा हम आशा करते हैं। एक और महत्वपूर्ण बिन्दु इस संदर्भ में यह है कि रजिस्ट्रार ऑफ न्यूज पेपर को दिये गए घोषणा पत्र में हम भाषा का नाम देते हैं। हमें उस घोषणा पत्र के अनुरूप ही कार्य करना चाहिए। सही भाषा के प्रयोग से हमारे युवा भारतीय संस्कृति और भाषा के संस्कार से रू-ब-रू हो सकेंगे।

भाषा देश की सभ्यता, संस्कृति को साथ लेकर चलती है। देश को एक सुत्र में पिड़ोए रखने में भाषा की महत्वपूर्ण भूमिका है। यह भी सच है कि समय और परिस्थिति के साथ भाषा के स्वरूप में परिवर्तन होता रहा है। भाषा के प्रवाह को अवरुद्ध नहीं किया जा सकता। वह समय के साथ अपना स्वरूप निर्मित करती चलती है। गतिशीलता हिन्दी की मूल प्रकृति है और



हिन्दी अपनी लचीली प्रकृति के कारण स्वयं को सामाजिक आवश्यकताओं के अनुरूप आसानी से ढाल लेती है। लेकिन मीडिया को भाषा के प्रयोग के प्रति सतर्क रहना चाहिए। अतः हमें भाषाई अराजकता से बचना ही चाहिए।

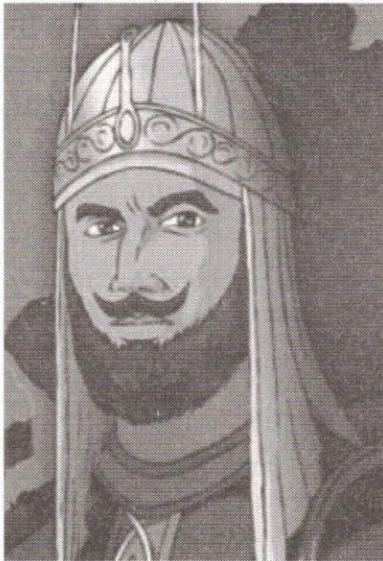
संदर्भ —

- (1) जनसंचार भाषा और साहित्य (लेखक) सुधीश पचौरी
- (2) पत्रकारिता की कसौटी (जनार्दन मिश्र)
- (3) भाषा विज्ञान एवं हिन्दी भाषा (डॉ० लक्ष्मी कंता पाण्डेय)
- (4) वेब दुनिया
- (5) हिन्दुस्तान (समाचार पत्र)

शेरशाह सूरी का प्रशासन – मध्यकालीन संक्रमण काल

डॉ० दामोदर सिंह

‘प्रोफेसर, इतिहास विभाग
ए. एन. कॉलेज, पटना’



शेरशाह सूरी का नाम भारतवर्ष के इतिहास में स्वर्णाक्षरों में लिखा जाता है। मध्यकालीन लेखक अब्बास खान ने अपनी पुस्तक **तारीख-ए-शेरशाही** में उसे ‘द्वितीय सिकंदर’ की संज्ञा दी है। वस्तुतः वह उन शासकों में से एक था जिन्होंने भारत जैसे विशाल देश को एक सूत्रा में बांधने का प्रयास किया तथा देश में नागरिक सुविधाओं और यातायात के साधनों का विस्तार किया। उसने अनेक विदेशी आक्रमणकारियों का विरोध किया और उसे हिन्दुस्तान के मूल निवासियों का स्नेह, सहयोग और समर्थन प्राप्त करने में सफलता मिली। इतिहासकारों की लगभग सर्वसम्मति राय है कि शेरशाह सूरी अत्यंत दूरदर्शी और विशिष्ट सुझबूझ वाला व्यक्ति था। उसकी विशेषता इसलिये अधिक उल्लेखनीय है कि वह एक साधारण जागीरदार का उपेक्षित बालक था, पर अपनी वीरता, अदम्य साहस और परिश्रम के बल पर उसने दिल्ली के सिंहासन पर कब्जा किया।

भारतीय इतिहास में शेरशाह सिर्फ एक महान विजेता एवं कुशल सेनानायक के रूप में ही विख्यात नहीं है, बल्कि उसकी गणना एक सक्षम प्रशासक के रूप में भी की जाती है। वस्तुतः उसने मात्रा पांच वर्षों के शासनकाल, 1540-45 ई. के दौरान जिस प्रकार का प्रशासन दिया वही उसके काल को अत्यधिक महत्वपूर्ण बनाता है। शासनतंत्रा को सुदृढ़ एवं संगठित करने के अलावा प्रजा में अपने नवस्थापित वंश के लिये समर्थन और निष्ठा की जिस भावना का उसने विकास किया वह अद्वितीय था।

शेरशाह का प्रशासन मूलरूप से दो आदर्शों—प्रजा का उ(र और राज्य का हित पर आधारित था। सुधार उसने वहीं किये जहां इसकी जरूरत थी। इस क्रम में कुछ पुरानी संस्थाओं, जिनमें केन्द्रीय प्रशासन महत्वपूर्ण था, को उसने जैसे का तैसा रहने दिया। केन्द्रीय प्रशासन में शासक ही सभी शक्तियों का केन्द्र था, जिसे शेरशाह ने बनाये रखा। कुछ संस्थाओं को उसने पुनर्जीवित किया जिसका उदाहरण सैन्य व्यवस्था में मिलता है। पुनः लगान व्यवस्था के क्षेत्रा में उसने सर्वथा नवीन प्रयोग किए। संक्षेप में यह कहा जा सकता है कि शेरशाह की प्रशासनिक प्रणाली के तीन मूल बिंदु थे—निरंतरता, पुनरु(र और परिवर्तन। शेरशाह के पूर्वगामी शासक जहां निरंकुश रूप में शासन करते थे वहीं शेरशाह में भी कुछ हद तक निरंकुशता थी, किन्तु उस निरंकुशता में भी जनता के हित को उसने सर्वोपरि माना।

शेरशाह का केन्द्रीय प्रशासन चार विभागों में विभक्त था— 1. दीवाने वजारत—यह लगान एवं वित्त संबंधी मामलों का विभाग था जिसका प्रमुख अधिकारी वजीर रहता था। 2. दीवाने-अर्ज— यह सैन्य विभाग था जिसका प्रधान आरिज कहलाता था। 3. दीवाने इंशा— यह सचिवालय था जिसका प्रधान दबीर था। 4. दीवाने रिसालत— यह धर्मिक मामलों से संबंधित विभाग था जिसका प्रधान सदर होता था। सदर के अधिन एक और विभाग दीवाने-कजा था

जिसका प्रधान काजी होता था। दीवाने कजा न्यायिक मामलों को देखता था।

शेरशाह के प्रांतीय प्रशासन के बारे में ज्यादा जानकारी उपलब्ध नहीं है। डा. कानूनगो के मतानुसार प्रांतीय स्तर पर शेरशाह के शासनकाल में सरकार सबसे बड़ी प्रशासनिक इकाई थी। पर परमात्मा शरण का मानना है कि प्रांत सबसे बड़ी इकाई थी। प्रांतों के वरीयतम अधिकारी कहीं हाकिम, कहीं पफौजदार या अमीन कहलाते थे।

प्रांतीय शासन की अपेक्षा शेरशाह ने स्थानीय प्रशासन पर अधिक ध्यान दिया। वस्तुतः स्थानीय प्रशासन को पहली बार समानरूप से संगठित किया गया। शेरशाह के समय में प्रांत क्रमशः सरकार, परगना और ग्राम में विभक्त थे। हर प्रशासनिक इकाई के शासन प्रबंध के लिये पदाधिकारी नियुक्त थे।

प्रांत अथवा सूबा अनेक सरकारों में विभक्त थे। एक आकलन के अनुसार शेरशाह के शासनकाल में 47 सरकार थी। प्रत्येक सरकार में दो अधिकारी होते थे— शिकदारे—शिकदारान और मुंसिपफे—मुंसिपफान। इन दोनों में शिकदारे—शिकदारान का पद ज्यादा महत्वपूर्ण था। इसके जिम्मे कानून और व्यवस्था थी। इस पद पर केवल महत्वपूर्ण अमीरों की ही नियुक्ति होती थी। वस्तुतः यह पद एक सैनिक पद के समान था। सरकार में कानून और व्यवस्था कायम रखने के लिये वे 2000 से 5000 तक सैनिक रख सकते थे। सरकार का दूसरा पद मुंसिपफे मुंसिपफान था। सैण्टिक रूप से यह पद शिकदारे—शिकदारान के समकक्ष था, पर व्यवहार में उसकी स्थिति शिकदारे—शिकदारान के नीचे थी। सरकार स्तर पर उसकी हैसियत मुख्य न्यायाधीश की तरह थी। मात्रा लगान संबंधी मुकदमों की देख-रेख करने का उसे अधिकार था और लगान वसूलने का काम शिकदारे—शिकदारान का था। इस तरह दोनों पदाधिकारियों के मध्य कार्यों का विभाजन कर शेरशाह ने उन्हें एक दूसरे के कार्यों पर अंकुश रखने का मौका दिया।

सरकार से छोटी प्रशासनिक इकाई परगना थी। प्रत्येक सरकार अनेक परगनों में विभक्त था। सरकार के समान ही परगनों की संख्या भी निश्चित नहीं थी। प्रत्येक परगना में मुख्य रूप से तीन अधिकारी थे— शिकदार, अमीन और मुंसिपफ। परगना का सर्वोच्च अधिकारी शिकदार होता था। वह शिकदारे—शिकदारान के अधीनस्थ कार्य करता था। उसका कार्य परगना में कानून और व्यवस्था कायम रखना था। शिकदारे—शिकदारान की तरह उसके पास भी अपने सैनिक होते थे। परगने के दोनों अन्य पदाधिकारी अमीन एवं मुंशी शिकदार की ही तरह समान रूप से महत्वपूर्ण एवं शक्तिशाली थे। जहां अमीन का काम लगान की वसूली करना था, वहीं मुंसिपफ मुकदमों की देखरेख करता था। परगनों के प्रशासन पर शेरशाह विशेष ध्यान देता था। प्रति दो वर्षों पर शिकदार और अमीन एक परगने से दूसरे परगने में स्थानांतरित कर दिये जाते थे। इसके अतिरिक्त शेरशाह स्वयं भी परगनों के प्रशासन पर अपनी निगरानी रखता था।

शेरशाह के राज्य में प्रशासन की सबसे छोटी इकाई ग्राम थी। एक परगना में कई गांव होते थे। प्रत्येक गांव में मुख्य रूप से चार अधिकारी होते थे— पटवारी, कानूनगो, अमीन और मुखिया या मुकद्दम। पटवारी एवं कानूनगो की सहायता से अमीन लगान वसूल करता था, किंतु कानून व व्यवस्था की जिम्मेवारी मुखिया या मुकद्दम के उफपर थी और अपने कर्तव्य को पूरा न कर पाने की स्थिति में उसे अपना पद छोड़ना पड़ता था। उसे अन्य तरह से भी दण्डित किया जाता था। अर्थात् कानून और व्यवस्था के उफपर शेरशाह की पकड़ स्थानीय शासन के माध्यम से थी। शेरशाह की यह व्यवस्था काफ़ी कारगर प्रमाणित हुई। गांवों में अपराधों की संख्या नगण्य हो गई।

शेरशाह ने प्रशासन में न्याय के महत्व को स्वीकार किया। उसका मानना था कि “न्याय धर्मिक अनुष्ठानों में सबसे उत्तम है, तथा पफकीर और मुसलमान इसका एक समान अनुमोदन करते हैं।” वस्तुतः न्याय को धर्मिक

कर्तव्य मानते हुए इसके समुचित क्रियान्वयन के लिये वह सदैव प्रयत्नशील रहा। इस क्रम में उसने मुकदमों के न्यायपूर्ण एवं जल्द निष्पादन को प्राथमिकता दी। न्याय के लिये विभिन्न स्थानों पर काजी नियुक्त किये गये थे, पर स्थानीय स्तर पर दीवानी और पफौजदारी के मामले पहले की ही तरह ग्राम पंचायतों और जमींदारों द्वारा निबटाए जाते थे। न्यायिक व्यवस्था का वह स्वयं सर्वोच्च अधिकारी होता था। सप्ताह में एक दिन, बुधवार को, वह दरबार में बैठकर न्याय करता था। उसकी न्यायिक नीति समानता के सिद्धांत पर आधारित थी। कानून भंग करने वाले को, चाहे वह जितना भी महत्वपूर्ण व्यक्ति क्यों न हो, कठोर दण्ड दिया जाता था। एरस्किन के मतानुसार उसने अपने पुत्रा आदिल खां को भी सामान्य अपराधी की तरह दण्डित करने में जरा भी संकोच नहीं किया था। शेरशाह का व्यवस्थित प्रशासन काफी लोकप्रिय रहा। एक तरह से उसने अनुगामी शासकों को प्रशासन के लिये दिशानिर्देश दिए। उसके प्रशासनिक सुधारों को अकबर ने ज्यों का त्यों स्वीकार किया और कई अन्य अनुगामी शासकों ने थोड़े पफेरबदल के साथ स्वीकार किया।

शेरशाह ने अपने विशाल साम्राज्य की सुरक्षा के लिये एक मजबूत सेना तैयार की। उसने सामन्तों के अधिन पफौज खड़ी करने के चलन का त्याग कर दिया। इसके बदले उसने सैनिकों की सीधी भर्ती करने का सिलसिला आरम्भ किया, जिससे सामन्तों के ऊपर सुल्तान की निर्भरता समाप्त हो गई। हर सैनिक के चरित्र की जांच की जाती थी तथा उसका विवरण चेहराद्ध लिखा जाता था। उसके घोड़े को शाही निशान से दागा जाता था ताकि उसकी जगह घटिया नस्ल के घोड़े न लाए जा सकें। इसका असर यह हुआ कि राज्य के साथ सैनिकों की धेखाधड़ी की संभावना क्षीण हो गई और उनकी कार्यक्षमता में इजापफा हुआ। सैनिकों को प्रोत्साहित करने के लिये शेरशाह ने नकद वेतन की व्यवस्था की जिससे जागीदारों की शक्ति नियंत्रित हुई। इस तरह शेरशाह ने एक विशाल स्थायी सेना का निर्माण किया, जिसमें एक आकलन के अनुसार 1,50,000 सवार, 25000 तोड़ीदार बंदूकों या तीर कमान से लैस पैदल तथा 5000 हाथी और तोपों का एक समूह था। उसने साम्राज्य के विभिन्न भागों में छावनियां बनाईं तथा प्रत्येक में एक भारी दस्ता नियुक्त किया। सैन्य प्रशासन के क्षेत्र में उपर्युक्त सुधारों में शेरशाह की कोई मौलिकता नहीं थी, बल्कि मोटे तौर पर उसने अलाउद्दीन खिलजी; 1296-1316 के सैन्य सुधारों को ही दोहराया।

शेरशाह के सुधार कार्यों में सबसे अधिक उल्लेखनीय उसका राजस्व संबंधी सुधार था। वस्तुतः यह सुधार उसका मौलिक सुधार था। वर्षों तक अपने पिता की जागीर संभालने के कारण और पफिर बिहार के वास्तविक शासक के रूप में प्राप्त अनुभव से शेरशाह सभी स्तरों पर भू-राजस्व अथवा मालगुजारी व्यवस्था की कार्य पद्धति का ज्ञाता हो गया था। कुछ इतिहासकारों के मतानुसार, सुल्तान ने इस कार्य को अमलीजामा पहनाने के लिए टोडरमल को राजस्व विभाग के उच्च पद पर नियुक्त किया जिसने दक्षता पूर्वक अपनी जिम्मेवारी को निभाया। जमीन की उपज अब अनुमान पर या खेत या खलिहान में पफसलों की बंटाई पर आधारित नहीं रही। उसके द्वारा प्रतिपादित माल-गुजारी व्यवस्था 'जब्त प्रणाली' के नाम से विख्यात हुई, जिसके अंतर्गत लगान का निर्धारण कृषि योग्य भूमि की पैमाइश; माप-जोखद्ध के आधार पर किया जाता था। इसमें एक पफसली दर; जिसे 'रै' कहते थे तय की गई जिससे विभिन्न प्रकार की पफसलों के लिए राज्य का भाग निर्धारित होता था। विभिन्न क्षेत्रों में चल रहे बाजार दरों के आधार पर इसे नकदी में भी बदला जा सकता था। राज्य का भाग उपज का एक तिहाई होता था। कृषि योग्य भूमि को तीन श्रेणियों - उत्तम, मध्यम एवं निम्न - में विभक्त कर दिया गया। उनकी औसत उपज की गणना की गई, और औसत उपज की एक तिहाई राज्य के द्वारा लगान के रूप में लिया जाता था। किसानों के पास नकद; जिसे "दस्तूर" कहते थे या अनाज के रूप में लगान देने का विकल्प था, हालांकि राज्य नकदी को वरीयता देता था।



कृषि कार्य के तीन महत्वपूर्ण आयाम— उपजाऊ भूमि, पफसलों के प्रकार और हर किसान के लिए राज्य को देय—राशि, कागज पर दर्ज की जाती थी जिसे “पट्टा” कहते थे । हर किसान को उसकी जानकारी दी जाती थी । कृषकों से कबूलियत भी लिखाई जाती थी । इससे एक ओर कृषकों एवं राज्य के बीच प्रत्यक्ष सम्बन्ध स्थापित हुआ और दूसरी ओर जमींदारों एवं मध्यस्थ भूमि वर्गों के अतिक्रमण से सुरक्षा मिली । अब किसी को किसानों से कुछ भी पफालतू लेने की अनुमति नहीं थी । किसानों को लगान के अतिरिक्त पैमाइश करनेवालों को “जबरीनामा” ;भूमि को नाम करने के लिएद्व और महासिलान ;वेतन के लिएद्व के रूप में 2.5÷ से 5÷ के बीच देना पड़ता था । अकाल एवं अन्य प्राकृतिक विपत्तियों का सामना करने के लिये एक सुरक्षित सहायता कोष की स्थापना की गई थी । कोष में प्रत्येक किसान को प्रति बीघा ढाई सेर की दर से कर ;जिसे “महशूल” कहते थेद्व देना पड़ता था । वैसे तो लगान की वसूली कड़ाई के साथ की जाती थी किन्तु प्राकृतिक प्रकोप के कारण क्षेत्रा विशेष के कृषकों को लगान में रियायत भी दी जाती थी ।

किसानों के कल्याण का शेरशाह ने विशेष ख्याल रखा । उसका मानना था कि “किसान निर्दोष हैं, वे तो सत्ताधरियों के आगे झुक जाते हैं, और मैं अगर उनका दमन करूंगा तो वह गांवों से भाग खड़े होंगे, जिससे मुल्क तबाह और वीरान हो जाएगा और पिफर से खुशहाल होने में लम्बा वक्त लग जाएगा ।” उन दिनों कृषकों के लिये ढेरों जमीन उपलब्ध थी । इसलिये दमन की हालत में किसानों के गांव छोड़कर भागने का खतरा वास्तविक था । इस तथ्य से शेरशाह भली भांति वाकिफ था । अतः उसने किसानों के शोषण पर अंकुश लगाने का हर संभव प्रयास किया । लगान वसूलने वाले अधिकारी ;मुकदम, आमिलद्व को स्पष्ट आदेश दिये गये थे कि वे किसानों को परेशान न

करें। सैनिकों को भी आदेश दिये गये थे कि वे मार्ग में पड़नेवाले पफसलों को नुकसान नहीं पहुंचाये। जो सैनिक सुल्तान के इस आदेश का उल्लंघन करता था, उसको कड़ा दण्ड दिया जाता था। इसके अतिरिक्त प्राकृतिक विपत्ति के समय कृषकों को राज्य की तरफ से दृष्टि के रूप में सहायता दी जाती थी। इस सहायता को 'तबाकी दृष्टि' के नाम से जाना जाता था। कृषकों की सुविधा के लिए सरकारी पत्रों को हिन्दी एवं पफारसी दोनों भाषाओं में जारी किया जाता था। शेरशाह स्वयं भी कर्मचारियों के कार्यों का निरीक्षण करता था। इन सभी सुधर कार्यों से कृषकों का उत्साह वर्धन हुआ और सुल्तान के राज्य को आशातीत सपफलता मिली।

शेरशाह की मौलिक भू-राजस्व नीति के परिणामस्वरूप राज्य को आर्थिक लाभ मिला, किसानों को राहत मिली और जागीरदारों तथा जमींदारों के प्रभाव में कमी आयी जिससे सुल्तान ने स्वयं को भी सुरक्षित महसूस किया। वस्तुतः पिफरोज शाह तुगलक ;1351-88 ई.ख के अतिरिक्त अन्य मध्यकालीन भारतीय सुल्तानों ने किसानों के प्रति उतनी हमदर्दी नहीं दिखाई जितनी कि शेरशाह ने। शेरशाह की लगान व्यवस्था का महत्व इस बात में निहित है कि उसने लगान की दरों को निश्चित किया, किसान और राज्य के अधिकारों एवं कर्तव्यों को सुनिश्चित किया और दोनों के हितों के बीच तारतम्य स्थापित करने की कोशिश की। शेरशाह के भूराजस्व संबंधी सुधर कालांतर में अकबर ;1556-1605 ई.ख के लिये मार्गदर्शक बने।

आर्थिक सुधर के क्षेत्रा में भी शेरशाह ने महत्वपूर्ण कदम उठाये। उसने राज्य में एक ही समान मुद्रा प्रणाली एवं माप तौल के उपकरणों को लागू किया, जिससे व्यापार और वाणिज्य को सहायता मिली। उसने पहले जैसे मिश्रधतु के खोट मिले सिक्कों की जगह एक समान मानदंड वाले शु(सोने, चांदी और ताम्बे के सिक्के जारी किये जो क्रमशः अशपफी, रुपया और दाम कहलाये। इन सिक्कों को सरकारी टकसाल में ढलवाने की व्यवस्था थी। खास तौर पर चांदी का रुपया इतना सुन्दर ढला होता था कि उसके बाद सदियों तक वह मानक मुद्रा बना रहा। शेरशाह के मुद्रा संबंधी सुधरों की प्रशंसा करते हुए एडवर्ड टॉमस ने ठीक ही कहा है कि "शेरशाह के राज्यकाल ने भारतीय मुद्रा इतिहास में एक प्रमुख स्थान केवल टकसालों में किये गए सुधारों द्वारा ही प्राप्त नहीं किया, बल्कि पूर्वकालीन राजाओं की मुद्रा व्यवस्था के उत्तरोत्तर गिस को रोककर उन सुधरों में से बहुतों को जारी करते हुए भी प्राप्त किया जिन्हें आने वाले मुगल शासकों ने अपना बनाया।"

शेरशाह ने व्यापार एवं वाणिज्य की प्रगति के लिये भी अनेक कदम उठाये। इस क्रम में उसने चुंगियों की दर निर्धारित की, व्यापार पर लगाए जाने वाले अनेक करों— जैसे सड़कों और नावों पर कर या नगरों में सीमा शुल्क इत्यादि— को समाप्त करके मात्रा दो स्थानों पर चुंगी लेने का प्रबंध किया। पहली बार कर उत्पादन पर या आयात केन्द्र पर लिया जाता था। बंगाल में पैदा या बाहर से आयायित माल पर सीमा शुल्क बंगाल और बिहार की सीमा पर स्थित सकरी गली में लिया जाता था, तथा पश्चिम और मध्य एशिया से आने वाले मालों पर सिंधु नदी के किनारे। दूसरी बार चुंगी विक्रय स्थल पर देना पड़ता था। सुल्तान के इन कदमों में व्यापारी कापफी लाभान्वित हुए जिससे साम्राज्य के वाणिज्य-व्यापार को प्रोत्साहन मिला।

व्यापार को उन्नत करने के लिये शेरशाह ने अन्य संबंधित पहलुओं पर भी ध्यान दिया। उसने अपने सूबेदारों और आमिलों को निर्देश दिया कि सौदागरों एवं यात्रियों के साथ हर तरह से अच्छा व्यवहार करें और उन्हें किसी तरह की हानि न पहुंचाएँ। किसी सौदागर की असमायिक मृत्यु पर उसके माल को लावारिस नहीं घोषित करने का निर्देश दिया। इसे कड़ाई से लागू करने के लिए गांवों के स्थानीय मुखिया ;मुकदमद और जमींदारों को उनके क्षेत्रा में सड़क पर सौदागर के साथ किसी भी प्रकार का दुर्व्यवहार के लिये जिम्मेदार ठहराया। माल चोरी हो जाता तो

मुकद्दम और जमींदार को उसका पता लगाकर उसे बरामद करवाना होता था या पिफर चोरों और डाकुओं के ठिकानों का पता बताना पड़ता था, वरना उन्हें भी वही दंड दिया जाता जो चोरों और डाकुओं को दिया जाता था। निस्संदेह दुष्टों के कामों के लिये बेगुनाहों को जिम्मेदार ठहराना एक बर्बर कानून है, पर लगता है यह कापफी कारगर रहा। **तारीखे शेरशाही** के समकालीन लेखक अब्बास खां सरवानी ने इस कड़े कानून की सफलता का जिक्र करते हुए लिखा है कि “एक झुकी कमर वाली बूढ़ी औरत सर पर सोने के जेवरों का टोकरा लेकर यात्रा पर जा सकती थी और कोई भी चोर या डाकू शेरशाह की ओर से दी जाने वाली सजा के डर से उसके पास जाने की हिम्मत नहीं कर सकता था।” इस तरह व्यापारियों की सुरक्षा का प्रबंध करके उसने उनका भरोसा जीता।

शेरशाह ने जहां व्यापारियों को अनेक सुविधाएं प्रदान कीं, वहीं वह व्यापारियों से उपभोक्ताओं की सुरक्षा के लिये भी प्रयत्नशील रहा। व्यापारियों पर निगरानी रखी जाती थी। वस्तुओं को प्रशासन द्वारा निर्धारित मूल्य पर, सही माप-तौल का उपयोग कर बेचने का राज्यादेश था। आदेशों का उल्लंघन करने वाले व्यापारियों के लिये कठोर दण्ड का प्रावधान था जिसके माध्यम से शेरशाह ने उपभोक्ताओं की सुरक्षा की व्यवस्था की।

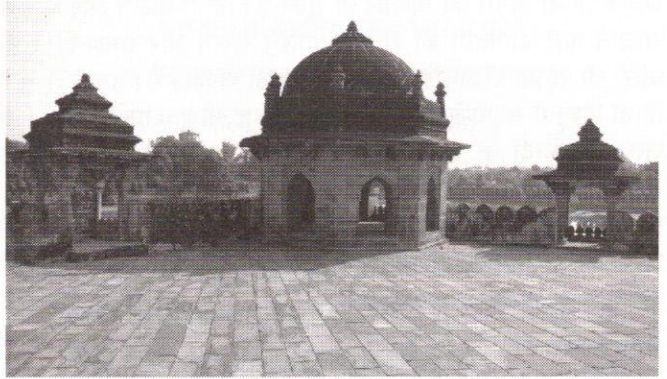
जनकल्याणकारी राज्य की अवधारणा का अभ्युदय शेरशाह के प्रशासन में प्रतिबिम्बित होता है। साम्राज्य से जोड़ने के लिए और व्यापार को उन्नत बनाने के लिए उसने बड़ी संख्या में सड़कों का निर्माण एवं सुधार कराया। बंगाल में सोनारगांव से पेशावर जानेवाली उस पुराने शाही सड़क की शेरशाह ने मरम्मत कराई जो मध्यकाल में ‘सड़क-ए-आजम’ या ‘बादशाही सड़क’ के नाम से विख्यात था और आधुनिक काल में इसे ‘ग्रांड ट्रंक रोड’ कहा गया। इसकी लम्बाई तकरीबन 1500 कोस थी। उसने आगरा से बुराहनपुर तक एक दूसरी सड़क बनवाई। उसने आगरा से जोधपुर और चित्तौड़ तक तीसरी सड़क भी बनवाई जो स्पष्ट है कि गुजरात के बंदरगाहों तक जानेवाली सड़क से जुड़ जाती थी। पुनः उसने एक चौथी सड़क बनवाई थी जो लाहौर से मुल्तान तक जाती थी। मुल्तान उस समय पश्चिम और मध्य एशिया जानेवाले कापिफलों का प्रस्थान बिंदु होने के कारण कापफी महत्वपूर्ण प्रदेश था।

यात्रियों की सुविधा के लिये शेरशाह ने इन सड़कों के किनारे हर दो कोस ;लगभग 8 कि.मी.द्व पर एक सराय का निर्माण कराया। सराय एक किलाबंद आवास होता था, जहां यात्री रात गुजार सकते थे और अपने सामान सुरक्षित भी रख सकते थे। इन सरायों में हिन्दुओं और मुसलमानों के लिये अलग-अलग निवास का प्रबंध था। अब्बास खान के अनुसार “इन सरायों का कायदा था कि जो भी इनमें आता, सरकार से अपने पद-प्रतिष्ठा के अनुरूप उपयुक्त भोजन आदि तथा अपने मवेशियों के लिये दाना-पानी पाता।” प्रत्येक सराय की देखरेख एक शिकदार करता था जिसके अधिन अनेक पहरेदार होते थे। सरायों के इर्दगिर्द गांव बसाने के प्रयास किए गये और इन गांवों में सरायों के खर्च के लिए जमीनें अलग कर दी जाती थी।

माना जाता है कि शेरशाह ने कुल 1700 सरायें बनवाये थे। इनमें से कुछ आज भी मौजूद हैं जिससे पता चलता है कि वे कितनी मजबूत थीं। उसके द्वारा निर्मित सड़क और सराय को डाकू कानूनगो ने ‘साम्राज्य की धमनियों’ की संज्ञा दी। उनसे देश में व्यापार एवं वाणिज्य के प्रगति में तीव्रता आयी। अनेक सराय मंडियों ;कस्बोंद्व में परिवर्तित हो गये, जहां किसान अपना अनाज बेचने के लिये भी जाया करते थे। इस तरह सड़कों एवं सरायों के निर्माण से प्रशासनिक, व्यापारिक एवं आर्थिक गतिविधियों में सहयोग तो मिला ही इनके माध्यम से संचार एवं आवागमन की सुविधा भी बढ़ गई। साथ-साथ, डाक व्यवस्था का प्रचलन संभव हो पाया। सरायों का उपयोग डाक चौकियों के रूप में भी किया जाने लगा। इनकी सहायता से शेरशाह को सम्पूर्ण साम्राज्य के घटनाक्रम की जानकारी मिलती रहती थी जिससे राज्य संचालन उसके लिये सुविधजनक हो गया था।

उसके जनकल्याणकारी कार्यों की विशेषता यह थी कि उसने हिन्दू और मुस्लिम प्रजा के बीच किसी प्रकार का भेदभाव न रखते हुए सभी को आवश्यक सुविधाएं समान रूप से प्रदान करवायीं। शेरशाह के शासनकाल में धार्मिक संकीर्णता का प्रमाण नहीं मिलता है। यद्यपि वह उलेमाओं को बहुत सम्मान करता था तथापि आँख मूंदकर उनपर निर्भर नहीं करता था। उसके द्वारा जारी किये गये सिक्कों और अभिलेखों में पफारसी के साथ-साथ नागरी लिपि भी अंकित रहती थी। कुल मिलाकर शेरशाह का युग धार्मिक सहिष्णुता का युग माना जाता है। इसके बावजूद यह कहना अनुचित नहीं होगा कि कभी-कभी अपने राजनीतिक कार्यों को सही ठहराने के लिये उसने धार्मिक नारों का प्रयोग किया, और हिन्दुओं से धार्मिक कर जजिया लेना भी जारी रखा।

शेरशाह ने अपने शासनतंत्र को मात्रा वाह्य अथवा आकारिक तौर पर ही मजबूत नहीं किया, बल्कि उसने साहित्य, कला एवं संस्कृति संबंधी कार्यों को भी भरपूर प्रोत्साहन दिया। उसने राज्य में शिक्षा की समुचित व्यवस्था की। हिन्दुओं को न केवल अपनी शैक्षणिक व्यवस्था का प्रबंध करने का अधिकार प्रदान किया गया, बल्कि उनको राजकीय सहायता भी प्रदान की गई। राज्य की ओर से अरबी एवं पफारसी शिक्षा की व्यवस्था की गई। उसके शासन काल में हिन्दी एवं पफारसी का पूर्ण विकास हुआ। वह विद्वानों को संरक्षण भी देता था। उसके शासनकाल के महदबी नेता शेख अलाई के शिक्षा विचार एवं मलिक मोहम्मद जायसी की कृतियां—**पद्मावत, अखरावट एवं आखिरी कलाम—** उल्लेखनीय हैं।



शेरशाह कालीन स्थापत्य कला का जगत में विशिष्ट स्थान हैं। सासाराम स्थित उसका मकबरा स्थापत्य कला की उत्कृष्ट निशानी है। यह सल्तनतकालीन स्थापत्य कला का उन्नत स्वरूप है जिससे मुगल शैली का श्रीगणेश चिन्हित माना जा सकता है। शेरशाह ने दिल्ली के पास एक शहर का भी निर्माण करवाया था, जिसमें अभी मात्रा पुराना किला के कुछ अवशेष बचे हैं। इस प्रकार शेरशाह ने जनमानस को आंतरिक तौर पर भी उन्नत करने का सराहनीय कार्य किया।

भारतवर्ष के इतिहास में विजेता तो अनेक हुए किन्तु प्रशासक के तौर पर गिने-चुने नामों में शेरशाह का उल्लेख महत्वपूर्ण है। प्रशासन के क्षेत्र में उसने जो सुधार किये उसे मुगल प्रशासन में अकबर ने तो मोटे तौर पर अपनाया ही, बाद के मुगल प्रशासन में भी उसकी छाप कहीं न कहीं झलकती है। शेरशाह के काल की विशेषता यह थी कि इसमें जहां एक ओर सल्तनत युग की कई संस्थाओं का अंत हो गया, वहीं कुछ ऐसे सुधार कार्य आरम्भ हुए जो परवर्ती मुगल शासन में परिपक्व हुए। शेरशाह का काल मध्य युग में संक्रमण काल था। आज से लगभग 600 वर्ष पूर्व शेरशाह ने अपनी दूरदर्शिता और स्वभाव की उदात्तता के आधार पर जो उपलब्धियां हासिल कीं वे उसे मात्रा अपफगान शासकों में ही नहीं बल्कि मध्यकालीन शासकों में अत्यन्त महत्वपूर्ण स्थान प्रदान करती हैं।

हिन्दी जगत : विस्तार एवं सम्भावनाएँ

डॉ० प्रतिभा सहाय

प्रोफेसर
स्नातकोत्तर हिन्दी विभाग
ए.एन. कॉलेज, पटना

हाल ही में प्रकाशित डॉ० जयन्ति प्रसाद नौटियाल के भाषायी सम्बन्धी सर्वेक्षण 'हिन्दी एक अन्तर्राष्ट्रीय भाषा है' नामक शोधपत्र, जो भारत सरकार को 1997 वर्ष में समर्पित किया गया और जिसका प्रकाशन राजभाषा विभाग की पत्रिका 'राजभाषा भारती' में हुआ, से यह प्रमाणित होता है कि चीन में बोली जाने वाली भाषा मंदारिन का जितना जागतिक विस्तार है उससे अधिक हिन्दी जगत का विस्तार हो चुका है। हिन्दी बोलने और समझने वाले व्यक्तियों की संख्या मंदारिन बोलने और समझने वालों की संख्या से अधिक है, यह एक सतही सच्चाई है। हमारी हिन्दी विश्व में सर्वाधिक लोकप्रिय भाषा है, यह भी एक निर्विवाद सत्य है। हिन्दी के जागतिक विस्तार और प्रयोग के विविध आयाम की विपुल सम्भावनाएँ विद्यमान हैं। इस परिदृश्य में क्या हम दावा कर सकते हैं कि हम हिन्दी भाषाभाषी विद्वान अपनी हिन्दी की अस्मिता के प्रति जागरूक हैं?

क्या हम हिन्दी भाषा में बोलने और बातें करने में गौरव का अनुभव करते हैं?

क्या हम संविधान में हिन्दी को राष्ट्रभाषा का गौरवपूर्ण स्थान दिला सके?

क्या वर्तमान सरकार के द्वारा इस प्रकार का प्रस्ताव संसद में आने पर हमें भारी विरोध का सामना नहीं करना पड़ा?

क्या इसके फलस्वरूप वर्तमान सरकार ने भी इस प्रश्न को ठंडेबस्ते में डाल दिया?

इन तथ्यों के आलोक में प्रश्न होता है कि हम हिन्दीसेवी, साहित्यकार, प्राध्यापकगण एवं हिन्दीप्रेमी समाज इस समस्या के सम्बन्ध में कितने जीवन्त और जागरूक हैं? एक सुसंगठित सम्वेत प्रयास के अभाव में भारत और भारत के बाहर के हिन्दी भाषी देशों में हिन्दी की जितनी प्रगति होनी चाहिए, वह कहीं भी दिखायी नहीं पड़ता। मैं आभारी हूँ आज के संगोष्ठी के आयोजकों के प्रति जिन्होंने इस भाषा के सर्वांगीण विकास के लिए प्रायः सभी दृष्टिकोणों से विचार करने के लिए इस प्रकार का आयोजन किया है।

क्या न्यायपालिका, क्या विधायिका और क्या कार्यपालिका सरकार के सभी मुख्य अंगों में हिन्दी का प्रयोग मात्र औपचारिकता के रूप में रह गया है। प्रसार माध्यमों में हिन्दी का

प्रयोग बढ़ा है, कुछ शब्दावलियाँ भी गढ़ी गयी हैं। किन्तु दूरदर्शनों के विभिन्न चैनलों पर जो धारावाहिक दिखाए जाते हैं उनकी भाषा शनैः शनैः विकृतियों का शिकार बन रही हैं। प्रत्येक भाषा का अपना स्वरूप होता है। हमारी हिन्दी का भी संविधान में जो सर्वमान्य स्वरूप निर्धारित किया गया वह तत्सम शब्द प्रधान है और उसमें लोक भाषाओं के देशज और आम बोली में आत्मसात किए गए विदेशज शब्दों के प्रयोग की गुंजाइश है। किन्तु शब्दों का मनगढ़ंत विकृतिकरण अवांछनीय है। जहाँ तक सूचना प्रौद्योगिकी का क्षेत्र है वह यदि अंग्रेजी में सम्भव है तो हिन्दी में जो उच्चारण और लिपि दोनों दृष्टिकोणों से सर्वाधिक साम्य रखती है, उसमें चलन्तभाष, दूरभाष, इंटरनेट अन्तर्जाल, कम्प्यूटर इत्यादि सभी के सॉफ्टवेयर विनिर्मित हो सकते हैं। यह कोई अधिक कठिन नहीं जान पड़ता। जहाँ तक विज्ञान की पढ़ाई, लिखायी और वैज्ञानिक क्षेत्रों में शब्दों के प्रयोग का प्रश्न है, वह तो और भी आसान कहा जा सकता है क्योंकि हमारे संस्कृत एवं हिन्दी ग्रन्थों और पौराणिक कथाओं में अभियंत्रण, चिकित्सा, नाभिकीय, खगोलशास्त्र, सामुद्रिक विज्ञान, जल, थल और आकाशीय विमानों के अनेक शब्द उपलब्ध हैं। यही बात विभिन्न प्रकार के प्रक्षेपणास्त्रों एवं उपग्रहों के सम्बन्ध में लागू है। चलचित्र के क्षेत्र में रामायण, महाभारत, चन्द्रगुप्त जैसे चित्रों का निर्माण और सफलतापूर्वक उसका प्रदर्शन, विश्व भर में उनकी प्रशस्ति इस बात का प्रमाण है कि यदि चलचित्रों के निर्माता प्रतिबद्धता के साथ शुद्ध हिन्दी में अपनी फिल्मों, चलचित्रों का निर्माण करें तो वह और भी अधिक लोकप्रिय बन सकता है। किन्तु जो निर्माता हैं उनके पीछे की शक्तियाँ ऐसा नहीं होने देना चाहतीं। बल्कि भारतीय संस्कृति में विद्रूपण और भाषायी खिचड़ी के पक्षधर से जान पड़ते हैं। विदेशों में हिन्दी के प्रचार प्रसार के लिए हमारी सरकार ने विगत साठ वर्षों में कुछ भी ऐसा नहीं किया है जिसके आधार पर हम कह सकें कि यह सरकार हिन्दी को विश्वभाषा बनाने के लिए प्रतिबद्ध है। संयुक्त राष्ट्रसंघ में हिन्दी को एक विश्वभाषा के रूप में अंगीकृत करने के लिए, जो शुल्क देने होते हैं, वह शुल्क हमने आज तक नहीं दिया है। फिर हम दोष किसको दें। हमारी केन्द्रीय सरकार का विदेश विभाग यदि प्रतिबद्धता के साथ हिन्दी को विश्व भाषा बनाने का प्रयत्न करे तो विदेशों में हिन्दी तेजी के साथ बढ़ सकती है क्योंकि वहाँ के प्रवासी भारतीय

उसके लिए लालायित जान पड़ते हैं। क्या मॉरिशस, थाईलैण्ड, उजबेकिस्तान, त्रिनिदाद, सूरीनाम, इण्डोनेशिया, सुमात्रा, बाली, सिंगापुर, इंग्लैण्ड, अमेरिका, जापान के लोग चाहते हैं कि हमारी हिन्दी बढ़े। पूर्व अमेरिकी राष्ट्रपति जॉर्ज बुश ने हिन्दी की पढ़ाई के लिए कई मिलियन डॉलर का प्रावधान किया। यह इस बात का प्रमाण है कि अमेरिका में हिन्दी के विस्तार की सम्भावनाएँ हैं क्योंकि वहाँ की सरकार उसको प्रोत्साहित करना चाहती है। इंग्लैण्ड और जर्मनी में भी यह अपेक्षित है उपेक्षित नहीं। अस्तु, हमारे राजदूत यदि विदेशों के राजनयिकों से सम्पर्क बढ़ाकर हिन्दी पढ़न, पाठन, शिक्षण प्रशिक्षण के लिए वहाँ की सरकारी सहायता प्राप्त कर सकें तो यह एक सार्थक प्रयास होगा।

प्रत्येक भारतीय दूतावास के साथ विभिन्न विषयों से सम्बन्धित विद्वान वहाँ रहकर, अपने विषय सम्बन्धी ज्ञान अर्जन कर दूतावास के माध्यम से भारत के सम्बन्धित विभागों को भेजा करते हैं। यदि भारत के राजभाषा विभाग की ओर से प्रत्येक भारतीय दूतावास में हिन्दी का एक एक ऐसा विद्वान प्रतिनियुक्त किया जाए जो पदस्थापना के देश की भाषा का भी यथोचित ज्ञान रखते हो तो उनके माध्यम से हम अपने साहित्य और पत्र पत्रिकाएँ प्रवासी भारतीयों तक पहुँचा सकते हैं। इससे उनमें हिन्दी के प्रति अनुराग बढ़ेगा और भारत के साथ उनका सांस्कृतिक और साहित्यिक सम्बन्ध प्रगाढ़ से प्रगाढ़तर होता जाएगा। हमारे राजदूतों/द्वारा प्रत्येक वर्ष अपने पदस्थापन के देश में यदि हिन्दी में सांस्कृतिक कार्यक्रम प्रवासी भारतीयों द्वारा आयोजित किए जाएँ, उनके हिन्दी रचनाकारों एवम् सांस्कृतिक कार्यक्रम प्रस्तुत करने वाले कलाकारों को प्रोत्साहन स्वरूप पुरस्कृत एवं सम्मानित किया जाए तो इससे प्रवासी भारतीयों की हिन्दी के प्रति अभिरुचि निरन्तर परवान चढ़ती जाएगी। इसके अतिरिक्त वहाँ भारत सरकार एवं विदेशी सरकार की सहायता से जितना अधिक हो सके हिन्दी शिक्षण प्रशिक्षण और डिग्रियाँ प्रदान करने का सिलसिला जारी किया जाए तो हमारे हिन्दी जगत का यथेष्ट विस्तार तीव्र गति से होगा इसमें कतई संदेह नहीं।

विदेशों की सम्भावनाएँ तो प्रचुर हैं। विडम्बना यह है कि स्वदेश में कुछ ऐसा राजनीतिक माहौल बना दिया गया है, लोगों के मन में कुछ ऐसी विशाक्त भावना भर दी गयी है कि यदि हिन्दी भारत में राष्ट्रभाषा बन जाती है तो भारत के विभिन्न गैर हिन्दी राज्यों की भाषाएँ बौनी पड़ जाएँगी और उनका विकास अवरुद्ध हो जाएगा। यह बात भाषा विज्ञान के विकास के विपरीत जान पड़ती है। प्रत्येक देश में जहाँ भी कोई राष्ट्रभाषा वर्द्धमान होती है तो उस देश की अन्य बोलियाँ और उपभाषाएँ अपने अपने ढंग से राष्ट्रभाषा के प्रचलित लोकप्रिय भावों को शनैः शनैः आत्मसात करती जाती है और इसप्रकार उनका शब्दकोश वृहत्तर होता जाता है। यही बात उन भाषाओं में लिखे जाने वाले काव्य साहित्य के विषय में भी अक्षरशः लागू है। ज्यों ज्यों राष्ट्रभाषा के काव्य साहित्य और संगीत से स्थानीय लोग परिचित होंगे, वहाँ

के रचनाधर्मी, कलाकार, कवि, गायक राष्ट्रभाषा के साहित्य, काव्य, कला और संगीत से अवगत होते जाएँगे तो उनके निज भाषा में रचना के आयाम और वैचारिक क्षेत्र का परिदृश्य, सम्भावनाओं की उर्जा उन्हें प्रभावित करेगी और परिणामतः उनकी स्वयं की रचनाएँ परवान चढ़ेंगी। उनकी संवेदना का संसार राष्ट्र व्यापी होगा। उनके काव्य में राष्ट्र की रागिनी अभिगूँजित होगी। उनका संगीत राष्ट्रीय सांगीतिक सरसता से सरस होगा। अस्तु, यह कहनायह संदेह कि हिन्दी के राष्ट्रभाषा बन जाने से गैर हिन्दी भाषाएँ गौण पड़ जाएँगी, यह बिल्कुल निराधार और निर्मूल है। सत्य तो यह है कि हिन्दी भारत की अस्मिता की भाषा है जो सभी भाषाओं की अन्तर्ध्वनियाँ अपने सरस स्वर में समेटे चलती है।

इस सम्बन्ध में कविवर मोहन प्रेमयोगी का हिन्दी गीत अवलोकनीय है —

‘हिन्दी हमारी अपनी पहचान की है भाषा

गणतन्त्र के अहर्निश सम्मान की है भाषा ।

भारत का राष्ट्रगौरव, भारत की राष्ट्रभाषा ।

गाँधी की मीठी बोली, जनता के मन की भाषा ।।

यह विश्वबन्धुता की, जनएकता की भाषा ।

भारत के जयति ध्वज के जयगान की है भाषा ।।

बहनें हैं इसकी प्यारी सब भारतीय भाषा ।

हिन्दी हमारी अपनी पहचान की है भाषा ।।

गौरव मुकुट हृदय का हिन्दी को तुम पिन्हाओ,

भारत के सब निवासी हिन्दी की जय मनाओ ।।”

आइए, हम सभी एक साथ सम्वेत स्वर में भारत सरकार एवं अपने राष्ट्र के सांसदों से कहें हिन्दी को राष्ट्रभाषा का गौरव संविधान में यथाशीघ्र प्रदान किया जाए एवं इसे विश्वभाषा के रूप में जीवन्त और प्रगतिशील बनाने के लिए तथा संयुक्त राष्ट्र की एक महत्वपूर्ण सर्वापेक्षित भाषा बनाने के लिए शीघ्रातिशीघ्र समुचित पहल किया जाए।

जय हिन्दी !! जय भारती !!

महात्मा गाँधी के बताए घनघोर पाप

स्वयं प्रकाश

प्रधान संपादक
हैलो बिहार डॉट इन

गांधी : एक जीवनी में कृष्णा कृपलानी लिखते हैं — जब 2 अक्टूबर को उनके 78 वें जन्मदिन पर दुनिया भर से बधाई के संदेश आने लगे उन्होंने (गांधीजी) पूछा कि क्या शोक संदेश भेजना अधिक उपयुक्त नहीं होगा। उन्होंने अपने सभी शुभ चिंतकों से यह प्रार्थना करने को कहा कि या तो मौजूदा तबाही का खात्मा हो या वह (भगवान) मुझे उठा लें, मैं नहीं चाहता कि भारत जब जल रहा हो तो मेरा एक और जन्मदिन आए। उन्होंने स्वीकार किया कि इस निरंतर मातृघात के फलस्वरूप मेरी 125 साल जीने की इच्छा पूरी तरह मर चुकी है। मैं इसका असहाय साक्षी नहीं बनना चाहता।

दरअसल गांधी के जीते जी उनके विचारों का कत्ल होना शुरू हो गया था। वे चाहते थे कि आजादी मिल गई, तो कांग्रेस को राजनीतिक दल के रूप नहीं रहना चाहिए, जनसेवा में कांग्रेसियों को लग जाना चाहिए। एक छोटी घटना है। अंतरिम सरकार बन गई थी। गांधी जी से मिलने कांग्रेस के बड़े नेता व शासन में पदधारी उनसे मिलने आए। गांधी चरखा चला रहे हैं। सूत कात रहे हैं। आगंतुक महान नेता खड़े हैं। उनकी तरफ गांधी नदर भी नहीं उठाते। गांधी का पूरा ध्यान चरखा पर है। मानो वो ध्यान में हों, एक लयात्मकता के साथ ही कोई चरखा चला सकता है, वह भी जब पूरी तरह ध्यान केंद्रित हो। नेता जी कहते हैं — बापू अब आजादी मिलनेवाली है। बड़े-बड़े कल कारखाने होंगे, चरखा को छोड़ना होगा। आजादी के बाद जब देश में बड़े-बड़े कारखाने लगेंगे, बड़ी-बड़ी मशीनें लगेंगी, ऐसे में आपका चरखा ताखा पर होगा। गांधी जी बगैर उन महान नेताजी को देखे कहते हैं — तब आजाद भारत में गांधी जेल में चरखा के साथ होगा।

गांधी जी मृत्यु पूर्व अपने जन्म दिन पर पर व्यथित हैं। कहते हैं — क्या मैं वही गांधी हूँ, जिसकी एक आवाज पर पूरा हिन्दुस्तान खड़ा हो जाता था।

आज कोई मेरी सुननेवाला नहीं। ऐसा इसलिए हुआ क्योंकि उनके बताए रास्ते पर चलनेवाले सत्ता मद में थे। स्वार्थ और अहंकार में डुबे हुए थे। गांधी उनके लिए बीते दिनों की बात हो गई थी। कोई उनके रास्ते पर चलने को तैयार नहीं हुआ। अंगुलियों पर गिननेवाले तैयार हुए। वैसे लोगों की संख्या तब भी कम थी आज भी कम है। पर गांधी के रास्ते पर चलनेवाले तब थे, कम ही सही, आज भी हैं। वे बिना दिखावा के काम कर रहे हैं।

स्वतंत्रता सेनानी व गांधी के करीबी रहे दादा धर्माधिकारी के पुत्र न्यायमूर्ति चंद्रशेखर धर्माधिकारी ने हाल में पटना में चंपारण सत्याग्रह शताब्दी समारोह में पटना में कहा था कि गांधी का नाम लिये बिना भी गांधी का काम किया जा सकता है। लोग कर भी रहे हैं। गांधी के नाम की जरूरत क्यों। गांधी के नाम का उपयोग किये बिना कई व्यक्ति, संगठन देश-दुनिया में सफलतापूर्वक काम कर रहे हैं। उनका इशारा मंच पर बैठे नर्मदा बचाओ आंदोलन की मेधा पाटकर की तरफ और श्रोता समूह में बैठे जलपुरुष राजेंद्र सिंह की तरफ था। गांधीजी बुद्ध की तरह ही गांधीवाद के विरोधी थे। पर उनके शिष्यों ने वही किया, जो बुद्धिस्टों ने किया। जो-जो गांधी नहीं चाहते थे, गांधी के नाम पर गांधीवादियों ने वही किया।

महान समाजवादी राम मनोहर लोहिया अपने लेख-गांधीवाद : सम्पत्ति और सिविल नाफरमानी में लिखते हैं — गांधीवाद के इस पतन का क्या कारण है? राज्य प्राप्ति के बाद से मठी गांधीवाद, सरकारी गांधीवाद के खूंटों से बंधा रहा है। यद्यपि इसने 170 तौर पर सादगी को अपनाया है, और ऐसा प्रकट किया है जैसे उसे सना की इच्छा नहीं है, लेकिन उसकी कोशिश रही है कि सना के केन्द्र से बहुत दूर न जाए और उससे मिलने वाले पैसे और प्रभाव का लाभ उठाता

रहे। मठी गांधीवाद बराबर निःशस्त्रीकरण की, एक तरफा निःशस्त्रीकरण की, भी बात करता रहा है, और साथ ही पलटन को कायम रखने और बढ़ाने वाले सरकारी गांधीवाद से अपनी जरूरत भर को या और ज्यादा पैसा और अन्य साधन लेता रहा है।

सारा संसार महात्मा गांधी के बताए रास्ते पर चल रहा है। मान रहा है। इससे अधिक कहीं गांधीजी को आज बेचा जा रहा है। सबसे अधिक बिक रहे हैं गांधी। स्विटजरलैंड की मांट ब्लांक जैसी मशहूर कंपनी ने नमक आंदोलन की स्मृति में कलम निकाला। इसमें सोने की नीब पर गांधी जी का चित्र उत्कीर्ण था। इसकी कीमत 14 लाख रुपये थी। 1990 में एप्पल कंपनी ने मैकिंतोश कंप्यूटर को लांच किया। उसने इस अवसर पर ग्राहकों के लिए कलेक्टर्स कप को जारी किया। जिस पर गांधीजी बैकग्राउंड में ध्यानावस्था में थे और उसके ऊपर लिखा था — बी द चेंज हवाट यू वांट टू सी इन द वर्ल्ड। मशहूर वेब सर्च इंजन गूगल ने गांधी जी को अपने डूडल में इस्तेमाल किया। इसके लिए उसको कई अवार्ड भी मिले। टीशर्ट, पेन, डायरी कैलेंडर पर तक गांधी बिक रहे हैं।

इसी तरह दुनिया में कार की मशहूर कंपनी ऑडी ने अपने कैपेन में गांधी जी का इस्तेमाल किया। जानकर अचरज होगा कि ऐसा केवल उसने स्पेन में किया। कंपनी गांधीजी को भुनाने में सफल रही। ऐसे बहुतेरे उदाहरण हैं। कभी गांधीजी के ऊपर फिल्म बनी गांधी उसे कई अवार्ड मिले। अब लगे रहो मुन्नाभाई भी बना। इससे एक नया शब्द आया गांधीगिरी। ऐसा नहीं है कि गांधी जी व्यवसाय के खिलाफ थे। उन्होंने तो कहा था—दुकान मंदिर है। सामान बेचना पूजा है। ग्राहक भगवान है। हम ग्राहक के ऊपर निर्भर हैं। ग्राहक हमारे ऊपर निर्भर नहीं है, हम उन पर निर्भर हैं, उनके पास कई विकल्प हैं।

आज बाजार ने इंसान को हैवान बना दिया है। गलाकाट प्रतिस्पर्धा। किसी भी तरह लक्ष्य को पाने की इच्छा, चाहे जो भी करना पड़े। परिवार, गांव, समाज, लाज्य देश टूट रहे हैं। हिंसा का वातावरण बढ़ता जा रहा है। बाजार की निर्माता ने लोभ, लालच, क्रोध, भोग, मोह को बढ़ावा दिया है। इससे आदमी की हवस बढ़ी

है। प्रकृति से खिलवाड़ ने विनाश के कगार पर पहुंचा दिया है। गांधीजी कहा करते थे — धरती तुम्हारी आवश्यकता पूरी कर सकती है, लोभ को नहीं। वे किसान को राजनीति और समाज के केंद्र में लाना चाहते थे। चंपारण सत्याग्रह उसका गवाह है। उनका रहन-सहन भी प्रकृति के एकदम ही करीब था।

मशहूर वैज्ञानिक स्टीफेन हॉकिंग ने हाल में कहा है कि धरती की उम्र अधिकतम सौ साल या उसकी अकाल मौत होगी। इसके पहले गांधी के प्रिय मित्र रहे वैज्ञानिक आइंस्टीन जिन्होंने यह कहा था कि आनेवाली पीढ़ी को शायद ही विश्वास हो कि गांधी जैसा हाड़-मांस का पुतला इस पृथ्वी पर जन्म लिया था, उन्हीं आइंस्टीन ने यह भी भविष्यवाणी की है कि तीसरा विश्व युद्ध पानी के लिए लड़ा जाएगा। लोग पत्थरों और हाथापाई कर लड़ेंगे। हिरोशिमा-नागासाकी पर गिराए गए परमाणु बमों का भोग अब भी जापानी भोग रहे हैं।

गांधीजी ने कहा था — मेरा जीवन ही मेरा संदेश है। आज संसार में जितनी भी समस्याएं हैं चाहे वह व्यक्तिगत हो, सामाजिक हो, राष्ट्रीय या फिर अंतर्राष्ट्रीय, उन सबसे गांधीजी के बताए मार्ग पर चल कर निजात पाया जा सकता है। बुद्ध ने मनुष्य के लिए आष्टांगिक मार्ग बताए थे, उसी तरह गांधी जी ने भी सात सामाजिक पाप बताए। इन सातसामाजिक पापों की सूची गांधीजी ने अपने एक अंग्रेज मित्र को भेजी थी। उसे 22 अक्टूबर, 1925 के यंग इंडिया में भी प्रकाशित किया था। **महात्मा गांधी द्वारा बताए सात घनघोर पाप —**

1. सिद्धांत के बिना राजनीति
2. कर्म के बिना धन
3. आत्मा के बिना सुख
4. चरित्र के बिना धन
5. नैतिकता के बिना व्यापार
6. मानवीयता के बिना विज्ञान
7. त्याग के बिना पूजा

आइए, चंपारण सत्याग्रह शताब्दी वर्ष में हम शपथ लें कि गांधी के बताए इन सात पापों से हम दूर रहें।

चल सको तो चलो

जिन्दगी रह की खतिर बेचैन होगी ही होगी
सफर में भूल तो होगी, चल सको तो चलो ।

वक्त तुमको ही सदा राह से बेराह करे
जिगर में दम हो अगर, तो चल सको तो चलो ।

शोर ही शोर तुम्हें हरदम ही बुलाएगी कहीं
मौन के साथ यदि तुम चल सको तो चलो ।

दर्द - खुशियाँ ये कभी साथ न चलने वालीं
साथ दोनो को लिए तुम , चल सको तो चलो ।

प्रेम और नफरत ही , दुनिया की दो राहें हैं
प्यार की राह लिए तुम , चल सको तो चलो ।



पर्यावरण की कीमत पर

रमेश पाठक

प्राणी विज्ञान विभाग
ए. एन. कॉलेज, पटना

धूँटती हवा
हलकान
नहीं ले पा रही साँस
बारूद की गंध
पेट्रोल की जलन से

नदियाँ
बुझा रही प्यास
होठ चाट कर
रेत की गर्मी से
परेशान

पेड़ कट रहे
अपनी प्रजाति पर
आँसू बहा रहे
ओस, नमी , बरसात को
तरस रहे

पर्यावरण की कीमत पर पनपती
उपभोक्तावादी संस्कृति
शोषण की पराकाष्ठा
लांघ रही
जल-जमी - जलवायु की
तभी तो मन में गुबार
सिने में आग लिए
पर्वत दहल रहे
काँप रही धरती
मानवता का आतंक
पल-पल सहती।

भोजपुरी के शेक्सपीयर भिखारी ठाकुर

डॉ० उषा कुमारी

एसोसियेट प्रोफेसर, स्नातकोत्तर हिन्दी विभाग,
ए०एन० कॉलेज, पटना

अपने जीवन काल में ही लीजेंड बन चुके भिखारी ठाकुर का जन्म बिहार के सारण जिला के कुतुबपुर गाँव में 18 दिसम्बर 1888 को एक गरीब नाई परिवार में हुआ था। तब किसी को भी नहीं पता था कि यही निपट गँवार लड़का एक दिन भोजपुरी का लोक कंठ बन जाएगा।

चयन की क्षमता, सत्य के प्रति वफादारी और अचूक निरंतरता जो शेक्सपीयर में है कमोवेश भिखारी ठाकुर में भी दृष्टिगोचर होता है।

भिखारी ठाकुर कहते हैं :-

लिखे पढ़े के हाल न जानी -

राख उपंत शारदा भवानी ।

इस बिन्दु पर कबीर की पंक्ति

मसि कागद हुआ नहीं

कमल गहयो नहीं हाथ

वर्षश याद आती है। दबे कुचले परिवेश से आने वाले भिखारी ठाकुर के पास कबीर का संतोष है।

साईं इतना दीजिए

जाने कुटुम्ब समाय

मैं भी भूखा न रहूँ

साधु न भूखा जाए।

कबीर के स्वर में स्वर मिला कर ठाकुर भिखारी ठाकुर कहते हैं सदा भिखारी रहस भिखार ।

सामाजिक आर्थिक शैक्षणिक सुधार हेतु भिखारी ठाकुर के नृत्य गायन और नाटक को आधार

रूप में थियेटर के माध्यम से अपनी बात

जन-जन तक पहुँचानी चाहें। समाज एवं देश को दिशा निर्देश देना चाहा।

Theatre is the most powerful instrument for teaching the nation how to think and feel.

G.B. Shaw

भिखारी ठाकुर ने एक दर्जन नाटकों को सृजन किया। भजन कीर्तन सभी विद्याओं में भिखारी की कविता निखरी। दोहा चौपाई बिरहा सोरठा सब का प्रयोग अपने नाटकों में भिखारी ठाकुर जी ने किया।

शेक्सपीयर ने पैसन्स की ओर भिखारी ठाकुर के विचार और समस्या को महत्व दिया।

भिखारी ठाकुर व्यवहार कुशन और पात्रानुकूल भाषा के पक्षधर थे। भोजपुरी बोली का व्याकरण और सटीक भोजपुरी शब्दों का चयन और प्रयोग कोई उनसे सीखे।

भिखारी ठाकुर के पात्रों की संख्या काफी विशाल है। दलितों और पीड़ितों की एक नाटक मंडली बनाई। दूर-दूर तक जाकर स्व रचित नाटकों का मंचन किया। स्वयं भी उन नाटकों में भाग लिया करते। सामाजिक विषमता उनकी कविताओं, नाटकों की मूल चिंतायें रही। विदेशिया बेटी बेचवा, गंगा समान विधवा विलाप, गबर धिंचोर नन्द भौजाई भाई विरोध, द्रोपदी पुकार कलियुग प्रेम राधे श्याम बहार, कृष्ण लील, भिखारी हरि कीर्तन यशोदा सखी संवाद मिरचईया बाबा जैसी लोक भक्ति रचनाएँ की। भिखारी ठाकुर भारतीय संस्कृति के छतनार वृक्ष ही नहीं वे एक संस्कृति की संस्था भी हैं।

भिखारी ठाकुर आज भी जन मानस में रचे बसे हैं।

परीक्षा प्रणाली एवं सुधार

संतोष कुमार विश्वकर्मा

शिक्षा विभाग, ए.एन. कॉलेज, पटना

शिक्षा सतत् रूप से चलने वाली एक गत्यात्मक प्रक्रिया है। गत्यात्मक प्रकृति की वजह से शिक्षा के क्षेत्र में समय-समय पर भिन्न-भिन्न प्रकार की परिस्थितियाँ उत्पन्न होती रहती हैं जो शिक्षाविदों के सम्मुख नई-नई चुनौतियों को प्रस्तुत करती हैं। इनके समाधान के लिए शिक्षा प्रक्रिया से सम्बन्धित विभिन्न व्यक्तियों को इनके सम्बन्ध में तरह-तरह के निर्णय लेने पड़ते हैं। वस्तुतः शिक्षाशास्त्री, शैक्षिक प्रशासकगण, प्राचार्य, प्राध्यापक, अभिभावक तथा छात्र आदि अनेक व्यक्ति शिक्षा प्रक्रिया से घनिष्ठ सम्बन्ध रखते एवं प्रत्यक्ष रूप से सम्बन्धित रहते हैं। शिक्षा प्रक्रिया से सम्बन्धित इन सभी व्यक्तियों के सम्मुख समय-समय पर तरह-तरह की चुनौतियाँ एवं समस्याएँ उत्पन्न होती रहती हैं तथा इन्हें उन चुनौतियों एवं समस्याओं का समाधान खोजना पड़ता है। वास्तव में किसी भी समस्या का सही समाधान काफी सीमा तक उस समस्या से सम्बन्धित विभिन्न परिस्थितियों की जानकारी पर निर्भर करता है। निःसन्देह किसी समस्या से सम्बन्धित सूचना की पर्याप्तता, संदर्भता तथा यथार्थता ही उस समस्या के सही समाधान की दिशा में एक अत्यंत आवश्यक तथा प्रथम कदम होता है।

परीक्षा प्रणाली की सहायता से शिक्षण तथा अधिगम प्रक्रियाओं की सफलताओं का आंकलन किया जाता है। निःसन्देह परीक्षाएँ उतनी ही प्राचीन हैं, जितना प्राचीन मानव का ज्ञान भंडार है। किसी न किसी रूप में परीक्षाएँ पुरातन काल से चली आ रही हैं। भारत प्रचलित में वर्तमान परीक्षा प्रणाली उस ब्रिटिश शिक्षा प्रणाली की देन है, जो लार्ड मैकाले ने सन् 2 फरवरी 1835 में प्रारम्भ की थी। इसमें कोई संदेह नहीं कि परीक्षाओं से अनेक लाभ हैं। अध्यापक अपने शिक्षण की प्रभावशीलता को जानना चाहता है, छात्र अपनी उपलब्धि के स्तर को जानना चाहता है। वस्तुतः परीक्षाएँ शिक्षा प्रक्रिया के दो मुख्य पक्षों – अध्यापक तथा छात्र, को इस प्रकार से क्रियाशील बनाती हैं कि छात्र अधिक से अधिक अध्ययन कर सके तथा अध्यापक इस कार्य में उनको अधिक से अधिक सहायता, प्रेरणा तथा मार्ग निर्देशन दे सकें।

परीक्षा प्रणाली के परम्परागत स्वरूप के कारण विगत अनेक वर्षों से इसकी आलोचना होती रही है। स्वतंत्र भारत में शिक्षा व्यवस्था में सुधार लाने के लिए सर्वोच्च प्राथमिकता परीक्षा सुधार को दी गई। सभी शिक्षाशास्त्री इस बात पर सहमत थे कि परीक्षाओं में आवश्यक सुधार करके शिक्षा प्रणाली को पुनर्जीवित किया जा सकता है। परीक्षा के कई अन्तर्निहित दोषों के साथ-साथ अनेक प्रकार के भ्रष्ट आचरणों ने वर्तमान परीक्षा प्रणाली की उपयोगिता पर एक बड़ा प्रश्नचिह्न लगा दिया है। रैले आयोग ने सन् 1902 में कहा था कि “भारतीय शिक्षा में अध्यापन कार्य परीक्षा

के अधीन है न कि परीक्षा अध्यापन कार्य के अधीन है।" सन् 1948 में राधाकृष्णन आयोग ने भारतीय शिक्षा के खराब पक्षों में परीक्षा प्रणाली को भी सम्मिलित किया था एवं सम्पूर्ण शिक्षा प्रणाली में सुधार के लिए परीक्षा में सुधार को सर्वोच्च प्राथमिकता देने को कहा। परीक्षा प्रणाली के दोषों की वजह से कुछ प्रतिक्रियावादी विचारकों ने तो परीक्षाओं को समाप्त करने का विचार दिया था, परन्तु बिना किसी अन्य विकल्प साधन को विकसित किये हुए परीक्षाओं को समाप्त करना व्यवहारिक दृष्टि से सम्भव नहीं है। अतः वास्तव में प्रश्न वर्तमान परीक्षा प्रणाली में सुधार करके उसे समसामयिक बनाने का है, न कि उसे समाप्त करने का उपक्रम करना है।

परीक्षा साधनों के प्रयोग में सुधार करने के लिए वृद्धि तथा विकास के उन पक्षों को जानना होगा जिनका परम्परागत परीक्षा प्रणाली के द्वारा मापन सम्भव नहीं हो पाता है। इन क्षेत्रों के मापन के लिए मापन के अन्य साधनों जैसे चेकलिस्ट, रेटिंग स्केल, प्रश्नावली, अवलोकन अथवा प्रक्षेपीय तकनीक आदि का उपयोग करना होगा तथा इन उपकरणों से प्राप्त सूचनाओं को सही ढंग से विश्लेषित करके प्राप्त परिणामों की व्याख्या करनी होगी। प्राप्त परिणामों का प्रभावी ढंग से उपयोग करने की विधियाँ भी खोजनी होंगी, जिससे छात्रों के भावी शैक्षिक विकास में सहायता मिल सके। आदरणीय शिक्षकों से मेरा यह अनुरोध है कि प्रभा मंडल से दूर रहकर एक ऐसी प्रणाली का विकास किया जाये, जिसमें समय तो ज्यादा लगे परन्तु छात्रों के संज्ञानात्मक पक्षों के साथ-साथ असंज्ञानात्मक पक्षों का भी मूल्यांकन किया जा सके।

मचने दे जो शोर मची है

अमित कुमार मिश्र

छात्र स्नातकोत्तर हिन्दी विभाग
ए.एन.कालेज, पटना

पता नहीं क्या बात हुई है
नयनों के लड़ जाने से
अधरों पर कंपन छाया है,
पास उनके आ जाने से.
धड़कन भी है मधम चलती
सांसों में अच्छ्वास भरा.
चमन मन का गुलजार हुआ है
एक झलक पा जाने से
पता नहीं क्या बात हुई है
नयनों के लड़ जाने से.

वर्षों से विरान पड़ी थी
मेरे जीवन की सूनी हवेली
वागों में पतझड़ छाया था
रंगहीन-सी थी रंगोली ।
फिर ऐसी क्या बात हुई है

नयनों के लड़ जाने से ।
वागों में सावन आया है
छादों की कलियां महक रही
दिल का दरवाजा खटका है
उनके जुल्फों की दस्तक से ।
पता नहीं क्या बात हुई है
नयनों के लड़ जाने से ।

छादों की बरसात हुई है
मन में बिजली कड़क रही
हवा यूँ क्यूँ बहक-बहक कर
चलती है पगलाई सी ।
मौसम में मादकता छाई
मचल रही पुरबाई भी ।
अब तो मुझको रस पीने दे
अपने अधरों के प्याले से ।
पता नहीं क्या बात हुई है
नयनों के लड़ जाने से ।

मचने दे जो शोर मची है
तेरे मुझमें घुल जाने से ।
आगे बढ़ अब गले लगा ले
नयनों को लड़ जाने दे ।
तरसी हैं वर्षों के अखियां
अब इनको मिल जाने दे ।
जन्मों की ये प्यासी हैं, इनको
जन्मों तक साथ निमाने दे ।
रोक न इनको जी लेने दे
भय नहीं मर जाने से ।
पता नहीं क्या बात हुई है
नयनों के लड़ जाने से ।

अभिभावक

खुशबू कुमारी

छात्रा, हिन्दी विभाग
ए. एन. कॉलेज, पटना

जीवन की बगिया के,
बागबान है अभिभावक,
तपती धूप में तरुवर की,
शीतल छाया है अभिभावक,
उदास चेहरे पर खिलखिलाती,
मुस्कान का जरिया है अभिभावक।
जिन्दगी में रंग भरने वाले,
चित्रकार है अभिभावक,
आँखों में बसे सपने को,
परवाज देते है अभिभावक,
बच्चों की एक आह पर,
रुह जिनकी काँप उठे,
ऐसी शरिस्सयत है अभिभावक।
चेहरे पर हँसी देखकर,
नवजीवन का संचार पाते है अभिभावक,
खुद सहकर रजिशोगम की मार,
हमें प्यार की थपकी देते है अभिभावक,
खाली पेट भले ही कितनी रैना रह जाए,
हमारे मुख में हर निवाला स्नेह से खिलाते है,
अभिभावक,
आशीर्वाद भरा स्पर्श जिनकी हर बलाओं से बचाएँ
अलिंगन का सुख स्वर्ग की अनुभूति कराए,
स्वरूप में जिनके त्रिमूर्ति सह ब्रह्माण्ड समाएँ
ऐसी दनिया है अभिभावक
शब्दों में जो प्रकट न हो पाएँ
ऐसे व्यक्ति के परिचायक है, अभिभावक।
धरती पर ईश्वर का अवतरण है, अभिभावक।



मैं जल हूँ

मैं जल हूँ जीवन हूँ
चंचल मन मेरा
मैं बहता ही रहता हूँ
कभी ठोस बन
खड़ा हिमालय में
उतापत में पिघलता हूँ
कभी भाप बन मैं
हवा में उड़ जाता हूँ
पूरी वसुंधरा आधे अधिक
घर है मेरा
किन्तु चंचल मन मेरा
मैं बहता ही रहता हूँ
रूप अनेक है मेरे
कही मैं प्रशांत कहीं हिन्द
और कई नामों में
मैं महासागर
घर-घर में मैं रहता
हूँ बनके गागर
मैं कलकल गंगा हूँ
सरस्वती दामोदर हूँ
कही ब्रह्मपुत्र गोदावरी हूँ
सागर से मिल
मैं अस्तित्व खो देता
किन्तु चंचल मन मेरा
मैं बहता ही रहता हूँ
मैं प्रगति की शोभा हूँ
गिर उचाईयों से
बन जाता हूँ मैं झील
मैं ओस की बूंद बन

हरी दुबो पर
किसी के पाँव तले आता हूँ
तो कहीं पतियों पर
सूर्य की किरणों में
मोती सा चमक जाता हूँ
मैं वर्षा की बूंद बन
धरा पर हरितमा लाता
तो पनघट पर किसी प्यासे
की प्यास बुझाता
मैं जल हूँ जीवन हूँ
चंचल मन मेरा
मैं बहता ही रहता हूँ
चंचल मन मेरा कभी मुझे स्वीन्न मायूस कर देता
है
जब सुनामी और बाढ़ बन
मैं काल बन जाता हूँ
जनगण की समस्या
मैं विकराल बन जाता हूँ
लेकिन क्या करूँ मैं..
मेरी चंचलता से ही
धरा पर जीवन भी है..

विकास कुमार

छात्र, हिन्दी विभाग
ए.एन. कॉलेज, पटना

PHOTO GALLERY

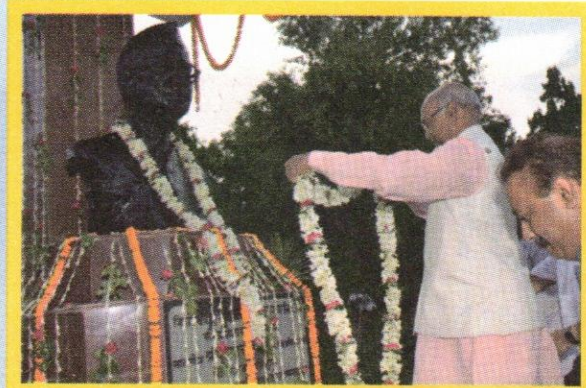


Youth Festival 2017 (29th - 31st March)



Basketball Tournament (2016-17)

PHOTO GALLERY



Foundation Day 2016



18th Foundation Day Lecture of AGBJ and National Seminar on Geo-Environmental Strategy for Sustainable Urbanisation in Bihar & Jharkhand (28th - 29th May, 2017)



NCC Cadets



PHOTO GALLERY



S.N. Sinha Memorial Lecture Series - 1

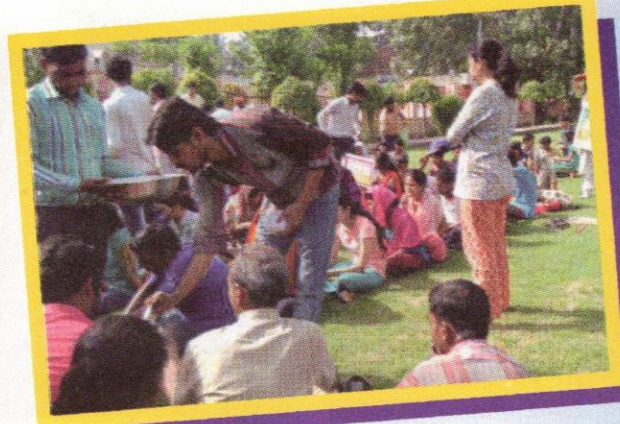


S.N. Sinha Memorial Lecture Series - 2



Cancer Prevention, Early Detection & Education

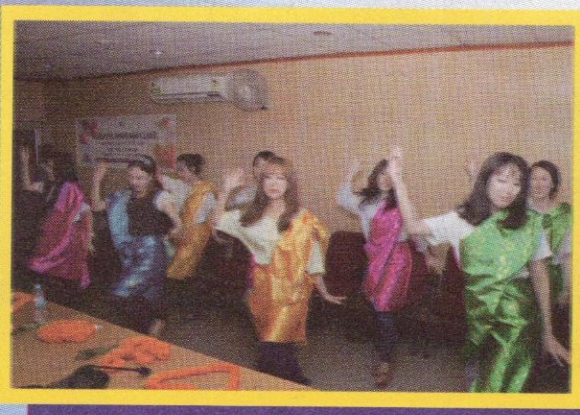
PHOTO GALLERY



NSS Volunteers sent to Rastriya Yuva Sangathan (Shahjahanpur, UP)



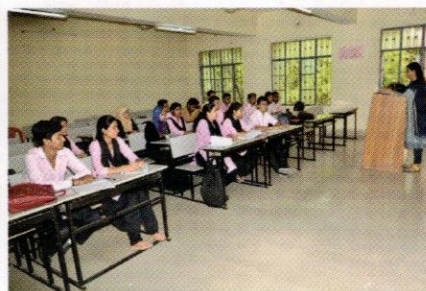
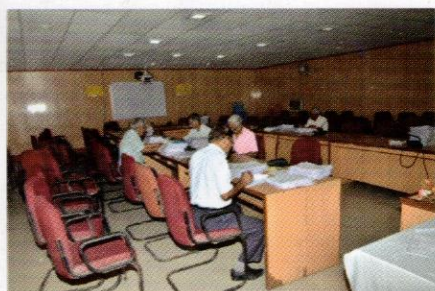
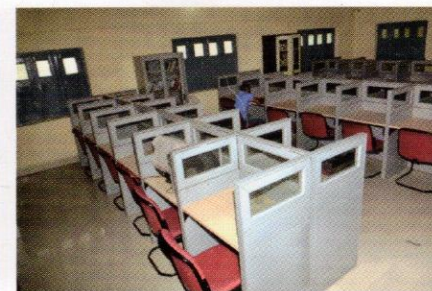
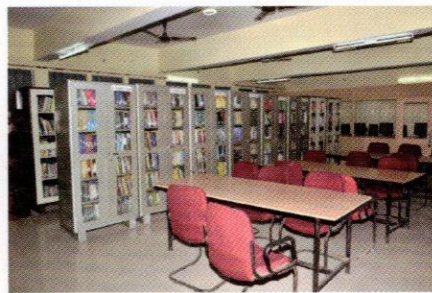
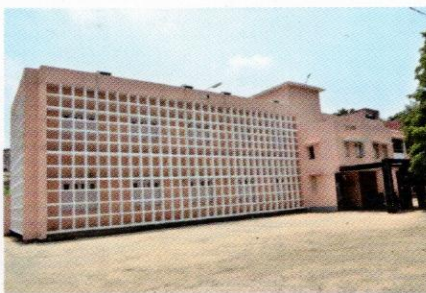
Korean Language Class



Korean Cultural Program

SALIENT FEATURES

- Huge Campus with large playground, botanical gardens & rain water harvesting plant.
- The infrastructure has been augmented to cope with the academic growth. A new Social Science and Humanities Block is being inaugurated by H.E., the Governor of Bihar, Sri Ram Nath Kovind on 18th of June, 2017.
- Wi-Fi facility in campus.
- Enriched multi-storied Central library with LAN connectivity and equipped laboratories.
- UG teaching in 26 subjects and PG teaching on 23 subjects along with many vocational courses facilitated with departmental libraries and computers.
- Research collaboration of the college with various foreign universities.
- Distinguished Partner of different Erasmus Mundus Academic Exchange Programme, EUR India, India 4 EU, NAMASTE, SVAGATA, HERITAGE and Experts Asia programme sponsored by European Economic Commission and U.K. India Education Research Initiatives (UKIERI).
- Major and Minor Research projects are being sponsored by UGC/ DST /DBT/ UNICEF/ NEERI/ UNFPA/ Ministry of Youth Affairs & Sports, Govt. of India.
- Korean Centre for International Cooperation is effectively running in the College. It imparts Korean Language Course bringing about academic and cultural cooperation between Korean students and students of this college.
- Social service and community work is carried out through the NSS and NCC wings of the college.
- Co-curricular and Extra-curricular activities through various clubs, committees and societies.
- Provision of Placement and Guidance cell.
- Ragging, Gender Harassment and Smoking are strictly prohibited in the campus.



A.N. COLLEGE, PATNA

(A Constituent Unit of Magadh University)

CPE status of UGC ! NAAC Re-Accredited "A" Grade