



हमारा संदेश (Our Message)

जागृति (Awareness),
मैत्री (Universal Brotherhood),
प्रगति (Progress)



[Estd. : 1946]

MAGADH MAHILA COLLEGE

Patna University, Patna

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JIGYASA

The Journal of Educational Research and Innovation
A Peer Reviewed Journal of CPE Project for All Subjects



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MAGADH MAHILA COLLEGE

PATNA UNIVERSITY

3rd Cycle NAAC Accredited 'B+' Grade
'College with Potential for Excellence' (CPE)
Status Accorded by UGC, New Delhi

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About The College

Magadh Mahila College, a pioneer institution of higher education for young women in Bihar was established in 1946. A constituent unit of Patna University, possessing a permanent affiliation under section **2(f) and 12(B) of UGC Act - 1956** and reaccredited with '**A**' grade (**3.02 CGPA**) by NAAC in January 2013, it is imparting education to more than 3800 students in various disciplines. It has been awarded **CPE** (College with Potential for Excellence) Status by the UGC, New Delhi for 2011-16 and has retained the status of CPE till 2021.

The college has been honoured with '**Best College Award**' on 'Shiskha Diwas' 2014 by Sri Nitish Kumar, the chief minister of Bihar and has also been awarded '**Excellent Institution of Higher Education for Girls in Bihar**' by His Excellency Sri Ram Nath Kovind, the Governor-cum Chancellor of Universities of Bihar, on the occasion of 'National Education Bihar Summit and Award 2016'.

Quality teaching, Computer education, facility for extracurricular activities including Sports, Music, NSS, NCC, Science and IT Society, Students' Counseling Cell, Grievance Redressal Cell, Anti-Ragging Cell, Gender Knowledge Centre, Green Earth Brigade, Red Ribbon Club, Language Lab and Hostel accommodation are inside the campus with modern facilities.

The college got the pride of becoming the first college of the state to establish an Incubation Centre, in the name of '**Magadh Mahila Entrepreneurs Incubation Centre**' with a sole aim of preparing skilled young entrepreneurs for business Incubation.

The college also became the first ever institution of Higher Education in India to introduce House System with the name of '**Sahodra-The Daughters of Same Mother**' for developing all aspects of learning and growth of students.

Day Care Centre functions on the campus for the benefit of the children of our employees (faculty and staff) and also the children of married students. Children are taken care by trained and dedicated caretakers with the assistance of two helpers.

Magadh Mahila College has been selected as **Model Electoral Literacy Club by Election Commission of India**. The college has taken initiative for physically challenged students and in this context **Lift** has been constructed in the premises of the college.

Also the college is the first college in the state to construct a '**Zoological Garden with Aquatic Park and Fish Aquarium**' to boost natural habitat in its campus. '**Infirmary**' has also been constructed in the college to look after sick students and any unforeseen contingencies. The College has well-equipped **Gym** for students and staff members on the campus. The College has appointed a Lady Gym Trainer who properly all sort of guidance and training. Keeping in view the health aspects of the students including those of hostels the institution has constructed canteen in the name '**Madalsa Student Cafeteria**' and **Sudha Milk Parlour with Juice Corner**. The institution has also set up '**100 KwP Solar Power Plant**' to effectively utilize renewable source of energy.

College has developed a **Solid-Liquid Waste Management System** and **Rain Water Harvesting** on its campus at the entrance which was inaugurated on 31.01.2019 and a MOU was also signed with Sunai Consultancy (P) Ltd. It serves beneficial to entire Campus.

Vision, Mission And Core Values

Magadh Mahila College is a premier institution of higher education for young women in Bihar and well known in the region for its value based education, quality teaching and discipline. This is the first girls' college in the state where teaching in science subjects started as early as 1947. Presently it is imparting education to more than 3800 students in 32 degree and diploma courses in the faculty of Arts, Humanities, Fine Arts, Social Sciences, Science, Commerce, Business Administration and Computer Applications at different levels.

The College Emblem comprising of three symbols conveys the message of Awareness, Brotherhood and Progress. The emblem represents the vision and mission of the esteemed women's institution. The holistic vision of college is committed to inculcate the pursuit of knowledge with preservation of our culture and traditional values leading to the empowerment of women and in particular, bringing about inclusive growth and qualitative changes in the society. The college directs its efforts to support the mission of Patna University and dedicates itself to promote an academic culture that provides opportunities to obtain the skill, knowledge and behaviour for empowering our students to be productive citizens. Our efforts focus to broaden their understanding of themselves and the world they live in, by developing strong communication and leadership skill, lifelong learning skill, profound social skill, appreciation for healthy environment and life style and commitment to the nation, society and humanity.

Our Vision

- To be leader in the field of education by providing innovative learning environment, women empowerment with traditional values to bring qualitative changes in the society
- To give direction to students to accomplish self-learning with Indian values, freedom and creativity to sustain themselves in the changing societal and economic environment
- On the bank of Holy Ganga, the College provides perennial flowing environment of self-learning, to become flexible to meet the women centric challenges by inculcating innovative educational methods
- Empowering girl students with knowledge and skills to enable them to cope up and compete with demands of modern age
- To develop leaders with new ideas and capacity to make difference in themselves and society by upholding values of respect and humanism
- To be the Centre of excellence in education, skill development and overall development

Our Mission

- A stimulating learning environment through new and innovative academic programmes
- Culturally rich environment linking education to the outside world
- To provide dedicated and responsive scholars as faculty

Our Core Values

- | | | |
|-------------------------------------|-----------------|-------------|
| ● Discipline | ● Dedication | ● Sincerity |
| ● Honesty | ● Inclusiveness | ● Humanity |
| ● Indian Values, ethics and culture | ● Team-works | |

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[Estd. : 1946]

From the Principal's Desk

We feel proud and delighted to present you CPE Research Journal **JIGYASA Volume-VI** of Magadh Mahila College, Session-2018-19. **JIGYASA**, a peer reviewed Journal on research and innovations to promote research work among undergraduate and postgraduate students from all disciplines.

In addition to providing required knowledge skill, and building the right attitude towards career, the College has a great tradition of scholarship character, culture, and discipline. As a centre of excellence in education, skill development and overall personality development of students, the College provides perennial flowing environment of self-learning, to become flexible to meet the women centric challenges by inculcating innovative educational methods.

During all these years, the College has not only made substantial progress in the field of education, but also contributed in quality research work. The College strives to provide an intellectual environment for the emancipation of the intellect and spirit that stimulates both critical thinking and imagination. We aim to evaluate our students on the basis of their physical, mental, social, emotional and intellectual development. We have to continue to move ahead for producing and maintaining the best.

The Research Journal **JIGYASA** is a very effective platform and source to imparting basic knowledge of research to our students. We invite quality research papers from students of all undergraduate and postgraduate disciplines. We invite those stakeholders, who like to excel and win, to join hands with us to build a new cadre of ethical leadership in the field of education and research.

Looking forward to continue the journey of **JIGYASA** together with the publication of quality research articles of students.

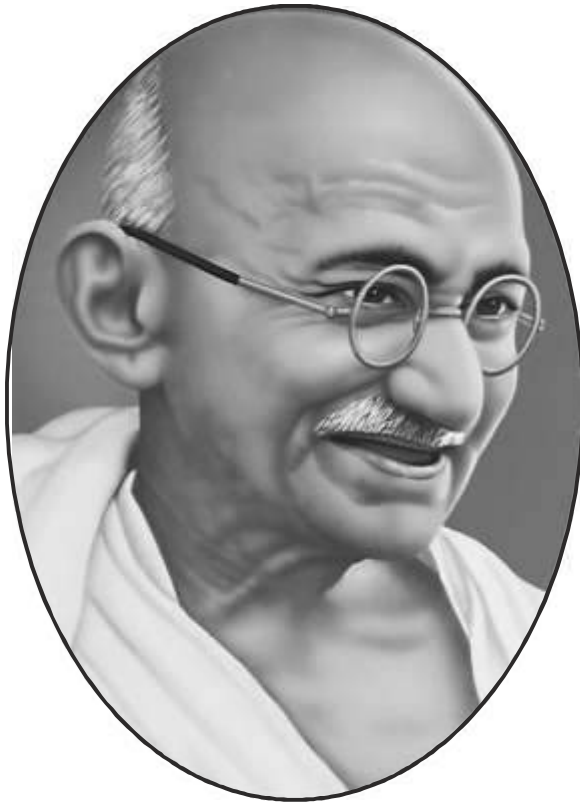
Come let us build excel in the field of education and research.

Almighty bless one and all!

Shashi Sharma

Prof. (Dr.) Shashi Sharma

Principal-cum-Editor
Magadh Mahila College
Patna University, Patna



Carefully watch your thoughts, for they become your words.

Manage and watch your words, for they will become your actions.

Consider and judge your actions, for they have become your habits.

Acknowledge and watch your habits, for they shall become your values.

Understand and embrace your values, for they become your destiny.

Mahatma Gandhi



English

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REDEFINING MARRIAGE IN THE SHORT STORIES OF D.H LAWRENCE

* Bhavpreeta

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* Vidushi Roy

Presentation : 30 / 07 / 2019

Supervisor : Dr. Khushboo

ABSTRACT

Based on what is common belief, Marriage is an institution where, interpersonal relationships generally sexual are acknowledged. Also, a relation between two opposite sexes, recognized by law which provides rights of personal, social, economic and sexual access. It further seeks legitimacy of offspring, commitment to relationship and dominance of male over female. For Lawrence, the greatest

relationship for humanity is man-woman relationship history is made by the registered everyday practices of life which includes marital and sexual relationship between man and woman. He hated the conventional taboos placed in the name of marriage, like sex. He appeals to the heart rather than mind for marital relationships. It was Lawrence who thought marriage and sex as spiritual rather than bodily union. This paper attempts to find the redefinition of marriage as proposed by Lawrence in his short stories. Lawrence was creating in an age where there were new attempts for learning. Much influenced by his personal life and family background experiences, he created altogether a different persona of literature. In his prescribed texts, there he tried to attempt the psychological as well as spiritual part of marriage which is ahead than the concept of conventional marriage.

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D. H Lawrence

All I want is to answer my blood, direct, without fibbing intervention of mind, or moral, or what - not.¹

Key word : Marriage, Union, Relationship, Family, Sex, Love, Psychology, Compatibility, Suffocation, Dominance, Lawrentian Marriage, Change, New Woman

INTRODUCTION

Born in September 1885, David Herbert Lawrence was one of the most influential writers of the twentieth century. Son of John Lawrence and Lydia, he spent his essential years in a coal mining town of Eastwood, Nottinghamshire. He belongs to an age which was almost overshadowed by the two world wars. There is an attempt to find new values, politics and psychology are indeed essential clues for the interpretation of life. Lawrence was concerned to find ways of describing the deepest experiences of his characters. He often drew his inspiration for his characters and stories from his working class background and the tensions between his parents instilled in him, the emotional reserve providing him the raw material for his work. He was called 'Messiah of sex'. In 1929, Lawrence became seriously ill and died of tuberculosis on 2nd March 1930.

Lawrence's work is among those in which the men and women of then time have found their own restlessness most accurately mirrored.²

Lawrence is a writer of great imaginative force, whose best works has a spontaneous vitality. Much of Lawrence's writings unfurl his deep sense of English provincial life. He wrote in numerous genres- fiction, poetry, story, travelogue, criticism and psychology. He was concerned with the basic problems of human existence, man's relationships with his fellows and with the universe beyond himself. Psychological exploration of human characters, man - woman relations and a passionate belief in the physical world of nature which a modern man has lost contact with are the central themes of many of his novels and short stories. He believed with a passion and was able to communicate this passion through his literary creations. Lawrence

was concerned to find new ways of describing the deepest experiences of his characters. His characters are creatures of strong impulse and primitive emotions. He has depth of understanding and keenness of insight. He is successful in his analysis of the unconscious. His chief works are *Sons and Lover*, *The Rainbow*, *Lady Chatterley's Lover*, *Women in Love* in novels; *Odour of Chrysanthemums*, *'The Virgin'*, *'The Gypsy'*, *'The Fox'*, *'The Rocking Horse Winner'* in short stories. He is a short story writer of considerable power. In many of his short stories, he sets the restricting life of middle - class convention in contrast with liberating forces outside. He possesses a remarkable gift for fine description and lyric emotion.

Lawrence's Short Stories

Odour of Chrysanthemums

The small locomotive engine, Number 4, came clanking, stumbling down from Selston with seven full wagons.³

The opening sentence of the story sets the tone as well as start with the theme of the story, which is an unusual story from other ones. This was written in 1909 and got published in 1911. The principle of composition here is simple contrast, the whole suffused. The plot is very simple yet thought provoking because of its climax. Elizabeth Bates is the main character of the story. She has two young children and is pregnant with the third. She is waiting for her husband Walter, a coal miner, to come home. She thinks he has gone straight to the pub after work and she feels angry. It turns out to be completely different in the end where the dead body of Walter arrives and she's come to realise that they never really know each other. And this point is a recognition of the naive, inviolable, impregnable dignity of an ordinary workman laid out on the floor of a miner's cottage, his life wasted, the lives of his

family blighted , his cooling body prepared for burial .

*She knew she submitted to life , which was her immediate master . But from death , her ultimate master , she winced with fear and shame.*⁴

The White Stocking

*'I'm getting up Teddlinks ,' said Mrs. Whiston, and she sprang out of bed briskly.*⁵

The opening sentence of this story marks the symbolic quality of Lawrence where each and every word is a symbol. One style of modernist writings is that of psychological symbolism, and 'The White Stocking' demonstrates this near perfect . Elsie and Teddlinks are in a marriage. On the eve of valentine , Elsie has received a white stocking and a pair of pearl earrings from her previous suitor , Sam Adams. She is chirpy over it till Ted gets to know the giver . Elsie goads him by telling over her continuance with Adams , to the end he swells in rage and hits her . Elsie realises her mistakes, both cuddle each other at the end and are in harmony. The story is simple enough and requires little comment . It is the power to communicate to the reader those secret , mysterious impulses that exist between men and women which is the ultimate power of the story . In the Lawrence code of beliefs , there must always be this conflict between opposites; they complement each other in a sense are in control of each other . Though Elsie's husband is her master , he cannot exist without her.

*My love - my little love -', he cried, in anguish of spirit , holding her in his arms.*⁶

The Fox

*The two girls were usually known by their surnames, Banford and March . They had taken the farm together , intending to work it all by themselves.*⁷

This opening sentence of this technical short story 'The Fox' marks the theme and mood of symbolism . The two girls Ellen March and Jill Banford are trying their level best to make a success of their poultry farm . And , they are not succeeding , to start with , there is something wrong with the birds who refuse to lay eggs . Then comes the fox . It takes away some of the birds . The girls are in despair . Whilst they are busy in their problems , a young soldier appears . The farm has been reasonably owned by his grandfather . He breaks up the harmonious relationship present between the two girl friends and imposes his will upon March . Banford objects vehemently and the result is that the soldier contrives to bring about her death . The story ends with March and soldier planning to go to Canada . The changes brought about her (March) psychologically by the stress of the circumstances , is the most important thing in the story . The author concludes by observing that at long last March has been able to fulfil her destiny that of being a real and complete woman , but is not at peace with herself.

*And her eyelids dropped with the slow motion , sleep weighing them unconscious . But she pulled them open again to say "Yes , I may I can't tell I can't tell what it be like over there.*⁸

Marriage - Conventional and Lawrentian

Conventional Marriage

Conventional is what is generally expected by people based on what is common , at a specific time , in a specific culture . Marriage , also called matrimony or wedlock is a culturally recognised union between people , called spouses . The definition of marriage varies around the world not only between cultures

and between religions but also throughout the history of any given culture and religion, evolving to both expand and constrict in who and what is encompassed. It is principally an institution, in which interpersonal relationships usually sexual, are acknowledged or sanctioned. In 'The History of Human Marriage (1891)', Edward Westermarck defined marriage as "A more or less durable connection between male and female lasting beyond the mere act of propagation till after birth of the offspring." If taken conventionally, it is the relation between two opposite sexes recognised by custom or law, in which there are rights of sexual access, legitimacy of offspring, commitment to the relationship and dominance of male over female. In Christianity, Apostle Paul quoted from both Genesis 1 and 2 that God had created humanity as male and female and that in marriage "The two become one flesh". Then he added, "So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate."

When defined broadly, marriage is considered a cultural universal. Article 16 of the Universal Declaration of Human Rights declares that "Men and women of full age, without any limitation due to race, nationality, religion, have the right to marry and to found a family."

Lawrentian Marriage

*Great relationship for humanity will always be the relation between man and woman. The relation between man and woman, woman and woman, parent and child will always be subsidiary. It is the relation itself which is the quick and the central clue to human life.*⁹

Lawrence's environment as a child and as a young man played an important part in

conditioning the novelist of the future. The home was torn by parental conflict, and as a result Lawrence came to consider the relationship between a man and woman as a form of conflict and not a natural expression of harmony. Lawrence was not a social reformer. His main interest was always human relationships, the problem of reconciling full self-realisation with true love of another. Subject-matter itself was anti-materialistic, increasingly outspoken in love and sex. He said about history that it is made the registered in the practices of everyday personal life. Even in sexual relationship, in the most private and intimate domain of the personal historical changes make their mark. His collected works represent and are extended reflection upon the dehumanizing effects on modernity and industrialisation. The question of which part of partner should dominate in marriage (arising directly out of his own stormy yet committed relationship with his wife) is much in his mind. He hated the conventions which place taboos on certain words. In all matters and particularly when dealing with sex, he speaks with the utmost frankness and fearlessness.

*It is a pity that sex is such an ugly little word. An ugly word and really almost incomprehensible. What is sex, after all? The more we think about it, the less we know.*¹⁰

He is concerned about the physical part of sex, but he is deeply conscious of their religious nature. His own appeal is to the heart rather than head. For Lawrence, love was concerned of in terms suggesting chemical affinities in moral, sentimental - social terms.

In his view, the conflict between man and woman arises from The civilised woman's having become the desperate antagonist of man, drawing from him his greatest possession, his

method or his masculinity and feminizing him and bringing him under the control of her will.

Love is the happiness of the world . But happiness is not the whole of fulfilment . Love is a coming together . But there can be no coming together without going asunder. If people marry , they must live together as affectionate humans , who may be commonplace with each other without feeling awkward not as two souls .¹¹

Redefining Marriage in the Short Stories of Lawrence

She knew she had never seen him, he had never seen her. They had met in dark ,and fought in dark, not knowing whom they met nor whom they fought.¹²

The chief reason behind the destruction of marriage was the repercussions of Industrialisation. It bore the confusion in minds of the couple who conflicted between the ideals of marriage and realism of the time. They were denied ideal love, support and joint salvation in compliance with the ethics of marriage. On other side, sexual gratification is reduced to accidental procreation. It is just infused in the vein of the story that female was at more at loss: personal, economic and social security in all. Husband's after- death now served financial crisis along with personal and familial vulnerability. Yet the purpose of death has good hands in the success of marriage post-death in the final realisation of mutual pathos.

The fact was too deadly. There had been nothing between them yet they had come together, exchanging their nakedness repeatedly....¹³

We have the marriage between Teddy and Elsie as foil to the Bates'. Published six years after, we see a shift in background from semi-rural to urban economy wherein Elsie stands the New

Woman. Whiston couple share equality and recognition based match. Both are ay complete knowledge of self and their partner. Narrative is both from male and female perception of union rather than single speech of Elizabeth. Hence it is character portrayal rather than the psychological or social forces speaking in the story before. Elsie is flirty, charming wife deeply adored by Ted, who is strong male portrayal of a reserved and conscientious man.

He was the permanent basis from which she took These Giddy little flights into nowhere. At night, like chickens and curses, she would come home to him, to Roost.¹⁴

He restores Elsie to a stable genuine bond, through his act of violence which was more of a friendly reproach than male sadism against woman in crude sense. The final integrity of the duo is a proof to it. Hitting on Bates' core conflict, that is absence of love, Whiston couple present iconic compliance with authorial marriage, mutual understanding, trust and care. Besides, her flights to other man apart from fickle femalia also alludes the interpersonal quantum Elsie missed in the company of reserved Ted. Male- female bipolarity show interdependence rather than two impenetrable worlds at conflict. Union of women is similar to that of mutual relation between Whistons'. Their bond tightened due to their self-dependency in view of the new philosophy of personal happiness. But the lurking fact behind their together was war-borne shortage of men add the fear of their loss. Such were the causes behind the rise of women taking up exchanged gender roles. However idealistic the bond would be Lesbianism was a hypocrisy then, so neither had religious or social recognition nor legal protection. The end met in disaster for March and Banford. Though male -ego centricism possess the female, yet it is ravaged, violated, broken and lost.

Present Day Relevance

Marriage is the great puzzle of our day. It is our sphinx-riddle. Solve it or be torn to bits, is the decree. The foundation of relation rests upon man's biological and psycho-social needs. Relation, as in family or between a man-woman is the first agency of association and socialization and foremost agency in terms of impact, it bears on individuals. Marriage is one of the basic institutions of social life. A normative structure has developed around this association as conventionally defined, is a voluntary union for life of one man and one woman to the exclusion of all other." The attached norms and practices reflect the change in general, social, cultural and psychological affecting the marital conditions prevailing in the world. D.H. Lawrence, who had been philosophically ruminating on these intellectual issues going on, finds an ample substantiation in his work. Lawrence was acutely conscious of and concentrated on man-woman relationship. He was aware of numerous hurdles that hamper the normal relation and so, he at certain turnings suggested a plane beyond the social. He used metaphors of bird, fox, rabbit, Chrysanthemums, rainbow, stars and so on to describe characteristics and relationships. His deep insight and interest on the subject is relevant in the modern times as well. His three short stories namely, *The Odour of Chrysanthemums*, *The White Stocking* and *The Fox* show his great contribution on the exploration of the human mind and the modes in which people think and behave by literally leaving aside all the constraints that were imposed on them by various social movements.

*From the mechanical monster terrifying the catering colt at the beginning, to the un weeping woman at the end, we may think that this is just a tale. But hours after the story is finished, the images are still with the reader.*¹⁵

An opposition between nature and society creates the central juxtaposing theme of D.H.

Lawrence's *The Odour of Chrysanthemums*. A versification of this theme is evident in Elizabeth's recognition of the absolute differences between her world and the world of her now dead husband, based on her perceptions. Elizabeth is confronted with the guilty and shocking reality that she only knew the body of Walter, her husband, but never gained knowledge of his true existence; his soul. *The Odour of Chrysanthemums* functions as the depiction of human relations and the effect on them of class, gender, industrialisation as portrayed by the third person, limited omniscient narrator. Lawrence constructs separation, especially within human relationships by the use of Chrysanthemums well as descriptive, symbolic imagery, especially nature and the surroundings encompassing the characters. The initial mention of the "... dishevelled pink Chrysanthemums" is coupled with a dreary introductory diction of a "small", "stumbling", "locomotive engine...thumping heavily past..." show a changing factor, and a stationary hedge, signifying a more constant, independent variable is of a great significance when taken into account in terms of current and future situation.

*The horror of the distance between them was almost too much for her-it was so infinite a gap she must look across.*¹⁶

Chrysanthemums, as well as light and darkness, are used throughout the story symbols representing life and death, this lending support to the theme. In the present day scenario, it holds relevance as it displays a broken marriage and family often found more real than fiction. This story mirrors its title, although the Odour is not of flowers, but of the "utter separateness" of life. This paper attempts to find the redefinition of marriage as proposed by Lawrence in his short stories. Lawrence was creating in an age where there were new attempts for learning. Much influenced by his personal life and family

background experiences, he created altogether a different persona of literature. In his prescribed texts, there he tried to attempt the psychological as well as spiritual part of marriage which is ahead than the concept of conventional marriage. In his 'Odour of Chrysanthemums', he showed that marriage is not mere a matter of having sex in the dark and bearing children afterwards. Marriage is much about the union of two souls as it is about the license of having sex. In 'The White Stocking', he goes demonstrating that marriage is irrespective of class differences and seeking materialistic things. If two persons are in nuptial knot, they must not be moved by the things outside but remain committed by the feelings inside. In 'The Fox', he is at his best in using symbol art in literature. There are two girls who are at peace living with each other until a boy arrives in their nest to disturb them. One of them is killed and the remaining one went with the boy thinking of reunion, but is as restless as she never had been. It is symbolically yet beautifully

shown here that marriage is not about the union of 'two opposite sexes' but is the union of 'two connecting souls', irrespective of biological sex or constructed gender. The present world has become more diverse and accepting towards different ideas of marriage, where there are people having not only union irrespective of their sexes but also living their life peacefully and happily. The current definition of marriage can be devised as "The union of human souls, irrespective of everything", which is much influenced by the Lawrentian idea of marriage.



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SOCIAL CONSCIOUSNESS IN MULK RAJ ANAND'S "UNTOUCHABLE" & "COOLIE"

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ABSTRACT

The idiom "literature is a mirror of society" stands true to the writings of pioneer Indian English Writer Mulk Raj Anand (1905-2004). He being a humanist imbued his writings with socialist ideals. His humanism may be defined as a system in which human interest, values and dignity were held foremost. It meant devotion to the concerns of mankind. It meant an attitude that concentrated on the activities of man rather than on the supernatural world, the world of nature or animal kingdom. As a socialist, humanist author he was inspired by Gandhian ideology and wanted social development of the country, therefore, he exposed the hypocrisy of the

Hindus and condemned it in harsh terms in his works. The vicious customs which impaired societal development were severely criticized in his works. Indians who hated the British for their divide and rule policy were themselves rooted in such evil practices like untouchability and casteism which showed paradoxically what they practiced in fact divided and ruled. Mulk Raj Anand as a novelist tried to set free this mindset of common man through his writings and widely propagated Gandhian ideologies and humanism in it. His ideal social- real-humanist writings raised the collective consciousness of Indian readers and reflected his driving force in all his attempts to expose the follies of the Indian society.

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Key word : literature, society, humanism, Gandhian Ideology, Indian society.

INTRODUCTION

INTERRELATION BETWEEN LITERATURE AND SOCIETY

The idiom "literature is a mirror of society" stands true to the writings of pioneer Indian English Writer Mulk Raj Anand. He being a humanist imbued his writings with socialist ideals. His humanism is defined as a system in which

human interest values and dignity is held dominant. It means devotion to the concerns of mankind. It is an attitude that concentrates on the activities of man rather than on the supernatural world, the world of nature also called animal kingdom.

Mulk Raj Anand (1905 - 2004)

One of the pioneer Indian writer in English, who was famous for his depiction of the lives of the poor castes in traditional Indian society. He was honoured by Padma Bhushan, Padma Vibhushan and International Peace Prize. He became a distinguished Indian writer by incorporating Punjabi and Hindustani idioms (Indianisms) into English. Mulk Raj Anand completed his education from Cambridge University; University College London (U.K) and Khalsa College, Amritsar (India). He was associated with Mahatma Gandhi and advocated Communism. He used his novels to make broad attacks on various elements of India's social structure and on British rule in India. His works are considered important for their social statement.

NOTABLE WORKS	YEAR OF PUBLICATION
UNTOUCHABLE	1935
COOLIE	1936
TWO LEAVES AND A BUD	1937
THE LAL SINGH TRILOGY	1939-1942
THE BIG HEART	1945
PRIVATE LIFE OF INDIAN PRINCE	1953
SEVEN SUMMERS	1951
MORNING FACE	1968
THE OLD WOMAN AND THE COW	1960

As an author who was inspired by Gandhian thoughts and wanted social development of the country, he exposed the hypocrisy of the Hindus and condemned it in harsh terms. The vicious custom like untouchability was severely criticized in his works. Indians who hated the British for their divide and rule policy were themselves rooted in such evil practices like untouchability which showed paradoxically what they practiced in fact divided and ruled.

Mulk Raj Anand as a novelist had been inspired by Gandhian thoughts and humanism. A driving force in all his attempts to expose the follies of the Indian society. His father was a 'Subedar' in the Indian army and hence even as a child he had the opportunities of freely mixing with the children of the sweepers attached to his father's regiment. These early classmates and friends were transformed into heroes of his novel with the help of his imagination. Besides, other men and women with whom he had lived and mixed freely emerged as characters for him. This is the reason why his characters are life like.

One of the best works of Mulk Raj Anand is "Coolie" that depicts the maladies of the marginalised in Indian society. It is the story of millions of unemployed Indian masses who could not make both ends meet. It is about the plight of the unorganized and represented poor people who could not see the dawn of the day till their death.

Gandhian thought and its influence on Mulk Raj Anand's works

Mohandas Karamchand Gandhi is an immense source of writing and has influenced different disciplines in different fields whether it is social, political, philosophical or literary. The literature of 20th century was immensely occupied by Gandhian consciousness reflected and highlighted by the Indian authors of his time. In most of the cases the Gandhian writers specially the novelist and short story writers made Bapu an important guest character or made him the central figure of their works.

Like many other writers of 20th century Mulk Raj Anand keeps an eye on Gandhi's philosophy and vision of harmonious integrity and focused more and more on social problems of the oppressed, the poor, the downtrodden dalits and low caste of Hindu society. Just like Gandhiji, Mulk Raj Anand's aim was also to eliminate poverty,

superstition, caste system and untouchability which were predominant in the Indian society. With the publication of "Untouchable", Anand had firmly associated himself with the brand of Writers who saw political, social and human causes as genuine impulses for the novel and poetry.

Mulk Raj Anand came under the influence of Gandhi at Sabarmati Ashram and discarded all his English styles which he had adopted in England. He became an Indian in his dress and life style. His stay in Sabarmati Ashram also gave him a chance to come closer to the exploited - particularly the untouchables. He also gained a closer and sympathetic understanding of the socially and economically exploited poor Indians. As a result of his contact with Gandhi, Anand could gain a closer and sympathetic understanding not only for the social exploitation of Harijans but also of the poor Indians in general - an exploitation which was embedded in the political system of the colonial rule of India by the capitalistic British. Furthermore, he was influenced by the nineteen thirties - the pink decade when Gandhi dominated on the Indian scene as K. R. Srinivas Iyengar writes:

"The nineteen thirties were the seed time of modern independent India : the Gandhian salt Satyagraha movements in 1930 and 1932, the three Round Table Conferences, the passing of the Government of India Act of 1935, the introduction of Provincial Autonomy in 1937, the Gandhian movements of Harijan upliftment and Basic education".

Anand imbibed Gandhi's ideas about the exploited poor Indians, the downtrodden, the untouchables and the poor helpless peasants. Gandhi's humanism left an everlasting impression on young Anand's mind. The influence of Gandhi on Anand was remarkable and indelible. Recalling his participation in Gandhi's Civil Disobedience movement in 1921 when he was a college student

at Amritsar Anand describes how he came under Gandhi's spell : "I became vaguely interested in his ideas, particularly in the ethics of simple living that he was insisting on in the press. Spinning, weaving, and wearing of home-spun, the campaign against untouchability, and the great doctrine of ahimsa, non-violence as practised in the liberation movement. "During his visit to the Sabarmati Ashram he showed the script of his novel 'Bakha' to Gandhi ji and drew inspiration and strength from him. Anand was impressed by Gandhi's sincerity, love of truth and love for the downtrodden. He admits: "The warmth towards Bakha which has made this character lovable to many people, may to some extent, has emerged from my warmth towards the person of Gandhi". It was again the Gandhian influence that, as Anand acknowledges prompted him to write for the poor and the depressed : "I begin to dream writing only about the poorest of poor human beings ...and not very much about the orthodox and superior people of high caste, class and status"

All of his main characters, therefore belong to the poor strata of life- 'Bakha' , a sweeper boy in "Untouchable" , 'Munoo' , a cobbler in "Coolie", 'Gangu' , a labourer in "Two Leaves and a Bud" , 'Lal Singh' , a peasant cum soldier in "The Village" , Across the Black Waters and The Sword and the Sickle, 'Ananta' in "The Big Heart" and 'Krishna', a Head clerk's son in "Seven Summers".

Major Themes in the Novel

Mulk Raj Anand presents social consciousness of Indian society in his representative novels "Untouchable" and "Coolie". Known for realistic and sympathetic portrayal of the poor in India Anand advocates the cause of the underdogs of society. As an extremely sensitive and aware humanist , he aroused conscience of humanity against the ruthless exploitation of the weak.

Anand's novels deal with socio-economic aspects of life. He contributed immensely in modernizing Indian English fiction and gave it a new shape. His novels reflect the fast changing social climate of India. He has always been conscious of the need to help and raise the untouchables. Themes that we found in his novel are :-

Issue of untouchability, poverty, caste discrimination, suffering of Indian masses, social protest, child labour, orthodoxy etc.

Issue of Untouchability

"Untouchable" , lays bare the humiliating experience of Bakha who challenges the Brahminical attitudes of high caste people. "For them I am a sweeper. Sweeper-untouchable! "by these lines Bakha shows his anger for the high-caste men.

Sohini who is an untouchable , yet the high priest of society do not hesitate to desire sexual pleasure from her body . Lower class people are not allowed to draw water from the well otherwise upper castes would consider the water polluted.

Social Protest

Anand raised his voice against the discrimination in the society based on caste and creed, he as a humanist and Gandhian thinker remain deeply concerned with social problems and shows his commitment to the eradication of the evils which infest modern society. "Untouchable" reveals the exploitation of the poor by the rich , inequality between the rich and the poor. He expresses his deep sorrow and sympathy for the unfortunate poor and their inability to cope with circumstances . He poses these problems of social inequality at large and also attempts to seek resolution to the social conflicts.

Caste Discrimination

The problem of casteism pointed by Anand in the way that lower classes are exploited by those

above them. "Coolie" makes reader realize the predicament of the underdogs and marginalised in the society. Munoo the protagonist therein being the ultimate example of this exploitation and slavery. "Coolie" touches the pathetic and the sublime areas of human experience. Even in "Untouchable" readers realize how the protagonist Bakha , along with other marginalized characters suffer because of their belongingness to lower caste . The visionary writer Anand in his work lays threadbare the stratification of society and in a way abhors casteism advocating that the castesystem is a crime against humanity and everyone who believes in human dignity should actively try to eliminate it.

Child Labour

In the novel "Coolie", Munoo the orphan child's predicament as the domestic help in his early childhood raises the consciousness of the readers towards this problem. Munoo works as a servant in the house of Babu Nathoo Ram . Munoo does all the job of Coolie.

Suffering of Indian masses

In the novel "Untouchable", Anand is concerned with the suffering of the masses i.e., Shudra sweepers and his wishes to bring about social awareness through his writing. Anand's humanism is devoid of all bygotry, he believes in equality amongst all. "Coolie" and "Untouchable" by their mere theme and title stand as a protest against discrimination in the society.

THE UNDERDOGS OR THE OUTCASTES (MUNOO AND BAKHA) IN COOLIE AND UNTOUCHABLE.

Untouchable (1935)

'Untouchable', Anand's Magnum Opus and the first great sociological novel which seeks to stress evils of untouchability by focusing attention on the miserable plight, suffering, poverty, degradation of a large section of Indian society. Anand has a

compassionate zeal for the suppressed class people who were made to suffer untold miseries and tyranny at the hands of Upper class or elite Hindus. It gives us an account of a single day in the life of Bakha, a sweeper boy and the protagonist or the central figure of this novel. Here all the evils like Untouchability, segregation, subjugation and discrimination have been highlighted by demonstrating what happens to the life of Bakha. The whole novel revolves around his character .

Bakha , "The Underdog"

Bakha, a symbolic figure, a universal figure, a larger than life figure who stands for a large segment of Indian society, doomed to live a life of stagnation and humiliation. His day begins with abuses by his father and his encounter with the high -caste people.

"Ohe, Bakhya! ohe Bakhya! ohe scoundrel of a Sweeper's son! Come and clean a latrine for me!"

He opens his eyes, jumps out of bed , takes up his broom and basket to begin his work .He is very sincere and punctual in his work .

As Anand writes, "what a dextrous workman!"

Although his job was dirty he remained comparatively clean. He didn't even soil his sleeves handling the commodes, sweeping and scrubbing them. He is considered 'A bit superior to his job'. Anand portrays Bakha's passion for fashion as something superior as he thinks that wearing English clothes enhances one's dignity and self-respect. But all these passions or desires of Bakha provides much of the humour in this novel ; there is something laughable about a sweeper who forgoes his few homely comforts for what he calls fashion and who says to himself:

" I will cook like a sahib ...And I shall walk like them . Just as they do , in tows , with chota as my passion."

It is pathetic, too, when the fantasy breaks down and he realizes that "except for the English clothes there was nothing English in his life. "He has strong body and consciousness. We admire his sense of self-respect and nobility but he has inherited servility, subservience, obsequiousness and tendency to look down upon himself as a consequence of thousand years of racial & caste superiority. Although he is revengeful and can go against the caste system , tradition and hackneyed rituals. But he can't fight against the dominant, powerful caste Hindus because his own community is not well aware and conscious . They have accepted the sufferings , tyranny and cruelty as their lot. They are defeated and frustrated so they have consigned themselves to slavery and misery. Bakha's situation is that of 'a tiger at bay'.

As Saros Cowasjee writes in this context ;

"Bakha differs from the general run of sweepers in that he is clean , is a champion at all games , has principles and a sense of duty."

Bakha suffers beyond limitation . We sympathize with him because he suffers the humiliation and tyranny which he doesn't deserve . His sufferings and agony are heart rending and appeal to all lovers of humanity , liberty, equality and justice.

He has a desire to educate himself to transform into a better and refined being. But he cannot afford education because he is too poor to go to school. His low birth doesn't allow him to sit side by side with children of the high caste Hindus. Wherever he goes out from his house, the treatment that is given to him is worse than the treatment that is given to an animal. When he is hungry , chapattis are flung down to him from the third floor. A Hindu shopkeeper throws a packet of cigarettes at him. He has been suffering a series of humiliating experiences right from the morning . He is extremely shocked when he is slapped by a high

caste hindu , for having polluted him. The high caste Hindu further abuses :

" why don't you call, you swine , and announce your approach ! Do you know how you have touched me and defiled me , cock - eyed son of a bowlegged scorpion"

At such moments , he realized that he is just a sweeper. That's all nothing more and wherever he goes, he announces ; "posh ,posh , sweeper coming"

He is well aware of the prevailing cruel and coercive laws of the high - caste -Hindu society . He proclaims ;

" I am sweeper , sweeper - untouchable ! untouchable ! untouchable ."

The time when Bakha enters the temple just to see it inside, a sudden cry of polluted ! Polluted ! Polluted ! Fills the atmosphere. It is a excruciating experience for this poor creature. The priest shout at him because according to them , scavenger defiled the temple's sanctity. Thus is the worst example of discrimination against human being on the ground of caste.

Again Bakha's self-respect is hurt when he comes to know that pandit molested his sister . He becomes angry and revengeful but the crowd discourage him. The whole sequence of his sister's molestation is extremely tormenting. It tortures him but he can't violate the convention.

As E.M.Forster says in the forward to the novel :

" The sweeper is worse off than a slave, for the slave may even become free but the sweeper is bound forever."

Coolie (1936)

'Coolie' is the second novel of Mulk Raj Anand, which is written in 1936. The novel reinforced Anand's position as one of India's leading English author. The book is highly critical of British rule in India and India's caste system. In 'Coolie' Anand shows that sufferings and pains are

inevitable features of human existence but man can't control pain and erode sufferings by Universal brotherhood, love, compassion and equality. In 2004, a commemorative edition including this book was launched by Indian Prime Minister Manmohan Singh. "Coolie" is a term for unskilled laborer, though it can also be used as a pejorative.

Munoo-The Outcaste

The fourteen year old boy Munoo " Coolie" and his plight due to poverty and exploitation aided by the social and political structure depicts prejudices and biases inherent in Hindu society. In this novel Anand provides an exploration of the limits of pain. A weak and helpless person is subjected to a degrading society offering only hostility. Munoo is an orphan boy . At all stages of life, he is ill-treated, insulted and disdained. He is subject to insult, humiliation and exploitation. He tries to understand his position in the world. In fact, Munoo represents a class, the poor class struggling to earn its living.

Probably, Munoo is only an inconsequential waif in the eyes of the world, but for Anand he is as important as any other human being of flesh and blood. He brings to bear such profound pity on the boy that the novel gives the impression that his death implies the death of all that is good at the altar of cruelty. In his adventures Munoo meets not only cruel and bad people, but kind and good fellows also. Chota Babu in Sham nagar, Prabha Dayal and his wife in Daulatpur, the elephant driver of circus and Ratan in Bombay show kindness to him. Munoo suffers not because of fate or chance. He is victim of circumstances of the cruelty of man. Since most of man's problems have been created by self, man can also solve them. Munoo is not treated as human being but as a beast of burden. The novel invokes pity for him and other exploited children.

Thus, we see how Munoo who the victim and hero of the novel 'Coolie' is an orphan boy from Kangra Hills. He sets out in search of livelihood.

First of all he is tortured by his uncle and aunt at village Bilaspur, later on, as the house servant with the family of a sub-accountant at Sham nagar. This turns out to be a painful experience. Being fed up with the miserable life that he is stung by insults and slowly settles into the routine of domestic slavery.

Though the Shamnagar episode is only the first act in Munoo's tragic drama of exploration, he learns from it his first lesson. He was to be a slave, a servant who should do odd jobs, some are to be abused even beaten. This forces him going to Daulatpur to work in a pickle factory. Here life for Munoo is pleasing in the beginning owing to affection of Prabha and his wife Parvati, but; Happiness, is an occasional episode in the general drama of pain. Life becomes ugly and hellish because of Ganpat's wicked behavior. Munoo becomes jobless when the factory is closed down because of Ganpat's forging and treachery in business. As a result, Munoo not only loses his natural vivacity but is possessed by modes of extreme melancholy and dark feelings of self-distrust. Thereafter again in search of livelihood, he reaches Bombay, where he works as a labourer at Sir George White's Cotton Mill, which exposed him to the force of modern capitalistic machine. In Bombay, Munoo sees the miseries of others. He finds that coolies are brutally treated here: "The coolies toil with their sweat and blood while oppressor discusses the weather over a cup of tea". Anand vividly portrayed the harsh lives of the workers & their families, the squalor of their slums. The working hours are long and tedious. From these intolerance conditions, a strike erupts and turns into a Hindu-Muslim riots. As the ill-paid, ill-housed and undernourished labourers like Hari are broken, both in mind and body. Munoo introspects; "Am I really ominous?...My father died when I was born and then my mother and I brought misfortune to Hari now. If I am Ominous, why don't I die?" After that in an injured position he is brought

to Shimla by a European lady Mrs. Mainwaring, when her car knocks him down. After his convalescence, she uses him as her rickshaw puller and personal servant. But after some days he became unable to bear the strain of a rickshaw puller and consequently he meets his tragic end as a result of consumption at the age of sixteen. Munoo is a sensitive and intelligent boy full of high spirits and zest for life. His only prayer is "I want to live and I want to know, I want to work."

It is the conventional 'tragic' ending of the naturalistic novel, the life principle is wiped out. Death completes the Hero's victimhood.

CONCLUSION

The immense potential to change society through writing in the humanist writer Mulk Raj Anand is hidden in his own words in the Preface to "Two Leaves and a Bud":

"All these heroes...were the reflections of the real people...They were flesh of my flesh and blood of my blood."

Meenakshi Mukherjee in "Twice Born Fiction" classifies that Anand's characters belong to three categories - the sufferers, the oppressors and the good men. She observes that the protagonist is usually the chief sufferer in his novels. People with a vested interest in resisting change, such as money lenders, priests and landlords are placed in the second category. The good characters include social workers and the like who are all the advocates of the machines and the need to progress and equality. Anand's uniqueness lies in his humane understanding of the socially grappling situations of the victimised protagonists

Both "Coolie" and "Untouchable" are the novels which in a way raise the social consciousness of Indian society. The authenticity of Anand's characterization is a mixed one. We can't declare Anand as an unsurpassed character-creator, but these are characters which speak of Anand's mastery over the art of characterisation.

Here, the character of 'Bakha' is lovable, sometimes grand, sometimes weak and thoroughly Indian. The novelist has projected profound psychological insight in the portrayal of Bakha. He makes us aware and conscious of the social discrimination and in justice going on in society. Though he has the elements of revolt and protest but he has inherited servility and humility as a consequence of thousand years of racial and caste discrimination. Thus, Anand has given us so many immortal characters in literature. As through 'Munoo' in "Coolie", he gives the picture of the subjugation of child who is not only victimized by the society, but also crushed by the cruel hands of the society. Anand visualizes predicaments of the suppressed class people with full sensitivity and reality. He exposes that how the norms of society crushes human values and the laws made by human works against the law of nature. Man is made for love and sympathy but man-made rules and deformities kills all that comes in their way. Everyone, doesn't matter, from which strata he/she belongs must be aware and understand the human liberty, equality and dignity.



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आचार्य रामचन्द्र शुक्ल : विलक्षण व्यक्तित्व

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सारांश : आचार्य रामचन्द्र शुक्ल हिन्दी आलोचक, निबन्धकार, साहित्येतिहासकार, कोशिकार, अनुवादक, कथाकार और कवि थे। उनके द्वारा लिखी गई सर्वाधिक महत्त्वपूर्ण पुस्तक है—हिन्दी साहित्य का इतिहास, जिसके द्वारा आज भी काल निर्धारण एवं पाठ्यक्रम निर्माण में सहायता ली जाती है। हिन्दी में पाठ आधारित वैज्ञानिक आलोचना का सूत्रपात्र उन्हीं के द्वारा हुआ। साहित्यिक विषयों पर आलोचना, वह भी शुक्ल जी के बिना, यह तो असम्भव—सा प्रतीत होता है। हिन्दी निबन्ध के क्षेत्र में भी शुक्ल जी का महत्त्वपूर्ण योगदान है। भाव, मनोविकार सम्बन्धित मनोविश्लेषणात्मक निबन्ध उनके प्रमुख हस्ताक्षर हैं। शुक्ल जी ने इतिहास लेखन में रचनाकार के जीवन और पाठ को समान महत्त्व दिया। उन्होंने प्रासंगिकता के दृष्टिकोण से साहित्यिक प्रत्ययों एवं रस आदि की पुनर्व्याख्या की।

शब्द कुंजी : आलोचक, निबन्धकार, साहित्येतिहासकार, कोशिकार, कथाकार, मनोविकार, मनोविश्लेषणात्मक

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मगध महिला कॉलेज, पटना विश्वविद्यालय, पटना

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परिचय

आचार्य रामचन्द्र शुक्ल का जन्म सन् 1884 में बस्ती जिले के अगोना नामक गाँव में हुआ था। पिता पण्डित चन्द्रबली शुक्ल की नियुक्ति सदर कानूनगो के पद पर मिर्जापुर में हुई तो समस्त परिवार वहीं आकर रहने लगा। जिस समय शुक्ल जी की अवस्था नौ वर्ष की थी, उनकी माता का देहान्त हो गया। मातृ-सुख के अभाव के साथ-साथ विमाता से मिलने वाले दुःख ने उनके व्यक्तित्व को अल्पायु में ही परिपक्व बना दिया।

अध्ययन के प्रति लगनशीलता शुक्ल जी में बाल्यकाल से ही थी। किन्तु इसके लिए उन्हें अनुकूल वातावरण न मिल सका। मिर्जापुर के लंदन मिशन स्कूल से 1901 में स्कूल फाइनल परीक्षा (FA) उत्तीर्ण की। उनके पिता की इच्छा थी कि शुक्ल जी कचहरी में जाकर दफ्तर का काम सीखें, किन्तु शुक्ल जी उच्च शिक्षा प्राप्त करना चाहते थे। पिताजी ने उन्हें वकालत पढ़ने के लिए इलाहाबाद भेजा पर उनकी रुचि वकालत में न होकर साहित्य में थी। अतः परिणाम यह हुआ कि वे उसमें अनुत्तीर्ण रहे। शुक्ल जी के पिताजी ने उन्हें नायब तहसीलदार की जगह दिलाने का प्रयास किया, किन्तु उनकी स्वाभिमानी प्रकृति के कारण यह संभव न हो सका।

सन् 1903 से 1908 तक आनन्द कादम्बिनी के सहायक संपादक का कार्य किया। 1904 से 1908 तक

लन्दन मिशन स्कूल में ड्राइंग के अध्यापक रहे। इसी समय से उनके लेख पत्र-पत्रिकाओं में छपने लगे और धीरे-धीरे उनकी विद्वता का यश चारों ओर फैल गया। उनकी योग्यता से प्रभावित होकर 1908 में काशी नागरी प्रचारिणी सभा ने उन्हें हिन्दी शब्दसागर के सहायक संपादक का कार्यभार सौंपा जिसे उन्होंने सफलतापूर्वक पूरा किया। श्यामसुन्दरदास के शब्दों में “शब्दसागर की उपयोगिता और सर्वांगपूर्णता का अधिकांश श्रेय पं. रामचन्द्र शुक्ल को प्राप्त है।” वे ‘नागरी प्रचारिणी पत्रिका’ के भी संपादक रहे हैं। 1919 में काशी हिन्दू विश्वविद्यालय में वे हिन्दी के प्राध्यापक नियुक्त हुए, जहाँ बाबू श्यामसुन्दर दास की मृत्यु के बाद 1937 से जीवन के अन्तिम काल तक विभागाध्यक्ष का पद सुशोभित किया। 2 फरवरी सन् 1941 को हृदय गति रुक जाने से शुक्ल जी का देहांत हो गया।

कृतियाँ:

मौलिक कृतियाँ : शुक्ल जी की कृतियाँ तीन प्रकार की हैं—

(1) आलोचनात्मक ग्रंथ : सूर, तुलसी, जायसी पर की गई आलोचनाएँ, काव्य में रहस्यवाद, काव्य में अभिव्यंजनावाद रसमीमांसा आदि शुक्ल जी की आलोचनात्मक रचनाएँ हैं।

(2) निबन्धात्मक ग्रंथ : इनके निबन्ध चिंतामणि नामक ग्रंथ के दो भागों में संग्रहीत हैं। चिंतामणि के निबन्धों के अतिरिक्त शुक्ल जी ने कुछ अन्य निबन्ध भी लिखे हैं, जिनमें मित्रता, अध्ययन आदि निबन्ध सामान्य विषयों पर लिखे गये निबन्ध हैं। मित्रता निबन्ध जीवनोपयोगी विषय पर लिखा गया उच्चकोटि का निबन्ध है जिसमें शुक्लजी की लेखनशैलीगत विशेषताएँ झलकती हैं। क्रोध निबन्ध में उन्होंने सामाजिक जीवन में क्रोध का क्या महत्व है, क्रोधी की मानसिकता जैसे सम्बन्धित पहलुओं का विश्लेषण किया है।

(3) ऐतिहासिक ग्रन्थ : ‘हिन्दी साहित्य का इतिहास’ उनका अनूठा ऐतिहासिक ग्रन्थ है।

अनूदित कृतियाँ : शुक्ल जी की अनूदित कृतियाँ कई हैं। ‘शशांक’ उनका बंगला से अनुवादित उपन्यास

है। इसके अतिरिक्त उन्होंने अंग्रेजी से ‘विश्वप्रपंच’, आदर्श जीवन, मेगास्थनीज का भारतवर्षीय वर्णन, कल्पना का आनन्द आदि रचनाओं का अनुवाद किया।

सम्पादित कृतियाँ : सम्पादित ग्रंथों में हिन्दी शब्दसागर, नागरी प्रचारिणी पत्रिका, भ्रमरगीत सार, सूर, तुलसी, जायसी ग्रंथावली उल्लेखनीय हैं।

वर्ण्य विषय : शुक्ल जी ने प्रायः साहित्यिक और मनोवैज्ञानिक ग्रंथ लिखे हैं। साहित्यिक निबंधों के 3 भाग किए जा सकते हैं—

(1) सैद्धान्तिक आलोचनात्मक निबंध : ‘कविता क्या है’, ‘काव्य में लोक मंगल की साधनावस्था’ ‘साधारणीकरण और व्यक्ति वैचित्र्यवाद’, आदि निबन्ध सैद्धान्तिक आलोचना के अन्तर्गत आते हैं। आलोचना के साथ-साथ अन्वेषण और गवेषणा करने की प्रवृत्ति भी शुक्ल जी में पर्याप्त मात्रा में है। ‘हिन्दी साहित्य का इतिहास’ उनकी इसी प्रवृत्ति का परिणाम है।

(2) व्यावहारिक आलोचनात्मक निबन्ध : भारतेन्दु हरिश्चन्द्र, तुलसी का भक्ति मार्ग, मानस की धर्मभूमि आदि निबन्ध व्यावहारिक आलोचना के अन्तर्गत आते हैं।

(3) मनोवैज्ञानिक निबन्ध : मनोवैज्ञानिक निबन्धों में करुणा, श्रद्धा, भक्ति, लज्जा, ग्लानि, क्रोध, लोभ और प्रीति आदि भावों तथा मनोविकारों पर लिखे गए निबन्ध आते हैं। शुक्ल जी के ये मनोवैज्ञानिक निबन्ध सर्वथा मौलिक हैं। किसी अन्य लेखक ने उपर्युक्त विषयों पर इनकी भाँति प्रौढ़ता नहीं जमाई। शुक्ल जी के निबंधों में उनकी अभिरुचि, विचारधारा, अध्ययन आदि का पूरा-पूरा समावेश है। पक्के लोकादर्श के समर्थक होने की छाप उनकी रचनाओं में सर्वत्र मिलती है।

भाषा : शुक्ल जी के गद्य-साहित्य की भाषा खड़ीबोली है और उनके प्रायः दो रूप मिलते हैं—

(क) क्लिष्ट और जटिल : प्रायः गंभीर विषयों के वर्णन तथा आलोचनात्मक निबंधों में भाषा का क्लिष्ट रूप ही मिलता है। विषय की गंभीरता के कारण ऐसा होना स्वाभाविक भी है। गंभीर विषयों को व्यक्त करने के लिए जिस संयम और शक्ति की आवश्यकता होती है, वह शुक्ल जी में पूर्णतः विद्यमान है। अतः इस प्रकार उनकी

भाषा क्लिष्ट और जटिल होते हुए भी स्पष्ट है। उनकी भाषा में संस्कृत के तत्सम शब्दों की प्रचुरता पायी जाती है।

(ख) सरल और व्यावहारिक : भाषा का सरल और व्यावहारिक रूप शुक्ल जी के मनोवैज्ञानिक निबंधों में पाया जाता है। इसमें हिन्दी के प्रचलित शब्दों के साथ-साथ यथास्थान उर्दू और अंग्रेजी के अतिप्रचलित शब्दों का भी प्रयोग हुआ है। भाषा को अधिक सरल और व्यावहारिक बनाने के लिए शुक्ल जी ने तड़क-भड़क, अटकल-पच्ची आदि ग्रामीण बोलचाल के शब्दों को भी अपनाया है तथा नौ दिन चले अढ़ाई कोस, जिसकी लाठी उसकी भैंस, पेट फूलना, काँटों पर चलना आदि कहावतों व मुहावरों का भी प्रयोग निस्संकोच किया है।

शुक्ल जी का दोनों प्रकार की भाषा पर पूर्णाधिकार था। वह अत्यन्त परिमार्जित, प्रौढ़ और व्याकरण की दृष्टि से पूर्ण निर्दोष हैं। शब्द मोतियों की भाँति वाक्यों के सूत्र में गुंथे हुए हैं। एक भी शब्द निरर्थक नहीं, प्रत्येक शब्द का अपना पूर्ण महत्त्व है।

शैली :

शुक्ल जी की शैली पर उनके व्यक्तित्व की पूरी-पूरी छाप है। यही कारण है कि प्रत्येक वाक्य पुकार कर कह देता है कि वह उनका है। सामान्य रूप से शुक्ल जी की शैली अत्यन्त प्रौढ़ और मौलिक है। उसमें 'गागर में सागर' पूर्ण रूप से विद्यमान है। शुक्ल जी की शैली के मुख्यतः तीन रूप हैं—

(क) आलोचनात्मक शैली : इस शैली की भाषा गम्भीर है। उनमें संस्कृत के तत्सम शब्दों की अधिकता है। भावों की अभिव्यक्ति उन्होंने इस प्रकार की है कि उनको समझने में किसी प्रकार की कठिनाई नहीं होती है।

(ख) भावात्मक शैली : शुक्ल जी के मनोवैज्ञानिक निबन्ध भावात्मक शैली में लिखे गए हैं। इस शैली की भाषा व्यावहारिक है। बहुत-से वाक्यों का प्रयोग तो उन्होंने सूक्ति रूप में किया है। इसका एक उदाहरण है— 'बैर क्रोध का अचार या मुख्खा हैं।'

साहित्यिक इतिहास लेखक

रामचन्द्र शुक्ल हिन्दी के प्रथम साहित्यिक इतिहास लेखक हैं, जिन्होंने मात्र कवि-वृत्त-संग्रह से आगे बढ़कर, "शिक्षित जनता की जिन-जिन प्रवृत्तियों के अनुसार हमारे साहित्य के स्वरूप में जो-जो परिवर्तन होते आये हैं, जिन-जिन प्रभावों की प्रेरणा से काव्यधारा की भिन्न-भिन्न शाखाएँ फूटती रही है, उन सबके सम्यक निरूपण तथा उनकी दृष्टि से किए हुए सुसंगठित काल विभाग" की ओर ध्यान दिया। इस प्रकार उन्होंने साहित्य को शिक्षित जनता के साथ सम्बद्ध किया और उनका इतिहास केवल कवि-जीवनी या "ढीले सूत्र में गुँथी आलोचनाओं" से आगे बढ़कर सामाजिक-राजनीतिक परिस्थितियों से संकलित हो उठा। वह कवि मात्र व्यक्ति न रहकर, परिस्थितियों के साथ बँधकर जाति के क्रियाकलाप को भी सूचित करने लगे। इसके अतिरिक्त उन्होंने सामान्य प्रवृत्तियों के आधार पर कालविभाजन और उन युगों का नामकरण किया। इस प्रवृत्ति-साम्य एवं युग के अनुसार कवियों को समुदायों में रखकर उन्होंने "सामूहिक प्रभाव की ओर" ध्यान आकर्षित किया। वस्तुतः, उनका समीक्षक रूप यहाँ पर भी उभर आया है। साथ ही उनकी रसिक दृष्टि कवियों के काव्य सामर्थ्य के उद्घाटन में अधिक प्रवृत्त हुई हैं, तथ्यों की खोजबीन की ओर कम। यों साहित्यिक प्रवाह के उत्थान-पतन का निर्धारण उन्होंने अपनी लोक-संग्रह वाली कसौटी पर करना चाहा है, पर उनकी इतिहास दृष्टि निर्मल नहीं थी। यह उस समय तक को प्रबुद्ध वर्ग की इतिहास सम्बन्धी चेतना की सीमा भी थी। शीघ्र ही युग और कवियों के कार्य-कारण सम्बन्ध की असंगतियाँ सामने आने लगीं। जैसे कि भक्तिकाल के उद्भव-सम्बन्धी उनकी धारणा बहुत शीघ्र अयथार्थ सिद्ध हुई। वस्तुतः, साहित्य को शिक्षित जन नहीं, सामान्य जन-चेतना के साथ सम्बद्ध करने की आवश्यकता थी। उनका औसतवाद का सिद्धांत भी अवैज्ञानिक हैं। इस अवैज्ञानिक सिद्धांत के कारण ही उन्हें कवियों का एक फुटकल खाता भी खोलना पड़ा था।

आलोचक के रूप में साहित्य में स्थान :

हिन्दी-निबन्ध लेखन एवं आलोचना के क्षेत्र में जितना आत्मविश्वास शुक्ल जी में है उतना किसी अन्य निबन्धकार

या आलोचक में नहीं। शुक्ल जी शायद हिन्दी के पहले समीक्षक हैं जिन्होंने वैविध्यपूर्ण जीवन के ताने बाने में गुंफित काव्य के गहरे और व्यापक लक्ष्यों का साक्षात्कार करने का वास्तविक प्रयत्न किया। उन्होंने 'भाव या रस' को काव्य की आत्मा माना है। पर उनके विचार से काव्य का अन्तिम लक्ष्य आनन्द नहीं बल्कि विभिन्न भावों के परिष्कार, प्रसार और सामंजस्य द्वारा लोकमंगल की प्रतिष्ठा है। 'हमारे हृदय का सीधा लगाव प्रकृति के गोचर रूपों से है' इसलिए कवि का सबसे पहला और आवश्यक काम 'बिंबग्रहण' या 'चित्रानुभव' कराना है। इस प्रकार शुक्ल जी काव्य द्वारा जीवन के समग्र बोध पर बल देते हैं। जीवन में और काव्य में किसी तरह की एकांगिता उन्हें अभीष्ट नहीं।

शुक्ल जी की स्थापनाएँ शास्त्रबद्ध उतनी नहीं है जितनी मौलिक। उन्होंने अपनी लोकभावना और मनोवैज्ञानिक दृष्टि से 'काव्यशास्त्र' का संस्कार किया। इस दृष्टि से वे आचार्य कोटि में आते हैं।

जायसी, सूर और तुलसी की समीक्षाएँ आचार्य शुक्ल द्वारा हिन्दी-सहित्य के इतिहास में एक नए युग का आरम्भ करनेवाली मानी जाती हैं। इनमें गुण-दोष-विवेचन की पारम्परिक पद्धति से आगे बढ़कर आचार्य शुक्ल ने उपर्युक्त कवियों की मूल विशेषताओं और अन्तः प्रकृतियों का गम्भीर विश्लेषण किया है। जायसी की रहस्यमयी जीवन-दृष्टि और उसकी काव्यानुकूलता को आचार्य शुक्ल ने पहली बार पहचाना और घोषित किया—“जायसी कवि थे और भारतवर्ष के कवि थे। रहस्यमयी सत्ता का आभास देने के लिए जायसी बहुत ही रमणीय और मर्मस्पर्शी दृश्य-संकेत उपस्थित करने में समर्थ हुए हैं।” जायसी की समीक्षा करते हुए उनके वियोग-वर्णन का जो आकलन उन्होंने किया है, वह अद्भुत है। इस सम्बन्ध में जायसी ने सामान्य हृदय तत्त्व की सृष्टि-व्यापिनी भावना द्वारा मनुष्य एवं पशु-पक्षी सबको एक सूत्र में बद्ध दिखाया है। जायसी की आलोचना में आचार्य शुक्ल ने विषय-वस्तु की सूक्ष्म परख के साथ ही रूप-तत्त्व पर भी बारीकी से विचार किया है। जायसी को उन्होंने प्रबन्ध रचना की दृष्टि से तुलसी के बाद दूसरा स्थान दिया है। उन्होंने जायसी की भाषा के माधुर्य को सराहा

है। तात्पर्य यह है कि जायसी के काव्य की व्यावहारिक समीक्षा के साथ आचार्य शुक्ल ने पहली बार विषय-वस्तु और रूप-तत्त्व दोनों को समुचित महत्त्व देते हुए हिन्दी की व्यवस्थित समीक्षा-पद्धति का आदर्श उपस्थित किया है।

'गोस्वामी तुलसीदास' आचार्य शुक्ल के सर्वाधिक प्रिय कवि हैं। प्रबन्ध-रचना की दृष्टि से वे उन्हें सर्वश्रेष्ठ मानते हैं। लोक-मंगल की साधना का आदर्श उन्होंने उन्हीं से ग्रहण किया है। तुलसी की लोक-धर्मिता, मर्यादा-प्रियता, भावुकता, शील-साधना तथा शब्द-साधना सभी पर वे मुग्ध हैं। आचार्य शुक्ल भाव-जगत और कर्म-जगत में पूर्ण सामंजस्य देखना चाहते हैं। तुलसी के काव्य में यह सामंजस्य समग्रतः लक्षित होता है। उन्हें खेद है कि गोस्वामीजी को छोड़ हिन्दी का और कोई पुराना कवि इस क्षेत्र में नहीं दिखायी पड़ता। उन्होंने स्पष्ट किया है कि तुलसीदास को मानवी प्रकृति का सूक्ष्मातिसूक्ष्म ज्ञान था। काव्य-सौन्दर्य की भूमि का अनुसंधान और विश्लेषण आचार्य शुक्ल की नितांत मौलिक दृष्टि का परिचायक है।

उन्होंने संक्षेप में सूरदास की सीमाओं का उल्लेख किया है। उन्हें सूरदास में लोक-संग्रह की वृत्ति का अभाव खटका है। इसके बावजूद उन्होंने सूर के सम्बन्ध में जो निर्णय दिये हैं वे आज भी अत्यन्त मूल्यवान हैं। उन्होंने बताया है कि रति-भाव के भीतर जितनी मानसिक वृत्तियों और अन्तर्दशाओं का अनुभव एवं प्रत्यक्षीकरण सूरदास ने किया है और बाल-वृत्तियों की जैसी स्वाभाविक व्यंजना सूर के काव्य में हुई है, वह अन्यत्र दुर्लभ है। सूर की प्रतिभा को एकमुखी स्वीकार करते हुए भी आचार्य शुक्ल का दृढ़ मत है कि जिस क्षेत्र को सूर ने चुना है उस पर उनका अधिकार अपरिमित है। उसके वे सम्राट हैं। आचार्य शुक्ल के बाद उपर्युक्त कवियों पर अनेक दृष्टियों से समीक्षाएँ की गयी हैं, किन्तु आचार्य शुक्ल के निर्णय आज भी अपने स्थान पर हैं।

शुक्ल जी के मनोविकार सम्बन्धी निबन्ध परिणत प्रज्ञा की उपज हैं। इनमें भावों का मनोवैज्ञानिक रूप स्पष्ट किया गया है तथा मानव जीवन में उनकी आवश्यकता, मूल्य और महत्त्व का निर्धारण हुआ है। भावों

के अनुरूप ही मनुष्य का आचरण ढलता है—इस दृष्टि से शुक्ल जी ने उनकी सामाजिक अर्थवृत्ता का मनोयोगपूर्वक अनुसंधान किया। उन्होंने मनोविकारों के निबंध का उपदेश देनेवालों पर जबर्दस्त आक्रमण किया और मनोवेगों के परिष्कार पर जोर दिया। समाज का संगठन और उन्नयन करने वाले आदर्शों में आस्था इन रचनाओं का मूल स्वर है।

शुक्ल जी का 'हिन्दी साहित्य का इतिहास' हिन्दी का गौरवग्रंथ है। साहित्यिक प्रवृत्तियों के आधार पर किया गया कालविभाग, साहित्यिक धाराओं का सार्थक निरूपण तथा कवियों की विशेषताबोधक समीक्षा इसकी प्रमुख विशेषताएँ हैं।

शुक्ल जी की कविताओं में उनके प्रकृति प्रेम और सावधान सामाजिक भावों द्वारा उनका देशानुसार व्यंजित है। अपने सर्वोत्तम रूप में शुक्ल जी का विवेचनात्मक गद्य पारदर्शी है। गहन विचारों को सुसंगत ढंग से स्पष्ट कर देने की उनमें असामान्य क्षमता है। उनके गद्य में आत्मविश्वासजन्य दृढ़ता है। उसमें संक्षिप्तता का विशिष्ट गुण पाया जाता है। उनके विवेचनात्मक गद्य ने हिन्दी गद्य पर व्यापक प्रभाव डाला है।

निःसन्देह, आचार्य शुक्ल बहुमुखी प्रतिभा के साहित्यकार थे। जिस क्षेत्र में भी कार्य किया उसपर उन्होंने अपनी अमिट छाप छोड़ी। आलोचना और निबंध के क्षेत्र में उनकी प्रतिष्ठा युगप्रवर्तक की है। "काव्य में रहस्यवाद" निबंध पर इन्हें हिन्दुस्तानी अकादमी से 500 रुपये का तथा 'चिंतामणि' पर हिन्दी साहित्य सम्मेलन प्रयाग द्वारा 1200 रुपये का मंगला प्रसाद पारितोषिक प्राप्त हुआ था।

इन सबके अतिरिक्त कुछ आलोचकों ने आचार्य रामचन्द्र शुक्ल का प्रबल समर्थन किया तो कुछ ने अपनी दृष्टि से उनका विरोध भी किया। हिन्दी-आलोचना में शुक्ल जी की चिंतनात्मक मान्यताओं को सबसे प्रबल समर्थन डॉ. रामविलास शर्मा ने ही दिया। आज लगता है कि यदि डॉ. शर्मा जैसा प्रबुद्ध और प्रखर आलोचक व्यक्तित्व न होता, तो आचार्य शुक्ल को उनके बाद 'ऊँचे निवास नीच करतूती' वाले आलोचक 'एकांगी समाजशास्त्री' शुद्ध ब्राह्मणवादी आलोचक, 'प्रतिगामी आलोचक' आदि कह कर दबा-भुला चुके होते। इसके अलावा, छायावादी

और प्रगतिवादी भी शुक्ल-विरोधी हो रहे थे। इन शुक्ल-विरोधी आलोचकों को ललकारते हुए डॉ. शर्मा ने लिखा, "शुक्ल जी ने न तो भारत के रूढ़िवाद को स्वीकार किया, न पश्चिमी के व्यक्तिवाद को। उन्होंने बाह्य जगत और मानव-जीवन की वास्तविकताओं के आधार पर नये साहित्य-सिद्धांतों की स्थापना की और उनके आधार पर सामंती साहित्य का विरोध किया। देशभक्ति और जनतंत्र की साहित्यिक परम्परा का समर्थन किया। उनका यह कार्य हर देशप्रेमी और जनवादी लेखक तथा पाठक के लिए दिलचस्प होना चाहिए।"

आचार्य शुक्ल की बहुत-सी मान्यताओं का विरोध आचार्य हजारी प्रसाद द्विवेदी, डॉ. नामवर सिंह आदि ने किया था। परिणामतः डॉ. रामविलास शर्मा ने सीधे इन्हें 'लोकजागरण और हिन्दी-साहित्य' में ललकारा और 'दूसरी परम्परा की खोज' का शिवधनु तोड़ते हुए कहा : "आचार्य द्विवेदी और आचार्य शुक्ल में मूल अन्तर यह है कि 'सामंती संस्कृति की इस मायापुरी से शुक्ल जी हिन्दी-जनमानस को बाहर निकाल रहे थे, द्विवेदी जी उसे उसके भीतर ठेल रहे थे।" डॉ. शर्मा ने अनेक तर्कों व प्रमाणों से सिद्ध किया कि आचार्य द्विवेदी ने अधिकांश सामग्री शुक्ल जी से उड़ायी है और इस कार्य के लिए कृतज्ञताज्ञापन तो दूर, उल्टे शुक्ल जी को ही ललकार हर जगह रौंदना चाहा है।" विरोधियों द्वारा कई कोणों से कोसे जाने पर भी आज हिन्दी में उन जैसा प्रतिभावान आलोचक दूसरा नहीं है। आचार्य शुक्ल के इतिहासदर्शन तथा आलोचनात्मक विवेक ने पुरानी तथा नयी पीढ़ी का ध्यान आकृष्ट किया। परिणामतः रामचन्द्र तिवारी ने 'आचार्य रामचन्द्र शुक्ल' डॉ. रामविलास शर्मा ने 'आचार्य रामचन्द्र शुक्ल : लोक-जागरण और हिन्दी-साहित्य आदि-आदि ग्रंथों की रचना अन्य आलोचकों ने शुक्ल जी पर की हैं। डॉ. नगेन्द्र ने आचार्य शुक्ल के योगदान की महत्वप्रतिष्ठा करते हुए लिखा, "वे न कभी शास्त्र-चिंतन में खोये, न मनोविज्ञान की गुथियों में उलझे और न प्राचीन और नवीन आलोचनाशास्त्र की तथाकथित मौलिक उद्भावनाओं से आतंकित हुए। स्वानुभूत मूल्यों के आधार पर विकसित यह आत्मविश्वास निरंतर उनकी आलोचना को दृढ़ता और गांभीर्य प्रदान करता रहा।" निष्कर्षतः, हम कह सकते हैं कि शुक्ल जी ने हिन्दी-आलोचना को

आदर्श दिया, वह अमूल्य है। शुक्ल जैसा सशक्त व्यक्तित्व वाला आलोचक शायद ही आज हिन्दी के पास कोई हो। उनके सम्बन्ध में डॉ. रामविलास शर्मा का यह कथन बहुत सही है—‘हिन्दी साहित्य में शुक्लजी का वही महत्त्व है जो उपन्यासकार प्रेमचन्द या कवि निराला का।’ निराला ने आचार्य शुक्ल के निधन पर लिखा था —

अमा निशा थी समालोचना के अम्बर पर
उदित हुए जब तुम हिन्दी के दिव्य कलाधर।

संदर्भ-सूची

- हिन्दी साहित्य : युग और प्रवृत्तियाँ, डॉ. शिवकुमार शर्मा, अशोक प्रकाशन, नई सड़क, दिल्ली-6
- हिन्दी साहित्य का इतिहास— संपादक (डॉ. नगेन्द्र), सह संपादक (डॉ. हरदयाल), मयूर पेपरबैक्स प्रकाशन।
- त्रिवेणी—संपादक (डॉ. रामचन्द्र तिवारी), विश्वविद्यालय प्रकाशन।

रचनावृत्त

कहानी—ग्यारह वर्ष का समय

- (i) आचार्य रामचन्द्र शुक्ल ग्रंथावली भाग-1
- (ii) मलिक मुहम्मद जायसी भाग-2

आलोचना—

- (iii) रस मीमांसा भाग-3
- (iv) साहित्य शास्त्र : सिद्धांत और व्यवहार पक्ष भाग-4
- (v) भाषा, साहित्य और समाज विमर्श भाग-5
- (vi) हिन्दी साहित्य का इतिहास भाग-6
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निबंध — भय

संपादन

अखरावट

कविताएँ :- आखिरी कलाम

पद्मावत

मनोहर छटा, रानी दुर्गावती, वसंत, सरस्वती, शिथिर—पथिक, फूट, देशद्रोही की दुत्कार, बालविनय, विनती, अन्योक्तियाँ, प्रेम प्रताप, विरह सप्तक।

अन्य कविताएँ — भारतेन्दु जयन्ती, वन्दना, हमारी हिन्दी, याचना, गोस्वामी और हिन्दी जाति, हृदय का मधुर भार, झलक-1, झलक-2, झलक-3, पाखंड प्रतिशोध, भारत और वसन्त (काव्य नाटिका), रूपमय हृदय आदि।

□



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ROLE OF FAMILY, SOCIETY AND EDUCATIONAL INSTITUTION IN INCULCATING VALUES

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Presentation : 30 / 07 / 2019

Supervisor : Dr. Suchita Arpan

ABSTRACT

Value is something which is defined as the principles and ideas, which help in making judgement of what is more important. We are living in a world where people know the price of everything but value of nothing. The study concentrates on what exactly is value and how family, society and educational institution help in inculcating values in an individual.

Key word : Value, defined, principles, ideas, concentrates

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INTRODUCTION

India, being a democratic country with its vast tradition, culture, language, etc is still called a developing country and not a developed one. When we open a newspaper in the morning, most of the headlines scream about robberies, murder, and violence against women, children and elderly. The country has progressed economically and major steps have been taken to raise the standards. But somewhere along the way, we have lost our traditional values. But what exactly are values? Value is defined as the principles and ideas, which helps in making judgement of what is more important. We are living in a world where a person is judged through their values. So our values are important because they help us to create the future we want to experience. Once, one understands their values in life, they can examine and control the various choices they make in their life.

Some of the common values which every individual should have are brotherhood, friendship, empathy, comparison, love, honesty, fairness, loyalty, etc.

Children and teens adopt these quantities or values through family, society and educational institutions. These sectors work accordingly and help in the intellectual development of children and teens.

FAMILY

Family is the primary carrier of values. Value is passed on from parents and elders to the child. The growing child imitates every actuation, speech, mannerism, disposition, expression, etc of those around them. According to Pestalozzi

" Home- A centre of love and affection is the best place for education and the first school of child." Parents are a child's first teacher and Home is the first school. Both are responsible for shaping up the child's behaviour.

A ROLE MODEL

- Children listen, observe and imitate their parents like monkeys do. So it is important that they should be good role models.
- At the same time they play the effective role in social and moral development.
- Healthy customs passed on from generations help a child in leading a discipline and organised life.
- Elders in Indian joint family systems play a moderating role. It is absent in western societies. Thus, if children do not get along with parents, they tend to drift apart.

Blissful and cheerful atmosphere in the family will develop

- Love
- Affection
- Tolerance
- Generosity
- Truthfulness
- Happiness, etc.

The value system practised in the family becomes automatic to the young family members if they are taught moral values systematically.

THE NEEDS FOR VALUES IN FAMILY

- To negotiate and make compromises.
- To develop confident and compassionate.
- Strengthen the ability to monitor their own behaviour.
- Equip the children with certain factors such as awareness of truth, a sense of responsibility, emotional maturity, communication skills, awareness of intellectual development, sense of judgement and observation, cultural awareness, development of personality, religious and spiritual values and leadership qualities.

SOCIETY

Next to family, it is the society that teaches children about values. It is the society through which young children start getting social acceptance. It is also important for the intellectual development of a child.

Society preserves our culture and transmits it to the succeeding generation.

A ROLE MODEL

- Values reflect an individual's or society's sense of right and wrong or what ought to be.
- Different societies have different cultures; a culture represents the benefits and practices of a group, while society represents the people who share those beliefs and practices of a group, while society represents the people who share those beliefs and practices.
- When individual tries to modify the society by their values, certain values may create positive and negative effect on the society, it creates a social impact.

Society teaches values such as:

- Social Cohesion
- Social Harmony
- Unity among the people of different religion
- No ethnic conflict
- Culture pluralism
- Tolerance toward different section of the society

THE NEEDS FOR VALUES IN SOCIETY

In today's world, it may be seen in our society that the society does not practice many values. We have a rise in discrimination, abuse of power, greed, etc. What are we leaving behind for our future generations? May be its time society takes a hard look at its values.

Here are some values our society needs more of:

- Empathy
- Mutual respect
- Love
- Loyalty
- Honesty

EDUCATIONAL INSTITUTION

After family and society, it is the educational institution which serves an important role in inculcating values to children and individual. Educational institution helps directly in inculcating values to individual and helps in the intellectual development.

In schools and colleges, children are members of a small society that exerts a tremendous influence on their moral development. Teacher serves as a role model to students in school. They play a major role in inculcating their ethical behaviour. Peers at school diffuse boldness about cheating, lying, stealing, and considerations for others. Though there are rules and regulations,

the educational institutions infuse the value educations to the children in an informal way. They play a major role in developing ethical behaviour in children.

THE GENERAL STEPS

- Accountability- The children should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly.
- Role Model- The teachers are the first role model to the children outside their family. When the children see the model showing concerns for others, motivating them for their good deeds.
- Helping- The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.
- Appreciation- The teacher or parents should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others.

For children with weaker moral development

Children's ability to develop a relationship with peers is critical to their well being. These children have difficulty in understanding social or non verbal cues and they lack the ability to reason.

The prime concern of education for weaker children is to involve the good, the true and the divine in man so as to establish a moral life in the world.

The main function of educational institution is to enrich the character.

What we need today more than anything else is moral leadership founded on courage, integrity and a sense of values.

Thus, the most valuable teachers are the ones who left their values to their students.

- Norbertus Krisnu Prabowo

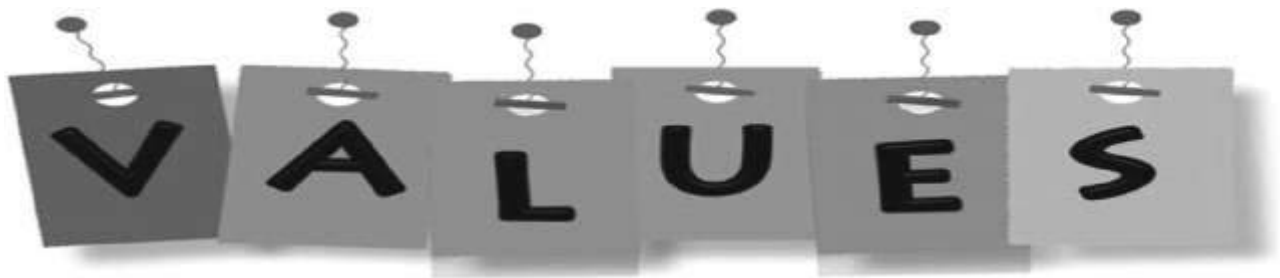
CONCLUSION

To summarise, values are bridge between individual and social. Individual holds value but others influence the formation of those values.

Childhood is a great time without a doubt. It is also a time, when people develop their values which can define them for the rest of their life. If proper values are taught to children, they will surely be able to make use of them when they grow up.

A person must bear good moral values such as honesty, helping nature, decency, righteousness and self-discipline.

In philosophical frameworks, values are those standards or code for conduct conditioned by one's cultural doctrines and guided by conscience, according to which human being is supposed to conduct himself and shape his or her life patterns by integrating his or her beliefs, ideas and aims of life. Family has been regarded as cornerstone of society. It forms basic unit of organisations.





कालिदास के अभिज्ञान शाकुन्तलम् में प्रकृति संवेदना

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Presentation : 30 / 07 / 2019

Supervisor : डॉ. किरण माला

सारांश : स विश्वबन्धो महतां कवीनां गुरुर्मनीषी कविकालिदासः ।
यत्काव्य— पीयूष रस—प्रवाह स्वादामितानन्दमयोहिलोकः ।।

कविवर कालिदास भारतीय साहित्य की सर्वश्रेष्ठ विभूति हैं तथा प्राचीन भारतीय इतिहास के प्रतिनिधि कवि हैं। इनकी कृतियों में हमारी संस्कृति के प्राणतत्त्व सुरक्षित हैं। वस्तुतः भारतीय दार्शनिक मनीषियों ने सत्यं शिवं सुन्दरं के अनुसंधान में जो बहुमूल्य मणिरत्न प्राप्त किये हैं वे सभी कालिदास की रचनाओं में सन्निविष्ट है। भारतीय संस्कृति में जिन मूल्यों को अपनी साधना एवं अनुभव के आलोक में प्रतिष्ठित किया है उनकी मंजुल व्यञ्जना इनके काव्यों में रक्षित है। न केवल भारतवर्ष में ही अपितु सारे संसार के सर्वश्रेष्ठ कवियों में कालिदास का सर्वोच्च एवं प्रमुख स्थान माना गया है। विश्व की किसी भी भाषा का कोई भी कवि अभी तक कालिदास की बराबरी नहीं कर पाया है। इनकी सर्वातिशयिनी अद्भुत विलक्षण प्रतिभा ने सारे विश्व को आश्चर्यचकित कर दिया है।

शब्द कुंजी : शकुन्तला, प्रकृति, मानव

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परिचय :

अभिज्ञानशाकुन्तलम् में प्रकृति :

कालिदास का प्रकृति प्रेम—

कालिदास का नैसर्गिक सुषमा के प्रति सहज आकर्षक था। उनकी रचनाओं में प्राकृतिक—सौन्दर्य के बड़े सुकुमार चित्र मिलते हैं। अभिज्ञानशाकुन्तलम् में तो महर्षि कण्व के तपोवन की प्रकृति भी अन्य मानवी पात्रों की भाँति एक विशेष पात्र के रूप में चित्रित हुई है। तपोवन की मूकप्रकृति बड़ी प्रभावशालिनी एवं रम्य है। कालिदास ने मूकरूप में ही प्रकृति को प्रस्तुत किया है, किन्तु वह मूक होते हुए भी सजीव, प्रत्यक्ष, व्यापक एवं अन्तरंग है। इस नाटक में प्रकृति कथानक की महत्वपूर्ण घटनाओं के संयोजन में सहायक है।

पं. बलदेव उपाध्याय ने कालिदास के प्रकृति—प्रेम एवं साधना का मार्मिक वर्णन करते हुए लिखा है—‘कालिदास प्रकृति देवी के प्रवीण पुरोहित थे। उनकी सूक्ष्म दृष्टि ने प्रकृति के सूक्ष्म रहस्यों को सावधनता से हृदयगम किया था। उनके प्राकृतिक वर्णन इतने सजीव हैं कि वर्णित वस्तु हमारे नेत्रों के सामने नाच उठती है। बाह्य प्रकृति का सूक्ष्म निरीक्षण करना तथा उसका मार्मिक अंश ग्रहण करना कालिदास की महती विशेषता है। मनुष्य तथा प्रकृति दोनों का मंजुल सम्पर्क तथा अद्भूत एकरसता

दिखाकर कवि ने प्रकृति के भीतर स्फुरित होने वाले हृदय को पहचाना है।

मनुष्य और प्रकृति का अभिन्न सम्बन्ध—श्री पी. के. गोड के शब्दों में—“उनके प्राकृतिक ज्ञान के सम्बन्ध में दूसरी ध्यान देने योग्य बात यह है कि उन्होंने मनुष्य और प्रकृति के बीच कोई विभाजन रेखा नहीं खींची है। समाज में मनुष्यों का सम्बन्ध पौधों के पारस्परिक सम्बन्ध द्वारा समझाया गया है।

विशेषतः ‘शकुन्तला’ में वनस्पति और पशु जीवन के सभी अन्तर बिल्कुल निकाल दिये गये हैं और पूर्ण जीवन हमारे समक्ष रखा गया है।”

मानव के प्रति प्रकृति की संवेदनशीलता

कालिदास की प्रकृति मानव के प्रति संवेदन एवं सहानुभूति रखती है। डा. हजारी प्रसाद द्विवेदी ने लिखा है कि ‘कालिदास ने प्रकृति की रमणीयता का मोहक वर्णन किया है पर उनका मुख्य वर्ण्य—विषय मानव सौन्दर्य है।’

शकुन्तला की बिदाई के अवसर पर कण्व शकुन्तला की सहचरी प्रकृति से उसको विदा करने को कहते हैं, तो कोयल कूकती है। उसकी ओर संकेत करके वे कहते हैं कि शकुन्तला के वन के साथी वृक्षों ने कोयल के शब्दों में उसे जाने की आज्ञा दे दी है। इसी समय आकाशवाणी होती है—

रम्यान्तरः कमलिनी हरितैः सरोभिश्छायादुर्मैर्नियमिताकर्मयूखतापः ।
भूयात् कुशेशयरजो मृदुरेणुरस्याः शान्तानुकूलपवनश्च शिवश्च पन्थाः ॥

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अर्थात् इस शकुन्तला की यात्रा कल्याणमय हो, इसके मार्ग में बीच—बीच में नीली कमलनियों से युक्त सरोवर हों, नियम से थोड़ी—थोड़ी दूरी पर लगे हुए धूप से बचाने वाले घनी छाँह वाले वृक्ष हों और मार्ग धूलि में कमल के पराग की कोमलता हो तथा रास्ते भर श्रमहारक सुखद वायु प्रवाहित होता रहे।

उपर्युक्त श्लोक में कवि ने मानव और प्रकृति के घनिष्ठ रागात्मक भाव सम्बन्ध की अभिव्यक्ति की है।

अभिज्ञान शाकुन्तल के चतुर्थ अंक में कालिदास ने प्रकृति और मानव को एक घनिष्ठ प्रेम—सम्बन्ध में आबद्ध दिखाकर दोनों का परस्पर सौहार्द प्रस्तुत किया है। पं. बलदेव उपाध्याय के मार्मिक शब्दों में कालिदास का यह प्रकृति चित्रण अनुपम है। उन्होंने लिखा है—आश्रम की बालिका शकुन्तला को अलंकृत करने के लिये प्रकृति स्नेह से आभूषण वितरण कर रही है। मृग छौना शकुन्तला को जाने नहीं देता। प्रकृति पत्तों के गिरने के ब्याज से आँसू बहाती है। प्रकृति तथा मनुष्य का ऐसा सहानुभूतिपूर्ण वर्णन संस्कृत—साहित्य में कम उपलब्ध होता है। यह दृश्य कालिदास के प्रकृष्ट प्रकृति—प्रेम तथा असीम करुण रस की वर्णन—शैली का सुस्पष्ट परचायक है।

पातुं न प्रथमं व्यवस्यति जलं युस्मास्वपीतेषु या

नादत्ते प्रियमण्डनाऽपि भवतां स्नेहेन या पल्लवम् ।

आद्येवः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः

सेयं याति शकुन्तला पतिगृहं सर्वैरनुज्ञायताम् ॥ 4 | 6

‘हे वृक्षों ! शकुन्तला पहिले तुम्हें जल पिलाये बिना स्वयं जल न पीती थी नवल पल्लवों के गहने पहनने की शैकीन होने पर भी जो प्रेम के मारे तुम्हारे पल्लवों को नहीं तोड़ती थी, जो तुमसे पहिले पहल फल आने पर खूब उत्सव मनाती थी, वही आज पतिगृह जा रही है। तुम सब जाने की अनुमति दो ।

मनुष्य की परिपूर्णता प्रकृति के साहचर्य में

कालिदास ने दो तपोवन दिखाए हैं, एक मर्त्यलोक में महर्षि कण्व का और दूसरा अमृतलोक में मारीच का ।

“पहला वह है जैसा होता है दूसरा वह है जैसा होना चाहिए ॥”

—ह.प्र. द्विवेदी

डॉ. हजारी प्रसाद द्विवेदी के शब्दों में कालिदास ने मनुष्य की परिपूर्णता प्रकृति के साहचर्य में ही देखी है। जहाँ मनुष्य सहज वृत्तियों के इशारे पर आँख मूँदकर आगे बढ़ने लगता है वहाँ विनाश को निमन्त्रण देता है, परन्तु जहाँ वह तपस्या से अपने को ऐसा बना लेता है कि विश्व की चराचर प्रकृति उनके इशारे पर चलने लगती है, तब वह अमृतत्व को निमन्त्रण देता है। कालिदास

ने तपोवनों में प्रकृति के मानवीय रूप का साक्षात्कार कराया है। शकुन्तला की बिदाई के समय प्रकृति ने स्वयं शकुन्तला के लिए मांगल्य आभूषणों की व्यवस्था कर दी। किसी वृक्ष ने शुभ मांगल्य वस्त्र दे दिया था। किसी ने चरणों में लगाने की महवार दे दी थी और कितनी ही वन-देवियों ने बिना माँगे आभरण भी दिये थे। यहाँ प्रकृति तपस्या द्वारा संस्कृत चित की अनुवर्तिनी है।

निसर्ग कन्या शकुन्तला और प्रकृति—राजा दुष्यन्त ने निसर्ग कन्या शकुन्तला का वर्णन करते हुए प्राकृतिक उपकरणों से उसे अभिन्न बताया है।

अधरः किसलयरागः कोमलवितपानुकारिणौ बाहू ।

कुसुममिव लोभनीयं यौवनमगेषु ॥ 1/21

यहाँ उन्होंने शकुन्तला को एक लता के रूप में चित्रित किया है और उसके अंगों की समानता लता के पल्लव-पुष्पादि से की है। पुष्पित लता-यौवनोद्गम में प्रफुल्लित शकुन्तला।

शाकुन्तल में प्रकृति एक पात्र के रूप में

शकुन्तला निसर्ग कन्या है। कालिदास ने इस नाटक में प्रकृति को मानव के सच्चे अर्थों में सहचरी बना दिया है। यहाँ प्रकृति को उन्होंने एक पात्र के रूप में चित्रित किया है जो केवल सजीव ही नहीं वरन् अन्य पात्रों की भाँति अपना पार्ट अदा करती है। इस नाटक की प्रकृति मानव जीवन की अनुभूतियों से संयुक्त होकर अत्यन्त चित्ताकर्षक बन गई है। मनुष्य और प्रकृति का यह सम्मिलन अद्भुत है।

शाकुन्तल में प्रकृति केवल पृष्ठभूमि ही नहीं वरन् नाटक के कथानक के मूल स्रोत में भी अपना वैशिष्ट्य रखती है। प्रो. जी. सी. ढल का मत है कि शकुन्तला के कथानक में प्रकृति का महत्वपूर्ण स्थान है। प्रथम अंक में ही नगर के वासनामय विलास और तपोवन के अकृत्रिम वैभव के तारतम्य पर प्रकाश डाला गया है। इन्द्रियवासना की तात्कालिक लहर शान्त होते ही हम प्राकृतिक और आध्यात्मिक सौन्दर्य के उच्चतर स्थान पर पहुँच जाते हैं। मर्त्य लोक और स्वर्ग लोक के मध्यस्थानीय हेमकूट पर्वत पर महर्षि मारीच के पावन तपोवन में न केवल प्रेमियों का

पुनर्मिलन होता है अपितु अन्तः और बाह्य प्रकृति के चिरन्तन संयोग की पुनः प्रतिष्ठा भी होती है।

प्रकृति का सूक्ष्म निरीक्षण

कालिदास का काव्य उनकी अनुभूति से पूर्ण है। प्रकृति-वर्णन में कवि ने अपने सूक्ष्म निरीक्षण एवं सौन्दर्य दृष्टि का सुन्दर विनियोग किया है। शकुन्तला के प्रथम अंक में महर्षि कण्व के आश्रम का यह वर्णन कवि के सूक्ष्म निरीक्षण एवं चित्रोपम वर्णन शक्ति का परिचायक है

नीवाराः शुक्रगर्भकोटरमुखभ्रष्टास्तरुणामधः

प्रस्निग्धः क्वचिदिङ्गुदीफलभिदः सूच्यन्त एवोपलाः ।

विश्वासोपगमादभिन्नगतयः शब्दं सहन्ते मृगास्तोयाधारपथाश्च वल्कलशिखानिष्पन्दरेखाङ्किताः ॥ 1/14

अर्थात् कहीं तो वृक्षों की कोटर में तोते रह रहे हैं। वहाँ उन कोटरों में तृण-धन्य नीचे पृथ्वी पर गिरे हुए हैं। कहीं इधर-उधर पड़े हुए चिकने पत्थर बता रहे हैं कि इन पर ईगुदी के फल कूटे गए हैं। कहीं निडर खड़े हुए मृग इस विश्वास से रथ का शब्द सुन रहे हैं कि आश्रम में कोई हमें छेड़ेगा नहीं। तपस्वियों ने जलाशयों में स्नान किया है। स्नान करने के उपरान्त आश्रम में लौटते हुए उनके गीले वस्त्रों से पानी की बूँदे टपक रही हैं, जिनसे एक लकीर सी बन गई है।

तपोवन के इस सूक्ष्म वर्णन को देखकर कालिदास की प्रकृति-पर्यवेक्षण की शक्ति का ज्ञान सहज ही हो जाता है।

प्रकृति उपदेशिका के रूप में

‘प्रकृति न केवल मनुष्य के लिए मनोरंजन का साधन हैं, अपितु, वह मनुष्य को जीवन की उच्च शिक्षाएँ भी देती है। जिस प्रकार सूर्य, वायु शेषनाग सब अपने कार्य में लगे हुए हैं, उसी प्रकार राजा को भी सदा कर्तव्यनिष्ठ होना चाहिए।’

जिस प्रकार वृक्ष स्वयं धूप सहन करके दूसरों को छाया प्रदान करता है, उसी प्रकार राजा को भी प्रजा के हित के लिए कष्ट सहन करना चाहिए।

सूर्य और चन्द्रमा में से एक का उदय और दूसरे का अस्त हो रहा है, इससे लोक में उदय और अस्त के युगपद आने का परिचय मिलता है।

यात्येकतोअस्तशिखरं पतिरोषधिनामाविष्कृतो अरुणपुरः सर एकतोअर्कः

तेजोद्वयस्य युगपदव्यसनोदयाभ्यां

लोको नियम्यत इवात्मदशान्तरेषु ।। 4 ।2

अप्रस्तुत वर्णन के रूप में

पं. करुणापति त्रिपाठी ने लिखा है 'कालिदास के प्रकृति-वर्णन की दूसरी विशेषता यह है कि प्रस्तुत की अमूर्त विशेषताओं और सुषमा-सम्बन्धी विलक्षणताओं के सागर साक्षात्कार के लिये वह प्रकृति के अप्रस्तुत प्रसंगों की निर्बाध सहायता लेता है। शकुन्तला की अकृत्रिम सुषमा की ललित कल्पना को मूर्तरूप में चित्रित करने के लिए वह कहता है—

सरसिजमनुविद्धं शैवलेनापि रम्यं

मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।

इयमधिकमनोज्ञा वल्कलेनापि तन्वी

किमिव हि मधुराणां मण्डनं नाकृतीनाम् ।। 1 ।20

इसमें शकुन्तला की सहज रूप सम्पत्ति का मूर्त प्रत्यक्षीकरण कराने के लिये सेवार से घिरे हुए कोमल और सकलंक कलाधन की सहायता ली गई है। इसी भांति शकुन्तला के अभुक्त पूर्ण यौवन की अभिव्यक्ति के लिए उसके अछूते यौवन की मनोरमता के प्रतिपादन के लिए कवि अप्रस्तुत की सहायता लेकर कह उठते हैं—

अनाघ्रातं पुष्पं किसलयमलूनं कररुहै

रनाविद्धंरत्नं मधु नवमनास्वादितरसम् ।

अखण्डं पुण्यानां फलमिव च तद्रूपमनघं

न जाने भोक्तारं कमिह समुपस्थास्यति विधिः ।। 2 ।10

“अनाघ्रात पुष्पादि का वर्णन हमारे सम्मुख उसकी अभुक्त रूप-सम्पत्ति का एक भव्य और प्रभावशाली चित्र उपस्थित कर देता है। इस चित्र की सहायता से अमूर्त भावना के मूर्त साक्षात्करण में अत्यन्त तीव्रता आ जाती है, हृदय पर उसकी एक मधुर और अमिट छाप पड़ जाती है।”

पं. करुणापति त्रिपाठी ने कालिदास के प्रकृति-वर्णन का विशद विवेचन करके यह निष्कर्ष प्रस्तुत किया है “चाहे प्रस्तुत रूप में हो अथवा अप्रस्तुत रूप में, कवि का प्रकृति-निरीक्षण और उसका वर्णन अनुपम है।

इस प्रकार अभिज्ञानशाकुन्तल में कालिदास का प्रकृति-चित्रण सम्बन्धी कवि-प्रतिभा एवं कल्पना का चमत्कार सर्वत्र मुखर है। वे मानव-हृदय की कोमल भावनाओं के विह्वलता, क्रोध, अमर्ष, आक्रोश, आवेश आदि मानसिक विकारों के भी प्रवीण द्रष्टा थे। जैसे बाह्य जगत में कोई गूढ़ प्रसंग भी उनसे अप्रकट नहीं रह सकता था वैसे ही अन्तर्जगत में भी उनकी सर्वत्र गति थी।

संदर्भ सूची

1. शाकुन्तल 4 / 11
2. शाकुन्तल 4 / 6
3. शाकुन्तल 1 / 12
4. शाकुन्तल 1 / 14
5. शाकुन्तल 4 / 2
6. शाकुन्तल 1 / 20
7. शाकुन्तल 2 / 10

संदर्भ ग्रंथ सूची

- संस्कृत-कवि-दर्शन-डा. भोलाशंकर व्यास, चौखम्बा विद्याभवन, वाराणसी
- अभिज्ञानशाकुन्तल : एक अध्ययन- श्री काशीनाथ द्विवेदी, चौखम्बा विद्याभवन, वाराणसी
- नाट्य साहित्य का इतिहास
- संस्कृत साहित्य का इतिहास-आचार्य बलदेव उपाध्याय, चौखम्बा भारती अकादमी
- अभिज्ञानशाकुन्तल-श्री कृष्ण मणि त्रिपाठी, चौखम्बा सुरभारती, वाराणसी
- संस्कृत साहित्य का इतिहास-डा. उमाशंकर शर्मा ऋषि चौखम्बा भारती अकादमी
- History of Sanskrit literature of productive - A.B. Keath





Botany

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ISOLATION AND IDENTIFICATION OF FUNGI ASSOCIATED WITH SPOILT FRUITS VENDED IN NEAR BY MARKETS IN PATNA

* Riya Raj

* Sanjana Keshri

* Raeesa Kalim

Presentation : 29/07/2019

Supervisor : Dr. Namita Kumari

ABSTRACT : *There was a great curiosity to all of us that why all the fruits became spoiled, what is responsible for their spoilage etc. So as we got this opportunity to do a project work, we selected this topic and we found wonderful results. Investigation of fungi responsible for the post-harvest deterioration of Lycopersicon esculentum (tomato), Carica papaya (papaya), Pyrus malus (apple), Citrus reticulata (orange) and Phyllanthus emblica (amla) are collected from two different markets. Fungal sps. associated with the*

deterioration of the various fruits tested include Fusarium sps. , Rhizopus sps. , Torula sps, Penicillium sps and Aspergillus sps. We chose this topic because fungi are increasingly implicated as the agents of spoilage of economically important fruits.

Key word : *isolation, spoilt fruits, deterioration.*

INTRODUCTION

Fruits play a vital role in human nutrition. It has been known that fruits constitute commercially and nutritionally important indispensable food commodity. Spoilage of fruits are those adverse changes in the quality of fruits that are brought about by the action of predominantly biological and physical factors which change the taste, smell, appearance or texture of fruit. Fungi are increasingly implicated as the agents of spoilage of economically important fruits.

OBJECTIVE

The purpose of this project was to learn about the various fungal spores responsible for the spoilage of fruits.

SURVEY AND COLLECTION

We surveyed and collected these fruits:-

1. Orange (*Citrus reticulata*),

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2. Apple (*Pyrus malus*) ,
3. Papaya (*Carica papaya*) ,
4. Amla (*Phyllanthus emblica*) and
5. Tomato (*Lycopersicon esculentum*).

STERILIZATION

All the glass wares like Petri dish, glass slide, inoculating needle, test tube, watch glass, forceps were properly washed, dried, wrapped with paper and then sterilized in the oven at 160 degree Celsius for one hour. The entire working surfaces were also disinfected with ethanol to reduce contaminants. We completed all our experiments in a complete sterilized condition. We also washed and sterilized our hands properly with 90% ethyl alcohol.

MEDIA PREPARATION

Potato dextrose agar medium is prepared by boiling 200 gm sliced and peeled potatoes in 1 liter distilled water for 30 minutes . Then we filtered the boiled potato and mixed it with dextrose and agar after which we steered, heated and boiled it to dissolve properly. Then we kept it in an autoclave for 15 minutes at 121 degree centigrade for the sterilization of P.D.A. medium.

INOCULATION

After the PDA preparation we poured it in Petri dishes. We inoculated all types of fungi appeared on different spoiled fruits with the help of inoculating needle in separate sterilized petri dishes containing P.D.A. medium inside the Laminar Air Flow in fully sterilized environment. Then kept all the inoculated petridishes inside the Incubator for 15 days at 22 degree centigrade.

ISOLATION

After 15 days of incubation, we got luxuriant appearance of so many fungal growths in all the petri dishes. We found that there were fungal growth in all the Petri dishes, we isolated the fungi and observed the fungal colonies under the microscope.

IDENTIFICATION

After the fungal growth we identified the fungi under microscope and observed different types of fungal growth occurring on different fruits.

1. Tomato

Color of fungal colony - white

Under slide preparation- *Fusarium* sps. and *Rhizopus* sps.

2. Apple

Color of fungal colony- black

Under slide preparation- *Torula* sps. and *Aspergillus niger*

3. Orange

Color of fungal colony- white, green

Under slide preparation - *Penicillium* sps.

Color of fungal colony- yellowish brown

Under slide preparation- *Aspergillus flavus*

4. Amla

Color of fungal colony- white

Unidentified Fungus

CONCLUSION

This study detected the profile of spoilage fungi of fruits which causes pathogenesis of some local and imported fruits in markets of Patna. The fruits are usually transported from areas of consumption in locally woven baskets and sacks under conditions that encourage the growth of fungi. Good quality control measures must therefore be employed by the farmers, marketers, and consumers during the harvesting, transportation, handling and processing of fruits. Frequent inspection of the fruits for sale by food inspectors is also recommended. These will go a long way in preventing the consumption of contaminated fruits therefore reducing the health hazards posed by the toxins produced by fungi isolated in this study.

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- Morphology and Taxonomy of fungi- Ernst
Athearn Bessey



Spoiled Tomato
(*Lycopersicon esculentum*)



Spoiled Papaya
(*Carica papaya*)



Spoiled Apple
(*Pyrus malus*)



Spoiled Orange
(*Citrus reticulata*)



Streaking done in Laminar Air flow

□



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COMPARISON OF CONCENTRATION OF VITAMIN 'C' IN FRESH AND REFRIGERATED TOMATO JUICE

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* Priyanka Kumari * Shalu Kumari
* Sonali Rani

Presentation : 29/07/2019

Supervisor : Dr. Madhu Kumari Gupta

ABSTRACT : It is known that the concentration of Vitamin C in fruits vary depending upon the temperature and its

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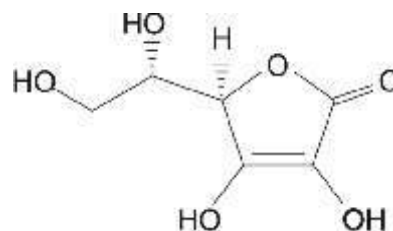
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freshness. The objective of the present study was to analyse the change in the concentration of vitamin C in fresh tomato juice and the same tomato juice after two days of time. For this experiment 50 gms of tomato was used. While titrating it against standard potassium iodate we find out that fresh tomato juice contains more vitamin C in comparison to refrigerated juice. Therefore, we recommend consuming fresh tomato juice for greater amount of vitamin C absorption in our body.

Key word : Vitamin C, titrating, potassium iodate, absorption

INTRODUCTION

Vitamin C also known as Ascorbic acid is an antioxidants present in fruits and vegetables. The molecular formula of Vitamin C is $C_6H_8O_6$ and its structure is



Vitamin C, also known as ascorbic acid, is often referred to as the healing vitamin. Well, it has a very important role in wound healing by aiding the synthesis of collagen which is required for the normal structure and function of connective tissues such as skin, cartilage and bones. It is an antioxidant, potentially protecting cells from

oxidative damage caused by free radicals. Additionally, vitamin C is involved in the normal structure and function of blood vessels and neurological function and assists in the defence against infections and inflammation. Lastly, vitamin C is often recommended for people who have iron deficiency or anemia as it aids the absorption of non-haem iron (iron from plant sources) in the gut. Fruits and vegetables are the best source of vitamin C. e.g. orange, tomato, papaya, strawberries, lemon etc. are good source of vitamin C.

The daily requirement of Vitamin C varies from person to person;

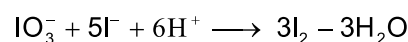
- 90 milligrams for Males,
- 75 milligrams for Females,
- 85 milligrams when pregnant,
- 120 milligrams when breastfeeding.

METHODOLOGY :

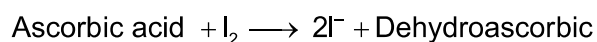
Ripe tomatoes were purchased from market. The tomatoes were blended in a blender and then it was filtered with a muslin cloth. The solution was made upto 100ml using distilled water. The amount of vitamin C was estimated by titration method, the procedure for which is as described below :

1. 20ml of tomato juice was pipette out into a 250 ml conical flask and 150 ml of distilled water was added to it.
2. 5ml of 0.6 mol L⁻¹ potassium iodide solution, 5ml of 1 mol L⁻¹ HCl and 1ml of starch indicator was added to the above solution.
3. The sample was titrated with 0.002 mol L⁻¹ of potassium iodate solution.
4. Appearance of blue-black colour indicates the formation of iodine-starch complex.
5. Permanent blue-black colour indicated the end point of titration.
6. The titration was repeated for concurrent readings.
7. Same procedure was followed for titrating refrigerated tomato juice.

When Iodate ions (IO₃⁻) are added to an acidic solution containing Iodide ions (I⁻), an oxidation-reduction reaction occurs.



It is the iodine formed by this reaction that oxidises the Ascorbic acid to Dehydroascorbic acid as the iodine is reduced to Iodide ions.



OBSERVATION AND RESULT :

Table : Titration of tomato juice with KIO₃ Solution (Standard solution)

Observation no.	Volume of sample	Initial reading(mL)	Final reading (mL)	Difference (mL)	Concurrent readings	Indicator used
1.	20	0.0	22	22		
2.	20	22	43.50	21.50	21	Starch
3.	20	0.0	21	21		
4.	20	21	42	21		

Concentration of KIO₃ Solution;

Molecular formula of KIO₃ = 268.10

Mass of Dichlorophenolindophenol (DCPIP) is 0.43 g.

Volume

$$\text{Concentration of KIO}_3 \text{ Solution} = \text{MOLE} \times \frac{\text{Volume}}{\text{molar mass}} = \frac{0.43}{266} = 0.0016 \text{ mole}^1$$

Table : Titration of fresh tomato juice with KIO₃ Solution :

Observation no.	Volume of sample	Initial reading(ml)	Final reading(ml)	Difference(ml)	Concurrent readings	Indicator used
1.	20	0.0	19	19		
2.	20	19	38.60	19.60	20	Starch
3.	20	0.0	20	20		
4.	20	20	40	20		

Mass of ascorbic acid (mg) in 100 ml of fresh tomato juice

$$\begin{aligned} \text{Moles of Vitamin C} &= \text{Concentration} \times \text{Volume of KIO}_3 \text{ solution} \\ \text{Mass} &= \text{Molar mass of Vitamin C} \times \text{Conc. of KIO}_3 \times V \text{ of KIO}_3 \\ &= 176.12 \times 0.0016 \times 0.020 \\ &= 0.0056 \text{ g/10 ml} \\ &= 5.60 \text{ mg/100 ml} \end{aligned}$$

* Conc. = Concentration

* V = Volume

Table : Titration of Tomato juice with KIO₃ Solution after refrigerating for two days:

Observation no.	Volume of sample	Initial reading(ml)	Final reading(ml)	Difference(ml)	Concurrent readings	Indicator used
1.	20	0.0	15.50	15.50		
2.	20	15.50	31.50	16	16.50	Starch
3.	20	31.50	48	16.50		
4.	20	0.0	16.50	16.50		

Mass of ascorbic acid (mg) in 100 ml of refrigerated tomato juice;

$$\begin{aligned} \text{Moles of Vitamin C} &= \text{Concentration} \times \text{Volume of KIO}_3 \text{ solution} \\ \text{Mass} &= \text{Molar mass of Vitamin C} \times \text{Conc. of KIO}_3 \times V \text{ of KIO}_3 \\ &= 176.12 \times 0.0016 \times 0.0165 \\ &= 0.004649 \text{ g/10 ml} \\ &= 4.64 \text{ mg/100 ml} \end{aligned}$$

* Conc. = Concentration

* V = Volume

Comparison of Vitamin C Concentration in Fresh and Refrigerated tomato juice;

Types of juices	Vitamin C Concentration(mg/100ml)
Fresh tomato juice	5.60
Refrigerated tomato juice	4.64

CONCLUSION :

Concentration of Vitamin C in fresh and refrigerated tomato juice were studied through titration. It was found that the concentration of Vitamin C is higher in fresh tomato juice than in refrigerated tomato juice. The concentration of Vitamin C in fresh and refrigerated tomato juice

may vary from what is obtained through the experiment. This alteration may be due to temperature i.e., on heating or cooling or may vary depending upon the freshness of the fruit juice.

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IMPACT OF COOKING ON STORED NUTRITIONAL CONTENT OF (PROTEIN AND VITAMIN) IN DIFFERENT VEGETABLES

* **Sweta Sinha**

Presentation : 29/07/2019

Supervisor : **Prof. Bina Rani**

ABSTRACT : Food is essential for the growth of an organism as it contains proteins, vitamins and minerals as nutrients. Vitamins are essential for normal growth and development of multicellular organism. Protein are large biological molecules consist of one or more amino acids . Protein perform a vast array of functions within living organism . During the studies conducted on various vegetables , it has been observed that generally there is a decrease in nutritional value in customary cooking methods and also depends upon the process of its production . The losses of nutrients (have been studied , in various vegetables compared for different cooking methods. The study has been undertaken to see the effect of cooking on nutritional content of vegetables . Although , few vegetables can be eaten raw but if it is cooked . it is important to be aware of the resultant output of the nutrient output available in food cooked by various methods. This contributes as one of the important aspects of health. This motivated us

to undertake this work and is being to identify the trends in cooking.

Key word : Vitamin , protein , amino acid, customary cooking.

INTRODUCTION

Man is the apex of evolution. It requires food as one of the important constituent for survival. There are number of advantages of cooked food over raw food. But the method of cooking by the majority of Indian population is customary. Although, few vegetables can be eaten raw but if it is cooked, it is important to be aware of the resultant output of the nutrients available in food cooked by various methods. This contributes as one of the important aspects of health. The health problems due to lack of balance diet and cost of vegetables rising vertically has put a healthy out of it, it is important to retain the highest nutritional portions during the preparation. Thus , cooking affects nutrients. One can be, but is not sure that all of the nutrients are protected during the food preparation. Cooking methods like boiling ,steaming,frying etc at times deplete number of essential nutrients. Moreover, the nutritional

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essential nutrients. Moreover, the nutritional content of vegetables also lowers due to use of highly toxicated pesticides and insecticides.

Preparation and cooking of vegetable sample involve :

1. Boiling.
2. Steaming.
3. Frying.
4. Pressure cooking.
5. Microwave cooking .

Experiment.....

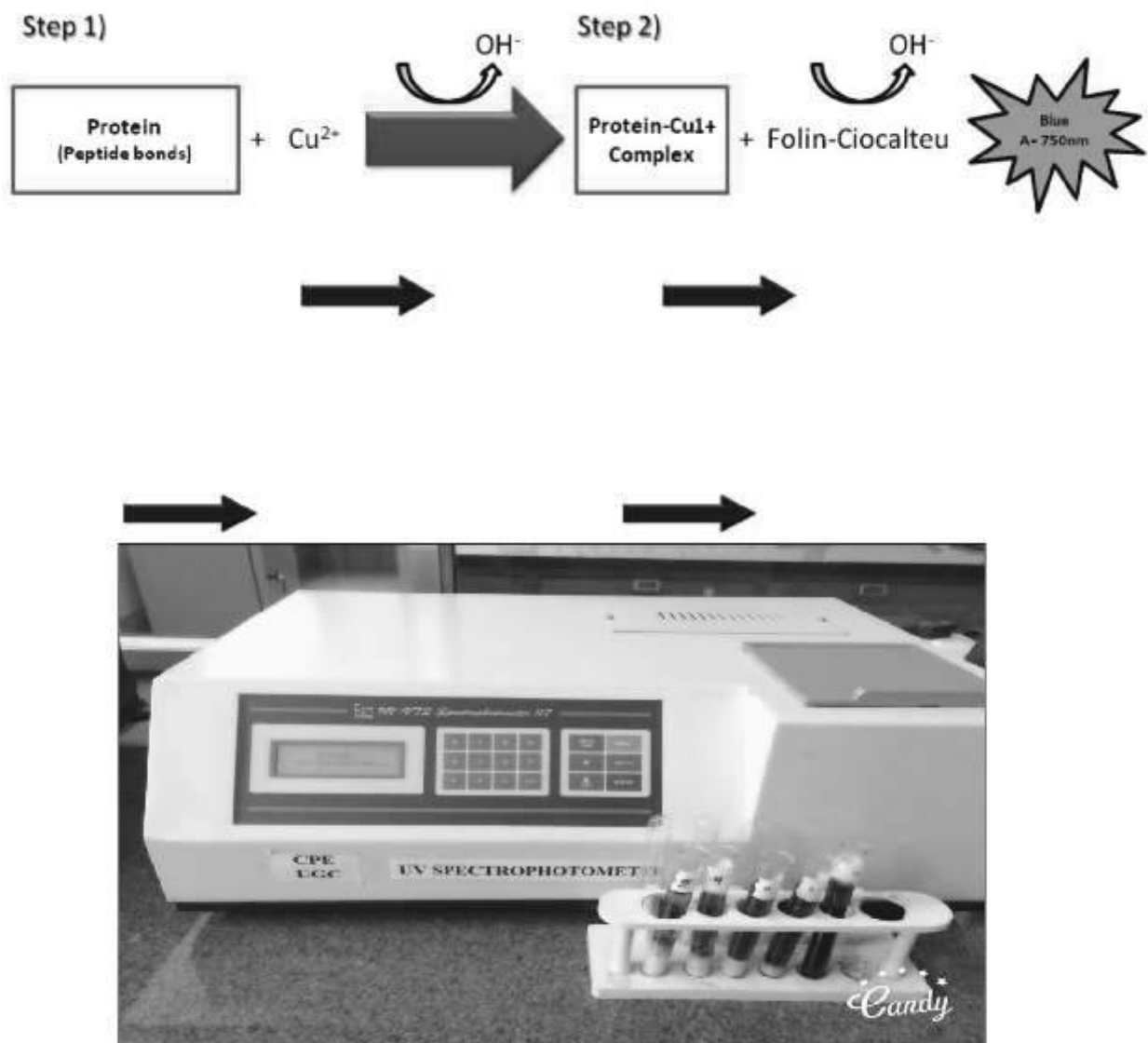
Methodology involves preparation and cooking of vegetable sample involves

- Boiling.
- Steaming.
- Frying.
- Pressure cooking.
- Microwave cooking.

The aqueous extract and buffer extract of raw and cooked samples was analyzed for vitamin C and protein respectively. The amount of protein and vitamin C in bthe various vegetable sample (Broccoli,Capsicum,Tomato,cabbage) in cooked and raw states were estimated by Lowry's method and redox titration method respectively.

Lowry's Method :

- Is based on chemical reactions:



DISCUSSION :

- The present study indicates that the protein and vitamin C concentrations in different vegetables taken from different vegetable markets varies over some range. This might be due to improper farming, extensive use of pesticides etc
- It is also observed that the protein and vitamin C concentration in vegetables after cooking from different methods is not consistent. It is observed that the loss of protein occurs maximum in frying followed by boiling, pressure cooking and microwave cooking and it is minimum in steaming. This may be because of high temperature of oil during frying as protein get denatured rapidly at high temperature
- While loss of vitamin C occurs maximum in boiling followed by frying, pressure cooking and steaming and it is minimum in microwave cooking. Because vitamin C is water-soluble and sensitive to heat, it can leach out of vegetables when they are immersed in hot water

CONCLUSION:

- When the different cooking methods were adopted during analysis, it was observed that there are definite losses of various nutrients present in the food materials
- The loss is exhibited not only as per the cooking habit but by virtue of the region also. As the nutrient present in vegetables depends on the process and chemicals used during its procurement

- To maintain the proper nutrient contents it is advised to go with appropriate cooking habit in different region with environmental conditions
- From the results obtained, it can be concluded that the preferred method of cooking out of all the methods tested should be steaming for consumption with minimum loss in protein and microwave cooking for minimum loss in vitamin C concentration

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APPLICATION OF PERMUTATION AND COMBINATION IN TELECOMMUNICATION

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* Surabhi Suman

Presentation : 2xx2019

Supervisor : Dr. Poonam Kumari

ABSTRACT : Telephone numbers are the base of telecommunication network. A telephone numbering plan is a type of numbering scheme used in telecommunication to assign telephone numbers to subscriber telephones. Telephone numbers are the addresses of participants in a telephone network, reachable by a system of destination code routing. This paper explains how the principle of permutation and combination can be applied in telecommunications in the allocation of telephone numbers to subscribers around the world. It is demonstrated that application of these principles in the allocation of telephone numbers from country code to actual telephone numbers can improve the present world telecommunications system.

Key word : Permutation, Combination, Telecommunication, Number System

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INTRODUCTION

MULTIPLICATION RULE

If one event can occur in m ways, a second event in n ways and a third event in r ways, then the three events can occur in $m \times n \times r$ ways.

Example : Erin has 5 tops, 6 skirts and 4 caps from which to choose an outfit. In how many ways can she select one top, one skirt and one cap?

Solution: Ways = $5 \times 6 \times 4$

PERMUTATION

In mathematics, each of several possible ways in which a set or number of things can be ordered or arranged is called permutation.

Example : The number of permutations of n objects taken r at a time is given by:

$${}^n P_r = \frac{n!}{r! \cdot (n-r)!}, \text{ where } n = \text{number of objects}$$

r = number of positions

COMBINATION

In mathematics, each of several possible ways to combine n things taken r at a time is called combination.

Example : The number of combinations of n objects taken r at a time is given by:

$${}^nC_r = \frac{n!}{r!(n-r)!}, \text{ where } n = \text{number of objects}$$

$r = \text{number of positions}$

TELEPHONE NUMBERS

The principal of permutation, in mathematics, is about arranging group of numbers or objects in a specific order while combination is about arranging group of numbers or objects when order is not a factor. These theories are applied in the allocation of telephone numbers from country code to actual telephone/fax numbers for home or businesses. The results obtained are compared to the present world population.

Numbering plans may follow a variety of design strategies which have often arisen from the historical evolution of individual telephone networks and local requirements. A broad division is commonly recognized, distinguishing open numbering plans and closed numbering plans. Many numbering plans subdivide their territory of service into geographic regions designated by a prefix, often called an area code or city code, which is a set of digits forming the most-significant part of the dialing sequence to reach a telephone subscriber.

TELEPHONE NUMBERING SYSTEM

The allocation of telephone numbers primarily starts with the International Telecommunications Union (ITU). The ITU determines and assigns telephone country codes to all countries in the world. Since this task is regulated and controlled, the allocation of those numbers must be in specific order. Usually, these numbers range from 1 to 3 digits.

Next to country codes are city codes. City codes are usually assigned by the Ministry of

Telecommunications of each country. Usually, these range from 1 to 3 digits as well. Next, in the series of numbers, is usually the telephone numbers themselves; a set of numbers that can go up to 7 digits. Hence, generally a telephone number system appears as follows.

Allocation of The Country Telephone Codes using Principles of Permutation :

$$\underbrace{\text{XXXXXX}}_{\text{Country Code}} \quad \underbrace{\text{XXX}}_{\text{City Area Code}} \quad \underbrace{\text{XXXX}}_{\text{Phone Number}} \quad \dots(1)$$

The allocation of country telephone code must be in specific order. As already mentioned, the ITU controls this function. For this reason, this implies the principle of permutation of mathematics.

The allocation can be efficiently carried out by posing the following mathematical question: In how many ways can 3 digits be arranged from a group of 10, in particular orders? Answer to this question is provided by the principle of permutation in mathematics. It should be understood that one is free to choose the 3 digits from the decimal numbering system (0, 1, 2,, 9), in particular orders. Hence, the answer to that question is ${}^{10}P_3$, which is:

$$\begin{aligned} {}^{10}P_3 &= \frac{10!}{(10-3)!} = \frac{10!}{7!} \\ &= \frac{10 * 9 * 8 * 7 * 6 * 5 * 4 * 3 * 2 * 1}{7 * 6 * 5 * 4 * 3 * 2 * 1} \\ &= 10 * 9 * 8 = 720 \quad \dots (2) \end{aligned}$$

This means that there are 720 ways to arrange 3 digits from a group of 10 digits in particular orders.

What does this imply in allocation of telephone codes for countries in the world? There are 215 countries in the world today.

Using the result from equation (2), this means that all the 215 countries in the world could easily be assigned telephone codes. Comparing the number of countries in the world to the result obtained from equation (2), it can easily be seen that this freedom of choice is more than twice possible and available. That takes care of the first segment in equation (1).

The International Telecommunication Union has assigned the country Telephone code "091" to India.

Allocation of City/ Area Telephone Codes using Principles of Permutation

Telephone city/area codes of all countries in the world are usually assigned by the country's Ministry of Telecommunications. Telephone numbers in India are administered under the National Numbering Plan of 2003 by the Department of Telecommunications. The numbering plan was last updated in 2015.

Usually, these digits are 3, selected from the decimal number system, 0....9. Grouping of these 3 digits must also be in a particular order. What this implies is that the grouping could be efficiently implemented using the principle of permutation in mathematics, similar to that of allocation of country codes. That means arranging digits in groups of 3 selected from the decimal digit system, (0,1,2, ...,9), in orders. This is represented mathematically as ${}^{10}P_3$,

$$\begin{aligned} {}^{10}P_3 &= \frac{10!}{(10-3)!} = \frac{10!}{7!} \\ &= \frac{10 * 9 * 8 * 7 * 6 * 5 * 4 * 3 * 2 * 1}{7 * 6 * 5 * 4 * 3 * 2 * 1} \\ &= 10 * 9 * 8 = 720 \end{aligned} \quad \dots (3)$$

What this implies is that 720 combinations could be obtained for 3 digits arrangements from

10 digits (0,1,2, ...,9). In a country like the United States of America (USA) which has 50 states, this principle would allow up to 720 combinations for area codes.

Landline numbers allocated different codes some are listed below :

- 11 - New Delhi, Delhi
- 22 - Mumbai, Maharashtra
- 33 - Kolkata, West Bengal
- 44 - Chennai, Tamil Nadu
- 20 - Pune, Maharashtra
- 40 - Hyderabad, Telangana
- 79 - Ahmedabad, Gujarat
- 80 - Bangalore, Karnataka

Patna, Bihar allocated "612" as city/area code or say STD code.

And mobile number in India is "+91-XXXX-NNNNNN", where the first four digits indicate operator's code, while the remaining six digits are unique to the subscribers. However, with portability in place, the first four digits may not indicate a particular operator.

All mobile numbers in India start with 9, 8, 7 or 6 which is based on GSM, LTE and CDMA technologies.

Allocation of Phone Number using Principles of Combination

The principle for efficient allocation of phone numbers is technically different from those of country and city/area codes. This usually consists of 7 digits and is the actual telephone numbers which provide telecommunications services for homes and businesses. This principle is equally applicable to all types of communication lines. To have wider latitude of numbers, the 7 digits could be broken into 2 segments, of 3 and 4 digits as follows:

$$X \ XX \qquad \qquad \qquad XXXX \qquad \qquad \dots (4)$$

The arrangement here follows no particular order. Hence the principle of "combination" in mathematics applies. By this application the number of arrangements for the first 3 digits, combined from a group of 10 digits (0,1,2, ...,9), are obtained from the following expression.

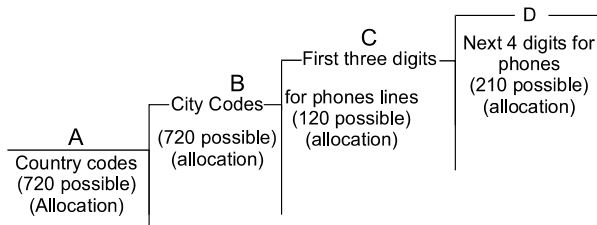
$$\begin{aligned} {}^{10}C_3 &= \frac{10!}{3!(10-3)!} = \frac{10!}{3!*7!} \\ &= \frac{10*9*8*7*6*5*4*3*2*1}{(3*2*1)*(7*6*5*4*3*2*1)} \\ &= \frac{10*9*8}{3*2*1} = 120 \end{aligned} \qquad \dots (5)$$

From the result in equation (5), this would give 120 combinations of 3 digits, chosen from 10 digits (0,1,2, ...,9). The last 4 digits would similarly be arranged using the same principle of "Combination." This would be as follows:

$$\begin{aligned} {}^{10}C_4 &= \frac{10!}{4!(10-4)!} = \frac{10!}{4!*6!} \\ &= \frac{10*9*8*7*6*5*4*3*2*1}{(4*3*2*1)*(7*6*5*4*3*2*1)} \\ &= \frac{10*9*8*7}{4*3*2*1} = 210 \end{aligned} \qquad \dots (6)$$

Hence there would be 210 arrangements of 4 digits, chosen from 10 digits, (0, 1, 2, ...,9)

The mathematical results obtained from above equations could be implemented as follows :



Now using Multiplication Rule, these allocations and possible combinations of numbers would give :

$$720 * 720 * 120 * 210 = 13, 063, 680, 000 \qquad \dots(7)$$

□

This very principle of allocation of communication lines covers all types of telephones (including cellular telephones), fax and beeper lines all over the world.

CONCLUSION :

From present study, we understand how permutation and combination is useful for allocation of telephone number. Further from this study, we emerged some points, the most definite one that obtained from equation (7) is, we have almost twice possible ways to allocate telephone numbers if compared to worlds population. In case, if the world population increases, we can increase total number of possible allocation by billions just by adding 1 digit space in any of the codes. Like if we add 1 more digit space in country code i.e., there will be $10P4 = 5040$ ways to select country. Hence, the total number of possible allocation becomes 91,445,760,000. Thus, this concludes that every person on the earth can be assigned both telephone and fax lines with ease as long as there are voice and data exchange equipment to handle the distribution, coding and decoding of information.

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DRINKING WATER QUALITY ASSESSMENT

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Presentation : 29/07/2019

Supervisor : **Dr. Mohita Sardana**

ABSTRACT : *Water is a vital resource for human survival. Safe drinking water is a basic need for good health. People in their day to day lives face water scarcity and water quality problems. Many states in India still rely on government bodies to cater to their water needs through water trucks daily. It is due to this problem that use of water purifiers have now increased. The aim of this study was to analyse drinking water quality in the college campus and some neighboring areas to see if the water is fit enough for consumption. The study included testing of pH of water through pH meter and derive data. On the basis of our findings, it was concluded that water in the college campus and nearby areas is safe for drinking.*

Key word : *Water scarcity, Water quality, Drinking water, pH, College campus.*

INTRODUCTION

Water forms 70% of human body therefore its crucial role in human survival is undeniable.

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Safe drinking water is necessary for good health. Fresh water is already a limiting resource in many parts of the world. The careless wastage of our precious natural resource will make it more limiting in the coming years. Increased population, urbanization and climate change have worsened the situation. Drinking water quality is a relative term that relates the composition of water with effects of natural processes and human activities. Deterioration of drinking water quality arises from the introduction of chemical compounds into the water supply through leaks and waste disposal into rivers and other fresh water bodies. The open water resources are highly susceptible to contamination and thus the quality of water gets affected. The World Health Organization estimated that up to 80% of all sickness and diseases in the world are caused by inadequate sanitation.

METHODOLOGY

Water samples were taken from various locations which also included our college campus. Tap water was run for the first five minutes and the tap water was collected in a container. Using a black marker pen, date and time were both noted on the sample bottles. The pH test was performed in the Central Research laboratory, Patna.

Magadh Mahila College, Patna

DETERMINATION OF pH:

The pH of water sample was determined using a digital pH meter. This method is highly accurate. Apparatus required were: pH meter, distilled water, glass stirring rod, water samples.

PROCEDURE FOR pH DETERMINATION:

The procedure of determination of pH of water involves the following steps.

- The water sample is properly mixed and stirred using a glass rod
- The electrode of the pH meter is thoroughly cleaned using distilled water
- Next, into the water sample, the electrode is inserted. We make sure that the contact between the water and electrode is good
- Before the reading the electrode has to be dipped in the water for at least more than 30 seconds
- We wait for the machine to give a stabilized reading

RESULTS

Area from where the water sample was collected	pH obtained
Sri Krishna Nagar	7.73
Patliputra colony	7.5
G M Road	7.24
College campus	8.1
Gaye Ghat area	7.64

□

The values of pH thus derived was between the range of 6.5 to 8.5 as recommended by World Health Organization. It can be said that the water we are consuming everyday is safe in terms of pH value. The pH values were above 7 i.e they were alkaline in nature. The most important thing to notice was that even the water supplied in our college is worth consuming. Everyday thousands of girls of Magadh Mahila College quench their thirst with the water which is safe for drinking.

CONCLUSION:

From this study, we concluded that most of the areas in Patna are getting safe drinking water supply unlike other states where there is a huge water scarcity. It is of utmost importance to examine the quality of drinking water because around 80% of all disease are caused due to use of poor quality water.

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DEVELOPMENT OF KHADI TEXTILE WITH SPECIAL REFERENCE TO THE STATE OF BIHAR

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* Varsha

* Richie Aishwarya

Presentation : 06 / 08 / 2019

Supervisor : Dr. Pushpa Sinha

ABSTRACT : *Khadi commands a sentimental value for Indians. It is often associated with Mahatma Gandhi. It is said that the first true Indian designer was Mahatma Gandhi because of his appeal to Indians to wear khadi garments. That appeal was necessitated because of the need of creating self-reliance and proving unity of India to English. Khadi also symbolizes the need and importance of indigenous*

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manufactured goods. Khadi represents India's resistance and revolution. Khadi is also the face of Indian identity. Mahatma Gandhi began promoting the spinning of khadi for rural self-employment and self-reliance in 1920s India thus making khadi an integral part and icon of Swadeshi movement. Thus it symbolizes the political ideas and independence to itself.

Key word : *Khadi, Charkha, KVIC, Employment generation through KVIC*

INTRODUCTION

Khadi commands a sentimental value for Indians. It is often associated with Mahatma Gandhi. It is said that the first true Indian designer was Mahatma Gandhi because of his appeal to Indians to wear khadi garments. That appeal was necessitated because of the need of creating self-reliance and proving unity of India to English. Khadi also symbolizes the need and importance of indigenous manufactured goods. Khadi represents India's resistance and revolution. Khadi is also the face of Indian identity. Mahatma Gandhi began

promoting the spinning of khadi for rural self-employment and self-reliance in 1920s India thus making khadi an integral part and icon of Swadeshi movement. Thus it symbolizes the political ideas and independence to itself.

INTRODUCTION

Khadi is a versatile fabric. It has the unique property of keeping the wearer warm in winter as well as cool in summer season. This fabric on washing is more enhanced thus the more you wash it, the better it looks. Khadi is not easily worn out for years together, at least for 4-5 years.

Khadi is an Indian fabric. Khadi is also known by another name Khaddar. It is made by spinning the threads on an instrument known as Charkha. During pre-independence era the movement of khadi manufacturing gained momentum under the guidance of father of nation Mahatma Gandhi. This movement of khadi manufacturing and wearing started as to discourage the Indians from wearing foreign clothes.

Its concept was developed by Mahatma Gandhi. It was a symbol for political agendas during the fight for independence in India against the British rule. It was primarily a mean to provide employment to the unemployed rural population of India at that time. The Indian flag has to be also made from khadi material. Thus it holds national importance, We could even call it the national fabric of India.

KHADI AND VILLAGE INDUSTRIES COMMISSION (KVIC)

The Khadi and Village Industries Commission (KVIC) is a statutory body formed by the Government of India, under the Act of Parliament, and Khadi and Village Industries Commission Act of 1956. It is an apex organization under the Ministry of Micro, Small and Medium Enterprises, with regard to khadi and village industries within India, which seeks to plan, promote, facilitate,

organize and assist in the establishment and development of khadi and village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary.

The government has also launched a new scheme in 125 blocks of the country for intensive development of khadi and village industry. The objective of this programme is to create about 1,000 additional jobs in each block during the period of next three years.

The Commission has three main objectives which guide its functioning. These are -

1. The Social Objective - Providing employment in rural areas.
2. The Economic Objective - Providing saleable articles.
3. The Wider Objective - Creating self-reliance amongst people and building up a strong rural community spirit.

OBJECTIVES

1. To know what khadi textile industry means.
2. To ascertain the impact of khadi industries.
3. To know the importance and role of KVIC.

HYPOTHESIS

1. Sales in Khadi industries has increased over time.
2. Employment generation in Khadi industries have witnessed an increase.

METHODOLOGY:

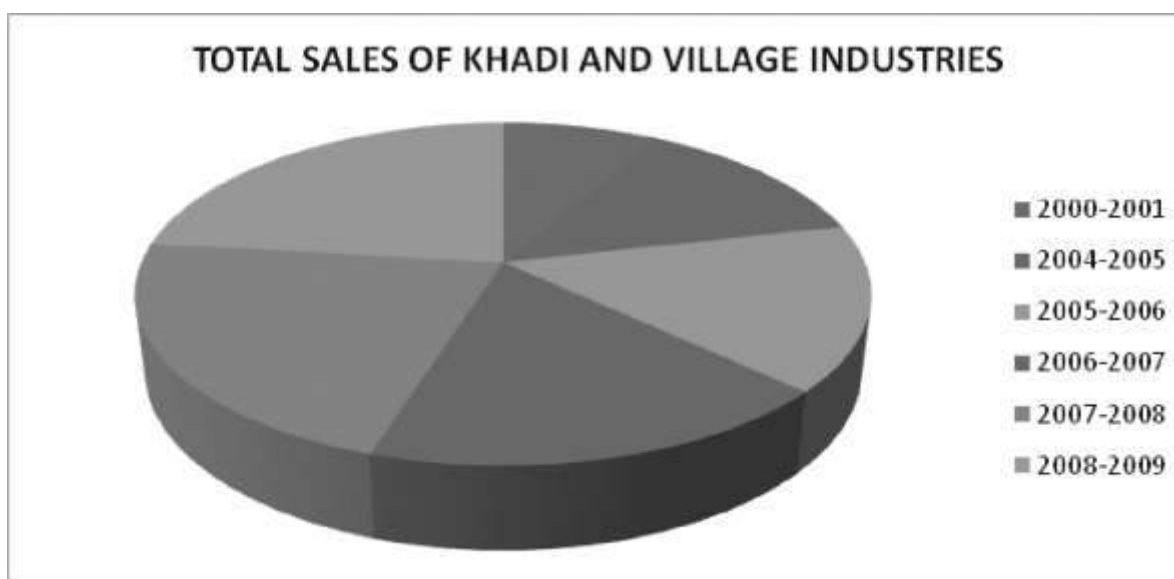
- **Data Analysis**
- Secondary Data: Our analysis is based on the secondary data from books, journals, articles and website.
- **METHOD OF ANALYSIS**
- Bar Graphs
- Pie Chart
- Table

DATA PROCESSING AND ANALYSIS

- **Performance and Statistics: Sales**

YEAR	(Rs. In Crores)		
	KHADI	VILLAGE INDUSTRIES	TOTAL
2000-2001	570.55	7384.55	7955.10
2004-2005	617.84	1287.35	13105.19
2005-2006	628.69	14647.35	15276.02
2006-2007	663.19	16899.21	17562.40
2007-2008	724.39	20819.09	21543.48
2008-2009	799.60	21948.59	22748.19

FIGURE.1

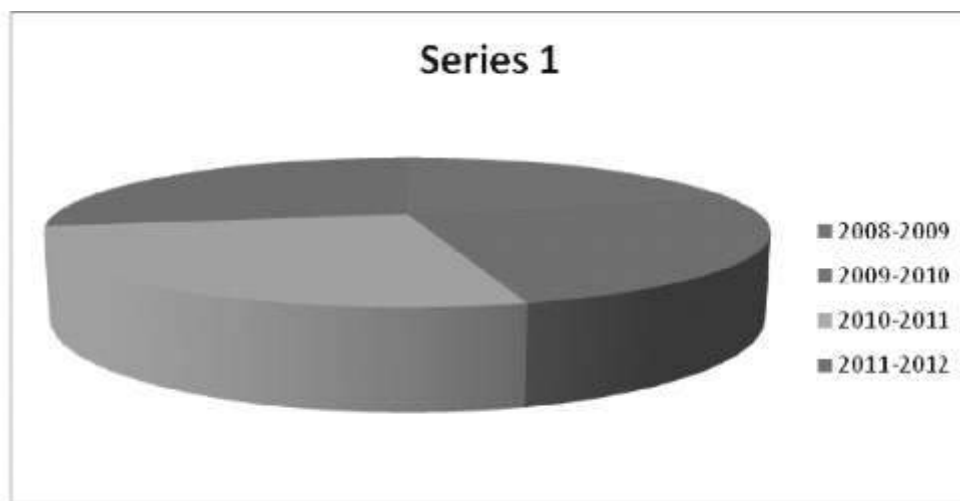


FINDINGS:-The sales of Khadi has increased from 570.55 crores in 2000-01 to 799.60 crores in 2008-09. The sales of village industries has also increased from 7384.55 crores in 2000-01 to 21948.59 in 2008-09 crores.

- **Bihar Annual Sales of Khadi(RsCrore)**

YEAR	(Rs.Incrore)
2008-09	13.23
2009-10	16.37
2010-11	17.16
2011-12	17.85

FIGURE. 2

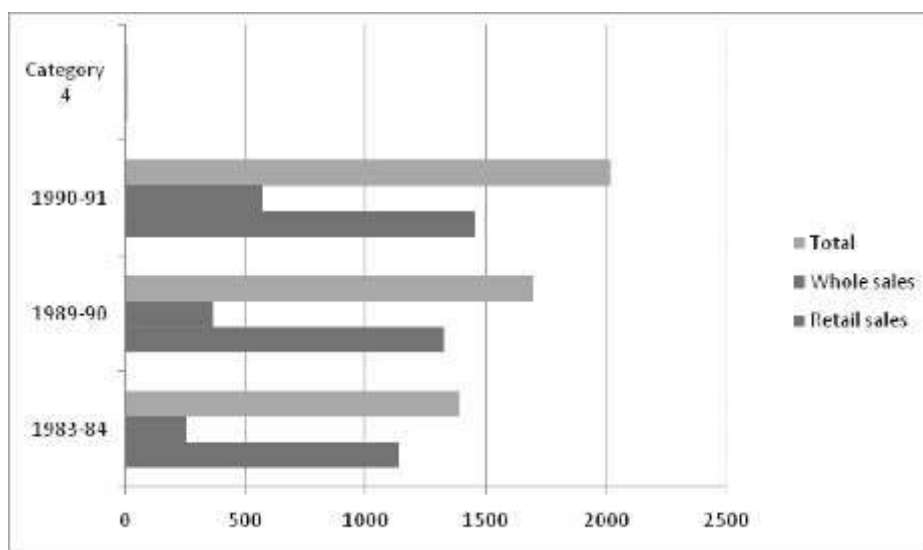


FINDINGS :-The annual sale of khadi in Bihar crore in 2008-09 to 17.85 crores in 2011-12. has also witnessed an improvement from 13.23

- Sales of Khadi Gram Udyog-Bhavan,Patna:(Value in Rs lakh)**

Year	Retail Sales	Whole Sales	Total
1983-84	1135.99	254.19	1390.18
1989-90	1326.72	366.18	1692.90
1990-91	1452.80	567.00	2019.80

FIGURE. 3



FINDINGS:-

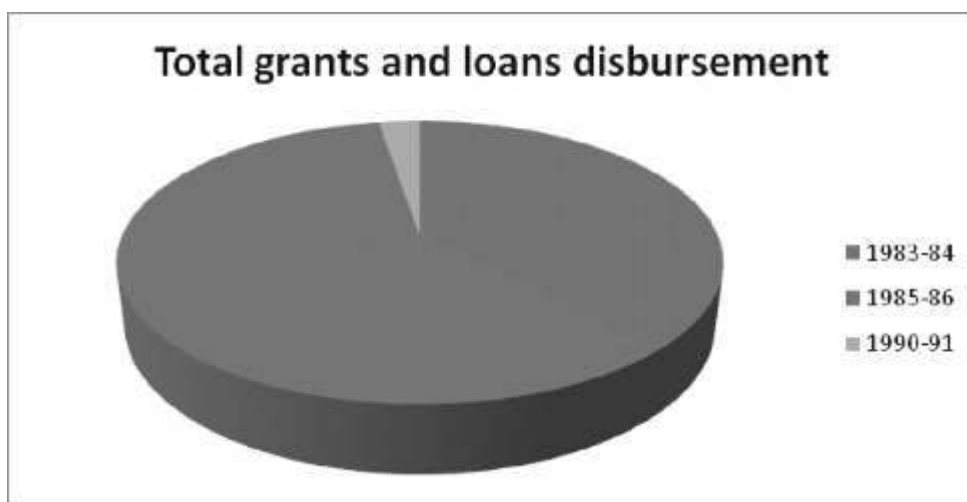
It has been observed from data that the retail sales of Khadi Gram UdyogBhavan has

considerably increased from 1135.00 in 1983-84 to 1452.80 in 1990-91. The wholesale sales have also increased to 567.00 in 1990-91.

- **Bihar Fund Disbursement**

Year	Grants	Loans	Total(In lakh)
1983-84	206.10	87.44	293.54
1985-86	265.40	184.87	450.27
1990-91	2.50	17.67	20.17

FIGURE.4



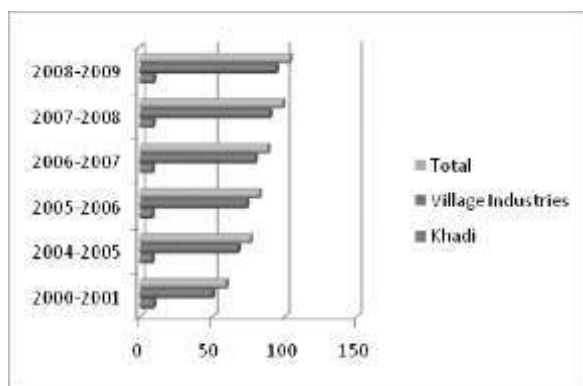
FINDINGS:- The grants have increased from 206.10 in 1983-84 lakh to 265.40 lakhs in 1985-

86. The loans have increased from 87.44 lakhs in 1983-84 to 184.87lakh in 1985-86.

- **Employment generated through KVIC in Bihar**

Year	(In Lakh Persons)		
	Khadi	Village Industries	Total
2000-2001	9.56	50.51	60.07
2004-2005	8.64	68.14	76.78
2005-2006	8.68	74.09	82.77
2006-2007	8.84	80.08	88.92
2007-2008	9.19	90.11	99.27
2008-2009	9.50	94.41	103.91

FIGURE.5



FINDINGS:- The finding shows that the employment in Khadi industries has initially fallen but later reached the level of 9.50 lakh person in 2008-09. In village industries the employment has been steady rise and reached 94.41 lakh persons by 2008-09.

DISCUSSIONS

- **Following is the conclusion drawn on the basis of the data analysis:**
- The sales of Khadi has increased from 570.55 crores in 2000-01 to 799.60 crores in 2008-09. The sales of village industries has also increased from 7384.55 crores in 2000-01 to 21948.59 in 2008-09 crores
- The annual sale of khadi in Bihar has also witnessed an improvement from 13.23 crore in 2008-09 to 17.85 crores in 2011-12
- It has been observed from data that the retail sales of Khadi Gram Udyog Bhavan has considerably increased from 1135.00 in 1983-84 to 1452.80 in 1990-91. The wholesale sales have also increased to 567.00 in 1990-91
- The grants have increased from 206.10 in 1983-84 lakh to 265.40 lakhs in 1985-86. The loans have increased from 87.44 lakhs in 1983-84 to 184.87 lakh in 1985-86

- The finding shows that the employment in Khadi industries has initially fallen but later reached the level of 9.50 lakh person in 2008-09. In village industries the employment has been steady rise and reached 94.41 lakh persons by 2008-09

RECOMMENDATIONS

- Focusing on Research and Development by using innovative techniques and also by importing technology and devise ways to increase the production and decrease the production cost
- Diversification of products, this could happen with the help of skilled labour in the field of Technical textile and value added products
- The Integrated Skill Development Scheme (ISDS) provide training to the labours. The coverage of this scheme has to be increased to train more people to be absorbed by the textiles sector where skilled labour is required
- Measures that were taken in labour reforms like the introduction of fixed-term employment, easing of section of Income Tax Act and increase in overtime limit. The increase of overtime cap from 50 hours to 100 hours will lead to increased earnings for the labour. The fixed-term employment will make the fixed term workman at par with the permanent workman in terms of wages, incentives and working hours. The government's initiative to bear the entire 12% of the Employee Provident Fund of new employees for three years
- **Measures that can be taken**
- The government must be prepared to provide all possible help to the Bihar Khadi industry in the area of branding and marketing

- To further promote khadi and silk from Bihar, the government has resolved to set up large retail stores, or emporiums
- Focus in providing market linkages and financial support and ensuring skill development of the people engaged in the khadi industry. Focus in providing market linkages and financial support and ensuring skill development of the people engaged in the khadi industry
- Promote e-marketing of khadi
- The quality of khadi must be tested by a national-level organization
- Grant at least 20 per cent of the total production cost to Khadi producers as a token of encouragement to involve in Khadi
- Take every possible measure to bring Khadi back in fashion, government must renovate old Khadi showroom in Patna
- For the availability of better quality products, design and production centers also are set up

CONCLUSION

Khadi has become a symbol. It has now become a center of the interest of the Nation's youth. Khadi has provided employment to crores of people. It has played an important role in improvement of the countrymen. The making of khadi is eco- friendly. Khadi products are highly durable and long-lasting. The Khadi and village

industries have some problems also. So there is a need of discussion to solve the problem. Khadi and village industries Commission (KVIC) have formulated margin money scheme to create more employment opportunities, in rural sector. This scheme is being implemented to promote more investment in Khadi and village industries sector.

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History

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THE IMPACT OF COLONIALISM ON INDIAN ECONOMY

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* Shefali Singh

Presentation : 06 / 08 / 2019

Supervisor : **Ms. Bhawana Singh**

ABSTRACT : *British traders initially came to India for trading purposes. Increasing demand for raw materials due to industrial revolution and need for a market to sell finished goods was the reason behind their entry in India. But over the time their administrative and economic policies helped them to increase their control over almost every sphere. In the present project an attempt has been made to study the impact of British rule on India's Economy.*

Key word : *Traders, Colonialism, Exploitation, Commercialisation, Handicrafts, Deindustrialisation.*

INTRODUCTION

India was regarded as "the brightest Jewel in the British Crown". However at the beginning of

the 20th century, this "brightest jewel" was the poorest country in the world in terms of per capita income. But here the question is how did a country with the share of 24.4% in world economy in 1700 dwindled so low to become the poorest country by the 20th century? How adversely did the British colonialism affected the economy of India and how did it managed to drain her wealth so much so to make a self sufficient country face the grim situation of poverty and famines?

Before the advent of colonial rule, India was a self-sufficient and flourishing economy. Evidently, it was popularly known as the golden eagle. India had already established itself on the world map with a decent amount of exports. Although primarily it was an agrarian economy, many manufacturing activities were budding in the pre-colonial India. Indian craftsmanship was widely popular around the world and garnered huge demands. The economy was well-known for its handicraft industries in the fields of cotton and silk textiles, metal and precious stone works etc. Such developments lured the British to paralyze India and use it for their home country's benefits.

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The British colonial rule in India is marked with periods of heavy exploitation. Their plans involved using India as a feeder colony for their own flourishing economy back at Britain. This exploitation continued for about two centuries, till we finally got independence on 15 August 1947. Consequently, this rendered India's economy hollow. Hence, a study of the severe economic impacts of Colonialism in India is necessary to understand the present developments and future prospects of India. In this present paper we will be discussing in detail about the same.

PHASES OF ECONOMIC EXPLOITATION

The British interference in Indian politics and economy started from Battle of Plassey of 1757 and since then, for roughly two centuries, she stood as the main base of the British Empire. East India Company which came in India as a trading company soon began to access political power and ended up exploiting every sector of Indian economy to benefit her mother country. The net outcome was the utter exploitation of India.

R. P. Dutt Marxist dialectician and scholar has analysed three periods in the history of imperialist rule in India, viz,

1. Period of Merchant Capital (Mercantilism): 1757-1813
2. Period of Industrial Capital (Free Trade Capitalism): 1813-1858
3. Period of Finance Capital: from last decades of 19th century-till 1947

Dutt points out that each stage developed out of the conditions of the earlier stage and the different modes of colonial exploitation never entirely ceased but got integrated into new patterns of exploitation

IMPACT OF COLONIALISM ON ECONOMY

Britain's supremacy in the world economy for nearly 200 years lay in the utter neglect and plunders of her most important colony-India. Her economic life was redirected towards servicing the interests of British imperial power. Internal needs of the country were of no concern to the lone colonizer of the world.

The economic policies followed by the British led to the disruption of the traditional economy of India. The basic economic pattern of a self-sufficient rural economy had been completely destroyed. India suffered from deindustrialisation and her traditional handicrafts industry decayed adversely. With the de-industrialisation, Indian economy tended to become more and more agricultural. This over-pressure on land gradually culminated in the impoverishment of rural masses and stagnation of agriculture thereby leading to poverty and famines. New land systems introduced by British affected every strata of Indian society. Under all the systems (Permanent Settlement, Mahalwari and Ryotwari), the land revenue or the rent fixed was excessively high and this led to destruction of the organic village community in India. The peasantry was progressively impoverished under British rule. The peasantry was crushed under the triple burden of the government, the zamindar or landlord, and the moneylender. Ruin of old Zamindars and growth of subinfuedation or intermediaries were another attributes of British rule in India.

As a result of overcrowding in agriculture, excessive land revenue demand, growth of landlordism, increasing indebtedness and the growing impoverishment of cultivators, Indian agriculture began to stagnate and even deteriorate resulting in extremely low yields per acre. Overall agricultural production fell by 14 per cent between 1901 and 1939.

In the latter half of the nineteenth century, another significant trend was the emergence of the commercialisation of agriculture. So far, agriculture had been a way of life rather than a business enterprise. Now agriculture began to be influenced by commercial considerations. But this trend also proved more of a curse than a boon to the Indians.

Although the British rulers deliberately followed policies to 'de-industrialise' India and convert it and preserve it as 'an agricultural farm' of industrialised England. However, after the shift of company rule

to crown rule, compulsions of maintaining imperial control over the country and its thorough economic exploitation led Britain to construct roads, railways, posts and telegraph lines, develop ports, irrigation works, banking, exchange and insurance policies etc. These developments provided the material basis for the beginning of modern industry in India. An important development in the second half of the nineteenth century was the establishment of large-scale machine-based industries in India. However most of the developments were made in India with an incentive of introducing new ways of draining her economy.

THE DRAIN OF WEALTH

During the last quarter of the 19th Indian nationalist thinkers developed the theory of Drain mainly for analysing main cause of poverty in India. The main agreement that was advanced in this respect was that "a significant portion of India's national wealth was transferred to England without any quid pro quo." The person who introduced this theory was Dadabhai Naoroji in his book "Poverty and Un-British Rule in India". According to renowned economist Usha Patnaik, between 1765 and 1938 this drain amounted to 9.2 trillion pounds (\$45 trillion) which immensely affected the economic potential of later independent India.

POSITIVE ECONOMIC DEVELOPMENTS DURING BRITISH RULE IN INDIA

Apart from all the economic devastations caused by Britishers in India, their rule did definitely have some positive effects on the Indian sub-continent. They improved the transportation by the construction of roads and railways. British investors built a modern railway system in the late 19th century-it became the then fourth largest in the world and was renowned for quality of construction and service. Railways proved immensely beneficial for the Indians as it mobilised them and aided in the exchange of ideas during the early stages of Nationalist Movement.

The British Raj invested heavily in infrastructure, including canals and irrigation

systems in addition to railways, telegraphy, roads and ports. The Ganges Canal reached 350 miles from Haridwar to Cawnpore, and supplied thousands of miles of distribution canals. By 1900 the Raj had the largest irrigation system in the world. One success story was Assam, a jungle in 1840 that by 1900 had 4,000,000 acres under cultivation, especially in tea plantations. Schools and colleges were founded as a result of which literacy increased. Sanitation and public health also improved. Moreover, British troops helped in reducing banditry. One more important outcome was that their put an end to local warfare between local rulers.

However, it must be kept in mind that most of the economic developments introduced by Britishers were made out of compulsion and not with an incentive of industrialising India.

CONCLUSION

It is clear from the results of present paper that in the economic sphere, the British rule proved as exploiter from the very beginning. Although, the British rule introduced modern transportation and communication system, but it ruined the basic structure of India and did little good towards industrialising India. And finally when the Britishers withdrew from India, they left behind a legacy of poverty and backwardness both in the agricultural and industrial sectors. The spectre of famine stared the country and India, 'one of the granaries of Asia had been converted into a land of perpetual scarcity and famine'.

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LAND REVENUE SETTLEMENT IN INDIA

* Purnima Kumari * Anjali Kumari

* Sushmita Kumari

Presentation : 06 / 08 / 2019
Supervisor : **Bhawana Singh**
Dr. Amit Raj

ABSTRACT : Land revenue is tax of revenue levied on agriculture production on land .It is either collected as a percentage of the share of total crop of a monetary value is fixed on the land to be paid by the farmer .It has been the major source of revenue of empire .

The British rulers were uncomfortable with the groups which Moved about the refused to have a fixed home .It was

convenient for the British if such groups settled down and became peasant cultivators .settled peasants were easier to control and administer than people who were Always on the move for livelihood.The british also wanted to regular source of revenue which was not possible with peasants engaged in shifting cultivation.therefore,the British introduced land settlements.

Key word : diwani (revenue collection), mahal (estate), raiyat peasants, zamindari (landlord).

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INTRODUCTION

Till 18th century, Indian agriculture and cottage industries had a very strong relation .India held prominent place in field of agriculture and handicraft production in the world .The coming Of British colonial rulers destroyed handicraft industry while causing for reaching changes in country's agrarian structure by introducing novel systems of land tenure and policies of revenue administration.

Land revenue under British in India

British got diwani rights of Bengal, Bihar, and orissa in 1765. The major aim of British East India

company was to increase their land revenue collection. so its policies were aimed at getting maximum income from land without caring about its consequences on cultivators and peasants.

They introduced the policy of revenue collection by abandoning the age old system of revenue administration. The entire burden of company's profits, cost of its administration and expenses on wars and conquests were mainly born by the peasants.

Land revenue were divided :-

Three major systems of land revenue collection existed in India. they were ,

- Zamindari System
- Ryotwari system
- Mahalwari system

Zamindari system(permanent settlement) :-

It was introduced in Bengal, Orissa, Bihar and district of Benaras by Lord Cornwallis in 1793. John Shore planned the permanent settlement.

- Under the permanent settlement, zamindars were recognised as the owners of the land
- The amount of revenue that the zamindars had to pay was fixed and it was decided that it won't be raised for the given period of time
- The zamindars had to pay 10/11th or 89% of the revenue collected to the East India Company while keeping the rest 1/11th or 11% to himself
- The zamindars were free to fix the rent.
- The ryots were considered tenants/tillers of soil
- If a zamindar did not pay the fixed amount his property was seized and sold. Leading to ruin of zamindars

Impact of zamindari system

- Absentee landlordism : since zamindars

were assured of their ownership of lands, many of them stayed in towns. They entrusted rent collection to agents who extracted illegal taxes besides the legal ones from the tenants

- After increase in prices, company suffered financial loss because land productivity was high while income from the meagre

Ryotwari system

Ryotwari system was adopted in 51% of the total area under British rule that is in state of Malabar, Coimbatore, Madras, Assam and Madurai and later it was extended to Maharashtra and East Bengal. It was introduced on the recommendations of British officials Reed and Sir Thomas Munro. The state demand was fixed in cash and no connection with action yields. Besides, the revenue fixed was one of the highest in modern at 55%.

- Under the system, the taxes were directly collected by the government. It established a direct relationship between the government and the Ryot (cultivators)
- Farmers had the right to sell, mortgage and lease the land but had to pay their taxes on time. If they failed to pay taxes, they were evicted from the land. Later on, the government went on to claim that the land revenue was rent and not a tax. This negated the ownership rights of farmers
- The government fixed the tax rates for temporary periods of around 20 to 30 years after which land revenue was revised. But the government retained the rights to increase the land revenue anytime according to its own will

Impact of ryotwari system

- The peasants did not benefit from this land revenue system and felt that smaller zamindars were replaced by one giant zamindar, the British government. The farmers were forced to pay land revenue even during the famines otherwise they were forced to evict the land
- Further, the land revenue was very high between 45% to 66% in different areas, which led to the improvement of farmers

Mahalwari system

In 1833, the mahalwari system was introduced under William Bentinck. This was basically a modified form of the zamindari system introduced in the valley, Punjab, north west frontier province, parts of central India. Under this system, a basic unit revenue settlement was 'Mahal' or 'village'.

- The village land belonged jointly to village community, they were responsible for payment of revenue
- Entire land of 'Mahal' was measured at the time of fixing the revenue

Impact of Mahalwari system

- Since the government revised the revenue periodically, the peasants had not much benefits of elimination of middlemen between the government and the village
- This brought about some improvement in

irrigation facilities, though major benefits of the system were largely enjoyed by the government

Conclusion :

- These land settlements introduced a market economy and removed customary rights. With cash payments of revenue, there was increased money-lending activity
- The land tenure system sharpened social differentiation. While rich had access to the courts to defend their properties, the poor didn't have any resources
- The peasants were forced to grow commercial crops which led them to buy food grains at higher prices and sell the cash crops at low prices
- The land revenue system of British in India shook the stability of Indian villages where majority of the people depended on agriculture and related activities. They became miserable if crop failed in any given year

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भारतीय हस्तशिल्प उद्योगों का पतन एवं आधुनिक उद्योग का विकास

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* **Saima Parween**

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Supervisor : **Bhawana Singh**

सारांश : 1800 ई०वी० तक भारतीय उद्योग धंधे संसार में सबे अधिक विकसित थे क्योंकि अभी उद्योग केवल कुटीर उद्योग ही थे। उसके बाद उद्योगिक क्रांति के फलस्वरूप विदेशों में होने वाले औद्योगिकरण के कारण भारत में कुटीर उद्योगों का पतन हुआ। 1813 के चार्टर एक्ट द्वारा ब्रिटिश नागरिकों को भारत से व्यापार करने की छूट मिलने के फलस्वरूप भारतीय बाजार सस्ते एवं मशीन निर्मित आयात से भर गया। भारतीय उत्पादों का यूरोपीय बाजारों में प्रवेश कठिन हो गया था जिसके फलस्वरूप 1820 के पश्चात् यूरोपीय बाजार भारतीय

उत्पादों के लिए बंद हो गए रेलवे के विकास ने यूरोपीय सस्ते उत्पादों को भारत के दूर दराज के क्षेत्र में पहुँचाने के महत्वपूर्ण भूमिका निभाई। फलस्वरूप हस्तशिल्प उद्योगों का पतन होने लगा।

वहीं हस्तशिल्प उद्योगों के पतन के बाद भी विदेशी शासकों ने भारत के औद्योगिकरण के बारे में सोचा तक नहीं। किन्तु इसके बावजूद भी 19वीं शताब्दी के उत्तार्द्ध में भारत में बड़े पैमाने पर आधुनिक उद्योगों की स्थापना की गई जिसके फलस्वरूप देश में मशीनी युग प्रारंभ हुआ भारत में पहली सुती वस्त्र मिल 1853 में कावाजी नानाभाई ने बंबई में स्थापित की। इसी प्रकार भारत में पहली जीत मिल 1855 में स्थापित की गई ये उद्योग देशी स्वामित्व वाले मुख्य क्षेत्र थे उद्योगों के विकास से कम समय में अधिक से अधिक वस्तुओं का निर्माण किया जाने लगा।

शब्द कुंजी : उपनिवेश, विऔद्योगिकरण, उपयोगितावाद, आधुनिकीकरण, प्रतिस्पर्धा

परिचय : हस्तशिल्प उपयोगों की ये बात विशेषता थी कि इनमें समान तैयार करने हेतु कम पूंजी की आवश्यकता होती थी जिससे व्यक्ति कम पूंजी लगा कर

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अधिक से अधिक आय प्राप्त कर सकता था। क्योंकि इससे उत्पादित वस्तुओं की कीमत अधिक होती थी। इतना ही नहीं यह उत्पादिकता क्षमता के फैलाव पर ध्यान देते थे। इसके अतिरिक्त इन उद्योगों की प्रगति बड़े पैमाने पर रोजगार के अवसर बढ़ती थी। किन्तु दुर्भाग्यवश अनेक गुणों से परिपूर्ण होने के बावजूद भारत में इस उद्योग का पतन हो गया।

हस्तशिल्प उद्योग का पतन :-

ईस्ट इंडिया कंपनी के भारत आने के पश्चात् परम्परा हस्तशिल्प उद्योगों का पतन एक दुखद किन्तु अपरिहार्य तथ्य है। 1757 ईस्वी में ब्रिटिश ईस्ट इंडिया कंपनी द्वारा प्लासी के युद्ध जीतने के साथ ही कंपनी द्वारा बंगाल और अंततः समुरन भारत के साथ व्यापार तथा लूट के एक विशेष युग का आरंभ हुआ। फलतः भारतीय हस्तशिल्प उद्योगों से बनी वस्तुएँ इंग्लैंड से आयात की जाने वाली मशीनों द्वारा बनाई गई सस्ती वस्तुओं के साथ प्रतिस्पर्धा में तिल नहीं सकी। साथ ही भारतीय रेलवे का विकास होने से ब्रिटिश विनिर्मित वस्तुओं के देश के सुदूर गाँवों में पहुँचने और परंपरागत उद्योगों की जड़ों को खोदने में सहायता मिली। ब्रिटेन में आधुनिक उद्योगों के विकास के फलस्वरूप 1820 के बाद यूरोपीय बाजारों के दरवाजे भारतीय विनिर्माताओं के लिए वस्तुतः बंद हो गए। इस प्रकार 19वीं शताब्दी के उत्तरार्द्ध तक परंपरागत हस्तशिल्प उद्योग पतन की गर्त में जा पहुँचा।

परिणाम

हस्तशिल्प उद्योग के पतन का तात्कालिक परिणाम यह हुआ कि दस्तकार अपनी परंपरागत जीविका खो बैठे तथा बाध्य होकर खेतिहर और मजदूर बन गए। भूमि पर अत्यधिक प्रभाव बढ़ने के कारण ग्रामीण अर्थव्यवस्था बिल्कुल चरमरा गई। दूसरे शब्दों में कहा जाए तो बेरोजगारी तथा निर्धनता अपनी चरम सीमा पर पहुँच गई

आधुनिक उद्योगों का विकास

ब्रिटिश सरकार की शोषणकारी आर्थिक नीतियों ने भारत के परंपरागत हस्तशिल्प उद्योग को नष्ट कर दिया। परन्तु उसके स्थान पर आधुनिक उद्योग के

विकास पर ध्यान नहीं दिया जैसा कि ब्रिटेन में किया था। तथापि 1850 के दशक से भारत में औद्योगिकरण की प्रक्रिया धीमी गति से ही सही वरण आरंभ हुई।

भारत में एक संगठित प्रतिरूप पर आधारित आधुनिक औद्योगिक क्षेत्र की शुरुआत 1854 में देशी पूंजी उद्यम प्रधान मुंबई वस्त्र की स्थापना से हुई। 1855 में हुगली घाटी में रिशरा नमक स्थान पर जूट उद्योग की स्थापना की गई, जिसमें विदेशी पूंजी व उद्यम का बाहुल्य था। 1853 में रेल परिवहन की आधारशिला रखी गई। 1870 में बालीगंज (कलकत्ता के निकट) में देश के प्रथम कागज कारखाने की स्थापना की गई। 1875 में आधुनिक पद्धतियों का प्रयोग करते हुए कुल्टी में पहली बार इस्पात का निर्माण किया गया। 1907 में टाटा आयरन एवं स्टील कंपनी द्वारा जमशेदपुर में कार्य करना आरंभ किया गया।

दो विश्व युद्धों ने लौह व इस्पात, चीनी, सीमेंट, कांच, रासायनिक तथा अन्य उपभोक्ता वस्तु उद्योगों को विकास का एक अवसर उपलब्ध कराया। स्वतंत्रता प्राप्ति के पश्चात् भारत में व्यवस्थित रूप से विभिन्न पंचवर्षीय योजनाओं के अन्तर्गत औद्योगिक योजनाओं को समाहित करते हुए कार्यान्वित किया गया और परिणामस्वरूप बड़ी संख्या में भरी और मध्यम प्रकार के औद्योगिक इकाइयों की स्थापना की गई। औद्योगिक विकास में आत्मनिर्भरता को प्राप्त करने के लिए भारतीय लोगों की क्षमता को प्रोत्साहित कर विकसित किया गया। इन्हीं सब प्रयासों के कारण भारत आज विनिर्माण के क्षेत्र में विकास कर पाया है। वर्तमान समय में हम अनेक औद्योगिक वस्तुओं का निर्यात विभिन्न देशों को है। परंतु जहाँ एक ओर आधुनिक उद्योगों के विकास ने देश के आर्थिक विकास में योगदान दिया वहीं दूसरी ओर इसमें कई पर्यावरण संबंधी समस्याओं को जन्म दिया। जिसमें प्रदूषण में निरंतर वृद्धि एक अती गंभीर चिंता का विषय है।

इस प्रकार हम देखते हैं कि भारत में अंग्रेजी सरकार को शोषणकारी आर्थिक नीति के कारण भारतीय हस्तशिल्प उद्योग का पतन हुआ तथा दूसरी ओर आधुनिक उद्योगों

का विकास हुआ। यद्यपि स्वतंत्रता प्राप्ति के बाद भारत में भी कुटीर उद्योगों को पुनः प्रचलित करने के प्रयत्न किए जा रहे हैं जिसका मुख्य केंद्र आगरा, बनारस, अहमदाबाद, सूरत आदि कुछ शहर हैं और आधुनिक उद्योगों के कुप्रभाव से बचने के लिए यह आवश्यक है कि देश की आर्थिक, सामाजिक, सांस्कृतिक तथा राजनीतिक पृष्ठभूमि के संदर्भ में उद्योगों का नियोजित ढंग से विकास किया जाए।

संदर्भ-सूची

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NATIONAL SECURITY THREATS TO INDIA

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* **Aakrity**

* **Shreya Sen**

Presentation : 06 / 08 / 2019

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ABSTRACT : *In the contemporary era, the National Strategy Policy remains the prime focus of the Government in power. Reasons can be manifold: to combat any terror arising either out of internal or external affairs, make Indian democracy run peacefully and stability, to rise the position of India as a major power on the world map. Despite functioning of nodal agency, National Security Agency under the Indian Government, one*

can see incidents of violence from internal factors such as casteism, communalism, mob lynching, regionalism, naxalism, etc. and from external factors such as terrorism, China and Pakistan. The paper wraps up the evolution and changing perspective of National Security of India. It highlights the major threats on the sovereignty, integrity and the unity of India. In this context the paper provides certain suggestions that the Government must consider before framing the National Security Strategy Policy in order to deal with the different threats arising out of different reasons.

Key word : *National Strategy Policy, Internal Threat, External Threat, National Security Agency, Casteism, Communalism, Naxalism, Mob Lynching, Regionalism, Terrorism.*

INTRODUCTION

National security refers to the protection of a nation from attack or other danger by holding adequate armed forces and guarding state secrets. The term national security encompasses within it economic security, monetary security, energy security, environmental security, military security,

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political security and security of energy and natural resources. Specifically, national security means a circumstance that exists as a result of a military or defence advantage over any foreign nation or group of nations, or a friendly foreign relations position, or a defence position capable of successfully protesting hostile or destructive action.

Dimensions of National Security

Physical security

National security is associated primarily with managing physical threats and with the military capabilities used for doing so. It defends against attacks by non-state actors, such as terrorism.

Economic security

Economic security is the ability of a nation state to maintain and develop the national economy, without which other dimensions of national security cannot be managed. Developing countries may be less secure than economically advanced states due to high rates of unemployment and underpaid work.

Ecological security

Ecological security, also known as environmental security, refers to the integrity of ecosystems and the biosphere, particularly in relation to their capacity to sustain a diversity of life-forms (including human life).

Security of energy and natural resources

Availability of adequate natural resources is important for a nation to develop its industry and economic power. The interrelations between security, energy, natural resources, and their sustainability is increasingly acknowledged in national security strategies and resource security is now included among the UN Sustainable Development Goals.

Computer security

Computer security, also known as cyber security or IT security. It refers to the security of

computing devices such as computers and smartphones, as well as computer networks such as private and public networks, and the Internet.

Infrastructure security

Infrastructure security is the security provided to protect infrastructure, especially critical infrastructure, such as airports, highways rail transport, hospitals, bridges, transport hubs, etc. Infrastructure security seeks to limit vulnerability of these structures and systems to sabotage, terrorism, and contamination. Some of the threats to infrastructure include:

1. Terrorism
2. Sabotage
3. Information warfare
4. Natural disaster

National Security in India

Is India secure from the internal or external threats? No...

India is witnessing extremely challenging and all encompassing times. The new millennium is likely to sustain more transformational, innovative and challenging trends than any other century in the past. The end of cold war and rupture of bipolarism, India has been with substantial and marked shifts, adjustments and transformation in the domain, range and scope of her security imperatives. In such a situation, India is bound to visualize a relatively wider and more comprehensive vision of National Security in the foreseeable future, without sacrificing in the traditional approaches for the preservation and protection of her territorial integrity and national sovereignty from external aggression and, more importantly, relative freedom from any kind of harmful threats and challenges emanating from external or internal sources, or a combination of the two.

Internal Security Threats

The act of keeping peace within the borders of a sovereign state or other self governing territories, generally by upholding the national law and defending against internal security threats. The challenge of internal security is our biggest national security challenge today. Internal Security in India has been marred by the feelings of all pervasive deep Insecurity amongst the citizens. There have been innumerable challenges before the internal security of India. The social fault-lines of caste, religion, gender, ethnicity, region and language has always been a cause of concern for the internal security in India and continue to seriously challenge the same. The menace of corruption has compounded the problems of governance even further. The ever rising gap between the 'haves' and the 'have nots' would have grave implications on internal security. Crimes in today's world have acquired huge proportions. Naxalism has been growing in strength and has grown spatially, spreading its tentacles to as many as thirteen States and close to 200 districts. As a Nation we have been making sustained efforts to contain them and if possible to overcome them.

External Security Threats

It refers to any threat that a nation perceives to its identity, economy and its components; stability; borders; population and in particular the feel of the people, their mental and physical health as well as to its social technological and industrial infrastructure. External security or security against external aggression is both a civil and military affair. It is military in execution but civil in design. Defense policy is derived from the foreign policy. Military action is the extreme end of failed diplomacy. The foreign policy of a state is a combination of principles and norms, which guide or determine relations between that state with other states or bodies in the international system. Formulation of foreign policy depends on national interests, actual

and potential capabilities and the realities of internal and external environmental.

Some Threats on the National Security of India

1. Communalism

Communalism does not mean the adherence to a religion or religious system. It is also not the attachment to a religious community or religiosity. But, using a religious community against other communities is communalism. It is an ideology which emphasises the separate identity of a religious group in relation to other groups and often a tendency to promote its own interest at their expense. It is perversion of religion from a moral order to an arrangement of contemporary political convenience, from a sublime faith into mean tactic of politics, from spiritual end to wicked immoral means. It exploits both religion and politics.

Year	Riot	Cause
1984	Anti-Sikh riots	Assassination of Indira Gandhi
1992-93	Bombay riots	Demolition of Babri Masjid
2002	Gujarat riots	Godhra train burning
2008	Kandhamal riots	Murder of Swami Lakshmanananda
2012	Assam violence	Murder of four former Bodo Liberation Tigers men in Kokrajhar by Bengali Muslim settlers
2013	Muzaffarnagar riots	Series of violence by Hindu and Muslim youths in Kawal village of Muzaffarnagar

2. Naxalism

Naxalism, the far-left radical communist organization though trace its origin to West Bengal in the early 1960s, gradually spread its wings towards the less developed areas of southern and eastern parts of the country. The naxalites groups have spread themselves in the dense forests of

North, North-East unto the South region. The spread of Naxalism is an indication of the sense of desperation and alienation that is sweeping over of large sections of our nation who have been not only systematically marginalized but cruelly exploited and dispossessed in their last homelands.

3. Casteism

The Indian social system is caste-bound. Though the forms of caste oppression have undergone changes, the content of caste domination, subordination, oppression and exploitation remains the same. A number of castes are placed in subordination and super ordination to each other in relation to the status of Brahmins. Stratification based on caste system not simply implies division of labor in Hindu society but this pattern of division in Hindu society solidified its base and members of a particular caste identified themselves only with their own caste.

Characteristics of Casteism

The following characteristics may be deduced from the definitions cited above:

- Casteism is the extreme caste or sub-caste loyalty in the most irrational form. It completely undermines the interests of other caste or sub-caste groups
- Casteism ignores human values and social welfare
- Casteism acquires a new lease of life through the provisions of constitutional safeguard to the deprived sections of the population
- Casteism contrasts with the aim of bringing about a casteless society. Hence, it is anti-democratic
- Casteism is contrary to the spirit of our Constitution
- Casteism adversely affects the outcome of elections

- Casteism hinders the process of national integration

4. Left wing extremism

Left-wing extremists, popularly known as Maoists worldwide and as Naxalites in India--have been gaining in strength and influence since some time.

Activities

● Murders

Routinely, the Naxalites have killed political leaders belonging to various levels and have, on occasion, apologized terming the killing a 'mistake'.
Abductions

The Naxalites' abduction attempts had on some other occasions brought them 'rich dividends'.

● Extortion

The amounts the Naxalite groups earn through extortion are phenomenal. Extortion appears to be the primary motto of existence for the lesser known Naxalite groups.

5. North-Eastern Case

The sad reality of Indian politics is that while attention is almost exclusively focused on our western borders, we overlook what is happening across our eastern land and maritime borders. India's 5,800-km long land border with Myanmar and Bangladesh extends across Assam, Tripura, Mizoram, Meghalaya, West Bengal, Nagaland, Manipur and Arunachal Pradesh. All these States have faced, or continue to face, trans-border terrorist and separatist challenges.

6. Mob Lynching

Lynching, a form of violence in which a mob, under the pretext of administering justice without trial, executes a presumed offender, often after inflicting torture and corporal mutilation. The term lynch law refers to a self-constituted court that imposes sentence on a person without due process of law.

Reasons

- **Rise of cow vigilante**

Even since, Government imposed a ban on the sale and purchase of cattle for slaughter at animal markets across India, under Prevention of Cruelty to Animals statutes (26th May 2017), it sparked a new wave of cow vigilante in the country.

- **Silence of political class**

The human rights observers, feel political class in behind the rise mob lynching since most of the people who are ruling the country retained or captured the power through political system which aggressive and violent.

- **Rumors of child lifters**

Rumors of child kidnappers proved to an ignition point for mob violence. This claimed several lives on domestic visitors, mentally deranged peoples and incited numerous mob attacks.

7. Terrorism

ISIS has been most lethal, organized and modern terrorist organization who are using social media, internet to propagate their ideology. Its autocracies and pandemonium is well known across the world, especially in the Middle East. Few Indian youth, after being influenced and hypnotized by the structured propaganda of ISIS, have joined ISIS forces in Iraq and Syria.

8. Pakistan Threat

The resulting conflict has claimed between 17000 and 20000 lives since the late 1980s, including the 2008 massacre in Mumbai perpetrated by Lashkar-e-Taiba, a fundamentalist Islamic group with the explicit goal of integrating Kashmir into Pakistan. Islamabad sees Muslim-majority Kashmir as a natural part of its territory. India perceives Kashmir as a legal part of its territory, and a proof of India's success as a multi-ethnic and culturally diverse country. New Delhi

desires to control all of Kashmir for geopolitical reasons. Kashmir, if controlled entirely by India, would deprive Pakistan and China of a strategically vital land border.

9. China Factor

The relationship between China and India is marred by the legacy of a failed promise of post-colonial co-operation. Under leadership of Jawaharlal Nehru, India was the second non-Communist state to recognize the Mao Zedong government, and had acceptable relations with Beijing until the 1962 war over Aksai Chin and Arunachal Pradesh. Beijing sees New Delhi as a possible rising rival. India is likely to continue its economic expansion into the future.

10. Cyber Space

Cyber attackers use numerous vulnerabilities in cyberspace to commit these acts. They exploit the weaknesses in software and hardware design through the use of malware.

Cyber threats can be disaggregated into four baskets:

- a. Cyber espionage**—Cyber espionage is a form of cyber attack that steals classified, sensitive data or intellectual property to gain an advantage over a competitive company or government entity. Cyber spying typically involves the use of such access to secrets and classified information or control of individual computers or whole networks for a strategic advantage and for psychological, political and physical subversion activities and sabotage.
- b. Cyber warfare**—Cyber warfare is computer- or network-based conflict involving politically motivated attacks by a nation-state on another nation-state. In these types of attacks, nation-state actors attempt to disrupt the activities of

organizations or nation-states, especially for strategic or military purposes and cyber espionage.

- c. **Cyber terrorism**—Cyber Terrorism is the convergence of terrorism and cyber space. It is generally understood to mean unlawful attacks and threats of attacks against computer, networks, and information stored therein, when done to intimidate or coerce a government or its people in furtherance of political or social objectives.
- d. **Cyber crime**—Cyber crime encompasses a wide range of offences, including hacking of computers, data and systems, computer-related forgery and fraud such a phishing and harming, content offences via dissemination of pirated content. Most cybercrime is an attack on information about individuals, corporations, or governments.

National Security Council

The National Security Council (NSC) of India is a three-tiered organization that oversees political, economic, energy and security issues of strategic concern. It operates within the executive office of the prime minister of India.

The National Security Council comprises:

- The Strategic Policy Group
- The National Security Advisory Board
- The Joint Intelligence Committee

Recommendations

The framing of a National Security Strategy must necessarily start with an examination of India's security objectives. To ensure a secure and stable India that can guarantee safety and prosperity to its people, India's national security objectives could be defined as:

- Protecting India's national sovereignty
- Securing the territorial integrity of India

- Promoting India's rise to its rightful place in international affairs
- Ensuring a peaceful internal environment within India
- Creating a climate for our citizens that is just, equitable, prosperous, and shields them from risks to life and livelihood

Flowing from these points, India's role in Security's Strategy can be mainly categorised into two groups - primary roles and secondary roles.

Primary roles contain significant position in the strategy policy. These include deterrence against external threats, capability to undertake military operations successfully, guarding of disputed borders during peace-time, maintenance of tri-service rapid response capability, effective intelligence mechanism cyber security, self-reliance in defence, protection of defence establishments and armed forces at the forefront of harnessing technology.

Secondary Role includes internal security, preserving core values, restoration of law and order when requisitioned for the purpose, defence cooperation with friendly foreign countries humanitarian assistance and disaster relief, United Nations peacekeeping operations, role in anti-piracy operations, evacuation of beleaguered diaspora and global counter-terror response.

Conclusion

It is high time that the Indian defense establishment gets down to articulating a national defense policy. Considering that such a policy must flow from a national security strategy, it is also important that a written national strategy must be formulated at the earliest. It needs no emphasis that, in the absence of a formal national defense policy, our response to threats or other sudden developments in the military arena will be largely ad-hoc in nature, as has occurred in various instances in the past. Formulation of a national

defense policy, integrated with the national security strategy, would facilitate focused capability building and articulation of appropriate military doctrines to meet the threats and challenges of the future. It would enable better training and preparedness so that our defense forces are able to operate and deliver optimally in the future.

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ROLE OF JUDICIARY IN STRENGTHENING DEMOCRACY IN INDIA

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ABSTRACT

Modern organisations are highly complex and dynamic systems. They are required to reconcile several incompatible goals, conflicting roles and divergent interests. They are also fraught with the risk and uncertainties; hence tactful management of such organisations is needed to plan to execute goals. Judiciary has to keep the organisations vibrant, moving and in equilibrium. The Judiciary plays a crucial role in a democratic government. It is considered one of the three pillars of democracy along with the legislature and executive. It plays an essential role in maintaining peace and imparting justice on the one hand and on the other hand safeguards constitution and citizens' fundamental rights.

Key word : Judiciary, Injustice, Law, Fundamental Rights, Constitution, Court.

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INTRODUCTION

India today is considered as 'largest' democratic country in the world. Judiciary plays an important role to maintain, strengthen and stabilize democracy. It is also custodian of the Indian constitution. The judiciary is the system of courts that interprets and applies the law in the name of states. The judiciary can also be thought of as the mechanism for the resolution of disputes. Under the doctrine of separation of powers, the judiciary generally does not make statutory law (which is responsibility of the legislatures) or enforce law (which is the responsibility of the executive), but rather interprets law and applies it to the facts of each case. However, in some countries the judiciary does make common law, setting precedent for other courts to follow. This branch of the state is often tasked with ensuring equal justice under law. The courts apply the law and settle disputes and punish law breakers according to the law.

Our judicial system is a key aspect of our democratic way of life. It upholds peace, order and

good government. Citizens look to the judiciary to uphold their rights and governments look to the courts to interpret law. The judiciary also must interpret and apply the law along with the constitution and to provide impartial adjudications of disputes between individuals and between different levels of government within the state. It is important because they help protect our constitutional rights to equal protection and due process under the law.

OBJECTIVE OF THE STUDY

- To generate meaningful discussion on such a pertinent issue of contemporary relevance
- To analyse how the Judiciary has maintain and develop democracy in India
- To enumerate and analyse the problems and challenges facing the judicial machinery of India
- To provide suggestions to policy makers and judiciary

HYPOTHESIS

- i) It was hypothesized that strong and dynamic institution like judiciary of India has played a dominant role in strengthening democracy in India.
- ii) It was hypothesized that process of judicial reforms implemented by judiciary time to time add impetus in the stability of Democracy in India.

METHODOLOGY

The study is based on information and data collected through: -

- A study of Primary and secondary sources especially Supreme Court judgements, Government Reports and different constitutional amendments

- A study of the policies enforced by the central and state governments, their plans and programmes concerning the issue, constitutional and provisions, case-law, books, magazines, journal articles, paper clippings and internet articles
- Analytical Method has been used in this project

CONSTITUTION AND THE JUDICIARY

The judiciary interprets the Constitution as its final arbiter. The duty is mandated by the Constitution, to be its watchdog, by calling for scrutiny any act of the Legislature or the executive, who otherwise, are free to enact or implement these, from overstepping bounds set for them by the Constitution. It acts like a guardian protecting the fundamental rights of the people, as enshrined in the Constitution, from infringement by any organ of the state. It also balances the conflicting exercise of power between the Centre and a state or among states, as assigned to them by the Constitution.

While pronouncing decisions under its constitutional mandate, it is expected to remain unaffected by pulls and pressures exerted by other branches of the state, citizens or interest groups. And crucially independence of the judiciary has been held to be a basic feature of the Constitution, and which being inalienable, has come to mean that which cannot be taken away from it by any act or amendment by the legislatures or the executive. This independence shows up in the following manner: No minister or even the executive collectively, can suggest any names for appointment as judges, to the President, who ultimately decides on appointing them from a list of names recommended only by the Collegiums' of the judiciary. Nor can judges of the Supreme Court be removed from office once appointed, unless an overwhelming two-thirds of members of any of the Houses of the Parliament back the move,

and only on grounds of prove misconduct or incapacity. A person who has been a judge of a court has been debarred from practicing in the jurisdiction of that court.

THE SUPREME COURT OF INDIA

The Supreme Court of India is the highest court of the country or nation, which is established by the Constitution. According to it, the Supreme Court is a federal court, guardian of the Constitution and the highest court of appeal. Articles 124 to 147 of the Constitution lays down the composition and jurisdiction of the Court. Primarily, it is an appellate court which takes up appeals against judgements of the High Courts of the states and territories. However, it also takes writ petitions in cases of serious human rights violations or any petition filed under article 32 which is the right to constitutional remedies or if a case involves a serious issue that needs immediate resolution.

It had its inaugural sitting on 26 January 1950, the day India's constitution came into force, and since then has delivered more than 24,000 reported judgements.

The proceedings of the Supreme Court are conducted in English only. The Supreme Court Rules of 1966 are framed under Article 145 of the Constitution to regulate the practice and procedure of the Supreme Court. The same is amended and presently governed by the Supreme Court Rules of 2013.

THE INTEGRAL JUDICIARY



There are 25 high courts at the State level (including new Andhra Pradesh HC). Article 141 of the Constitution of India mandates that they are bound by the judgements and orders of the Supreme Court of India by precedence. These courts have jurisdiction over a state, a union Territory or a group of states and union territories. Below the High Courts are a hierarchy of subordinate courts such as the civil courts, family courts, criminal courts and various other district courts. High Courts are instituted as constitutional courts under Part VI, Chapter V, and Article 214 of the Indian Constitution.

The High Courts are the principal civil courts of original jurisdiction in the state along with district courts which are subordinate to the high courts. However, High Courts exercise their original civil and criminal jurisdiction only if the courts subordinate to the High Courts in the state are not competent (not authorized by law) to try such matters for lack of pecuniary, territorial jurisdiction. High courts may also enjoy original jurisdiction in certain matters if so designated specifically in a state or federal law. E.g.: company laws cases are instituted only in High Court.

However, primarily the work of most High Courts consists of Appeals from lower courts and writ petitions in terms of Article 226 of the Constitution of India. Writ Jurisdiction of the High Court and the precise territorial jurisdiction of each High Court vary.

THE DISTRICT COURTS

The District Courts of India are established by the State Governments of India for every district or for one or more districts together taking into account the number of cases, population distribution in the district. They administer justice in India at a district level. These courts are under administrative control of the High Courts of the State to which the district concerned belongs. The

decisions of District Courts are subject to the appellate jurisdiction of the concerned High Courts.

THE SUBORDINATE COURTS

The Subordinate courts are also known as Village Courts, Lok Adalat (people's court) or Nyaya panchayat (justice of the villages), compose a system of alternative dispute resolution. They were recognized through the 1888 Madras Village Court Act, then developed (after 1935) in various provinces and after (1947) Indian States. The model from the Gujarat State (with a judge and two assessors) was used from the 1970s onwards. In 1984 the Law Commission recommended to create Nyaya Panchayats in rural areas with laymen ("having educational attainments"). The 2008 Gram Nyayalayas Act had foreseen 5,000 mobile courts in the country for judging petty civil (property cases) criminal (up to 2 years of prison) cases. However, the Act has not been enforced properly, with only 151 functional Gram Nyayalayas in the country (as of May 2012) against a target of 5000 such courts. The major reasons behind the non-enforcement include financial constraints, reluctance of lawyers, police and other government officials.

JUDICIAL ACTIVISM

The concept of judicial activism originated and developed in the USA. This term was first coined in 1947 by Arthur Schlesinger Jr., an American historian and educator.

In India, the doctrine of Judicial Activism was introduced in mid-1970s. Justice V.R. Krishna Iyer, Justice P.N. Bhagwati, Justice O. Chinnappa Reddy and Justice D.A. Desai laid the foundations of Judicial Activism.

MEANING

Judicial activism denotes the proactive role played by the judiciary in the protection of the rights of citizens and in the promotion of justice in the society. In the other words, it implies the assertive

role played by the judiciary to force the other two organs of the government (legislature and executive) to discharge their constitutional duties.

Judicial activism also known as "judicial dynamism". It is the antithesis of "judicial restraint", which means the self-control exercised by the judiciary.

The concept of judicial activism is closely related to the concept of Public Interest Litigation (PIL). It is the judicial activism of the Supreme Court which is the major factor for the rise of PIL. In other words, PIL is an outcome of judicial activism. In fact, PIL is the most popular form (or manifestation) of judicial activism.

PUBLIC INTEREST LITIGATION

In India, the PIL is a product of the Judicial Activism role of the Supreme Court. It was introduced in the early 1980s. Justice V.R. Krishna Iyer and Justice P.N. Bhagwati were the pioneers of the concept of PIL.

PIL is also known variously as Social Action Litigation (SAL), Social Interest Litigation (SIL) and Class Action Litigation (CAL).

MEANING

The introduction of PIL in India was facilitated by the relaxation of the traditional rule of 'LOCUS STANDI'. According to this rule, only that person whose rights are infringed alone can move to the court for the remedies, whereas, the PIL is an exception to this traditional rule. Under the PIL, any public-spirited citizen or a social organization can move to the court for the enforcement of the rights of any person or group of persons who because of their poverty or ignorance or socially or economically disadvantaged position are themselves unable to approach the court for the remedies. Thus, in a PIL, any member of the public having sufficient interest can approach the court for enforcing the rights of the other person and the redressal of a common grievance.

PURPOSE

PIL is necessary for maintaining the rule of law, furthering the cause of justice and accelerating the pace of realization of the constitutional objectives. In other words, the real purpose of PIL is:

- Vindication of the rule of law,
- Facilitating effective access to justice to the socially and economically weaker sections of the society, and
- Meaningful realization of the fundamental rights.

LOK ADALATS

Under the Legal Authorities Act of 1987, Lok Adalats have been given a statutory status. The aims of Lok Adalats are:

- Secure justice to the weaker sections.
- Mass disposal of the cases to reduce cost and delay
- The Legal Services Act provides for Lok Adalats to be organized by the State or district authorities
- The jurisdiction of the Lok Adalats is conferred on them by the State or the district bodies
- The jurisdiction of the Lok Adalats is wide- any matter falling within the jurisdiction of civil, criminal, revenue Courts or tribunals
- A case goes to the Lok Adalat if the two parties make a joint application to compromise
- The award of the Lok Adalat is binding upon all the parties. Lok Adalats, in sum, are given the powers of the civil courts
- The Supreme Court and the HCs have held Lok Adalats from time to time and disposed of thousands of cases. On October 2, 1996, a nationwide programme

was launched to dispose of one million cases through Lok Adalats

Lok Adalats are important as an alternative mode of dispute resolution.

Fast Track Courts, Administrative Tribunals, National e-courts project, National Green Tribunal, Gram Nyayalaya Act-2008, National Mission For Justice Delivery And Legal Reforms -2011 are some of the important initiatives by judiciary in strengthening democracy in India.

CHALLENGES

According to the World Banks, *"although India's courts are notoriously inefficient, they at least comprise a functioning independent judiciary"*. A functioning judiciary is the guarantor of fairness and a powerful weapon against corruption. But people's experiences fall far short of this ideal.

Corruption in judiciary goes beyond the bribing of judges. Court personnel are paid off to slow down or speed up a trial, or to make a complainant go away.

Citizens are often unaware of their rights, or resigned, after so many negative experiences, to their fate before an inefficient court. Court efficiency is also crucial, as a serious backlog of cases creates opportunity for demanding unscheduled payments to fast track a case.

PENDENCY OF CASES

- Indian courts have millions of pending cases. On an average about 20% of the sanctioned positions for judges are vacant, whereas the annual increase in pendency is less than 2%. If the vacancies were filled, pendency would go down and make the justice system deliver efficiently
- On January 12, 2012, a Supreme Court bench said that people's faith in judiciary is decreasing at an alarming rate, posing

a grave threat to constitutional and democratic governance of the country. It acknowledged some of the serious problems of a large number of vacancies in trial courts, unwillingness of lawyers to become judges, and the failure of the apex judiciary in filling vacant HC judges post.

JUDICIAL CORRUPTION

Corruption is rampant in India's court. According to Transparency International, judicial corruption in India is attributable to factors such as "delays in the disposal of cases, shortage of judges and complex procedures, all of which are exacerbated by a preponderance of new laws". Most disturbing is the fact that corruption has reached the highest judicial forum i.e. Supreme Court of India. Some notable cases include: -

- In April 2017, a judicial Magistrate Debanjan Ghosh gave bail to a murder accused, and it is alleged that it is unusual unless huge money is involved
- In December 2009, legal activist and Supreme Court lawyer Prashant Bhushan stated in court, "out of the last 16 to 17 Chief Justices, half have been corrupt". In November 2010, former law minister, Shanti Bhushan echoed Prashant Bhushan's claim
- Former Chief Justice of Odisha Justice Quddusi was involved in huge corruption
- In 2011, Soumitra Sen, former judge at the Calcutta High Court became the first judge in the India to be impeached by the Rajya Sabha for misappropriation of funds

JUDICIAL REFORMS:

To make the judiciary more responsive to the needs of people and speed up the process of justice, make it more accessible and reduce cost, the following must be done:

- Computerization of court for quick disposal of cases
- Fill up vacancies. Presently, there are about 20 percent vacancies in Supreme Court. The sanctioned strength of Allahabad High Court is 77 but it has never ever reached in its history
- Competent and able members of the Bar are to be 'attracted' to the judicial posts at the subordinate level
- Granting of admission orders and stay orders must be curtailed
- The high level of court fees prescribed by many state governments must be reduced as it adds to the cost of justice
- Delays add to costs- more the delays, more the adjournments and more the cost of litigation - and so delays must be cut; not more than two adjournments are to be permitted
- The problems of arrears can be solved by strict enforcement of Article 141, which says that the rulings of the Supreme Court are binding on all Courts
- The rules regarding adjournments given in order XVII of the Civil Procedure Code must be strictly followed so that repeated adjournments are not made

LANDMARK JUDGEMENTS

It is very interesting to observe these landmark judgements that how supreme court protected the essence of Indian constitution, strengthen democracy and transformed the lives of ordinary citizens of India.

KESHVANANDA BHARATI VS. STATE OF KERALA,1973

It is the 3rd most cited case (with 155 citation) in the history of the apex court. The judgement established the Supreme Court's authority and prevented parliament from altering its basic structure.

MENKA GANDHI VS. UNION OF INDIA, 1977

In 1977, the passport of Menka Gandhi was impounded by the ruling Janata Party Government. In response she filed a petition in Supreme Court challenging governments order.

The 7-judge bench asserted the Right to personal Liberty as enshrined in Article 21.

The judgement was also important because it was important because it was part of a significant change in the Supreme Court's approach to Justice.

INDIRA SHAWNEY & ORS VS. UNION OF INDIA, 1992

Supreme Court in this case, upheld implementation of separate reservation for other backward classes in central governmental jobs. Ordered to exclude creamy layer of other backward classes from enjoying reservation facilities.

TRIPLE TALAQ VERDICT, 2017

Triple talaq, also known as talaq-e-biddat, (instant divorce) and talaq-e-mughallazah (irrevocable divorce) is a form of Islamic divorce which has been used by Muslims in India, especially adherents of Hanafi Sunni Islamic schools of jurisprudence. It allows any Muslim man to legally divorce his wife by stating the word talaq (the Arabic word for 'divorce') three times in oral, written, or more recently, electronic form.

The 7-judge bench of the Indian Supreme Court deemed instant triple talaq (talaq-e-biddat) unconstitutional.

Triple talaq is not mentioned in Quran. Many Islamic states, have barred the practice, including Saudi Arabia, Pakistan, Bangladesh, Afghanistan.

SECTION 377 VERDICT, 2018

On 6 September 2018, the supreme court of India decriminalised homosexuality by declaring section 377 of the Indian Penal Code, unconstitutional.

A five-judge bench of Supreme Court headed by the Chief Justice Dipak Mishra, lifted a colonial era ban on gay sex.

SUGGESTION

Indian Democracy has set an epic example of being free and fair judiciary but it has some loopholes. As we know that nothing is perfect hence, there are some suggestions below:

JUDICIAL IMPACT ASSESSMENT

- Considering the huge backlog of cases in courts, a Task Force, set up at the instance of the Supreme Court, has recommended that a judicial impact assessment (JIA) be done whenever a law is introduced in Parliament or the State Legislatures
- The Task Force, under the chairmanship of Justice M. Jagannadha Rao, former Law Commission Chairman, presented its report to Law Minister H.R. Bhardwaj in New Delhi on June 19, 2008. The report says following:

A financial memorandum must be attached to each Bill, giving an estimate of budgetary requirement of only other staff but also for meeting the expenses of additional cases that might arise out of its passage in the legislatures."
- JIA must be on the scientific basis to assess the extra case-load which any new Bill or legislation may add to the burden of courts, and the expenditure required for adjudication of such cases must be estimated by the government and adequate budgetary provisions made thereof

CONCLUSION

Indian founding fathers were so optimistic and non-delusional that they mark the beginning of such a free and fair judiciary. Where judiciary is independent, and rule of law prevails, democracy strengthens. The development of this country till whatever phases it has achieved, credit also goes

to Indian Judiciary. The embarking of equality and adequate opportunities are some of the striking features of our constitution.

Some of the cases, which decided the fate of Indian societies, are:

- TRIPLE TALAQ CASE
- SABARIMALA CASE
- SECTION 377 (DECRIMINALISATION OF GAY SEX)
- SECTION 376 (CONSENSUAL SEX BETWEEN LIVE-IN-PARTNERS, NOT A RAPE)
- SECTION 497 (ADULTERY NO LONGER A CRIMINAL OFFENCE)
- NIRBHAYA CASE etc

Indian judiciary is also affected by the virus of corruption but it is not impossible to curb it out. We have seen the development of those countries whose judiciary runs independently and corruption free, where rule of law literally prevails, whereas we have also seen the cursed fate of those countries where there is no stable government, no judiciary, no rule of law. Examples are not far from our own country, i.e., Pakistan, Afghanistan, Syria, Sri Lanka, Iraq etc.

The top three overall performers in the 2017-2018 WJP Rule of Law Index were Denmark, Norway and Finland on the position of first, second and third respectively.

Hence for saving our own country from its doom the given suggestion is necessary to be taken.

“Justice consists not in being neutral between right and wrong, but in finding out the right and upholding it, wherever found, against the wrong.”

-Theodore Roosevelt

“Justice is the conscience, not a personal conscience but the conscience of the whole country.”

-Alexander Solzhenitsyn

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STUDY OF EGO DEFENCE MECHANISM AMONG HOSTELER AND NON HOSTELER STUDENTS

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Presentation : 06 / 08 / 2019

Supervisor : Dr. Archana Katiyar

ABSTRACT : *The aim of this study is to compare hosteler, with non hosteler students (graduate students) of Patna University. In the case of uses of ego defense mechanisms. Total 100 college going students were selected as a sample for the study. This study was conducted by using the scale of Defense Mechanism Inventory (DMi-ms), made by Dr. N.R. Mrinal & Dr. Uma Singhal, 1971. Convenient purposive sampling were used as method in research paper and it was found that hosteler and non hosteler students and male and femal students are different in case of used of ego defense mechanisms, and male students using more projection than females students.*

Key word : *Ege defense mechanism, anxiety, hosteler and non hosteler students projection.*

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INTRODUCTION

Ego defense mechanisms is an unconscious Psychological mechanisms that reduces anxiety arising from unacceptable or potentially harmful stimuli. One of the first people to study the theory of ego defense mechanisms was Sigmund Freud. His theories in the ego defense mechanisms greatly influenced by his theories into the I'd, ego & super ego with ego playing biggest role generally in the domain (area of knowledge or activity) of the ego. Hosteler and non hosteler students faces many frustrating situations around them every day, so that they require ego defense mechanisms to protect there self integrity & self esteem from these anxiety field situations. This DMI-ms scale measures the five situations.

This DMI-ms scale measures the five clusters of ego defense mechanisms. These five clusters of ego defense mechanisms are -

Turning against object (Tao) : This class deals with conflicts through attacking a real or resumed external frustrating object. e.g. identification & dislacement.

Projection (PRO) : It is an ego defense mechanisms that involves taking our own unacceptable qualities & feelings and decribing them to other people.

Principalization (PRN) : This class of defenses deals with conflicts through invoking a general principle that splits of affects from content and represses the former. eg. intellection, isolation & rationalization.

Turning against self (TAS) : In this class, those defenses exists that handle conflicts through directing aggressive behaviour towards himself. Massochism and autosadism are the examples of ego defensive solutions in this category.

Reversal (REV) : This class includes This class includes the ego defenses that deals with conflicts by responding in a positive or natural fashion to a frustrating objects. Which might be expected to evoke a negative reaction. Ego defenses such as negation, denial, reaction, formation and repression are subsumed under this category of ego defense mechanism.

Validtiy of this test :

The test is valid for measurements of four types of behaviour of the person like-, Proposed actual behavior.

Impulsive behaviour (in fantasy),

Thoughts & Feelings.

This test is valid for graduate students, adults, & old age. (Including makes & females).

AIM :

The aim is to compare hosteler student with non hosteler students, in the case of uses of ego defense mechanism.

METHODS :

Sample

50 hosteler & 50 non hosteler students of Patna University.

Purposive sampling method used.

TOOLS :

Scale of defense mecanism inventory (DMI-ms), made by Dr. N.R. Mrinal (Nagpur) & Dr. Uma Singhal (Lakhimour Kheri), Estd. 1971.

RESULTS :

TABLE 1 :100 Uunder graduate students of Patna University

Ego defense mechanisms	50 hosteler students		50 non hoster students		T-ratio	Lavel of significance
	Means	sd	Mean	sd		
TAO	22.82	4.18	24.89	2.94	2.84	0.05
PRO	78.32	7.56	82.42	8.8	1.52	0.01
PRN	15.75	2.84	14.52	3.08	2.84	0.05
TAS	44.63	5.72	35.80	5.81	0.115	NS
REV	44.73	5.79	39.5	6.72	0.013	NS

TABLE 2 :100 Uunder graduate students of Patna University

Ego defense mechanisms	50 Male students		50 female students		T-ratio	Lavel of significance
	Means	sd	Mean	sd		
TAO	18.45	4.28	19.10	3.89	3.89	0.01
PRO	24.89	2.94	22.84	4.18	4.18	0.01
PRN	14.52	3.08	15.75	2.84	2.84	0.01
TAS	17.47	1.83	17.47	1.83	1.83	NS
REV	11.52	2.81	11.17	2.83	2.83	0.05

TABLE 3 :Uunder graduate students of Patna University

Ego defense mechanisms	Male students		Female students		T-ratio	Lavel of significance
	Means	sd	Mean	sd		
PRO	24.89	4.18	22.84	2.94	2.96	0.01

DISCUSSION & CONCLUSION

Study included 100 undergraduate students as a sample out of which 50 students were from hotel and another 50 students were non hosteler. According to result table-1, in the case of hosteler students, the calculated mean value. Of the defenses like TAO, PRO, PRN, TAS, & REV, are 22.82, 78.32, 15.75, 44.63, & 44.73 respectively & their calculated sd values are 4.18, 7.56, 2.84, 5.72, & 5.79. In the case of non hosteler students, the calculated mean values of the defenses like TAO, PRO, PRN, TAS, & REV are 24.89, 82.42, 14.52, 35.80, & 39.05 respectively & their calculated sd values are 2.94, 8.8, 3.08, 5.81, & 6.72 respectively. In this case the calculated t-ratio s are 2.84 for TAO, 1.52 for PRO, 2.84 for PRN, 0.115 for TAS & 0.013 for REV out of which the result of the defenses like TAS & REV are not found significant, mechanism like TAO, PRO, PRN & REV. The results of TAS defense mechanisms are not found significant.

According to the result table-3, in the case of PRO (Projection) defense mechanism, the calculated mean values of male & female students of P.U. are 24.89 & 22.84 respectively. These results shows that, uses of projection are found more in male than female students. The calculated t-ratio of this result is 2.96 which were found significant at 0.01 df (99% significant result). This result shows that, in case of Patna University, male students uses more "Projection" than female students. This result has been supported by two studies mentioned in references.

According to this result, calculated results of the defenses like TAO & PRO are found significant at 0.01 degree of freedom (df) i.e. 99% significant result. These values shows that hosteler & non hosteler students are found significantly differ in the case of uses defenses like TAO, PRO, & PRN. According to result table-2, it was found that mean values of the defenses are 18.45 for TAO, 24.89 for PRO, 14.52 for PRN, 17.47 for TAS & 11.52

for REV, & their sd values are 4.28, 2.94, 3.08, 1.83, & 2.81 respectively. In the case of female students, the mean values of all the above five defenses are 19.10, 22.84, 15.75, 17.47, & 11.17 and their sd values are 3.89, 4.18, 2.84, 1.83, & 2.83 respectively. The calculated t-ratio of both the group (males & females) are 3.89 for TAO, 2.96 for PRO 1.84 for PRN, 0.01 for TAS & 2.81 for REV out of which, it was found that the t-ratio values of defenses like TAO, PRO, & PRN was significant at 0.01 (99%) df & REV was found significant at 0.05 (95%) of deferential level.

The main conclusion of this research are "hosteler & non hosteler students" and "male & female students" are found significantly differ in the case of uses of ago defense mechanism and male students uses more projection than femal students.



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A STUDY OF SUCIDICAL IDEATION AMONG STUDENTS OF PATNA DISTRICT

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Presentation : 06 / 08 / 2019

Supervisor : Dr. Uday Shankar

ABSTRACT : *The present investigation aimed to study the effect of suicidal ideation among job aspiring students of different SES. The sample comprised Of 100 students where 33 were from High SES, 33 were from low SES and 34 were from middle SES. The institutes are located in Patna town. All groups were tested with the suicidal ideation scale by Dr.*

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Davendra singh sisodia and Dr. vibhuti Bhatnagar with this scale personal data sheet was used. From the result of the study we can say that in Bihar the suicidal ideation are more or less similar in high, middle and low SES group of job aspiring students. In Bihar the increasing rate of suicidal ideation among students can have one more factor which is socio economic status (SES). Among them, Middle SES group of students have high suicidal ideation than the other two.

Key word : *SES, Job Aspiring Students, Panta suicidal ideation*

INTRODUCTION

Introduction- Suicidal ideation is also known as suicidal thoughts. It means thinking about or having unusual preoccupation with suicide. The range of suicidal ideation varies greatly from fleeting thoughts, to exclusive thoughts, to detailed planning, role playing and incomplete attempts. Suicidal thoughts are considered as risk factors. During 2008-09, an estimated 8.3 million adults aged 18 and over in the united states. Or 3-7% of the adult U.S population, reported having suicidal ideation. According to WHO India has the country

with the highest rate of depression, schizophrenia and bipolar disorder in world, 2016. A phenomena like suicide does not exist in isolation and is often accompanied and triggered by mental disorder of this kind. India has some of the world's highest suicide rate for youth aged 15 to 29 .And men are more likely to commit suicide than women . One person takes his life every 40 seconds globally.

In 2016 the number of suicides in India had increased to 230, 314 suicide was the most common cause of death in both the age groups of 15-19 years. About 800,000 people die by suicide worldwide every year , of these 135,000 (17%) are resident of India , having 17.5% of world population . between 1987 and 2007 , the suicide rate increased from 7.9 to 10.3 per 100,000 with higher suicide rate in southern states of India, in 2012 . Tamil Nadu (12.5%) Maharashtra (11.9%) and west Bengal (11.0%) had the highest suicide proportion of suicides.

According to WHO data, the age standardized suicide rate in India is 16.4 per 100,000 for women (6th highest in the world) and 25.8 for men (ranking 22nd). Statistics of 2014 shows the highest rate is related to family problems that 28,602 people had attempted suicide . The southern state of Kerala , Karnataka , Andhra Pradesh and Tamil Nadu along with eastern states of west Bengal , Tripura and Mizoram have a suicide rate of greater than 16 while it is less than 4 in Punjab , Uttar Pradesh and Bihar . The lowest suicide rate was reported in Bihar (0.8 per 100,000). In 2012, 80% of the suicide victims were literate , higher than national average literacy rate in 74%.

Signs and Symptoms

Suicidal ideation has a straight forward definition - suicidal thoughts - but there are some other related signs and symptoms. Some symptoms or co-morbid conditions may include unintentional weight loss, feeling helpless, feeling

alone, excessive fatigue, low self esteem , presence of consistent mania, excessively talkative. Intent on previously dormant goals, feel like one's mind is racing. The one set of symptoms like these with an inability to get rid of or cope with their effects, a possible form of psychological inflexibility is one possible trait associated with suicidal ideation. This may also cause psychological distress which is another symptom associated with suicidal ideation symptoms like these related with psychological inflexibility recurring pattern , or psychological distress may in some cases lead to the onset of suicidal ideation other possible symptoms and warning signs include-

- Hopelessness
- Anhedonia
- Insomnia or oversleeping
- Loss of appetite or over eating
- Depression
- Severe anxiety
- Impaired concentration
- Psychomotor agitation
- Panic attack
- Loneliness

There are numerous indicators that can look for when trying to detect suicidal ideas. There are also situations in which the risk for suicidal ideation may be heightened. The risk for suicidal ideation can be divided into four categories psychiatric disorder, life events, family history, genetic factor.

Psychiatric Patients

Psychiatric patients risk for suicide is 3 to 12 times that of non patients. The degree of risk varies depending on age, sex, diagnosis and inpatient or outpatient status. Male and female psychiatric patients who have at some times been inpatient and have five and ten times suicide risk , respectively , than their counterparts in general population.

Life Events

Life events are strong predictors of increased risk for suicidal ideation. Furthermore, life events can also lead to or be comorbid with the previous listed psychiatric disorder and predict suicidal ideation. Life event that adults and children face can be dissimilar and for this reason, the list of life events that increases risk can vary in adults and children. The life events that have been shown to increase risk the greatest are.

- Alcohol abuse
- Unemployment
- Chronic illness or pain
- Death of family members or friends
- End of relationship
- Other studies have found that tobacco use is correlated with depression and suicidal ideation.
- Unplanned pregnancy
- Bullying increasing cyber bullying
- Previous suicide attempts
- Military experience

Family History

- Parent with a history of depression
- Valenstein et al. studied 340 adult offspring whose parent had depression in the past. The finding that 7% of the offspring had suicidal ideation in the previous month alone.
- Abuse
- Family violence
- Children residential instability.

Genetic Factor

Suicidal behavior, as with other psychiatric disorder, tends to run in families. In psychiatric patients, a family history of suicide increases and that of completed suicide in most diagnosis groups. In medicine, the strongest evidence for involvement of genetic factors comes from twin and adoption and from molecular genetics.

Purpose and Hypothesis

The purpose of the present study was to comparatively study the suicidal ideation among job aspiring students belonging to different SES; a comparative study.

The following hypotheses were formulated for verification:-

- I. There will be significant difference between job aspiring students belonging to different SES on the measure of suicidal ideation.
- II. Middle SES group of students will have high suicidal ideation than high SES group of students.
- III. Middle SES group of students will have high suicidal ideation than low SES group of students.

Methodology

Sample - The samples were taken from job aspirants of different SES groups- high SES, middle SES, low SES. Such group is consisted nearly 100 students among which 33 high, 34 middle, and 33 low. Accidental sampling technique was implied.

Tools :-

- I. Personal data sheet
- II. Suicidal ideation scale by Dr. Davendra Singh Sisodia and Dr. Vibhuti Bhatnagar— This scale consisted of 25 strongly agree, agree, uncertain, disagree, strongly disagree type items, some are positively phrased. For measuring suicidal ideation, a subject was required to judge whether the statement were applicable to him/her, were 5 marks for strongly agree, 4 marks for agree, 3 for uncertain, 2 for disagree, 1 for strongly disagree in positive statement and in negative 1 for strongly agree, 2 for agree, 3 for uncertain 4 for disagree, 5 for strongly disagree. The reliability of the scale was determined by (a) test retest

method and (b) internal consistency method, the test - retest reliability was 0.78 and the consistency value for the scale is 0.81. The scale was validated against the external criteria and coefficient obtained was 0.74

Administration of the test : Before the test was administered, the investigator explained to the student nature and purpose of the test. They were told that test were intended to judge their suicidal ideation . In view of this , they should give their answer freely and frankly. Response would always remain confidential. There is no time limit for completing the scale; however most of the respondents should finish it in 10 minutes . before test was given the nature of test mode of answers were clearly explained , so they might not experience difficulty in answering . when the investigation was fully satisfied that the subject had understood what they were expected to do , then only the test was given. At first, the subject were given personal data sheet, then they were instructed to write information regarding education , occupation , gender , father is annual income .

Result and Discussion

This chapter is devoted to the statistical treatment of the data and discussion on the results. Once the data collection from the subjects was over, it became necessary to refine this data by putting it through statistical tools to drawn Inference.

TABLE 1

Group A	N	MEAN	SD	SEM
HIGH SES	33	58.09	13.65	2.37

It is clear from the table 1 that the Mean (58.09), SD (13.65), SEM (2.37) of suicidal ideation scores of job aspirant students. This shows that the distribution of suicidal ideation scores appear normal.

TABLE 2

Group B	N	MEAN	SD	SEM
Middle SES	34	66.14	17.06	2.92

It is clear from the table 2 that the Mean (66.14), SD (17.06) , SEM (2.92) of suicidal ideation scores of job aspirant students . This shows that the distribution of suicidal ideation scores appear normal.

TABLE 3

Groups	SED	t-ratio	df	Significant
High SES				
Low SES	4.48	2.14	65	.05

Table 3 shows that the obtained t-ratio = 2.14 is significant at 0.05 level of significance. It means the hypothesis formed by the research that there will be significant difference in high and middle SES among job aspirants has been found true.

TABLE 4

Group C	N	MEAN	SD	SEM
Middle SES	34	66.14	17.06	2.92

It is clear from the table 4 that the Mean (66.14), SD (17.06) , SEM (2.92) of suicidal ideation scores of job aspirant students . This shows that the distribution of suicidal ideation scores appear normal.

TABLE 5

Group D	N	MEAN	SD	SEM
HIGH SES	33	58.9	20.64	3.95

It is clear from the table 5 that the Mean (58.9), SD (20.64), SEM (3.95) of suicidal ideation scores of job aspirant students. This shows that the distribution of suicidal ideation scores appear normal.

TABLE 6

Groups	SED	t-ratio	df	Significant
Middle SES				
Low SES	4.30	1.68	65	0.10

Table 6 shows that the obtained t-ratio = 1.68 is significant at 0.10 level of confidence. It means the hypothesis formed by the research that there will be significant difference in high and middle SES among job aspirants.

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SELF-CONFIDENCE AMONG HIGH SCHOOL STUDENTS OF NUCLEAR AND JOINT FAMILY

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Presentation : 06 / 08 / 2019

Supervisor : **Saloni Bose**

ABSTRACT : *The present investigation aims at studying the self confidence of Boys and Girls of nuclear family and joint family. The following hypotheses were proposed for the reresearch:- it is hypothesized that Boys will be more self confidence than Girls . there will be significant difference in self confidence between girls of joint and nuclear family. It is hypothesized that Boys of nuclear family will be more self confidence than Boys of joint family. The research was conducted on a 100 samples taken from different school in which 50 boys and 50 girls of nuclear and joint family.*

Key words : *self confidence, nuclear, hypotheses, nuclear family, confidence*

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INTRODUCTION :

The The family is the source of unique ties to others, for within it, children experience their first relationship abiding of commitment and love.

NUCLEAR FAMILY:

It is composed of the following members a man, his wife and unmarried children. It is most conspicuous in the modern European and Indian societies.

JOINT FAMILY:

If two or more nuclear families live together under a common shelter and share a common health an da common purse, then this type of family is known as joint family.

SELF CONFIDENCE:

The concept of self has been referred as the core of self has been referred as the core of center of gravity or the keystone of personality (Breckenridgel, Vincent, 1965) It describes what individuals see why they look themselves in terms of their self-perceived physical characteristics, personality traits, roles and social status.

Agnihotri(1987) defined it as composites of person's thoughts and feelings fear and fantasies his view of what he might become and his attitude pertaining to his worth.

PEOPLE WITH HIGH SELF CONFIDENCE:

People with high self confidence approach their problems differently as compared to other. They know the importance of building relationships they love meeting new people to get and share new ideas, it is this quality of theirs that makes them like able as they are always willing to be in a conversation that equal importance and respect to all those who have partivipated in it confident people love expressing their ideas in front of other as they are emotionally secure enough to take constructive.

PEOPLE WITH LOW SELF-CONFIDENCE:

When compared to people with high self-confidence people with low self-confidence have a very harsh and critical views of themselves they are prone to taking emotional decision as opposed to thinking rationally they tend to be in their caves instead of meeting new people they try to Shun new company and avoid meeting new people.

PURPOSE:

The purpose of the present research was to investigate the self-confidence among high school student of nuclear and joint family.

HYPOTHESIS:

1. There would be significant difference in self confidence between boys and girls.
2. There would be significant difference in self confidence between girls of joint and nuclear family.
3. There would significant difference in self confidence between boys of nuclear and joint family.

4. There would be significant difference in self confidence between boys and girls of nuclear family.
5. There would be significant difference in self confidence between boys and girls of joint family.

METHODS:

Sample: 100 students (50 boys and 50 girls of nuclear and joint family)

The purposive sample method was used.

Tools: Personal data sheet. Panday self confidence inventory (PSCI) by Dr. D.D panday.

RESULTS DISCUSSION:

sowing mean, sd, sem and sed self-confidence of boys and girls t-test of significance.

Group	N	Mean	SD	SEM	SED	t	df
Boys	50	28	5.28	0.74	1.21	3.96	98
Girls	50	23.2	6.9	0.97			

The first table shows the obtained mean value of boys is 28, while the mean score of girls is 23.2 abstain S.D are 5.28 and 6.92 respectively, the obtained t-value between two means is 396 with df 98 is greater than the tabulated value 1.96 at .01 level of significant thus it can be concluded that boys are more self-confidence than girls, finally it could be said that the hypothesis was proved.

sowing mean, sd, sem and sed self-confidence of girls of nuclear and joint family.

Groups	N	Mean	SD	SEM	SED	t	df
Girls of Joint family	25	25.68	7.20	1.29	1.95	2.54	48
Girls of nuclear family	25	20.72	6.35	1.47			

The table shows the obtained mean value of girls of joint family is 25.68 , obtain S.D are 7.20 and 6.35 respectively , The obtained t-value between two means is 2.54 with df 48 is greater than the tabulated value 1.96 at .01 level of significant , it can be concluded that girls of joint family are more self-confidence than girls of nuclear family. Finally it could be said that the hypothesis was probed .

sowing mean, sd, sem and sed self-confidence of boys of nuclear and joint family.

Group	N	Mean	SD	SEM	SED	t	df
Boys	25	28.56	4.49	0.91	1.8	0.62	48
Girls	25	27.44	4.80	0.99			

The table shows the obtained mean value of boys of nuclear family is 28.56 while the mean score of boys of joint family is 27.44 obtained S.D are 4.49 and 4.80 respectively. The obtained t-value between two means is 0.62 with df 48 . The difference between the mean is not significant. Thus it can be concluded that there was no difference between boys of nuclear family and joint family .Finally it could be said that the hypothesis was not proved.

sowing mean, sd, sem and sed self-confidence of boys and girls of nuclear family and t-test of significant.

Group	N	Mean	SD	SEM	SED	t	df
Boys	25	28.56	4.49	0.91	1.57	0.62	48
Girls	25	27.44	4.80	0.99			

The table shows the obtained mean value of boys of nuclear family is 28.56 and girls of nuclear family is 27.44 obtained S.D are 4.49 and 4.80 respectively . The obtained t-value between two

means is 4.99 with df 48 is greater than the tabulated values 1.96 at .01 level of significant , Thus it can be concluded that boys of nuclear family are more self confidence than girls of nuclear family.Finally it could be said that the hypothesis was not probed.

sowing mean, sd, sem and sed self-confidence of girls of nuclear and joint family.

Group	N	Mean	SD	SEM	SED	t	df
Boys	25	27.44	4.80	1.00	1.80	0.97	48
Girls	25	25.68	7.20	1.5			

The table shows the obtained mean value of boys of joint family is 27.44 and girls of joint family is 25.68 obtained t-value between two means is 0.97 with df 48 . The difference between the mean is not significant thus it can be concluded that there was no difference between boys of joint family and girls of joint family . Finally it could be said that the hypothesis was not probed.

SUMMARY AND CONCLUSION:

The title of the present study was a self confidence among boys and girls high secondary of nuclear and joint family.

- The purpose of the present study was to investigate whether or not such factor as self confidence where significantly differ boys and girls
- The sample of this study comprised of 100 student 50 boys and 50 girls of higher secondary school of Patna district

Result showed that

- The t-value for hypothesis-1 was 3.96 (df=48) and significant at .01 level of significance suggesting the acceptance of hypothesis

- The t-value for hypothesis-2 was 2.54 (df=48) and significant at 0.01 level of significance suggesting the acceptance of hypothesis
- The t-value for hypothesis-3 was 0.62 (df=48) and it is not significant, thus the hypothesis was not proved
- The t-value for hypothesis-4 was 4.99 (df=48) and significant at 0.01 level of significance suggesting the acceptance of hypothesis
- The t-value for hypothesis-5 was 0.97 (df=48) and it is not significant suggesting the hypothesis was not acceptance

Thus it might be concluded that there is a significant difference between boys and girls in terms of score of self-confidence on the basis of the result it can be said that boys have high self-confidence than girls.

The sample of this study was very small. It is possible that when the study will be done on large scale the result will be more significant or may be different.

The study was limited to the student of Patna district of Bihar so its result should be verified by future study on a large scale.

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उज्जवला योजना का महिलाओं की सामाजिक स्थिति पर प्रभाव

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सारांश : किसी भी समाज का स्वरूप वहाँ की महिलाओं की स्थिति एवं दशा पर निर्भर करता है। जिस समाज में महिलाओं की स्थिति और सम्मानजनक होगी, वह समाज भी मजबूत होगा। विश्व के अधिकांश समाज एवं संस्कृति में आज भी महिलाओं को वंश वृद्धि में सहायक और घर के भीतर खाना बनाने से लेकर अन्य कार्यों को सम्पादित करने वाली एक मशीन के रूप में ही स्वीकृति दी जा रही है।

नर और नारी एक गाड़ी के दो पहिये हैं और गाड़ी की सुचालुकता तथा उसकी दीर्घावधिक क्षमता दोनों पहियों

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के साथ मिलकर चलने में ही निहित है। देश का विकास महिलाओं के सम्पूर्ण विकास के संभव है। महिलाओं की स्थिति को बदलने के लिए भारत सरकार कई योजनाएँ ला रही है। उनमें से एक उज्जवला योजना महिलाओं की सामाजिक स्थिति में बदलाव की दिशा में एक सकारात्मक कदम है। इसके अंतर्गत गरीब महिलाओं को मुफ्त एल.पी.जी गैस कनेक्शन मिलेंगे।

शब्द कुंजी : सशक्तिकरण, दीर्घावधिक, निष्फल, वर्गीकृत

परिचय : भारतीय समाज में नारियों की परिस्थिति समय के साथ उतार-चढ़ाव से परिपूर्ण रही है। हमारी प्राचीन व्यवस्था में नारियों को उच्च परिस्थिति प्राप्त थी। उन्हें सुख, वैभव, शांति, शक्ति व ज्ञान का प्रतीक माना जाता था।

“जहाँ नारियों की पूजा होती है, वहाँ देवता निवास करते हैं और जहाँ इनकी पूजा नहीं होती, वहाँ सभी कार्य निष्फल होते हैं।”

उज्जवला योजना महिलाओं के स्वास्थ्य और सशक्तिकरण की दिशा में एक सकारात्मक कदम है। देश के गरीब परिवारों की अधिकांश महिलायें आज भी मिट्टी के चूल्हे पर खाना पकाती हैं। ऐसे परिवारों को भारत सरकार द्वारा उज्जवला के अंतर्गत मुफ्त एल.पी.जी. गैस कनेक्शन देने का लक्ष्य है। इस योजना की

शुरुआत प्रधानमंत्री नरेन्द्र मोदी द्वारा 1 मई, 2016 को उत्तर प्रदेश के बलिया जिले से की गयी थी। ये एल.पी.जी. गैस कनेक्शन गरीबी रेखा से नीचे के परिवारों की महिलाओं को दिए जाएँगे। केंद्र सरकार की इस योजना के अंतर्गत तीन सालों में पाँच करोड़ बी.पी.एल. परिवारों को मुफ्त एल.पी.जी. गैस कनेक्शन दिए गए तथा यह आँकड़ा और बढ़कर आठ करोड़ तक पहुँच चुका है। इस योजना का मुख्य उद्देश्य भारत के ग्रामीण क्षेत्रों में स्वच्छ ईंधन को बढ़ावा देना है तथा अशुद्ध जीवाश्म ईंधन के प्रयोग से होने वाले प्रदूषण के स्तर को घटाना भी है। विशेषज्ञों के अनुसार रसोई में खुली आग जलाना प्रति घंटे चार सौ सिगरेट जलाने के समान है। यानि कि बिना किसी प्रकार का नशा किये ही हमारे देश की अनेक महिलाएँ प्रतिदिन 400 सिगरेट जितने धुएँ को ग्रहण कर रही हैं। विश्व स्वास्थ्य संगठन की रिपोर्ट के अनुसार प्रतिवर्ष भारत में 5 लाख लोगों की मृत्यु अस्वच्छ जीवाश्म ईंधन के कारण होती है। इनमें से अधिकतर की मृत्यु का कारण गैर-संचारी रोग जैसे- हृदयरोग, हृदयाघात और फेफड़े का कैंसर आदि शामिल है। निष्कर्षतः यह योजना हमारे देश की उन महिलाओं के लिए है, जो घातक बीमारियों का शिकार होती है। साथ ही साथ इस योजना ने नारी-शक्ति के समय की बचत की है तथा उनकी कार्यक्षता बढ़ा दी है।

अध्ययन पद्धति

किसी भी अनुसन्धान कार्य में अध्ययन पद्धति का महत्वपूर्ण स्थान है। अनुसन्धान कार्य प्रारंभ करने से पहले समस्या से संबंधित अध्ययन पद्धति का चुनाव करना आवश्यक है। इसके अंतर्गत अवलोकन, परीक्षण, तथ्यों का संकलन, वर्गीकरण तथा सामान्यीकरण पर आधारित एक व्यवस्थित पद्धति को अपनाया जाता है। प्रस्तुत अध्ययन का विषय "उज्जवला योजना का महिलाओं की सामाजिक स्थिति पर प्रभाव है"। इस अध्ययन के अंतर्गत इकाईयों का चयन करने के लिए और तथ्यों का संकलन करने के लिए साक्षात्कार, अनुसूची का प्रयोग किया गया है। इस शोध की अध्ययन प्रणाली पाँच चरणों पर आधारित है।

- अध्ययन की इकाई का चयन,
- अध्ययन क्षेत्र का चयन,
- अध्ययन के उद्देश्यों का निर्धारण,
- तथ्यों का संकलन प्राथमिक एवं द्वितीयक स्रोत का द्वारा,
- तथ्यों का वर्गीकरण, सारणीय एवं विश्लेषण दो आधारों पर किया गया है।

अध्ययन की इकाई का चयन

इसके अंतर्गत 25 महिलाओं को लिया गया है जिनकी आयु 20 से 30 वर्ष तथा 30-40 वर्ष के ऊपर है तथा शैक्षणिक स्तर- असाक्षर, मैट्रिक तथा नॉन-मैट्रिक है।

अध्ययन क्षेत्र का चयन

इस शोध में अध्ययन क्षेत्र के रूप में पटना शहर स्थित फुलवारीशरीफ इलाके से लक्ष्मण टोला और पाटलिपुत्र इलाके से गोसाईं टोला को लिया गया है।

अध्ययन क्षेत्र के निम्नलिखित उद्देश्य-

1. उज्जवला योजना के बारे में महिलाओं की समझ क्या है? इसकी जानकारी प्राप्त करना।
2. योजना का महिलाओं की सामाजिक स्थिति पर पड़ने वाले प्रभाव को जानना।
3. महिलाओं के स्वास्थ्य पर पड़ने वाले प्रभाव को जानना।

तथ्यों का संकलन-

तथ्यों का संकलन प्रमुखतः दो स्रोतों के माध्यम से प्राप्त किया है-

1. **प्राथमिक स्रोत**-जिन स्रोतों से अनुसंधानकर्ता प्रथम बार स्वयं अपने द्वारा विभिन्न सूचनाओं व सामग्री का संकलन करता है उसे प्राथमिक स्रोत कहा जाता है।
2. **द्वितीयक स्रोत**-जो स्रोत किसी भी रूप में प्रकाशित व अप्रकाशित समस्त लिखित सामग्री का प्रतिनिधित्व करते हैं तथा अध्ययनकर्ता को तैयार माल के रूप में आवश्यक तथा महत्वपूर्ण सूचनाएँ उपलब्ध कराते हैं। इसके अंतर्गत किताबें, समाचार पत्र, मैगजीन, रिपोर्ट, इन्टरनेट आदि आते हैं।

तथ्यों का वर्गीकरण, सारणीयन एवं विश्लेषण

तथ्यों का वर्गीकरण किसी भी वैज्ञानिक पद्धति का महत्वपूर्ण चरण है। इसके बिना न तो तथ्यों का विश्लेषण किया जा सकता है और न ही इसके द्वारा किसी निश्चित निष्कर्ष पर पहुँचा जा सकता है।

तथ्यों के वर्गीकरण का तात्पर्य उस प्रक्रिया से है जिसके अंतर्गत तथ्यों को उनकी समानता और भिन्नता के आधार पर कुछ निश्चित वर्ग समूहों में रखते हैं। वर्गीकरण के बाद सारणीयन के द्वारा वर्गीकृत तथ्यों को व्यवस्थित एवं स्पष्ट किया जाता है जिससे वर्गीकृत तथ्य अधिक अर्थपूर्ण एवं स्पष्ट हो जाते हैं। तथ्यों का विश्लेषण सामाजिक शोध की एक ऐसी प्रविधि है जिसके द्वारा विभिन्न क्षेत्रों से गुणात्मक तथ्यों को इस प्रकार व्यवस्थित और श्रेणीबद्ध किया जाता है की उस आधार पर परिणात्मक निष्कर्ष प्रस्तुत किया जा सके।

सारणी-1

आपने इस योजना का लाभ उठाया है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-1 में लोगों से पूछा गया कि उन्होंने इस योजना का लाभ उठाया है है जिसमें 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में उत्तर दिया है, 04 महिलाओं में नहीं में उत्तर दिया है।

सारणी-2

क्या उज्जवला योजना हमारे समाज की महिलाओं के लिए आवश्यक है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-2 में लोगों से पूछा गया कि उज्जवला योजना हमारे समाज की महिलाओं के लिए आवश्यक है? जिसमें 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में उत्तर दिया, 04 महिलाओं ने नहीं में उत्तर दिया।

सारणी-3

इस योजना से आपको अन्य कामों के लिए समय मिलता है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-3 में लोगों से पूछा गया की उज्जवला योजना के आने से उन्हें अन्य कामों के लिए समय मिल पाता है, इसमें 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में जवाब दिया और 04 महिलाओं ने नहीं में उत्तर दिया।

सारणी-4

इस योजना से समय की बचत हुई है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-4 में लोगों से पूछा गया की उज्जवला योजना के आने से क्या आपके समय की बचत हुई है? इस प्रश्न का उत्तर जानने के लिए 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में जवाब दिया तथा 04 महिलाओं ने नहीं में उत्तर दिया।

सारणी-5

बचे समय का उपयोग किस रूप में करती है?

क्रमांक	विकल्प	महिला उत्तरदाताओं की संख्या
1.	बच्चों पर ध्यान	09
2.	आर्थिक उत्पादन के कार्यों में सहयोग देकर	07
3.	सामाजिक कार्य में सहभागिता निभाकर	04
4.	अन्य प्रकार से	05
	कुल	25

उपर्युक्त सारणी संख्या-5 में यह पूछा गया की इस योजना के आने के बाद वह बचे हुए समय का उपयोग किस रूप में करती हैं, जिसमें 25 महिलाओं में से 09 ने कहा कि बच्चों पर ध्यान देती हैं, 07 ने कहा की आर्थिक उत्पादन के कार्य में सहयोग देती हैं, 04 ने कहा की सामाजिक कार्य में सहभागिता निभाती हैं एवे 05 ने कहा अन्य प्रकार से समय का उपयोग करती हैं।

सारणी-6

योजना का लाभ मिलने से महिलाओं की सामाजिक स्थिति में बढाव आया है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-6 में योजना का लाभ मिलने से महिलाओं की सामाजिक स्थिति में बदलाव आया है, जिसमें 25 महिला उत्तरदाताओं में से 19 महिलाओं ने हाँ में जवाब दिया और 06 महिलाओं ने नहीं में उत्तर दिया।

सारणी-7

लाभोपरांत का स्वास्थ्य पर प्रभाव पड़ा है?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-7 में यह जानने की कोशिश की गई है कि लाभोपरांत योजना का स्वास्थ्य पर प्रभाव पड़ा है या नहीं, जिसमें 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में जवाब दिया और 04 महिलाओं ने नहीं में उत्तर दिया।

सारणी-8

क्या आपको लगता है इस योजना से पर्यावरण को स्वच्छ रखने में सहायता मिलेगी?

विकल्प	महिला उत्तरदाताओं की संख्या
हाँ	21
नहीं	04
कुल	25

उपर्युक्त सारणी संख्या-8 में यह जानने की कोशिश की गई है कि इस योजना से पर्यावरण को स्वच्छ रखने में सहायता मिली है या नहीं। इसमें कुल 25 महिला उत्तरदाताओं में से 21 महिलाओं ने हाँ में जवाब दिया और 04 महिलाओं ने नहीं में जवाब दिया।

निष्कर्ष एवं सुझाव

निष्कर्ष किसी भी शोध कार्य का एक महत्वपूर्ण पक्ष होता है। इसके द्वारा प्राप्त आकड़ों को मोटे तौर पर

विश्लेषण किया जाता है। इस शोध कार्य के लिए पटना शहर के पाटलिपुत्र इलाके में स्थित गोसाईं टोला तथा फुलवारीशरीफ इलाके के लक्ष्मण टोला से उद्देश्यपूर्ण दिनर्शन के द्वारा 25 महिला उत्तरदाताओं का चयन किया गया है।

प्रस्तुत शोध में "उज्जवला योजना का महिलाओं की सामाजिक स्थिति पर प्रभाव" के संदर्भ में लोगों की जानकारी एवं जागरूकता का पता लगाने की सार्थक कोशिश की गई है।

उज्जवला योजना की सफलता सुनिश्चित करने के लिए निम्नलिखित सुझाव देना उपयोगी होगा:

- सरकार को ज्यादा से ज्यादा लोगों को जागरूक करने की जरूरत है ताकि लोग उज्जवल योजना का लाभ उठा सकें।
- महिलाओं का शिक्षित होना बहुत जरूरी है, जिससे सरकार के द्वारा चलाई जाने वाली किसी भी योजना के संदर्भ में वे जानकारी प्राप्त कर सकें।
- सरकारी मध्यस्थ का होना जरूरी है जो लोगों को उज्जवला योजना के बारे में जागरूक कर सकें तथा उज्जवला योजना से सम्बंधित जानकारी लोगों तक पहुँचा सकें।
- सरकारी स्तर के साथ-साथ गैर-सरकारी स्तर के संगठनों से सहायता ली जाये तथा जो समाज के प्रति जागरूक हैं वे भी निजी तौर पर प्रयास करें।
- लोगों के आर्थिक स्थिति को मजबूत करने की जरूरत है, ताकि उनकी आर्थिक स्थिति में सुधार आ सकें।

संदर्भ-सूची

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युवा और वृद्धजनों के बीच सामाजिक की समस्या

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Supervisor : प्रियंका कुमारी

सारांश : प्रस्तुत शोध “युवा और वृद्धजनों के बीच सामाजिक की समस्या” में वृद्धजनों और युवाओं के बीच होनेवाली समस्याओं को बताया गया है। जिसमें युवा वर्ग द्वारा वृद्धों का अनादर एवं बुजुर्गों द्वारा युवाओं की मुल्य को ना पसंद करने के कारण को बताया गया है। युवा एवं बुजुर्गों के बीच अंतर पीढ़ी संघर्ष के कारणों को जानने का प्रयत्न किया गया है।

शब्द कुंजी : युवा, वृद्ध, अंतरपीढ़ी संघर्ष, सामाजिक, समस्या, बुजुर्गों

परिचय : विज्ञान की सहायता से दुनिया परस्पर बहुत निकट आ गई है। नई शिक्षा, सभ्यता, सामाजिक

प्रज्ञा कश्यप

बी.ए., तृतीय वर्ष, समाजशास्त्र (प्रतिष्ठा) सत्र : 2017-20
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प्रियंका कुमारी

तदर्थ व्याख्याता, समाजशास्त्र विभाग
मगध महिला कॉलेज, पटना विश्वविद्यालय, पटना

व्यवस्था से प्रभावित वर्तमान पीढ़ी पिछली पीढ़ी के स्वभाव, संस्कारों से सर्वथा भिन्न है। नई विचार धारा पुराने विचार धारा से अलग है। इनमें जमीन आसमान का फर्क नजर आता है। स्कूल, कॉलेजों से निकलने वाले शिक्षित युवक-युवतियाँ नवीन सभ्यता से प्रभावित नयी पीढ़ी तथा पुरानी परम्परा, विचारधारा, संस्कारों से ओत-प्रोत पुरानी पीढ़ी दोनों में एक सामाजिक होने की समस्या उत्पन्न हो गई है जिसके कारण दोनों पीढ़ी परस्पर एक-दूसरे से असंतुष्ट रहते हैं।

वृद्धावस्था में शरीर थकने के कारण अनेक प्रकार की रोग की समस्या उत्पन्न हो जाती है। परन्तु इससे बड़ी समस्या भावनात्मक असुरक्षा की होती है। भावनात्मक असुरक्षा के कारण इनमें तनाव, चिड़चिड़ापन, उदासी, बेचैनी जैसी समस्याएँ उत्पन्न हो जाती है। अंतिम पड़ाव पर खड़ा व्यक्ति अपने जीवन के अनुभवों को अगली पीढ़ी के साथ बाँटना चाहते हैं, लेकिन उनकी दिक्कत यह होती है कि युवा पीढ़ी के पास उनकी बात सुनने के लिए पर्याप्त समय नहीं होता है जिसके कारण सामाजिक की समस्या उत्पन्न होती है।

युवा

अधिकांशतः 12-30 वर्ष के स्त्री-पुरुषों, को युवा की संज्ञा दी जाती है। इनको तीन आयु समूहों में बाँटा गया है। 12-17 वर्ष तक, 17-21 वर्ष तक, 21-30 वर्ष तक।

तथापि एक शिक्षित जो कि 31–35 वर्ष तक की आयु का है तथा अपने माँ-बाप पर आश्रित है वह भी युवा कहलाएगा। लेकिन यूनाटेड नेशन असेम्बली ने 1985 में कहा कि 15–24 वर्ष के अंदर के लोग युवा कहलाते हैं।

वृद्ध

अधिकांशतः 60 वर्ष से अधिक के स्त्री-पुरुष वृद्ध की श्रेणी में आते हैं। इनको तीन आयु समूहों में बाँटा गया है— 60–75 वर्ष युवा बुजुर्ग, 75–84 वर्ष प्रौढ़ बुजुर्ग एवं 85 वर्ष से अधिक बुढ़े बुजुर्ग की श्रेणी में आते हैं।

महत्व

आयु भेद का महत्व कम होने लगा। इस परिस्थितियों ने पीढ़ीगत, मान्यताओं को कमजोर किया जिस कारण सामंजस्य की स्थिति उत्पन्न हुई।

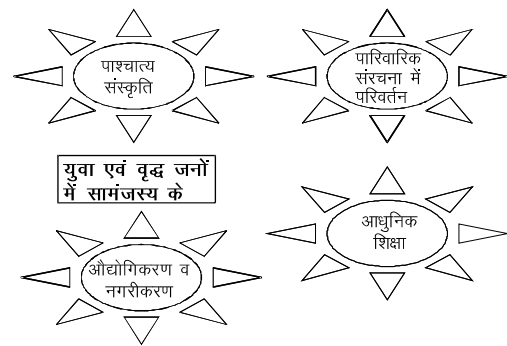
पारिवारिक संरचना में परिवर्तन

आधुनिक समाज में एकांकी परिवार का विकास देखा जा सकता है ऐसे परिवारों में व्यक्तिवादिता संयुक्तता पर हावी हो गया। संयुक्त परिवार से अलग होकर घर बसाना अच्छा मान जाने लगा है जिस कारण बुजुर्गों के साथ सामंजस्य की समस्या उत्पन्न होने लगी है।

उपरोक्त आधार पर यह कहा जा सकता है कि युवा तथा वृद्धजनों के बीच सामंजस्य के कारण आधुनिक तथा प्राचीन के बीच गहरी दूरी का पाया जाना है।

बुजुर्गों की स्थिति

आधुनिक जीवन में अपने माता-पिता को बेटे बोज़ समझने लगे हैं। एक वक्त था, जब माता-पिता को आदर्श मान उनका सम्मान किया जाता था। पूरे संसार में भारत ही ऐसा देश है, जहाँ तीन पीढ़ियाँ सप्रेम एक ही घर में रहती थी। आज पाश्चात्य सभ्यता के वशीभूत देश के नौजवान माता-पिता के साथ चंद सेकेण्ड बिताना भी मुनासिब नहीं समझते। देश में ओल्ड एज होम्स में रिटारमेंट के बाद का जीवन बितानेवालों की संख्या अधिक है। कुछ बुजुर्गों को तो अपने युवा तथा वृद्धों के बीच सामंजस्य के कारण अग्रलिखित है—



पाश्चात्य संस्कृति

नई पीढ़ी पश्चिमी संस्कृति से प्रभावित होकर उसके अनुकूल हो गई जबकि पुरानी पीढ़ी अपनी प्रथाओं व परम्पराओं से ही जुड़ी रह गई जिस कारण सामंजस्य की समस्या उत्पन्न होने लगी।

आधुनिक शिक्षा

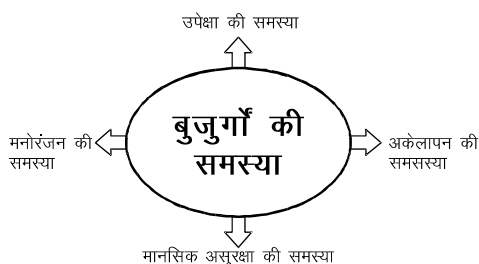
आधुनिक शिक्षा तर्क, व्यवहारिकता एवं व्यवसायिक गुणों पर आधारित है जबकि प्राचीन शिक्षा संस्कृति, रूढ़िवादिता पर निर्भर थी; जिस कारण सामंजस्य की समस्या उत्पन्न हुई।

औद्योगिकरण व नगरीकरण

औद्योगिकरण व नगरीकरण के कारण श्रम-विभाजन का आधार व्यक्ति की योग्यता बना, धन का ही घरों में कैद कर दिया गया है। इन बुजुर्गों के संरक्षण के लिए देश में कानून भी बनें हैं। जानकारी के अभाव में और बदनामी के डर से बुजुर्ग कानून का सहारा लेने से हिचकते हैं। आज माता-पिता की एक छोटी-सी इच्छा की पूर्ति करने में आनाकानी कर रही है। उन्हें अपने-जीवन का बोझ समझती है। माता-पिता के प्रति नफरत बढ़ती जा रही है।

बुजुर्गों की समस्या

सभी बुजुर्गों की स्थिति समान नहीं है। नौकरीहारी बुजुर्गों की स्थिति नौकरी में नहीं वाले बुजुर्गों की स्थिति से भिन्न है। महिला वृद्ध तथा पुरुष वृद्धजनों की स्थिति में भिन्नता है। इन भिन्नताओं के उपरांत भी कुछ ऐसी समस्याएँ हैं जो मूल रूप में सभी बुजुर्गों से जुड़ी हैं। इसे निम्न रूप में समझा जा सकता है—



- उपेक्षा की समस्या
- मनोरंजन की समस्या
- अकेलापन की समस्या
- मानसिक असुरक्षा की समस्या

उपेक्षा की समस्या

आज अपने परिवार के बुजुर्ग अपने को उपेक्षित महसूस करते हैं। उनकी बातों को अनसुनी करना, उनके विचारों को महत्वपूर्ण न मानना, पारिवारिक निर्णयों में उनकी अवहेलना करना तथा समारोहों में सहभागिता से वंचित रखना आदि। बुजुर्गों की सर्वाधिक प्रमुख समस्या उपेक्षा की है।

मानसिक असुरक्षा की समस्या

बुजुर्गों की एक प्रमुख समस्या मानसिक रूप से असुरक्षित होना है। परिवार में अन्य सदस्य अपने-अपने कार्यों के संदर्भ में, बुजुर्गों को इस अवधि में अपनी छोटी-छोटी जरूरतों के लिए अपने आप पर निर्भर होना पड़ता है जिससे उनमें मानसिक तनाव बढ़ता है। इन तनावों के कारण वृद्धजन अधिक असुरक्षित महसूस करने लगते हैं।

अकेलापन की समस्या

पश्चिमीकरण, आधुनिकीकरण, औद्योगिकीकरण व नगरीकरण के विकास के कारण बुजुर्ग अकेले होते चले गए हैं। आज के युवा बुजुर्गों के साथ नहीं रहना चाहते हैं। एकांकी परिवारों की संख्या बढ़ रही है जिसके कारण जब बुजुर्गों को अपने बच्चों के साथ रहने की आवश्यकता थी उस आयु में वे अलग-अलग हो जाते हैं। यदि बुजुर्ग दम्पति में किसी एक की मृत्यु हो जाती है, तो वे और अधिक अकेलापन महसूस करते हैं।

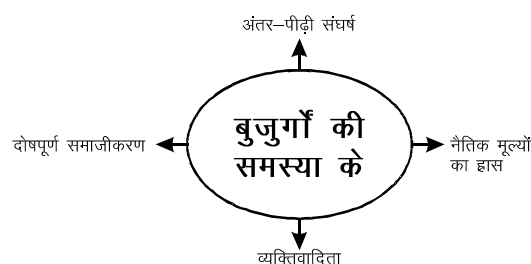
मनोरंजन की समस्या

वृद्धजनों की एक खास समस्या मनोरंजन की है। आज अधिकांश परिवारों के बुजुर्ग घर में कैद हैं। घर में टेलीविजन मनोरंजन का साधन तो हैं, लेकिन इस पर बुजुर्गों को विशेषाधिकार प्राप्त नहीं है। बच्चे व युवा अपने हिसाब से टेलीविजन का उपयोग करते हैं।

उपरोक्त आधार पर यह कहा जा सकता है कि वृद्धजन अनेक प्रकार से समस्याओं से पीड़ित हैं। ये समस्याएँ एक समान हो यह आवश्यक नहीं है।

बुजुर्गों की समस्याओं के कारण

बुजुर्गों की समस्याओं को उत्पन्न करने में अनेक कारक उत्तरदायी हैं जो निम्नलिखित हैं—



- अंतर-पीढ़ी संघर्ष
- दोषपूर्ण समाजीकरण
- नैतिक मूल्यों का हास
- व्यक्तित्ववादिता

अंतर-पीढ़ी संघर्ष

जब एक पीढ़ी दबाव, विरोध व धमकी आदि के द्वारा दूसरी पीढ़ी को दबाने का प्रयास करती है, तो ऐसी स्थिति को 'अंतर-पीढ़ी संघर्ष' के नाम से जाना जाता है।

पुरानी पीढ़ी यानि वृद्धजन व्यवहार के परम्परागत नियमों में चिपके होते हैं, वे किसी प्रकार का परिवर्तन नहीं चाहते हैं। जबकि युवा पीढ़ी नए मूल्यों को प्रतिस्थापित करना चाहती है। जिससे 'अंतर- पीढ़ी संघर्ष' उत्पन्न होने लगता है।

दोषपूर्ण समाजीकरण

वर्तमान समाजीकरण का ढंग सेवा-भाव, संयुक्तता की भावना, त्याग व परोपकार आदि से भिन्न है। आज का समाजीकरण व शिक्षा का आधार अधिक से अधिक

धन उपार्जन व भौतिकता से संबंधित है। आज के आदर्श वृद्धजनों या माता-पिता व बूढ़े रिश्तेदारों की देखभाल व सेवा-भाव का स्थान नहीं के बराबर है जिस कारण समस्याएँ उत्पन्न हो रही हैं।

नैतिक मूल्यों का ह्रास

नैतिक मूल्य व्यक्ति के अंतःकरण को सही और गलत का ज्ञान कराता है। नैतिक मूल्यों का ह्रास की स्थिति में सही और गलत का बोध कमी देखी जाती है। यही कारण है कि माता-पिता या अन्य बुजुर्गों के प्रति लगाव व कर्तव्य के पालन में कमी पाई जाती है। फलस्वरूप बुजुर्गों की समस्याएँ बढ़ रही हैं।

आधुनिक मानव सुखवादी, भोगवादी व व्यक्तिवादी हो गया है कि वह सही व गलत, नैतिक व अनैतिक, शिष्ट व अशिष्ट का ख्याल किए बिना जी रहा है। फलस्वरूप अपने ही परिवार के बुजुर्गों के प्रति भी लापरवाह हो गया है।

व्यक्तिवादिता

आज व्यक्ति सिर्फ अपने, अपनी बीबी व अपने बच्चे के बारे में सोचता व करता है। बूढ़े बुजुर्गों के बारे में सोचने व करने की बात नहीं आती व्यक्तिवादिता समाज पर हावी हो गयी है। ऐसी परिस्थिति में बूढ़े-बुजुर्ग अलग-थलग होते जा रहे हैं। एक माँ-बाप कई संतानों का पालन-पोसकर व पढ़ा-लिखाकर जीवन जीने लायक बना डालते हैं। फिर कई संतानें मिलकर एक बूढ़े माँ-बाप को नहीं पाल पाते। इसका कारण व्यक्तिवादिता है।

बुजुर्गों के लिए प्रयत्न

भारत ही नहीं अपितु सम्पूर्ण दुनिया बुजुर्गों की समस्याओं के निदान के प्रति अग्रसर है। 1948 ई. में संयुक्त राष्ट्र संघ ने बुजुर्गों की समस्याओं के समाधान के लिए वृद्धावस्था अधिकार पर एक घोषणा-पत्र तैयार किया।

1982 ई. में वियना में होने वाले अधिवेशन में बुजुर्गों के लिए एक अंतर्राष्ट्रीय कार्यक्रम किया जिसमें बुजुर्गों को आर्थिक, समाजिक गतिविधियों में भागीदारी एवं आवास आदि महत्वपूर्ण माने गए। 1999 ई. को संयुक्त राष्ट्र संघ ने बुजुर्गों के प्रति पूरे विश्व में जागरूकता

लाने के लिए पहली अक्टूबर को अंतर्राष्ट्रीय वृद्ध दिवस के रूप में घोषित किया।

भारत में वृद्धजनों के लिए किए गए प्रयत्न

सरकार तथा अन्य संस्थाओं के द्वारा वृद्धजनों का ख्याल रखने का प्रयास किया गया है, जो निम्नलिखित है—

1. वृद्ध लोगों का समन्वित कार्यक्रम

1998-99 में बुजुर्गों की समस्याओं के समाधान के लिए इस कार्यक्रम को चलाया गया। इसके तहत ऐच्छिक संगठनों द्वारा चलाए गए कार्यक्रम का 90 प्रतिशत खर्च सरकार वहन करती है।

2. वृद्धावस्था गृह

इसमें 60 वर्ष से अधिक आयु के निर्धन व निराश्रित वृद्धों को रखा जाता है। यहाँ उन शारीरिक व मानसिक सुरक्षा की व्यवस्था की जाती है। (736 गृह सरकार द्वारा बनाए गए हैं)

3. वृद्धजन देख-रेख केन्द्र

ऐच्छिक संगठनों के माध्यम से 60 वर्ष से अधिक आयु के वृद्धों को इस केन्द्र में रखा जाता है। इन केन्द्रों में वृद्धों की अनिवार्य आवश्यकताओं की पूर्ति तथा उन्हें परिवार से संबंधित रखा जाता है।

4. सचल चिकित्सा सेवाएँ

इसमें निजी संगठनों को आर्थिक सहायता प्रदान की जाती है ताकि वे वृद्धजनों को चिकित्सीय सुविधा उपलब्ध करा सकें।

5. अन्नपूर्णा योजना

इसके माध्यम से निराश्रित वृद्धों को 10 किलोग्राम अनाज दिया जाता है।

6. वृद्धावस्था पेंशन योजना

इसमें बेसहारा वृद्धजनों के लिए मासिक पेंशन सरकार द्वारा द जाती है।

7. डाकघर सीनियर सिटिजन स्कीम

2004 से 60 वर्ष से अधिक आयु के वृद्धों की जमा राशि पर एक प्रतिशत ब्याज की व्यवस्था की गई है।

8. राष्ट्रीयकृत बैंक सीनियर सिटिजन स्कीम

राष्ट्रीयकृत बैंक के द्वारा 0.75 प्रतिशत अधिक ब्याज 60 वर्ष से अधिक आयु के वृद्धों को दिए जाने की व्यवस्था एवं आयकर में छूट के प्रावधान है। इसके अलावा भारतीय रेल से सफर में 60 वर्ष से अधिक आयु के वृद्धों को 25 प्रतिशत किराए में छूट की व्यवस्था है।

साहित्य समीक्षा

- प्रसाद एवं राव ने अपने अध्ययन "Attitude of the students youth and middle age persons towards the elderly" में पाया कि बुजुर्गों से युवा वर्ग अधिक उपेक्षा का व्यवहार करते हैं। पुरुषों की अपेक्षा महिलाएँ बुजुर्गों के प्रति अधिक नरम रूख/सकारात्मक भावनाएँ रखती हैं विशेष रूप से नौकरी/पेशा करनेवाली महिलाएँ उन्हें एक सहारा मानती हैं।

- रोशो ने अपने अध्ययन "Socialization the Old age, Burkley University of California Press" में बताया कि सेवानिवृत्ति के पश्चात् शेष जीवन मानसिक एवं आर्थिक रूप से बहुत ही दबाव पूर्ण होता है एवं यही दबाव बुजुर्गों पर विशेषकर उनके सुख-सुविधा एवं दिनचर्या पर प्रभाव पड़ता है।

- लक्ष्मी प्रसाद एवं रेड्डी ने अपने अध्ययन "Impact of Age and Experience of supervisory efficiency" में पाया कि बढ़ती उम्र के साथ-साथ व्यक्ति की कार्यक्षमता भी प्रभावित होती है। कार्यकाल के दौरान वे अधिक सक्रिय, ऊर्जावान, के साथ-साथ समाज एवं परिवार में उनकी स्थिति अच्छी एवं सम्माननीय थी, लेकिन सेवानिवृत्ति के बाद उनमें भावनात्मक रिक्तता एवं एकाकीपन होने के कारण उनमें सामंजस्य करने की क्षमता का ह्रास हुआ है।

- मैथ्यु ने "Life in old age Home" विसु व/;;u "Self Perception of the Institutionalized Elderly" में बताया कि वृद्धावस्था की अवधारणा पश्चिमी देशों से ली गयी है। इसमें वे शामिल हैं, जो कुछ आर्थिक एवं पारिवारिक कारणों से इन बुजुर्गों व्यक्तियों को साथ रखना नहीं चाहते। हमारे देश में बहुत से बृद्धाश्रम प्रारम्भ हो चुके हैं, जो कि चिंतनीय है। भारतीय संस्कृति एवं समाज के अनुसार इन वृद्धाश्रमों को प्रधानता या प्रश्रय नहीं देना चाहिए, क्योंकि इससे सामाजिक मूल्य, आदर्श

एवं परम्परा का विघटन परिलक्षित होता है, जो कि भारतीय परम्परा के प्रतिकूल हैं।

अध्ययन पद्धति एवं उद्देश्य

प्रस्तुत शोध का विषय "युवा और वृद्धजनों के बीच सामाजिक समस्या" है, जो कि एक सामाजिक शोध है। कोई भी शोध-कार्य तभी सफल होता है जबकि उसके लिए एक व्यवस्थित और उपर्युक्त अध्ययन पद्धति का प्रयोग किया जाए। पद्धति का तात्पर्य अध्ययन की एक ऐसी प्रणाली से है, जिसमें तथ्यों का संकलन, विवेचन और सामान्यीकरण के लिए कुछ क्रमबद्ध और सुव्यवस्थित तरीकों का उपयोग किया जाए। प्रस्तुत शोध की अध्ययन प्रणाली निम्न चरणों पर आधारित है—

- अध्ययन की ईकाई का चयन,
- अध्ययन क्षेत्र का चयन,
- अध्ययन के उद्देश्यों का निर्धारण,
- तथ्यों का संकलन,
- तथ्यों का वर्गीकरण, सारणीयन एवं विप्लेशन।

अध्ययन की ईकाई का चयन

प्रस्तुत शोध-कार्य के दौरान सूचनाओं का प्राप्त करने के लिए अध्ययन ईकाईयों का चयन उद्देश्यपूर्ण निदर्शन पद्धति के द्वारा किया गया है। जिसके अंतर्गत 12 युवा और 12 वृद्धों को लिया गया है।

अध्ययन क्षेत्र का चयन

इस शोध में अध्ययन क्षेत्र के रूप में पटना शहर में स्थित मगध महिला कॉलेज को शोध-कार्य हेतु लिया गया है।

अध्ययन के उद्देश्यों का निर्धारण

प्रस्तुत अध्ययन के निम्न उद्देश्य हैं : —

- अंतर पीढ़ी संघर्ष को जानना।
- वर्तमान में वृद्ध एवं युवा के बीच अंतर पीढ़ी संघर्ष की समस्या के कारणों को जानना।
- वर्तमान में वृद्धों एवं युवाओं में एक दूसरे के प्रति विचारों को जानना।
- वर्तमान में युवा एवं वृद्धों के बीच परस्पर सम्बन्धों को जानना।

तथ्यों का संकलन

तथ्यों का संकलन प्रमुखतः दो स्रोतों के माध्यम से प्राप्त किया है : —

1. प्राथमिक स्रोत

जिन स्रोतों से अनुसंधानकर्ता प्रथम बार स्वयं अपने द्वारा विभिन्न सूचनाओं और सामग्री का संकलन करता है उसे प्राथमिक स्रोत कहा जाता है। इस अध्ययन में प्राथमिक स्रोत के रूप में साक्षात्कार अनुसूची का प्रयोग किया गया है। साक्षात्कार अनुसूची का निर्माण दो आधारों पर किया गया है : —

(i) व्यक्तिगत सूचनाओं के आधार पर;

(ii) प्रश्नों के आधार पर।

2. द्वितीयक स्रोत

द्वितीयक स्रोत वे स्रोत हैं जो किसी भी रूप में प्रकाशित अथवा अप्रकाशित समस्त लिखित सामग्री का प्रतिनिधित्व करते हैं तथा अध्ययनकर्ता को तैयार माल के रूप में आवश्यक तथा महत्वपूर्ण सूचनाएँ उपलब्ध कराते हैं। इसके अंतर्गत किताबें, समाचार-पत्र, मैगजीन, रिपोर्ट, इंटरनेट आदि आते हैं।

तथ्यों का वर्गीकरण, सारणीयन एवं विश्लेषण : —

तथ्यों का वर्गीकरण, सारणीयन एवं विश्लेषण दो आधारों पर किया गया है : —

(1) व्यक्तिगत आधार पर;

(2) प्रश्नों के आधार पर।

तथ्यों का वर्गीकरण, सारणीयन एवं विश्लेषण

तथ्यों का वर्गीकरण किसी भी वैज्ञानिक पद्धति का महत्वपूर्ण चरण है। इसके बिना न तो तथ्यों का विश्लेषण किया जा सकता है और न ही इसके द्वारा किसी निश्चित निष्कर्ष पर पहुँचा जा सकता है।

तथ्यों के वर्गीकरण का तात्पर्य उस प्रक्रिया से है जिसके अंतर्गत तथ्यों को उनकी समानता और भिन्नता के आधार पर कुछ निश्चित वर्ग समूहों में रखते हैं।

वर्गीकरण के बाद सारणीयन के द्वारा वर्गीकृत तथ्यों को व्यवस्थित एवं स्पष्ट किया जाता है जिससे वर्गीकृत तथ्य अधिक अर्थपूर्ण एवं स्पष्ट हो जाते हैं। तथ्यों का विश्लेषण सामाजिक शोध की एक ऐसी प्रविधि है जिसके द्वारा विभिन्न क्षेत्रों से गुणात्मक तथ्यों को इस प्रकार व्यवस्थित और श्रेणीबद्ध किया जाता है कि उस आधार पर परिमाणात्मक निष्कर्ष प्रस्तुत किये जा सकें।

प्रस्तुत शोध में अध्ययन के उद्देश्यों के आधार पर व्यक्तिगत एवं अध्ययन संबंधी जो सूचनाएँ प्राप्त की गईं उन्हें निम्न सारणियों के माध्यम से स्पष्ट किया गया है—

सारणी संख्या—1

युवा और वृद्धजनों के बीच का संबंध

विकल्प	वृद्ध	युवा	संख्या
प्रेम का	08	05	17
आपसी द्वन्द्व का	0	03	03
सामान्य	0	04	04
कुल	12	12	24

उपर्युक्त सारणी से स्पष्ट हैं कि 12 वृद्ध तथा 05 युवा उत्तरदाताओं ने प्रेम का, शून्य वृद्ध तथा 03 युवा उत्तरदाता ने आपसी द्वन्द्व को, शून्य वृद्ध तथा 04 युवा उत्तरदाता ने सामान्य का संबंध बताया है।

सारणी संख्या—2

युवा एवं वृद्ध के बीच संघर्ष किस समाज में पाई जाती है?

विकल्प	वृद्ध	युवा	संख्या
ग्रामीण	02	08	10
नागरीय	08	04	12
दोनों में	2	0	02
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 08 वृद्ध तथा 02 युवा उत्तरदाताओं ने ग्रामीण समाज, 04 वृद्ध तथा 08 युवा उत्तरदाताओं ने नगरीय समाज, 0 वृद्ध तथा 02 युवा उत्तरदाताओं ने दोनों समाज में संघर्ष को बताया।

सारणी संख्या-3

परिवार का स्वरूप किस प्रकार है?

विकल्प	वृद्ध	युवा	संख्या
संयुक्त परिवार	05	04	09
एकाकी परिवार	07	08	15
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 05 वृद्ध तथा 04 युवा उत्तरदाताओं ने संयुक्त परिवार, 07 वृद्ध तथा 08 युवा उत्तरदाताओं ने एकाकी परिवार का स्वरूप बताया है।

सारणी संख्या-4

क्या युवा एवं वृद्ध एक-दूसरे के पीढ़ी के अनुसार कार्य करते हैं?

विकल्प	वृद्ध	युवा	संख्या
हाँ	10	06	16
नहीं	01	02	03
कभी-कभी	01	04	05
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 10 वृद्ध तथा 06 युवा उत्तरदाताओं ने हाँ कहा, 01 वृद्ध तथा 02 युवा उत्तरदाताओं ने नहीं कहा, 01 वृद्ध तथा 04 युवा उत्तरदाताओं ने कभी-कभी बताया।

सारणी संख्या-5

आंतरिक पीढ़ी संघर्ष क्या है?

विकल्प	वृद्ध	युवा	संख्या
पिता-पुत्र के बीच	04	07	11
दादा-पोता के बीच	08	04	12
पति-पत्नी के बीच	0	01	01
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 04 वृद्ध तथा 07 युवा उत्तरदाताओं ने पिता-पुत्र के बीच, 08 वृद्ध तथा 04 युवा उत्तरदाताओं ने दादा-पोता के बीच, 01 युवा उत्तरदाताओं ने पति-पत्नी के बीच संघर्ष को बताया है।

सारणी संख्या-6

युवा एवं वृद्ध के बीच संघर्ष किस समाज में पाई जाती है?

विकल्प	वृद्ध	युवा	संख्या
दोषपूर्ण समाजीकरण	02	01	03
आधुनिक जीवन शैली	07	02	09
पारंपरिक मूल्यों की प्रधानता	01	01	02
उपर्युक्त सभी	02	08	10
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 02 वृद्ध तथा 01 युवा उत्तरदाताओं ने दोषपूर्ण समाजीकरण, 07 वृद्ध तथा 02 युवा उत्तरदाताओं ने आधुनिक जीवन शैली, 01 वृद्ध तथा 01 युवा उत्तरदाताओं ने पारंपरिक मूल्यों की प्रधानता और 02 वृद्ध तथा 08 युवा उत्तरदाताओं ने इसे उपर्युक्त सभी कारणों को बताया।

सारणी संख्या-7

वृद्धों की क्या-क्या समस्याएँ हैं?

विकल्प	वृद्ध	युवा	संख्या
उपेक्षा की समस्या	02	03	05
अकेलापन की समस्या	06	03	09
मानसिक असुरक्षा की समस्या	01	01	02
उपर्युक्त सभी समस्या	03	05	08
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 02 वृद्ध तथा 03 युवा उत्तरदाताओं ने उपेक्षा की समस्या, 06 वृद्ध तथा 03 युवा उत्तरदाताओं ने अकेलापन की समस्या, 01 वृद्ध तथा 01 युवा उत्तरदाताओं ने मानसिक असुरक्षा की समस्या और 03 वृद्ध तथा 05 युवा उत्तरदाताओं ने उपर्युक्त सभी कारणों को बताया है।

सारणी संख्या-8

क्या आप अपने माता-पिता के साथ रहना पसंद करते हैं?

विकल्प	वृद्ध	युवा	संख्या
हाँ	10	08	18
नहीं	02	0	02
कभी-कभी	0	04	04
कुल	12	12	24

उपर्युक्त सारणी से यह स्पष्ट होता है कि 10 वृद्ध तथा 08 युवा उत्तरदाताओं ने हाँ, 02 वृद्ध उत्तरदाताओं ने नहीं, और 04 युवा उत्तरदाताओं ने कभी-कभी रहना पसंद करते हैं।

निष्कर्ष एवं सुझाव

निष्कर्ष

प्रस्तुत शोध “युवा और वृद्धजनों के बीच सामाजिक समस्या” एक सामाजिक अध्ययन किया गया है। यह पटना शहर के मगध महिला कॉलेज के कुछ लोगों से साक्षात्कार लिया गया है। इस शोध के संबंध में लोगों की जानकारी एवं जागरूकता का पता लगाने का सार्थक प्रयास किया गया। इसका वर्णन निष्कर्ष के रूप में किया गया है।

सुझाव :

- विशेषज्ञों का कहना है कि इस सामाजिक समस्या को दूर करने के लिए सरकार के साथ-साथ गैर सरकारी संगठनों को भी आगे आना होगा। उसी स्थिति में बुजुर्गों को समाज और परिवार में यह सम्मान मिल सकेगा जिसके वह हकदार हैं।

- एजवेल फाउंडेशन के हिमांशु रथ कहते हैं, “बुजुर्गों को वित्तीय रूप से मजबूत करना जरूरी है। सरकार को इसके लिए पेंशन और दूसरी कल्याणकारी योजनाएँ शुरू करनी होगी।”

- हमें बुजुर्गों के साथ अच्छा व्यवहार करना चाहिए और उनके लिए समय निकालना चाहिए ताकि उन्हें अकेलापन महसूस न हो।

- युवाओं को अपनी समस्याएँ उनके साथ शेयर करना चाहिए और उनका हल उनसे पूछना चाहिए ताकि उन्हें ये लगे कि घर में उनका एक विशेष स्थान है।

- युवाओं को बुजुर्गों के अनुभवों का ध्यान रखना चाहिए क्योंकि इनके अनुभव ज्ञान का खजाना होते हैं। जो हर परेशानी से हमें बाहर निकाल लेते हैं।

- उनकी हर प्रकार की जरूरत का हमें ध्यान रखना चाहिए।

- उनके गुस्सा होने पर भी उनके साथ गलत व्यवहार कभी भी नहीं करना चाहिए।

- अपने जीवन की हर खुशी में युवाओं को बुजुर्गों को भी शामिल करना चाहिए।

क्षेत्र अनुभव

प्रस्तुत अनुसंधान का विषय “युवा और वृद्धजनों के बीच सामाजिक समस्या” एक सामाजिक अध्ययन किया गया है। इसमें पटना शहर के मगध महिला कॉलेज को शोध कार्य हेतु जाना पड़ा। इस शोध को करने के लिए युवा स्त्री एवं पुरुष तथा वृद्ध स्त्री एवं पुरुषों की राय जानने के लिए हम अनुसूची-पत्रों को लेकर लोगों के बीच गई। मुझे यह कार्य करने में बहुत ही कठिनाईयाँ हुईं तथा यह कार्य रुचिवर्धक भी लगा, क्योंकि हमने यह कार्य पहली बार किया था। हमने धैर्य तथा आत्मविश्वास को बनाए हुए अस अनुसंधान को पूरा किया। हमारे उत्तरदाता इस तरह के साक्षात्कार से अनजान थे जिसके लिए हमने उन्हें समझाया और अपने परिचय तथा शोध के विषय में बताया। पहले तो उन्होंने साफ इंकार कर दिया फिर हमने उन्हें समझाया तो कुछ लोगों ने इस अनुसूची-पत्रों का जवाब दिया। लोगों से जब अनुसूची-पत्र को भरवाया तब उन्होंने भी कुछ प्रश्नों को पूछा। जैसे — इस प्रकार के प्रश्न पूछने का क्या उद्देश्य है? साक्षात्कार लेने के बाद हम उसका क्या करेंगे? इसे भरवाने से हमारा कोई नुकसान तो नहीं होगा? इत्यादि। हमने इनका जवाब धैर्यपूर्वक दिया तथा शोध के उद्देश्यों को बताया फिर हमारी बातों को सुनने के बाद उन्होंने हमारी मदद अनुसूची-पत्र को भरने में की।

हमने उन्हें बताया कि इस सर्वेक्षण का उद्देश्य यह है कि क्या युवा और वृद्ध एक-दूसरे के विचारों से सहमत होते हैं? क्या वर्तमान युग के परिवर्तनों से बुजुर्ग संतुष्ट हैं? क्या युवा अपने परम्पराओं का पालन करने में अपने आप को सक्षम महसूस करते हैं, इन्हीं सभी प्रश्नों के आधार पर हम युवा एवं वृद्ध के बीच सामाजिक समस्या की समस्या पर शोध कर रहे हैं।

इस शोध-कार्य से हमें विभिन्न प्रकार के युवा एवं वृद्ध महिला और पुरुषों से मिलने का मौका मिला। इस दौरान हमें अच्छे व बुरे दोनों प्रकार से प्रश्नों का उत्तर प्राप्त हुआ तथा सभी के मन की बात व भावों को जानने

का मौका मिला तथा हमें अच्छे एवं बुरे दोनों अनुभव प्राप्त हुए समाज में युवा एवं वृद्धजनों के बीच सामंजस्य की समस्या संबंधित यह शोध काफी प्रेरणात्मक रहा जिससे हमें बुजुर्ग लोगों के कुछ सीख भी सुनने को मिली।

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