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Festivities, Culture and the Krishna Cult in Medieval Jaipur

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In Rajasthan, the worship of Vishnu and of his several incarnations dates back to a few centuries before Christ. The earliest inscriptive evidence of this being the Ghosundi Inscription of the second century B.C., recording the construction of a wall round the temple of Sankarshana-Balram and Vasudeva. The inscription refers to the *ashwamedha* sacrifice held at the Madhyamika Nagari by the Sarvatata of the *Parashara gotra*. The terracotta plaques excavated from Sambhar, Bairat, Hanumangarh, belonging to the period from second century A.D. to seventh century A.D., depict themes related to Krishna, definitely indicative of a Krishna devotional cult. All through the succeeding centuries, worship of Narayana, Krishna and Vasudeva, and other incarnations of Vishnu remained popular in Rajasthan. In fact, there had been a long association of Rajasthan with the land of Krishna’s birth and early *leelas*-the Braj mandal or Vrindaban.

Vrindaban was reborn in the sixteenth century A.D. under the influence of Chaitanya as the scene of Krishna’s romantic boyhood and youth. It had been in its origin a beautiful natural park of the pre-historic Hindu capital Mathura, being situated on the banks of river Yamuna, seven miles northwards to it. This mythical

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2 Ibid, p. 372
Vrindaban was rediscovered by Chaitanya in 1534 A.D\(^1\), after which it became the pivot of Vaishnava devotionalism attracting devotees from far and wide. The two sects of Vaishnavism that originated as a result of this development were the Gaudiya Vaishnava Sampradaya, started by Chaitanya and his disciples and the Pushtimarga founded by Vallabhacharya and his immediate followers.\(^2\) One interesting aspect of this sectarian devotionalism is the image of the deity. Both of these sects had several images of Krishna depending upon the form of worship.\(^3\) All of these idols were supposed to be divine in origin and possessing supernatural powers of the deity Himself. Thus Vrindaban became intricately associated with one of the most important deities of the Hindu pantheon and gained immense religious significance. It is reflected in the patterns of patronage that the place attracted.

Vrindaban became one of the most important religio-political symbols in the sixteenth century that even got imperial attention. The imperial peace imposed by Akbar on northern India by 1570 A.D. gave an impetus to its religious revival. The Vallabhacharyas received the grant of Gokul village and the permission to graze cows even on crown lands, without molestation, by Akbar.\(^4\) Alongside the Emperor, the Hindu nobles of his court became associated with it as well, the foremost among them being the Rajput nobles from Rajputana. The two dominant

\(^{1}\)Margaret H Case, *Seeing Krishna: The religious world of a Brahman Family in Vrindaban*, New Delhi, Oxford University Press. 2000, p. 98

\(^{2}\)The main point of difference between these two schools of Krishna devotion is the way of worship. The Gaudiya Vaishnavs emphasize on madhurya bhav, meaning worshipping Krishna as the gopis and Radha loved him, as a lover. The Pushtimargis on the other hand emphasize on Vatsalya bhav, that is, worshipping Him in an affectionate way, the way a mother cares for her child.

\(^{3}\)The Pushtimargi idols are almost always of child Krishna while the Guadiya Vaishnav images have Krishna with his consorts, generally Radha.

\(^{4}\)Jadunath Sarkar, *Chaitanya’s Life and Teachings: From his contemporary biography the Chaitanya-charit amrita*, Calcutta, Orient Longman. 1988, p. 3

[2]
sects of Vrindaban received patronage from the states of Kota, Jaipur, Mewar and Bikaner. Tod produces a lot of land grant documents issued by the kings of Mewar for the maintenance of temples in Vrindaban.\footnote{Tod, vol II, pp. 600-618} Norbert Peabody has shown in a fascinating study how the kings of Kota went on pilgrimages to Vrindaban and Mathura.\footnote{Norbert Peabody, Hindu Kingship and Polity in Precolonial India, Cambridge, Cambridge University Press.2003, p. 50} The court of Bikaner became associated, very closely, with the Pushtimarga of Vallabhacharya, patronized their temples in Vrindaban and Mathura and there even started the art of nazar paintings that was closely bound to the ruler’s devotion to Krishna.\footnote{Naval Krishna, Bikaneri Nazar Paintings depicting Krishna, Ars Orientalis, Vol. 30, Supplement 1, Chachaji: Walter M. Spink Felicitation Volume, 2000, p. 93} But it was the house of the Kachchhawahas, the rulers of Amber and later Jaipur, who had a very interesting relationship with Vrindaban and its hero, Krishna.

The Rulers of Amber-Jaipur:

The house of the Kachchhawahas enjoyed close proximity to the Mughals. It was the first state in Rajputana to have established a matrimonial alliance with the Mughals, thus initiating a custom which went a long way in defining the Mughal policy- both political and religious. In Akbar’s court, the ruler of Amber was one of the most dominant and important of the nobles and was the holder of a high mansab. When Man Singh was in Bengal as the Mughal viceroy and general, he came in contact with the Gaudiya Vaishnava school of religious thought and was very influenced by Chaitanya’s teachings.\footnote{Jadunath Sarkar, Chaitanya’s Life and Teachings: From his contemporary biography the Chaitanya-charit amritam, Calcutta, Orient Longman.1988, p.3} In 1590 A.D., he built a temple for Govindadeva, the most important deity of the Gaudiya Vaishnava tradition, in Vrindaban. There is a stone inscription inside the temple which reads:

\[3\]
In the 34th year of the reign of Emperor Akbar, Maharajadhiraj Shri Man Singh Deva, the descendant of Maharajadhiraj Shri Prithvi and son of Maharaj Shri Bhagyvantdas built this temple of Govindadeva in the yoga pitha sthana of Shri Vrindaban. The builder was Shri Kalyandas, the architect was Manikchand Chopang and the mason was Govindadas a resident of Delhi.1

Tradition has it that when Man Singh went to fight against the forces of Mewar, he vowed that he would construct a temple for Govindadeva if he was successful.2 The temple was a massive structure which at that time was the largest in Vrindaban. The building of the temple, alongwith devotion, was also a manifestation of the power that Man Singh held in the Mughal court under Akbar. From this time Govindadeva became intricately related to the house of Amber and later to that of Jaipur. Shah Jahan issued a farman in favour of the Amber family by which he transferred the right to issue grants to Govindadeva to the Maharaja of Amber, Mirza Raja Jai Singh.3 Govindadeva resided in this new abode constructed for him by Man Singh for some eighty years when circumstances forced him to move out of this sanctuary alongwith several other images of the Vaishnava cult.

The idols on move:

After 1669 A.D., a pattern can be observed in Vrindaban- a pattern of idols moving to Rajputana. The famous image of Goverdhan Nath was taken to Nathdwara near Udaipur. It is said to have been removed from Vrindaban in 1668

1 G.H. Ojha, Matsyadeś ka Itihas, M.S (copy presented by the author), Jaipur, City Palace Library, Jaipur. 1960, p.450

2 Case, p. 98

3Monika Hortsmann, Govindadevaji of Vrindaban and Jaipur and its Kachvaha Patrons from the Mid- Seventeenth to the Mid-Eighteenth Century in Alan W.Entwistle and Francois Mallison(ed), Studies in South Asian Devotional Literature, New Delhi, Manohar Publishers.1994, p.82
and to have reached the Sihad village, later known as Nathdwara in 1669. The earliest document about the image in Mewar is dated 1672. This document is a grant for land for the maintenance of the temple. The translation of a part of it reads as follows:

*Sri Ram is victorious

*Let Sri Eklingji be pleased

*Let Sri Ganesh be pleased

*Sahi

Maharajadhiraj Maharana Sri Raj Singhji commands from auspicious Udaipur the jagirdar of Sihad and Brahmans and all inhabitants

*Be it known that Srinathji is residing at Sihad. Let uncultivated as many desire be cultivated till such time. When Srinathji goes back to the land of Braj, the land of those to whom it belongs will be restored. If any one of them obstructs in any way he will be rebuked.

*Samvat 1729, Asoj Vadi 15, Thursday

The image of Goverdhan Nath had therefore arrived in Mewar before 1672. Also from the wording of the grant it appears that it was understood at that time that the image was in Mewar only for a short period and ultimately it would go back to Vrindaban. But the image stayed on and Nathdwara became a major centre of Krishna worship. Similarly, two images of Sri Mathureshji and Sri

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1G.N. Sharma, *Rajasthan ka Itihas*, Jaipur, Panchsheel Prakashan. 1987, p.519
2Shyamaldas, *Vir Vinod*, Delhi, Motilal Banarsidas. 1986, pp.452-454
3ibid
Brajnathji arrived in Kota. What could possibly be the reason of such transfers? Various theories have been put forth, the most appealing one being the iconoclastic zeal of the last great Mughal Emperor Aurangzeb. It is traced to his famous order of 19th April 1669 A.D., just months before his destruction of the Benares and Mathura temples, as given in the Ma’athir-i ‘Alamgiri. The passage reads:

“Orders respecting Islamic affairs were issued to the governors of all the provinces that the schools and places of worship of the irreligious be subject to demolition and that with the utmost urgency the manner of teaching and the public practices of the sects of these misbelievers be suppressed”.2

The passage has been construed to mean that the Emperor ordered the destruction of all the temples. This order has been interpreted in all ways but not in the way it was actually meant to be.3 So the reasoning that the idols from Vrindaban were transferred because the priests feared same fate awaiting them as that of Benares and Mathura does not hold much ground. There is no documentation whatsoever of such a threat to Krishna in Vrindaban. A plausible

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1 Peabody, pp. 66-70
2 Richard Eaton, Temple Desecration And Muslim States in Medieval India, New Delhi, Hope India. 2004, p. 65
3 Richard Eaton gives an interesting explanation for the destruction of the Vishwanath Temple of Benares and Keshava Deva temple of Mathura in his book, Temple Desecration And Muslim States in Medieval India, New Delhi, Hope India. 2004. He writes:
“The order did not state that school or places of worship be demolished, but rather that they be subject to demolition, implying that the local authorities were required to make investigations before taking any action”. (p.62) Also the context of the order is also missed by many historians. It was issued after Aurangzeb’s court received information on 8th April 1669 A.D. that in Thatta and especially in Benares, Brahmans in schools had been engaged in teaching false books and that both Hindus and Muslims had been travelling over great distances to study these. The order thus reflects the state’s anxiety to control a certain kind of knowledge. Apart from this, in 1669, there arose a rebellion in Benares among the landholders, some of whom were suspected to have helped Shivaji. About the same time, Jat rebellion had broke out in Mathura and after it was curbed, Aurangzeb ordered the destruction of the Keshava Deva temple and built an Islamic structure in its place. (pp.61-63) It was against this background that the two temples were destroyed.
explanation could be the lure of direct patronage from the Hindu kings of Rajputana who were definitely devoted to the deity and thus would shower the idols and their caretakers with lavish endowments. Recent studies, on the other hand, have shown another angle to the whole saga of the idols on move- the sectarian rivalry between the Pushtimargis and the Gaudiya Vaishnavas, which resulted into desecration of the idols by the rival sects. Many images in Vrindaban today are with chopped faces. Keeping in mind the difference in religious ideology between the two sects, controversies seem only natural (we will come across one such controversy later in the paper) and this theory could be taken as a plausible explanation for the transference of idols from Vrindaban as means for protecting them from sacrilege and disfiguration. As stated above, in these two sects of Vaishnavism, image of the deity was as important as the deity Himself. Whatever may have been the cause, what is documented is the transference of idols to Rajputana. Thus starts the story of Govindadeva of Vrindaban becoming the Govindadeva of Jaipur.

The Govindadeva temple situated within the city palace of Jaipur occupies a very important place in the political, social and cultural life of the city. It was constructed by Sawai Jai Singh in 1735. The image of the deity installed in the temple is believed to be the one discovered by Roop Goswami in Vrindaban in the sixteenth century. Margaret Case writes about the interesting legend associated with the image in her book Seeing Krishna:

“In about 1534, about twenty years after Chaitanya came to Vrindaban, tradition has it that the foremost of the six Goswamis he had sent to Vrindaban,

1 At the time of the integration of Jaipur state into the Indian Union, the palace officials of Jaipur prepared a list of buildings constructed by the various rulers of Jaipur in 1949. This list mentions the date of construction of the Govindadeva temple to be 1735. But there is a mention of the Govindadeva temple in the Siyaha Hazur Papers of 1733 A.D. Both of these are available at the City Palace Library, Jaipur.
Rupa, noticed a cow shedding her milk on a hill side. This is the hill that is considered to be the yogapitha, the place of Radha and Krishna’s ultimate union and the spiritual centre of Vrindaban. Rupa dug into the hill side at that spot and unearthed the black stone figure of Govindadeva- Krishna in his aspect as the protector of cows, Krishna the flute player, Krishna the rasika or the enjoyer of the flavor of life, whose presence in Vrindaban fulfills the need of divinity to enjoy his own sweetness to the fullest.”¹

Chaitanya, on hearing of this sacred discovery, identified it as one of the images in Vrindaban that had been with Krishna’s grandson, the other three being Madanamohan, Gopinath and Vinodilala. In the course of time these images had been buried. The recovery of the image of Govindadeva resulted into the building of a small brick temple.²

The documents in possession with the priest’s family of the Govindadeva temple³ of Jaipur trace the journey of the image from Vrindaban, first to Kama, which was under Kachhwaha rule, from there to Govindpura in the present Sanganer tehsil of Jaipur district. Both these places had a kind of financial commitment to the deity even before his actual transference to Jaipur. In the case of Kama, this is evidenced by a document dating back to 1660, issued by Kirat Singh, the governor of Kama and reinforced in February 1670 when an order in favour of Govindadeva was given to the administrators of the pargana. In the case of Govindapura, this is shown by a document dated 1667.⁴ This indicates that the

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¹ Case, p.98
² Ibid, p.98
³ A copy of the same is in the City Palace Library of Jaipur. These are land grant documents. One of them throws light on the time of arrival of the image in Amer. This document dated Asoj Budi 9, samvat 1771, is an order by Sawai Jai Singh allotting certain land for the use as pasture for the cattle belonging to the image.
⁴ This had been assigned to the deity during the time of Mirza Raja Jai Singh. Hortsmann, p. 83
move to Jaipur happened in such a way that the economic ties between the place and the deity were taken well into account.

Sawai Jai Singh Charita by Kavi Atmaram, edited by G N Bahura, states that in 1713 A.D. the image of Govindadeva was taken to Amber\(^1\) and was installed in a temple on the outskirts of the present Jaipur city.\(^2\) This place has been identified by many as the Kanakbrindaban\(^3\) garden which also has a temple inside it but the image is different as in 1716 A.D., Govindadeva was shifted to a building in the Jainiwas garden\(^4\) which was behind the site of the royal palace in the new city being constructed.\(^5\) The image of Govindadeva stayed on in the Jainiwas garden until the present temple was built in the palace compound. Jaipur was laid out on a grid pattern or the mandala of nine squares, with the palace complex in the central square: a long mall running north-south with the royal palace at one end; in the middle, a temple to house Govindadeva and behind that...

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\(^1\) See footnote 17 above. This document reads as:
“Sidhi Sri Maharajadhiraj Maharaj Sri Sawai Jai Singhji Dev Vachanat Kamaiti Pragane Amer ka disesu Prasad vanchaya. Apparanch Khushvoi vagirah lawazma mafik jail Thakur Sriji vrindabanji nazik Amer virajman huve tab charaya istak miti jail Khushvoi vagirah va lawazma bag vagirah mukarrar hoi.....”
From this it appears that the image had arrived in Amer shortly before the order was issued in September/October 1714.

\(^2\) G.N. Bahura(ed), Sawai Jai Singh Charita by Kavi Atmaram, Jaipur, City Palace Museum Publication.1979, st 53

\(^3\) This place is the garden on the right hand side of the road from Jaipur to Ajmer between the Mansagar lake and the hills. There is even today a temple for Radha-krishna here.

\(^4\) Another land grant document dated samvat 1772 points to this transference. It reads as follows:
“ Sidh Sri Shah Sewaramji Shah Meghrajji jogya likhitang Diwan Kishoredas Tarachand Kenya Vanche. Athe ka samachar bhala che. Thanka sada bhala chai je. Apparanchi Thakur Sri ....Vrindabanji jeta din viraje jeta din choukhi rati ne deva ke vaste mali vagirah rakhiwa je....”

\(^5\) V.S. Bhatnagar, Life and Times of Sawai Jai Singh, 1688-1743, New Delhi, Impex India Publishers.1974, p.335
to the north, gardens with fountains. The royal palace was named Chandra Mahal and the temple was named as Surya Mahal.¹

Similar to the case in Mewar², Sawai Jai Singh declared that from henceforth, the ruler of Jaipur would be the chief minister of the deity who would now be the ruler of the state.³ After he installed the image of Govindadeva in the temple, he performed the important vedic ritual of the ashwamedha yajna in the name of the deity to establish his overall paramountcy.⁴ The king was surely devoted to Krishna, but the act of the ritual performance bound the image to Jaipur forever. It was a show of power by the Jaipur ruler and helped a great deal in making him the most powerful sovereign in Rajputana at that time. It also averted the demands being made by the Vrindaban Goswamis asking the image back.⁵

As the Jaipur king had been given the right to issue grants to Govindadeva temple in Vrindaban by the Mughals, it was quite understandable that they would feel responsible towards the safety of it during the later turbulent period. And it only seems natural that, when Jaipur was built by Sawai Jai Singh, the Vrindaban deities should come to reside there. Alongwith reflecting his fondness for the deity, it also reflected his statesmanship. Soon after Govindadeva was installed in his abode in the royal palace, an order was issued by Sawai Jai Singh in 1797 V.S. addressed to all the mutasaddis. It said that in addition to each thousand rupees of all rural and non-rural taxes collected by the jagirdars and the ijaradars, of all peshkash and of all revenue from khalisa land, one rupee had to be given to

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¹ Vibhuti Sachdeva and Giles Tillotsan, Building Jaipur, New Delhi, Oxford University Press.2000, p 35
² The rulers in Mewar called themselves “Eklingji ka Diwan” that is, the chief minister of Eklingji, the state deity.
³ Devarshibhatta Sashtri (ed), Ishwarvilasmahakavyam by Krishnabhatta, Jodhpur, Rajasthan Oriental Research Institute.1958, st 98
⁴ Ibid, st 98
⁵ Case, p.101
the deity Govindadeva and four *annas* to Ramsaran, its custodian. An estimate given by the historian S.P. Gupta yields the result that the charity realized for Govindadeva and his custodian from only a single one out of some ninety paraganas under Jai Singh would have amounted to a sum of fifty-five rupees, the overall figure annually would be four thousand rupees.¹

**The Deity and the Ruler**

The oral tradition has it that the rulers of Jaipur started calling the deity as *sriji huzoor* and themselves as *sriji*. The temple did not remain merely a sight of religion; it became religio-political symbol as it was situated right at the centre of power, the royal palace. It was not even separated from the palace but appeared much as the extension of the residence quarters. Before any important occasion, it became a ritual for the king to seek the blessings of the deity which continues to this day. The Govindadeva temple, thus incorporated, deeply influenced and strengthened the position of Jaipur’s royal house. Sawai Jai Singh used the religious association of the king and his household with the deity to legitimize his position in public eyes, thus appropriating the notion of comingling of divine and human kingship. The icon of Govindadeva, housed in the temple which by virtue of its being situated in the precincts of the royal palace, became in a way the royal temple, expressed the shared sovereignty of the king and the deity. And Sawai Jai Singh, by means of involving the temple’s idol in a variety of rituals and celebration of festivals, continued to stress upon this relationship between the state and its principal God. The royal residence facilitated its working.

The residential quarters of the king and his household were situated right in the middle of the city, amongst its subjects. Sawai Jai Singh used the idea of royal processions to impress upon the masses the power of his reign and splendor

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¹ Hortsmann, p.87
of his court. These processions were the few times during which the subjects could see their ruler and become a part of the main body of the state in an indirect way. Witnessing the splendor of the king instilled a sense of fear in the masses which went a long way in establishing the legitimacy of the ruler as the master of all-the most powerful. Incorporating the deity of the Govindadeva temple in many such processions, Sawai Jai Singh was time and again invoking the idea of the divine origin of the kingship and the absolute authority of the king, as bestowed upon him directly from heaven by the Gods, one of whom (Govindadeva) showered special favours on him. The documents and accounts from his times mention such processions- carried out on festivals as well as on other days. One of the most spectacular accounts is of the festival of holi. In the month of Chaitra, the idol of Govindadeva was taken out in a richly decorated chariot drawn by elephants, Sawai Jai Singh following it. Kavi Atmaram notes in Sawai Jai Singh Charita:

“Chaitra Vadi 10, 1790 V.S; seated on an elephant chariot, Sriji came to Ram Pol via Chandani Chowk, playing holi on the way. From Ram Pol he came to Manak Chowk and then to the talav of the Badal Mahal. Following the chariot of Sri Goverdhannathji Sri Govindadevaji, Sriji looked like a beaming child, playing holi all the way with everyone, blissful and carefree of the world’s trouble under his Lord’s shadow who moved right in front of the procession, the Ruler of the three worlds, Destroyer of all evil in the world, the Lord of this divine city of Jaisinghpura...Sriji his most favoured and beloved son”.

It is very evident from the passage quoted above that Atmaram was consciously trying to bolster the image which was very intentionally being carved out by Sawai Jai Singh. The ruler was shown to be moving in a royal procession, showcasing his might and giving his subjects a glimpse of his royal persona. And

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1 Bahura, st 60
yet by moving behind the idol of Govindadeva, he was transferring all the authority to the deity, himself being content with just playing holi, “like a beaming and innocent child”, thus appearing humble in all his magnanimity. It was the idol that assumed supreme importance and yet the persona of the king loomed large over it. In such situations, though both the deity and the ruler contribute to strengthening each other’s position as the dominant authority in their respective arenas, it is actually the state that has the upperhand in using the religious symbolism of the temple and its deity to its political means. The image of the holi procession was a very powerful statement of the state’s power and it conferred on it a kind of legitimacy that went deep down-almost impossible to question. Involving Govindadeva with state power on a big festival like holi, when all the city’s dwellers were out on the streets, spoke highly of Sawai Jai Singh’s political farsightedness. But holi was not the only occasion when the deity left its sacred abode.

On Jal–Jhulni Gyaras, which was celebrated on the eleventh day (Shukla Paksha) of the month of Bhadrapad, the idol was brought out from the temple to the Talkatora lake for a colorful ceremony in which the women of the royal household played the dominant part. The idol was taken for a boat ride (nauka vihar) in which the chief queen used to ride alongwith it, the other women following behind. The ceremony lasted for the whole day during which bhajans were sung and in the evening, the aarti was performed in the boat itself by the queen. It was followed by bhog, which symbolized the deity having a picnic supper, after which it was returned to the temple. This was a very exclusive ceremony in which the public was not allowed to even witness the proceedings. The reason being the involvement of royal women who observed strict purdah. But like the above ceremony, this one too associated the deity with the ruler and his household, thus strengthening the links between the two and giving out a
certain kind of message, not unlike the holi procession, that established the legitimacy of the ruler. It is quite strange that the writer does not mention the celebration of Janmashtami in great detail. It refers fleetingly to the preparation of jhanki of Govindalala.

It was not just Govindadeva of the Gaudiya Vaishnava sect that dominated the Krishna cult in Jaipur. Four other important images of the sect were brought to Jaipur during his rule. These were the images of Gopinath, Radha Damodar, Gokulnanda and Radhavinode. Temples were constructed by Sawai Jai Singh for all of them. Thus Jaipur, since its birth, was coloured in the devotion of Krishna and became an important centre of Vaishnavism. Though devoted to Krishna, Sawai Jai Singh was also a devout follower of the Vedic traditions. He performed the ashwamedha yajna, the pundrika sacrifice, by which he ritually acquired the right to call himself Samrat. But as he grew old, he withdrew himself to the worship of Govindadeva. Krishnabhatta writes in his Ishwarvilasmahakavya:

Continuously he contemplated full of love Krishna’s face….. he had turned a bee that rejoices profoundly in drinking the nectar of the sweetness of bliss. In contact with pious people like him, he listened to the excellences of Govinda; he was a chakora bird whose gaze was totally abandoned to him. He uttered his name, inhaled the fragrance of his tulsi-foot and remained absorbed in unity with him.

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1 A.K. Roy, History of the Jaipur City, New Delhi, Manohar Publishers.1978, p.27
2 Bahura, note 84 on Atmaram’s text.
3 Hortsmann, p.87
Gaudiya Vaishnavas- The Sebaits of Govindadeva:

As for the worship of the image, the priest (sebait) in charge of the Jaipur temple and the Govindadeva temple in Vrindaban which houses the exact replica of the Jaipur image, was and still is the same person\(^1\). The worship of Govindadeva is carried on in Jaipur on the lines of the Gaudiya Vaishnav manner as the priest belong to this order and the rituals connected to the whole religious ceremony have continued unchanged to this day. The image is shown to the devotees only seven times a day for fixed periods (jhankis). Two of these periods are of one hour each which include the morning and evening aartis. The other five are of fifteen minutes each. The timings of these periods vary with seasons.

As stated above, the priest of this temple belonged to the Gaudiya Vaishnav order which is not among the formal orders of Vaishnavism. Vedanta is among the six systems of Indian religious philosophy. The main teachings of this school of thought are contained in three treatises viz the Upanishads, the Brahmāsutra and the Bhagvad Gita. They are called Prasthanatrayas. One could not start a religious sect unless one wrote commentaries on these based on one’s religious theory\(^2\). The first great commentator on these texts was Shankaracharya who believed in non-dualism or Advaita. Vaishnavism was a protest against this concept of non-dualism. There were four great commentators among the

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\(^1\) The family of the head priest of the Govindadeva temple has a genealogical tree. It starts from Roop Goswami itself. For the first nine generations, the sebaitship ran from guru to chela, until Jagannath, the ninth sebait. He was the priest at the time of Sawai Jai Singh. He was the first priest of the temple to get married perhaps under the general permission given by Sawai Jai Singh to all the Vaishnava bairagis to marry (Sawai Jai Singh Charita, st 57). Since then the priesthood of the Govindadeva temple has descended from father to eldest son.

Vaishnavas of the Prasthanatrayas who started four Sampradayas after them.\(^1\) Gaudiya Vaishnavs, on the other hand were the followers of Chaitanya who did not belong to any of the four sects of Vaishnavism.

There is a tradition\(^2\) among the Gaudiya Vaishnavs that sometimes in the eighteenth century the Vaishnavas belonging to the Ramanandi sect at Galta in Jaipur found out that the sebaits of the Govindadeva temple do not belong to any of the four sects of Vaishnavism. The head of the Gaudiya Vaishnavas in Vrindaban at that time sent two of his disciples, Krishnadeva Sarvabhumua and Baladeva Vidyabhushan to look into the matter. These two came to Galta and entered into a debate with the Jaipur pundits and got the better of them. However the Galta priests wanted to see the Gaudiya Vaishnavs’ commentary on the Prasthanatrayas. Baladeva wrote the Govinda-bhashya in a month’s time in the response, supposedly according to the directions he received from Govindadeva himself in his dream.\(^3\) Thus the sebaitship remained with the Gaudiya Vaisnavs. As stated above, the priest of the Govindadeva temple of Jaipur and Vrindaban is the same person. For the first nine generations the sebaitship ran from guru to chela until the ninth sebaits, Jagannath, who was the priest during Sawai Jai Singh’s time.\(^4\) He was the first priest to get married, perhaps under the general permission given by Sawai Jai Singh to all the Vaishnava Bairagis to marry.\(^5\)

Since then the priesthood of the Govindadeva temple has descended from father to son.

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1. These great commentators were Vallabhacharya, Nimbarka, Ramanucharya and Madhavacharya.
3. It is difficult to say how far this story of religious debate in Galta is true. Govinda-bhashya as the Gaudiya Vaishnav commentary on Brahmastra exists, but there is no memory of this debate in the family of the priests of the Govindadeva temple.
4. Sarkar, p. 163
5. Bhatnagar, pp. 336-337
Sawai Jai Singh’s Successors and the cult of Krishna:

Govindadeva remained the chief deity of the rulers of Jaipur but their inclination was not limited to just the Gaudiya Vaishnava sect. In fact, the rulers of Jaipur gave patronage to almost all forms of Vaishnavism. This fact is evidenced from the kind of bhajans sung at the Govindadeva temple. Belonging to the Gaudiya Vaishnava sect, the Vrindaban leela of Krishna and his consort Radha occupy the central position in the devotional songs. Songs also mention Chaitanya and his close disciples. But bhajans written by Surdas, who belonged to the Vallabhacharya Sampradaya, are also sung here alongwith some songs praising Ram too.

Pratap Singh, the grandson of Sawai Jai Singh, who ascended the throne in 1778 A.D, was deeply interested in religion. His leaning towards Krishna was intensely emotional. He wrote a large number of poems dealing with the Vrindaban leela of Krishna and Radha under the name of Brajnidhi1. His poems show an inclination towards Radha2 and it has been inferred that he belonged to the Radha Vallabhi sect. He constructed a temple in 1729 A.D. where the deity again was the Krishna of Vrindaban. This was the temple of Brijnandji. He constructed six other temples:3 His successor Jagat Singh built the temple of Brijraj Bihariji in Tripolia Bazaar in 1813. Another Vaishnava temple called Radha Agar Shiro Maji’s temple was built by one of his wives, Rathori Udai Bhanotji in Vrindaban in 18194. His son Ram Singh became the ruler in 1835 when he was still a minor and thus state was managed by a regency council. He was given ruling powers in 1851 when he was fifteen years old5. A number of temples were

1 Ojha, p. 498
2 ‘Kripa karo Brindaban rani’ and ‘Kripa Kario Brishbhan nandini Brajnidhi jiwanji ki’
3 List prepared by the palace officials at the time of integration of states.
4 Ibid
5 Ojha, p.677
built by the widows of the previous Maharajas during 1820 and 1851. But all these temples were in Vrindaban except for one in Pushkar near Ajmer. But Ram Singh’s approach towards religion was conservative. He wanted the people of Jaipur to follow the Hindu religion according to the *Smritis* that is the *Smarta Dharma*. In fact he established a Council of Pundits, called the Mouj Mandir, to give authoritative directions on religion and ritualistic matters. The local population was however, overwhelmingly Vaishnava and did not appreciate the ruler’s attitude. It was during Ram Singh’s time that a controversy which greatly agitated the public mind took place in Jaipur. The religious agitation started with a judgement of the Supreme Court of Bombay in the Maharaja Libel suit in 1862. The Maharajas were the spiritual guides of the sect of Vallabhacharya. From the early nineteenth century many allegations of the immoral practices of these Maharajas were being aired in Bombay and Gujarat. The judgment of the court revealed that these allegations were correct. The Maharajas were committing adultery with female disciples who felt honoured by this act and even paid them for this, allegedly, but which greatly offended the public sentiment. There are temples of Vallabhacharya sect in many places in Rajasthan. In fact, the principal temple of this sect is in Nathduara in Mewar. So far as Jaipur was concerned, the sect had little influence here, there was only one important temple, that of Gokul Chandramaji belonging to this sect that had the patronage of merchants. It appears, however, that the judgement of the Supreme Court of Bombay greatly disturbed the ruler Ram Singh. He started questioning the very system of Vaishnava worship. What subsequently happened is given in detail in the Jaipur Agency Report of 30th March 1867.

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1 List prepared by the palace officials at the time of integration of states.
2 Ojha, p.683
3 National Archives of India, Foreign Department, Jaipur Agency Report, 30th March, 1867.
During the past year His Highness has had several public discussions in his palace, on which occasion all the priests of the several temples in the city of Jeypore have been assembled together. The subject discussed was with reference to the present form of Vaishnava worship, which His Highness maintains is opposed to the ordinances laid down in the Shastras. Many of the leading priests in the principal temples of Jeypore held opposite views and their minds as well as those of the people who frequent the temples of the Vaishnava sect, were much disturbed and alarmed, as rumours got aboard that the Maharajah intended to expel all those from the city who entertained views opposed to those of His Highness. The Maharajah took every favourable opportunity, however to impress on the priests and people that such was not his intention, and that, although he held his own views of what he considered the true Hindu religion, they were at liberty to follow their own doctrines.

In spite, however, of these assurances of toleration the alarm increased, when in the month of July last the priest of the temple of Gokulji marched out of the city, taking the idol with him, and was followed by thousands of the inhabitants crying and giving vent to their feelings by loud and frequent expressions of grief and sorrow at the great calamity which had befallen the city of Jeypore.

The priest remained encamped for a week within two miles of the City, when he was visited daily by the entire Vaishnava sect imploring him to return and it is said that he would have returned had the Maharajah given him any encouragement to do so. His Highness’s reply on the question being put to him is said to be “he has left of his own accord and he is quite at likely to return in the same manner, and remain without being interfered with.”
Several other priests belonging to temples, in Jeypore of the Vaishnava sect have also gone away quietly from fear of persecution.

Rumours have got about that His Highness’s conduct towards the Vaishnava party has been harsh, and that the priests who left were expelled or obliged to have from the persecution they received. Such, however, I am enabled to state from His Highness’s own assurances, as well as from what others have told me who are in position to know the real state of matter, is not the case. The Maharajah has been most tolerant in all his proceedings, and though it is said prayers were offered for the Maharajah’s death, and incantations and charms employed, nevertheless the villages given in grant to these temples and other privileges employed by the priests or other servants who left the city, are still continued to them, and they are free to return whenever they feel inclined.

As is clear from the extract given above from the administrative report, Ram Singh does not appear to have had any anti-Vaishnava feeling. He was perhaps perturbed somewhat on the publication of the judgment of the Supreme Court of Bombay and took precautions to see that the Vaishnavas of his territory were free from this taint. The subsequent history of the Gokul Chandrama temple and its priests is found in Powlett’s Gazeteer of the Bikaner State. He writes:

Balabachrayas: The Maharaj Vishnu Gosain of Balabacharya sect, whose foul practices were exposed in a great libel case in Bombay some years ago have many devotees in Bikaner and when two of them offended by the discountenance they met with from the Maharajah of Jaipur, abandoned that state, they were invited to Bikaner and were received there with great honour, the late chief himself going forth to meet them and running beside their palkis fanning them. In their presence he used to stand with folded hand, and for years the cost of their
maintenance was a grievous burden to the state. They at length left for the neighbourhood of Mathura.¹

The controversy did not lead to any change in the affiliation of the people of the city. In a way, it may have only strengthened the devotion of the people towards their favorite incarnation of Vishnu. But with times the patronage given by the state decreased as their political situation underwent a drastic change, first being ravaged by the Marathas and then with the coming of the British. The royal splendor weakened and it was in the reign of Ram Singh that most of the ceremonies associated with the deity that involved the ruler as well were discontinued.² Thus the holi procession and the ceremony observed by the women of the harem on Jal-Jhulni Gyaras came to an end. Govindadeva remained the state deity and the rulers always held it extreme reverence but its role and significance in state affairs declined as the star of the royal household declined. But by then, the cult of Krishna by means of the patronage given to it by the state had seeped deep into lives of the people from which there was no dissociation, no break of practice. Govindadeva, alongwith other manifestations of Krishna in the city of Jaipur continues to attract devotion and reverence.

The cult of the divine cowherd thus made Jaipur a major religious centre of North India and made it famous as Chhoti Kashi.³ The name itself speaks of its religious significance and Sawai Jai Singh had a very big role to play in this fame.

¹A Gazetteer of the Bikaner State by Captain P.W.Powlett, 1874, City Palace Library, Jaipur, p.101

²Roy, p.177

³Ibid, p. 29
ShahrAshob and the ‘Crisis’ of the Eighteenth Century in Shahjahanabad

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The most dominant theme in the literature produced in the eighteenth century Shahjahanabad is that of an all pervasive decline and decay. This is true not only of the Tawarikh or court histories but also of a large corpus of poetry emanating from the larger city. Both sets of writings lament the passing of the “golden age” of Mughal rule and the setting in of a political and social cataclysm. For historians who are expected to rely only on the “hard facts” of history, the Tawarikh- products of the highly eloquent pens of the court chroniclers, trained in the art of history writing- have been of utmost importance, while the poetry is dismissed as bearing little resemblance to truth or factuality.

The political and social cataclysm so central to these writings is impossible to understand without understanding its culture. This culture finds expression in the poetry produced in this time. Unlike the often didactic historical writings whose purpose was to serve as a guide for the current and future generation of rulers, the poetry provides a window onto the elite reflecting on the changes they saw around themselves and voicing their anxiety at the sudden turn of events. It is therefore the purpose of this paper to undertake an independent study of the culture of this poetry and argue that it constitutes as important a source to reconstruct the eighteenth century as the more traditionally acceptable Tawarikh. It is this poetry that provides what Cornell Fleischer has called
“intellectual coherence to the dry, terse and isolated entries that fill archival registers”\textsuperscript{1} 

For the most part scholarship on the eighteenth century is dominated by the paradigm of decline vs. prosperity\textsuperscript{2}; this has kept scholars apathetic to analyzing the fascinating poetic portrayals of the events of our period, which not only constitute a much more fascinating reading but also bring to light the social aspect of the ‘crisis’ of the eighteenth century.

Poetry was perhaps one of the most popular arts of the elite society of medieval India. The taste for poetry was widespread and a good poet could win fame rapidly and consequently patronage from a noble or better still, the court. Members of the elite classes were required to cultivate a taste in poetry and consequently a good poet never had a dearth of people wanting to act as his patrons and learn a thing or two about poetry from him. Being a patron of a poet of renown also brought with it immense prestige. Nizami Aruzī of Samarqand, the author of a text on protocol written in about 1152 writes…”a king cannot dispense with a good poet for when the king receives that command which no one can escape, no trace will remain of his army, his treasure and his store, but his name will endure forever by reason of the poet’s verse ”\textsuperscript{3} He writes further “…just as the patron becomes famous by the verse of a good poet so do poets likewise achieve

\textsuperscript{1} Cornell Fleischer, \textit{Bureaucrat and Intellectual in the Ottoman Empire: The Historian Mustafa Ali, (1541-1600)}, Princeton: 1986, p.5  
renown by receiving a great reward from the patron, these two things being interdependent.”¹ This is how the system of patronage worked in all medieval societies. Poets demanded a degree of respect in society and were also feared to an extent for they could disparage a person as easily as eloquently as they could praise him.

For most of the high Mughal period, Persian was the language of literary expression in the elite circles. In the eighteenth century, however, the preeminence of Persian was being challenged as a number of poets emerged on the literary scene who began composing in the language we know today as Urdu, and known variously in those days as Gujri, Dakhni, Hindavi etc. The credit for this goes to the inimitable ValiDakhni whose Diwan proved that Hindavi/Urdu could be as good a medium of poetic composition as Persian.² The language used in Delhi, however was markedly different from the Dakhani/ Hindavi that was being used prolifically in other parts of the country. In Delhi it was referred to as Rekhta, a stylized and persianized version of the language being used elsewhere. As the century progressed, Rekhta became exceedingly popular anda remarkable poetic tradition came into existence.

Unfortunately for these poets, this new development in the realm of poetry coincided with the rapid decline of the Mughal Empire and along with it the fortunes of the ruling class. The violent invasions, the atrocities inflicted on the creators and sustainers of what was for the people of Delhi an invincible empire, the collapse of the patronage networks that sustained the poets, all clubbed together created a sense of deep angst and anxiety which finds voice in the numerous ShaharAshobs composed by the poets of Shahjahanabad.

¹Ibid., p.155
²ShamsurRehmanFaruqi, Early Urdu Literary Culture and History, New Delhi: 2001, p. 141
The Genre of ShahrAshob

Most scholars agree that the earliest ShahrAshob were written by Persian poet MasudSa’ad Salman (1046-1121). The Persian ShahrAshob were however very different from those composed in Urdu later. Sunil Sharma describes the Persian ShahrAshob as “an appellation for a beautiful beloved in lyric poem, but also a short bawdy lyric addressed to a young boy who is engaged in trade or craft and coquettishly offers his wares to the love struck poet”\(^1\). Mark Pegors points out that the Persian and Turkish ShahrAshob poems were humorous, relying on word-play and pun, containing a list of various professions the young lads described in them were engaged in. These poems were in other words a celebration of the varieties of urban living. As the genre evolved however it transformed to a satirical poem which exposed “the social and political malaise of a particular era.”\(^2\)

It was in the latter form incorporating the dimensions of satire, poignancy, lament and nostalgia that this genre came into Urdu literary tradition. Although some poems retained the Persian tradition of listing the various professions and describing in detail the fate of the people who practiced those crafts, most of them are commentaries on contemporary political and social life as the poets witnessed it.

This poetry in its Indian context is chiefly devoted to describing the lamentable condition of some ruined city, with which the poet has a deep emotional attachment. This city is initially described as one of the beauties and many splendors, its buildings, the bazaars and people are the subject of poet’s admiration. It is described as the hub of cultural and intellectual pursuits.

\(^1\) Sunil Sharma, ‘The City of Beauties in Indo-Persian Poetic Landscape’, *Comparative Studies of South Asia, Africa and the Middle East*, 24 (2), 2004, p. 73
same city is then described as lying in a state of ruin, hardly recognizable to the poet’s eyes. Its beauty has disappeared, so has its intellectual and scholarly community. It is in other words depicted as having lost everything that made it the beloved city of the poet. Steeped in hyperbole to give the poetry greater impact, it conveys the immense grief and sorrow that the poet experiences at the destruction he sees around him.

It is also marked by bitterness typical of a class whose position was being undermined. The poets lament the rise of the ‘low born’ (Arazil), and mock their ‘audacious’ attempts at appropriating the elite culture like composing poetry or even chewing betel leaves! Arazil (low born), Mufsid (seditious) and Sarkash (unruly) are some of the terms used prolifically in this poetry to refer to the ‘other’, whose rise had threatened the social order.

**The Poets Par Excellence: Hatim, Sauda and Mir**

Although separated in time and by their styles and methods of composition, these poets stand united as members of a class that found its existence threatened and who poured out their discontent in their poetry. The consciousness of decline was of course related to a perceivable decline in the standards of life of the Indo-Persian elite, which prompted poetical renderings nostalgic about the era gone by. Shah Hatim, an erstwhile soldier and later courtier of the noble Amir Khan Anjam, fell on hard times when his patron became a victim of court intrigues.\(^1\) Mirza Muhammad Rafi Sauda lived a relatively comfortable life before he had to leave Delhi in the wake of the invasions of Ahmad Shah Abdali.\(^2\) Mir Taqi Mir also witnessed first hand the destruction unleashed by the forces of Ahmad Shah Abdali, before he moved to

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Lucknow. His autobiography is full of poignant descriptions of the ravages Shahjahanabad suffered at the hands of the Afghan armies. Mir then decided, like many others to migrate to Lucknow, vowing never to return again.

Apart from the tangible loss of livelihood, property and positions that these poets suffered with the changing political situation in the city, they also suffered a deep emotional loss. For these poets the city, the emperor and his court were the embodiments of a cultural world that was central to their self-perception. The poetry they composed is thus seething with discontent, highly satirical, pathos ridden and nostalgic, all at the same time. They found it impossible to come to terms with the fact that the creators and sustainers of what was for them an invincible empire and civilization, had not only failed to protect the empire but were themselves put to such indignation. We find reflected in Mir, the horror an intellectual experienced when emperors whose bodies were thought to be sacred and physical contact with whom was unthinkable were being blinded. He writes:

The dust from whose feet was like collyrium mixed with pearls
I have lived to see needles being drawn into the eyes of those.

Alarmed at the rapidity of the fall of one center of power and the rise of a new one at the Mughal court, Mir writes:

Everyday there is a new master of the world
Is power a beggar going from door to door?

The world had been turned upside down. Sauda comments on the ‘injustice’ of the age:

See the perverted justice of the age

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2 Mir Taqi Mir, Kulliyat-i-Mir, ed., Abdul Bari Asi, Lucknow: 1940, p.233
3 Zikr-i-Mir, p.70
The wolves roam free while the shepherd is in chains.\textsuperscript{1}

The metaphor of wolves and shepherds is used very often in Urdu poetry to convey the antagonist and the protector. Here Sauda uses the word ‘Shepherd’ to denote the Mughal aristocracy which stood helpless as the city was ravaged by ‘wolves’, or those who had invaded the city on several occasions.

The magnanimous lifestyles of the nobility were also a thing of the past. The ruin and vulnerability of the nobility is a recurring theme in this poetry. Shah Hatim writes:

\begin{quote}
Nobles eat pieces of bread holding it in their hand
Where now the choicest food and where are the spreads?
Every person is immersed in anxiety
Be it Mir, Mirza, Nawab or Khan.\textsuperscript{2}
\end{quote}

While Hatim laments the ruin of the nobility, Sauda satirizes the nobles for abdicating their duties as protectors of the empire:

\begin{quote}
If they gathered for consultation, the great and small
Then the advisors consider the country and wealth in this way
The Bakshi, thinks of schemes for returning to his homeland,
[while] the Wazir having arrived in the Diwan-i-Aamsatnds wondering if
The knobs on the bamboo tent- poles of the canopy are of silver?\textsuperscript{3}
\end{quote}

Sauda points to the indifference of the nobility to the affairs of the state. While the nobles who had found independent dominions in the provinces were

\textsuperscript{2}Shah Hatim, in Naim Ahmad., ed, \textit{ShahrAshob}, Delhi: 1968, p. 76
only keen on returning, the Wazir stood wondering if the knobs on the bamboo poles were worth stealing. The emperor fared no better. Sauda says:

How can I express to you the Hazrat’s livelihood?

His own wardrobe is a rag dealers shop.¹

In times like these, it appeared that a change had come over their lives. A change so complete, that it was asthough they inhabited a different universe. Mir says:

This age is not the like that which went before it

The times have changed; the earth and sky have changed.²

The poets’ Shahjahanabad was indeed a changed place. They and others of their ilk lived a life of uncertainty. Their sense of security had been undermined forever, the myth of the invincibility of the Mughal Empire had exploded. Their patrons had fallen on bad times and most importantly their culture and their way of life had fallen apart. Time had inflicted innumerable sorrows on their beloved city. Sauda writes:

They are ruined, those buildings- what can I say to you?

The sight of which used to remove hunger and thirst

Now if we look, the heart would become disaffected with life

Instead of roses, in the flower beds there is waist high grass

Here a pillar lies fallen, there an archway lies.³

And further:

When did Jahanabad deserve this oppression?

Perhaps the city was once the heart of a lover

¹Ibid. 263
² Mir cited in Russell and Islam, Three Mughal Poets, p. 246
³ Sauda, Kulliyat, Vol. II, p. 265
That it has been removed like this, as though it were a wrong letter
In the ocean of the world this was an extraordinary shore.\(^1\)

Mir, exemplifies the pain of having lost his city in this highly poignant rendering, composed on his arrival at Lucknow, where he was mocked at a Mushairah for his old fashioned attire:

Why do ask about my home and origin, oh easterners,
Considering me a stranger, calling to me with laughter?
Delhi, which a city, choicest in the world
Where the choicest ones of the age lived
The heavens looted it and made it desolate
I am a dweller of that ruined land.\(^2\)

Literature produced in any society is characteristically capable of being an expression of the social realities of the age. The poets of Shahjahanabad were very much a part of the society that spawned them. To assume that their poetry had no relation to the highly volatile political and social milieu of Shahjahanabad would be a grave error. Although not documenting events as the traditional historians did, the poets made major commentaries on the society they inhabited. Consider for instance, this verse by Sauda:

The one individual who is the lord of twenty subahs
He no longer has the jurisdiction of Kol under his control.\(^3\)

We know that under Aurangzeb, the empire was divided into twenty subahs and by the time of Shah Alam II, the empire shrank so much so that the emperor had no power beyond the city walls of Shahjahanabad. Sauda also composed a masnavi satirizing at length the Kotwal of Delhi Faulad Khan under whose charge the city became a safe haven for thieves and thugs:

\(^1\)Ibid. p. 266
\(^2\)Mir, cited in Ab-e-Hayat, p. 194
\(^3\)Sauda, Kulliyat, Vol. II, p. 262
When his patrol goes around
The player on horns plays the following words
O thieves! Listen to this brief story
In the morning you must send me my share.¹

The other cause of concern for these poets was the rise of the “Arazil” and the almost complete inversion of the social order. Unlike the high Mughal period when wealth and power were the sole preserves of the people of ‘noble’ birth, in this period anyone with the resources and wit to utilize them could make a fortune. Within the city the Mughal nobility were being replaced by the merchant-bankers as the new patrons of the city. We have references to the likes of Raja Jugal Kishore, the Wakil of the Nawab of Bengal who was one of the wealthiest men in the city. When Nadir Shah invaded the city, Jugal Kishore was robbed of movable property worth two croses of rupees!²

The refined and cultured elite of the city, with all their moral and generous impulses were extremely disdainful towards those they thought were below them in the social hierarchy. Shah Hatim writes:

Strange winds seem to blow in Delhi
The nobles have fled from the cities
While the owls from cities
Have descended on the city³

Hatim also satirizes the reversals in the fortunes of the elite and the ‘low born’:

Sweet selling is now a sweet profession

¹Ibid. Vol. I, p. 279
²C.M Naim, Zikr-i-Mir, Appendix I, p. 152
³Shah Hatim, in Naim Ahmad, ShahrAshob, , p. 74
The dry fruit seller has plenty of almonds and pistachios

Gem cutters are now lauded the world over

The servants pay no heed to their masters

Everywhere you see, palanquin bearers [now] ride in palanquins.¹

This poetry highlights two primary concerns of Shahjahanabad’s elite, one the declining fortunes of their class and second and more important the reversal in the fortunes of the ‘low born’. Shah Hatim uses the metaphor of ‘owls’ not only to signify desolation but also to disparage the new elite of the city.

Conclusion

This poetry therefore is not a mere aesthetic object but exists within the larger Mughal political and cultural world that found its roots shaken. The catastrophic developments of the eighteenth century became the spur for poetic creativity that turned the material downfall of their class into a reality for the city. The minor ShahrAshob poem became a full-fledged genre speaking with nostalgia of the ‘golden’ era gone by. The poets move away from the romantic and mystical, and use poetry as a vehicle for comment on the political and the concrete.

Brimming with anguish and despair, the ShahrAshob, should compel us to shift focus from the political events that have thus far dominated the writings on the eighteenth century to the massive social upheavals that were underway in the city. As the power of the Shurafa (elite) broke down, those hitherto considered unfit to be a part of elite society threatened to break in, inspiring universal alarm in the elite circles. And hence the poets’ passionate dismissals of this class and pleas to safeguard the old order that not only sustained them and the Ashraf

¹Ibid., p. 73
oriented polity and culture but also placed them way above the ‘mean and the ignoble’.

**References**

10. Sunil Sharma, ‘The City of Beauties in Indo-Persian Poetic Landscape’, *Comparative Studies of South Asia, Africa and the Middle East*, 24 (2), 2004
Review of Gaseous Particle Detectors Used in High Energy Physics with Emphasis on Gems

Eshan Yash Shamra, B.Tech. IIT, Indore
Amit Yadav

Abstract:

In this paper I have reviewed the various gaseous particle detectors used in high energy physics experiments. They fall under the broader category of gaseous ionization detectors. I have first looked at the how these detectors have evolved. Starting form multi-wire proportional chambers with parallel wires and micro-strip gas chambers with narrowly spaced conductor strips, this paper finally focuses on Gas Electron Multiplier (GEM). GEMs are used in different geometries and with different gas mixtures depending on their use.

Introduction:

Gaseous ionization detectors are radiation detection instruments used to detect the presence of ionising particles, and in radiation protection applications to measure ionizing radiation [1]. They use the ionising effect of radiation on a gas-filled sensor. If a particle has enough energy to ionize a gas atom or molecule, the resulting electrons and ions cause charge induction which results in the outer circuit and that can give us the required output signal.

History of Gaseous Detectors

2.1 Multi Wire Proportional Chambers (MWPC)

In 1968 Charpak et al. built the first multi-wire proportional chambers. A MWPC is a chamber with many parallel wires, arranged as a grid and put at a high voltage, with the metal casing being on ground potential. A particle, traversing the detector volume, leaves a trace of ions and electrons, which drift toward the case or the nearest wire, respectively. The ions drift to the cathode...
plates, while the electrons are collected by the anode-wires. The strong electric field close to the thin anode-wires causes avalanche multiplication.

2.2 Micro-Strip Gas Chambers (MSGC)

The ‘Institut Laue-Langevin’ in Grenoble, Oed (1988) presented a new kind of detector [2]. This detector contains no wires at all, but uses instead very narrowly spaced conductor strips. The field strength necessary to produce gas amplification is generated between neighbouring strips and not by the voltage difference between the strips and the detector cathode which can be at a large distance. Because of this, a much higher position resolution can be obtained, by optimizing the strip dimension.

2.3 Gas Electron Multiplier (GEM):

The Gas Electron Multiplier was invented by F. Sauli in 1996 [3]. The GEM is a thin structure of two metal electrodes with an insulating foil inserted in between. The layer is perforated with holes, where the electron multiplication can occur when applying a potential difference.

The GEM typically consists of a 50 µm thin kapton foil coated with a 5 µm copper layer on both sides. It is chemically etched with double conical holes with a hexagonal pattern of holes. The diameter of the holes is 70 µm ± 5 µm in the copper and 50 µm ± 5 µm in the kapton, and the holes have a pitch of 140 µm resulting in a hole density of ~50 holes per mm². There are other dimensions of the holes available, but this is the standard GEM geometry used as the part of the project.

3. Manufacturing technology of GEM Foil

The GEM manufacturing technology has been developed at CERN in the printed circuits workshop by A. Gandi and R. De Oliveira. The kapton covered with copper is coated with a photosensitive layer on both sides and exposed to UV light through a mask reproducing the desired pattern of hole. The metal is then
chemically removed from the holes, and the foil is immersed in a solvent for kapton.

Hence the manufacturing procedure creates conical holes from both sides. An inevitable defect that occurs in this process is the formation of double conical shaped holes. However, this shape probably improves the dielectric rigidity.

In a typical GEM foil, as designed by CERN workshop, the thickness of copper coating is 5 µm and the polymer is 50 µm thick. The holes usually have a pitch of 140 µm. The inner diameter in kapton is about 50 µm and the outer diameter in copper is about 70 µm.

4. Operation Principle:

When an electric potential difference is applied between two electrodes, a strong electric field is generated focused within the holes of the GEM [4]. If an electron is injected into a hole it gets accelerated by the strong electric field, and creates an avalanche to produce secondary electrons. However, the total number of electrons produced can be controlled by the applied potential over the GEM electrodes, since the GEM is working in the region of proportional multiplication.

The ions thus created in the process move upwards, either to the GEM-top electrode or even further up in the structure. Some of the avalanche electrons will be attracted to the GEM bottom electrode, and the rest of them emerging from the hole are transferred downstream. Hence several GEMs can be put in cascade to further increase the strength of signal. This is one of the features making the GEM
a successful device in various detector applications over the world. Note that the multiplication in the holes is defined as the real gain, and the increasing number of electrons emerging from the GEM, as compared to impinging on it, is defined as the effective gain. The field density in the amplifying channel can be varied either by increasing the potential difference between the upper and the lower electrodes of GEM or by reducing the diameter of the GEM holes. The length of the amplifying channel for a single GEM is fixed by the thickness of the insulating foil. That’s why most GEM foils have an insulator thickness of 50 µm.

So the electric field in the GEM hole is about 100 kV/cm where the potential difference across the GEM is 500V. Along the direction perpendicular to the axis of the holes, the field strength is almost uniform in the centre and increases sharply near the sides particularly close to the copper-Kapton interface. This determines how high a voltage could be applied to the GEM i.e. the point of electrical breakdown.

5. Electric Field in GEM holes

Upon application of a potential difference between the GEM electrodes (copper layers) a high electric field develops in the holes focusing the field lines between the drift electrode, thereby providing an effective amplification path for electrons released by ionization in the gas and drifting in the high field through the open channel. The field density in the amplifying channel can be varied either by increasing the potential difference between the upper and the lower electrode of GEM or by reducing the diameter of the GEM holes. So far most GEM foils have an insulator thickness of 50 gm. So the electric field in the GEM hole is about 100 kV/m when the potential difference across the GEM is 500 V.
6. Summary:

In this paper we have seen the various gaseous particle detectors used in high energy physics experiments. Due to high gains, higher frequency rates, and robustness and with several available geometries GEMs stand out among the gaseous detectors. The progress done in the field of GEM construction has made the use of GEMs viable for high energy experiments.

References:


A Study of Values Pattern of The Aged

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(Asstt. Professor)  
Department of Psychology  
S.R.K (P.G) College, Firozabad

ABSTRACT

Aging have been treated differently by many disciplines and the aged have been given respect among all societies across the world which rests upon a definite value system. Values are essentially underlying components of attitudes which are transferred according to the social and cultural influences which may be observed in one’s day to day preferences, manners, moral and in particular the experiences which in turn can be treated as psychological force in directing one’s behavior. Therefore, the study was undertaken to examine the preferences of values of elderly people.

The study was conducted on 200 males and females (wives and husbands) of above 60 years age residing in different localities (rural and urban areas of Delhi) and belonging to different communities (Hindu, Muslims, and Sikhs etc.) A personal values questionnaire of Kamal Dewedi was administered to know the value pattern of the aged people, Moral and religious values are found very high in the elderly followed by theoretical values while the economic and aesthetic values were ranked at the bottom. However, no significant differences were found in the values of males and females and among the aged people of rural and urban areas.

Thus it can be inferred that it is neither the sex nor the culture which contributes to the preferential believes rather it is the growing age which matters in the preference of values. Hence it can be inferred that it is neither the sex nor the culture which contributes to the preferential believes rather it is the growing age which matters in the preferences of values.
Aging, the process of growing old regardless of chronological age, is a continuous process that being at conception and eventually ends with death. It refers to regular changes that occur in mature genetically representative organisms living under representative environmental conditions as they advance is chronological age (Birren, 1959). Administrative definitions of old age predominate throughout the literature on again. The age of 65 as the standard retirement age for men within may still seems a convenient age limit for defining old age. Later life or what recently has come to be called the third age (Lastlett, 1987).

The declaration of 1982 as the year of the aged has resulted in highlighting various issues of the aged and the aging process, with special emphasis on individual differences in growth and experiences learning and capacity to live successfully.

The history of humanity has been witness to sweeping changes in the values systems and the context in which individuals are view by the rest of the society. It is unfortunate, and yet it cannot be denied, that the superficialities and external trapping have gradually gained ascendancy over the deeper values of life. This functional change in the values system has come about as a concomitant or side effect of the industrial revolution in the past two centuries. Even as the pace of progress and development has been accelerating in the replacement of old values by new ones has been noticed. The position of respect enjoyed by the elders since the beginning of civilization and emergence of the man from the caves has taken a severe beating from new cultural ethos. In the retrospect, it is seen that the position of the respect of the aged inversely proportional to the so called progress or development of the human society. The net result that control over human economic resources, and the possession of youthful vigour and a handsome visage are found to be the desired end as a universal penchant. It is expression of this illogical human desire that be find the craze for remaining young assume the proportional of feud in the western societies in the past few decades. The seeds of discontent and maladjustments are thus firmly planted and assiduously cultivated over the life time of those who are now victim of this scourage their old age today. It is this discount and resulting conflict between the self created illusion and the inevitable
empirical realities, which are at the root of intractable socio-psychological problems among a vast majority of the aged in western societies (Iyer, 1992).

In India there are certain sections of the society which have fallen a victim to the philosophy of self-centeredness along with the westernized style of life, and the perspective and attitude which go along with it, and yet the strong bastion of values of life as handed down to all castes, races and religion being practiced in the Indian subcontinent, have proved immune to the alien values. Both these facets are to be found widely dispersed amidst the rural as also among the urban inhabitants. Inroads into the value system affecting the position and states of the aged in the society is not isolated to any particular social cohort, nor has it yet attained a superimposing position in any kind of societal classification scheme in the Indian subcontinent yet, whether on the basis of religion, language, varna, caste or sub-caste, linguistic affinity, city-town-village life, backwardness or forwardness either in terms of caste, education or economy. This is a feature which can not be ignored when be are considering the life perspectives of the elderly in the Indian society.

Considering the importance of value system in the life style of elderly people irrespective of age, sex, income, education, religion, caste, culture etc.,, the study was designed to see the patterns or preferences of different values of the aged people and to make comparisons on the basis of values of aged people belonging of different sex and culture.

METHODS

The study was basically a sample survey of the values pattern of the elderly people residing in and around the capital city of Delhi.

SAMPLE

Two hundred (200) people of above 60 years of both sexes (wife and husband) were taken from the different localities and from different community (Hindu, Muslim, Sikh) of the population. However, only those aged were taken for the study whose
spouses were living and available for the interview. Out of the total 200 subjects 100 were taken from the rural areas and rest 100 from the urban areas of Delhi. Thus, purposive samples were selecting using incidental method of sampling.

**TEST & TOOLS**

To know the value preference of the elderly people a values test of Kamal Dewedi was used. The questionnaire used consisted of altogether 56 items in eight subgroups. Each of the subgroups consisted of 7 items bearing connotation of seven different values namely Economic, Religious, Social, Aesthetic, Political, Theoretical and moral values. Thus, each subgroups of the questionnaire was a complicating seven different values. And subjects were asked to rank each statement of a group according to their preference.

**STATISTICAL ANALYSIS**

The results obtained were analyzed according to purpose of the study. Different statistical techniques were used to see the values pattern of aged people from different angle and were presented in the following tables.

**RESULT**

For interpretation and discussion of the results the obtained scores were analyzed from different angles and were presented in the following tables:

**Table-1**

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<tbody>
<tr>
<td>Mean</td>
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<td>30.58</td>
<td>30.25</td>
<td>35.20</td>
<td>37.76</td>
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<td>24.19</td>
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<td>3.70</td>
<td>5.02</td>
<td>2.28</td>
<td>4.01</td>
<td>3.02</td>
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</table>
Mean and S.D. of different values scores of urban aged

<table>
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<tr>
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<tr>
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<td>39.0</td>
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<td>6.14</td>
<td>4.99</td>
<td>3.15</td>
<td>6.03</td>
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Mean and S.D. of different values scores of Rural aged

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<tbody>
<tr>
<td>Mean</td>
<td>24.64</td>
<td>32.09</td>
<td>29.05</td>
<td>36.05</td>
<td>37.07</td>
<td>39.33</td>
<td>22.59</td>
</tr>
<tr>
<td>S.D.</td>
<td>3.07</td>
<td>6.14</td>
<td>6.87</td>
<td>5.21</td>
<td>4.98</td>
<td>4.02</td>
<td>7.52</td>
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</tbody>
</table>

Mean and S.D. of different values scores of aged Males

<table>
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<tbody>
<tr>
<td>Mean</td>
<td>24.21</td>
<td>31.64</td>
<td>30.59</td>
<td>35.45</td>
<td>36.64</td>
<td>39.35</td>
<td>24.92</td>
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<td>S.D.</td>
<td>4.41</td>
<td>3.28</td>
<td>4.81</td>
<td>3.34</td>
<td>4.18</td>
<td>3.52</td>
<td>2.82</td>
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</table>

Mean and S.D. of different values scores of aged Males

<table>
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</thead>
<tbody>
<tr>
<td>Mean</td>
<td>25.11</td>
<td>30.71</td>
<td>27.83</td>
<td>34.23</td>
<td>38.64</td>
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<tr>
<td>S.D.</td>
<td>2.89</td>
<td>3.72</td>
<td>6.51</td>
<td>4.28</td>
<td>5.11</td>
<td>4.62</td>
<td>4.93</td>
</tr>
</tbody>
</table>
DISCUSSION

To know values preference of aged people mean and standard deviations of different values scores were computed separately for the total 200 sample and were presented in table no.1. The results indicate that the moral value among the age people was highest. Out of the total 49 possible score of each value the mean score of the moral value was found as high as 39.09 followed by the mean score of religious value as 37.76, theoretical value 35.20, social value 30.58, and political value 30.25. It was also found that aesthetic value of the aged people was lowest among the seven different values mean score of which was found 24.19 and more surprisingly the economic value of the aged was also found as low as aesthetic value with mean 24.66.

On the basis of result it can be said that moral values was dominating the elderly people which is suggestive of the fact that moral value being a subpart of the instrumental value bears a feeling of guilt for wrong doing which the elderly people perhaps do not want to owe (Rokeach, 1973). The dominance of moral value was also shown in the day to day behavior and in the way of thinking of aged people.

Religious value among the elderly was found a little lower than that of moral value which was obviously an indicator of the high religious feeling among the aged. It was generally observed that people as become old seek transcendent or mystical experience through which to understand the unity and meaning of life.

Morality and religiosity was dominating the preferences of values of elderly people. These two values generally found to go hand in hand. Because it is well known that every religion teaches the very lesson of morality.

Religion becomes increasingly important with the on set of late life and inevitable approach of death. Mathuasen (1955) has asserted that religion is the very to happy life in old age. A sense of all encompassing love of god is the basic emotional security and firm spiritual foundation who face the end of life. The older generation is more likely to be religious than others in the population as there is a turning toward religion in old age. As Gail (1974) states that the individual in the middle years of life begins the gradual process of coming to terms with inevitability of his or her own death,
an event which earlier had seemed impossibly makes the person turn towards religion for consolation and emotional security.

So far as aesthetic and economic values were concerned preferences of elderly people were found at the end However, theoretical value of the aged was found at third place in the preferences list.

The patterns of values were also studied in respect of sex of the aged people. As mentioned earlier there were 100 male and 100 female respondents. It was found that the difference between wives and husbands in terms of values were very little. The mean and S.D. of each value was computed separately for both sexes and were presented in table No. 2. From the table it can be said that males were little better than females in their respect social, Political, Theoretical aesthetic and moral values, while females were improved in economic, and religious values. However, the difference were so little that it could not be proved statistically significant on computing ‘t’ ratios.

<table>
<thead>
<tr>
<th>‘t’ ratio between males and females</th>
</tr>
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<tbody>
<tr>
<td>0.92</td>
</tr>
</tbody>
</table>

Similarly, as mentioned in the sample the data were collected from both rural and urban area which was computed for both cases separately as it was done for males and females. Ones again it was found that the differences between the two groups of people with regard to their values were negligible. To be more specific urban people scored high on economic, political, religious and aesthetic values while rural people had an edge over their urban counterparts in respect of social, theoretical, and moral values.

Here again ‘t’ ratio were computed for knowing the significance of the difference between two sets of values and the obtained ‘t’ values were presented in the table to follow.

<table>
<thead>
<tr>
<th>‘t’ ratio between urban and rural population</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.12</td>
</tr>
</tbody>
</table>
From the above table it was obvious that difference were statistically insignificant. On the basis of above findings it can be said that males and females (wives and husbands) do not differ significantly in terms of their values likewise urban and rural people were also indifferent in respect of their values.

CONCLUSION

Now it can be concluded that value pattern of elderly was seemed different from the young as per our observation. However, elderly people were found to be highly moralist and religious and ideologist. These two values were ranked on top by them while preferences for economic and aesthetic values were placed at the end by them.

Thus, values of the elderly do not differ much either in terms of males and females or in terms of rural and urban population. Hence, it can be inferred that it is neither the sex nor the culture which contributes to the preferential believes rather it is the growing age which matters in the preferences of values.

REFERENCES


A Comparative Study of Awareness Regarding Health Among Adolescent Girls Attending and not Attending ICDS Centres in Kathua District

Neeraj Bakshi¹
Dr. Shashi Manhas²

Abstract:

Four hundred (200 attended ICDS and 200 not attended ICDS) adolescent girls from rural areas of Kathua district were selected through multistage stratified random sampling technique to study the awareness towards health, personal hygiene, family welfare and child care. Mean scores of awareness towards health, personal hygiene, family welfare and child care were found to be more among the adolescent girls attended ICDS centres as compared to adolescent girls not attended ICDS centres. Significant differences in mean scores of awareness in all aspects i.e. health, personal hygiene, family welfare and child care were observed between adolescent girls attended and not attended ICDS centres (p < 0.05). It suggests that participation in ICDS centres, increased the awareness towards health, personal hygiene, family welfare and child care.

1. Research Scholar Home Science, University of Jammu.
2. Associate Professor, Department of Home Science, University of Jammu.
Introduction:

Adolescent girls need guidance, independence and education as well as opportunities to explore life in order to attain a level of maturity required to take responsible decision. But lack of awareness regarding health and nutrition education, self development, family welfare and child care, STD, HIV/AIDS and personal hygiene are leading to a lot of burden on India's already overburdened economy because of growing incidents of maternal morbidity, mortality, teenage pregnancies and unsafe abortions and HIV/AIDS. Health education as one of the practical aspects, plays an important role in raising public awareness and favourable practices which tends to rise the health of the society.

Integrated Child Development Service (ICDS) is globally acknowledged and recognized as one of the world's largest and most unique community based outreach system for women and child development, was launched on 2nd October, 1975 in pursuance of the National Policy for Children.

In the light of experience gained over the last 28 years, the ICDS Programme in the near future would be enriched by enlarging the spectrum of services and interventions related to empowerment of women and communities and convergence of service.

It was felt that several programmes existed for young children in the age group 6 months to 6 years, the young girls in the age group 6-11 years and for mothers, But somehow, there was no specific programme catering to vast section of unmarried school dropout adolescent girls in the age group of 11-18 years. Realizing the fact that adolescence is a crucial phase in the life of a girl child, it was felt necessary to study the awareness towards health among adolescent girls.

Objective:

To compare the awareness regarding health, personal hygiene, family welfare and child care between the adolescent girls attending and not attending ICDS centres in Kathua district.
Methodology:

The study was carried out in 400 adolescent girls (200 each attending and not attending ICDS centre) from rural area of Kathua district which were selected through multistage stratified random sampling technique. A questionnaire was formulated to elicit information regarding health, personal hygiene, family welfare and child care among adolescent girls.

Results:

The collected data were analysed and presented in the following tables:

Table - 1: Mean scores of awareness towards health among adolescent girls attending and not attending ICDS centres.

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Adolescent Girls</th>
<th>Awareness Towards Health</th>
<th>Statistical Values</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Attending ICDS Centres</td>
<td>200</td>
<td>16.65</td>
<td>2.08</td>
</tr>
<tr>
<td>Not-attending ICDS Centres</td>
<td>200</td>
<td>12.83</td>
<td>2.73</td>
</tr>
</tbody>
</table>

Above table - 1 reveals the mean scores of awareness towards health among adolescent girls attending and not attending ICDS centres. Mean score of awareness towards health was found more among the adolescent girls attending ICDS centres (16.65) as compared to adolescent girls not attending ICDS centres (12.83). Statistically, significant difference in awareness towards health was observed between adolescent girls attending and not attending ICDS centres (p < 0.05).
The mean scores of awareness towards personal hygiene among adolescent girls attending and not attending ICDS centres were calculated and presented in the above table - 2. Mean scores of awareness towards personal hygiene were found high among the adolescent girls attending ICDS centres (16.34) as compared to adolescent girls attending ICDS centres (12.10). Statistically, significant difference in mean scores of awareness towards personal hygiene was observed between adolescent girls attending and not attending ICDS centres (p <0.05).

Table - 3 indicates the mean scores of awareness towards family welfare among adolescent girls attending and not attending ICDS centres. Mean score of awareness towards family welfare was found more among adolescent girls attending ICDS centres (14.94) as compared to adolescent girls not attending ICDS centres (11.34). Statistically, significant difference in mean scores of awareness towards family welfare was observed between adolescent girls attending and not attending ICDS centres (p <0.05).
attending ICDS centres (14.94) as compared to adolescent girls not attending ICDS centres (11.34). Statistically, significant difference in mean scores of awareness towards family welfare was observed between adolescent girls attending and not attending ICDS centres (p < 0.05).

Table - 4: Mean scores of awareness towards child care among adolescent girls attending and not attending ICDS centres.

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Adolescent Girls</th>
<th>Awareness child care</th>
<th>Statistical Values</th>
</tr>
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<tbody>
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<td>Mean</td>
<td>SD</td>
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<td>Not-attending ICDS Centres</td>
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<td>12.12</td>
<td>2.07</td>
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</tbody>
</table>

The mean scores of awareness towards child care among adolescent girls attending and not attending ICDS centres were also assessed and depicted in the above table - 4. The mean score of awareness towards child care was found more among the adolescent girls attending ICDS centres (15.99) as compared to adolescent girls not attending ICDS centres (12.12). The difference in mean scores of awareness towards child care between adolescent girls attending and not attending ICDS centres was significantly observed (p < 0.05).

Discussion:

In the present study, the mean scores of awareness towards health, personal hygiene, family welfare and child care were found better among the adolescent girls attending ICDS centres as compared to adolescent girls not attending ICDS centres. Significant differences in mean scores of awareness towards all aspects i.e. health, personal hygiene, family welfare and child care were observed between the adolescent girls attending ICDS and not attending ICDS centres (p < 0.05). These findings suggest that participation in ICDS centres, increased the awareness towards health, personal hygiene, family welfare
and child care. Thus, improving awareness about all aspects i.e. health, personal hygiene, family welfare and child care by the adolescent girls attending ICDS centres may lead to attitudinal changes among adolescent girls. Agarwal M. (2004) supported the findings of the present study as he showed that although the level of awareness was by and large low in both the areas, but it was slightly better in the ICDS area as compared to the non-ICDS area. Devi and Padmavati (2006) had significantly higher scores on health knowledge and hygienic practices among the study group than the control group. Michell et.al. (1999) also supported the finding of the present study as there were significant differences regarding knowledge and practice towards food habit between normal and overweight women. Barzegari, A. et.al (2011) also found in their study that the nutritional knowledge score in physical education students were highest and in business management students were lowest but difference between food practices between these groups was not significant.

References:


Annals of Indian Writing In English Poetry

Amita

English came to India with the coming of East India Company. The British conquest of India was practically completed by the end of Dalhousie’s tenure in 1856, which began with the battle of Plassey in 1757. The East Indian Company rule in India was not interested in the welfare of India. There were individuals like Warren Hastings and Sir William Johnes who established Royal Asiatic Society of Bengal in 1784. The greatest impact on the development or foundation of English in India came when commercial monopoly of the company was ended in 1813 and therefore, the English Language started developing in a systematic manner.

During the 20 years between 1835 and 1855, the period of Macaulay’s Minutes and Woods Despatches, English spread like a wild fire.

During initial years of Indian English writing during British rule, the premier kind was poetry. It was followed by other kinds especially drama. Fiction was actually the last to arrive on the Indian English literacy scene. Indian fiction, like other branches of Indian English literature, originated and grew up under the tutelage of the British.

A much overlooked category of Indian writing in English is poetry. Rabindranath Tagore wrote in Bengali and English and was responsible for the translation of his own work into English. Other early notable poets in English include Derozio, Michael Madhusudan Dutt, Toru Dutt, Romesh Chandra Dutt, Sarojini Naidu and her brother Harendranath Chattopadhyaya.
Indians began to use English for creative expression much before Macaulay's Minutes and the implementation of his policy on English education. For example, Henry Derozio's volume of poems was published in 1823, and Kashiprasad Ghose published his volume of poetry entitled *The Shair and the other poems in 1830*. These two eminent Indians may not be great as poets, their work is largely imitative of such English poets as Scott and Byron, but their historical importance is great, for they belong to that small group of Indians who wrote in English much before Macaulay.

Indian English Poetry in the nineteen sixties and there after registered a change both in its concerns for themes and techniques. Generally one comes across two kinds of poetry; 'Direct poetry' in which the meaning is explicitly stated, and 'oblique poetry' in which the usual approach is to juxtapose images and symbols so that the reader may draw the implicit connections for himself as in the works of the poets like Nissim Ezekiel, Jayanta Mahapatra, A.K.Ramanujan, R.Parthasarathy, Shiv K. Kumar, Keki N.Daruwalla, O.P. Bhatnagar, A.K. Mehrotra, Kamala Das, Gauri Deshpande, Gauri Pant, Lila Ray, Monika Varma, Arun Kolatkar, Gieve Patel and Margaret Chatterjee.

The techniques adopted in Indian English poetry before 1960 were least imitative and derivative. That was in a way, a historical, imperative. Paradoxically enough more and more Indians began writing poetry in English freely and with some confidence only after they got rid of the native speakers of English. The new mind required the new voice which was discovered by the poet's genius for intimately registering the idiom of his own world. In post 1960's one notices the emergence of new voices slowly making themselves heard as the important poets try to cast off derivative techniques and break away from forms which are beginning to stifle their creative freedom in a damaging way. Poets like Nissim Ezekiel, Jayanta Mahapatra, A. K.Ramanujan, R. Parthasarthy, Shiv K. Kumar,
Keki N. Daruwalla, O.P. Bhatnagar, Arun Kolatkar, Kamala Das, Gauri Deshpande, Gauri Pant, Lila Ray, Monika Varma and Margaret Chatterjee not only project new things but present it in a manner quite different from their predecessors.

These poets have brought innovations in form, imagery, style, structure and employed in their poetry a new kind of diction akin to colloquial language and rhythm.

Indians have developed a kind of mannerism in spoken form and the post 1960, Indian poets in English try to approximate to this speech rhythm in their poetry. These poets follow the contours of speech and try to re-create a just and lively presentation of Indian character and situation in their poetry. The purpose behind employing such a technique is to catch the spirit of the personages in actual form so that they can achieve the reader’s total participation. This technique also aims at creating a new Indian English idiom. Nissim Ezekiel is the first poet to undertake such a task.

In post 1960, the use of language by the Indian English poets is a marked feature of their new technique. Kamala Das' elliptical style, the sonorous style of O.P. Bhatnagar, R. Parthsarathy and A.K. Ramanujan, the vigorous and deep engaging style of Nissim Ezekiel, Jayanta Mahapatra and Keki N. Daruwalla, the emotive style of Gauri Deshpande, Gauri Pant, Lila Ray and Monika Varma, the impressionistic style of Shiv K. Kumar (particularly his use of very learned language in the manner of English metaphysical poets) are distinctive features of their individual poetic techniques. But very few of them are obsessed with the perfection of language. Shiv K. Kumar’s use of language bears the stamp of his professional style and learning. Only A.K. Ramanujan and R. Parthsarathy are concerned with the perfection of language. Ezekiel and to some extent Daruwalla
strive to approximate the language in its spoken form. Ezekiel, moreover believes in revising a poem endlessly till it achieves a kind of perfection, he desires.

In modern times, Indian poetry in English was typified by two very different poets. Dom Moraes, Winner of the Hawthornden prize at the precocious age of 19 for his first book of poems "A Beginning" went on to occupy a pre-eminent position among Indian poet writing in English. Nissim Ezekiel, who came from India's tiny Jewish community, created a voice and place for Indian poets writing in English and championed their work.

Their contemporaries in English poetry in India were Arvind Mehrotra, Jayanta Mahapatra, Gieve Patel, A.K.Ramanujan, Parthasarathy, Keki N. Daruwalla, Adil Jussawala, Arun Kolatkar, Dilip Chitre, Eunice De Souza, Kersi Katrak and Kamala Das among several others.

A generation of exiles also sprang from the Indian diaspora. Among these are names like Agha Shahid Ali, Sujata Bhatt, Melanie, Silgardo and Vikram Seth.
Witchcraft in Nineteenth Century Mewar

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In 1851, Balu Bhil came to the village of Mangleeawas in Mewar with his family and rented two rooms in the house of Nanee, an old widow. A month had passed when Balu’s younger son became ill and started having fits. He took him to a local medicine-man who administered some herbs but the child did not recover. A week after, he died. Balu accepted it as fate and carried on with the business of living. Two months had passed when another of his son was taken ill with the same symptoms. A neighbour, Tilpat, took him aside one evening and told him that Nanee was reputed to be a dakan (witch) and she may have cast her evil eye on his sons, one of whom she had already eaten. When Balu asked him that why he was not cautioned before, Tilpat replied that he was scared that the dakan might turn on him but now seeing his misfortune he could not restrain himself. Balu immediately went to the gameti(headman) of the village who took him to the village Bhopa(witch-doctor) who named each female villager and dropped a grain of lentil in a vessel of water as he did so. Each lentil sank to the bottom of the vessel except the one dropped when Nanee’s name was called out. She was the one.¹

The case was clear. The villagers went to her house and asked her to take back her evil spell. She tried to run but the old woman was seized upon and taken to the banyan tree outside the village where she was suspended from her toes, her eyes bandaged with chillies and a fire burning underneath her. She was swung in this state for two days after which she died. It was a slow and painful death.

¹ National Archives of India, New Delhi(hereafter NAI), Foreign Department (hereafter FD), 20th February1851, nos.65-69, General B
This was not something out of the ordinary. Belief in witchcraft was a common Bhil custom, one which was prevalent all over the Bhil country, one in which hundreds of women died like Nanee and one which became the source of immense colonial anxiety in the nineteenth century Mewar. One colonial estimate puts the casualties from witch hunting in Mewar to be far exceeding sati immolations.\(^1\) Coming as this estimate did from Rajasthan where sati immolation was a very common practice, it is indicative of how common this practice was. But it also points to another fact. While widow immolation was practiced by ‘caste people’ as understood by the British, witchcraft documentation solely concerns itself with the Bhils though belief in such superstition was and is equally prevalent in the ‘castes’.

**The Bhil Belief in Occult and Witchcraft:**

The Gazetteers say that the chief objects of the Bhil worship are spirits and ghosts.\(^2\) In the forests, near an old tree or well, or anywhere, they offer to ghosts and spirits earthen horses, jars and beehive – shaped vessels.\(^3\) And the major object of Bhil fear is the *dakan*. When several men die in succession in a village, when children suffer from one disease after another, when a milch cow suddenly stops giving milk or dies, when crops fail at the last moment or when a healthy tree in the compound dies all of a sudden, the Bhils suspect sorcery of some woman in the village. This woman is held responsible for many evils. She is said to eat away the fowls of her enemy; stop the birth of children to prospective mothers and at times is alleged to do harm even to her next of kin.\(^4\) The account of Bhil belief in witches’ given in anthropological studies and local Bhil folklores

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\(^1\) NAI, FD, 16\(^{th}\) Feb. 1853, nos.121-3, General B


\(^3\) Naik, p.171

\(^4\) Ibid, p. 188
bears many similarities to medieval accounts of witch craft in Europe. For example:

“…..witches can temporarily discard their human form and turn themselves into cats and ants. In this form they can slip out of their house unseen in order to foregather with other witches at a burning ghat, at midnight on a Saturday. Here they resume human form and ride naked on the backs of hyenas”.1

The Making of a Witch in 19th Century Mewar:

In a society technologically more backward than ours the immediate attraction of the belief in witchcraft is not difficult to understand. It served as a means of accounting for the otherwise inexplicable misfortunes of daily life. Unexpected disasters – the sudden death of a child, the loss of a cow, the failure of some routine household task all could, in default of any more obvious explanation be attributed to the influence of some malevolent neighbour. A supernatural explanation was particularly seductive in the field of medicine, where human impotence in the face of a variety of hazards was only too obvious. Lacking any natural explanation, men turned to a supernatural one. There was thus a tendency to attribute to witchcraft a variety of deaths and diseases, aches and pains. It is not difficult, therefore, to see that the belief in the possibility of witchcraft served the useful function of providing the victim of misfortune with an explanation when no other was forthcoming. All the trial files available in the NAI (National Archives of India) pertaining to witch swinging among the Bhils of Mewar in the nineteenth century reflect the above argument. In all the cases, the women identified as witches are accused of causing either illness or death of the victims. Case after case concerns with the evil eye of the witch who causes the maleficium( it is the evil that witches do).

1 Carstairs, p.15
Sampla, a sepoy in the Mewar Bhil Corps, thus killed his eighty year old grandmother with a hatchet as he believed that “she killed my father, two uncles, one buffalo and two bullocks and then bewitched me”.¹ In the ensuing trial at Neemuch Agency, Sampla informed the Inquiry commissioned by the Commanding Officer that “about five years ago my uncle was taken ill and wandered about the country trying to find out who had bewitched him, failing to ascertain which, he took to his bed and died... after him another uncle died in the same way within ten months of interval. Then my father died in eleven months after which I myself became ill... a buffalo and two bullocks also died later on”.² These deaths in the same family alarmed the villagers who sought after the service of a witch finder or Bhopa. This Bhopa through the ordeal of “fire and water” identified Sampla’s grandmother, Homa as the ‘witch’ and declared that unless she was swung, all of Sampla’s family would die. When Homa was taken to be swung, she managed to escape. Sampla fell ill again after her escape. At this time the villagers told him that if he did not kill Homa, he would be excommunicated and so Homa was killed in her sleep. Another case reported by Major W.F Eden (Superintendent, Mewar Hilly Tracts) to the Agent Governor General for the States of Rajputana, in a letter dated 7th August 1862, reads like this:

“Sir, I have the honour to forward the petition of Megha, a resident of Beechabara in Mewar. He complains of his wife having been swung as a witch... The case is of an aggravated kind, for the first ordeal that of having the hands immersed in boiling water was undergone without any visible effects and the next day the Bhopa had recourse to a second trial of heated cow dung in one case and |aurad³ and oil in the other in which both the poor woman’s hands were burnt...”

¹ NAI, FD, 13th May 1853, nos.53-60, General B
² Ibid
³ A kind of lentil that has ritual importance.
then the woman was swung for three days with her eyes bandaged with chillies to keep off her evil eye and a fire burning beneath her”.¹

This woman was declared a ‘witch’ because a spirit seller, residing at Beechabara became ill and attributed his illness to witchcraft, which he was led to do on the information of a Bhopa. There are cases in which it is reported that a son had applied chillies to the eyes of his old mother so as to clear her from the imputation of being a ‘witch’² and a husband had got his wife swung because he suspected her to be eating her own son’s liver.³ All these cases involve the Bhils.

One thing that stands out clearly in these trial files is the absolute absence of any female agency. All the accusations are levied by men, not a single one in which a woman accuses another of being a ‘witch’. The most striking is the fact that in the colonial documentation of the witchcraft trials, the women accused and swung as ‘witches’, except in two cases, are mentioned only as ‘unfortunate women’. We don’t even have their names and so we don’t really know who they were, what they felt about being declared as ‘witches’; at least the ones who survived this barbarous custom of witch swinging. These trial records have little to say about the tensions within a village, the experience of illness by the victim, the reasons for the murder, the personality of the persons who were claimed to be dakans, or the cases where a non-violent, negotiated settlement was achieved. And since trials were usually held when a dakan had been killed, the records rarely provide any indication of what the accused thought or felt. Witches as male and female:

Unlike some other tribal societies, among Bhils there is no mention of men as witches. In South African Tribal societies, there is no bias against women to be the sole possessors of witchcraft powers. There the term witch (moloi, plural

¹ NAI, FD, Nov 1862, nos. 186-188, General B
² NAI, FD, June 1864, nos. 130-131, General B
³ NAI, FD, March 1864, no 195, General B
(baloi) denotes a broad conceptual category, referring to persons who had inherited the power and inclination to harm from their mothers, as well as those who deliberately set out to acquire malevolent substances and skills.¹ This description points towards the fluidity underlining the concept of witchcraft. But amongst the Bhils, as shown by the trial records and also by anthropological accounts, a ‘witch’ was always a female. This position is closer to the European conception of women as a repository of evil. Witchcraft can be seen as a form of misogyny. Women were associated with evil, with mystery, passion and pollution, the males with ethics, rationality and sacredness. With the consolidation of patriarchal norms and the emergence of private property, women became one of the assets of men and there was a greater anxiety to control them. Seen in this light, the witchcraft accusations and labeling of women as ‘witches’ is a reflection of the tension experienced by the community at large to maintain the prevalent order. Such a view saw woman as temptation and so a manifestation of evil. This misogyny manifested as witchcraft can be seen as a deliberate attempt by the patriarchal society to bolster male domination and the subordination of women. Unlike South Africa, where the propensity of male and female ‘witches’ is almost the same and both are equally feared and treated, the fact that stands out clearly from the trial records is that among the Bhils, only women were implicated as ‘witches’. The scenario is quite similar to Europe where four-fifths of those prosecuted for witchcraft were women.² 200,000 people died in Western Europe between 1450 and 1700 as a result of formal investigation and only one-fifths of these were men. It implies an inherent bias towards women being seen as evil doer. While in the Bhils the diabolical notion of witchcraft was not as prevalent as it was in Western Europe, yet it was the woman who was responsible for the


² Ibid, p.79
maleficium. Therefore Sampla’s eighty year old grandmother bears the responsibility for all the deaths in his family. What is more peculiar is that these women accused as ‘witches’ were always either old or middle aged. A witness in the same trial recalls that he has never seen a young dakan in his life. The reason for this can be multiple. The Bhils had started practicing agriculture by the late nineteenth century. Majority of them were no longer associated with highway robbery and dacoity as they were earlier. In an agricultural society, labour plays a very important role, especially female labour. Implicating old women as ‘witches’ and killing them points to the very same fact. Young women were important field hands and also the producer of future labour. They were important to the functioning and existence of the Bhil society. It was the older women, way past their reproductive age who could be disposed off as witches without any serious harm done. In periods of economic difficulty, these women became a burden on the community. And this fact regarding the age of the women is true for Europe as well. In Geneva, the median age was 60. In New England, the witch was middle aged. And our records from the Bhil country, all women accused of witchcraft are either old or middle aged.

But there is another angle to this aspect. In few trial records, while being swung and asked by the community to reverse the evil eye, which happens mostly in the case of illness, the women are shown to be demanding a price for doing so. It shows a belief by these women, accused as ‘witches’, to be ‘witches’ themselves. Why did these women believe themselves to be so? One hypothesis can be that they could use this possession of supernatural power to transform their position in the society. They accepted the label as a manifestation of their enhanced status in the eyes of their relatives and neighbours. Immediate reward for confessing to be

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1 NAI, FD, 13th May 1853, nos.53-60, General B
2 Quaife, p.93
a witch was to gain an improved economic condition. In one trial record, the witness gives an account of giving the woman fifty rupees, clothes, silver bracelets, two goats and a piece of land in order to propitiate her. It also appears to me that the added attractions of being a part of a supernatural conspiracy with its sense of power and a cause of fear in the community were difficult to resist.

The role of the witch doctors:

The witch doctors or Bhopas played a very important role in witchcraft accusations. These witch-finders or witch-doctors were the ones to whom the aggrieved party used to go to find out whose evil eye had caused death or sickness in question. In fact only that woman could be branded as a ‘witch’ whom the Bhopa identified. Megha’s wife was declared a ‘witch’ because he had an argument with the person who acted as the Bhopa in his village. The man avenged himself by branding Megha’s wife as witch and carried out the swinging after which the couple was turned out of the village. We can thus see that these Bhopas stood out as the single most powerful entity in the whole witchcraft apparatus. They could make or break a witch. They had elaborate rituals through which they ascertained whether a particular woman was an evil doer or not. They, along with identifying the witch, could also cause harm to her and afflict her with torture by means of their magic and power.

The trial records, therefore, show that the victim and his/ her family, do not identify the witch unaided. Instead they invoked the aid of a witch-doctor who was believed to possess the magical skills necessary to identify the source of misfortune. The afflicted person or the deceased person’s family, along with the community would go the local Bhopa, describe the symptoms which was followed by a diagnosis. After having recourse to one of a variety of magical aids,

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1 NAI, FD, December 1868, no. 15, General B
2 NAI, FD, Nov 1862, nos. 186-188, General B
the Bhopa would be expected to pronounce as to whether or not the victim was indeed bewitched, and indicate the identity of the evil doer. This might suggest that the responsibility for identification and even for the original suspicion of witchcraft lay not with the victim but with the Bhopa. In some cases this was true. These were cunning men who planted suspicions of witchcraft where none had previously grown and denounced women who would not otherwise be suspected. Therefore, it can be seen that the Bhil belief in witchcraft was dependent upon a parallel acceptance of the Bhopas. It holds true for Europe as well where these witch-doctors were identified as ‘white witches’. It is interesting to see that this acceptance of the skills of the witch-doctor, who also practiced magic and had powers that could cause great harm to the ‘witch’ was counter-balanced by a kind of repulsion for the ‘witch’s’ powers, though both were indulging in a kind of violence.

The role of community:

Sampla says at one point in his testimony that after Homa fled and he became ill, the villagers came to him and asked him to kill her otherwise he will be excommunicated. He recounts how his uncle tried to find out the reason of his sickness but eventually died. Sampla also falls ill but he is not concerned about finding out the supernatural cause for it. It may be partly due the English influence as he was a Sepoy in the Mewar Bhil Corps and was being treated in the army hospital. He was not even present when the villagers identified his grandmother as a ‘witch’ and decided to swing her. It was the threat of excommunication that compelled him to murder her. Here we see the role a community plays in the ritual life of an individual. Unlike Europe where witchcraft accusations led to proper judicial trails wherein the state or the court of law had the sole right to punish the witches on diabolical grounds and witch hunting and the subsequent burning was an official process wherein the community rarely played any significant part except sometimes authenticating the
identity of the ‘witch’.¹ But herein lies the difference which specifically marks a tribal society where the central authority is the community itself which takes the important decisions and imparts justice according to its customs and practices. Sampla would not have been a murderer but for the community pressure that forced him to act in accordance with the community customs.

The response of the colonial government towards witchcraft in Mewar:

In the case of Sampla, the Bhil Sepoy of the Mewar Bhil Corps, who was found guilty by the court of inquiry in the case of witch killing and was sentenced to seven years rigorous imprisonment, the Commanding Officer of the Bhil Corps requests very strongly and vehemently that the sentence should be reduced to three years on the grounds that the Bhils had been practicing witchcraft as a part of their religion and Sampla should be dealt with leniency because all he did was carried out according to his community’s beliefs and practices. But at the same time, the same officer laments at this ‘barbarous practice’ which is more ‘inhumane than suttee’ and urges the Political Agent of Mewar to use his influence in the royal Court and exert pressure on the ‘Maharana of Oodeypore’ to declare it illegal and prohibit it.² Thus what we see is an ambivalent attitude adopted by the colonial authorities towards witchcraft and witch hunting. But why was it so? We come across immense anxiety on the part of the colonial authorities to stop Sati, Female infanticide and Thugi. But the same logic of the official pleading for leniency for Sampla could be applied to sati as well. And yet this consideration did not for long seriously deter the British when dealing with such cases.

But witch hunting of women emerges as a different case and in a princely state like Mewar, a lot of factors were involved that defined the colonial attitude

¹ Thomas, pp. 652-654
²NAI, FD, 13th May 1853, nos.53-60, General B
towards witchcraft and its practitioners. Mewar being a princely state was not under the direct jurisdiction of the British. The same holds true for the entire Rajputana with the sole exception of Ajmer. So there was an Agent to the Governor General (AGG) for the states of ‘Rajpootana’ and each state had either a Political Agent or a Resident. Mewar had the former along with a Superintendent for the hilly tracts. It was in these hilly areas that the Bhils resided. But before we go further, it is necessary to understand the British relationship with the court of ‘Oodeypore’. In one of the official correspondences between the Agent to the Governor General for the States of ‘Rajpootana’, Colonel H.M. Lawrence and the Secretary to the Government of India dated 5th February 1847, the AGG is stating:

“The minor crimes are however now forbidden in all the states and suttee has been made penal in all except Meywar and Kishengurh. The later is a petty state of no consequence whose tacit contumacy has been by some accident overlooked... But Meywar has resisted the repeated and urgent remonstrance of the Political Agent who has recently been threatened with the withdrawal of the agency”.

After pondering over for sometime on the measures taken by other sovereigns of ‘Rajpootana’ which he deems to be issued, “not because they admit them to be murders, but simply as evincing their readiness to attend to the wishes of the British Government”, the letter again returns to the stubbornness displayed by the Mewar Maharana and draws on historical parallels:

“Meywar alone stood out against the matrimonial alliances with the Moghols and similarly her pride prevents her from voluntarily joining the throng in prohibiting certain practices in conjunction with British sentiments. Possibly the fact of successful resistance on former occasions influences present conduct... As paramount in India, the British Government is fully justified in issuing such...

1 NAI, FD, January 1847, nos. 115-118, Pol Cons.
orders. The Kings of Delhi, when strong enough to enforce orders, issued them throughout the Hindoo principalities”.

It is true that the Mewar sovereign was not conforming to the prevailing notions of barbarity of practices like sati and witchcraft. The Kings of Mewar always considered themselves to be the leaders of the ‘Hindu nation’. Though Maharana Sangram Singh’s hopes of establishing a Hindu kingdom after the fall of the Delhi Sultunate were dashed by Babar in the battle of Khanua in 1527 A.D., the successive kings of the state never gave up the ideology of being the Hindu paramount as well as not joining the ‘throng’. The official colonial correspondences, of which we find traces in the trial records are filled with this anxiety of getting the Mewar sovereign to act in accordance with the British wishes. It stands out markedly in the case of witch hunting. So while in the initial reports on such cases, the official in charge is expressing serious concern over the prevalence of such a torturous practice, often comparing the situation to Europe where, “witch hunting was successfully eradicated 200 years ago”\(^1\) and the often suggested measure of punishing the Bhopas who were “the root cause of the evil so if they are apprehended, the practice will die out”.\(^2\) The mood in the late 1840s and onwards changes to getting the local powers accede to the British regulations.

Mewar being a princely state could not be governed according to the British rules and laws. So it became necessary first to get the local thakurs, the jagirdars and their kamdars to understand the implication of their actions through the administration of fines. But this could only be carried out by the support of the Meywar Durbar. Therefore the Political Agent at Mewar was constantly on his toes, meeting the Mewar Vakeel, writing kayfeeuts and khareetas and meeting the ruler to convey the wishes of ‘the most Noble the Governor General’ and his

\(^1\) NAI, FD, 11\(^{th}\) July 1843, nos.17-20, F.C

\(^2\) Ibid
Council. The result being the Maharana issued a proclamation on 22nd October 1853 prohibiting the torturing and killing of witches under the penalty of murder.\(^1\)

But Mewar along with the whole of Rajputana was in a declining state of power ravaged by the Marathas and the Pindaris. As a consequence of which the feudatories had become virtually independent. The Maharana had no control over his thakurs and the hilly tracts had no ‘authority administering them’. So dealing with the Bhils meant constant skirmishes even after the Bhil Corps was established in 1841.\(^2\) The local thakurs did not make it easy to carry out the apprehension of the criminals and levying of punishments. After apprehending the culprits, the colonial officials used to deliver them to Udaipur for the royal court to prescribe punishments which in some cases was transferred to the Superintendent of the hilly tracts. It was only in the cases concerning the Bhil Corps that the British had direct authority as happened in the case of Sampla. Herein lies the ambiguity inherent in their attitude. Despite having full control over the Bhil Corps and regarding the killing of women on the pretext of being ‘witch’ as murder, the case of Sampla indicates to a kind of colonial ambivalency. The court of inquiry which was constituted in this case consisted of his fellow Bhil sepoys including the president, thus pointing to the fact that justice was delivered keeping the community practices in mind. These are the same grounds on which the Commanding Officer asks for leniency for the sepoy and which was eventually accepted, the sentence being reduced to three years. This attitude can be evaluated in the light of the overall colonial conception of ‘tribe’ and its presumed difference from ‘castes’.

By the mid 19th century, colonial officials routinely distinguished between the ‘castes’ and ‘tribes’ of India. In many ways, that distinction persists today: the

\(^1\) NAI, FD, 27th January 1854, nos, 157-160, F.C

\(^2\) Ibid
groups classified by the Indian Government as scheduled tribes are usually those formerly called ‘tribes’ by the British. The distinction between ‘tribes’ and ‘castes’ was made possible by the colonial constructions of wildness. British officials often referred to ‘tribes’ as ‘wild’ while the ‘castes’ were considered ‘civilized’. It did not mean that the ‘castes’ were considered to be at par with the British. It was the degree of wildness that defined such categorization as colonialism was founded on the idea of the civilizing mission. This notion was based on the concept of modes of subsistence. Hunting was considered the lowest stage in social evolution; it was succeeded by pastoralism and then agriculture. One characteristic that was shared by many groups that became ‘tribes’ was their dependence on hunting.

Through the 1820s and 1830s, the Bhils were attributed adjectives such as ‘wild’, ‘savage’, ‘plundering’ or ‘predatory’.¹ It was only by the 1840s that they began to be described more consistently as ‘tribes’, usually as ‘aboriginal, forest, or hill ‘tribes’.² But at the same time, the colonial officials also emphasized the nobility and independence of the Bhils. The regions of Oghna in Mewar were thus “peopled by communities of Bhils…living with all the simplicity of the republics”. The Bhils were described during a witch killing trial as that “wild and yet simple and ignorant class…truthful to an incredible degree”. “Like other mountain tribes, the Bhils were brave and trustworthy”.³ This may have been one of the causes leading to the formation of the Bhil Corps in 1841, as the colonial officials believed that native states ruled by non tribal Indian princes could not make Bhils into good and peaceful subjects. Left to themselves, the upper ‘caste’ native officials, whether in princely states or British territory, were prone to be cruel to

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¹ NAI, FD, 23rd November, 1844, nos. 116-147, F.C
² Ibid
³ NAI, FD, 18th April 1845, nos.54-75, F.C
the Bhils, to deceive them, or to resort to treachery.\textsuperscript{1} In British accounts, it took the nobility and gentlemanliness of colonial officials to subdue the Bhils.\textsuperscript{2} Thus in one correspondence, the Superintendent of hilly tracts, Mewar suggests that though eradication of witch hunting amongst the Bhils is extremely necessary but “\textit{we cannot be too strict on them}”\textsuperscript{3} as it had take long to win their confidence and loyalty. Harsh measures could lead to them “\textit{deserting the Corps}”.\textsuperscript{4} So one the one hand, the Bhil is a savage who is not fit for self rule but on the other hand his character had some inherent qualities that made him dear to the British. We can also notice a kind of paternal attitude towards the Bhil who was not treacherous like the ‘caste’ people. On similar lines can be viewed their violence in cases of witch hunting. Their violence was that of a savage who was ‘primitive’ and steeped into the superstitious religion that was believed by all of his community and which on these grounds was socially justified and so not as dangerous as the violence practiced by other ‘civilized’ people. With the kind of paternalism shown towards the ‘tribes’ including the Bhils, it was difficult to be hard on ‘children’ of this sort.

But this attitude was seen only in cases of witch hunting and other petty crimes. When Bhils rebelled against the colonial power, penalties were brutal. In one case, when a colonial official went to a Bhil hamlet to apprehend some men implicated in the killing of two women on the pretext of them being ‘witches’, he found the village deserted and all the Bhils hiding in a nearby hilly forest. On ordering them to give up the criminals, “\textit{the Bhils started shouting, kilkeeing and throwing stones}”.\textsuperscript{5} One even fired at the officer. After which, the whole village

\textsuperscript{1} NAI, FD, April 1862, nos. 118-122, Political A
\textsuperscript{2} Ibid
\textsuperscript{3} NAI, FD, 13\textsuperscript{th} May 1853, nos.53-60, General B
\textsuperscript{4} Ibid
\textsuperscript{5} NAI, FD, March 1874, nos. 1-3, General A
was burnt down, cattle confiscated and the standing crops destroyed. Thus we see an ambivalent British response towards the crime of witch hunting as well as the Bhils as a ‘tribe’. It can be said that their attitude towards this practice was, to a large extent, defined by their perception of ‘tribes’ and also the political considerations of the times.

**Conclusion:**

The colonial documentation of witch swinging cases suddenly stops after 1883. Though, nowhere from the official correspondence taking place prior to it, it appears that the practice was under control. In fact 1870s was the decade in which the maximum cases of women tortured and killed on the pretext of being ‘witches’ were reported.\(^1\) In the hamlets, the Bhils were swinging three, sometimes even four women. Whatever little space and consideration these women got before was suddenly lost. This sudden shift in attitude is most striking. Perhaps the political considerations of the times as the princely states were losing whatever little power they had to the British, and the increasing demands of administration diverted their attention from this crime which to their mind was practiced by only a handful of the ‘savage’. It did not remain as important as it was in the beginning when ‘civilizing’ the ‘savage’ was their principal duty. The practice certainly did not die out but continued to the present times. In the same

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erstwhile Bhil Country women are beaten to death or burnt on charges of being *dakans*. What remains unchanging is the fate of the unfortunate women who become victims of unbridled assertion of male patriarchy and domination. Observed across time and space, female body is seen to be the site of stamping social customs and norms without giving any right to question this brutal appropriation. Witchcraft can be seen in the light of the fear that alleged female possession of a certain kind of knowledge incites in the male. To see women as repositories of knowledge gives birth to immense anxiety with regards to the male position as the dominant and powerful of the species which takes the form of gruesome violence against such women so that any diversions from the prescribed norms of the society, which is a patriarchal society, could be checked. It comes across as a play on the concept of fear and how it operates within a society. While keeping this general understanding in mind, it cannot be denied that societies on the margins, like that of the Bhils operated on a somewhat different level in terms of their customs, practices and subsistence and a lot of other things. But here also the receiver of male aggression and assertion was the female who was not asked to burn herself on the pyre with her dead husband but who was certainly swung and burnt as a ‘witch’ because she was ‘evil’ and could eat her own son.
Socio-economic Problems faced by Rural Women in getting Higher Education  
(A Case Study of Jalesar Tehsil in Etah District of U.P.)

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Abstract

As it is seen in most part of rural India, women are still not that much educated as it should be. There are so many factors behind it, i.e. social structure, economic status, political regions. The focus of this paper is on socio-economic problems faced by rural women in getting higher education. Major objectives of the research were to know about socio-economic problems faced by rural women in higher education, to know about higher education as an less-focused issue in respect of rural women, and to know about gender discrimination in rural areas in getting higher education. This research was carried out in Tehsil Jalesar of District Etah of Uttar Pradesh. The purposive sampling method was used for the data collection. A sample of 100 respondents was selected including 50 parents and 50 students. Majority of the parents argued that education is obligatory for women, and most of the parents said that our education system is not that much suitable for women in rural areas. Majority of the students replied that education play a vital role in the empowerment of women, and most of the students argued that they face many problems in getting higher education.

Introduction

In India, Education is provided by the public sector as well as the private sector, with control and funding coming from central, state and local level and is controlled by centre, state and local. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. India is improving its education system day by day which is helping country in its economic development. Much of the progress, especially in higher education and
India's higher education system is the third largest in the world, after China and the United States. ("India Country Summary of Higher Education", World Bank.) The main governing body which controls higher education system in India is University Grants Commission. UGC enforces its standards, advises the government, and helps coordinate between the centre and the state. (India 2009: A Reference Annual (53rd edition), 237) Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission. ("Higher Education, National Informatics Centre, Government of India". Education.nic.in. Retrieved 1 September 2010.). In India, education system is reformed. In the future, India will be one of the largest education hubs. Despite many progresses we have to go long way and there are many sectors of society where our education system is lacking allot. One of them is women education especially in rural areas.

**Gender Inequality in Access to Education:**

Indian society is based on caste and gender system. Woman from the very early age in India are being considered as second standard people. In a family head of the family, is father and this headship automatically transferred to elder son of the family. Woman as mother is never considered as head of the family. Education is the key factor, which only can initiate a chain of advantages to society as well as females too. However, the access to education is differently perceived for male and female. Key indicators such as literacy, enrollment and years spent in school explain the situation in the access to education and each of these indicators reveal that the level of female education in India is still low and lagging far behind their male counterpart. The low adult literacy rates for women are a reflection of past under investment in the education of women and thus do not necessarily capture the recent progress. The problem is not only confined to low enrollments, the girl’s school attendance has also been found incredibly low. Rural girls belong to disadvantaged groups as if SC and ST present the worst
scenario. As per the data, girl dropout ratio has tended to increase with the enhancement in the level of education. This clearly outlines the pattern of gender inequality in access to education, which seems to be deepening as we move from lower to higher educational attainment and from urban to rural and to disadvantaged group in the society. Caste system is the key factor in Indian society for many problems.

According to a book "The immortals of Meluha" by Amish Tripathi. Caste system in India may be understood as under. Humans, like many other mammals, live in various social groups. We often build a web of relationship known as the Kinship. Initially we were all in small bands or tribes & we were not in close contact with other groups. As we kept coming together to form more complex societies, some wanted to organize & formalize the group.

- **Band** -
  
  Bands are the smallest units. It is an informal group of a few dozen people who work together. It might not have a leader.

- **Clan** –
  
  This is a slightly more matured group with a belief in a common origin & descent. In India, this roughly translates to Gotra. For instance, my family believes that we are descent of the 3 saints of Viswamitra-Ahamarshana - Koushika. Such clans were in most ancient human societies. The clans formed
a strong kinship & bonding among themselves. Also, most clans thought of others in the clan as brothers/sisters & thus would not marry within the clan.

3. **Tribe** –

   Multiple clans can come together to form a tribe & tribes can often be quite well structured. They can have their own leaders & build common cultural practices. In many ancient societies, people married within the same tribe. In short, you marry out of a clan and within a tribe. In India, this roughly corresponds to Jati.

4. **Nations** –

   Tribes formed even bigger groups named the nation. For instance, in the Battle of the Ten Kings the tribal groups formed the nation of Bhāratas that won over the confederation of 10 tribes in north India. Thus, we call our nation Bharat.

5. **Division of labour** –

   As we started forming civilizations, we also found it quite useful to divide work. Thus, some would produce milk, some would farm, others would weave etc. Like in other civilizations, India had this division of labor too. These divisions then got superimposed over the much older clan & tribal divisions. Those who were educated were called Brahmans, those who fight were denoted as Kshatriya, those who were doing business were called vaishya and the biggest part of the society which was involved in physical labour was called sudra. Sudra’s were without any right in the society even to alive in the world was the mercy of high caste people. There are enormous examples where sudras were exploited in all sense.

   Some of the tribes/jatis are as big as most nations. For instance, the peasant caste of Jats numbers about 83 million people - a little bigger than Germany & Mongolia combined. Other castes like Yadavs, Minas and Rajputs also have millions of people have built a formidable political force.
6. Building Social Hierarchies

Almost all societies eventually turned into building hierarchies in a pyramid system. The tribes had no ranking system before this & somehow people felt that there is a need to be a rank. Such rankings are somewhat present in our mind always. For instance, if you ask a kid to rank the professions of plumber, soldier, doctor and shopkeeper in terms of attractiveness/usefulness, he/she might instinctively say doctor > soldier > shopkeeper > plumber. We have some universal notions of the relative worth of different professions & this bias reflected in the social hierarchy.

Around 3500 years ago, the various tribes that were creating the Rig Veda was grappling with a way to organize all the different systems - since there were 100s of tribal groups & occupation groups. Rig Veda did it this way.

- Brahmins (with all the different clans who were in priest related occupations)
- Kshatriyas (the warriors)
- Vaishyas (merchants)
- Shudras (workers)

Such a pyramid organization was not unique to the Rig Vedis. Plenty of societies around the world had stratified their society. Europe had Estates of the realm. Egypt had 8 levels with more fine grained.
Why Women Remain Undereducated?

What explains the gender differentials in educational attainment? What makes women to remain outside the preview of change? Studies have tried to answer these questions on various planes. Economic benefits of education and the costs involved in undertaking such educational attainment have been perceived differently for men and women. Parents who bear the private costs of investing in schooling for girls and women fail to receive the full benefits of their investment. This is fully true because much of the payoff in educating women is broadly social in nature rather than economic. This endures the gender differentials.

Parent’s perception of current costs of education and future benefits there from influences the decision whether girl child should continue taking education or not. Costs are often measured in terms of distance to school and other direct costs involved such as fee paid, books bought, dress made etc. At times, the favor to son is made not only in education but also in allocation of food at mealtime, distribution of inheritance and even the language used. The differential access based on the psychological perceptions is more firm and real threat. The factors herein include all such motives, which tend to make a parent reluctant to send daughters to school. One of the glaring factors is the concern for the physical and moral safety of a girl child which makes parents unwilling to let them travel distances to school each day. As it is seen broadly in India, women are not even safe in metro cities, than what could be scenario in rural area where women or girl is mostly treated as sex material mostly. According to National Crime Records Bureau of India, 24,923 rape cases were reported across India in 2012, while the 5 year average over 2007-2011 was 22,000 rapes a year. (National Crimes Record Bureau, Crime in India 2012 - Statistics) Adjusted for population growth over time, the annual rape rate in India has increased from 1.9 to 2.0 per 100,000 people over 2008-2012 period. Total reported number of rape crimes in 2012 were highest in Madhya Pradesh, followed by Uttar Pradesh and West Bengal.
Among major cities, Delhi reported the highest number of rapes in 2012 so was called rape capital in Indian Media. (Kumar, Radha (1993). The History of Doing: An Account of Women's Rights and Feminism in India. Zubaan. p. 128.ISBN 978-8185107769.) Adjusted for population, the rape rate per 100,000 people was highest in Mizoram (10.4), followed by Tripura, Meghalaya, Sikkim and Assam. Among major cities, Delhi’s rape rate of 4.1 per 100,000 people was highest in India. The rape rate per 100,000 people was lowest in Gujarat (0.98), followed by Bihar, Karnataka, Uttar Pradesh and Tamil Nadu. The highest number of victims, and majority of victims, were in the 18-30 year age group. (www.wikipedia.com) Rape of minor, that is someone below the age of consent, is a form of statutory rape. Nearly 1 in 3 rape victims are below 18 years in India. Of all rapes, 12.5% of total or 3,125 rape victims in India were a minor. (Note: India raised its age of consent, for the definition of rape, from 16 to 18 after 2012; the data before and after 2013 therefore shows a significant change between years and different sources) Most rapes go unreported because the rape victims fear retaliation and humiliation - in India and elsewhere in the world. (Geeta Pandey (2013-02-07). "BBC News - India child sex victims 'humiliated' - Human Rights Watch") Indian parliamentarians have stated that the rape problem in India is being underestimated because large number of cases are not reported, even though more victims are increasingly coming out and reporting rape and sexual assaults. (Special Correspondent. "Majority of rape cases go unreported: MPs". The Hindu. Retrieved 17 March 2015.) Few states in India have tried to estimate or survey unreported cases sexual assault. The estimates for unreported rapes in India vary widely. Madiha Kark estimates 54% of rape crimes are unreported. (Madiha Kark (2013), Understanding Indian and Pakistani Cultural Perspectivs and Analysing U.S. News Coverage of Mukhtar Mai and Joyti singh Pnadey M.S. Thesis
Religion and socio-cultural factors influence parents’ choice they may tend to search for a school where only girls are admitted and the one where women teachers are employed. The concern arises when girls reach puberty even education beyond the level of literacy for girls may be perceived as threat for their possibilities for marriage. Studies suggest that in Indian household’s seven-to-nine year old girls work as many as 120-150 per cent more hours than boys do. Naturally, girls who would work more than their brothers at home will have less probability of attending school. In a joint family, the possibility of increased opportunity costs in these terms will be more. Does this mean when opportunity costs of educating girls and boys are identical, both will have equal chances of going to school? The answer, unfortunately, is no. Parents still keep girls at home to work and send their sons to school.

Need for Education for Rural Women:

Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household. A woman’s lack of education also has a negative impact on the health and well-being of her children. For instance, a recent survey in India found out that infant mortality is inversely related to mother’s educational level. Therefore, there is a need for minimum threshold of education (more than 5 or 6 years) that must be achieved before bringing about significant improvements in female autonomy. Of the literate women in India, 59 percent only have primary education or less. This level of education may not be sufficient to meaningfully
improve the status of these women. Furthermore, a educated woman can act on every sphere of life when family is in problems. If required she can fight with enemy on the border, she can run vehicle, she can act as policy maker in public as well as private sector. They can rise head of our nation in the world. Falu Shah, who has introduced the West to a mint-new genre of 'Hindi-Indie' music. Padmasree Warrior, chief technology & strategy officer at Cisco Systems, is a notable exception. Warrior became CTO and executive veep at Motorola in 2003. She was the highest-ranking woman in the company's history; she had joined a Motorola semiconductor factory way back in 1984, one of the few women on the rolls, where she spent 23 years. She quit Motorola in 2007 and is tipped for the job of CEO in Cisco. Alka Banerjee reached American shores in 1994, it is best to call her a global citizen who keeps travelling and often lives out of a suitcase. As managing director of strategy and global equity indices at S&P Dow Jones Indices, Banerjee is often criss-crossing the world. Her travel brings her to India often where she oversees a joint venture with the Bombay Stock Exchange called Asia Index Pvt Ltd. Rashmi Sinha, Gargi Ghosh, Ranji Nagaswami, Bhairavi Desai, Indira Nooyi, Geeta Menon, Zulekha Daud, shalini shelly kapoor, Freida Pinto, Bharati Mukherjee, Nazneen contractor, Mira Nair, Chitra Banerjee Devkaruni, malini Gulrajani, Kiran Desai, Padma Lakshmi, Falu shah, Arun Shivdasani, Saina Nehwal, Kareena kapoor, Reshma Desai, Ekta kapoor, Chitra Ramakrishna, Zia Mody, Kiran Majumdar shah, shikha Sharma, Chanda kochar, Vinita Bali, Nita Ambani, Vanitha Narayanan, Kumud shrivasan, Naina Lal Kidwai, Roshni Nadar Malhotra, Rakhee Kapoor, Nisaba Goderej, Jayanti chauhan are big name in the Indian society among sucessful women. This is talk of rich and economically sound women but when we talk about rural India. Women success can be seen as lady constable, clerk, manager, officer etc. and they manage family and work together. This can be made possible due to their
education. They manage office and home with their managerial skill and that has been developed in them due to education only.

**Women Education in Rural India: Meaning, Need and Barriers -**

India’s Constitution guarantees free primary school education for both boys and girls up to age 14. This goal has been repeatedly reaffirmed, but primary education in India is not universal. Overall, the literacy rate for women is 39 percent versus 64 percent for men with less than 40 percent of the 330 million women aged seven and above being literate, according to the 1991 census, which means today there are over 200 million illiterate women in India. The urban female literacy rate is 64 percent and rural women literacy rate is half of it, i.e., 31 percent. As with India as a whole, many states have large rural-urban differences in female literacy. In six of the 24 states, 25 percent or less of the women in rural areas are literate. In Rajasthan, less than 12 percent of rural women are literate. This low level of literacy not only has a negative impact on women’s lives but also on their families’ and country’s economic development.

**High Dropout Rate:**

The major educational problem faced by girls, especially girls from rural areas, is that although they may be enrolled at the beginning of the year, they do not always remain in school. It is estimated that 45 percent of girls dropout of school between grades 1 and 5 (The World Bank, 1997b). Girls are often taken out of school to share the family responsibilities such as caring for younger siblings, etc. Girls are also likely to be taken out of school, when they reach puberty because of the high premium placed on virginity. The data on school attendance collected by the World Bank in 1997 shows the proportion of girls attending school decreases with age. In 1992-93, only 55 percent of girls aged 11-14 were attending school compared with 61 percent of the younger age group.
Priority to Son’s Education Compared to Daughter’s Education—

If a family has to choose between educating a son or a daughter because of financial restrictions, typically the son will be chosen. Negative parental attitudes towards educating daughters can also be a barrier to a girl’s education. Many parents view educating sons as an investment because the sons will be responsible for caring for aging parents. On the other hand, parents may see the education of daughters a waste of money as daughters will eventually live with their husbands’ families, and the parents will not benefit directly from their education. In addition, daughters with higher levels of education will likely have higher dowry expenses, as they will want a comparably educated husband. In such case their expenses done for girls education will be wasted, Hence most of the people are bothered to gather money for their dowry only.

Lack of Adequate Number of Female Teachers:

Lack of female teachers is another potential barrier to girls’ education. Girls are more likely to attend school and have higher academic achievement, if they have female teachers. Currently, women account for only 29 percent of teachers at the primary level (MHRD, 1993). The proportion of teachers, who are female, is even lower at the university level, i.e., 22 percent (CSO 1992). These proportions reflect the historic paucity of women with the educational qualifications to be teachers. However, the proportions are likely to change in the future, as women currently account for nearly half of those being trained as teachers.

Gender Bias in Curriculum Still Exists:

As far back as 1965, the Indian government agreed to rewrite textbooks so that men and women would not be portrayed in gender-stereotyped roles. However, a study of Indian textbooks done in the 1980s found that men were the main characters in the majority of lessons. In these lessons, men held high-prestige occupations and were portrayed as strong, adventurous and intelligent. In
contrast, when women were included, they were depicted as weak and helpless, often as the victims of abuse and beatings. These depictions are strong barriers for improving women’s position in society. In India, the status of the girl child has been a subject of much discussion, controversy and debate. There are some overwhelming cultural and economic reasons why female children are not receiving the same medical, emotional and educational attention as their male counterparts. To answer this, let’s look at one common Indian proverb, ‘raising girls is like watering someone else’s lawn’. From the start, girl children are seen as burdens rather than blessings, bearers of exorbitant dowries, who will eventually move into the homes of their husbands. The result is low literacy rate among women. By 1991, 39 percent of women and 64 percent of men were literate (RGCC, 1993). Thus, there has been a large increase in the proportion of women, who are literate in just 20 years. Despite the improvements in literacy, there continues to be a large gap between the literacy levels of men and women in India.

Hurdles due to Caste System -

In India's education system, a significant number of seats are reserved under affirmative action policies for the historically disadvantaged Scheduled Castes and Scheduled Tribes and Other Backward Classes. As it has also been mentioned in the above paras sudras in India still have very few rights practically. May constitution of India has provided equal rights for everyone. But when we see it practically SC/ST people are treated substandard people in society. In rural areas situation is very problematic due to less educated people. Higher caste people treat them lower than them. Girls of SC/ST people are sexually exploited in every sphere of day to day life in villages. For going to work on field, who will catch them and rape is not known even today in rural areas dominated by rajput, jats and other castes. In universities, colleges, and similar institutions affiliated to the federal government, there is a minimum 50% of reservations applicable to
these disadvantaged groups, at the state level it can vary. Maharashtra had 73% reservation in 2014, which is the highest percentage of reservations in India. In such condition who will dare to send his or her daughter to school for education.

**Objectives of this study**-

Women constitute almost half of the world population but are discriminated in various spheres of life and are more subjected to problems in many aspects because of gendered social structure (Daraz, 2012). The fact is evident that women are among the vulnerable segment in society (Bari, 2005). The importance of women's role in the process of development was recognized long ago. Women have economic, political and social roles to play. Keeping in view the importance of female education, it is believed that major cause of lagging behind in general, in economic and social progress, in most of the developing countries.

Education empowers women to take control of their lives. It provides them with greater opportunity and choice to improve their lives and their families. Education is the key to overcome repressive customs and traditions that have negated the needs of girls and women. Education is a basic right of each individual. Provision of educational facilities to all its masses is the obligation of society in social perspective. Education is directly related to the development of the society. Education is a process through which a nation develops its self-consciousness by developing the self conscious of individuals who compose it. It is not a mere public instruction rather it is social institution, which provides mental, physical, ideological and moral training to the individuals of the nation so that to enable them to have full consciousness of their mission, of their purpose in the life and then to achieve that purpose.

In the above mentioned scenario the core objectives of this study enumerated as below;
1. To know about the socio economic problems faced by rural women in higher education.
2. To know that higher education is a n-un-focused issue in respect of rural women.
3. To know about gender discrimination in rural area in getting higher education.

Theoretical Framework-

It is a matter of commonly held view in the research area i.e. Jalesar that society is a traditional one. The social and cultural context of this area society is usually categorized as ‘patriarchal’ and is largely conservative. There is a prevalence of the culture of honour. Gender is one of the organizing principles of the society. Patriarchal values embedded in local traditions and cultures predetermine the social value of gender. An artificial divide between production and reproduction, created by the ideology of sexual division of labour, has placed women in reproductive roles as mothers and wives in the private area of home and men in a productive role as breadwinners in the public area. Patriarchy is dominated social system in India still and same is the area of Jalesar tehsil. This system supports rigid division of labour and restricted women’s freedom of movement. It strictly defines women’s role in everyday jobs. Status of common woman is associated with her family and she play vital important role in maintaining family by bearing and rearing children and caring elder family members. There is greater disparity between women and men in the field of education, employment, political participation, decision making, controlling the resources, access to health facilities and job opportunities less investment in female’s education is common practice in India. The position of women in the family and in the society is not considered satisfactory in the system where women are discriminated. Financial constraint is the major problem to female higher education. The family with less income and more children prefers the
education of male child and ignores the education of female child. Those who belong to the lowest strata of social order find it difficult to invest in education especially for females. Household-income of the family affects parents’ decisions to prioritize expenditure on the education of their children. Issues of safety and security of girls affect their access to higher education. Travelling long distances to attend educational institutions usually consider as threat to the personal security of girls. The incidents of girls’ sexual abuse and the importance attached to the personal security of girls dominate parents’ decisions of not sending girls, especially when they grow up, to educational institutions where a group of people who most likely have same caste system and have matrimonial relations within their caste is known as biradary distances are long. It shows that access to school is one of the key determinants of enrolment in rural uttar Pradesh. Practice of early marriages seems to be another major problem to female higher education. Girls are taught not to disagree, stay modest and submissive in their behaviour. Movement of girls is usually restricted especially as they grow whereas boys are encouraged to be assertive. They are usually assigned outdoor duties. The causal explanation for this behaviour is that after marriages girls have to do domestic work and look after the in-laws, husband and children. They need to be trained in away so that they do not face difficulties in adjusting to their married life afterwards. In Uttar Pradesh culture, marriage of girls is considered as the main responsibility of parents, and marriages within the family, caste and in the locality are the common social norms. Parents also find it difficult to go against the biradary customs, if there is no value of female’s education in their cast or biradary. Parents of the daughters also bear the financial pressure for preparing the dowry for their daughters. These cultural practices seem to be responsible for parents’ preference to investment in son’s education.)
Methodology –

Tehsil Jalesar of District Etah of Uttar Pradesh was selected as the study area. It is 39km from district headquarter. 55km from Agra, 40 km from Firozabad, 37 km from Hathras and 26 km from sikandra rao. In non probability sampling, purposive sampling technique was used. As ample of 100 respondents was selected purposefully including 50 parents and 50 students. To ascertain the magnitude and assess the underlying factors responsible for the issue at hand and to ensure there liability and validity of the data to a maximum level, a well thought out interview schedule was designed using Likert Scale covering almost every aspect of the issue. Data collected from respondents was analyzed using a computer program, Statistical Package for Social Sciences (SPSS, 18 Version). Collected data was transferred into the program and frequencies and percentages were made on the basis of data inserted in the database of SPSS.

RESULT AND DISCUSSION

Table: 1 Response of Parents

<table>
<thead>
<tr>
<th>Questions</th>
<th>Agree</th>
<th>Disagree</th>
<th>Undecided</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Education is obligatory for women</td>
<td>25 (50%)</td>
<td>20 (40%)</td>
<td>5 (10%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>2. Women education play a vital role in the development of a country</td>
<td>20 (40%)</td>
<td>20 (40%)</td>
<td>10 (20%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>3. Security issue is a hindrance for women in getting/going towards higher education</td>
<td>32 (64%)</td>
<td>18 (36%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>4. Women are unproductive that’s why their education is not necessary</td>
<td>22 (44%)</td>
<td>28 (56%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>5. Daughters are forced for early marriage</td>
<td>25 (50%)</td>
<td>25 (50%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>6. Daughters are meant for domestic work only</td>
<td>18 (36%)</td>
<td>30 (64%)</td>
<td>2 (4%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>7. Patriarchy stop girls from going towards higher education</td>
<td>35 (70%)</td>
<td>15 (30%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>8. Educated women can socialize their children well</td>
<td>40 (80%)</td>
<td>10 (20%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>9. Daughter have to leave home after marriage that’s why not allowing her to get higher education</td>
<td>14 (28%)</td>
<td>36 (72%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>10. Prefer religious education more as compared to modern education</td>
<td>9 (18%)</td>
<td>41 (82%)</td>
<td>00</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>
Young Girls become evolved in love affairs that’s why people restrict girls to go for higher education

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>7 (14%)</th>
<th>40 (80%)</th>
<th>3 (6%)</th>
<th>50 (100%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table shows the results of education is obligatory for women, Out of the total 50 (100%) 25(50%) respondent were of the view that education is obligatory for women and 20(40%) respondents were not agree to the former statement and remaining 5 (10%) did not know about this statement. People of this area are backward socially as advancement of education as well social system is still far away due to less conversancy of new technology.

Further the finding in question no. 2 shows that out of the total 50 (100%) , 20(50%) respondent were of the view that women educations plays vital role in the development of a country and the remaining 20(50%) respondents were not agree with former statements. Because they were of view that women are not directly with the work system of nation. They are behind male, whatever steps are taken for the development of society and nation male play role in deciding the factor. They are planner and women are follower. This view shows that still people in this are not conversant with the increasing role of women in the society. This may be due to less education level in the male also. From the primary level there are 1988 primary school in the district etah, 878 senior primary school, 399 inter college and 42 degree colleges are the main education source in the district. Among these 42 degree colleges only one govt. p.g. college is situated in the Jalesar town. 02 more private degree colleges namely Mamata Degree college and Ma Gayatri Degree college are self financed education institutes in the area. Total population of Jalesar is 351557, of which 201910 are literates. 124713 are male and 77197 are female. This is how literacy percentage of women in this area is 47.16 (http://etah.nic.in/new%20website/PCA0970_2011_MDDS%20-tot.pdf) while national education percentage of literacy among women stands at 65.46.

If we look at Jalesar from the british period it has been a problematic area to administer. As Jalesar is surrounded by hathras, agra, firozobad, mainpuri districts criminalas are hardly caught by police at that time. At present also, as it
educationally backward area tyranny in behavior of people is seen. And attitude towards women is very narrow. In their view girls or women majorly are only meant for physical relationship or sex. Hence rape and assaulting cases are frequent in the area. Most of the cases are not reported to police and solved by local influences and caste panchayats. In such conditions people among 50, only 32% were agreed and 18% were not agreed. This shows that that security issue is a hindrance for women in getting towards higher education.

Furthermore, the above table shows the results of women are considered unproductive that’s why their education is not necessary. Among 50 respondents 22(44%) were agreed that women are unproductive that’s why their education is not necessary, while 28(56%) respondents were not agree to the former statement. This view indicates that people are aware of education value but due to security and other reasons they afraid of sending girls for education. As this is common social unfame makes difficult to marry the victim girls.

The finding in the table also shows the results that Daughters are forced for early marriage, Among 50 respondents, 25(50%) were agreed that forced their daughters for early marriage and 25(50%) respondent were disagreed. Early marriages create problems for girls and lower down their status in terms of income, education and awareness. In South Asia, 48% (nearly 10 million) of young women are married before they age 18(UNICEF2005). The main reason behind this is poor economic condition and social unfame. Economically they will have expend more money in the form of dowry if girls is highly education. They will have to look groom of same education background as well as of service class. That’s why early marriage save their money and problem of parents, in the increasing scenario of unemployment it is very big task to search a serviceman for their girl.

The question no 6 is related with a big hurdle for women education in the rural area. The above table shows that daughters are meant for domestic work only, Out of the total 50(100%) , 18(36%) respondents were agreed that they think that daughters are meant for domestic work only while the remaining 30(64%) respondents denied the former statement
and 2 (4%) were not of any view. Actually, to find a labour in the area is big problem because most of the youngsters are not found, as they have moved to big cities for works. This was the view of people who belong to villages and town people viewed that girls must be well trend in household works as they have to take care of a full family after their marriage. After marriage who know, husband side will allow their daughter to work or not, so, why should unnecessarily expense of higher education be done. Women still have to do the lion's share of housework despite going out to work in ever increasing numbers. Domestic chores, such as cooking, cleaning and washing, as their husbands or partners. Some female breadwinners, however, have to shoulder the burden of all the housework as almost one in five men admitted to doing nothing at all around the home. The average for women was 17 hours a week, compared to just under six hours for men. But more than a quarter of wives and girlfriends spend more than 21 hours a week on domestic chores. These times exclude childcare, which is also traditionally far more likely to fall on women. The findings come despite the best intentions of most men, who agreed that they should share the burden by doing more housework. As a result we can say women would not achieve equal opportunities at work until their menfolk contributed more to looking after the home. "Gender inequalities in all areas are rooted in social structures but also in attitudes," said Professor Gillian Robinson, of the University of Ulster. "It is difficult to see how women will ever have the same opportunities in the labour market if equality at home is not achieved." people were asked about everyday chores, such as the laundry, cleaning, cooking, food shopping, looking after sick relatives and carrying out repairs. But men only made a significant contribution by mending faulty items around the house. More than half of men and even more women, seven out of ten, agreed that men should pull their weight more. Similar proportions also believed that men should also be more involved in looking after children. Nearly three in four adults said it was right for both men and women to work to bring in money. But only very few people believed that mothers of the under-fives should be in full-time jobs. Nearly half thought that pre-school youngsters were likely to lose out if their mothers worked and that family life suffered when women had full-time jobs. Unfair division of labour in many homes.
did not, however, spark domestic disharmony. More than four in ten said they never disagreed about chores and three in ten fell out only rarely.

Similarly the table shows the result that Patriarchy stop girls going towards higher education, out of total of respondents 35(70%) were agreed that Patriarchy stop girls going towards higher education while 15(30%) respondents were disagree with the former statement.

Furthermore the finding in the table shows the results that educated women can socialize their children well, Out of the total 50 respondents 40(80%) were agreed that educated women can socialize their children well while 10(20%) were disagreed.

The above table also shows the results that Daughter have to leave home after marriage that’s why they are not allowing her to get higher education, Among 50(100%) 14(28%) respondents were agreed that the daughter have to leave their home after marriage that’s why they are not allowed her to get higher education while, 36(72%) respondents were not agreed with former statement.

Similarly the above table also shows the results that they prefer religious education more as compared to modern education, So it was found that out of the total 50(100%) only 9(18%) respondents were agreed that they prefer religious education more as compared to modern education while, 41(82%) respondents denied the former. Old customs, traditions, caste system, rural community and wrongly understood religious knowledge have denied the female education. As there is good population of Islamic people in the area, they favor for religious education but at the same time among them some favored for higher education to girl child also. Hindu’s were of view that religious rituals are in born among their children, as they receives religious education from their mother normally, hence there is no need of specific religious education.

As a response to one burning problem of society that is involvement of Young Girls in love affairs during their study period they should be restricted from higher education. out of 50 (100%) respondents only 7 (14%) were agreed and 40 (80%) were disagreed with the former. Only 3(6%) were not able to
comments on the same. It has been seen in the area that cases of love marriages are increasing day by day. According to people view girls are getting knowledge of love and other related information through education, of to save their fame in the society they must be restricted from education and it will be better to marry those girls as early as possible. 80% people denied such things as awareness of love and sex may come to girls from television and film, so it is useless to think so. 6% people denied having any view of such question.

Table: 2 Students View Regarding Higher Education

<table>
<thead>
<tr>
<th>Questions</th>
<th>Agree</th>
<th>Disagree</th>
<th>Undecided</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Facing any problem in getting higher education</td>
<td>40 (80%)</td>
<td>6 (12%)</td>
<td>4 (8%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>2. Problem faced are due to Patriarchal system</td>
<td>36 (72%)</td>
<td>8 (16%)</td>
<td>6 (12%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>3. Faced discrimination while getting higher education as compare to male</td>
<td>38 (76%)</td>
<td>8 (16%)</td>
<td>3 (6%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>4. Culture creates any hindrance while going towards higher education</td>
<td>39 (78%)</td>
<td>9 (18%)</td>
<td>2 (4%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>5. Considered unproductive that’s why girls are not allowed to go for higher education</td>
<td>41 (82%)</td>
<td>6 (12%)</td>
<td>3 (6%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>6. Living in a rural setup that’s why not allowed to get higher education</td>
<td>34 (68%)</td>
<td>13 (26%)</td>
<td>3 (6%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>7. Personal security is one of the problem that’s why not allowed to get higher education</td>
<td>40 (80%)</td>
<td>6 (12%)</td>
<td>4 (8%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>8. Facing financial problems that’s why not allowed to get higher education</td>
<td>40 (80%)</td>
<td>6 (12%)</td>
<td>4 (8%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>9. Early marriage is the problem in getting higher education</td>
<td>40 (80%)</td>
<td>6 (12%)</td>
<td>4 (8%)</td>
<td>50 (100%)</td>
</tr>
<tr>
<td>10. Status of etah district is traditional one.</td>
<td>40 (80%)</td>
<td>6 (12%)</td>
<td>4 (8%)</td>
<td>50 (100%)</td>
</tr>
</tbody>
</table>

The above table shows the results of the female students that they face any problem in getting higher education, among 50 student respondents 40(80%) were agreed that they face problem in getting higher education while, 6(12%) respondents disagreed of the former statement. While 8% were undecided. Furthermore the finding in the above table shows that the Problems faced are due to Patriarchal system, Out of the total 50(100%), 36(72%) respondents were agreed that the problems they faced are due to Patriarchal system while 8(16%) respondents were disagreed and 3(12%). Similarly the result in the table shows that
they faced discrimination while getting higher education as compared to male it was found that out of the total 50(100%), 38(76%) respondents were agreed that they faced discrimination while getting higher education as compared to male while 8(16%) respondents were disagreed. And 6% were not aware of this discrimination as they were only child of their parents.

Furthermore the data in the table shows that culture creates hindrance for them while going towards higher education, Among 50(100%), 39(78%) respondents were agreed that they believe that culture creates any hindrance for them while going towards/through higher education while 9(18%) respondents were disagreed. The socio cultural norms of the rural society of the area keep the girls away from higher education due to customs only. The table also shows the result that Girls are considered unproductive that’s why they are not allowed to go for higher education, Among total 50(100%), 41(82%) respondents were agreed that they think that they are considered unproductive that’s why they are not allowed for getting higher education while 6(12%) respondents were disagreed, it means good % of them were agreed for the same and 26% were disagreed.

Furthermore the table shows the results that they are living in a rural setup that’s why they are not allowed to get higher education, that is Among 50 respondents 34(68%) were agreed they are living in a rural setup that’s why they are not allowed to get higher education Otherwise if they reside in towns they would be definitely allowed for their choice of career while 13(26%) respondents were disagreed with this statement. Finance is big hurdle for the education of girl child, in response 80% agreed while 12% disagreed and 6% were not of any view.

Early marriage is a big hurdle according to girls respondent as after marriage most of the girls are restricted from education by husband side. According to their view their sister also are victim of this fact. 80% agreed, 12 disagreed and 8% were not having idea as they did not faced any such problem in their families. Similarly the table further shows that in Jalesar society is traditional that’s why they are not allowed to get higher education that is out of the total 50(100%), 40(80%)
respondents were agreed that society in jalesar is traditional that’s why they are not allowed to get higher education while 6(12%) respondents were disagreed and 4(8%) were of the view that their family is not traditional or conservative. Old customs, traditions, caste system, rural community and wrongly understood religious knowledge have denied the female education.(Stephen, K.H., 1993).

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People Awareness and Opinion About Family Planning

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Anju Devi
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Bundelkhand University,
Jhansi

Abstract:

To assess the awareness and opinion of respondents about family planning. A questionnaire was prepared and filled personally interviewing the seventy (70) respondents of both sex (35 male and 35 female) was selected from Kathua City of J & K State by researcher. The result of study revealed that the majority were in favour of two children and majority were in favour that it can lead the society to the progression and is beneficial for the society. It is concluded that there is a knowledge-practice gap in the use of family planning, attitude of people towards family planning indicated that the majority were in favour of family planning. There is an urgent need to organize to remove the misconception about the use of various family planning methods and to motivate the people to adopt family planning methods at an early stage of their married life.

Introduction:

The word “family planning” itself denotes the meaning to size the family population. It means to what extent of numbers should the family confine that planning will only be possible with the consent of both the husband and wife. Earlier in old days or we can say to 1980s and earlier the people has wrong notions that as much as the family strength so strong and wealthier the family will. Family planning is program to regular the number of spacing of children in a family through the practice of contraception or other methods of birth control. Family planning means deciding when is the right time to have children, and what
is the appropriate number of children for a couple to have. The right time to have children is:

➢ When a women is between 20 and 35 years old;
➢ When a women has not been pregnant for the last 2-3 years;
➢ When a omen has no illness that would place herself or her baby in danger.
➢ When the couple wants to have a baby.

Family planning is also critical to preventing maternal deaths. About 585,000 women die each year from complications of pregnancy and childbirth. Family planning programs can and do promote the use of condoms for the dual purpose of preventing pregnancy and sexually transmitted infections, including HIV.

The people are adopting methods of the family planning and these are as under.

1) Natural methods of family planning.
2) Contraceptive methods.
3) Temporary contraception.
4) Permanent contraception.
5) Medicinal methods.
6) Caesarian methods.

➢ To find out the males and females view about family planning.
➢ To find out the differences between the attitude of respondents of joint and nuclear family.

METHODOLOGY

Kathua City of Jammu & Kashmir state was selected as a locale of the study due to easy accessibility. 70 persons of the both sexes was takes as sample. Random sampling was used for conducting the survey. Under the section dependent and independent, variable, their operational definition and
measurement used in presents study. An interview was prepared to measure or accesses the awareness among people about family plan. The preliminary data were collected through personally conducted interview.

**RESULT AND DISCUSSION**

**AWARENESS AMONG MALE AND FEMALE RESPONDANTS ABOUT FAMILY PLANNING**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Question</th>
<th>Male (N = 35)</th>
<th>Female (N = 35)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How many children you have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. One</td>
<td>7(20)</td>
<td>7(20)</td>
</tr>
<tr>
<td></td>
<td>b. Two</td>
<td>28(80)</td>
<td>28(80)</td>
</tr>
<tr>
<td>2</td>
<td>How many children must one have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. One</td>
<td>1(2.8)</td>
<td>4(11.4)</td>
</tr>
<tr>
<td></td>
<td>b. Two or more</td>
<td>34(97.1)</td>
<td>31(88.5)</td>
</tr>
<tr>
<td>3</td>
<td>Listen about family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>26(74.2)</td>
<td>27(77.1)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>9(25.7)</td>
<td>8(22.8)</td>
</tr>
<tr>
<td>4</td>
<td>In favour of family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>30(85.7)</td>
<td>30(85.7)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>5(14.2)</td>
<td>5(14.2)</td>
</tr>
<tr>
<td>5</td>
<td>Practice family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>19(54.2)</td>
<td>20(57.1)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>16(45.7)</td>
<td>15(42.8)</td>
</tr>
<tr>
<td>6</td>
<td>Family planning can lead the society to</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>progression?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>31(88.5)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>4(11.42)</td>
<td>3(8.5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>---</td>
<td>---</td>
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</tr>
<tr>
<td>7</td>
<td>Is it beneficial to society?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>31(88.5)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>4(11.42)</td>
<td>3(8.5)</td>
</tr>
<tr>
<td>8</td>
<td>Type of family?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Joint</td>
<td>22(62.8)</td>
<td>23(65.1)</td>
</tr>
<tr>
<td></td>
<td>b. Nuclear</td>
<td>13(37.1)</td>
<td>12(34.2)</td>
</tr>
<tr>
<td>9</td>
<td>Type of family accept family planning easily?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Joint</td>
<td>16(45.7)</td>
<td>14(40)</td>
</tr>
<tr>
<td></td>
<td>b. Nuclear</td>
<td>19(54.2)</td>
<td>21(60)</td>
</tr>
<tr>
<td>10</td>
<td>Is parents of two children serves them better?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>35(100)</td>
<td>34(97.1)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>-</td>
<td>1(2.8)</td>
</tr>
<tr>
<td>11</td>
<td>Is education promote family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>34(97.1)</td>
<td>34(97.1)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>1(2.8)</td>
<td>1(2.8)</td>
</tr>
<tr>
<td>12</td>
<td>Education of female affect family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>31(88.5)</td>
<td>33(94.2)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>4(11.4)</td>
<td>2(5.7)</td>
</tr>
<tr>
<td>13</td>
<td>Whether it is good or bad?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Good</td>
<td>25(71.4)</td>
<td>31(88.5)</td>
</tr>
<tr>
<td></td>
<td>b. Bad</td>
<td>10(28.5)</td>
<td>4(11.4)</td>
</tr>
<tr>
<td>14</td>
<td>Is it necessary to talk about family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>30(85.7)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>15</td>
<td>5(14.2)</td>
<td>3(8.5)</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>29(82.8)</td>
<td>32(91.4)</td>
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</tr>
<tr>
<td>17</td>
<td>6(17.1)</td>
<td>3(8.5)</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>30(85.7)</td>
<td>33(94.2)</td>
<td></td>
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<td>19</td>
<td>6(17.1)</td>
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<td>20</td>
<td>29(82.8)</td>
<td>32(91.4)</td>
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<td>21</td>
<td>3(8.5)</td>
<td>2(5.7)</td>
<td></td>
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<td>22</td>
<td>32(91.4)</td>
<td>33(94.2)</td>
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</tr>
<tr>
<td>23</td>
<td>5(14.2)</td>
<td>3(8.5)</td>
<td></td>
</tr>
</tbody>
</table>

The table revealed that majority of both male and female respondents were having two or more than two children’s majority were in favour of having two children. The table shows that majority of respondents were listen about the family planning and it can be seen that majority were in favour of it. The table further shows that half of the respondents were practice family planning and majority were in favour that it can lead the society to the progression. Majority of respondents were replied that family planning is beneficial for the society. The
table shows that majority of respondents were belong to the joint family. Majority of male respondents replied that nuclear family accept family planning easily while majority of female respondents replied that both joint and nuclear family accept it easily further the table shows that parents of two children serves them better. Majority were in favour of that education of female affect family planning majority of respondents replied that the affect of female education on family planning were good.

When respondents were asked that is it necessary to talk to the people about F.P. majority said yes to it. Majority were in favour that family planning can save mother’s and child’s life. The table further revealed that majority of both that respondents said that family planning avoid the chances of unwanted pregnancy. Majority were in favour that family planning solve the problem of unemployment. Majority respond that family planning brings more benefits to more people at any cost. A huge number of respondents were of the view that family planning is helpful to decrease the population and majority were of the view that it is a good step for a nation. Thus we can say that majority of male and female respondents were of the view that family planning is a good step of a nation.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Question</th>
<th>Joint (N = 43)</th>
<th>Nuclear (N =27)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How many children you have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. One</td>
<td>10(23.2)</td>
<td>3(11.1)</td>
</tr>
<tr>
<td></td>
<td>b. Two</td>
<td>33(76.7)</td>
<td>24(88.8)</td>
</tr>
<tr>
<td>2</td>
<td>How many children must one have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. One</td>
<td>4(9.3)</td>
<td>1(3.7)</td>
</tr>
<tr>
<td></td>
<td>b. Two or more</td>
<td>39(90.6)</td>
<td>26(96.2)</td>
</tr>
<tr>
<td>3</td>
<td>Listen about family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Question</td>
<td>a. Yes</td>
<td>b. No</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------------------------------------</td>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td>4</td>
<td>In favour of family planning?</td>
<td>32(74.4)</td>
<td>11(25.5)</td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>33(76.7)</td>
<td>10(23.2)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Practice family planning?</td>
<td>22(51.1)</td>
<td>21(48.8)</td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Family planning can lead the society to progression?</td>
<td>36(83.7)</td>
<td>7(16.2)</td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Is it beneficial to society?</td>
<td>36(83.7)</td>
<td>7(16.2)</td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Type of family accept family planning easily?</td>
<td>20(46.5)</td>
<td>23(53.4)</td>
</tr>
<tr>
<td></td>
<td>a. Joint</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Nuclear</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Is parents of two children serves them better?</td>
<td>42(97.6)</td>
<td>1(2.3)</td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Is education promote family planning?</td>
<td>41(95.3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Education of female affect family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>------------------------------------------</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>37(86.0)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>6(13.9)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>27(100)</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Whether it is good or bad?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Good</td>
<td>33(76.7)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Bad</td>
<td>10(23.2)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>23(85.1)</td>
<td>4(14.8)</td>
</tr>
<tr>
<td>12</td>
<td>Is it necessary to talk about family planning?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>35(81.3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>8(18.6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>27(100)</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Is it saves mother’s and child’s life?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>35(81.3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>8(18.6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26(96.2)</td>
<td>1(3.7)</td>
</tr>
<tr>
<td>14</td>
<td>Avoid chances of unwanted pregnancy?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>37(86.0)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>6(13.9)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26(96.2)</td>
<td>1(3.7)</td>
</tr>
<tr>
<td>15</td>
<td>Family planning solve the problem of unemployment?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>35(81.3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>8(18.6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26(96.2)</td>
<td>1(3.7)</td>
</tr>
<tr>
<td>16</td>
<td>Family planning brings more benefits?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Yes</td>
<td>35(81.3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>8(18.6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>26(96.2)</td>
<td>1(3.7)</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The table shows that majority of the respondents of both the joint and nuclear family were having two or more than two children and majority were in favour of having two or more than two. The table shows that majority of respondents were listen about the family planning.

CONCLUSION

The knowledge of family planning should spread and that all the people should aware of at least one methods of contraception. The attitude of people towards family planning indicated that the majority were in favour of family planning. There is an urgent need, on the one hand to understands the level of knowledge and attitude of males towards family planning and the extent to which they perceive their responsibilities in family formation and reproductive health. On the other hand, series of operations research needs to be understands to develop and test models on how to better involve males in family planning.

Suitable special orientation camps should be organized to remove the misconception about the use of various family planning methods and to motivate the people to adopt family planning methods at an early stage of there married life. The conclusion that most of Indians are very much lusty for sex and which results a huge penalty through out the life.
Panorama of Indian English Literature

Amita Manju Singh
(Research Scholar English)

Henry Louis Vivian Derozio is generally regarded as being the first Indian English poet. He was born in Calcutta on 10th April 1809 and studied at David Drummond's Dhurramtallah Academy School. He had started writing at his young age. At the age of 17, he joined the New Hindu College as a lecturer in Calcutta. An excellent Indian teacher and a famous poet. He encouraged the students to have the spirit of liberty, equality and freedom. His famous poetic works, Derozio published the two volumes of poetry: Poems and The Fakeer of Jungheera. A Metrical Tale and Other Poems. The shorter poems shows a strong influence of british romantic poets in theme like 'To The Moon', 'The Golden Vase', 'Death, My Best Friend' contains imagery, diction and some traces of neo-classicism. Derozio idolised Byron, modelling many of his poems in romantic vein and he used Victorian style of writing. Though he was Anglo-Indian, but he was fired by a poetic spirit for his native Bengal. He had a burning nationalist zeal. Poems like 'to India- My Native Land', 'The Harp of India' and 'To the Pupils of Hindu college'. In his poem 'To India - My Native Land', he wrote:

"My Country! In the days of glory past
A beauteous halo circled round thy brow
And worshipped as deity thou wast,
Where is that glory, where is that reverence now?"

The Next Indian English poet was Michael Madhusudan Dutt, a Bengali. From an early age, he aspired to be an Englishmen. He began his carrier as an Indian English poet and he has written ardently on his homeland in his poems and sonnets. In addition to some sonnets he has written two long narrative poems 'The Captive Ladie' was his notable work. He was a gifted linguist and polygot. His
great works include 'Is this is called a civilisation', 'Ratnavali', 'Visions of the Past'. 'Visions of the past' is a poem in Miltonic blank verse, complete with weighty, abstract diction and Latin inversions. In all his poems indicate a high level of sophistication. In his own words,

"Where man in all his truest glory lives,
And nature's face is exquisitely sweet,
For those fair climes I heave impatient sigh,
There let me live and there let me die."

Toru Dutt a Bengali, started writing Indian English poetry. Matured from imitation to authenticity.

Toru Dutt sailed to Europe in 1869, she studied one year in France and three years in England. Out of her two works, one was published in her life time, A Sheaf Gleaned in French Fields and this was published one year after her sister's death. This was a magnificent work and it comprises of 165 lyrics. Her other work Ancient Ballads and Legends of Hindustan was an excellent work. Her diction was naturally of Victorian romantic school. Toru Dutt converted stories like Ramayana, The Mahabharata and puranas into English. Her famous poem was ‘Our Casuarina Tree’, about a imagery, memory and trancedency.

Next in the line of Indian English poetry is the name of Manmohan Ghose. He went on to win an open scholarship to Christ Church College, Oxford in 1887. His famous Primavera is a work of imagery and artistic creation, this includes works of Phillips, Binyon and Arthur are typical of the mood of world-weariness. His other poem Love Songs and Elegies is a celebration of nature and command of image and phrase. His other works include, Perseus, The Gorgon Slayer, Nala and Damayanti, Orphic Mysteries, Immortal Eve and Adam Alarmed in Paradise.

Sri Aurobindo Ghose be regarded as one the greatest Indian poets in English. He was born on August 15, 1872 in Calcutta. He was educated at Kings college, London. Sri Aurobindo found his roots in Indian culture and thought immediately on his return to India from Cambridge in 1893.
narrative poems, dramatic poetry and epics poured out of his prolific pen for sixty years and yielded an impressive volume of several kinds. The early 'Short Poems' are mostly minor verse of the romantic twilight in eighteen nineties.

His sonnets include 'Transformation', 'A Dream of Surreal Science', 'Poems in New Metres' and some of his lyrics are 'The Bird of Fire', 'Thought the Paraclete' and 'Rose of God' are made of emotional rapture with a verbal exuberance. His longer poems are 'Urvasie', 'Love and Death', 'Baji Prabhout', 'Chitrangada', 'The Tale of Nala', 'The Vigil of Thailard'. Of all his works 'Savitri' is his extraordinary reveals a love story of Satyavan and Savitri.

Sarojini Naidu was one of the gems of the 20th century, The Nightingale of India. An Independence activist and poet. Naidu was the first Indian woman to become the president of the Indian National Congress. She has contributed immensely to the field of poetry. Her songs are meant to be heard rather than to be read.

Her works The Golden Threshold was followed by The Bird of Time and The Broken Wing. They all showed a significant emotional romantic sensibility. Her other works include Muhammad Jinnah, The Sceptred Flute, The Feather of Dawn, Palanquin Bearers, Indian dancers.

Gurdev Rabindranath Tagore was a great poet, essayist, painter, nationalist, educationist, novelist and dramatist. Tagore started his career has Indian English poet in 1912. Though, strictly speaking, Tagore wrote only one poem, The Child in English.

For his famous and immortal work - 'Gitanjali' he was awarded Nobel Prize in 1913. His other collections are Fruit Gathering', 'Stray Birds', 'The Fugitive', 'Lover's Gift and Crossing', 'Fireflies' and 'Poems'. He has been described as the national poet of India. His work 'Gitanjali' is his finest achievement which is made of devotion and motto. In this he writes:-

"Where the mind is without fear and the head is held high; Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever widening thought and action-
Into that heaven of freedom, my Father, let my country awake."

So, Pre-Independence Indian English poetry is a development from neo-romanticism to mysticism and to neo-modernism. From Derozio-Sarojini it is the hub of romanticism. Toru Dutt, Tagore and Aurobindho started neo-romantic, philosophical and tradition of mystic poetry. Many other poets like Dutt brothers, Harindranath, Swami Vivekanada. Kashiprasad Ghose and many other have equally contributed and enriched the Indian English poetry. The Unity in Diversity of India geographical, cultural, traditional, spiritual and struggle for independence gave many ideas for the poets for the development. The Indian English literature started maturing from 1850's. Women poets have equally contributed to the literature. Lastly, Indian English Poetry it directly highlights the spirit of Indian culture and offers spiritual and philosophic reflections on the lives of Indian people. Indian English poets and Poetry has given a bright future to the field of literature.

REFERENCES;
(2) Makarand Paranjape, Indian Poetry in English, Macmillan Page no 1-28.
Simulation of Gem Detector Using Garfield

Amit Yadav

Abstract:

In this paper I have presented the simulation of Gas Electron Multiplier (GEM) detectors using Garfield software. The paper presents study and simulation of single GEM with Ar:CO₂ mixture in the ratio 80:20. The details pertaining to ion-backflow and change in applied voltages have also been included.

1. Introduction:

Garfield is a computer program for the detailed simulation of two- and three-dimensional drift chambers [1]. Its author is Rob Veenhof and was created in 1984. Originally, the program was written for two-dimensional chambers made of wires and planes, such as drift chambers, TPCs and multiwire counters. For many of these configurations, exact fields are known. This is not the case for three dimensional configurations, not even for seemingly simple arrangements like two crossing wires. Furthermore, dielectric media and complex electrode shapes are difficult to handle with analytic techniques. To handle such increasingly popular detectors, Garfield is interfaced with the neBEM program. Garfield also accepts two and three dimensional field maps computed by finite element programs such as Ansys, Maxwell, Tosca, QuickField and FEMLAB as basis for its calculations. The finite element technique can handle nearly arbitrary electrode shapes as well as dielectrics.

2. Applications of Garfield

The program can calculate for instance the following:

- field maps, contour plots and 3-dimensional impressions;
- the wire sag that results from electrostatic and gravitational forces;
optimum potential settings to achieve various conditions;
plots of electron and ion drift lines;
x(t)-relations, drift time tables and arrival time distributions;
Signals induced by charged particles traversing a chamber, taking both electron pulse and ion tail into account.

3. **GEM Geometry in Garfield**

The first step in simulation is to create geometry of GEM in Garfield. I referred to various research papers for coming up with actual and correct geometry dimensions [4].

Here, I have considered a single GEM hole with drift and induction plates at appropriate distances. The dimensions are as follows:

<table>
<thead>
<tr>
<th>Cathode</th>
<th>Length (μm)</th>
<th>Breadth (μm)</th>
<th>Width (μm)</th>
<th>Centre (μm)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drift</td>
<td>100</td>
<td>100</td>
<td>1</td>
<td>0, 0, 200</td>
</tr>
<tr>
<td>Induction</td>
<td>100</td>
<td>100</td>
<td>1</td>
<td>0, 0, -200</td>
</tr>
<tr>
<td>Hole</td>
<td>Centre</td>
<td>Half Lengths</td>
<td>Upper Radius</td>
<td>Lower radius</td>
</tr>
<tr>
<td>Copper plate-1</td>
<td>0, 0, 0.0102</td>
<td>0.01, 0.01, 0.0002</td>
<td>0.005</td>
<td></td>
</tr>
<tr>
<td>Kapton -1</td>
<td>0, 0, 0.005</td>
<td>0.01, 0.01, 0.005</td>
<td>0.005</td>
<td>0.005</td>
</tr>
<tr>
<td>Kapton -2</td>
<td>0, 0, -0.005</td>
<td>0.01, 0.01, 0.005</td>
<td>0.005</td>
<td>0.005</td>
</tr>
<tr>
<td>Copper plate-2</td>
<td>0, 0, -0.0102</td>
<td>0.01, 0.01, 0.0002</td>
<td>0.005</td>
<td></td>
</tr>
</tbody>
</table>

*All dimensions are in cm

The geometry can be easily varied by making changes in the code. The above dimensions give the complete geometry of a GEM hole and two plates.
4. Voltage Application

To create electric field we have applied appropriate voltages to the metal plates. They are as follows:

- Drift cathode - -600 V
- Copper plate-1 - -500 V
- Copper Plate-2 - 500 V
- Induction plate - 600 V

*Figure 1: GEM Geometry simulation in Garfield*

The above voltages create a strong electric field inside the GEM geometry. This field is expected to cause avalanche and multiplication of electrons inside GEM hole. It is to be noted that the electric field inside hole is greater than drift and induction fields.

*Figure 2: Drift Lines Plot using Garfield*
5. Avalanche simulation

In Garfield avalanche chooses the probability distribution to be used for the avalanche multiplication factor, i.e. the number of electrons produced in the avalanche + the electron that started the avalanche [2]. Electrons that are lost in attachment processes before reaching an electrode are included in the count. A multiplication factor of 1 means that there is no multiplication, factors smaller than 1 do not occur. Here, I have put an electron at the point (0, 0, -0.0140) cm. The avalanche calculation will abort after more than 100 electrons have been created. In the above figure we can see the side view of GEM hole. In the figure on right, we see the start of avalanche with an electron starting at z = -140 μm. The electron moves towards the GEM hole under the influence of electric field.

Figure3: Side view of a GEM Cell

Figure 4: Start of avalanche in Garfield simulation
6. Observations

1. A lot of electrons get collected at the readout. This shows that we can convert a single electron into many and then read it.

2. Some electrons get collected at the copper layer. This is ion backflow [4].

References:

[3] https://ir.library.dcu-uoit.ca/bitstream/10155/293/1/Sipaj_Andrej.pdf
The Mughul Qutubkhana: a multi-shaded hub of diversified activities in the Imperial Karkhanas

Shivangi Mishra,
Research Scholar,
Department of History and Culture,
Dr. Bhimrao Ambedkar University, Agra.

The Mughul Emperors are known for their passionate love for books, which for them were a storehouse of knowledge and experience. From Babur to Aurangzeb, all the Emperors patronized learning and contributed to a great deal to the development of imperial qutubkhana better known as kitabkhana or in simple language, Imperial Library. The development of library depends upon the development of books. Mostly, after the victory together with the wealth of the ruler his library too falls into the hands of the Emperors and were added to the qutubkhana. For instance, when Babur won over the Afghan noble of Punjab, at night he visited his library and tells us that “……I went into Ghazi khan’s book room, some of the precious things I found in it, I gave to Humayun, some sent Kamran (in Qandhar). There were many books of learned contents, but not so many valuable ones, as at first had appeared.”[1] Similarly, on the occasion of the Gujarat conquest in 1575, many fine books belonging to Itimad khan Gujrati’s library were brought into the imperial library set up by Akbar and some of which he distributed among his nobles.[2]

As it is well known that it was Akbar who gave an impetus to the institution of Karkhanas. His love for the books could be gained from the fact that he instead of reading adores listening of the books as Abul Fazl informs us that he enjoyed the reading of books by the experienced and learned men and at whatever pages readers stop on a day, he himself marks with his own pen and also awarded men’s either in cash or gold or silver, according to the number of leaves read out
Thus, by his keen interest in books, *kitabkhana* was established. Fazl, further, tells us that “His Majesty’s library is divided into several parts; some of the books are kept within, and some without, the Haram. Each part of the library is sub-divided, according to the value of the books ……are all separately placed.” De Laet tells us that Akbar’s library at his death consisted of 24,000 volumes, beautifully bound, the price of which was estimated at Rs.64, 63,731. The average price per volumes works out at just short of 270Rs.

In the Qutubkhana, a varieties of tasks were performed likewise, the creation of manuscripts, translation of books, calligraphy, book illumination, book illustration, book binding, etc. apart from these it was not only a library but also a picture gallery with a studio and a staff of painters attached to it and most pictures were produced through book illustration. Together with this, the books gifted by Nobles or others were also kept in the Qutubkhana.

**BOOK TRANSLATIONS**

There was a big translation department attached to the Library. Many books were translated here on the orders and will of the Emperors. As the court language was Persian, so books of Hindi, Arabic and Turkish were translated into the official languages. Abul fazl tells us that “Philologists are constantly engaged in translating Hindi, Greek, Arabic, and Persian books, into other languages.” He also gives us those books which were translated, such as, a part of the *Zich-i-Jadid-i-Mirzai* was translated under the superintendence of Amir Fath ullah of Shiraz; the *Kishanjoshi*, the *Gangadhar*, and the *Mohesh Mahanand*, were translated from Sanskrit to Persian.

Akbar also ordered the translation of the “*Mahabharat*” into Persian and was named as “*Razmnama*”. It comprised of nearly 1,00,000 verses and was translated under the superintendence of Badaoni, Naqib Khan, Mulla Sheri and
Sultan of Thanesar. Abul Fazl wrote a foreword to it and Faizi wrote two chapters, prose and poetry. Badaoni tells us that Akbar had appointed some Hindus to give directions to write an explanation of it and for several nights he himself devoted his attention to explain meanings to Naqib Khan. Furthermore, the translation of “Ramayan” was also carried out by Badaoni and it contained 25,000 couplets and each ‘clock-portion’ consists of 65 letters and it took him to complete this book four years.

Similarly, Haji Ibrahim translated ‘Atharban’ into Persian; ‘Lilawati’, a work on arithmetic translated by Faizi; a well-known book on astronomy ‘Tazak’ was translated by Muhammad Khan of Gujarat; Memoirs of Babur was translated from Turkish to Persian by Mirza Abdur Rahim Khan-i-Khanan; Maulana Shah Muhammad of Shahabad bestowed with the translation of ‘History of Kashmir’ into Persian; Mujam u’l Buldan was translated from Arabic by Mulla Ahmad of Thaatah, Qasim Beg, Sheikh Munawar etc; ‘Harbans’ was translated by Maulana Sheri; ‘Kalilah Damnah’ entitled Ayar Danish was translated by Fazl; ‘Nal-Daman’, a love story was translated by Faizi, it had 4000 couplets, was finished in four months. Badaoni tells us that he was ordered to translate ‘Singhasan Battisi’ comprising of 32 stories and was named as Nama-i-Khirad-afza and was placed in imperial library. Hayatu’l-Haywan which was read to the Emperor was translated by Sheikh Mubarak into Persian. Jami-i-Rashidi was translated by Nizamuddin Ahmed and Badaoni. Bahrul Asmar which was written on the orders of Sultan Zain-ul-Abdin of Kashmir was translated in part from Sanskrit to Persian. The name of the original one could not be found but Lowe conjectures that this was Rajtarangini. Jog bashisht of Balmiki was translated by Firmuli, contains 41 miniatures. From Akbarnama we come to know that Padri Firmillun, who came from Goa, gave tuition to some scholars so that they could translate Greek books.
Jahangir, during his reign, once on tour in Gujarat, bestowed on each of the Sheikhs of Gujarat, the following books from imperial library: Tafsir-i-kashshaf, Tafsir-i-Husayni and Raudat u’l Ahbab. Even he had given one of the Sheikhs, Mir Sayyid Muhammad a small and beautiful Quran and requested him to make a literal translation of Quran into simple Persian and send it to the court.[11]

Mulla Farid of Delhi, with the help of other court astronomers had prepared under the supervision of Yamin-ud-daula Asaf Khan new astronomical tables called Zich-i-Shahjahani, in this previous errors were removed and was presented to Emperor ShahJahan in 1630. ShahJahan ordered that with the help of Greek astronomers translate it into Hindustani language so that could be accessible to all. Lahori tells us that Mir Abu Talib Turbati had secured a copy of Waqi’at –i-Hadrat Sahibqirani in original Turkish from the Library of the ruler of Yemen and Emperor ordered it to be translated into Persian.[12]

Aurangzeb’s reign was a golden era of patronage of learning. He had ordered that well-known scholars of India, after consulting imperial library should prepare a compendium which might serve as a comprehensive book of reference on religious issues of Islam. Sheikh Nizam was placed at the head of this band of learned man. At last, the book was completed at a cost of about 2lakhs Rs. was called Fatwa-i-Alamgiri. [13] Hafiz Nur Muhammad, Mir Saman of Gauharnara Begum, had prepared selections from Ihyau’l ulum which he corrected and transcribed and presented to the Emperor in 1704. [14] Dara Shukoh, the oldest son of Shah Jahan, was a great scholar. He had translated some books into Persian language such as the Yog Vashisht, the Bhagwad Gita and the Upanishads, the latter was entitled as sir-u’l-asrar.
Thus, the valuable books were translated in the department so that knowledge could pass from generation to generation. Utmost care was taken in the translation of the books sometimes Emperors themselves took responsibility of translation so that no error could occur in the prescribed work. Whenever after completion the book was presented to the Emperor he rewarded the translators accordingly.

CALLIGRAPHY

Calligraphy, the art of hand writing was considered a skill of great importance. It was unique among the fine arts and was practiced using different styles. There were according to Fazl, Eight styles of writing such as the Suls, Tauqi, Muhaqqaq, Naskh, Rayhan, Riqa, Nasataliq and Taliq.\[15\]

When the books were composed, these styles were in much vogue. By Abul Fazl accounts we come to know that these styles were followed by the calligraphists in the qutubkhana. Akbar’s favourite was Nastaliq,a fluid style with long horizontal strokes. It is written using a piece of trimmed reed with a tip of five to ten mm called qalam, dipped in carbon ink. The nib of the qalam is usually split in the middle to facilitate the absorption of ink.

Muhammad Hussain of Kashmir was the master of calligraphy and was bestowed with the title of zarrin qalam, the gold pen. He had surpassed in this art his master Maulana Abdul Aziz and the art critics of the age considered him equal to Mulla Mir Ali. Apart from him the other calligraphists were Maulana Baqir, Muhammad Amin, Mir Hussaini Kulanki, Maulana Abdul Hay, Maulana Dawri, Maulana Abdul Rahim, Mir Abdullah, Ali Chaman, Khwaja Muhammad Yahya was able to write in seven styles, Maulana Ali Ahmed Nishani, etc.
Apart from Akbar, Prince Khusrav, Sultan Pervez, Shah Jahan, Aurangzeb and Zeb-un-nisa Begum had a fine hand in calligraphy. Sharif Khan was unparallel in the arts of calligraphy and painting. In the beginning of his reign, Jahangir mad him Wakil and promoted him to the rank of 5000 and gave him the title Amiru’l Umara. [16] Jahangir, in his memoirs tells us that a minar was erected near Jahangirpur and Mulla Muhammad Hussain Kashmir, the leading calligraphists of the time, wrote an inscription which was engraved on a stone placed on this minar. [17]

Shah Jahan, in whose reign each and every art prospered and attained its zenith. Amanat Khan in Shah Jahan’s court was a great expert in Nasq writing. He wrote an inscription inside the dome of the mausoleum of Mumtaz Mahal and received an elephant in recognition in 1637. Mir Salih was appointed librarian of the Imperial Library and was one of the great calligraphists. Raushan Qalam was another calligraphist in the royal qutubkhana. [18]

Aurangzeb had a special skill in writing of Naskh, Nastaliq and Shikasta. He wrote two Quran’s, the lauh, jadwal, the binding of which cost 7000Rs and send them to Medina. Sayyid Ali Khan Jawhir Raqam, was engaged by Aurangzeb to teach calligraphy to the princes. He was the curator of the imperial library.

Abdur Rashid Daylani or Aga Rashid was employed by Shah Jahan to teach Nastaliq writing to Dara Shukoh. The line of celebrated Nastaliq calligraphers culminated in him.

Thus, one can say that calligraphy was an aristocratic art. Kings, princes and nobles practiced it and took pride in it. But they also extended patronage to this art form. Skilled calligraphists were appointed in the qutubkhana so that this art could flourish in the State. Even, Aurangzeb also loved and patronized the art
of writing and even he practiced it. Calligraphists were appointed to work on the manuscripts and produce distinctive works.

BOOK ILLUMINATION OR PAINTED IMAGES

In the Mughul times the painters were also involved in the production of manuscripts. It was from the reign of Jahangir that painting (taswirkhana) was distinguished from the kitabkhana and was made an individual karkhana.

Chronicles narrating the events of a Mughal Emperor’s reign contained, alongside the written text, images that described an event in visual form. When scenes or themes in a book were to be given visual expression, the scribe left blank spaces on nearby pages; paintings, executed separately by artists, were inserted to accompany what was described in words. These paintings were miniatures, and could therefore be passed around for viewing and mounting on the pages of manuscripts.

Paintings served not only to enhance the beauty of a book, but were believed to possess special powers of communicating ideas about the kingdom and the power of the Kings in ways that the written medium could not. Abul Fazl has described painting as a “magical art”: in his view it had the power to make inanimate objects look as if they possessed life.

The production of paintings portraying the emperor, his court, and the people, who were part of it, was a source of constant tension between rulers and representatives of the Muslim orthodoxy, the Ulama. The latter did not fail to invoke the Islamic prohibition of the portrayal of human beings enshrined in the Quran as well as the Hadis, which described an incident from the life of the Prophet Muhammad. Here the Prophet is cited as having forbidden the depiction
of living beings in a naturalistic manner as it would suggest that the artist was seeking to appropriate the power of creation. This was believed to belong to God. Yet interpretations of the Shari’a changed with time. The body of Islamic tradition was interpreted in different ways by various social groups. Frequently each group put forward an understanding of tradition that would best suit their political needs. Muslim rulers in many Asian regions during centuries of empire building regularly commissioned artists to paint their portraits and scenes of their life in their kingdoms.

When Humayun returned from Persia he brought with him great Bihzad painters, Mir Sayyid Ali and Khawaja Abdus Samad. They were endowed with the task of the illustration of ‘Dastan-i-Amir-i-Hamza’ amounting to 12 volumes and about 1400 illustrations, completed in 1582. It was Akbar who is credited of establishing Mughal School of Painting or National School of Painting. The famous painters of his period were Mir Sayyit Ali Tabriz, Khawaja Abdus Samad, Daswant, Basawan, Kesu, Lal, Mukund, Mushkin, Farrukh, Madhu, Jagan, Mohesh, Khemkaran, Tara, Sawla, Haribas, and Ram etc. Abul Fazl writes that, Akbar said, “There are many that hate painting; but such men I dislike. It appears to me as if a painter had quite peculiar means of recognizing God; for a painter in sketching anything that has life and in devising its limbs one after the other, must come to feel that he cannot bestow individuality upon his work and is, thus, forced to think of God, the giver of life and will thus, increase in knowledge.” [19] Thus, Chingiznama, Zafarnama, Razmnama, Ramayana, Nal Daman, Kalilah Damnah, Ayar Danis etc. were all illustrated.

Jahangir rightly known as Connoisseur of art, under whom the art of painting reached its climax. Portrait painting and hunting scenes were the favourite themes of this period. The important painters of the period were Abul
Hasan(Nadir-uz-Zaman), Muhammad Nadir of Samarqand, Ustad Mansur, Bisan Das, Goverdhan, Keshav, Manohar, Madhav and Tulsi.

Though Shah Jahan had architectural bent of mind, yet art of painting survived during his reign but no significant improvement could be visualized. With Aurangzeb, the art breadth its last and the artists took patronage in the provincial Courts.

Thus, the book illustrations or painting were importance for us as there are many information that we could not have from the literatures of the period can be well-understood from the paintings. Through these paintings we come to know about the court culture and life, i.e., their dress, jewellery, celebrations, working of departments, hunting, wars, etc.

**BOOK BINDING**

After the scribes, illuminators and illustrators had completed their respective jobs, book binder comes to stage. Their first task was to arrange the loose sheets in proper order. This was done with the help of catchwords (tark) written on the left bottom margin of the sheets which was common practice and which incidently, points to close scribers and binders. The sheets were now grouped into sections or signatures (juzw). Next, the desired number of such sections or signatures was sewn together, which became a ‘volume’ or book after having been bound within covers. The latter two basic processes are called juzwbandi and jild sazi or jild bandi respectively. There were tools for boring holes at one of the sheets for sewing purposes. Bookbinders nowadays call it batkin. The other tool is with wavy turns used for a very special purpose in stitching. Again three long needles of different shapes for sewing the sections (shirazahbandi), these are now called sutali. Gluing or the application of adhesive to the spine (pushta) was the third important stage in book binding. Next is the
stage of actual binding. The cardboards (moqavvi, pattha) cut to size and was mounted with a white cloth. A bound book with brownish leather cover was kept by binder on his left knee and held by the left hand, while his right hand gives finishing touches with the aid of the tool which cuts off the unnecessary cardboard projecting out of the leather covering. The leather covering was also laid upon the book to give it protection. Often a special type of book cover with triangular flap was also prepared in order to give maximum protection to the book since the flap, projecting out from one of the hard covers, completely ‘closed’ the book when it was mounted over the hardcover. [20]

Thus, the department carried out a number of different activities like illumination, illustration, painting, binding etc; for this purpose many men were recruited by the State. The head of the qutubkhana was the ‘Nazim’, who looks after the income and expenditure of the library and of appointment and dismissal of subordinate employees. Next to him was ‘Darogha’ who generally looked after the internal administration of the libraries and acted under the directions of the Nazim.

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Tagore’s ‘The House And The World’
A Call for a New World Order

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Abstract

To introduce Rabindranath Tagore is like to introduce an era. His works reflect a complete age. Though he is much known as poet and famous for his poem Gitanjali but he is much more than this. To acknowledge Tagore only as a poet is not enough. It is just like to get a glimpse of a very small part of his personality. In fact he is a poet, dramatist, novelist, painter, philosopher, thinker, singer, social-reformer, freedom-fighter and much more. Tagore did not confine himself only to the world of literature, he evenly gave his contribution to the society through his perception as a thinker of a new world – a better world for all human beings to live in.

Tagore belongs to the age of freedom struggle. It was the time when all were busy, fighting over alarming their country or nation. People were divided between mine and yours. There was neither Peace nor knowledge. At such a hawack, Tagore was the only man who could imagine of a new world order, where the narrow thinking of caste creed, language and nation could not divide people from each other. Where the land is not divided into nations and citizens. He envisioned a universal citizenship- one single country for all human beings.

Introduction

In my present paper, through enlighting Tagore’s novel, The Home and The World, I have tried to throw light on this humanistic appeal of Rabindranath Tagore to the whole world.
The Home and The World is an important work of Tagore for understanding his views on the dangers of political extremism. The novel focuses on the Swadeshi Movement in Bengal, which demanded an exclusive reliance on Indian goods, and a rejection for all foreign products. Tagore’s representation of Swadeshi things typifies his attitude towards any sort of organised political activity as something over which one has little control. In The Home and The World swadeshi is described as

“A flood, breaking down the dykes and sweeping all our prudence and fear before it.” (1)

Concerning over the blind brutality of national ambition and the destructive means to achieve national glory, Tagore writes-

“The last sun of the century sets amidst the blood-red clouds of the west and the whirlwind of hatred. The necked passion of self-love of nations, in its darken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.” (2)

Tagore’s fear of this necked passion of self-love of nation, figures in everything he wrote on the dangers of mass actions and nationalism. This is especially true to his novel, ‘The Home and The World’. This novel is set in the context of Lord Curzon’s partition of Bengal in 1905. The Home and The World is at once an indictment of the extremist thinking that motivates nationalist sentiments and the celebration of humanism which constitutes the bedrock for Tagore’s new international order.

Set against the stormy days of revolutionary background of 1905 Bengal, chocked with the war crisis of Swadeshi and Bandematram, the novel depicts the autobiographical sketches of three characters- Nikhil, his wife Bimila and Sandeep, his friend. In the novel Tagore vividly portrays a new concept of Nationalism and universal manhood and gives the most profound expression of
his faith in true independence for all individuals, irrespective of any particular nationality.

Nikhil is an educated youth enriched with liberal modern thinking. He gets married to Bimila who is an uneducated, custom-ridden woman. Bimila is leading a traditional life. Nikhil wants that Bimila should cross the four walls of the house and confront the real world which is beyond the threshold of the house. He decides to educate Bimila so that she can also contribute to the society and freedom struggle, which was on the height of passion at that time.

In due course Bimila came in contact of Sandeep, a friend of Nikhil. Sandeep is also playing an important role in the freedom struggle but his method was different from Nikhil. Nikhil is the follower of non-violence and on the contrary, Sandeep follows the violent patriotism. At many times Sandeep appreciates Bimila for her beauty and patriotism. He calls Bimila, the incarnation of Maa Durga. Bimila is also so much influenced by his voice and personality that at Sandeep’s advice she agrees to steal money from her husband’s house in the fake name of patriotism. But at last she realizes that Sandeep is a selfish man who wants money not for country but for his own greed.

Nikhil epitomizes the unselfish progressive husband who wishes to free his wife from the oppressiveness of traditional Indian marriage. On the contrary, Sandeep is a man who thinks only of himself and degrades man woman relationship to brazen sexuality. He can go to any extent to achieve his aim without thinking of moral values. He insists on-

“blunt things, bluntly put, without any finicking niceness.”(3)

Bimila is represented as an innocent woman who is completely subservient to her husband. But Bimila is much more than this. She is referred as goddess Durga, the female goddess of creation, destruction and shakti. She also represents the beauty, vitality and glory of Bengal.
The struggle between Nikhil and Sandeep for Bimila, is then, a battle for the future of Bengal. As they (Nikhil and Sandeep) represent two opposite visions of Bengal. Nikhil is an enlightened humanist who believes that truth cannot be imposed, freedom is necessary and it is essential for individual growth and fulfilment. Nikhil, like Tagore himself, supports Swadeshi, he understands the value of outside world and he wants to serve a greater cause rather than mere national interest.

“I am willing”, he insists, “to serve my country, but my worship I reserve for right, which is far greater than my country. To worship my country as a god is to bring a curse upon it.”(4)

Nikhil is a realist, he has a constructive approach and applies righteous means. Tagore’s own vision of struggle for independence, self government and constructive leadership is reflected in Nikhil’s concept of freedom. Like Nikhil in the novel, Tagore himself had to face unpopularity, isolation and even hostility due to his opposition to coercive and frenzied patriotism.

On contrary to Nikhil’s genuine patriotism, Sandeep is an opportunist. He is, in fact, the prototype of a populist demagogue—hypocritical and unscrupulous, capable of sweeping along everyone with his magnetism, sophistry and rhetoric. His braggadocio is illustrated by the passage from his diary, as given below—

“Am I not born to rule? To bestride my proper steed, the crowded and drive it as I will, the reins in my hand, the destination known only to me, and for it the thorns, the mire on the road? This steed now awaits me at the door, knowing and champing its bit, its neighing filling the skies.”(5)

Sandeep is not only inculcating the spirit of swadeshi among the people but also inflaming the cult of Bandematram and the concept of freedom by force. Sandeep represent himself as a realist, one who brutally confronts the world. He criticizes Nikhil for his misty vision of this world. Sandeep describes those who share his views as iconoclasts of metre. He and his fellow iconoclasts are-
“The flesh-eaters of the world, we have teeth and nails; we purse and grab and tears.” (6)

For Sandeep the end justifies the means, and he argues that virtually any human action can be excused if the stakes are sufficiently high. This is the only fundamental principle of existence.

Ostensibly, Nikhil and Sandeep share the same goal, freedom from oppression, where they differ is their understanding of freedom and how this freedom is to be achieved. For Nikhil, to be motivated by the concern for nation is self-destructive.

“To tyrannize for the country”, he says, “is to tyrannize over the country.” (7)

To his contrast, Sandeep stops at nothing to achieve his ends, as he stresses that—

“Whenever an individual or nation becomes incapable of perpetrating injustice it is swept into the dustbin of the world.” (8)

The complete irrelevance of the moral standards characterizes his relationship with everyone in the novel including Bimila, whom he reduces to steal for him from her husband. Sandeep finds justification of his action in history. According to Sandeep, there is no place for religious idealism and there are no higher purpose than those humankinds create.

For Nikhil however, it is not that the world is chaos, rather each individual is given the freedom and opportunity to participate in limitless creativity of the world. This understanding of the world allows one to celebrate the possibility of internationalism, universalism and humanism. Sandeep however sees such idealism as mere intellectual foppery motivated by the desire to mystify things. It ignores the passion that is the true motivating force behind any kind of change. According to Sandeep it is passion that guides our action and to call it untrue is as hopeless as to expect to see better by plucking out our natural eyes. But passion which is uncontrolled is destructive. Nikhil does not reject passion but he

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understands that uncontrolled passion destroys everything in its path. What is frightening about Sandeep is his extremism, his belief that everything of the old order must be destroyed for a new order to take its place, and his assumption that the power which he represents, is unstoppable. This is reaffirmed by the speed with which the events in the novel tumble one on top of the order; the boy cotting of school, the burning of foreign cloth, the destruction of graineries and the forced participation of muslims in the hindu dominated Swadeshi Movement. Thus through this novel Tagore stresses the dangers of mass action which shrinks the vision to the narrowness of state, country and nation. Tagore advocates the freedom which provides wings of sanity and a wide spread vision of thinking. He wants that freedom which allows people to share their ideas and actions with one-another without considering the bandages of nation and country, the freedom which does not emphasis on making a single country progressive and liberal but this complete world a better place to live in with true humanistic values.

The Home and The World id pivotal for understanding Tagore’s rejection to mass action as destructive force to achieve freedom and individuality. As well, the novel clearly anticipates Tagore’s eventual rejection to nationalism as a frightening expression of this mass-action. Finally the book is important in laying the ground work for Tagore’s call for a new international order, which allows for mutual interaction for all people. The message The Home And The World gives is clear; to deny distinctiveness and individuality is to deny diversity, and to ignore fundamental nature of the world. Political boundaries confirms exclusivity, and they hinder sharing and oneness in the face of difference.

Tagore is firmly rooted in Indian philosophical tradition. He is concerned with darshana. In The Home and The World, Tagore issues a call for a new world order. He recognizes the pride that comes with nationhood can lead only to
arrogance and to the repression of others. His message was true for his time and it is true still today.

References:-


4. (Ibid- p.29)

5. (Ibid- p.103)

6. (Ibid- p.47)

7. (Ibid- p.109)

8. (Ibid- p.79)


लोकसाहित्य और हिन्दी

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लोकसाहित्य लोक द्वारा, लोक के लिए रचित और लोक में प्रवचित साहित्य है। वस्तुतः यह उस निर्माण दर्शन के समान है जिसमें जनता-जनार्दन का आखिल तथा विरात स्वरूप पूर्णतः प्रतिमिक होता है। लोक संस्कृति का जैसा दिव्य और अकृत्रिम प्रतिमिक इस साहित्य में उपलब्ध होता है उसका दर्शन अन्यत्र कहाँ? लोक साहित्य की निर्जिंगी का अवगाहन कर केवल शरीर ही नहीं पवित्र होता प्रत्युत् आत्मा भी पूर्व और पावन बन जाती है।

लोक साहित्य की विविध विधाओं (लोकगीत, लोकगाथा, लोकनाद्य, प्रकृति साहित्य) में लोकगीतों का सर्वप्रमुख स्थान है। लोकगीत आनन्द-प्रेरित मानव-हृदय की सत्कारक अनुमूलित की रागमय अभिव्यक्ति है। लोकगीतों की श्रोतार्थी का आदि श्रोत कहाँ छिपा हुआ है, यह निश्चित रूप से कहना कठिन है। अतः के सहस्र युगों के अनावरण के पश्चात भी लोकगीतों की उत्पत्ति के क्षणों को किसी कालविशेष की सीमा में नहीं बांधा जा सकता, क्योंकि मानव-हृदय भी र्वानुमूलित से प्रेरित, सुख संवेदना से आन्दोलित हुआ होगा, गीतों के
अज्ञात स्वर मनुष्य के अधरों पर गूंज उठ होंगे। जिस प्रकार व्याघ्र के तीर से करोंच पक्षी को निहत देखकर मर्महत महर्षि बाल्मीकि की वाणी से कविता के स्वर फूट पड़े उसी प्रकार मानव–हृदय के सहज भाव लोकगीत के रूप में फूटते रहते हैं। जब से धरती पर मनुष्य की उदभावना स्वीकार की गयी है तभी से लोकगीतों की उदभावना मानी गयी है और जब तक मनुष्य का अस्तित्व बना रहेगा, तब तक लोकगीत भी बने रहेंगे। गीतों के प्रारम्भ के प्रति एक कल्पित अनुमान है , किन्तु उसके अन्त की कोई कल्पना नहीं है। यह वह बड़ी धारा है जिसमें अनेक छोटी–छोटी धाराओं ने मिलकर उसे सागर की भांति अथाह बना दिया है। लोकगीतों में जन–जीवन की सच्ची ज्ञानी निहित है तथा भारतीय सांस्कृति एवं हमारे परस्परागत जीवन का सच्चा और सुन्दर इतिहास गुप्तित है।

लोकगीतों का स्वरूप इतना विराट है, कि साहित्य का प्राचीक पृष्ठ इससे आच्छादित है। सांस्कृत, पालि, प्राकृत, अपभ्रंश, ब्रज, मैथिली, अवधी, खड्डीबोली आदि सभी गीतों का निर्माण करता तो एक व्यक्ति है किन्तु वह सम्पूर्ण समाज की धरोहर होती है। फलस्वरूप उसमें व्यक्तिवादिता की गंध मात्र भी नहीं होती है। गीत मानव की आत्मा है इस गीत–प्रगीत ने व्यक्ति–क्षण से लौक–गंध लय तक आते–आते अपनी परम्परा में कम यात्रा नहीं की है। गीत–प्रगीत कभी क्षण–विशेष का स्मृति बनाना है तो कभी चतुर्दशपदी का, उससे कभी सर्वाधिक कल्पना प्रथान सम्बोधन गीत का स्वरूप धारण किया तो कभी वह आहत काँच पक्षी की आह से निकली लोकगीतियों में गूंजने लगा, कभी उसके कलेवर में गीत–कथायें शामिल हो गयीं तो कभी अन्त:प्रेरित
अनुमूलियों से प्रेरित होकर उस गीत का कलेवर पूर्णतः गीतिमय हो
गया, कभी वह लघुगीत काव्य बना तो कभी दृश्य ग्रामगीत, कभी उसमें
रंगभेदी व्यंग्योगितायों ने घर किया, तो वह कभी सामाजिक उत्सवों की
लोकधुन में खूबकर गाने लगा और कभी ऐसे में उसके साथ जुड़ा
गयी, लोकपाथात्मक वीरगीति परस्पर तथा रंगमंचवीन नाटय विधि। इस
प्रकार गीत–प्रगीत ने अपने वस्तु–शिल्प में कितना ही परिवर्तन क्यों न
किया हो किन्तु संगीत की तल आज तक नहीं ढूंढा है और न ही इसके
आगे दूसरे की संभावना है।
शब्द और संगीत का यह भावात्मक आवेग यद्यपि अपनी ऐतिहासिक
खोज में उसी प्रकार अनखोज है जिस प्रकार मनुष्य के आर्थिक का
इतिहास। किन्तु यह असंदिग्ध सत्य है कि मानव–सृष्टि के साथ ही
उसकी सुख दुःखात्मक अनुमूलियों के अन्तर्गत नर–नारियों के होंठों पर
संगीतक्रम शब्द फूटते रहे होंगे किन्तु इस शब्द–संगीत परस्पर का
प्रामाण्य प्रमाण ऋचाओं का आधार लेकर गीत की टेक का निर्माण
हुआ है यहुद्वीद के तीन स्तरों की कल्पना से सामंवेद में आते–आते
सात—स्तर निर्धारित हुए। स्वर और संगीत का आधार लेकर गीत
शब्दबद्ध हुआ और वेदिक साहित्य के बाद बौद्ध साहित्य में गाथाओं के
माध्यम से इनकी सृष्टि हुईं। बुद्ध दर्शन का आधार पाकर तो गीतिकिंवा
जन–जन के गान के हार बन गई। यही नहीं जब गीतिकिंवा को
व्यावहारिकता के सिद्धांत का चोला पहनाये जाने की आवश्यकता थी
तो ऐसे में भस्ममुनि ने नाट्यगृहास्त्र का निर्माण किया और श्रेष्ठ नाटकों
में ‘मुद्रलिप्तपदाद्युम्’ “बुद्धशब्दार्थहीनम्, जनपद सुखोद्यम्...” जैसे सुन्दर
वाक्यों को कहकर न केवल नाटक को परिभाषित किया बल्कि इसके
साथ गीतों का तत्त्व-निरूपण भी किया। फलस्वरूप संस्कृत परम्परा में मृछकटिक्’ रसावली, अभिज्ञान शाकुन्तलम् जैसे नाटकों, रामायणों, महाभारत जैसे महाकाव्यों व मेघदूतम् जैसे संदेशकाव्य में मनोहारी गीतों की सृष्टि हुई। जयदेव के ‘गीतगोविन्द’ तक आते-आते लोकगीतों में राग के साथ ताल और लय का सम्बन्ध त्रिकोण बन गया।

इस परम्परा का अनुमान करती हुई यह गीत विधा एक और अपभ्रंश साहित्य के रास या रासक ग्रंथों में, कृष्ण-गोपी के श्रृंगार-विलास में आध्यात्मिक रमण करने लगी तो दूसरी ओर बुद्धिपशु परम्परा के बजरायानी सिद्ध और वामपंथी योगियों ने लोकभाषा का आधार लेकर उसे जन-मानस तक प्रसिद्ध किया। गीतों के लिए लोकभाषा का सूत्रपात यथापि ‘थेरीगाथा’ कर चुकी थी, किन्तु इन योगियों ने भाषा बहता नीर के माध्यम से गीत की प्रेरणार्थता को अत्यंत सहज-साध्य बना दिया। अपभ्रंश की इस पद-परम्परा में अमीर-खुसरों ने संगीतात्मकता की सृष्टि करके न केवल गीत-परम्परा को अत्यंत समृद्ध बनाया बल्कि अरबी-फारसी शब्दों और रागों का आधार लेकर लोकगीतों की नवीन सृष्टि भी की। लोकभाषा के चलते मैथिली भाषा में विद्यापरिस्थिति का पर्दापण हुआ जिन्होंने कृष्णाभमत का आश्रय लेकर ऐसे मधुर गीतों की सृष्टि की जो हिन्दी साहित्य में गीत-परम्परा की अभूतपूर्व देन है। लोकगीत की धुन पर उन्होंने कलागीतों की जो प्रस्तुति की वह दर्शनीय है।

कालगीतों की इस परम्परा से हटकर नाथों और सिद्धों की जमीन पर भक्तिकाल में कबीर अपनी खंजरी लेकर खड़े हुए और अपने आध्यात्मिक ताने-बाने में पदों का ऐसा “लोकल टच” दिया कि वह
आज तक जन-मानस की पोशाक से मिटाये नहीं मिटता। कबीर ने अपनी लोकधर्मी परम्परा में जाने-अनजाने अपने युग की लोक-प्रचलित शैलियों—हिंदू, बारहमासा, झूला, होली, मंगल, यहां, सोहर आदि को न केवल साहित्यिक विरासत दी बलिक घर-घर में उसके विचारों एवं आध्यात्मिक प्रभावों के माध्यम से गीतों को जमा-बसा दिया। इस संत परम्परा को रैदास, दादू, धर्मदास आदि ने भी आगे बढ़ाया। संगीत भक्तों में तुलसीदास ने जहाँ अपने गीतों में भक्त—हृदय की दीनता का बाव भरा वहाँ सूर ने भाव प्रवणता एवं तनमयता देकर उसका परिष्कार किया। कृष्ण की बाल—लीला को आधार बनाकर उन्होंने भारतीय लोककाव का जो वर्णन किया वह अद्वितीय है। मीरा की मार्मिक भावुकता को पाकर तो ये जीवन्त ही हो उठे।

भक्तिकाल ने जिनी उज्ज्वलता एवं आत्मियता से अनेकाधिक लोकगण्धर्व एवं विरासत से प्राप्त शार्तीय टेकों और धुनों से गीत मंडार को समृद्ध किया था रीतिकाल में अब वह उत्तरा ही कलुषित हो गया किन्तु रीतिकाल में भी अपवाद स्वरूप घनानन्द, बोधा, आलम, रसखान जैसे गीतकवि पैदा हुए, जिन्होंने अपने लौकिक—अलौकिक प्रेम को इतनी तनमयता से प्रेम किया कि भक्तिकाल की उज्ज्वलता व तेजस्विता निष्प्राण नहीं होने पायी।

भारतेन्दु युग तक आते—आते गीतधारा का नवोन्मेश हुआ। मुगल बादशाह का पतन और ईस्ट इंडिया कम्पनी का उदय दो संस्कृतियों के संघर्ष का संकेत था। न केवल इतना बलिक एक गुलामी के बाद दूसरी गुलामी छूटपटाहट भी कलाकार को परेशान कर रही थी, किन्तु यह परेशानी आन्दोलन का पर्याय कम तथा विवासता और बेरोज़ी की
सार्थकता को अधिक प्रकट कर रही थी। शायद यही कारण था कि भारतेन्द्र जैसे समृद्ध कलाकार में एक तरफ सूर, मीरा और रसाखान का प्राचीन स्वर था तो दूसरी तरफ नई—व्यवस्था की गुलामी के आने से राष्ट्रीय चेतना की नवीन भूमि भी थी। इस भूख की तृप्ति के लिए भारतेन्द्र ने अपने समकालीन साहित्यकारों का प्राचीन संस्कृति की ओर मुड़ने व अपनी आसिमता को पहचानने का आह्वान किया। इसी पहचान के क्रम में उन्होंने जन से जन को जोड़ने हेतु लोकगीतों के निर्माण की घोषणा की, फलस्वरूप भारतेन्द्र व उनके मण्डल के अन्य सदस्यों प्रतापनारायण मिश्र, बद्रीनारायण चौधरी ‘प्रेमधन’ बालमुकुन्द गुप्त अथवाकादत व्यास आदि ने प्रबुद्ध मात्रा में लोकगीतों का निर्माण कर जन—मानस को लोक की ओर उन्मुख कर दिया।

हिंदीदीयुगीन साहित्य ने युग की महत्वपूर्ण मांग के अनुरुप राष्ट्रीयता को इस कदर स्थापित करने की कोशिश की, कि कविता में रस कम और प्रचार तथा उपदेश अधिक हो गया। ऐसे गीतों पर खराब आनी स्वाभाविक थी। इस बीच बंगाल में रविन्द्रनाथ टैगोर का उदय हुआ और उनकी गीतास्लित के भ्रमवस्वरूप हिंदीदीयुगीन इतिवृत्तात्मकता को न केवल तेस्र लगी बल्कि साहित्य में विद्रोह के अंकुर भी फूलने लगे, फलस्वरूप कविता लोक को ओर मुड़ती हुई प्रतीत होने लगी। यह इसी का परिणाम था कि श्रीधर जैसे कवियों ने लोक—प्रचलित गीतों का निर्माण किया।

गीत की यह धारा शुष्क रंगीली जमीन को पार करती हुई छायावाद में पड़ूँची और प्रकृति के प्राण में कल—कूजन करने लगी या इसे यां कहा जाये कि गीत—प्रगति की जो पुनरुत्थान भक्ति काल में
संवेग प्रवाहित दा रीतिकाल के मुरू प्रदेश में क्षीण हो गयी थी वह छायावाद के उदय के साथ ही पुनः नूतन वेग से लहलहा उठा। यह स्वाभाविक भी था क्योंकि आत्माभिंधज कविता में गीत को स्थान नहीं मिलेगा तो फिर किसे मिलेगा? अतः इस युग में आते-आते गीतकाव्य बहुमुखी विशेषताओं से मुखर हो उठा। छायावादी कवियों ने अपने काव्य शृंगार ग्राम-प्रकृति के सार्वदेश लक्षणिकता, प्रतीकात्मकता तथा भावुकता से अभिनवता भी पदान की। प्रसाद, पंत, निराला, महादेवी वर्मा आदि छायावादी कवियों ने लोकगीत की प्रेषणीयता व संवेदनीयता को अपनी कविताओं में महत्वपूर्ण स्थान दिया है। प्रार्थनापर्य गीत हों या प्रकृतिपर्य, लोमी गीत हो चाहें चर्चागीत, ऋतु-सार्वदेश का वर्णन हो या होली, राखी जैसे पवन, त्यौहारों का गायन, चाहें हमारे जीवन के रीति-रिवाज हो या अन्यविश्वासों की ओर झुकाव छायावादी कवियों ने लोकगीतों से ही लोकतात्त्विकता ग्रहण की है।

सन् 1936 के बाद उदय-पुथल के नाम पर जो कविता लिखी गई उसे प्रगतिवादी गीतधारा का नाम दिया गया। इस धारा के प्रमुख गीतकार नागार्जुन, कंदारनाथ अग्रवाल, त्रिलोकचन, राम विलास शर्मा, रांगेय राघव, डॉ. शिवमंगल सिंह सुमन आदि हैं। इन प्रतिवादी कवियों ने लोक साहित्य की महत्ता को अपने लेखन में पूरी ईमानदारी के साथ स्वीकार किया है। प्रगतिवादी काव्यों में लोकगीतों की विविध भौलियां यथा-प्रशनोत्तर प्रणाली, टेकबद्धता, संगीतात्मकता, रसमयता, ऋतुपरिवर्तकता एवं व्यंग्यात्मकता आदि का प्रयोग प्रचुर मात्रा में किया गया है। जीवन को जोतकर कृप्क तक कविता को बोने और काटने
वाले प्रगतिवादी कवि के लिए गीत लिखने की आवश्यकता है, सौन्दर्य स्वरूपों में अपना गम कम करने का साधन नहीं। इसीलिए उसकी अभिव्यक्ति सपन और साफ-सुधरी है, जिसमें विश्व का आलोक के आलोक और विचारों का सौन्दर्य है। यहाँ विचार-अनुभूति में डूबकर मान बनकर निकले हैं, जो लोकप्रियों की कथा, व्रीणियों के आकाश जनगणता की सरलता, व्यंग्यगीता की भावुकता, गजल, भोर आदि की विविधता लेकर तरुण सौन्दर्य का प्रतीक बन गये हैं। छायावादी स्वनवीथियों और नवी प्रगतिकारों की पठन-पढ़न्डी की रूपमूल से दूर इन गीतियों में ज्ञान, गळी, कूटों और भीड़ का भार प्रतिध्वनित है जो अपनी परशु-जलास में मन और बुद्धि दोनों को एक साथ बोध लेता है। मिल के मजदूरों से खुराक उपहार, कृषि के हाथों से अनगढ़ प्रतीक, खुद-सी सपन सवच्छ भाषा, ग्राम्य-प्रकृति से सहज विम्ब और खेतों की में एछूर छन्द प्रगतिवादी गीतकाव्य को एक ऐसी ताजगी देते हैं जिसमें खेतों की पफ़ुल फसल और भरे-पूरे खालियां की प्रसन्नता तरुणाईः झलकती है।

प्रगतिवाद और प्रयोगवाद दोनों प्रवृत्तियों लगभग एक ही समय जन्मी थीं किन्तु प्रतिवादी कविता अधिक अनुकूल परिस्थितियों के कारण जन-कोलाहल में अधिक व्यापक हो गयी है तथा प्रयोगवादी प्रकृति को उभरने में कुछ समय लगा। सादृश्य योजना, लक्षणिकता, अलंकरण और विशेषता सम्बन्धी प्रयोगों की दृष्टि के प्रयोगवादी गीतकाव्य हवा में झटकी बाज़ेर की सुनहली कलाकृति और फुंगियों पर कपोती-सी अलसाती चाँदनी के से ताजे सौन्दर्य बोध से अनुपूरित है इस धाराके प्रतिनिधि गीतकार अन्नेय गिरिजाकुमार माधुर धर्मवीर भारती
केदारनाथ सिंह भवानीप्रसाद मिश्र सर्वेश्वरदया सक्सेना आदि हैं। यहाँ प्रयोगवादियों ने गीत संबंधी विचारणा को नयेपन के मोह के कारण छोड़ दिया है किन्तु फिर भी गिरिजाकुमार माथुर और केदारनाथ सिंह एवं सप्तकेतर कवियों की मान्यताएं बहुत उपयोगी और स्पष्ट है। गीत को गतानुगतिक रचना कहते वाले अजय ने भी नयी कविता की महत्तपूर्ण प्रवृत्ति लोकधुनों की रुझान को ही माना है। इसमें कोई संदेह नहीं कि न तो नयी कविता को गीत से कोई विरोध था और न ही वे एक दूसरे के प्रतिद्वंद्वी थे, बल्कि युग संदर्भ की नयी प्रवृत्ति प्रयोग के कारण अनायास ही गीत की उपेक्षा हो गयी। इसी प्रयोग वादी प्रयोगशील और नये कवियों ने लोकधुनों और लोकशैली पर आधारित श्रेष्ठ गीतों की रचना की जो लोगगीतों के निकट है।

1950 तक आते-आते स्वाधीन भारत में गणतंत्रीय चेतना पैदा हुई। फलस्वरुप गणतंत्रीय व्यवस्था ने उसे व्यक्ति-राजनीति का अधिकार दे दिया इसलिए वह धरती के अधिक नजदीक हो गया और नये लहजे से उसकी हर घड़कन एवं समस्या को परिभाषित करने लगा। ऐसी व्यवस्था में गीत व्यक्तिगत रागात्मक क्षणों का उच्चवास नहीं रह गया बल्कि जन-जीवन से जुड़कर उसमें व्यक्तचिंता बौद्धिकता आयी, लोकधुनों का प्रवेश हुआ, लोक-जीवन की घड़कन आयी और इस तरह उसका विशाल अपनी सीमित परिधि को लांघकर बर्ध-बंधाये चौखटों को तोड़ने लगा। लोकगंधी गीतों की जिस धारा को डा. हरिविशाराय बच्चन ने एक नयी दिशा की और उन्मुख किया था, नरेन्द्र शर्मा केदारनाथ अग्रवाल, शमशेरबहादुर सिंह, अजय प्रभृति कवियों ने एक नया धरातल और नयी भावभूमि दी। अपने परवर्ती लोकधुनाधारित
गीतों द्वारा बच्चन ने हिंदी गीतां के विकास कम को जाहिं ले जाकर छोड़ा था, वह उसके आगे नहीं बढ़ पाती, यदि सम्पूर्णी गलेबाजों के हाथ से बचाकर ठाकुरप्रसाद सिंह, शम्मुनाथ सिंह केदारनाथ सिंह, नईं, ओम प्रभाकर आदि द्वारा उसे लोक-गन्ध की लवीली पंखुरियों का फार्म न पहनया गया होता। ठाकुरप्रसाद सिंह के ‘वंशी’ और ‘मादल’ में संगृहीत संताल लोकगंगी गीत, लोकगीतों के नक़लों की लम्बी जमात के सामने लोकतंत्र संविलित भौली की सूक्ष्मता और ताजी रसकथा का एक नूतन आयाम प्रस्तुत करते है। इन गीतों की दृष्टि सर्वथा आधुनिक है, यथार्थ है, वस्तुपरक है, अभिमायद्रूढ और ठोस है, बायरी नहीं।
"लैंगिक समानता: आदर्श समाज की आवश्यकता"

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प्रस्तावना —

‘यत्र पूज्यते नारी रमन्ते तत्र देवता’ से विपरीत पीढ़ियों से भारतीय समाज में नारी लैंगिक असमानता के दंश को झेलती चली आयी है। नारियों के प्रति अन्याय, अत्याचार और सभी प्रकार की असमानता का भाव सफ्पत देखा जाता रहा है। स्वतंत्र भारत के संविधान ने गद्यपि सभी को समानता का अधिकार प्रदान किया है लेकिन वास्तविकता के धरातल पर स्थिति इससे उलट है। भारत के बहुत से राज्यों में रुढ़िवादी समाज में लिंग के आधार पर महिलाओं को मूल अधिकारों से वंचित रखा जाता है। महिला सुरक्षा तथा कल्याण से जुड़े बहुत से महिला अधिनियम इस सामाजिक, आर्थिक, सांस्कृतिक अन्याय को समाप्त नहीं कर पाये हैं। दहेज उत्पीड़न, भूषण हत्या व बलात्कार जैसी घटनायें आम हो गई हैं। आवश्यकता इस बात की है कि जब तक महिला सशक्तीकरण नहीं होता है तब तक समानता शब्द बेमानी ही है। यह आमूल-चूल परिवर्तन पुरुषों के दृष्टिकोण में परिवर्तन से ही संभव है। महिलाओं की अधिक राजनीतिक सक्रियता एवं सार्वजनिक निर्णयों में भागीदारी बढ़े इसके लिए सरकार को ठोस उपाय करने होंगे।

[145]
भारतीय समाज का एक दुर्बार्त व्यवस्था है। परिवार में एक बच्चे के साथ उसके सिंहानुसार अलग-अलग व्यवहार किया जाता है। लिंग के आधार पर उसका सामाजिक विकास होता है। माता-पिता द्वारा बचपन से ही लड़के व लड़की की भूमिका निर्धारण कर उसका समाजीकरण भी लिंग के आधार पर करते हैं। पुरुषों से यह आशा की जाती है कि आत्मनिर्भरता, प्रभावी सक्रियता, सांसारिकता, निर्णय लेने की क्षमता, नेतृत्व के गुणों से परिपूर्ण हों और ऐसे ही पुरुष पर समाज गर्व भी करता है तथा किसी नारी में ये गुण उत्पन्न होने पर समाज द्वारा पौरुषीय गुण वाली स्त्री बताकर उसमें परिवर्तन लाने के लिए दबाव बनाता है। इन सब का परिणाम यह हुआ है कि पुरुष को अपना कैरियर चुनने, जीवन-साथी चुनने, नये क्षेत्र में भागीदारी करने की पूर्ण स्वतंत्रता होती है जबकि महिलाओं के साथ ऐसा नहीं होता है।

भारतीय समाज के अधिकांश तबको में आज भी बेटे की बहत बहुत ज्यादा है। Human ‘The National Family Health Survey’ (2005–06) जैसे प्रतिरक्षण देख, स्तनपान की अवधि, सामान्य शैक्षकालीन रोगों की स्थिति और उनके उपचार की सम्भावना, 4 वर्ष से कम आयु के बच्चों में कुपोषण की समस्या और नवजात शिशुओं के जन्म दर आदि के आधार पर 19 सार्वजनिक जनसंख्या वाले राज्यों में बेटे को प्राथमिकताएं दिये जाने का अनुमान लगाया हैं। भारतवर्ष में महिलाओं की प्रारंभिक पर राष्ट्रीय समिति की रिपोर्ट (1988) के अनुसार—“विभिन्न सामाजिक आर्थिक रणों पर महिलाओं के प्रति समाज की सोच अलग-अलग है”।
अर्थात समाजीकरण पर भी लिंग भेद का प्रभाव बहुत अधिक है।

परिवार में बच्चे के पालन-पोषण की जिम्मेदारी महिलाओं पर अधिक होती है। वर्तमान में समाज की व्यवस्था ने नारी शरीर को एक ऐसी वस्तु बना दिया, जिसका उपयोग व उपयोग समाज के इच्छानुसार किया जाता है। किसी ने लिखा है--‘‘लिंग का सामाजिक सांस्कृति भेद संस्थागत होता है और यह भेद सार्वभौमिक है। इस भेद को प्रकट करने की विधिया भिन्न-भिन्न देश व काल में भिन्न-भिन्न होती हैं, किन्तु पूरे समाज में केवल महिलाएँ ही इसके दुष्परिणाम को भोग रही है। आज भी महिलाओं से ये अपेक्षा की जाती है कि पुरुष वर्ग की माँग के अनुसार ही अपने शारीरिक सौन्दर्य प्रदर्शित करें। इतना ही नहीं महिलाओं पर अनेक लांछन लगा दिये जाते हैं, जैसे-विधवा होना, बिन व्याही माँ, बाँझ होना, उप-पत्नी, रखौल होना। लेकिन पुरुष के द्वारा ही ये सभी क्रियाएं संचालित की जाती हैं। दोनों महिलाओं को ही माना जाता है। पुरुषों द्वारा उत्पीड़न, महिलाओं के साथ होने वाली हिंसात्मक घटनाओं महिलाओं को दीन-हीन समझने पर मजबूर कर देती है।

धर्म, परम्पराओं, नैतिकता व कानूनों की आड़ लेकर इस राजनीति का समूर्ण व्यवस्था में विस्तार किया जाता है। व्यवस्था की शिकार महिलाओं को पहले घर की बारदीवारी में दबाया जाता गया है और फिर उसे आर्थिक, राजनीति कानूनी अधिकारों से वचित कर कमजोर बनाया गया। समाज का प्रत्येक सम्बन्ध आर्थिक आधार पर बनता और विगड़ता है। पुरुष एवं स्त्री में आर्थिक असमानता है जिसके
कारण पढ़ी—लिखी सुशिक्षित तथा कामकाजी महिलाओं को अनेक प्रकार की आर्थिक समस्याओं का सामना करना पड़ता है। संविधान ने महिलाओं को सभी अधिकार बिना किसी भेदभाव के प्रदान किये हैं। महिलाओं के प्रति किसी प्रकार के भेद—भाव की अनुमति नहीं है। लेकिन हम अपने चारों तरफ़ देखें तो हमारे समाज का कटू सत्य सामने दिखाई देता है कि अनेक काबिल महिलाएं, शादी के उपरान्त घरेलु कामकाज करते हुए गुलामी की जिन्दगी व्यतीत करती दिखाई देती हैं क्योंकि उनका स्वयं का अपना कोई आर्थिक अधिकार नहीं है।

भारत की जनगणना 2011 के अनुसार पुरुष व महिला के साक्षरता दर में 10 प्रतिशत का अंतर है। नगरी क्षेत्रों के आकड़े बताते हैं माता—पिता अपनी कन्या संतानों को सरकारी या सास्त्री विद्यालयों में पढ़ाते हैं। वहीं बालक को अच्छे महंगे पब्लिक विद्यालय में पढ़ाते हैं। पुरुष का उच्च शिक्षा व लड़कियों को काम चलाऊँ शिक्षा दिलाने के पक्ष में रहते हैं। यह प्रतिशत ग्रामीण क्षेत्रों में और अधिक है। जनगणना 2011 के अनुसार देश का लिंगानुपात 1991 के 927 के मुकाबले 2011 में बढ़कर 944 हो गया है किन्तु विक्टा का विषय यह है कि 0—6 वर्ष के शिशुओं का लिंगानुपात 1991 के 945 के मुकाबले घटकर 911 हो गया है। कन्या शिशुओं की संख्या में 3.08 प्रतिशत की कमी हुई है।

उत्तर भारत में लिंग—अनुपात दक्षिण भारत की तुलना में कम है। जनजातियों में लिंगानुपात संतोषजनक है और प्रेरणास्रोत है।
भारत में महिला उत्सव का सबसे धीरौना रूप दहेज से सम्बन्धित यातनाएं एवं हत्याएं रही हैं नेशनल क्राइम रिकाउर्ड ब्यूरो 2013 के अनुसार वर्तमान भारत में एक दिन में 22 एवं 2012 में 8,233 दहेज हत्याएं हुई थी। पति के लिए यह समझा जाता है कि वह अपनी पत्नी को प्रेम करेगा, पर पत्नी पति द्वारा पीटी जाती हैं। बिल्कुल ही पत्नी कभी अपने पति के खिलाफ शिकायत करती नहीं। पत्नी को दूसरे व्यक्तियों के सामने अपमानित करना, बात-बात पर ताने मारना, गाली देना आदि होता है। भारत के एक सर्वेक्षण में पाया गया कि हर 52वें मिनट में एक महिला के साथ बलात्कार, प्रति 26 वें मिनट में किसी एक स्त्री पर शारीरिक हमला, प्रति 43 वें मिनट में किसी महिला का अपहरण, प्रति 102 वें मिनट में दहेज के कारण हत्या होती है। यदि स्त्री पुरुष की वर्तमान भूमिका को यदि बदल दिया जाय तो पुरुष स्त्री के जीवन को एक दिन भी जीना नहीं चाहेगा। स्त्री-घर-गृहस्थी चलाती है, पति-परिवार के सारे दायित्वों को निभाती है, जरूरत पड़ने पर आर्थिक सहयोग भी करती है, फिर भी उसे निर्णय लेने का हक नहीं है। जब देने का नैसारिक अधिकार रखने वाली स्त्री यह तय नहीं कर सकती की बच्चे कब हो, कितने हो। कहते है स्त्री, पुरुष एक गाड़ी के दो पहिए हैं, फिर भी इनमें कहीं संतुलन नहीं दिखाई देता। 21 वीं सदी में बनाए गये सभी कानून महिलाओं के हित में हैं फिर भी महिलाएं उत्सव या हिंसा का शिकार हैं।

भारतीय संविधान ने समाज के अन्तर्गत सभी नागरिकों को समान अधिकार प्रदान किये हैं। सरकार ने महिलाओं की दशा सुधारने के
लिए हिन्दू विवाह अधिनियम 1955, हिन्दू उत्तराधिकार अधिनियम 1956, हिन्दू दत्तक पुत्र अधिनियम 1956, मातृत्व हितलाभ अधिनियम 1976 तथा समान पारिश्रमिक अधिनियम 1976 तथा दरहज निरोधक अधिनियम 1961, सती आयोग 1987 जैसे अनेकों अधिनियम बनाकर महिलाओं को समानता का अधिकार दिलाने एवं दर्शा सुधारने के प्रयास किये गये। आदर्श समाज स्थापित करने का एक सराहनीय ददम है। संतुलित, अर्थपूर्ण सामाजिक, आर्थिक, राजनीतिक संस्करण विकास में आधी आबादी की सक्रिय सहभागिता की उपेक्षा नहीं बल्कि उसे सुनिश्चित करने की आवश्यकता है। समाज में नारी सृजनात्मक क्षमताओं की अभिव्यक्ति एवं प्राप्ति के लिए सार्वजनिक एवं खुले स्थानों का अनुभव एवं अन्तः क्रिया होना आवश्यक है। स्वामी विवेकानन्द का कथन है कि–जब तक महिलाओं की स्थिति में सुधार नहीं होगा तक तक विश्व कल्याण नहीं हो सकता। किसी भी पक्ष के लिए एक पैर से उड़ना सम्भव नहीं है।

नारी स्वयं सृष्टा है। उसका दूसरा नाम सृष्टि है। सृष्टि रूपा जीव अथवा कृति की रचना में राष्ट्र हित के संस्करण का मूल बीजारोपण करने वाली भी यहीं जन्मी है। इनकी उपेक्षा करने पर यह समाज के लिए हानिकारक हो सकते हैं। आदर्श समाज स्थापित करने में समाज कल्याण नामक संस्था अधिक अफराफरा साबित हो रही हैं। इस स्वायत्तशासी संस्था के माध्यम से सभी वर्गों में समानता लाने का प्रयास किया जाता है। इसमें महिला मण्डल के द्वारा महिलाओं को कृषि कार्य सम्बन्धी, भोजन संस्कृति, स्वच्छता, सुरक्षा, बच्चों की उपचार
देखबाल, स्वास्थ्य टीकाकरण आदि की जानकारी देना व उन्हें आत्म
निर्भर बनाने का प्रयास किया जा रहा है। स्वतंत्र भारत की नारी
शिक्षित हो, प्रगतिशील हो, तथा समाज निर्माण की सभी योजनाओं में
भागीदार हो, राजनीति में उनका प्रवेश हो। धार्मिक व निष्ठामयी विदुषी
सिद्धांतों धर्म की सही व्याख्या करें। शिक्षा को संस्कारिकता से जोड़ें।
महिला का उत्तन ही महत्व है जितना पुरुष का, बिना महिला उत्थान
के असीमित रूप गाड़ी को चलाना मुश्किल है।

आज आवश्यकता इस बात की है कि महिलाओं का सवलीकरण
किया जाय। सरकार द्वारा दी जाने वाली सुविधाओं का पूर्ण लाभ
उठाने के लिए जागरूक किया जाय। देश का चहुँमुख विकास के लिए
लैंगिक विभेद की मिटाकर समानता का भाव उत्पन्न किया जाय।
आदर्श व उन्नत मानवीय जीवन सदैव से समाज के केन्द्र बिन्दु रहे हैं।
मानव को अच्छा बनाना ही सदैव समाज का दायित्व रहा है। आदर्श
समाज की संकल्पना मूल्यों से जुड़ी है। हमारी इच्छाएं, अनुभूतियाँ एवं
प्रेरणा आदि जो आदर्श व्यक्तित्व से उद्धृत हो रहे हैं, वे मूल्यों का
निर्माण करते हैं। अर्थात समाज में समानता का मूल्य स्थापित किया
जाए।

‘यत्र पूज्यते नारी समन्ते तत्र देवता’ को चर्चार्थ करना होगा
तभी महिला सशक्तीकरण और सामाजिक न्याय प्राप्त हो सकेगा।

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1971 के भारत–पाकिस्तान युद्ध में सोवियत संघ, अमेरिका तथा चीन की भूमिकाएँ

जयभगवान
विभागाध्यक्ष इतिहास,
उपप्राचार्य
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1971 में भारत–पाकिस्तान के मध्य युद्ध जो पूर्वी पाकिस्तान की समस्या को लेकर हुआ था क्योंकि पूर्वी पाकिस्तान से भारतीय क्षेत्र पं. बंगला में शारणर्थीयो की समस्या उपलब्ध हो गई थी जिसके कारण 1971 में भारत – पाकिस्तान के मध्य हुए युद्ध में सोवियत संघ, अमेरिका तथा चीन ने अपनी विशेष भूमिकाएं निभाईं 1971 ई. के युद्ध के दौरान सोवियत संघ तथा पूर्वी यूरोप के देशों ने भारत का साथ दिया था जबकि दूसरी ओर अमेरिका, चीन तथा कुछ यूरिसेम राष्ट्रों ने पाकिस्तान का साथ दिया इंग्लैंड, फांस तथा यूरोप के अन्य देशों का रूख तमाच्छ ही रहा युद्ध प्रारम्भ होने से पूर्व ही यह सपथ हो गया था कि सोवियत संघ भारत का साथ देगा तथा अमेरिका व चीन पाकिस्तान का साथ देगे।

जिस समय युद्ध प्रारम्भ हुआ था उस समय सोवियत प्रधानमंत्री कोसिगिन’ डेनमार्क की यात्रा पर थे। उन्होंने वहां प्रेस कान्फ्रेंस में कहा कि सोवियत संघ भारत के पक्ष में है तथा जल्द ही पूर्वी पाकिस्तान में चल रहा संवैधानिक अंतर्गत समाप्त हो जाएगा।

सोवियत प्रेस वक्तव्य में इस बात पर बल दिया गया कि यदि अन्य देश इस गतिविधि को बढाने का प्रयास करते हैं तो भारतीय उपमहाद्वीप में सामरिक तथा राजनीतिक स्थिति को खतरा पैदा होगा।
सोवियत संघ का स्थापना मन्त्री चीन की ओर था क्योंकि चीन द्वारा पाकिस्तान को बड़ी संख्या में सैनिक आपूर्ति की जा रही थी भारत — सोवियत संघ के मध्य भी रखा समझौते पर चर्चा हुई। सोवियत संघ का एक प्रतिनिधि गंडल उप विदेश मंत्री के साथ प्राधिकृत इन्दिरा गाँधी से 12 दिसंबर 1971 ई. को भे जी तथा बांग्लादेश की भारत की मान्यता देने सम्बन्धी बिन्दुओं पर चर्चा की।

14 दिसंबर 1971 ई. को भारत के दूत डी. पी. घर ने मार्कोव में सोवियत प्रधानमंत्री से भेंट करके उपमानाद्वारे में उत्तर परिपथियों पर चर्चा की सोवियत संघ ने भारत को आशयावस्वव दिया कि संकट की इस घड़ी में वह भारत के साथ है। सोवियत संघ ने अमेरिका तथा चीन की खुलकर निन्दा की इस युद्ध में सोवियत संघ के सकारात्मक सहयोग के कारण भारत को बहुत निर्भरता मिली। 17 दिसंबर 1971 ई. को इन्दिरा गाँधी ने सोवियत प्रधानमंत्री को एक पत्र में लिखा की इस युद्ध में सोवियत संघ ने जिस प्रकार का सहयोग दिया इसके लिए भारत सदैव कृतजन रहेगा।

सोवियत संघ के समर्थन के प्रति भारत में तत्कालीन पार्टियों जैसे जनसंघ ने भी अपनी प्रशंसा की सोवियत संघ ने अमेरिका — चीन तथा पाकिस्तान की घुटी के बिन्दु भारत को समर्थन देकर इतिहास में भारत — सोवियत संघ मैत्री को एक आयाम दिया 1971 ई. का युद्ध तथा अमेरिकी प्रतिक्रिया

इस युद्ध में अमेरिकी ने खुलकर पाकिस्तान का साथ दिया युद्ध के दौरान अमेरिका ने पाकिस्तान को हथियारों की आपूर्ति तीसरे देशों के माध्यम से की गई। इन्दिरा गाँधी ने रामलीला मैदान दिल्ली में एक जनसभा में अमेरिकी नीति की खुलकर निन्दा की उन्होंने पूर्वी पाकिस्तान में जनसंघार का न रोकने के लिए अमेरिका की आलोचना की।

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तत्कालीन अमेरिकी राष्ट्रपति निकसन का पाकिस्तान को समर्थन कई कारणो से था प्रथम चीन के आगामी अमेरिकी राष्ट्रपति के दौरे को सफल बनाना, द्वितीय, सोवियत संघ के भारत को नैतिक एवं सामरिक सहयोग को कमजोर बनाना, तीसरा पाकिस्तान द्वारा अमेरिका – चीन सम्बन्धो को मधुर बनानो में मद्यस्थ का काम करना, चौथा भारतीय उपमहाद्वीप में अर्थातर स्थिति को बनाना, पंचम, अमेरिकी जिसमें भारत को एक उगमती क्षेत्रीय शक्ति न बनने देना सम्मिलित थे।

अतः 9 दिसम्बर 1971 ई. को तत्कालीन अमेरिकी राष्ट्रपति निकसन ने यह निर्णय लिया कि बंगाल की खाड़ी में अमेरिकी नौसेना को भारत पर दबाव बनाने के लिए भेजा जाए बंगाल की खाड़ी में अमेरिकी नौसेना की उपस्थिति को बांग्लादेश के नागरिकों की सहायता के लिए एक एक प्रयास बताया दूसरी और सोवियत संघ ने अमेरिका की इस चाल की फाइदा आलोचना की उसने इसे भारत पर दबाव बनाने का प्रयास बताते हुए अपने नौसेनिक बेड़े को भी बंगाल की खाड़ी की ओर भेजा।

फलस्वरूप, अमेरिकी नौसेनिक बेड़ा बंगाल की खाड़ी से लौट गया भारतीय संसद में अमेरिका के इस प्रकार के व्यवहार की कठी आलोचना की गई सी. पी. एम. नेता ज्योति बसु ने निकसन के व्यवहार की शरारतपूर्ण कहा जिससे भारत की सुरक्षा को खतरा उत्पन्न हो गया है।

1971 ई. का युद्ध तथा चीन की भूमिका :- इस युद्ध में चीन ने पाकिस्तान का खुल कर समर्थन किया क्योंकि चीन इस क्षेत्र में पाकिस्तान जैसे मित्र को खोना नहीं चाहता था चीन ने स्पष्ट कहा कि पूर्वी पाकिस्तान में चल रहा संकट पाकिस्तान का आक्रमण बाधित है तत्कालीन पाक विदेश मंत्री भुटो को चीन यात्रा के बाद, तत्कालीन पाक राष्ट्रपति याह्यांख खान आवश्यक हो गये कि इस पूरे युद्ध के दौरान चीन ने पाकिस्तान का खुलकर समर्थन किया तथा भारत – चीन संधि को पाकिस्तान के विजय सैनिक जड़त्र कर दिया चीन की स्पष्ट भूमिका
से पाकिस्तान को नैतिक बल मिला। 16 दिसंबर 1971 ई. चीन ने स्पष्ट रूप से पाकिस्तान का समर्थन करते हुए कहा सोवियत सरकार ने इस युद्ध में शर्मनाक पूर्व व्यवहार करते हुए भारत का अवैध साधन दिया है पूरा विश्व अनुभव कर रहा है कि इस युद्ध के पीछे भारत की विस्तार वाली नीति छिपी है।

युद्ध के समाप्ति के बाद तटकालीन पाक राष्ट्रपति भुटो ने बी. बी. सी. को दिए साक्षात्कार में कहा था कि चीन का युद्ध के दौरान पाक को समर्थन सीमित था, क्योंकि तटकालीन परिस्थितियों में चीन इससे अधिक कुछ नहीं कर सकता था जो भी समर्थन चीन ने दिया था वह चीन को दोस्ती को मजबूती प्रदान करता है। चीन की भूमिका सन्दर्भ में: पाकिस्तान को बेवकूफ़ बनाने वाली ही रही क्योंकि वह कभी भी भारत रुस से खुलकर संघर्ष नहीं चाहता था क्योंकि युद्ध की स्थिति में रूस चीन को बड़ी हानि पहुँचाने की स्थिति में था।

1971 ई. में भारत – पाकिस्तान युद्ध में संयुक्त राष्ट्र संघ की भूमिका--युद्ध प्रारम्भ होते ही भारत तथा पाकिस्तान ने अपने स्तर से संयुक्त संघ को सूचित किया अमेरिका ने संयुक्त राष्ट्र संघ में युद्ध विराम का प्रस्ताव रखा जिसकी सोवियत संघ द्वारा वीटो किया गया सुरक्षा परिषद में सोवियत संघ द्वारा अमेरिकी प्रस्ताव को वीटो करना एक प्रकार से ऐतिहासिक कदम ही था अमेरिकी प्रस्ताव का मन्तव्य दूरी पाकिस्तान में चल रहे जन संघर्ष को तुरंत समाप्त कर पाकिस्तान सरकार को एक प्रकार से राहत पहुँचाना ही था स्टेटसमैन ने अपने सम्पादकीय में सोवियत संघ द्वारा अमेरिकी प्रस्ताव को वीटा करने के लिए धन्यवाद दिया गया।

सुरक्षा परिषद के सदस्यों ने इस प्रस्ताव का समर्थन किया फांस तथा ब्रिटेन अनुपरिधित ही रहे चीन ने सोवियत संघ तथा भारत की आलोचना करते हुए कहा कि भारत ने पाकिस्तान पर आक्रमण किया है चीनी प्रतिनिधि ने पूर्वी पाकिस्तान में चल रहे संकट को आतिक समस्या की संज्ञा देते हुए भारत की कार्यवाही की कड़ी आलोचना की।
फलस्वरूप दिसंबर 1971 ई. में दोनों देशों के मध्य तीस्रा बड़ा युद्ध लडा गया मोहम्मद अयूब के अनुसार 1971 ई. का भारत – पाक युद्ध तथा बांग्लादेश की मुक्ति इस उपमहाद्वीप के इतिहास की महत्वपूर्ण घटना है।

पाकिस्तान की सैनिक पराजय तथा बांग्लादेश के एक राष्ट्र के रूप में अस्तित्व में आने के बाद यह बात स्पष्ट हो गई कि परिवर्तित राष्ट्रों विशेष रूप से अमेरिका की यह साध राष्ट्रों की सैनिक सहायता देने से ही इस क्षेत्र सोवियत संघ के प्रभाव को कम करके अमरिकी वर्चस्व को कायम रखा जा सकता है गलत सिद्ध हुआ भारत का एक क्षेत्रिय ‘क्रिति के रूप में स्थापित होना यह सिद्ध कर रहा है कि इस उपमहाद्वीप में अमेरिका को अपनी पसंदपरागत नीति में परिवर्तन करना होगा साथ ही भारत का दबाव चीन पर भी पड़ा जिससे इस क्षेत्र में सोवियत संघ की रिहायश और मजबूत होगी।

अत: इस युद्ध के बाद दोनों देशों ने किसी तीसरे देश की मध्यस्थता के बैगर वार्ता आयोजित करने का निर्णय लिया जिसके अन्तर्गत दोनों देशों के मध्य शान्ति स्थापित करने के लिए अप्रैल 1992 ई. शिमला समझौता आयोजित किया गया।

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डॉ शीता देवी
प्राचार्य
कन्हैया लाल महाविद्यालय, मथुरा

प. श्रीराम शर्मा जी ने मानव की विश्व परों पर समाज में जीवन व्यतीत करने हेतु अपने कुछ विचार व्यक्त किये। उन विचारों की उपयोगिता आज समाज में वैचारिक दर्शन बन गयी है। उन्होंने अपने विचारों में कहा है कि मानव को जीवन, विश्व मानवता की रक्षा करने के लिये मिला है। भगवान ने अनेक प्राणी बनाये पर उनको बनाने में उतनी मेहनत नहीं की जितनी मनुष्य के लिये की। आचार्य जी ने ईश्वर को तीन गुणों वाला बताया है। 1. सत्य, 2. चित्त, 3. आनंद।

इस प्रकार आचार्य जी ने मानव को दो गुणों वाला बताया है।

1. सत्य 2. चित्त

आचार्य जी के अनुसार "ईश्वर का अर्थ भी अध्यात्म विज्ञान से ही सिद्ध होता है। उनका मानना है कि तपोभूमि में ऊष्ठिजन अपनी दिव्यदृष्टि से उस दिव्य तत्त्व की अनुभूति करते हैं।" 1

इस आधार पर उन्होंने कहा है कि ईश्वर ज्वाला है और आत्मा विंगारी। ईश्वर दिखाई नहीं देता, इसीलिए उसे माना जा ए यह तर्क निराशा साधीय है। क्योंकि अनेक के असंग वस्तुओं हैं जो दिखाई नहीं देती परन्तु फिर भी अनुभव किया जाता है और पाया जाता है। जैसे–आत्मा विंगारी है और परमात्मा ज्वाला है। ज्वाला की समस्त

1 पं. श्रीराम शर्मा आचार्य, ईश्वर कौन हैं? कहाँ हैं? श्रम वेदमाता गायत्री ट्रस्ट, पृ--5
सम्माननायें चिंगारी में विद्यमान है। अवसर गिले तो सहज ही लघु से अपना रूप प्रचारण कर सकती है।

इसी प्रकार आत्मा में परमात्मा की झाँकी विद्यमान रहती है। इसी कारण उन्होंने सुख का केंद्र और सुख के व्रोत को आत्मा ही माना है। इसकी पूर्ति हेतु उन्होंने अन्तरात्मा, मन और इन्द्रिय को प्रमुख माना है।

आचार्य जी ने आत्मा-परमात्मा को एक ऐसी सर्वोपरि सर्वशक्ति माना है जिसके लिये कुछ भी असम्भव नहीं है। उनके विचार से परमात्मा सर्वज्ञ है। सर्वव्यापी है, सर्वदृष्टि है एवं सम्पूर्ण दृष्टि का संचरण करती है।

आचार्य जी के आनुसार-"जब सारा जगत ही उस एकतत्व से संवाप्त है तो विभाजन रेखा खींचने को लिये भी कौन सा रिक्त स्थान बचता है। इस तथ्य को समझने तथा हदयांगम करने के बाद मनुष्य के लिये कोई शोक-संताप नहीं रह जाते।"  

प. श्रीराम शर्मा आचार्य जी के आनुसार-ईश्वर ने मनुष्य को इतना समर्थ एवं सक्षम बनाया है न केवल वह आत्म निर्माण रह सके वरन् अपनी समस्याओं का स्वयं समाधान कर सके। मानव की आत्मा उचित और अनुचित का भेद का परम्पर निर्माण देती रहती है। उनकी आत्मा में सत कर्म करते हुये आत्म-सन्तोष और दुःख करते हुए आत्माधिकार की जो भवना उठती रहती है। उसे ईश्वरीय प्रशिक्षण अन्तरात्मा का उपदेश कहा जाता है। इसी कारण आचार्य जी ने

1 प. श्रीराम शर्मा आचार्य, अणु में किवू, गामर में सागर – पृष्ठ 63
2 प. श्रीराम शर्मा आचार्य, अणु में गामर में सागर श्रीबद्धमाता पृ. 112
“बुरे—कर्म के दुःख परिणाम जिन्हें नरक कहते हैं। निश्चित रूप से मिलते हैं और भले कर्मों के सुख परिणाम (जिसे स्वर्ग कहते हैं)। मिलना भी उत्तम ही सुनिश्चित है वह संचालित दंग से होता है। शरीर अपने कर्मफल की व्यवस्था स्वयं कर लेता है। इसी कारण इसी जन्म में अथवा अगले जन्म में प्रत्येक कर्म का महत्व या बुरा परिणाम मिलना निश्चित होता है।”¹

आचार्य जी ने मानव के दुःखों का कारण अज्ञानता को बताते हुए कहा है कि अज्ञान का निवारण ज्ञान द्वारा ही हो सकता है और सच्चा ज्ञान वह है जिसको पाकर मनुष्य आत्मा-परमात्मा की साक्षात् कार्य कर सकें उसे सत् और असत् कर्मों का ज्ञान हो सके और जिसकी प्रेरणा से असत् मार्ग को त्यागकर सत् मार्ग पर चल सके।

आचार्य जी के शब्दों में—“ज्ञान वह है जिससे जीवन-मरण, बन्धन, मुक्ति, धम, अधर्म, सत्य, असत्य का न केवल निर्णय किया जा सके बल्कि ग्राह्य हो गृहण तथा अग्राह्य को छोड़ा जा सके। ऐसे ज्ञान को आध्यात्मिक ज्ञान कहते हैं।”²

आचार्य जी ने अपने दर्शन में आर्तिक और नार्तिक को बताते हुए कहा कि मानव को समय पूर्व सफलता न मिलने के कारण वो भ्रम की स्थिति में पड़ जाता है और इसी भ्रम से नार्तिकता का जन्म होता है। उनका कहना है कि आर्तिकता का उद्देश्य मनुष्य की विनिंत गहराई में उतरना और समझना है। देर से कर्म फल व्यवस्था देख कर अधीन होना और अनुचित पर उतारू होने की आवश्यकता नहीं उत्कृष्ट

¹ पं. श्रीराम शर्मा आचार्य, स्वर्ग-नरक की स्वचालित प्रक्रिया पृ. सं. 42
² पं. श्रीराम शर्मा आचार्य, तत्त्व, दृष्टि से वचन मुक्ति, श्री वेदमाता पृ. सं. 41
चिन्तन और आदर्श चिन्तन और आदर्श कर्तव्य अपनाये बिना किसी की अन्तरात्मा आनंद और उल्लास की अनुभूति नहीं कर सकती है। इसी कारण आत्मिकता की मान्यता को स्थिर बनाये रखने के लिए पूजा, उपासना के विभिन्न कर्म—काण्ड बनाये गये हैं।

आचार्य जी के शब्दों के अनुसार—आत्मिकता वहीं है जो विरितनिष्ठा रहती है और लोकमंगल के लिए बद्धबदकर अनुदान प्रस्तुत करती है। ऐसी वास्तविक ईश्वरीय भक्ति भी अमूर्तपार्स और कल्यंक्त की तरह मानव को सर्वसम्पन्न बनाती है। और उसी आधार पर जीव के ब्रह्म तथा नर को नारायण, पुरुष को पुरुषोत्तम, लघु को महान, दीन को दुर्भल बनाने का अवसर मिलता है।'’

आध्यात्मिकता वास्तव में वह आत्मगौरव, आत्मसंतोष और आत्मशांति है। जो किन्हीं भी कार्यों में उत्कृष्टता के समावेश से उत्पन्न होती है। अध्यात्म का सम्भव क्रियाओं की अधिकता से नहीं उनकी श्रेष्ठता और उत्कृष्टता से होता है।

आचार्य जी के अनुसार—‘‘हम सब को अधिकता, विपृथ्या त्यागकर उत्कृष्टता का ही ग्रहण करना चाहिये। इस वांछनीय ग्रहण द्वारा हमारा भौतिकवाद भी अध्यात्मवाद की तरह ही सुखशांतिदायक बन जायेगा।’’

मानव जीवन में अध्यात्मिकता में पंचशील की महत्ता पर आचार्य जी ने अत्यधिक बल दिया है। उनके अनुसार पंचशील—‘‘श्रमशीलता,

1 पं. श्रीराम शर्मा आचार्य आत्मिकता की उपयोगिता और आवश्यकता, पृ. 
46.
2 पं. श्रीराम शर्मा आचार्य, अध्यात्मवादी भौतिकता, पृ. सं. 142

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मितव्ययता, शिष्टता, सुव्यवस्था और सहकारिता” के साथ चार वर्चस्व, समझदारी, ईमानदारी, जिम्मेदारी व बहादुरी जिन्हें उन्होंने चार सूत्र कहा है। आज के युग के नवरतन माने गये हैं। जिन्हें अपनाने वाला निश्चित ही नवयुग के अनुरूप स्वयं को योग्य बना सकेगा। उनका कहना है कि मानव इन्हीं आधार पर आगे बढ़ सकता है और इसके लिये उसे सादा जीवन उच्च विचार रखना पड़ता है।”

इसके अतिरिक्त आचार्य जी ने मानव जीवन में ध्यान को महत्वपूर्ण स्थान बताया है। मनुष्य द्वारा जिसका ध्यान किया जाता है। उनसे लक्ष्य मानकर तदनुरूप बनने का प्रयास मानव मात्र द्वारा किया जाता है।

आचार्य जी के अनुसार-“ध्यान मन की एकाग्रता द्वारा अपनी चेतना को अन्य किसी ईश्वरीय चेतना के द्वारा जोड़ देने से दो तत्त्वों का मिलन ऐसे हो जाता है। जैसे-दीपक की दो लो मिलकर एक हो जाती है। व्यक्ति अपनी अहंता को भूलकर किसी अन्य अहंता से जोड़ लेता है तो उसकी अनुभूतियां और शक्तियाँ वैसी ईश्वर देव जैसी हो जाती हैं।

आचार्य जी के अनुसार-“ध्यान की परिपक्वता को इस प्रकार संलग्न करना चाहिये। वैज्ञानिक भी मानते हैं कि सत्य, विस्फोट की शक्तियों से अधिक प्रखर होती है आत्मचेतना का ब्रह्मी चेतना मिलकर ब्रह्म साक्षात्कार इसी सिद्धान्त पर होता है।”

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1 पं. श्रीराम शर्मा आचार्य (ब्रह्मचर्य) जीवन प. 25
2 पं. श्रीराम शर्मा आचार्य, अणु, और विमू, सागर, प. 82
पं. श्रीराम शर्मा आचार्य के दर्शन में अतिरिक्त युगःगर्भ के समाचार में भी अपने विचार व्यक्त किये हैं। उनके ये विचार वैचारिक दर्शन के हिसाब से अत्यन्त महत्वपूर्ण सिद्ध हुये हैं। इसके लिये आचार्य ने मुख्य रूप से 10 लक्षणों को बताया है—

(1) शालीनता—सज्जनता, विनम्रता, सहज स्वभाव, वाणी और व्यवहार से उसका परिचय देना प्रमुख होते हैं। शालीनता के लक्षण बताये हैं।

(2) दूरदर्शिता—मानव द्वारा किये गये प्रयासों के दूरगामी परिणामों को समझना और महत्व देना दूरदर्शिता के अन्तर्गत आता है।

(3) तत्परता—श्रमशीलता, जागरूकता बनाये रखना शारीरिक आलस्य और मानसिक प्रसाद का उन्मूलन समय को सुनियोजित क्रिया-कलापों में व्यस्त रखना हर क्षण के सार्थक सदृशपत्रों में लगाने की प्रक्रिया, जीवन के किसी भी क्षेत्र में अस्त-व्यस्तता रहने देना वह सब अपनी प्रतिष्ठा का प्रश्न के अन्तर्गत आते हैं।

(4) जिम्मेदारी—इसका तात्पर्य है, कर्तव्य परायणता, शारीरिक स्वास्थ्य मानसिक सत्तुलन एवं आर्थिक व्यवस्था में तारतम्य बिठाये रखना। व्यक्ति को सोचे गये कार्यों, आश्रित या अधीनस्थ व्यक्तियों के समुचित निर्वाह और विकास की क्षमता एवं मानव बनाये रखना।

(5) ईमानदारी—ईमानदारी का तात्पर्य है किसी को धोखा न देना। वस्तुस्थिति से बहुत आगे बढ़कर शेख्री न बढ़ार्ना, छल प्रपंच का आश्रय न लेना एवं कर्मी व कथनी में अंतर न आने देना। बईमानी को अपने विचारों में और कार्यों में समावेश न होने देना, अनीति न करना और न उसका समर्थन करना आदि ईमानदारी के लक्षण हैं।

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(6) आर्तिकता—इसके अन्तर्गत ईश्वर को सद्वृत्तियों का गुम, कल्याणकारी चेतना, शक्ति का प्रवाह मानना आदि आता है। उस दिव्यधारा को व्यक्तित्व में अधिक समाविष्ट करने के लिये उपासना करना। व्यक्तित्व को परमपिता की धरोहर मानना और उसक सदुपयोग के लिये जागरूक रहना। इस हेतु व्यक्तित्व में पवित्रता प्रमाणित करना और प्रखरता बढ़ाते हुए सच्चे अर्थों में आध्यात्मवादी बनना आदि सब समाहित होता है।

(7) परमार्थ परायणता—जरूरतमंदों की आवश्यकताएँ पूरी करने में हर्ष की अनुभूति होना। दीन—दुःखियों, गिरे हुये को अमावा दुःखों और पतन से ऊपर उठने के पुण्य—कार्य को अपने पवित्र कर्तव्य के रूप में स्वीकार करना और उसे नियमित रूप से दिनचर्या का अंग बनाकर चलना। अपने धन, समय, प्रतिमा, योग्यता प्रभाव आदि का निर्धारित अंश उस निमित्त मनोयोगपूर्वक लगाते रहना। ऐसा करने में गौरव और संतोष की अनुभूति करना परमार्थ परायणता है।

(8) संयमशीलता—इन्द्रियों को व्यस्तों में न भटकने देना। कामुकता, अति-बच्चलता, आवागर्दी जैसी दुष्प्रृवत्तियों पर अंकुश रखना। समय की सुनियोजित दिनचर्या बनाकर चलना, समय को बर्बाद करने की मनोवृत्ति से बचना। खरीद—जीर्जार जुटाने में कड़ाई से कसौटी करना। उपयोगी कायरों के लिए बचत करना, अनावश्यक संग्रह से बचना संयमशीलता है।

(9) उदार आत्मीयता, सहकारिता—अपने आप को समृद्धि का, विराट का एक अंश मानना। सबके परमात्मा चेतना या आत्म चेतना का अंश देखते हुए भेद से ऊपर उठकर विशाल हृदय—आत्मीयता का प्रमाण
देना, संकीर्ण स्वार्थपरता के माव मन में न आने देना। सहयोग लेने और देने की प्रवृत्ति और कला का विकास करना।

(10) प्रखरता—कठिनाइयों, अवरोधों को पार करते हुए लक्ष्य तक बढ़ने की क्षमता, साहसिकता, आदर्शों का अपनाने, विचारों को हटाने, कठिनाइयों में अविचलित रहने योग्य मनोबल, कुरीतियों, विकारों, अनीतियों को नकारने और उनका प्रतिरोध कर सकने योग्य संकल्प बल जैसी प्रवृतियों का विकास प्रखरता है।

उपरोक्त दस सूत्रों को युगधर्म की मान्यता दी जा सकती है। इन सूत्रों की परिधि में दार्शनिक क्षेत्रों में प्रतिपादित आत्मिकता—धार्मिकता—आध्यात्मिकता का ज्ञानयोग, कर्मयोग, शक्तियोग का गीतोक्त दैवीय संपदाओं आदि का भी समावेश हो जाता है।

आचार्य जी के अनुसार “यदि हम पूर्णता प्राप्त करना चाहते हैं, सुखी होना चाहते हैं तथा सुख को स्थायी करना चाहते हैं तो, हमें अपने मन के प्रकाश को स्थायी और मजबूत वस्तुओं पर ढालना होगा। आत्मिक तत्त्व शास्त्र और स्थायी है, आत्मा का जो स्वभाव है, वही स्वभाव मन का बना देने से दोनों का समन्वय हो जाता है, यही समन्वय मन—व्रतन और कार्यों को परम सातिक कार्यों में लगाकर मानव जीवन को मूल्य—संगुक्त करता है।
मुगलकाल में आमेर राज्य का भूराजस्व प्रशासन

हिटलर सिंह

संक्षेपण

मुगल प्रशासन के द्वारा आमेर के कछवाहा शासकों को जागीरदार के रूप में यह अधिकार प्राप्त था कि वह अपने जागीर क्षेत्र में राजस्व की वसूली कर सकें। परन्तु उन्हें इस कार्य में शाही अध्यंतरों को स्वीकार एवं लागू करना भी अनिवार्य था। यह अध्यंतर जागीरदारों के लिए अवश्यमात्री था। परन्तु इसको क्रियान्वित करवाना केन्द्रीय प्रशासन की क्षमताओं पर निर्भर हुआ करता था। जब यह क्षमता बहादुर शाह के समय से कमजोर पड़ गई तो सवाई जयसिंह एवं उसके उत्तराधिकारियों ने अपनी प्रशासन व्यवस्था लागू कर दी। जो किसी भी रूप में मुगल प्रशासन व्यवस्था से भिन्न नहीं दिखाई देती है।

कुंजी शब्द:— गुमाता, जागीर, दीवान, इजारा, आमिल, अमीन

आमेर शासकों द्वारा अपने जागीर क्षेत्र में अपने नौकर एवं अधिकारियों को जागीर आवंतित की जाती थी और इस प्रकार की जागीरों का प्रशासक गुमाता हुआ करता था जो जागीरदार का अभिकर्ता होता था। परन्तु उसका अधिकार क्षेत्र अत्यंत सीमित हुआ करता था। परन्तु शेष क्षेत्रों के यह स्थिति नहीं थी। उदाहरण स्वरूप खालिस्तान क्षेत्र जिसके प्रशासन व्यवस्था को देखने के लिए निम्नलिखित प्रशासक नियुक्त किये जाते थे।

दीवान:

राजस्थानी दस्तावेजों में दीवान को साधारण अधिकारी के रूप के अंकित किया गया है। वह महाराजा का सीधा प्रतिनिधि हुआ करता था। और वह राज्य में प्रशासनिक एवं राजस्व व्यवस्था को देखा करता था। इसकी नियुक्ति सीधे महाराजा के द्वारा हुआ करती थी। महाराजा की संतुष्टि तक अपने पद पर बना रह सकता था।

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साधारण रूप में दो प्रकार के दीवान हुआ करते थे। 'दीवान—ए—तन' जो जागीर क्षेत्र का प्रभारी हुआ करता था जबकि दूसरी ओर 'दीवान—ए—देश' जो वतन क्षेत्र का प्रभारी हुआ करता था। यही कारण है कि दस्तावेजों में दो लोगों का नाम दीवान के रूप में कार्य करते हए मिलता है। कमी—कमी एक ही व्यक्ति को यह दोनों अधिकार दे दिया जाते थे।

दीवानों से यह अपेक्षा थी कि वे अपने क्षेत्र में राजस्व का तकनीक एवं फसलयाची कार्य करें। प्रत्येक परगना में इस कार्य हेतु दीवान द्वारा अधिकारी नियुक्त किया जाता था। वह राज्य की समस्त व्यवस्थाओं से पूर्ण रूप से अवगत रहता था। विशेष रूप से परगना अधिकारियों अर्थात आमिल, अमीन, चौधरी, कानूनगो, पोतेदार इत्यादि के कार्य से अवगत रहने उसका कार्य था। दीवान इन्हीं अधिकारियों के माध्यम से ग्रामीण अधिकारियों अर्थात पटेल, मुकदम एवं पटवारियों से अवगत रहता एवं उनके कार्यों को नियंत्रित करता था।

दीवान का कार्यक्षेत्र उस सभी मद्दत तक था जिसमें भूमि का आवंटन एवं बटवारा हुआ करता था। पटटा जारी करना एवं उसका एवं उसका नवीनीकरण इत्यादि। सभी अधिकारी अपने क्षेत्रों के सभी दस्तावेजों एवं अभिलेख दीवान—ए—हजुरी को भेजा करते थे। जिस पर उनका अधिकारियों का सप्त हस्ताक्षर अनिवार्य था। सभी परगना अधिकारी अर्थात आमिल, अमीन, पोतेदार, चौधरी एवं कानूनगो की नियुक्ति दीवान के द्वारा हुआ करती थी। राजस्व की वसूली करने वाला आमिल एवं उसका तख्तीकर करने वाला आमीन दीवान के सीधे नियंत्रण में कार्य किया करते थे।

परगना अधिकारी — आमिल एवं अमीन

विभिन्न ग्रामों के द्वारा एक परगना बनाया जाता था जो मुख्य रूप से राजस्व एवं प्रशासनिक इकाई के रूप में कार्य किया करता था। तत्कालीन दस्तावेजों में परगना को महल के रूप भी लिखा गया है। इसे जिला भी कहा जाता है। विभिन्न टप्पो को मिलाकर परगना बनता था। यह ग्रामों का समूह होता था।
परगना के सबसे महत्वपूर्ण राजस्व अधिकारी आमिल एवं अमीन हुआ करता थे। यह दोनों अधिकारी दीवान के सीमे नियंत्रण के कार्य किया करते थे।

1650 ई से लेकर 1680 ई. तक पूर्वी राजस्थान के दस्तावेजों में आमिल शब्द यदा कदा मिलता है। उसके स्थान पर कारकुन शब्द का प्रयोग हुआ है। यह समझा जा सकता है कि सम्भवतः कारकुन और आमिल एक ही अधिकारी थे। अथवा इस काल में आमीन के ही आमिल का दायित्व भी सीधा गया है। 1690 ई. के पश्चात् कारकुन शब्द का प्रयोग दस्तावेजों के नहीं मिलता है। सम्भवतः यह आमिल में निहित कर दिया गया होगा।

आमिल को राजस्व व्यवस्था के काम के साथ-साथ समस्त कृषि योग्य भूमि में कृषि कार्यों को भी प्रोत्साहित करने का दायित्व एक अधिकारी के रूप में निभाना पड़ता था। जिसमें वह टपादार, चौधरी, कानूनगो एवं शाहना के साथ-साथ अन्य ग्राम अधिकारियों की सहायता लेता था। ग्रामों से सम्बन्धित समस्त दस्तावेजों अर्थात् अदालता इत्यादि को आमिल द्वारा हस्ताक्षरित होना चाहिए अन्यथा वह मान्य नहीं होता था। मुकरा जमा, हाल हासिल, मित्रालिक एवं बाकी सरीखे दस्तावेजों को इन अधिकारियों के द्वारा हस्ताक्षरित भी किया जाना अनिवार्य था। ये दस्तावेज चौधरी एवं कानूनगों के द्वारा भी हस्ताक्षरित होते थे। कृषि योग्य भूमि से फसल उत्पाद बढ़ाने हेतु आमिल तकावी की संस्थानित करता था। और राजस्व व्यवस्था से वह स्वयं भी कृषकों को कर्ज दिलवाया करता था। उसर भूमि को कृषि योग्य भूमि में परिवर्तित करना भी उसका दायित्व था। इस मूल्य में वह दीवान एवं महाराजा के निर्देशों का समय-समय पालन करता था।

चौधरी एवं कानूनगोः

भूराजस्व व्यवस्था से जुड़े हुए दो अन्य परगना अधिकारी चौधरी एवं कानूनगो हुआ करते थे। जिनका कार्य एवं दायित्व 17वीं-18वीं शताब्दी में ठीक वैसा ही था जैसा कि मुगल साम्राज्य के अन्य क्षेत्रों में था। यद्यपि चौधरी एवं कानूनगो का पद एवं कार्यान्वयन वर्षानुगत
हुआ करता था। परस्तु इसका नवीनीकरण राज (दीवान) द्वारा किया जाता था। कभी-कभी राज्य को बढ़े भुगतान के माध्यम से उत्तराधिकार को परिवर्तित किया जाता था।

चौधरी का दायित्व यह था कि वह राजस्व की वसूली में आमिल एवं अमीन को हर सम्भव सहायता करें। वह कानूनों द्वारा प्रस्तुत दस्तावेज एवं भौगोलिक को दबाव सत्यापित करता। वह राजस्व सम्बन्धी पूर्ण भौगोलिक इक्ट्टा कर उसे अपनी पंजिका में मदद कर आकित करता। चौधरी और कानूनों का यह दायित्व था कि वे अपने सम्बन्धित क्षेत्र का तकसीम भूमि सम्बन्धी भौगोलिक तैयार करें। यादव, सन्द, परवाना, रोजनामचा, निरक, बाजार, खसरा, परवाना एवं पुंजाबिक आदि दस्तावेजों के आकार पर इनके द्वारा एक संयुक्त अठारहवीं तैयार करने का दायित्व भी था।

पोतदार:

प्रत्येक परगमा में शास्त्रों के अनुसार एक पोतदार अथवा फोटोदार (कोषाध्यक्ष) हुआ करता था। इसका कार्य वसूले गये राजस्व को प्राप्त करना था तथा नकदी को सुरक्षित स्थान पर रखकर उसका पूर्ण लेखा एवं खर्च में तैयार करता था। इस पद पर साधारण रूप में किसी महाजन को रखा जाता था।

तपादार:

आमिल एवं अमीन की संस्थापित पर दीवांन द्वारा एक तपा पर नियुक्त किया जाने वाला अधिकारी तपादार कहलाता था वह आमिल एवं अमीन के अधीन होता था तथा उसे महीनादौरी पर वेतन का भुगतान किया जाता था। उसका मुख्य कार्य राज्य का भाग ग्रामों से फसल तैयार होने पर प्राप्त करें।

शहाना:

सम्मान: राजस्व प्रशासन के अन्तर्गत सबसे छोटा अधिकारी हुआ करता था। इसकी नियुक्ति प्रत्येक गांव में राज (दीवान) द्वारा आमिल की संस्थापित पर किया जाता था। शहाना की नियुक्ति एक या दोनों फसल पर वार्षिक रूप में किया जाता था। साध्यों से यह भी प्रतीत
होता है कि खालसा क्षेत्र में शाहना की संख्या जब भी क्षेत्रक्रम में एवं वटाई क्षेत्रक्रम में किया जाता था। एक क्षेत्र में एक से अधिक शाहना हुआ करते एक इनकी नियुक्ति व्यापार करती थी।

शाहना का मुख्य कार्य फसलों के तैयार होने के पश्चात उस पर नजर स्थान था और राजस्थान के रूप के वसूला गया अनाज जो कोठा पर ले जाया जाता जहाँ उसकी विक्री होती। गल्ला मण्डी का भ्रामण शाहनागंज कहलाता था। वह तहसील अर्थात् वसूली में अन्य अधिकारियों की सहायता करता।

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हिटलर सिंह

संक्षेपण:

आमेर राज्य में कुल मिलाकर सम्पूर्ण ग्रामीण कर कुल कृषि उत्पाद का 44 प्रतिशत था। अतः भूराजस्व व्यवस्था के अन्तर्गत जो कर एवं लगान की कुल मांग का 33 प्रतिशत था। परन्तु कुल उत्पाद का 10 प्रतिशत अधिक कृषिकर्मी को प्रत्यक्ष अथवा अप्रत्यक्ष रूप से राज्य को देना पड़ता था। कुल उत्पाद का लगभग आधा भाग अर्थात् 50 प्रतिशत कृषि को प्रत्यक्ष एवं अप्रत्यक्ष कर के रूप में भुगतान करना पड़ता था। कृषिकर्मी वर्ग में कर एवं लगान का भाग एक सामान न होकर परिवर्तित होता रहता था। और साक्ष्यों से ऐसा प्रतीत होता है कि पूर्वी राजस्थान में मुगल राजस्थान व्यवस्था ही प्रचलित थी।

कुंजी शब्द--अद्दस्त्र, रथी, खरीफ, जिहात, जबी, जिन्सी, जमाबन्दी।

मध्यकालीन राजस्थान शासन शासन के अन्तर्गत करों का विशेष महत्व रहा। इस सन्दर्भ में मध्यकालीन आमेर शासकों द्वारा अपने शासन क्षेत्र में विकास प्रकार के लगाये गये करों के अध्ययन से 17वीं एवं 18वी. शताब्दी में भारतीय कर व्यवस्था के सिद्धांत एवं उसके स्थापना में जानकारी सहायता प्राप्त होती है। अद्दस्त्रा में किसी भी परगना पर ग्रामवार करों का विवरण एवं स्वरूप तथा दर का विवरण प्राप्त होता है। परन्तु उन क्षेत्रों का विवरण प्राप्त नहीं होता जो जानकार अथवा पुष्प उद्दित के रूप में आवंटित किया गया हो। जैसा कि दस्तावेजों में इसका विवरण अवयव विशाल एवं विस्तृत है। अतः अध्ययन की सुविधा की दृष्टि से कुछ एक ग्रामों के सुनिश्चित कर नमूने के आधार पर वास्तविक राजस्थान का आकलन तथा विभिन्न मध्यो में करों की मात्रा को सुनिश्चित किया जाय।

[172]
विषयसूचना में हाल हासिल (वास्तविक वसूली) को जो कृषि योग्य भूमि के अनुसार में रहे को दो वर्गों में विभाजित कर रहे और खरीफ फसलबार हस्तुल मुफ्तिसिल एवं हस्तुल वसूल को निर्धारित किया गया था। हस्तुल मुफ्तिसिल पुनः दो मदों में विभाजित है। एक मुफ्तिसिल जमा बन्दी और दूसरा सवाई जमा बन्दी। मुफ्तिसिल जमाबन्दी पुनः विभाजित हुआ मालो जिहात एवं सौर-ए-जिहात में। जिे मालो जिहात से ताजपर्य है। जबत्री व्यवस्था के अन्तर्गत आने वाला कर एवं करार-ए-इजाफा द्वारा आने वाला कर तथा बटाई जिन्सी एवं जिहात इत्यादि।

इस प्रकार यह कहा जा सकता है कि माल का अर्थ हुआ मानिक कर अर्थात भूराजस्त्र तथा जिहात से ताजपर्य है वह अतिरिक्त कर जो राजस्त्र वसूली हेतु आने वाले खर्चों की प्रतिपूर्ण हेतु लगाया जाता है। जबत्री एवं जिन्सी दोनों प्रकार की व्यवस्था हेतु जिहात जो वास्तविक कर पर लगाया जाता वह दो मदों में विभाजित था।

1. लवाजिमा/लुवाजिमा (अतिरिक्त कर जबत्री व्यवस्था के अन्तर्गत) एवं 2. फराह (जिन्सी व्यवस्था के अन्तर्गत) यह रशद मुस्लिम राजस्त्र खाते में नवीन करें के द्वारा लिया जाने वाला राजस्त्र था। ठीक इस प्रकार लवाजिमा एवं अनुप विभेन प्रशासनिक अधिकारियों को भुगतान किया जाने वाला धन था। इन अधिकारियों में मुख्य रूप से आमिल, अमीन, कोटवाल, चौकावत खजाना, मुशरिफ, चौकावला, मुशरिफ-बाग, अबदाद, दशोगा अधि एवं चौकावल इत्यादि सम्मिलित थे।

लवाजिमा पुनः विभाजित था। देहनीभी जबत्री अर्थात पांच प्रतिशत जबत्री अर्थात माल का 5 प्रतिशत की दर से एवं जरीबाना जबत्री बीशा माल पर 1/2 टंका रूपया चाभ। गन्ना जैसी फसल इस पर कर मुक्त थी। तेहीभी की दर 5 प्रतिशत सभी क्षेत्रों के लिए थी फरश्तू जरीबाना पूर्वी राजस्थान में अधि कन्फ्र अन्य क्षेत्रों की तुलना में था। जिन्सी फसल के अन्तर्गत अतिरिक्त कर फराह के रूप के वर्णित किया गया है और इस प्रकार के कर से कामनागो,
जबली व्यवस्था के अन्तर्गत बीघावार भिन्न दरों को विभिन्न ग्रामों पर लागू किया गया था। तथा जबली व्यवस्था अन्तर्गत मांग की दरों में फसलवार अन्तर दिखाई देता है। जहाँ दर प्रायः भूमि की उपजाऊ शक्ति पर आधारित हुआ करती थी। उस समय फसलवार लागू मूल्यों पर भी आधारित था। परंतु जबली व्यवस्था के अन्तर्गत राजस्व मांग की दर बीघावार लगभग सुनिश्चित हुआ करती थी।

जबली अथवा जित्सी व्यवस्थाओं में भी विभिन्न ग्रामों में लगान की दर समान न होकर बढ़ती घटती रहती थी और लगान के तथ्यमौलीकता में जबली व्यवस्था के अन्तर्गत फसलवार दरों में भी परिवर्तन होता रहा जो साक्ष्यों से प्रमाणित है और यह दर निर्धारित रूप से भूमि की उपज क्षमता पर निर्माण करती थी। जो व्यक्ति विशेषज्ञ दर प्राप्त थे उन्हें लगान कम दरों पर भुगतान करने की व्यवस्था थी। लगान की दर में विशेषज्ञ दर प्राप्त व्यक्तियों को मिलने वाली छूट पुन: परगणावार भिन्न हुआ करती थी।

ग्रामों एवं अधिकारियों के अतिरिक्त विशेषज्ञ दर वर्ग में महाजन, राजपूत (शेखावत) एवं ब्राह्मण, इत्यादि वर्ग पर भी लगान का तथ्यमौलीकता अतिक्रम करती एवं कम हुआ करता था। न केवल यह बलते इसी क्रृत्र जो पाई कापूर कहलाते थे को भी कभी--कभी इस प्रकार की छूट एवं विशेषज्ञ दर समबंधी पुत्र दिया जाता था जो उस क्षेत्र के कृषि योग्य पर्यत भूमि की उपलब्धता पर निर्भर करता था। जित्सी व्यवस्था के राज्य का भाग भी एक रूप नहीं था अर्थात् एक चौथाई (बाट-चौथे) एक तिहाई (बाट-तीसरी), 2/7 (बाट-अर्धतीसरी) 1/5 (बाट-पचती) से लेकर 1/2 (बाट आधी) जो प्रत्येक फसलवार दिखाई देता है। और निरन्तर राजस्व भुगतान करने वाले विशेष वर्ग के कारण तथा फसलों की भिन्नता एवं भूमि के स्वरूप के कारण प्रतीत होता है। तालिका एक द्वारा यह स्पष्ट है।
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प्रशासनिक लेख एवं अभिलेखों का गहनता से अध्ययन तथा राजस्व अभिलेखों का सूची निरीक्षण अर्थात् दस्तूर—उल—अमल अद्वाट जो विभिन्न परगनाओं से सम्बन्धित था, के द्वारा यह स्पष्ट होता है कि राजस्व में राज्य का भाग जो 1/4 से 1/2 भाग तक था। ग्रामों के सभी प्रकार के कृष्कों के लिए यह था। चाहें वह स्वयं काश्त हो अथवा पाई काश्त हो, विशेषाधिकार प्राप्त हो अथवा नहीं। व्यापक स्तर पर यह कहा जा सकता है कि औसतन राज्य का भाग (हिस्सा दीवान) एक सामान्य वर्ष में कुल उत्पाद का 40 प्रतिशत से 45
प्रतिष्ठात था। जबकि असामान्य वर्ष के उदाहरण स्वरूप 1712, 1713, 1715, 1717–18, 1731, 1737 में यह औसत 1/3 भाग से अधिक नहीं था। उदाहरण के लिए वर्ष 1713 ई. में परगना दोसा में राज्य का हिस्सा केवल 23 प्रतिशत था एवं परगना लालसोट 1713 एवं 1715 ई. में यह सम्मान जनक रूप से 34 प्रतिशत पर पहुंच गया।

विभिन्न परगनाओं से समवेत दस्तूरल अमल के विश्लेषण द्वारा यह पता चलता है कि रैयत के उत्पाद पर लगाया जाने वाला भाग (हिस्सा साधारणतया 1/2 भाग था।

संदर्भ ग्रंथ सूची
1. एसोपी0 गुलता, अंग्रेजी सिस्टम ऑफ इस्तेमाल राजस्थान, 1974, पृ0 144।
2. अढ्सदंगा लालसोट 1772/1715
3. इरफान हबीब, ‘दा अंग्रेजी सिस्टम ऑफ मुगल इणिडिया’, पृ0 243, को भी देखे विल्सन ग्लोरसी।
4. नोमान अहमद सिद्दीकी, ’लैण्ड सिवेन्यू एडमिनिस्ट्रेशन अन्डर दा मुगलस’।
5. अढ्सदंगा परगना लालसोट विसो0 1788/1731; अम्बर 1721/1664 और दोसा 1776/1719।
6. दस्तूरल अमल और अमल दस्तूरल परगना फागी विसो0 1748/1691, हिजरी वर्ष 1099।
7. दस्तूरल अमल परगना फागी, ओपी0, सी0आई0टी0, चैप्टर IV।
8. दस्तूरल अमल परगना अमरसर, ओपी0, सी0आई0टी0, चैप्टर V।
9. दस्तूरल अमल परगना फागी विसो0 1772/1715
10. दस्तूरल अमल परगना गीजगढ़ विसो0 1782/1725
11. दस्तूरल अमल परगना अमरसर विसो0 1783/1726
12. अढ्सदंगा परगना नरेना विसो0 1757/1700, 1787/1730
भारत में साम्राज्यविकला : डा० लोहिया की दृष्टि में

डा० प्रवेन्द्र कुमार शर्मा

सारांश :
'हिन्दू-मुस्लिम सम्बन्धों की समस्या' भारतीय इतिहास की एक मुख्य समस्या है जिसे 'साम्राज्यविकला' के नाम से पुकारते हैं। विभिन्न अवध समस्याओं के आपसी समस्याओं में, अलगाव और मेल के उत्तर-वश्वास से हिन्दू और मुस्लिम लगातार पीड़ित रहे और अलगाव और ही कुछ ज्ञाता जोर रहा। इससे एक राष्ट्र के अन्दर इनकी भावास्था एकता अब तक नहीं हो सकी। अंग्रेजी का अधान ध्वनित होने से पूर्व भारत में उस तरह के हिन्दू-मुस्लिम झगड़े कभी नहीं दिखाईं दिये जैसे झगड़े अंग्रेजी गहन काल में और विशेषकर अंतिम दिनों में देखने को मिले। किसी एक रियासत का किसी दूसरी रियासत के साथ संघर्ष भी हुआ और कभी कभी यह भी देखने में आया कि एक रियासत का राजा हिन्दू है और दूसरी रियासत का मुस्लिम लेकिन ऐसा कभी नहीं हुआ कि इन संघर्षों ने हिन्दू-मुस्लिम संघर्ष का रूप लिया है। आज भी हिन्दुओं और मुस्लिमों के बीच एक स्थायी तनाव बना हुआ है, जो कभी भी, किसी भी कारण से साम्राज्यविकला का रूप ले लेता है। हिन्दू-मुस्लिम स्थिति पर रामबाण विभाग दोनों के अन्दर कम या ज्ञाता कुछ भरा हुआ है। विभाग में भी जाना देनी पड़ती है।

कृंजी शब्द : अंग्रेजी शासन, हिन्दू-मुस्लिम, साम्राज्यविकला

प्रस्तावना

डा० लोहिया के विचारानुसार हिन्दू के मन में एक गलत धारणा है कि मुस्लिमों ने उन पर 700-800 वर्ष तक शासन किया और उनके तन-मन-धन को विनष्ट किया इसी प्रकार मुस्लिम भी कुछ थोडे विचारों के रोकते हैं। आधुनिक भारत में उनके पीरे हुए दिन उनको हिन्दुओं के प्रति ईरानु बनाते रहते हैं। हिन्दू और मुस्लिमों के इन विदेश पूर्ण मनोमाओं की विवेचना करते हुए लोहिया कहते हैं। आमतौर से जो भ्रम हिन्दू और मुस्लिम

1 डा० लोहिया : देश गरमाओं-राम मनोहर लोहिया समवेत विश्वविद्यालय, न्यास, हैदराबाद, 1970, पृ 79

[177]
हिंदू और मुसलमान के बीच मन मुदाब और मिथ्या धारणा का कारण इतिहास की गलत व्याख्या है। लोहिया की दृष्टि में इतिहास के गलत लिखे जाने और उसे गलत समझे जाने के बहुत ही भयानक परिणाम होते हैं। उन्होंने तक्ष प्रस्तुत किया, 'इतिहास और क्या?

इतिहास है अल्पता का बोध और अल्पता का बोध भविष्य और वर्तमान का निर्माण। अगर गलत समझते हैं तो गलत ढंग से वर्तमान और भविष्य बनता है।' 2 लोहिया के विचारानुसार इतिहासकारों ने इतिहास को इतने खराब ढंग से गढ़ा है कि वह हिंदू और मुसलमान में द्वेष और घृणा का भाव भरता है। इतिहास ने गजनी, मुहम्मद गौरी और बाबर जैसे-हमलावरों और लुटेरों की पंक्ति में रंजिया, शेशाभ और जाजय्य जैसे देश रक्षकों को सख्तरंजक महान भूत की है। इस गलत इतिहास ने भारतीयों के मन पर 'हिंदू बनाम मुसलमान' की दुखद छाप डाली है।

भारत में इस साम्राज्यवादिक बीज को पालने का क्षेत्र अंग्रेजों पर कम नहीं है। पृथक निर्वाचन, भेदभाद और असमान नीति, साम्राज्यवादिकतापूर्ण मिथ्या आश्वासन आदि ऐसे अभिक अवस्थाओं से अंग्रेजी शासन ने हिंदू मुसलमानों के संयुक्त जीवन को भेद डाला। भारत-बिमाजन भी अंग्रेजों की आखिरी साजिश का ही परिणाम है।

ढ़ो लोहिया के मतानुसार साम्राज्यवादिकता का कारण बहुत कुछ देश की वर्तमान राजनीति भी है। स्वतंत्रता के बाद भी मुसलमान को हिंदू के समीप लाने के लिए उनके मन से अलगाव के बीज समाप्त करने के लिए कुछ भी नहीं किया गया। भारतीय राजनीतिज्ञ

1 ढ़ो लोहिया – भाषण, हैदराबाद, 1963, अक्टूबर 3
2 26 अप्रैल सन् 1966 को लोकसभा में ढ़ो लोहिया द्वारा दिये गये भाषण के अंश से।

[178]
साकारणतः समांए नहीं करते और न ही सत्य सिद्धांतों का प्रचार कर साम्राज्याधिकार समाप्त करना चाहते हैं। चुनावों के समय मत और समर्थन की आशा में उन्हें भाषण देना पड़ता है किन्तु उन भाषणों में भी वे हिन्दू-मुसलमान की असंतुष्टि के बयां से सत्य कहने से कहते हैं। लोहिया के स्वयं के शब्दों में, हिंदुस्तान में जितनी भी पार्टियाँ हैं, वे हिन्दू मुसलमान को बदलने की बात बिल्कुल नहीं करती हैं। मन में जो पुराना कूड़ा पड़ा हुआ है, जो गलतफहमी है, जो भ्रम है, उन्हीं को तसली में-दिलाकर वोट लेना चाहते हैं। यह है आज हमारे राजनीतिक जीवन की सबसे बड़ी खराबी कि हम लोग वोट के राज में, नेता लोग खासतौर से सव्व्ही बात कहने से घबराहट जाते हैं। इसका नतीजा है कि हिन्दू और मुसलमान दोनों का मन खराब रह जाता है, बदल नहीं पाता। डा. लोहिया की मान्यता थी कि जब तक इस कड़ रामप्राय प्राय का अनुष्ठान नहीं होता। समाज में समता, सम्पन्नता और सहयोग की स्थिति नहीं आ सकती। इसलिए साम्राज्याधिकार समाप्ति के प्रयास निरंतर और निष्ठा के साथ होने चाहिए।

सुधार हेतु व्यवहारिक सुझाव:

डा। लोहिया के मत में मुख्यतः पांच प्रकार के सुधार इस दिशा में किये जा सकते हैं:
- 1. ह्रदय परिवर्तन
- 2. इतिहास की सही व्याख्या
- 3. धार्मिक एवं सामाजिक प्रयास
- 4. राजनीतिक में सुधार
- 5. भाषा सम्बन्धी उदार नीति।

साम्राज्याधिकार-समाप्ति हेतु ह्रदय-परिवर्तन का प्रयास बहुत महत्व का होता है। सन् 1946 ई. में हिन्दू-मुसलमान के बीच भयानक दंगे हुए उस समय सहायता गांधी, डा। लोहिया आदि ने ह्रदय परिवर्तन के प्रयास किये।

सन्दर्भ:
1. डा। राम मनोहर लोहिया: हिन्दू और मुसलमान, नव हिन्द प्रकाशन, वेगम बाजार, हैदराबाद, दिसंबर 1993, पृ 8

[179]
A Study of Genomic Diversity of *Tinospora cordifolia* Plants in Agra, Mathura, Firozabad and Etah Districts

Dr. Yugal Pratap Singh

Abstract

Every organism has a genome that contains all of the biological information needed to build and maintain a living example of that organism. A genomic study in different accessions of *Tinospora cordifolia* has been done on plant materials, reagents and solution, isolation of D.N.A. in four districts Agra, Mathura, Etah and Firozabad. The genomic diversity has been seen and RAD marker has been used. The presence of DNA is confirmed optical density.

Keywords: DNA Isolation, Rapd Profile, OPC 6, Primer, Molecular Weight

Introduction

The genomic diversity was studied in four accessions of *Tinospora cordifolia* located at Agra, Mathura, Firozabad and Etah by using RAPD marker and described in the following heads.

(i) Genomic DNA Isolation

The total genomic DNA was extracted from leaves of four individual plants of *Tinospora coerdifolia* collected from four districts of Uttar Pradesh. The purity and concentration of DNA was monitored spectrophotometrically at a wavelength of 260 and 280 nm using Nano Drop ND-1000 spectrophotometer. It is evident from Table 1 that the good quality of DNA has been observed at different optical density. All the accessions show good quantity of DNA at variable optical densities viz., 1.03 nm, 1.43 nm, 1.27 and 1.33 nm.
Table 1 Optical density of DNA in four accessions of *Tinospora cordifolia*

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Accession Number</th>
<th>Optical density (nm)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>TC-1</td>
<td>1.03</td>
</tr>
<tr>
<td>2</td>
<td>TC-2</td>
<td>1.43</td>
</tr>
<tr>
<td>3</td>
<td>TC-3</td>
<td>1.27</td>
</tr>
<tr>
<td>4</td>
<td>TC-4</td>
<td>1.33</td>
</tr>
</tbody>
</table>

(ii) RAPD Profile

The RAPD profile was analyzed by using oligonucleotide primer – OPC-6 in all the accessions of *Tinospora cordifolia*.

Table 2 Base pair size of marker and four accessions of *Tinospora cordifolia*

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Marker</th>
<th>Size of Base pair</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>TC-1</td>
</tr>
<tr>
<td>1</td>
<td>1500 bp</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1400 bp</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>1300 bp</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1200 bp</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>1100 bp</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>1000 bp</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>900 bp</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>800 bp</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>700 bp</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>600 bp</td>
<td>600 bp</td>
</tr>
<tr>
<td>11</td>
<td>500 bp</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>400 bp</td>
<td>400 bp</td>
</tr>
<tr>
<td>13</td>
<td>300 bp</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>200 bp</td>
<td>200 bp</td>
</tr>
<tr>
<td>15</td>
<td>100 bp</td>
<td></td>
</tr>
</tbody>
</table>

The Primer-OPC-6 generated reproducible, information and easily scorable RAPD profiles. The primers produced multiple band profiles with a number of amplified DNA fragments varying from 5 to 9. A total of thirty seven polymorphic bands were observed. The same type of bands occurred at different frequencies in all populations Table 2. There were many additional bands
neglected which were not reproducible. The RAPD profile generated total of 26 bands in all accessions using OPC-6 primers however, the 15 bands are showed in marker (OPC-6 primers) and their base pair sizes from 100 to 1500. There are four bands were seen in respectively. However, one band (600 bp) in TC-3 and two bands were observed in TC-4 with 600 bp to 1200 bp.

(iii) Estimation of molecular weight of DNA bands

Data presented in the Table 3 clearly shows that all the four accessions of *Tinospora cordifolia* represent the occurrence of DNA bands with high as well as low molecular weight. Each sample was characterized by the presence of one or more specific band. These bands show the different molecular weight. TC-1 and TC-2 shows four bands and have different molecular weight ranges from 200 kd-1000 kd and 200 kd-700 kd. The accession TC-3 performed one band with 500 kd molecular weight however, TC-4 having two bands with different molecular weight 1000 kd and 600 kd.

**Table 4 Molecular weight of different bands of DNA of four accessions of Tinospora cordifolia**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>M (KD)</th>
<th>Molecular weight of DNA bands (KD)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>TC-1</td>
</tr>
<tr>
<td>1</td>
<td>1500</td>
<td>1000</td>
</tr>
<tr>
<td>2</td>
<td>1400</td>
<td>600</td>
</tr>
<tr>
<td>3</td>
<td>1300</td>
<td>400</td>
</tr>
<tr>
<td>4</td>
<td>1200</td>
<td>200</td>
</tr>
<tr>
<td>5</td>
<td>1100</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>1000</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>900</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>800</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>400</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>
Distance Similarity Matrix

A distance similarity matrix based on the proportion of shared RAPD fragments and was used to establish the level of relatedness among the four accessions of *Tinospora cordifolia* viz., TC-1, TC-2, TC-3 and TC-4. The similarity matrix computed among all the accessions based on sharing values is presented in Table 3. The mean similarity matrix ranged from 0.20000 to 0.60000.

The relatedness of the different accessions was estimated by matrix containing scorable bands and analysed for each accession using UPGMA program. The genetic similarity was calculated by using pair wise comparison of the accession of *Tinospora cordifolia*. The application of this program resulted in the generation of the dendrogram clustering of the accession based on genetic similarity matrix using Jaccard’s coefficient.

Table 4 Distance similarity matrix generated by tree software

<table>
<thead>
<tr>
<th></th>
<th>TC-1</th>
<th>TC-2</th>
<th>TC-3</th>
<th>TC-4</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC-1</td>
<td>0.60000</td>
<td></td>
<td>0.250000</td>
<td>0.20000</td>
</tr>
<tr>
<td>TC-2</td>
<td>0.60000</td>
<td>0.250000</td>
<td>0.20000</td>
<td></td>
</tr>
<tr>
<td>TC-3</td>
<td>0.250000</td>
<td>0.250000</td>
<td>0.50000</td>
<td></td>
</tr>
<tr>
<td>TC-4</td>
<td>0.20000</td>
<td>0.20000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Dendrogram

The dendrogram based on UPGMA clearly depicted various spectra for genetic diversity among four accessions of *Tinospora cordifolia* using the genetic distance and estimation clustering. The dendrogram of the accessions TC-1 was places at first position and accession TC-4 was placed at the end. The dendrogram contained mainly two main clusters. The accessions TC-1 and TC-2 have one cluster whereas, accession TC-3 and TC-4 also contained one cluster. Dendrogram Based on Nei’s (1978) suggests genetic distance was maximum
between the accessions (TC-3 and TC-4) and minimum between the accessions (TC-1 and TC-2).

References: