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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 a 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 scientific research, has been credited to various public institutions. 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. (S. Harrendorf, M. Heiskanen, S. Malby, International Statics on Crime and Justice) 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 Perspectives and Analysing U.S. News Coverage of Mukhtar Mai and Joyti singh Pradey M.S. Thesis Archives, University of Texas, Thesis Committee - Tracy Everbach, Koji Fuse, James E. Mueller, Roy Busby and Mark Wardell) The Government of Odisha estimates 60% of sexual assaults go unreported in its state.(Odisha Review Govt of Odisha, Page 59 (June 2013) A study of
57 countries estimates just 11% of rape and sexual assault cases worldwide are ever reported. The same situation is also present in other part of the country.

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 sucessufl 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 reconffirmed, 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 nun-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 son 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>
<tr>
<td>11. Young Girls become evolved in love affairs that’s why people restrict girls to go for higher education</td>
<td>7 (14%)</td>
<td>40 (80%)</td>
<td>3 (6%)</td>
<td>50 (100%)</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%20tot.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.
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 compare 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 compare 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,

<table>
<thead>
<tr>
<th>Questions</th>
<th>Agree</th>
<th>Disagree</th>
<th>Undecided</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>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>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>Faced discrimination while getting higher education as compare to male</td>
<td>38(76%)</td>
<td>8(16%)</td>
<td>6(12%)</td>
<td>50(100%)</td>
</tr>
<tr>
<td>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>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>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>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>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>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>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>
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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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 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 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 both sexes were taken as sample. Random sampling was used for conducting the survey. Under the section dependent and independent variable, their operational definition and measurement used in the present study. An interview was prepared to measure or access the awareness among people about family plan. The preliminary data were collected through personally conducted interview.

RESULT AND DISCUSSION

AWARENESS AMONG MALE AND FEMALE RESPONDENTS 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></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>3</td>
<td>Listen about family planning?</td>
<td>a. Yes</td>
<td>26(74.2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>9(25.7)</td>
</tr>
<tr>
<td>4</td>
<td>In favour of family planning?</td>
<td>a. Yes</td>
<td>30(85.7)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>5(14.2)</td>
</tr>
<tr>
<td>5</td>
<td>Practice family planning?</td>
<td>a. Yes</td>
<td>19(54.2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>16(45.7)</td>
</tr>
<tr>
<td>6</td>
<td>Family planning can lead the society to progression?</td>
<td>a. Yes</td>
<td>31(88.5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>4(11.4)</td>
</tr>
<tr>
<td>7</td>
<td>Is it beneficial to society?</td>
<td>a. Yes</td>
<td>31(88.5)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>4(11.4)</td>
</tr>
<tr>
<td>8</td>
<td>Type of family?</td>
<td>a. Joint</td>
<td>22(62.8)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Nuclear</td>
<td>13(37.1)</td>
</tr>
<tr>
<td>9</td>
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<tr>
<td></td>
<td></td>
<td>b. Nuclear</td>
<td>19(54.2)</td>
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<tr>
<td>10</td>
<td>Is parents of two children serves them better?</td>
<td>a. Yes</td>
<td>35(100)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. No</td>
<td>-</td>
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<tr>
<td>11</td>
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<td>34(97.1)</td>
</tr>
<tr>
<td></td>
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<tr>
<td>12</td>
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<tr>
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<tr>
<td></td>
<td>b. No</td>
<td>4(11.4)</td>
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<tr>
<td>13</td>
<td>Whether it is good or bad?</td>
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<tr>
<td></td>
<td>b. Bad</td>
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<td>14</td>
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<td>32(91.4)</td>
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<tr>
<td></td>
<td>b. No</td>
<td>5(14.2)</td>
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<tr>
<td>15</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>29(82.8)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>6(17.1)</td>
<td>3(8.5)</td>
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<td>16</td>
<td>Avoid chances of unwanted pregnancy?</td>
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<td></td>
<td>a. Yes</td>
<td>30(85.7)</td>
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<tr>
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<td>b. No</td>
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<td>17</td>
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<tr>
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<td>a. Yes</td>
<td>29(82.8)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td>b. No</td>
<td>6(17.1)</td>
<td>3(8.5)</td>
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<tr>
<td>18</td>
<td>Family planning brings more benefits?</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>a. Yes</td>
<td>29(82.8)</td>
<td>32(91.4)</td>
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<tr>
<td></td>
<td>b. No</td>
<td>6(17.1)</td>
<td>3(8.5)</td>
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<tr>
<td>19</td>
<td>Helpful to decrease population?</td>
<td></td>
<td></td>
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<td>32(91.4)</td>
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<tr>
<td></td>
<td>b. No</td>
<td>3(8.5)</td>
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<tr>
<td>20</td>
<td>Good or bad step for nation?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a. Good</td>
<td>30(85.7)</td>
<td>32(91.4)</td>
</tr>
<tr>
<td></td>
<td>b. Bad</td>
<td>5(14.2)</td>
<td>3(8.5)</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>
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<tbody>
<tr>
<td>1</td>
<td>How many children you have?</td>
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<tr>
<td>a.</td>
<td>One</td>
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<td>b.</td>
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<td>How many children must one have?</td>
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<td>One</td>
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<td></td>
<td>b. Two or more</td>
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<td>3</td>
<td>Listen about family planning?</td>
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<td>32(74.4)</td>
<td>21(77.7)</td>
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<td>In favour of family planning?</td>
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<td></td>
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<tr>
<td></td>
<td>a. Yes</td>
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<td></td>
<td>b. No</td>
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<td>-</td>
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<td>Practice family planning?</td>
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<td>6</td>
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<td></td>
<td>a. Yes</td>
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<td>b. No</td>
<td>7(16.2)</td>
<td>-</td>
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<tr>
<td>7</td>
<td>Is it beneficial to society?</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>a. Yes</td>
<td>36(83.7)</td>
<td>27(100)</td>
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<td></td>
<td>b. No</td>
<td>7(16.2)</td>
<td>-</td>
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<td>8</td>
<td>Type of family accept family planning easily?</td>
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<td></td>
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<tr>
<td></td>
<td>a. Joint</td>
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<td>10(37.0)</td>
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<td>b. Nuclear</td>
<td>23(53.4)</td>
<td>17(62.9)</td>
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<td>9</td>
<td>Is parents of two children serves them better?</td>
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<tr>
<td></td>
<td>a. Yes</td>
<td>42(97.6)</td>
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<td>Is education promote family planning?</td>
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<tr>
<td>Question</td>
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<td>No (%)</td>
<td>Total (%)</td>
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<tr>
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<td>6(13.9)</td>
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<tr>
<td>a. Yes</td>
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<td></td>
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<tr>
<td>b. No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whether it is good or bad?</td>
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<td>10(23.2)</td>
<td>23(85.1)</td>
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<td>b. Bad</td>
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<td></td>
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<td>Is it necessary to talk about family planning?</td>
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<td>8(18.6)</td>
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<tr>
<td>a. Yes</td>
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<tr>
<td>b. No</td>
<td></td>
<td></td>
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<tr>
<td>Is it saves mother’s and child’s life?</td>
<td>35(81.3)</td>
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<td>26(96.2)</td>
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<tr>
<td>a. Yes</td>
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<tr>
<td>b. No</td>
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<td></td>
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<tr>
<td>Avoid chances of unwanted pregnancy?</td>
<td>37(86.0)</td>
<td>6(13.9)</td>
<td>26(96.2)</td>
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<tr>
<td>a. Yes</td>
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<tr>
<td>b. No</td>
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<td>Family planning solve the problem of unemployment?</td>
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<td>8(18.6)</td>
<td>26(96.2)</td>
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<td>a. Yes</td>
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<td>b. No</td>
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<td>Family planning brings more benefits?</td>
<td>35(81.3)</td>
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<tr>
<td>a. Yes</td>
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<td></td>
<td></td>
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<tr>
<td>b. No</td>
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<td></td>
<td></td>
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<tr>
<td>a. Yes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good or bad step for nation?</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.
Witchcraft in Nineteenth Century Mewar

Yagyaseni Bareth

Abstract

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.

Introduction

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.

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

1 National Archives of India, New Delhi (hereafter NAI), Foreign Department (hereafter FD), 20th February 1851, nos. 65-69, General B
anxiety in the nineteenth century Mewar. One colonial estimate puts the casualities from witch hunting in Mewar to be far exceeding sati immolations.\(^2\) 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 Gazeteers say that the chief objects of the Bhil worship are spirits and ghosts.\(^3\) In the forests, near an old tree or well, or anywhere, they offer to ghosts and spirits earthen horses, jars and beehive – shaped vessels.\(^4\) 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.\(^5\) The account of Bhil belief in witches’ given in anthropological studies and local Bhil folklores bears many similarities to medieval accounts of witchcraft 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”\(^6\).

\(^2\) NAI, FD, 16\(^{th}\) Feb. 1853, nos.121-3, General B


\(^4\) Naik, p.171

\(^5\) Ibid, p. 188

\(^6\) Carstairs, p.15
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).

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”. 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”. 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

7 NAI, FD, 13th May 1853, nos.53-60, General B

8 Ibid
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 Meywar. 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 aard9 and oil in the other in which both the poor woman’s hands were burnt... 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”.

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’11 and a husband had got his wife swung because he suspected her to be eating her own son’s liver.12 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

9 A kind of lentil that has ritual importance.
10 NAI, FD, Nov 1862, nos. 186-188, General B
11 NAI, FD, June 1864, nos. 130-131, General B
12 NAI, FD, March 1864, no 195, General B
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 *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.\(^{13}\) This description points towards the fluidity underlying 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.\(^{14}\) 200,000 people died in Western Europe between 1450 and 1700 as a

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\(^{13}\) Isak Niehaus et al., *Witchcraft, Power and Politics: Exploring the Occult in the South Africa Lowveld*, Cape Town, Pluto Press, 2001, p.25

\(^{14}\) Ibid, p.79
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 *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.\(^{15}\) 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.\(^{16}\) 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 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

\(^{15}\) NAI, FD, 13\(^{th}\) May 1853, nos.53-60, General B

\(^{16}\) Quaife, p.93
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, alongwith 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, alongwith 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, 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.

17 NAI, FD, December 1868, no. 15, General B
18 NAI, FD, Nov 1862, nos. 186-188, General B
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 trials 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’. 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

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19 Thomas, pp. 652-654
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.20 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 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 alongwith 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

20 NAI, FD, 13th May 1853, nos.53-60, General B
21 NAI, FD, January 1847, nos .115-118, Pol Cons.
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 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. 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”22 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”.23 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.

22 NAI, FD, 11th July 1843, nos.17-20, F.C
23 Ibid
Therefore the Political Agent at Mewar was constantly on his toes, meeting the Mewar Vakeel, writing kayfeuts and khareetas and meeting the ruler to convey the wishes of ‘the most Noble the Governor General’ and his 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.24 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 1841.25 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 Superintendant 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 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

24 NAI, FD, 27th January 1854, nos, 157-160, F.C
25 Ibid
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’. It was only by the 1840s that they began to be described more consistently as ‘tribes’, usually as ‘aboriginal, forest, or hill tribes’. 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”. 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 the Bhils, to deceive them, or to resort to treachery. In British accounts, it took the nobility and gentlemanliness of colonial officials to subdue the Bhils. Thus in one correspondence, the Superintendent of hilly tracts, Mewar suggests that though eradication of witch hunting amongst the Bhils is extremely necessary but “we cannot be too strict on them” as it had take long to win their confidence and loyalty. Harsh measures could lead to them “deserting the

26 NAI, FD, 23rd November, 1844, nos. 116-147, F.C
27 Ibid
28 NAI, FD, 18th April 1845, nos.54-75, F.C
29 NAI, FD, April 1862, nos. 118-122, Political A
30 Ibid
31 NAI, FD, 13th May 1853, nos.53-60, General B
Corps”. 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, “the Bhils started shouting, kilkeeing and throwing stones”. One even fired at the officer. After which, the whole village 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. In the hamlets, the Bhils were swinging three, sometimes even four women.

32 Ibid
33 NAI, FD, March 1874, nos. 1-3, General A
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 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.
Review of Gaseous Particle Detectors Used in High Energy Physics with Emphasis on Gems

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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 down stream. 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.

Figure 2: Electric Field Contour in GEM[1]  
Figure 3: Avalanche in GEM[1]

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:
Importance of Stress Management

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Abstract

Stress management is the need of the hour and should be compulsorily introduced in the curriculum of all educational boards. Before I begin my observation on the prevalent malaise that affects all and sundry let me start by understanding what is stress; its harmful causes and the cure. Over time due to excessive competition between students to outperform each other subliminal stress starts making an impact in the minds of these impressionable youths. As it continues the accumulation of stress filled experiences builds up to lead to psychological changes, which negatively impacts an individual.

Introduction

Humans are creatures of society, conditioned to adhere to its norms and wants. Due to this subtle societal pressure we do everything to fit in often ignoring our natural inclination to remain aloof. Even if we have to be square pegs in a round hole we become that just so in order to be a respectable member of our community. This adherence to a non instinctive function of our personality leads one into the abyss of stress. Take the example of a student, who is by ethos an emotional person. His /her faculty of logical deductions is not immaculate and often stands at fault in its judgment. He/she instinctively favours the humanities as subjects for higher studies but due to parental pressure is compelled to study the sciences. This unnatural selection on behalf of an individual is the embryonic cause of the beginning of the immense stress that will huddle upon the tender shoulders of this unfortunate person. In order to keep up with societal demands as posed by the parents this individual will forgo her/his natural intellectual growth for an alien implant and that is detrimental to the holistic development of the mentioned person.
Stress makes itself felt at all levels to all age group in every venture a person has decided upon. From childhood we are put through various forms of stress which is benign and compulsorily needed. Take the case of a parent prodding her child to walk inspite of the several falls the child has already experienced. One can cite the example of parental threats to their children as warnings against unruly behavior. These necessary stress gears the child against unsocial activities and prevents him/her from indulging in them. These are early learning related instinctive stress exercised by both the parents and their wards. However excessive reprimand or corporal punishments by the parents can harm the psyche of the impressionable mind to leave behind a scar so deep that it may surface later on in life with adverse affects. Controlled and logical stress makes a child strong and is necessary but an overdose of it can be very harmful.

As an educator I have observed the holistic growth of children for years and have come to this fair conclusion that natural growth without any excessive stimulus is the best for any individual. After all every child is unique in their psychological and physical make up and a generic yardstick used to get the best out of that person may not always work. Parents know this very well and yet do not follow this golden principle only because they want their children to excel over the rest. In their desire to see their wards outshine others they often forget the unique abilities of each individual. A child is pushed into an unnecessary competition that only ends up stressing the young mind more than achieving its goal. Competition is based on the idea of comparison and it annihilates the motivation to learn experiment and improvise in an individual. Thus we must resist from creating comparison and encourage concerted cooperation among children by inculcating in them values related to their environment and conscientious utilization of the vast depleting resources in the world.
Interpretation of Four Laws of Thermodynamics

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Research Scholar Physics

Abstract

There are four laws of thermodynamics. These laws explain how quantities like temperature, energy and entropy work under various circumstances in a system.

Keywords: Quantities, Energy, Temperature, Perpetual Motion, Entropy

Objectives of the Research paper

1. Highlight four laws of thermodynamics.
2. To study impact of laws of thermodynamics.
3. The importance of thermodynamics in the field of scientific research.

Introduction:

First law of thermodynamics describes such as:

The first law describes that when energy passes, through various objects systems the internal nature of energy automatically is changed. Their process is called as conservation of energy. The system’s internal energy changes in accord with the law of conservation of energy. No machine can work without producing energy. Because when it works naturally it produces energy.

The Second law of thermodynamics says that in the natural process of thermodynamic the total sum of the process of interact of thermodynamic systems usually increases. With the continuous running converts thermal energy into mechanical work.

Third law of thermodynamics defines that a running machine the system moves to a constant value. Finally temperature approaches absolute zero. There are the exceptions of non-crystalline solids where the entropy of a system machine at absolute zero is found close to zero.

Thermodynamics is a branch of physics which helps to laws in physics and other natural sciences.
The first law of thermodynamics may be defined ways such as:

There is an increase in internal energy in a closed system which is equal to the total energy added to the system. Further when energy enters the system is supplied as heat and if that energy leaves the closed system ultimately, the heat is termed as positive and the work as negative. The below equation clarifies that

\[ \Delta U_{\text{system}} = Q - W \]

In the process of action of thermodynamic cycle in a closed system, when returns to its original state, the heat \( Q_{\text{in}} \) is supplied to the closed system in one stage of the cycle, minus the heat \( Q_{\text{out}} \) removed from it in another stage of the cycle, plus the work done added to the system \( W_{\text{in}} \) equals the work that leaves the system \( W_{\text{out}} \).

\[ \Delta U_{\text{system (full cycle)}} = 0 \]

As to explain a full cycle. The below equation works like this.

\[ Q = Q_{\text{in}} - Q_{\text{out}} + W_{\text{in}} - W_{\text{out}} = W_{\text{net}} \]

The rule of conservation of energy thermodynamics:

The first law of thermodynamics states that energy can be neither created nor destroyed. But, energy can change forms, and it can flow from one place to another. But law of conservation of energy states that the total energy of an isolated system does not change.

Relation between internal energy and temperature:

When a system contains a fixed temperature then its gross energy has three separate composed distinguishable components. If for example when a system is in motion as a whole, its contains which is exhibited as an external imposed field is called as gravity kinetic energy. The other component is called potential energy. The third ones internal energy, which is called as fundamental quantity of thermodynamics. The concept of internal energy is different how the first law of thermodynamics from others like this:

\[ E_{\text{total}} = KE_{\text{system}} + PE_{\text{system}} + U_{\text{system}} \]

We can say that the internal energy of a substance is the sum of the diverse kinetic energies its constituent atoms. The substance's internal energy is called as microscopic energy (U), and are accounted for by macroscopic thermodynamic property. In fact the kinetic energies of microscopic motions increases as the system's temperature increases.

The process of transferring energy in or from a system is described by its macroscopic mechanical forces supported by various and around factors in
surroundings, outside the system. For examples an externally driven shaft induces a stirrer within the system. Likewise an externally imposed electric field that polarizes the material of the system. So it can be said that in all system working, some of the work is dissipated by internal friction or viscosity. The total work done in a system is a result of its overall kinetic energy, from potential energy, and from internal energy.

For example, if a machine (not a part of the system) lifts something upwards, some energy is transferred from the machine to the system. So resulting into increase of system's energy. The energy when increased from the system is shown as an increase in the system's gravitational potential energy. For example Naturally when work added to the system it increases the Potential Energy of the system:

\[ W = \Delta \text{PE}_{\text{system}} \]

The energy added in the system in the form of work may be divided as to kinetic, potential or internal energy forms. For example

\[ W = \Delta \text{KE}_{\text{system}} + \Delta \text{PE}_{\text{system}} + \Delta \text{U}_{\text{system}} \]

The process of energy transfer natural process in moving energy either to or from a system. Heat is generated as a colder system.

For example in case the which system has rigid walls energy cannot be transferred into or out from the system.

According to second law of thermodynamics the natural processes is irreversible. In many cases, there is a common tendency of natural processes to more towards spatial homogeneity of matter and energy. The rise in temperature is an example that

The second law is used in a wide variety of processes which are reversible and irreversible. All natural of thermodynamics processes are irreversible. No doubt reversible processes are more useful and convenient theoretical fiction. But they do not occur in nature.

**The third law of thermodynamics explains like this:**

*The entropy of a perfect crystal of any pure substance approaches zero as the temperature approaches absolute zero.*

When a system has zero temperature resulting into the minimum thermal energy produced. For example when the perfect crystal has only one state with minimum energy.

The other example of third law of thermodynamics applies to a system like a glass which may that may have more than one minimum microscopically distinct energy.
Conclusion:

All the laws of thermodynamics exhibit different explanation of internal energy generated from a system. All the three laws have practical use in terms of further researches in physics.

References:

Legislation and Law Enforcement on Trafficking for Sexual Exploitation: Indian Scenario

Chander Lok Chaudhary
Research Scholar (Law)

Abstract

Trafficking for sexual exploitation including commercial sexual exploitation of women and children and human rights violation have emerged as one of the major problems for India. Fragile socio-economic condition leads many women and children to become victims of trafficking, prostitution and other forms of violence. Little or no legal support further aggravates the situation. Although there exists tough and appropriate laws against these sorts of crime but laps, gaps, anomalies, loopholes in the laws and lack of implementation due to various reasons make the laws unable to protect women and children from being victimised. As a result trafficking in women and children within the territory and across the border and sexual/commercial sexual exploitation is gradually increasing. Under the present situation the laws of the land relating to trafficking and sexual/commercial sexual exploitation and the process of its implementation should be reviewed to explore ways and means to improve the situation.

Introduction

The study contains a review of the laws and an analysis of responses on laws related to trafficking and sexual/commercial sexual exploitation and implementation of those laws gathered from legal experts, judges, lawyers, and members of the law enforcement agencies. The study also contains case studies from exclusive interviews with victims, women of Badia community, survivors of trafficking and sexual exploitation and findings derived from focus group discussions within the relevant groups.

1.1. Legislations on Trafficking

The Constitution of India accords all citizens the fundamental right against exploitation under Article 23 which prohibits traffic in human beings and forced labour. The Article covers all forms of trafficking in persons and their use as commodities for the purpose of exploitation including the practice of devadasis.
1.1.1. The Indian Penal Code

There are specific provisions in the Indian Penal Code (IPC) to deal with offences associated with trafficking such as cheating, kidnapping, abduction, buying or selling of a person as a slave, rape etc.

Section 361 of the IPC defines kidnapping from lawful guardianship as taking or enticing any minor under sixteen years of age if a male, or under eighteen years if a female, or any person of unsound mind, out of the keeping of the lawful guardian without the consent of the guardian.

Under Section 362 ‘abduction’ means to compel by force or by deceitful means to induce a person to go from one place to another.

Section 363 states the punishment for kidnapping a person (under 16 yrs for a male and under 18 yrs for a female or a person of an unsound mind) from India or the lawful guardian. The intention for kidnapping is not mentioned thus the establishment of mere removal from lawful guardianship can be considered adequate for the offence.

Section 365 deals with the offence of kidnapping or abducting a person with intent to cause that person to be secretly and wrongfully confined. Here the intention of wrongful confinement is essential.

Under Section 366, if a person kidnaps a minor girl with the intention that she may be compelled or knowing it to be likely that she may be compelled, to marry any person against her will, the accused may be punished for kidnapping, abducting or inducing a woman to compel her marriage. A basic condition for the application of this section 366 is that the person charged must have committed an offence of kidnapping under Section 363.

There are three main components that need to be proved to constitute an offence under this section- a) kidnapping or abduction b) the person kidnapped or abducted is a woman c) the intention of the action i.e. intent to compel to marry or force or seduce into illicit intercourse.
If the girl is 18 or above, the offence is only abduction and not kidnapping, but if she is under 18, it can be kidnapping as well as abduction if the act involves the use of force, enticement or deceitful means.  

Case law also provides guidance on issues of testimony. It has been held that as a rule of prudence courts should normally look for some corroboration of the testimony of the prosecutrix, “but the view that, as a matter of law, no conviction without corroboration (is) possible is erroneous.”  

Sections 366A and 366B were inserted in 1923, the IPC in order to comply with India’s international obligations as a signatory to the International Convention for the Suppression of the Traffic in Women and Children, 1910. Following this convention India signed the 1922 Convention of the League of Nations. Both sections were introduced to punish international sale and purchase of persons for prostitution. Section 366A is aimed chiefly at procurers of minor girls who “by any means whatsoever, induce any minor girl under the age of 18, to go from any place or to do any act with intent that such girl may be, or knowing that it is likely that she will be, forced or seduced to illicit intercourse with another person.” Any reason given by the accused to move the girl from one place to another constitutes inducement. An accused cannot plead that he bona fide believed that the minor girl was over the prescribed age.  

The courts have also addressed the question of whether a lack of protest by the girl is indicative of consent. In Hari Ram v. State of Rajasthan, it was held that the absence of complaint by a girl during the time spent with the accused indicated that she was a consenting party. In any case, it has been held that a minor’s consent is no consent in the eyes of the law.  

Section 366 B deals with the phenomenon of inter country trafficking, it aims to punish the person who imports a girl under 21, from any country outside India with the intent that she may be or likely that she will be forced or seduced to illicit intercourse.
The main components of the section are- a) the accused imported a girl into India from any country outside India or from Jammu and Kashmir, b) the girl was under 21 and c) the importation of the girl was with the intention that she will be forced or seduced to illicit intercourse.

Section 367 deals with kidnapping or abduction ‘in order to subject the person to grievous hurt or slavery’.

Section 368 deals with wrongfully concealing or keeping in confinement a kidnapped or abducted person.

Section 370 states that buying, selling, importing, exporting or disposing a person as a slave or accepting, receiving, detaining a person against his will as a slave is an offence.

Section 371 covers with habitual dealing in slaves. Under it, whoever habitually imports, exports, buys, sells, traffics or deals in slaves is punishable with imprisonment for life. This section can be used to target organised groups of persons who traffic in persons for any or specifically for the purpose of CSE.

Sections 372 and 373 deal with the selling and buying of minors for the purpose of prostitution.

1.1.2. Juvenile Justice (Care and Protection of Children) Act:

Child victims of trafficking and commercial sexual exploitation are protected under this Act. Section 2 (d) (vi) & (vii) of the Act defines a “child in need of care and protection” as a child “who is being or is likely to be grossly abused, tortured or exploited for the purpose of sexual abuse or illegal acts”, and a child “who is found vulnerable and is likely to be inducted into drug abuse or trafficking”.

1.1.4. The Immoral Traffic (Prevention) Act

This Act was last amended in 1986 to make it gender-neutral and to incorporate provisions specific to offences against children. The Act introduced three categories of victims - minors, majors and children. It defined a ‘child’ as a person who has not completed the age of sixteen years; a minor as a person who has completed the age of sixteen years but has not completed the age of eighteen years and a ‘major’ as a person
who has completed the age of eighteen years. This was an important departure from the gender-specific definitions in the 1956 Act.

Other amendments included certain procedural additions such as the appointment of a Trafficking Police Officer under Section 13 (4), medical examination of the rescued person under Section 15 (5A), the provision, under Section 15 (6A), for women police to accompany SPOs during a search.

The Act altered the definition of prostitution from promiscuous sexual intercourse for hire to the sexual exploitation or abuse of persons for commercial purposes. The term ‘prostitute’ has not been explicitly defined as it was in the 1956 Act.

The courts have defined prostitution as the sexual exploitation/abuse of a person for commercial purposes. This implies an offer of money by the customer and its acceptance by the prostitute as consideration for her services. To prove the offence, high courts have held that:

- Prosecution cannot be expected to give direct evidence and that they can give circumstantial evidence. (State of Mysore V Susheela, Mysore 1996).
- To prove that a woman is a prostitute, indiscriminate and plural sexuality on her part has to be proved. But this does not require the evidence of more than one customer if the proven facts entitle the court to infer that she carries on prostitution. (Bai Radha V State Of Gujarat).
- To prove indiscriminate sexuality, evidence of more than one customer is required. (T.Jacob V State Of Kerela 1971, Kerela).

Only a few landmark cases have viewed the sexually exploited person as a human being entitled to basic human rights, dignity and freedom from exploitation. These landmark cases have raised questions about the lives and conditions of women caught in the trafficking web. The judges did not think it fit to look at the problem in a legal framework, but took into account the socio-economic ramifications of the problem as well. A case that led to a on the living conditions of persons in engaged in prostitution and the question of providing alternate sources of income to such persons
is the Gaurav Jain case. There were, nonetheless, significant problems with this judgement, in which persons in prostitution, were referred to as “fallen women”. However, rather than treating such persons as perpetrators of crime, the judgement looked upon them as ‘victims’ requiring special attention and care. This was reflected in judicial directives providing for rehabilitation of prostitutes. The Calcutta High Court, in Shefali Banarjee’s case, held that the legislation being a social legislation had a double objective, i.e., it was both penal and ameliorative as the legislature not only wanted to prevent trafficking but also wanted to provide for the rehabilitation of prostitutes. Hence, if the penal provision were to be invoked, the ameliorative measures enjoined by the same provision were also to be invoked.

In Vishal Jeet’s case, the court held “that nothing would be achieved by punishing the victims of this malady but that results would be achieved if law enforcing bodies were to take action against all erring persons such as the pimps, brokers and brothel keepers”.

1.2. ENFORCEMENT OF LAW IN INDIA

The police are the primary agency of law enforcement in India. The police as a law enforcement agency are the domain of the state government. Though different states have their own Acts governing the law enforcement agencies, most of them are modeled on the Police Act of 1861.

There is also a code of conduct for the law enforcement agency. Procedurally, criminal law is mainly governed by the Code of Criminal Procedure, 1973 (CrPC) and Indian Evidence Act, 1872. However, special procedures have been prescribed from time to time, taking into account changes in legislation and in the police as an organisation. A number of special and local laws have been passed to deal with crimes emerging in the changing socio-economic scenario. One such social legislation is the Immoral Traffic (Prevention) Act, 1956.

The Cr.PC makes a distinction between cognizable and non-cognisable offences. A cognizable offence is one under which a police officer can arrest without a warrant. The first schedule of the CrPC lists all offences in the IPC and mentions
whether they are cognizable or non-cognizable. All offences under the IT (P) Act are cognizable.

The process of criminal justice starts with the registration of the First Information Report (FIR). Information given telephonically and recorded in the diary of a police station is also regarded as an FIR.\(^{52}\) Section 154 of the CrPC provides the procedure to be followed by the police while recording information. The FIR itself is not a substantive piece of evidence and can only be used to start an investigation.\(^{53}\)

Under Section 156 of the Cr. PC, any officer in charge of a police station can make an inquiry/investigation into a cognisable offence without the order of a magistrate. He, however, has to send a report to a magistrate before proceeding to the scene of offence to investigate the facts of the case and find or arrest the accused.\(^{54}\) The police are also obliged to undertake investigations in cases referred to them by a Magistrate. Further, they are empowered to require the attendance of witnesses by issuing an order in writing. However, they cannot make women and persons below the age of 15 years come to the police station. This has been upheld by the Supreme Court in the case of **Nandini Satpathy v. P.L.Dani.**\(^{55}\) The police can examine the witnesses orally and record their statements under Section 161. They cannot force a person to make any statement that is incriminating, and any attempt to do so is a violation of the fundamental rights listed in the Constitution. The person being examined or interrogated can demand the presence of his lawyer during the period of investigation. The statements made to the police are not signed and cannot be used for corroboration, except to for the purpose of contradicting a prosecution witness.\(^{56}\) A person is free to make any statement of his free will and no police officer or any other person in authority can induce, or cause the inducement of a wrongful statement.

A police officer can arrest a person if he commits a non-cognisable offence in front of the officer and refuses to furnish details concerning his name and address or gives a false address.\(^{57}\) A police officer may re-arrest a person who is a proclaimed offender or commits a cognisable crime in the presence of another officer who has
arrested the offender. A police officer can arrest a person with a warrant if he has undertaken a bond to appear before the court but has breached the bond. The police officer can arrest a person without a warrant if he has reason to believe that the person is going to commit a cognisable offence. The person has to be produced before a magistrate after the arrest. An accused person pending trial can be arrested by a police officer, who then commits him to the appellate court or the subordinate court.

Under Section 167, CrPC, the police must produce arrested persons in custody and the relevant diary entries before a magistrate within 24 hours. All the proceedings of an investigation must be recorded in a diary, under Section 172. The officer–in-charge submits a report to the magistrate after the completion of the investigation. A police officer may release an accused on bail either with or without sureties.

4.3. Special Procedure under IT (P) Act, 1956
The Act provides for Special Police Officers (SPO) to be appointed by the state government to deal with cases under this Act, especially in areas specified by the state government. The SPO shall not be below the rank of an inspector of police. The District Magistrate may empower retired police or military officers to be an SPO. Subordinate officers assist the SPO and the state government may also attach a non-official advisory body of (up to five) social welfare workers, including women, wherever possible.

The Delhi administration, vide notification F.5/67/88/Home(P)/ESTT dated 14/12/88, has appointed all ACPs working as sub divisional police officers, SHOs and all ACPs of the crime branch, Palam airport and the Railways as SPOs within the territory of Delhi.

Under a special provision to deal with cases of sexual exploitation committed in more than one state, the Central Government has empowered the Trafficking Police Officer (TPO) to exercise powers and discharge functions in relation to the whole of India.
Arrests can be made without warrant under this Act only by an SPO or under his guidance or with his prior approval. In cases where such an arrest is made by a subordinate officer, it must be reduced to writing. An officer of the rank of sub-inspector can make such an arrest without an order in an emergency, but he must inform the SPO at the earliest. The SPO/TPO is empowered to enter any premises or undertake a search without a warrant and remove all the persons from there.

Section 15 of the Act does not give arbitrary power to the SPO. It provides for immediate scrutiny of the officer’s action by the magistrate, hence it is not unconstitutional on the grounds of providing unbridled power to SPOs. Several high courts have held also reiterated that the powers granted to an SPO cannot be utilised to conduct a search in disregard of elementary decencies, even when a prostitute is involved, since such an act amounts to outraging the modesty of a woman or girl.

Section 16 of the Act provides for the rescue of a person by a police officer not below the rank of a sub-inspector, on the direction of a magistrate, on the basis of information received either from the police, or any other person authorised by the state government for any person living on or carrying on prostitution in a brothel. The magistrate may direct the police officer to enter a brothel, remove a person from there and produce the person before him.

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The Anti Bacterial Studies of Tinospora cordifolia (A Case Study in Firozabad and Etah District)

Dr. Yugal Pratap Singh

Abstract

The present observations on antibacterial activities in different solvent leaves extracts of Tinospora cordifolia plants collected from Firozabad and Etah which clearly show antibacterial effect against the tested pathogens.

Keywords : Firozabad, Etah, Aqueous Leaver, Methanol Leaves, Pathogens.

Introduction

(i) Aqueous Leaves extract

The antibacterial activity in aqueous leaves extract of Tinospora cordifolia on three human pathogenic bacteria namely Bacillus subtilis, Escherichia coli and Staphylococcus aureus are represented in Table 5. It is evident from Table 1 that the aqueous leaf extract showed highest activity against Escherichia coli with 34 mm maximum inhibition zone, while lowest activity was recorded against Staphylococcus aureus with 17 mm zone of inhibition respectively.

Table 1 Determination of MIC of plant extracts leaf zone of growth inhibition in (mm) in methanol solvent

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Microorganisms</th>
<th>Zone of inhibition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Leaf extract</td>
</tr>
<tr>
<td>1</td>
<td>Staphylococcus aureus</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>Bacillus subtilis</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>Escherichia coli</td>
<td>34</td>
</tr>
</tbody>
</table>

(ii) Methanol Leaves extract

The antibacterial activity in aqueous leaves extract of Tinospora cordifolia on three human pathogenic bacteria namely Bacillus subtilis, Escherichia coli and Staphylococcus aureus are represented in table 6. It is evident from table 2 that the
aqueous leaf extract showed highest activity against *Escherichia coli* with 29 mm maximum inhibition zone, while lowest activity was recorded against *Staphylococcus aureus* with 15 mm zone of inhibition respectively.

**Table 2 Determination of MIC of plant extracts leaf zone of growth inhibition in (mm) in methanol solvent**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Microorganisms</th>
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<th>Leaf extract</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Staphylococcus aureus</em></td>
<td>15</td>
<td>00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>Bacillus subtilis</em></td>
<td>20</td>
<td>00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td><em>Escherichia coli</em></td>
<td>29</td>
<td>00</td>
<td></td>
</tr>
</tbody>
</table>

**Case Study in Etah:**

The present observations on antibacterial activities in different solvent leaves extracts of *Tinospora cordifolia* plants collected from Etah, which clearly show antibacterial effect against the tested pathogens and described in the following paragraphs.

(i) **Aqueous leaves extract**

The antibacterial activity in aqueous leaves extract of *Tinospora cordifolia* on three human pathogenic bacteria namely *Bacillus subtilis*, *Escherichia coli* and *Staphylococcus aureus* are represented in table 3. It is evident from table 3 that the aqueous leaf extract showed highest activity against *Escherichia coli* with 34 mm maximum inhibition zone, while lowest activity was recorded against *Staphylococcus aureus* with 15 mm zone of inhibition respectively.

**Table 4 Determination of MIC of plant extracts leaf zone of growth inhibition in (mm) in aqueous solvent**

<table>
<thead>
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<th>Leaf extract</th>
<th>Control</th>
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<td>00</td>
<td></td>
</tr>
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<td>2</td>
<td><em>Bacillus subtilis</em></td>
<td>26</td>
<td>00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td><em>Escherichia coli</em></td>
<td>34</td>
<td>00</td>
<td></td>
</tr>
</tbody>
</table>
(ii) Methanol Leaves extract

The antibacterial activity in aqueous leaves extract of *Tinospora cordifolia* on three human pathogenic bacteria namely *Bacillus subtilis*, *Escherichia coli* and *Staphylococcus aureus* are represented in table 5. It is evident from table 5 that the aqueous leaf extract showed highest activity against *Escherichia coli* with 30 mm maximum inhibition zone, while lowest activity was recorded against *Staphylococcus aureus* with 14 mm zone of inhibition respectively.

**Table 6 Determination of MIC of plant extracts leaf zone of growth inhibition in (mm) in methanol solvent**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Microorganisms</th>
<th>Zone of inhibition</th>
<th>Leaf extract</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Staphylococcus aureus</td>
<td>14</td>
<td>00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Bacillus subtilis</td>
<td>22</td>
<td>00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Escherichia coli</td>
<td>30</td>
<td>00</td>
<td></td>
</tr>
</tbody>
</table>

References:

Importance & Scope of Elementary Mathematics in Teaching

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Abstract

The meaning and scope of elementary mathematics consist, various topics of mathematics which are taught at the primary or secondary levels. Generally there are five segments of elementary mathematics e.g. Number sense and numeration, measurement, Geometry and spatial sense Algebra, data management and probability. The elementary mathematics also focuses on fractions and decimals, place value, addition and subtraction, multiplication and division, and problem solving.

Key words: Fraction, Addition, Subtraction, multiplication, division, algebra, probability.

Introduction

Mathematics is a subject which is usually applied by each one of us in our daily life procedures previously or unknowingly.

In Hindi mathematics is known as “Ganita” meaning “Science of Calculation”.

- Mathematics as the science of Measurement, Quality and Magnitude Oxford Dictionary has defined.

Mathematics has usually been considered to be difficult for many children at the Elementary level and its complexity increases at the higher standards of education. In this respect, teacher plays an important role to rule out the confusions of the subject. Mathematics at elementary level is considered as the first step for a school going child towards preparation for a strong foundation of mathematical calculations.

So, it is indeed necessary to prepare the child with strong mathematical knowledge to face the challenges of modern technological society at a later stage.
Scope of Elementary Mathematics:

The topics which are frequently taught at the primary or secondary school levels:-

(a) Number sense and duration
(b) Measurement
(c) Geometry & Spatial Sense
(d) Patterning & Algebra
(e) Data Management and Probability

At the secondary school level the main topics in elementary mathematics from grade IX-X are included:

(a) Number sense and Algebra
(b) Linear Relations
(c) Measurement and Geometry

According to CG Hempel: Mathematics is logical and its concepts and principles are based on logic.

All concepts of mathematics i.e. arithmetics, algebra, analysis can be defined in terms of concepts of logic. All the theorems of mathematics can be defined from these definitions by means of the principle of logic.

The proof of mathematical statements, consist of a series of logical arguments, applied to certain accepted rules, definitions and assumptions.

Mathematical Statement:

Two even numbers added, gives rise to another even number.

Any even number = 2x, where ‘x’ is any natural number 2x, and 2x₂ (x₁ and x₂ are natural number sum of two 2x₁ + 2x₂ = 2(x₁ + x₂) = 2x

Where x = x₁ + x₂ is a natural number. Here 2x is a number divisible by 2 and hence is a even number.

Thus sum of two even number is even this kind of logic is deductive logic.

INDUCTIVE LOGIC:

Eg: 2, 4, 6, 8, 10, 16, 36, 54, 68, 102 all are even numbers. Now if we add any of the two numbers there result will be even number.

Solution:

2 + 4 = 6 = even number
We can include two even number when added gives even number as result is inductive logic.

**MATHEMATICS IS SYMBOLIC:**

Let us take two statements.

1. Two hundred when multiplied by ten gives two thousand
   
   Using mathematics symbols:
   
   \[ 200 \times 10 = 2000 \]

2. When sum of any two natural numbers ‘a’ and ‘b’ is squared it gives sum of squares of ‘a’ and ‘b’ added with twice. The product of two number’s.

   Using symbols : \((a + b)^2 = a^2 + b^2 + 2ab\)

   Using of symbols make mathematical expressions brief like - +, −, ×, ÷

   Figure like – Line, Angle, Triangle, Quadrilateral, Circles are familiar with everyone.

   ➢ Accuracy in mathematics
   ➢ Exactness and no scope of doubt makes mathematics clear.

   Accordingly, mathematics helps in developing ability for accuracy in reasoning, thinking, and judgment between children.

Mathematics is the study of structures. The word structure means arrangement, composition, configuration, form, order system.

If we observe the nature of mathematics you will see that mathematics is the study of certain structures. During the elementary stages, the child is going through the concept of natural numbers whole numbers integers fractional numbers, real and rational numbers.

**The Hierarchy Structure of Number’s System**

![Hierarchy Structure of Number's System](image)

**Mathematics Aims at Abstraction**
Example: Today mothers age is twice the age of elder son, 30 years back her age was four times than the age of his elder son.

What is the age of mother?

So, Let elder son’s age = ‘m’ yrs

Mother age = 2 m

30 yrs back

Age of mother = 2m – 30

Age of Son = m – 30

30 yrs back maths age was 4 times the age of elder son.

Age of father = 4x age of elder son

2 m – 30 = 4( m – 30)

m = 45 yrs

Today, Elder son age = 45 years

Mother age = 2x45 = 90 years

Abstraction is an essential feature as it gives rise to new ideas like Algebra.

Algebra – deals abstraction

Abstraction is means of surrounding, wider range of application of mathematics.

Importance and Scope

Education of mathematics deals with all issues. At all levels related to treading, hearing of mathematics in socio-cultural, economic context and are connected with development of appropriate mathematics curriculum.

It’s importance is both-theoretical and practical application.

Creative thinking in Mathematics

The following are important components of creativity:-

1. Fluency – Being able to decide and making mathematics process quick.
2. Flexibility
3. Originality
4. Appropriateness
Mathematics is a core subject at school level and has got number of its application in daily life.

Thus teachers are expected to level up understanding of nature of mathematics.

How one case improve the scope of mathematics

(a) Make teaching more meaningful.

(b) Starting teaching with concrete concept, and slowly build up the difficulty level.

(c) Engaging students in problem solving situations.

(d) Motivate students in problem–solving situation. By providing problems that have multiple solutions.

(e) Try to provide problems that involve, divergent thinking and shows the ways, of Reaching answers in multiple ways.

(f) Developing the quality of persistence.

(g) Develop a risk taking ability and engage in creative activities.

References:


Studies on Family Size and Literacy Status for the Development of Agriculture pertaining to Commercial Bank in Rural area of Agra District

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2. Deptt. of Rural Economics and Co-operation, B.V. Rural Institute, Bichpuri, Agra – 283105

Abstract

On a facile view a marked difference in the size of family could be attributed among the various categories of borrower households and the family size shows positive association with the size of farm overall average size of family being 7.56 persons per household. However, it was noted that the family size varied between 6.53 persons on small farms and 9.43 persons on large farms. It was interesting to know that the average number of youth (15-30 years) both male and female were higher in case of small farms (37.83%) followed by large category of farms. The overall average being 31.75 percent, out of which labour 18 were male and 14 female. The average male and female adult earners accounted for about 14 percent each of the total family members.

Key words: Sex ratio, Borrower farmers.

Introduction

This is clearly conceived that the commercial banks did not have the necessary experience or the personnel (to deal with the farmers directly, while the cooperatives had been specialising in the rural credit since the beginning of the century. Even then, the nationalised banks were expected to go vigorously in support of the farmers in general and the small cultivators in particular. In the initial stages, for obvious reasons, the nationalised banks concentrated their attention on large cultivators and other special farmers such as those engaged in raising HYVS of food grains. At present short term crop loans accounts for nearly 42 to 45 percent of the total loan disbursed by the Commercial banks to farmers. Term loan for varying periods for purchasing pump sets, tractors and other agricultural machinery, for construction of tube-wells for development of fruits and garden crops are provided. These term loan account for about
35 to 37 percent of the total loans disbursed by commercial banks. Finally commercial banks extended loans for such activities as dairying, poultry farming, bee keeping, fisheries and others. These loans account for 15 to 16 percent.

Though the credit delivery system has contributed substantially to the development of agriculture, the achievement of equity and efficiency in the flow of credit is still a far cry. Increasing evidence shows skewed distribution of credit in favour of rich farmers in rural areas. This may lead to infusing inequity in the credit delivery system. The gap between target and achievement has been widening increasingly in equitable distribution of credit. Likewise, the constant Intervention of the Government by regulating interest rates has distorted the rational use of credit and has not ensured efficiency of credit. The welfare impact of interest rate policy tends to offset the production impact of credit of late, it has often been complained that the present institutional credit flow delivery system has been Ineffective to direct credit flow efficiently and equality and accordingly the objectives of credit policy have lagged behind.

It is in the light of these emerging issues that this study "ROLE OF COMMERCIAL BANKS IN THE DEVELOPMENT OF AGRICULTURE IN AGRA DISTRICT OF UTTAR PRADESH" attempts to empirically investigate the nature of agricultural credit flow through the commercial banks in the Agra district of U.P.

Review and Literature

Narayana and Salhotra (1997), "Agricultural credit through co-operatives problems and prospects concluded that credit is the most vital agricultural input; without which even the farmers who are convinced of the efficacy of the modern farming techniques would find it difficult to adopt them. After the introduction of a multi-agency system comprising the Co-operatives Commercial Banks and the Regional Rural Banks, the flow of Institutional credit to agriculture has gone up substantially but still falls short of the growing needs.

Utilization of Credit

Athavale and Misra (1971), have indicated that in Bilaspur, 59.18 percent of the amount was utilised for recognised purposes where as Ratlam, the percentage for these purposes was 67.82. In Bilaspur, the purposes to which the amount diverted were
purchase of draught animals, redemption of money lenders, debt and purchase of shares. In Ratlam, diversion was mainly for purchase of shares and draught animals.

Das (1971), concluded in his study that a much larger portion of loan was utilised in the form of household expenditure which included expenditure on family consumption and social customs. The loan spent on this purpose and other purposes like expenditure on litigation repayment of debts came under the same floor or non-productive loan or in other words non self liquidating loan.

Nagbiswas and Chakraverty (1971), in their study have found that of the total loan borrowed, 50 percent of the credit was used for non agricultural purposes and remaining for agricultural purposes.

Saikia (1971), in his study indicated that most of borrowers have utilised the loan fruitfully and such loans had helped them a lot in their economic regeneration. A few cases of establishment of orchards, opening fisheries and improving land by investing borrowed money were remarkable. It was observed that 21 percent of the borrowers had diverted percent of the loans for other purposes.

Das and Rout (1972), have stated that out of the total credit received by the farmers, about 77 percent was used in productive purposes and about 23 percent in unproductive purposes. Amongst the unproductive uses, home consumption constituted the major share followed by payment of old debt.

Ghakhar and Gangwar (1975), have made a study in two block (Gurgaon and Palwal) of Gurgaon district of Haryana. They found that on an average of the two blocks under study, 54.31 percent of short term credit was used for unproductive purposes whereas it was worked out to be 27.37 percent in respect of medium and long term credit. Thus short term credit was more mis-utilised than medium and long term credit by these small farmers.

Guruswami (1975) has conducted a study during 1972-74 on the utilisation of farm finance catered to by a nationalised bank. His study helped to identify that about 18.68 percent of the respondent diverted the loans because of non-availability of finance for consumption purposes. Diversion of this sort would negatively influence the repayment capacity of the borrowers.

Pati's (1976), study revealed that on an average 79.59 percent of the total loans were used for productive purposes. He observed that the diversion of credit was mainly due to non-availability of consumption credit.
Parikh and Sharma (1976) study have found that out of the total amount of Rs. 587.62 received by the farmers, 71.3 percent was utilised for one or the other farm purposes, whereas the remaining 28.3 percent was found to have spent on unproductive items of consumption, social ceremonies etc. It was noteworthy that small farmers diverted only about one fifth of the crop loan amount to unproductive purposes as against more than one third by the farmers.

Singh and Dhawan (1978) observe in an agriculturally prosperous district like Ludhyana that about 43 percent of the short term borrowings were diverted for unspecified purposes by the small farmers.

Material and Methods

Research is a product of a combination of various methods and techniques. Keeping in view the objectives of the study, several methods and techniques have been adopted for the purpose of ascertaining certain conclusions on the basis of investigation. The present study "Role of Commercial Banks in the Development of Agriculture in Agra District of Uttar Pradesh" has its focus on role of commercial bank branches in the field of Agriculture Finance in Agra district. Therefore, this chapter deals with the sampling design, selection of borrower farmers of different categories, concept of terms used and procedures of estimation of different parameters pertaining to villages covered by sample banks, number of borrower farmers, loan advancement, utilization of loan, outstanding over dues and recovery of loans for agriculture and its allied activities by the banks. Besides this, socio-economic aspects of borrowers, cost and return in agriculture, specifications of economic and mathematical models including variables used in the regression analysis have been discussed.

Selection of Study Area

The selection of study area formed the first stage in the sampling plan. Since 1985, the Government of India directed the commercial banks to provide 40 percent of the total credit to priority sector at concessional interest rate. The banks have introduced a number of innovative schemes under the supervision of lead bank (Canara Bank) such as Agriculture Development Branches to facilitate continuous flow of funds to farmers though commercial bank branches in Agra district. In fact, a large number of branches of commercial banks have been working in rural areas of the district and are providing a large amount of credit for agriculture. Keeping in view the objectives of present study, Agra district was, thus, selected purposely as it provided suitable background for the present study. Besides, the area was easily accessible land with the resource and time constraint limits of the researcher, who could conveniently reach the sample borrowers for interviewing them.
Result and Discussion

It was further observed that there was much difference found to be in the sex ratio among various categories of households in the study area. Overall, the sex ratio has been recorded to be about 858 females per thousand male as against an overall average sex ratio 898 females per thousand male in the state.

Table 1 : Family size composition and sex ratio on borrower farmers households (In numbers)

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Small Female</th>
<th>Male</th>
<th>Total</th>
<th>Medium Female</th>
<th>Male</th>
<th>Total</th>
<th>Large Female</th>
<th>Male</th>
<th>Total</th>
<th>Overall Female</th>
<th>Male</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children (below 15 years)</td>
<td>0.78 (11.94)</td>
<td>0.67 (10.26)</td>
<td>1.45 (22.21)</td>
<td>1.12 (14.68)</td>
<td>1.02 (10.82)</td>
<td>2.14 (28.05)</td>
<td>1.07 (13.37)</td>
<td>2.09 (22.16)</td>
<td>0.97 (12.83)</td>
<td>0.89 (11.77)</td>
<td>1.86 (24.66)</td>
<td></td>
</tr>
<tr>
<td>Youth (15-50 years)</td>
<td>1.42 (21.75)</td>
<td>1.05 (16.08)</td>
<td>2.47 (37.83)</td>
<td>1.11 (14.55)</td>
<td>1.39 (19.62)</td>
<td>2.58 (39.28)</td>
<td>1.60 (22.21)</td>
<td>2.93 (41.54)</td>
<td>1.74 (25.72)</td>
<td>1.04 (15.70)</td>
<td>2.04 (31.73)</td>
<td></td>
</tr>
<tr>
<td>Adult (30-50 years)</td>
<td>1.42 (21.75)</td>
<td>1.10 (16.57)</td>
<td>2.52 (38.32)</td>
<td>1.22 (16.99)</td>
<td>1.22 (18.29)</td>
<td>2.44 (36.73)</td>
<td>1.31 (20.01)</td>
<td>2.53 (35.84)</td>
<td>1.08 (15.29)</td>
<td>1.06 (15.42)</td>
<td>2.15 (30.71)</td>
<td></td>
</tr>
<tr>
<td>Old (Above 50 years)</td>
<td>0.45 (6.89)</td>
<td>0.46 (7.04)</td>
<td>0.91 (13.94)</td>
<td>0.65 (9.52)</td>
<td>0.53 (8.02)</td>
<td>1.18 (16.47)</td>
<td>0.54 (7.93)</td>
<td>1.03 (15.92)</td>
<td>0.63 (9.60)</td>
<td>0.52 (7.82)</td>
<td>1.15 (17.21)</td>
<td></td>
</tr>
<tr>
<td>Average (Size of family)</td>
<td>3.47 (53.14)</td>
<td>3.06 (46.86)</td>
<td>6.53 (100.00)</td>
<td>4.10 (63.73)</td>
<td>3.56 (53.20)</td>
<td>7.63 (100.00)</td>
<td>5.21 (55.25)</td>
<td>4.22 (44.75)</td>
<td>9.43 (100.00)</td>
<td>4.97 (53.84)</td>
<td>3.49 (46.16)</td>
<td>7.56 (100.00)</td>
</tr>
<tr>
<td>Sex ratio female/1000 male</td>
<td><strong>811.84</strong></td>
<td><strong>808.29</strong></td>
<td><strong>809.98</strong></td>
<td><strong>805.84</strong></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Literacy Status

Literacy status is considered to be an important determinant of the progressive nature of the farmers, as it supports his borrowing nature, ability to make judicious and intelligent use of credit and repayment of loans. Besides, an enlightened person has a higher motivation for the proper utilization and allocation of resources and sale of farm products at a proper time and place. The percentage distribution of households according to their literacy status was computed for different categories of farms and is presented in Table 2.

Table 2 : Literacy status of the sampled farmers (In percentage)

<table>
<thead>
<tr>
<th>Category</th>
<th>Small</th>
<th>Medium</th>
<th>Large</th>
<th>Overall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>29.50</td>
<td>24.27</td>
<td>22.68</td>
<td>25.97</td>
</tr>
<tr>
<td>Can read and write</td>
<td>18.35</td>
<td>19.76</td>
<td>16.26</td>
<td>18.51</td>
</tr>
<tr>
<td>Primary</td>
<td>22.72</td>
<td>20.11</td>
<td>24.50</td>
<td>21.99</td>
</tr>
<tr>
<td>Middle</td>
<td>17.23</td>
<td>15.46</td>
<td>17.38</td>
<td>16.52</td>
</tr>
<tr>
<td>Higher Secondary</td>
<td>7.45</td>
<td>12.75</td>
<td>11.16</td>
<td>10.38</td>
</tr>
<tr>
<td>Graduate and Above</td>
<td>4.75</td>
<td>7.65</td>
<td>8.02</td>
<td>6.60</td>
</tr>
</tbody>
</table>

It can be observed from the table under reference that there was not much variation discernible in the literacy status in different categories of borrower families. In total, about 44 percent family members of borrowers have not been found to have
received any education at any school but out of these 18.51 percent members can read and write. Remaining about 56 percent family members of borrower households have been observed to have education of different level as against an overall average literacy status of 41 percent in the country. However, the level of school education has been found to be lowest in case of small farm families and highest in large farm families. It can be inferred that education still has a positive correlation with the status of farm.

**Size of Land Holding**

Land is the main resource base of the farmers in the production process. The economic and social progress of the village households largely depends on size of operational holding. However, for making its utilization, it is a fact that this resource requires prime investment of capital in the form of inputs which may affect the credit needs of the farmers.

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लोकसाहित्य और हिन्दी

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सारांश :

लोकसाहित्य लोक द्वारा, लोक के लिए संचित और लोक में प्रचलित साहित्य है। वस्तुतः यह उस निर्मल दर्पण के समान है जिसमें जनता–जनार्दन का आखिल तथा विश्व स्वरूप पूर्णरूपेण प्रतिबिम्ब होता है। लोक संस्कृति का जैसा विवेक और अकृतिप्रतिबिम्ब इस साहित्य में उपलब्ध होता है उसका दर्शन अन्यत्र कहाँ? लोक साहित्य की निर्जनिती का अवगाहन कर केवल सरीर ही नहीं पवित्र होता प्रवृत्त आत्मा भी पूर्व और पावन बन जाती है।

प्रस्तावना :

लोक साहित्य की विविध विधाओं (लोकगीत, लोकगाथा, लोकनाद्य, प्रक्रियाअलंबित साहित्य) में लोकगीतों का सर्वप्रमुख स्थान है। लोकगीत आनन्द–प्रेरित मानव–ह्रदय की रसात्मक अनुभूति की रागमय अभिव्यक्ति है। लोकगीतों की श्रृंगष्ठितियों का आदि श्रोत कहाँ छिपा हुआ है, यह निरीक्षण रूप से कहाना कठिन है। अतीत के सहस्र युगों के अनुवरण के पश्चात् भी लोकगीतों की उत्पत्ति के क्षणों को किसी कालविशेष की सीमा में नहीं बाधा जा सकता, क्योंकि मानव–ह्रदय भी स्वानुभूति से प्रेरित, सुख संवेदना से आन्दोलित हुआ होगा, गीतों के अज्ञात स्वर मनुष्य के अधरों पर गुंज उठ होंगे। जिस प्रकार ध्वनि के तीर से कौंच पक्ष को निहत देखकर मर्महत महर्षि बाल्मीकि की वाणी से कविता के स्वर फूट पड़े उसी प्रकार मानव–ह्रदय 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
शब्द और संगीत का यह भावात्मक आवेग यद्यपि अपनी ऐतिहासिक खोज में उसी प्रकार अनखोजा है जिस प्रकार मनुष्य के आर्थिक का इतिहास। किन्तु यह अंसदिन्ध सत्य है कि मानव–सृष्टि के साथ ही उसकी सुरंग दृश्यात्मक अनुभूतियों के अन्तर्गत नय–नारियों के होटो इसके संगीत परम्परा का प्रामाणिक प्रमाण ठोचाओं के आधार लेकर गीत की टेक का
निर्माण हुआ है यजुर्वेद के तीन स्तरों की कल्पना से सामायिक में आते—आते सात—स्वर निविष्टित हुए। स्वर और संगीत का आधार लेकर गीत शब्दबद्ध हुआ और वेदिक साहित्य के बाद बौद्ध साहित्य में गाथाओं के माध्यम से इनकी सृष्टि हुई। बुद्ध दर्शन का आधार पाकर तो गीतविभा जन—जन के गले का हार बन गई। यही नहीं जब गीतविभा को व्यवहारिकता के सिद्धान्त का चोला पहनाये जाने की आवश्यकता थी तो ऐसे में भरतमुनि ने नाट्य गाढ़ का निर्माण किया और औसत नाटकों में ‘मुदललितपदवुद्धम’ ‘गुदशब्दार्थाहीनम्, जयदेव सुखबोध्य...’ जैसे सुन्दर वाक्यों को कहकर न केवल नाटक को परिभाषित किया बल्कि इसके साथ गीतों का तत्त्व—निररूपण भी किया। फलस्वरूप संस्कृत परम्परा में मृत्तिकों रत्नावली, अभिज्ञान शाकुंतलम् 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 सम्पन्न निर्माण बन गया।

इस परम्परा का अनुमान करती हुई यह गीतविभा एक ओर अपग्रेक्ष साहित्य के रास या रासक ग्रंथों में, कृष्ण—गोपी के श्रृंखल—विलास में आध्यात्मिक रमण करने लगी तो दूसरी ओर बुद्ध परम्परा के बज़ानामी सिद्ध और वामवंशी योगियों ने लोकभाषा का आधार लेकर उसे जन—मानस तक प्रेरित किया। गीतों के लिए लोकभाषा का सृजनात्मक यथापि ‘थेसिगाथा’ कर चुकी थी, किन्तु इन योगियों ने भाषा बहता नीर के माध्यम से गीत की प्रेषणीयता को अल्पन सहज—साहित्य भना दिया। अपग्रेक्ष की इस पद—परम्परा में अमीर—खुसरों ने संगीतात्मकता की सृष्टि करके न केवल गीती—परम्परा को अल्पन समृद्ध बनाया बलिक अरबी—फारसी शब्दों और रागों का आधार लेकर लोकगीतों की नवीन सृष्टि भी की। लोकभाषा के चलते मैथिली भाषा में विद्यापति का पदार्पण हुआ जिन्होंने कृष्णभक्ति का आश्रय लेकर ऐसे मधुर गीतों की सृष्टि की जो हिंदी साहित्य में गीत—परम्परा की अमूल्य देन है। लोकगीत की धुन पर उन्होंने कलागीतों की जो प्रस्तुति की यह 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 तानन—बाने
में पदों को ऐसा “लोकल टच” दिया कि वह आज तक जन-मानस की पोषी से मिटाये नहीं मिटता। कबीर ने अपनी लोकथामी परंपरा में जाने-अनजाने अपने युग की लोक—प्रचलित शैलियों—हिंदोला, बारहमासा, झूला, होली, मंगल, बघावा, सोहर आदि को न केवल साहित्यिक विरासत दी बलिक घर—घर में उसके विचारों एवं आध्यात्मिक प्रथाओं के माध्यम से गीतों को जमा—बसा दिया। इस संत परंपरा को रैदास, दादू, धर्मदास आदि ने भी आगे बढ़ाया। संगुण भक्तों में तुलसीदास ने जहाँ अपने गीतों में भक्त—हृदय की दीनता का भाव भरा वहीं सूर ने भाव प्रवणता एवं तन्मयता देकर उसका परिचार किया। कृष्ण की बाल—लीला को आधार बनाकर उन्होंने भारतीय लोकार्थम का जो वर्णन किया वह अद्वैतीय है। मीरा की मार्मिक भावुकता को पाकर तो ये जीवन्त ही हो उठे।
भविष्यकाल ने जिनी उज्जवलता एवं आल्मीता से अनेकाधिक लोकगद्धों एवं विरासत से प्राप्त शास्त्रीय टेकों और धुनों से गीत भंडार को समृद्ध किया था रैलिका में अब वह उतना ही कलुषित हो गया किन्तु रैलिका में भी अपवाद स्वरूप घनानन्द, बोधा, आलम, रसखान जैसे गीतकवि पैदा हुएं, जिन्होंने अपने लौकिक—अलौकिक प्रभु को इतनी तन्मयता से प्रेम किया कि भविष्य की उज्जालता व तेजोमयता निष्प्राण नहीं होने पायी।
भारतेन्दु युग तक आते—आते गीतधारा का नवोन्मेश हुआ। मुगल बादशही 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 छटपटाहट भी कलाकार को परेशान कर रही थी, किन्तु यह परेशानी आन्दोलन का पर्याय कम तथा विवशता और बेचैनी की सार्थकता को अधिक प्रकट कर रही थी। शायद यही कारण था कि भारतेन्दु जैसे समृद्ध कलाकार में एक तरफ सूर, मीरा और रसखान का प्राचीन स्वर था तो दूसरी तरफ नई—व्यवस्था की गुलामी के आने से राष्ट्रीय चेतना की नवीन भूख भी थी। इस भूख की ऊप्रति के लिए भारतेन्दु ने अपने समकालीन साहित्यकारों को प्राचीन संस्कृति की ओर मुड़ने व अपनी अस्मिता को पहचानने का आह्वान किया। इसी पहचान के क्रम में उन्होंने जन से जन को जोड़ने हेतु लोकगीतों के
निर्माण की घोषणा की, फलस्वरूप भारतेन्दु व उनके मण्डल के अन्य सदस्यों प्रतापनारायण मिश्र, बद्रीनारायण चौधरी 'प्रेमचन' बालमुकुन्द गुप्त, अमितकांत व्यास आदि ने प्रवर भारत में लोकगीतों का निर्माण कर जन-मानस को लोक की ओर उन्मुख कर दिया।

द्विवेदीयुगीन साहित्य ने युग की महत्वपूर्ण मांग के अनुरूप राष्ट्रीयता को इस कदर स्थापित करने की कोशिश की, कि कविता में रस कम और प्रचार तथा उपदेश अधिक हो गया। ऐसे गीतों पर खरोंच आयी स्वाभाविक थी। इस बीच बंगाल में बविन्दनाथ टैंगोर का उदय हुआ और उनकी गीतांशलि के प्रभाववरूप द्विवेदीयुगीन इतिवृत्तात्मकता को न केवल ठेस लगी बल्कि साहित्य में विद्रोह के अंकुर भी फूटने लगे, फलस्वरूप कविता लोक की ओर मुड़ती हुयी प्रतीत होने लगी। यह इसी का परिणाम था कि श्रीधर जैसे कवियों ने लोक-प्रविलित गीतों का निर्माण किया।

गीत की यह धारा शुष्क रेतीली जग्गीय का पार करती हुई छायावाद में पहुंची और प्रकृति के प्रांगण में कल-कूंजन करने लगी या इसे यों कहा जाये कि गीत-प्रीत की जो पुनित धारा मित्तूल काल में संबंध प्रवाहमान होकर रीतिकाल के मरु प्रदेश में क्षीण हो गयी थी वह छायावाद के उदय के साथ ही पुनः नूतन वेग से लहलहा उठा। यह स्वाभाविक था क्योंकि आत्मसहिष्णु कविता में गीत को स्थान नहीं मिलेगा तो फिर किसे मिलेगा? अतः इस युग में आते-आते गीतकव्य बहुमुखी विशेषताओं से मुखर हो उठा। छायावादी कवियों ने अपने काव्य श्रृंगार ग्राम-प्रकृति के सौन्दर्य लक्षणिकता, प्रतीकात्मकता तथा भावुकता से अभिनवता भी प्रदान की। प्रसाद, पन्ना, निराला, महादेवी वर्मा आदि छायावादी कवियों ने 'लोकशाही' की प्रथमीयता व संवेदनीयता को अपनी कविताओं में महत्वपूर्ण स्थान दिया है।

प्रारंभिकार्पक गीत ही या प्रकृतिपर्सक, लोकि गीत हो चाहे चर्चागीत, ऋतु-सौन्दर्य का वर्णन हो या होली, राखी जैसे पवित्र, त्योहारों का गायन, चाहे हमारे जीवन के रीति-रिवाज हो या अन्यविषयसों की ओर झुकाव छायावादी कवियों ने लोकगीतों से ही लोकतात्त्विकता ग्रहण की है।
सन् 1936 के बाद उथल-पुथल के नाम पर जो कविता लिखी गई उसे प्रगतिवादी गीतधारा का नाम दिया गया। इस धारा के प्रमुख गीतकार नागर्जुन, कंदरानाथ अग्रवाल, त्रिलोकचन, राम विलास शर्मा, रंगेय राघव, डॉ. शिवंगंगल सिंह सुमन आदि हैं। इन प्रगतिवादी 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-प्रशोधक प्रणाली, टेकबद्दल, संगीतात्मकता, संस्कृति, अंतरंग प्रकटता एवं व्यंग्यात्मकता आदि का प्रयोग प्राप्त मात्रा में किया गया है। जीवन को जोतकर कृत्व की तरह कविता को बोलने और चाकूने वाले प्रगतिवादी कवि के लिए गीत लिखने जोने की आवश्यकता आती है, सौंदर्य स्वरूपों में अपना गम कम करने का साधन नहीं। इसीलिए उसकी अभिव्यक्ति सपाट और साफ-सुस्खली है, जिसमें चित्रण का आलोक और विचारों का सौंदर्य है। यहाँ विचार-अंबुध में सुबकर भाव बनकर निकलते हैं, जो लोकगीतों की कसक, वीरगीतों के आक्रोश जनगीतों की सरलता, व्यंग्यीतियों की भारतौरी, गजल, भार आदि की विविधता लेकर तरुण सौंदर्य का प्रतीक बन गये हैं। छायावादी स्वन्विधियों और नया प्रगतिवादी का पपर दम्पड़की की रनशुन से दूर इन गीतियों में बाजार, गली, कूड़ों और बीड़ का भोग प्रतिविभाजित है जो अपनी परम-कला से मन और बुद्धि दोनों को एक साथ बांध लेता है। मिल के मजदूरों से खुरादे उपमान, कृषक के हाथों से अनगढ़ प्रतीक, खददगर-सी सपाट स्वच्छ भाषा, ग्राम-प्रकृति से सहज विभव और खेतों की मेंडों से बेडील छन्द प्रगतिवादी गीतकाव्य को ऐसी ताजगी देते हैं जिसमें खेतों की पकी फसल और भरे-पूरे खलिहानों की प्रसन्नता तरुण आलक्ति है।

प्रगतिवाद और प्रयोगवाद दोनों प्रतिपादित लगभग एक ही समय जन्मी थीं किन्तु प्रगतिवादी कविता अधिक अनुकूल परिस्थितियों के कारण जन-कोलाहल में अधिक व्यापक हो गयी है तथा प्रयोगवादी प्रकृति को उभरने में कुछ समय लगा। साधारण योजना, लक्षणिकता, अलंकरण और विशेषण सम्बन्धी प्रयोगों की दृष्टि से प्रयोगवादी गीतकाव्य हवा में डोलती बाजार की सुनहली कलगी और पुनर्गिरियों पर कपोती-सी अलसाती चांदी के से टाज सौंदर्य बोध से अनुपूर्ति है इस धाराके प्रतिनिधि गीतकार अजय गिरिजाकुमार माधव धर्मवीर भारती कंदरानाथ सिंह भवानीप्रसाद मिश्र सर्वेक्षणदयास समस्ता आदि हैं। यद्यपि प्रयोगवादियों ने गीत संबंधी
विचारणा को न्येपन के मोह के कारण छोड़ दिया है किन्तु फिर भी गिरिजाकुमार माधुर और केंद्रानाथ सिंह एवं सत्कोटर कवियों की मान्यताएं बहुत उपयोगी और स्पष्ट हैं। गीत को गतानुगतिक रचना कहते वाले अंद्रे ने भी नयी कविता की महत्वपूर्ण प्रभृति लोकधुनों की रूढ़ान 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 प्रतिविरोधी थे, बल्कि युग संदर्भ की नयी प्रभृति प्रयोग के कारण अनावरण 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 लोकधुनों के निकट है।

1950 तक आते-आते स्वाधीन भारत में गणतंत्रीय चेतना पैदा हुई। फलस्वरूप गणतंत्रीय व्यवस्था ने उसे व्यवस्था-स्वातन्त्र का अधिकार दे दिया इसलिए वह धरती के अधिक नजदीक हो गया और नये लहजे से उसकी हर धड़कन एवं समस्या को परिभाषित करने लगा। ऐसी व्यवस्था में गीत व्यवस्थागत रागात्मक क्षणों का उद्भव कर रहा था बल्कि जन-जीवन से जुड़कर उसमें यथिद्विक वैदिकातिक आथिय, लोकधुनों का प्रवेश हुआ, लोक-जीवन की धड़कन आथिय और इस तरह उसका विशाल अपनी सीमित परिधि को लांचरक बढ़े-बढ़ाये चोखों को तोड़ने लगा। लोकगयी गीतों की जिस धारा को डा. हरिरंगर व्यवस्था ने एक नयी दिशा की ओर निश्चित किया था, नरेन्द्र शर्मा केंद्रानाथ अग्रवाल, शमशेरबहादुर सिंह, अंद्रे प्रभृति कवियों ने एक नया धारात्मक और नयी भावभूमी दी। अपने परवर्ती लोकधुनाभावित गीतों द्वारा व्यवस्था ने हिन्दी गीतों के विकास क्रम को जहाँ ले जाकर छोड़ा था, वह उसके आगे नहीं बढ़ पाती, यदि सम्राट ने रागें नदी के हाथ से बचाकर ठाकुरप्रसाद सिंह, शमशेर सिंह केंद्रानाथ सिंह, नईम, ओम प्रभाकर आदि द्वारा उसे लोक-गंध की लंबी दी नतुरियों का फार्म न पहनाया गया होता। ठाकुरप्रसाद सिंह के ‘वंशी’ और ‘मादर’ में संगीतित संस्थाल लोकगयी गीत, लोकगयी के नवकालों की लंबी जमात के सामने लोकतत्त्व संविलित भौली की सूक्ष्मता और ताजी रसक्रता का एक नूतन आयाम प्रस्तुत करते हैं। इन गीतों की दृष्टि सर्वथा आपूर्णिक है, यथार्थ है, वस्तुपरक है, अभिव्यक्त दृढ़ और तोस है, वायव्य नहीं।
सारांश:

'यत्र पृथ्वीय नारी समाज की आवश्यकता' से विपरीत पहिली घटना से भारतीय समाज में नारी लॉगि असमानता के दंड को शोकत वाली बनायी है। नारियों के प्रति अनुभव, अव्याचार और सभी प्रकार की असमानता का भाव स्पष्ट देखा जाता रहा है। हालांकि भारत के संविधान ने यदापि सभी को समानता का अधिकार प्रदान किया है, लेकिन वास्तविकता के धरातल पर स्थिति इससे उलट है।

भारत के बहुत से राज्यों में रूढ़वादी समाज में लिंग के आधार पर महिलाओं को मूल अधिकारों से बंधता रखा जाता है। महिला हृदय तथा कल्याण के सुझे बहुत से महिला अभिनियम इस सामाजिक, आर्थिक, सांस्कृतिक अन्याय को समाप्त नहीं कर पायें हैं। वहेज, उठलीवाली, धूम हल्का व बलात्कार जैसी घटनायें आम हो गई हैं। आवश्यकता इस तरह की है कि जब तक महिला सशक्तीकरण नहीं होता है तब तक समाज का शाद बेहाल ही है। यह आमूल-चूल परिवर्तन पुरुषों के दृष्टिकोण में परिवार से ही संबंध है। महिलाओं की अधिक राजनीतिक सक्रियता एवं सार्वजनिक निर्णयों में भागीदारी बढ़े इसके लिए सरकार का धोखा उपयोग करने होगा।

प्रस्तावना——

भारतीय समाज का एक दुर्भाग्य पूर्ण पक्ष लॉगि बिभेद भी है। परिवार में एक बच्चे के साथ उसके सिंगानुसार अलग अलग व्यवहार किया जाता है। लिंग के आधार पर उसका सामाजिक विकास होता है। माता-पिता द्वारा पुरुष दो 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। इस 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 तबकों में आज भी बेटे की चाहत बहुत ज्यादा है। Human ‘The National Family Health Survey’ (2005-06) जैसे — प्रतिशत देय, स्तनपान की अवधि, सामाजिक 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 संरचनात्मक जनसंख्या वाले राज्यों में बेटे को प्राथमिकताएं दिये जाने का अनुमान लगाया है। भारतवर्ष में महिलाओं की प्राथमिक पर राष्ट्रीय समिति की रिपोर्ट (1988) के अनुसार—“विभिन्न सामाजिक आर्थिक स्तरों पर विध्याओं के प्रति समाज की सांख्यल अलग—अलग है’। अर्थात समाजीकरण पर भी लिंग भेद का प्रभाव बहुत अधिक है। परिवार में बच्छे 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 उपभोग समाज के इच्छानुसार किया जाता है। किसी ने लिखा है—“ लिंग का सामाजिक सांस्कृतिक भेद संस्थागत होता है और यह भेद सार्वजनिक है। इस भेद को प्रकट करने की विधिया मिन्न—मिन्न देश व काल में मिन्न—मिन्न होती हैं, किन्तु पूरे समाज में केवल महिलाएं 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 सीन्द्र विशेषताएं प्रदर्शित करें। इतना ही नहीं महिलाओं पर अनेक लालचा लगा दिये जाते हैं, जैसे—विध्या होना, बिन व्याही माँ, बोंझ होना, उप—पत्नी, रखबेल नाणा। लेकिन पुरुष के द्वारा ही ये सभी क्रियाएं संचालित की जाती हैं। दोषी महिलाओं को ही माना जाता है। पुरुषों द्वारा उल्टीड़न, 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 सम्पूर्ण व्यवस्था में विस्तार किया जाता है। व्यवस्था की शिकार महिलाओं को पहले घर की
चार्डीवारी में दबाया जाता गया है और फिर उसे आर्थिक, राजनीति कानूनी अधिकारों से वंचित कर कमजोर बनाया गया। समाज का प्रत्येक सम्बन्ध आर्थिक आधार पर बनता और बिगड़ता 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 प्रदत्त किये हैं। महिलाओं के प्रति किसी प्रकार के भेद-भाव की अनुमति नहीं है। लेकिन हम अपने चारों तरफ देखे तो हमारे समाज का कठु सत्य सामने दिखाई देता है कि अनेक काबिल महिलाएं, शादी के उपरान्त घरेलू कामकाज करते हुए गुलामी की जिनदंगी 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 साथरता दर में 10 प्रतिशत का अन्तर है। गरीबी क्षेत्रों के आकड़े बताते हैं माता-पिता अपनी कन्या संतानों को सरकारी या सस्ते विद्यालयों में पढ़ाते हैं। वही बालक को अच्छे महंगे पब्लिक विद्यालय में पढ़ाते है। पुरुष का उच्च शिक्षा व लड़कियों को काम चलाने व 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 किंतु घिन्ना का विश्व 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 उत्पीड़न का सबसे चिंता नूनावृत रूप दहेज से सम्बंधित यातनाएं एवं हत्याएं रही हैं नेशनल क्राइम रिकॉर्ड ब्यूरो 2013 के अनुसार वर्तमान भारत में एक दिन में 22 एवं 2012 में 8,233 दहेज हत्याएं हुई थीं। पति के लिए यह समझ जाता है कि वह अपनी पत्नी को प्रेम करेगा, पर पत्नी पति द्वारा पीटी जाती हैं। बिरले ही पत्नी कभी अपने पति के खिलाफ शिकायत करती हो। 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 निर्यात लेने का हक नहीं है। जन्म देने का नैसर्गिक अधिकार रखने वाली स्त्री यह तय नहीं कर सकती की बच्चे कब हों, कितने हों। कहते हैं स्त्री, पुरुष एक गाड़ी के दो पंख 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 उत्पीड़न या हिस्सा 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 हिंदू विवाह अधिनियम 1955, हिंदू उत्तराधिकार अधिनियम 1956, हिंदू दत्तक पुत्र अधिनियम 1956, मातृत्व हितलाभ अधिनियम 1976 तथा समान पारिश्रमिक अधिनियम 1976 तथा देखेज निरोधक अधिनियम 1961, सती आयोग 1987 जैसे अनेकों अधिनियम बनाकर महिलाओं को समानता का अधिकार दिलाने एवं दशा सुधारने के प्रयास किये गये। आदर्श समाज स्थापित करने का एक सराहनीय कदम है। संतुलित, अर्थपूर्ण सामाजिक, आर्थिक, राजनीतिक संरचना विकास में आधी आबादी की सक्रिय सहभागिता के 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 कदम है कि-जब तक महिलाओं की स्थिति में सुधार नहीं होगा तक तक विश्व कल्याण नहीं हो सकता। किसी भी पक्षी के लिए एक पैर से उड़ना सम्भव नहीं है।
नारी स्वयं सृष्टा हैं। उसका दूसरा नाम सृष्टि है। सृष्टि रूप जीव अथवा कृति की रचना में राष्ट्र हित के संस्कारों का मूल बीजारोपण करने वाली भी यही जननी है। इसकी उपेक्षा करने पर यह समाज के लिए हानिकारक हो सकते हैं।

आदर्श समाज स्थापित करने में समाज कल्याण नामक संस्था अधिक कारगर साबित हो रही है। इस स्वायत्तशासी संस्था के माध्यम से सभी वर्गों में समानता लाने का प्रयास किया जाता है। इसमें महिला मण्डल के द्वारा महिलाओं को कृप्ति कार्य सम्बन्धी, भोजन संस्थान, स्वच्छता, सुसंस्थान, बच्चों की उचित देखभाल, स्वास्थ्य टिकाओं आदि की जानकारी देना व उन्हें आत्म निर्माण बनाने का प्रयास किया जा रहा है। स्वतंत्रता भारत की नारी शिक्षित हो, प्रगतिशील हो, तथा समाज निर्माण की सभी योजनाओं में भागीदार हो रही है, जानकारी में उनका प्रवेश हो। धार्मिक व निष्ठानी विद्वानों के द्वारा स्वयं की साही व्याख्या करें। शिक्षा को संस्कारित का सो जोड़े। महिला का उत्तराधिकार ही महत्व है जिन्हें पुरुष का, बिना महिला उत्तराधिकार के अर्थतः रूप गाढ़ी को चलाना मुश्किल है।

आज आवश्यकता इस बात की है कि महिलाओं का स्वतंत्र स्वयंसेवक रूप दिखाया जाए। सरकार द्वारा दी जाने वाली सुविधाओं का पूर्ण उठाने के लिए जागरूक किया जाय। देश का चहुँदा विकास के लिए शैक्षिक विभेद को मिटाकर समानता का भाव उत्पन्न किया जाय। आदर्श व उन्नत मानवीय जीवन संदेह से नहीं समझने के केंद्र बिन्दु रहे हैं। मानव को अच्छा बनाना ही संदेह समाज का दायित्व रहा है। आदर्श समाज की संकल्पना मूल्यों से जुड़ी है। हमारी इच्छाएं, अनुभूतियाँ एवं प्रेरणा आदि जो आदर्श व्यविलित से उद्धृत हो रहे हैं, वे मूल्यों का निर्माण करते हैं। अर्थात समाज में समानता का मूल्य स्थापित किया जाए।

‘यत्र पूजन्ते नारी समन्ते तत्र देवता’ को चरितार्थ करना होगा तभी महिला सशक्ति करण और सामाजिक न्याय प्राप्त हो सकेगा।

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

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सारांश:
1971 में भारत–पाकिस्तान के मध्य युद्ध जो पूर्वी पाकिस्तान की समस्या को लेकर हुआ था क्योंकि पूर्वी पाकिस्तान से भारतीय क्षेत्र प. बंगाल में शरणार्थियों की समस्या उत्पन हो गई थी जिसके कारण 1971 में भारत – पाकिस्तान के मध्य हुए युद्ध में सोवियत संघ, अमेरिका तथा चीन ने अपनी विशेष भूमिकाएं निभाई 1971 ई. के युद्ध के दौरान सोवियत संघ तथा पूर्वी यूरोप के देशों ने भारत का साथ दिया था जबकि दूसरी और अमेरिका, चीन तथा कुछ मुस्लिम राष्ट्रों ने पाकिस्तान का साथ दिया इंग्लैंड, फ्रांस तथा यूरोप के अन्य देशों का रूख तत्क्षण ही रहा युद्ध प्रारम्भ होने से पूर्व ही यह सपन्तो हो गया था कि सोवियत संघ भारत का साथ देगा तथा अमेरिका व चीन पाकिस्तान का साथ देगे।

प्रस्तावना:
जिस समय युद्ध प्रारम्भ हुआ था उस समय सोवियत प्रधानमंत्री कोसिमिन डेनमार्क की यात्रा पर थे। उन्होंने वहां प्रेस काफ्स में कहा कि सोवियत संघ भारत के पक्ष में है तथा जल्द ही पूर्वी पाकिस्तान में चल रहा संवेदनशील अंतर्राष्ट्रीय समाप्त हो जाएगा।

सोवियत प्रेस वक्तव्य में इस बात पर बल दिया गया कि यदि अन्य देश इस गतिशील को बढाने का प्रयास करते हैं तो भारतीय उपमहाद्वीप में सामरिक तथा राजनीतिक स्थिति को खतरा पैदा होगा।

सोवियत संघ का सपन्त मल्ले चीन की ओर था क्योंकि चीन द्वारा पाकिस्तान को बढ़ी संख्या में सैनिक आपूर्ति की जा रही थी भारत – सोवियत संघ के मध्य भी रक्षा समझौते पर चर्चा हुई सोवियत संघ का एक प्रतिनिधित्व मंडल उप विदेश
मंत्री के साथ प्राधानमंत्री इन्दिरा गाँधी से 12 दिसम्बर 1971 ई. को भेंट की तथा बङ्गालदेश की भारत की मान्यता देने सम्बन्धी बिन्दुओ पर चर्चा की।

14 दिसम्बर 1971 ई. को भारत के दूत डी. थी. धर ने मास्को में सोवियत प्रधानमंत्री से भेंट करके उपमहाद्वीप में उत्पन्न परिस्थितियों पर चर्चा की सोवियत संघ ने भारत को आश्वासन दिया कि संकट की इस घड़ी में वह भारत के साथ है। सोवियत संघ ने अमेरिका तथा चीन की खुलकर निजता की। इस युद्ध में सोवियत संघ के भारत के साथ सहयोग के कारण भारत को बहुत निर्भरता मिली। 17 दिसम्बर 1971 ई. को इन्दिरा गाँधी ने सोवियत प्रधानमंत्री को एक पत्र में लिखा कि इस युद्ध में सोवियत संघ ने जिस प्रकार का सहयोग दिया इसके लिए भारत सदैव कृतज्ञ रहेगा।

सोवियत संघ के समर्थन के प्रति भारत में तत्कालीन पारितियों जैसे जनसंघ ने भी अपनी प्रशंसा की। सोवियत संघ ने अमेरिका - चीन तथा पाकिस्तान की धुरी के विरुद्ध भारत को समर्थन देकर इतिहास में भारत - सोवियत संघ मंत्री 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 गांधी ने रामलीला मैदान दिल्ली में एक जनसभा में अमेरिकी नीति की खुलकर निजता की। उन्होंने पूर्वी पाकिस्तान में जनसंघ को न रोकने के लिए अमेरिका की आलोचना की।

तत्कालीन अमेरिकी राष्ट्रपति निक्सन 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 मद्दत का काम करना, चौथा भारतीय उपमहाद्वीप में अस्थिर स्थिति को रोकना, पंचव, अमेरिकी जिसमें भारत को एक उभरती क्षेत्रीय शक्ति न बनने देना समिलित 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 कड़ी 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 कड़ी आलोचना की गई थी। 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 खुला समर्थन किया क्योंकि चीन इस क्षेत्र में पाकिस्तान जेसे मित्र को खोना नहीं चाहता था चीन ने स्पष्ट कहा कि पूर्वी पाकिस्तान में चल रहा संकट पाकिस्तान का आन्तरिक मामला है तत्कालीन पाक विदेश मंत्री भुटो को चीन यात्रा के बाद, तत्कालीन पाक राष्ट्रपति याहग्न खान आख्तवत हो गये कि इस पूरे युद्ध के दौरान चीन ने पाकिस्तान का खुलकर समर्थन किया तथा भारत — रूस संघ को पाकिस्तान के विरुद्ध सेनिक शक्तियों की आपसी अवधारणा दिया चीन की स्पष्ट भूमिका से पाकिस्तान को नैतिक बल मिला 16 दिसम्बर 1971 ई. चीन ने स्पष्ट रूप से पाकिस्तान का समर्थन करते हुए कहा सोवियत सरकार ने इस युद्ध में शर्मनाक पूर्ण व्यवहार करते हुए भारत का अवधारणा सत्य धार्मिक विश्ववादी अनुशासन कर रहा है कि इस युद्ध के पीछे भारत की विस्तार वादी नैतिक शिरी ही है।

युद्ध कि समाप्ति के बाद तत्कालीन 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 तत्कालीन परिस्थितियों में चीन इससे अधिक कुछ नहीं कर सकता था जो भी समर्थन चीन ने दिया था वह चीन को दोस्ती का मजबूतित प्रदान करता है। चीन की भूमिका स्पष्ट: पाकिस्तान को बेवकूफ बनाने वाली ही रही क्योंकि वह कभी भी
भारत रूस से खुलकर संघर्ष नहीं चाहता था क्योंकि युद्ध की स्थिति में रुस चीन को बड़ी हानि पहुँचाने की स्थिति में था।

1971 ई. में भारत - पाकिस्तान युद्ध में संयुक्त राष्ट्र संघ की भूमिका:— युद्ध प्रारंभ होते ही भारत तथा पाकिस्तान ने अपने स्तर से संयुक्त संघ को सुंचित किया अमेरिका ने संयुक्त राष्ट्र संघ में युद्ध विवाद का प्रस्ताव रखा जिसको सोवियत संघ द्वारा वीटो किया गया सुन्दर परिषद में सोवियत संघ द्वारा अमेरिकी प्रस्ताव को वीटो करना एक प्रकार से ऐतिहासिक कदम ही था अमेरिकी प्रस्ताव का मन्त्र वूर्दी पाकिस्तान में चल रहे जन संघर्ष को तुरन्त समाप्त कर पाकिस्तान सरकार को एक प्रकार से राहत पहुँचाना था टैंटलमैन ने अपने सम्पादकीय में सोवियत संघ द्वारा अमेरिकी प्रस्ताव को वीटो करने के लिए धन्यवाद दिया गया।

सुन्दर परिषद के सदस्यों ने इस प्रस्ताव का समर्थन किया फ्रांस तथा ब्रिटेन अनुपस्थित ही रहे चीन ने सोवियत संघ तथा भारत की आलोचना करते हुए कहा कि भारत ने पाकिस्तान पर आक्रमण किया है चीनी प्रतिनिधियों ने पूर्वी पाकिस्तान में चल रहे संकट को आत्मिक समस्या की संज्ञा देते हुए भारत की कार्यवाही की कठी आलोचना की।

सुन्दर परिषद अन्ततः किसी भी निर्णय पर नहीं पहुँच सकी इसका प्रमुख कारण यह था कि सुन्दर परिषद भारत के हस्तक्षेपकी विवश्ता के मूल कारणों की भर्त्त्ना नहीं की पूर्वी पाकिस्तान में चल रहे राजनीतिक गतिरोध तथा नरसंघार की खुदी आलोचना से भी संयुक्त राष्ट्र संघ बचावा रहा।

फलस्वरूप दिसंबर 1971 ई. में दोनों देशों के मध्य तीसरा बड़ा युद्ध लड़ा 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 परिचित राष्ट्रों विशेष रूप से अमेरिका की यह सोच कि पाकिस्तान की सैनिक सहायता देने से ही इस क्षेत्र सोवियत संघ के प्रभाव को कम करके अमेरिकी वर्चस्व को कायम रखा जा सकता है
गलत सिद्ध हुआ भारत का एक क्षेत्रिय प्रक्षेप के रूप में स्थापित होना यह सिद्ध कर रहा है कि इस उपभोक्ताओं में अमेरिका को अपनी परम्परागत नीति में परिवर्तन करना होगा साथ ही भारत का दबाव चीन पर भी पड़ेगा जिससे इस क्षेत्र में सोवियत संघ की स्थिति और मजबूत होगी।

अतः 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 शांति स्थापित करने के लिए अप्रैल 1992 ई. शिमला समझौता आयोजित किया गया।

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वैदिक काल में महिला सशक्तिकरण

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एसोसिएट प्रोफेसर
श्रीमती बी.डी.जेन गल्स
पी.जी कॉलेज, आगरा

सारांश:—
प्राचीन काल विशेषकर वैदिक युग हिन्दू समाज व नारी जाति के लिए एक स्वर्ण युग था। आज यही हम महिला सशक्तिकरण की बात करते हैं, उससे लिए अधिकारियों के बात करते हैं, उन्हें कार्यकूटी रूप प्रदान करके सशक्त बनाने का प्रयास किया जा रहा है, इस दृष्टि से शायद भारतीय नारी वैदिक युग में जितनी सशक्त रही, उसमे अतिशयोक्ति न होगी, समाज में जो नियम बना दिए जाते वही कार्यकूट थे उस रूप में उसकी सक्षमता का प्रभाव हमें वैदिक कार्यकूट में मिलता है।

प्रस्तावना
उस समय की नारी की स्थिति पारिवारिक, सामाजिक, धार्मिक, नैतिक रूप से उच्च थी। उसे शिक्षा प्राप्त करने का अधिकार था, भले-भले पर पापनी न थी। उसे अपने विकास का पूर्ण अवसर प्राप्त था। समस्त धर्म ग्रंथों में नारी महिला का वर्णन किया जाता है। वह पुरुष की अर्थात्मिक थी, उसके बिना कोई धार्मिक कृत्य पूर्ण नहीं मन जाता था। यहाँ तक कहा गया है ‘यज्ञ नायकस्तु पूज्यन्तिस मन्त्रे तत्र देवता’ यह उसकी शक्ति का दौरान था। इस प्रकार यह काल नारी विकास, सशक्तिकरण का काल था। वह समाज में वराबरी की अधिकारिणी थी।

इस काल में जिस समय संस्कृति का सुधार हुआ वह युग बीतने के बाद भी विद्यमान है। आज भी वह प्रेरणात्मक बानी हुई है।

परिवार में स्त्रियों का विशेष रूप से सम्मान था, प्रत्येक क्षेत्र में वह पुरुषों के सामान थी।
लड़कों के समान ही लड़कियों का यशोपतित संस्करण किया जाता था, वे ब्रह्मचर्य जीवन व्यतीत करती थी। ब्रह्मचर्य पूर्वक पालन करने के बाद ही कन्या युवा पति को प्राप्त करती थी–

‘ब्रह्मचर्येन कन्या युवान विदंते पतिम’। इससे प्रतीत होता है की उनकी शिक्षा का पूर्ण ध्यान रखा जाता था।

पत्नी के रूप में उसे परिवार में भी महत्वपूर्ण स्थान प्राप्त था। उसे पति के मित्र का रूप प्राप्त था।

वे चाहे में प्रयुक्त ‘दंपति’ इस लक्ष्य की ओर इंगित करता है कि पति एवं पत्नी दोनों मिलकर गृहस्थी का संचालन करते थे। परिवार के संचालन में स्त्रियां को पुरुषों के समान की महत्वपूर्ण स्थान प्राप्त था। विवाह व परिवार के सम्बन्ध में कल्याणकारी व मंगलकारी जैसे शब्दों से सम्बोधित किया जाता था। अघोरचक्षु (जिसकी दृष्टि कठोर न हो), अपरिवर्धी (पति को किसी प्रकार की क्षति न पहुँचने वाली), शिव (मंगलकारिणी), शुभना (शुभ संकल्प वाली), सुचुंबा वीरसू (वीर संतान को जन्म देने वाली), हिपदो (मनुष्यो), और चलुषो (चोपायो) के लिए कल्याणकारी हो, जैसा उसे कहा जाता था।

पितृ प्रधान वैदिक समाज में भी वे गृहों का आभूषण मानी जाती थी।

स्त्री स्वयं ही अपने पति का चुनाव करती और वे भ्रम्ण (वधु) होती है ऐसा त्रायुग वेद में कहा गया है। उसे जीवन का अधिकार प्राप्त था। विवाह होने पर भी उसे सती नहीं किया जाता था और उसकी इच्छा से विवाह विवाह किया जा सकता था। विषेष परिस्थिति में संतान प्राप्त के लिए नियम प्रथा भी प्रचलित थी कोई पुत्रहीन विवाह अपने देवर से संतान उत्पन्न कर सकती थी।

स्त्री को समाज में सम्मान पूर्वक जीने का अधिकार था बहु पत्नी विवाह
नियंत्रित था। दो पतियों रखने वाले पुरुष को स्थ के दो पतियों के बीच दबे हांडे से उपमा दी गयी थी।
विविध वर्णों में विवाह होते थे जिसे आज अन्तर्जातीय विवाह की सजा दी गयी थी महापृष्ठ व्यवन ऋषि ने ब्राह्मण होते हुए भी राजा सर्याति की कन्या से विवाह किया था ऐसे अन्य उदाहरण मिलते हैं यदि माता का स्थान महत्वपूर्ण था एक पुत्र की माता होना गर्व की बात समझी जाती थी। माता के चरण स्पर्श करके आशीर्वाद लेना संतान के लिए सुखदायी माना जाता था। आज की अपेक्षा स्त्रियाँ अधिक स्वतंत्रता का जीवन यापन करती थी पर्याप्त प्रथा का पूर्णिमा अभाव था बें मुक्त होकर युवकों के साथ अध्ययन करती और समाजों में खुलेआम भाग लेती थी।

अपाला, घोषा, गार्गी, मैत्री, विश्वास जैसी अनेक स्त्रियों मंत्रों की सृष्टि होती थी। लड़के लड़कियों को समान रूप से ब्रह्मचर्य का पालन करना होता था और दोनों के ही यज्ञोपवीत संस्कार होते थे। उनके बिना कोई धार्मिक कृत्य पूर्ण नहीं होता था। अन्य स्त्रियाँ जिन्होंने वेद मंत्रों की रचना की थी उनमें लोमशा विश्वास पुत्री गड़ी, पुलबु यदी, एड्डा, ब्रह्मवादिनी जुह, अम्बृण पुत्री बाक सुयो, इद्राणी, अर्चनानना, गौरीति, असंख्यार्थम, अंगिरा कन्या शास्त्रिक, रोमणा उल्लेखनीय है नारियों के साथ लैंगिक आधार पर भेद–भाव नहीं किया जाता था उन्हें समान की दृष्टि से देखा जाता था। शतपत ब्राह्मण के अनुसार गार्गी ने राजा जनक की समाज में महार्षि याज्ञवल्क्य से शास्त्रक हिमा किया था और उन्हें युग भी करा दिया था। ऐतरेव ब्राह्मण के सूक्त ४-५ में कुमारी गंधर्वगृहीता नामक परम विदुरी और वत्का का उल्लेख मिलता है। काष्ठकृत्ति नामक एक विदुरी ने उस काल में मीमांसा दर्शन पर एक प्रथा की रचना की जो शिक्षा के प्रसार के लिए भी कार्य करती थी। इन स्रोतों की रचना करने वाली महिलाओं को ब्रह्मवादिनी कहा गया है। इस प्रकार स्पष्ट है की नारी को उच्च शिक्षा प्राप्त करने का अधिकार था उन्हें समान की दृष्टि से देखा जाता था। उनकी रचनाओं को वैदिक सहिताओं में महत्वपूर्ण स्थान दिया जाता था। उन्हें ललित कला, संगीत, नृत्य आदि की शिक्षा भी दी जाती थी और उनके विकास के समान और पर्याप्त अवसर दिए जाते थे। कुछ स्त्रियें समाज में शिक्षा देने का कार्य भी किया करती थी उन्हें उपाधियां कहा जाता था। न्रयेद के एक ऋचा में पैलोमी शुद्धि ने यह मनोभाव प्रकट किये हैं में ज्ञानवती हूँ, में मूर्तिच्य फूँ, में तेजस्वी वत्सल्क करने वाली
हूँ में शत्रु का नाश करने वाली हूँ, मेरा पति मेरे अनुकूल रहकर व्यवहार करे, मेरे पुत्र शत्रुओं का विनाश करने वाले हैं मेरे पुत्र तेजस्विनी हैं मेरे प्रशंसा पति के विषय में है या में सदा अपने पति की प्रशंसा करती हूँ। इससे प्रकट होता है की वे अपने जीवन में समान अधिकारणी थी।

समाज में स्त्रियों की सुख्स्थ के लिए पर्याप्त व्यवस्था थी। धन के लालच में अपनी कन्या का विवाह करने वाले पिता को घोर पाप का भागी समझ जाता था। जो कन्या धन देकर विवाह के लिए लायी जाती थी उस पर देव यज्ञ और पितृ यज्ञ में पति का साथ देना वर्जित था इस कारण परिवार वाले देहेज का लालच नहीं करते थे तथा स्त्रियों को सामाजिक सुख्स्थ मिलती थी और यही परंपरा नारी सशक्तिकरण की शिक्षा भी देती है।

आधिक रूप से इस युग की नारी की स्थिति सुद्रण थी और अगर इस युग को नारी का स्वर्ण युग कहा जाए तो अतिशयोक्ति न होगी। यद्यपि इस युग में नारी की आधिक स्थिति बहुत सुद्रण नहीं थी फिर भी वह व्यक्तिगत संपत्ति की स्वामित्व होती थी उसकी यह संपत्ति उसके वस्त्र आमूर्ण और धन राशि के रूप में होती थी उसके पिता से देहेज एवं भेंट के रूप में यह संपत्ति प्राप्त होती थी जिससपर उसी का अधिकार होता था। संतान न होने की स्थिति में पति के बाद संपत्ति पर पत्नी का ही अधिकार माना जाता था। यद्यपि पुत्र गोद लिया जा सकता था लेकिन ऐसे पुत्र को संपत्ति में अधिकार देना आवश्यक नहीं था (ऋग्वेद 3-31-2 )

किसी परिवार में केवल कन्यायें ही हों तो वे संपत्ति की उत्तराधिकारी मानी जाती थी और विवाह पश्चात भी वे संपत्ति पर अधिकार रखती थी। अविवाहित होने पर उन्हें भाई के समान ही संपत्ति पर अधिकार मिलता था।

पुरुषों के मुद्रता होने पर नारियों भी कृषि कार्य करती थी, जैसे: कपड़े बुनना, सीना, रंगना, कशीदाकारी करना, सिलाई करना एवं टोकरी बनाना। कुछ स्त्रियों धनुष-वाणी भी बनाती थी।

ऋग्वेद के दशम मण्डल में वर्जित है कि ‘उर्वशी’ पुकरण से कुछ शर्तों पर विवाह करती है और शर्तों के दूरने पर वह पति से बंध तोड़ लेती है।

[22]
इस प्रकार वैदिक युग की नारी समस्त अधिकारों की मोक्ता थी एवं उसकी स्थिति उच्च तथा आदरणीय थी। वह घरेलू दिनचर्या की मुख्य केंद्र थी। अपने घर की साम्राज्जी थी। इस युग में कुरूक्षेत्र नहीं थी। प्राचीन भारतीय इतिहास वेद–युगीन नारी का पराक्रम का काल था, एवं नारी सशक्तिकरण की अभिलेख छाप इस युग में दिखाई देती है।

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संवेदन कहानी संग्रह दिये मनोविज्ञान कहानियों च कहानीकार ने प्रतीकात्मक शैली च बड़े गै मनोविज्ञानक ठंगा कनें बख्त—बख्त पात्रने राहें पाठक वर्ग गी किश ना किश समझने में कोशिश कीती दी ऐ। उसने पाठक गी समाज दे व्यक्ति रूप कनें रू—रू करने लेई अपनी सारियों कहानियों निर्माय ते बेजुबान पात्रने गी कहानी च भाषा देखि अपनी अनोखी ते प्रतीकात्मक शैली राहें समाज दी सुची दी आत्मा गी बुझाने दी कोशिश कीती दी ऐ। इस संग्रह च संकल्प ‘कुककडी’ कहानी द भाषाक है प्रतीकात्मक शैली दा ऐ।

कुककडी – ‘कुककडी’ कहानी दी मुख पात्र कुककडी इक ऐसी माँ दी प्रतीक ऐ। जिसमें अपूर्वी दी मौसम शोशनकहानीं दे शिकार च पुसे दे घोने कारण उंदे शोशन द शाकार घोना पेए ते अगे उससे टबर च उससे शोशन द शाकार होआ करदा ऐ। इक मा जिने हालां त्या अपूर्वी गुजरी दी हंदी ओह नई चाहनी जे उसका टबर च उंदे एवे सबे मोगे जो किश उन्न अपूर्वी भोगे दे हंदा ऐ। की जे माँ ने अपने बच्चे कनें बड़ा हिरख हंदा ओह हर हर मसीबद द शामिल करिये, हर मसीबद गी अपूर्वी झीलिये बच्चे गी बड़े लाड—प्यार कनें बड़ा करदी ऐ। पर जिस बेल्ले समाज दे रोबदर लोक जौर—जंबरदस्ती इक माँ कशा उससे बच्चे गी खुसिसे लेई जंदे न ते दुए पासे जेकर उससे अपने गै बच्चे माँ दी गल्ले गी अनसुना करिये ऐसे रस्ते पर चलने गी त्यार होई जंदे न जिल्दे उंदा शोशन होने दे बजाए उंदे गी होर किश बी हासल नई हंदा तां उस बेल्ले माँ दे दिले दी जेहडी वथा हंदी ऐ। ओह जिदे—जीस मरने आहली हंदी ऐ। जिसमें कहानीकार ने कुककडी री माँ द प्रतीक बनाईये जिस चाली पाठक वर्ग दे सामने पेश कीते दा ऐ। ऐह कहानीकार दी कला
कौशल दा गे प्रमाण ऐं। जिस च ओह माऊ दी वेदना ते पीड़ा गी कहानी च बंदरने आस्ते काफी हद तक सफल बी सिद्ध होए दा ऐं।

इस च लेखक ने मां दी ममता गी बंदरने लेई इक बेजुबान कुक्कडी गी कहानी दा पात्र बनाईये पाठक संमाने पेश कीते दा ऐं। जेहू की दा प्रातिक ऐं।

जानवर होए जा इसान हर कुसे द नन च अपने बच्चे प्रति ममता होंदी ऐं। ते जिभू तक मां दी ममता दी गल्ल ऐं ताँ उसदी ममता दा संसार च कोई बी मुल्ल नई लाया जाई सकदा। ओह हर दुख, हर दर्द गी सौहन करी सकदी ऐं पर अपनी संतान कन्ने करदे बी बुरा होंदे नई दिखी सकदी। ते जेकर इक मां दी नजरे सामने उससे बच्चे दे द्रापण दी बली बढ़ाई जा ता उस बेल्ली दी उसदी मनोस्थिति, उसदी वेदना गी इक संवेदनशील माहू गी समझी सकदा ऐं। जिसदा चित्रण कहानीकार ने कुक्कडी दे कोमल मनोभावे राहे कीते दा ऐं। प्रस्तुत कहानी च कुक्कडी जानदी ऐं जे धारती उपर जन्म लेने बाद चूँचे दा कोइ हर घर होना ऐं ऐं सब जानने दे बावजूद बी ओह बच्चे गी जन्म देने लेई अपना मन मार्दी ऐं ते पाड़े बेद़ये उंगेली जन्म वंदी ऐं। जन्म देने दे बाद ओह बी इक मां आंहार चूँचे दा ख्याल रखदी ऐं उंदा पालन पोषण करदी ऐं पर उसदे नन च बी जिस चाली मां दे दिल च बच्चे दे बड़े होने उपर केहा चाली दिया संशाप पेदा होंदिया न उससे चाली चूँचे गी मतोंदे दिविखये कुक्कडी दे दिल च झिसा लग्नी रहेदी ऐं। ते खीर च जिस गल्ल दा उसगी डर हा उंदे होंदा ऐं। चूँचे दे थोड़ा मतोंने उपर घराहले उंगेली कुक्कडी दे सामने टोकरे च पाईये बेचने आस्ते लेई जदे ने। ऐं सब दिविखये कुक्कडी दे अंदर इक खोदल मघी दी होंदी ऐं। पर उसदे बेजुबान त अनमोले बच्चे इस गल्ला कशा बेखबर जे उंगेली कुत्थे लेई जा करदे न अपू चं मस्त न। इस गल्ल दी पुष्टी करदा कहानी थाना उदाहरण ऐं — “बढ़ी चाचा अंदर गी उठी गई ते कुक्कडी जागते दे पिच्छे—पिच्छे चला करदी ही। कुक्कुड़ बढ़ हा। पर ओ चूँचे बक्कडी गी दिखवा दी ही। चूँचे मस्त हे। जकदम गी कुक्कडी जोरं—जोरं कुक्कुड़ करन लगी, संभी होंदा हा जे ओ चूँचे गी इक जुड़ होइये सच्चे टोकरे उड़रने गी गलाकरदी ही। बा चूँचे मस्त, अपू बिच्छे जाले च फसें—फसें दे गी कुक्कुड़ करी जा रकदे हे। ऐं बी आखना मुसिकल हा चूँचे एहदा कुक्कुड़ सनोवादा हा जां सुनिये अनुसुना करदे हे। जाले च फसने दी मजबूरी गी मस्ती दस्सादे हे।”

[25]
कुक्कड़ी इक मां होने दे नाते चूँचें लेई तड़का दी ऐ पर चूँचे मां दे दर्द गी
मसूस बी नै दे करी पा कर्दे दे ओह सबने अपूर चे मस्त हे कहानी दे इस कथानक
राखे कहानीकार ने माँ दे कन्ने-कन्ने बच्चे दे माँ-बब्बे प्रति रखें गी बी बांदे
करने दा प्रयास कीते दा ऐ। कुक्कड़ी गी प्रतीक बनाइये लेखक ने एह दर्शनी दी
कोशिश कीती दी ऐ जे अज्ज दे दौर च मनुक्ख इन्ना ज्ञाया मतलबपरस्त ते स्वार्थी
होई चुएं दा ऐ जे ओह सिफर अपना फायदा दिखादा ऐ दुएं दे दुख, दर्द, वेदना दा
उसगी काई एहसास नै दें होंदा।

कुक्कड़ी राखें कहानीकार ने निर्विन्द ते कमजोर वर्ग दी तस्वीर सामने रखने
दी कोशिश कीती दी ऐ जेहेंडे समाज च अपने कन्ने होआ कर्दे शोशन गी चांहे
होई नै नै रोंकी पांडे की जे उंदे च इन्ना बल नै ऐ जे ओह शोशन-कर्तीए दे
खिलाक लड़ी कन। ते शोरान कर्ते उंदी इससे कमजोरी दा फायदा उठाईये अपना
स्वार्थ सिद्द करने पिछ्छे लगये दा ऐ।

‘चौल, चिंडिया, साप ते अंऊ‘ कहानी दे कथानक दी श्रुत्रूआत जिल्ले हास्त,
व्यंगत्तक तरीके कन्ने शृणु होइये अंध विश्वास जनेही कृतितिये गी बंदेदी ऐ उत्थें
गी दुएं पासस जेकर इस कहानी गी बड़ी गैहराई कन्ने सोचने दी कोशिश कीती जा
ता इस च समाजिक रिस्ते जेहेंडे अज्ज दे भृष्ट समाज च भूम्भूरे होंदे जा कर्दे न
उंदी यथार्थ तस्वीर दी कहानीकार ने अपनी इस कहानी राखें पाठक सामने खड़ेरने दी
कोशिश कीती दी ऐ।

‘मैं पातर‘ – ‘चौल, चिंडिया, साप ते अंऊ‘ कहानी गी अगं बधाने आस्ते
कहानीकार ने ‘मैं पातर‘ गी मुक्ख पातर दे रूपे च प्रयुक्त कीते दा ऐ। जिथे दहानी
दे बाकी साध्य पातर चिंडियां ते साप कुसे नां कुसे रूप च मैं पातर कन्ने बज्जे दे
न। उत्थे मैं चौल पिताए दे हिरखी-भावे गी बंदेदे न। ‘मैं पातर‘ उंगे लाखार पिताए
दा प्रतीक ऐ। जेहेंडे अपनी किन्ने नी पहला लखाईये उंदी हर ख्याइये गी पूरा करिये
उंगे बड़े रिञ्जा दे बड़े लाख-पायर कन्ने पूँछ्ये आहंग पालया ऐ। कर्दे गी उंगे
कोई गी मसूस नै होन दिंदा, उंदी हर निक्की कोला निक्की खूशी गी बी पूरा करने
आते हर बेल्ले कोशिश करदा ऐ ते पहले कोई शैल घर-परिवार तुच्छ उसदा रिस्ता
ऐसे करने जोड़ना बाँहदा ऐ। जिथे अगंगे बी उंदा आदर समान बने दा रखे
ता जे उंगे पिंदगी च कुसे गी मुक्खल दा सामना नीं करना पवेल। पर कई बारी
जिसले कोई पिता बिना परंपरा-प्रदर्शक कीते दे अनजाने च अपनी धीस गी हर गोप लोगियों दे शाकर होना पवे ता उस बेल्ले उस पिता दी स्थिति इक ऐसे जीव आंग़ा होदी ऐ। जोहठा हल्द्या दे पैर च सौंपिया पाए दे सब दिखारे ता सकवा ऐ पर किश करी नई चाँदी ता ओह हर बेल्ले पिकातारो दी अग्नि च जूलसदा रोहदा ऐ। वहाँ च मैं पातर बी इसे चाली अपनी विचित्री रूपी दियें करने होंदे शोशन गी दिखिये इसे पिकातार दी अग्नि च मुज्जा किया ऐ।

प्रस्तुत कहाँ च दिखेया जा ता ‘विचित्री’, ‘सफ’ ताच ‘मैं’ पातर अपने आप च घुस ना कुसे दा प्रतीक न। ‘मैं’ पातर पिता दा प्रतीक ऐ। ‘सफ’ प्रतीक न लालची ते र्वार्थी लोकों दे ते ‘विचित्री’ अन्नबोली कुड़ियें दिया प्रतीक न। मा–बब धीयों गी बड़े लाइंज़–प्यार कने बंदरेदे न ते उंदे जुआन होने पर अन्य पक्षों गी पूरा करने लेई उंदा ब्याह करवाई कुसे होर दे हल्द्या च सौंपी औद्योग दे। ऐसे च कोई बारी अनजाने च गे सही पर ओह अपनी धीयों गी ऐसे जललाद, खुदगरज ते शोशनकरताएं दे हल्द्या च सौंपी औद्योग जोहड़े नित्य दिन उंदा शोशन करदे न। कदे उंदे हुन्न गी दिखिये, कदे दाजे आस्ते मजबूर करिये ते कदे उंदे नौकरी पेशे करी। जिस कारण कुड़ियें गी अपनी लालसा ते खुबाइं दी मजबूरी च संगी घोटनी पींदी ऐ। जिस बेल्ले कोई पिता अपनी धीयू कने इस शोशन गी होंदे दिखेया ऐ ताओ हर अपने आस्ते अनजाने च कीती गोदी गली कारण अपने आप गी अपनी धीयें दा दोषी समझन लगी पींदा ऐ। इससे तथा गी लेखक ने कहाँ च विचित्री गी ‘मैं’ पातर आस्ते हिरखी चोल खलारने ते पही सप्त आस्ते विचित्री दा शकर होने दा चित्रण बड़े मार्मिक ढंगे कने कीते दा ऐ। किश विचित्री गी सप्त द्वारा मौदी दे मुंहा च ढलने दिखिये लेखक गी मसूस होंदा ऐ जिया विचित्री उसगी अपना दोषी समझा दिया होन उस कने शिकायत करा दिया होन जे उन उंदे कने प्यार दा नाटक करिये उंदेगी पींदे दे हवाले करी ऑड्डो ऐ। उससे मना च मही दी इस खोजल करी उसगी मनोमुहित गी गुहाइदा कहाँ ठहां उदाहरण ऐ–

“त्वूं सप्त ने की मिलेखा? केह थोरा सप्त शा तुगी? तेरा पंत ते सप्त हानी ते नई हे दमें? तू पंत ने की रलेखा? चोल ते सब खलारदे बा तोह हिरखी चोल की खलारे? हर शाकरी दाने कने मैं जाल कछांदा ऐ। तोह हिरख खलारेआ ते जाल
कृसी होर कोला बुनाऊढ़ा। पंत सप्त नै रलेआ, सप्त तरे नै रलेआ — तोह चौल सुडे ते चिड़िया मराऊढ़ा।”

संग्रह दियें बाकी कहानियें आहला लेखा ‘शहर’ कहानी दा कथानक बी प्रतीकात्मक शैली दा कथानक ऐ।

कुती — ‘शहर’ कहानी दी मुख्य पातर कृती बी इक प्रतीकात्मक पातर ऐ। जेहड़ी उंची लोकों दी प्रतीक ऐ। जेहड़े मंगियें अपना ते अपने टब्बरा दा तिङड़ु भरदे न। इंदे कोल रोहने दा बी कोई ठकना नेई होंदा। जिसकरी एह कुती थोड़ी जनही जगह च बी रात गुजारी लाँदे न। ते जेकर उत्थू दा बी इंनेंगी बाहर कड़ी दिता जा ता आर्थिक स्थिति कमजोर होने करी एह किश बी नेई करी पांडे ते अपने टबरे समें कोई होर शाहर तुपने गी चली पांडे न। पर मुखल कशा मुखल परिस्थितियें च बी अपने स्वामिमान कारण ऐसे मनुक्षें अगर देंदे नेई झुकदे जिनं इंनेंगी इक बारी अपनी जगह चा बाहर कड़े दा होए।

दुपए पारसी जिससे इंदा मुखल समें च साथ दिते दा होंदा। उंदे प्रति एह मेंशां एहसानमंड रोंहें दे ते उंनेंगी मुखल च दिक्षियरे अपनी हैंसियत कशा बी बढ़ उंनी मदद करने दी कोशिश करदे न। प्रस्तुत कहानी च कुती बी इंदे नेह पातर दे रुपें च चतरोई दी ऐ।

शाहर गी मनुक्षें दा प्रतीक दरसेअ गेडा ऐ। कहानी दी शुरुआत च शहर बिमार मनुक्षे दा प्रतीक ऐ। जेहड़ा केवैं चिंदे दा बंद पोने करी बल्ले-बल्ले पुरी जा करदा ऐ। ओहदी हालत की मनुक्षे आहला लेखा गै ऐ जिंदा इत मनुक्ष बचपन थमां जुआनी ते फी ही अपनी ठलदी उमर कन्ने अपने शरीर गी खत्म होंदा दिखदा ऐ शाहर बी प्रस्तुत कथानक च उससे चाली अपनी व्यथा गी व्यान करदा दरसेअ गेडा ऐ। कोई बी चीज इंदे चिंदा तगर गै सहेंग कम्म करदी ऐ जिंने चिंदा तगर ओह चलदी रोंहदी ऐ ते जिसले ओह चलना बंद करी ओह जा उसदा इस्तेमाल नेई होइं ता ओह पेडी-पेडी गै खत्म हों लगी पांडी ऐ। इंदे रहन मनुक्षे दा बी ऐ जेकर ओह समें दे कन्ने चलदा रवी कम्म करदा रवी ता ओहदे अंग बी सहेंग हरकत करदे रोंहदे न जेकर बल्ला होइं बैठी जा ता उसदा शरीर बी बल्ले-बल्ले दुखें-कसाले कन्ने घरोंदा रोंहदा ऐ ते उसदे शारीरिक अंग बी उड़ने बैठने उपर आवश्यक देना शुरू करी दिंदे न जेहड़े संकेत दिंदे रोंहदे न जे हून उंदे च किश खराबी होन लगी
पेदी ऐं ते समां बी उससी छोड़िये अगं बखी जंदा ऐं। मनुक्खी दा शरीर समां थामा फैहलें गें खल्म हाने दी कंगार उपर पुज्जी जंदा ऐं। ते हड़खिया बी समां कन्ने जवाब देई जंदिया न। इस कारिय एस मनुक्खी दी मजबूरी बी ऐं जे उसगी नई चाहै दोई बी समां दे कन्ने चलना गें पौंदा ऐं। कहानी च शहट दी स्थिति गी कहानीकार ने प्रतीकात्मक ढंगा कन्ने इस चाली विचार कीते दा ऐं –

“हून खले–बलले ऑ अपना मिजर बी खुर्दा जन सेई करारा हा – मास ते वक्त दा पक्खू टुंगी–टुंगी पैंडडु मारी–मारी पैहले गें शूरी खाई गेहा हा। वक्त कुस्सा बी गी लिहाज नीं करदा। आयू हमेशा चलदा रौंदा दे दुए गी बसां कररे दिख़ी नि सङांदा – इन्ने जोरँ तटराले मारादा जे बसां करने आहल तड़फड़े, रोन्दे करलांदे बी चलन लगी पौंदा।”

प्रस्तुत कहानी च दुए पाससे लेखक ने शहट दे पिच्चे कुर्तिए दे रोहने दा जिक कीते दा ऐं जेहड़खिया प्रतीक न उंने लोके दा जिनंगी रोहने लेई मकान नेई जुड़दे दे ओह कोई बी जगह दिखिये अपना समां गुजारने दी कोशिश कररे न। अजज आजादी दे 70एं सालं परेट्त बी साहे देश च ऐसे कईं लोक न जिनंगी झीर खिने आस्तै थाहर नेई एं ते ओह अपनी जिन्दगी खज़ल सुबारियं च गे गुजारी जा कररे न। कईं ऐसे लोक न निंदे सतां वां वट एपने अपण गी सुरकित रखने लेई छठ नेई जुड़दी ऐसे च एह बिना सुख–सुविधा आहली जगह अपने बच्चे समेत मुखल समां टपादे न। इंदी इससे मजबूरी कारण इंदे बच्चे दा बचपन बी कररे च गे गुजरदा रौंदा ऐ। इंदा पालन पोशन प्राकृतिक वातावरण च हुंदा ऐ ते प्रकृति बी इंज़ंगी अपनी गोद च पल्ले दिखिये खुसी बुजदी ऐ जिन्गी लेखक ने सूरज राहें बड़े गे शेल ढंगा कन्ने दर्शाये दा ऐं –

“सूरज बी बदलूए चा बाहर आई उनंगी निग्र दिन्दा ते अपनी चाल मद्दी करी ममता दा नजारा लेंदा। अपनी अक्षरी ते मन, मुन्होमूह भरी लेंदा। उआं इस हिर्खी ने रजज कुस्सगी हांदा ऐ। बाकी पूरे दिन पता नि के दिख्ना पौंदा बचारे सूरज गी।”

चन्मू प्राम – ‘कृन’ कहानी दा मुख पातर छन्मूराम मध्यवर्गी परिवारं च रोहने आहले लोकं दी मनोस्थिति दी नुमांदगी कर्दा ऐ। इस च कोई शक्क नेई ऐ जे मध्यवर्गी परिवारं च रोहने आहले लोकं दिया कोई सारियं खाइशं ते लालसा
होंदियां न ते एह लोक अपनी इनें खाइशें, लालसाएं गी पूरा करने दा प्रयास बी करदे सौहदे न। पर मते बाऽी इनें लोक दिया एह खाइशां ब्रह्म लोकें दे मुहा दा ग्राह बनी जदियां न।

कहानी दा मुक्ख पातर चमकूराम ऐसे गै मध्यवर्गीय परिवारे दे लोकें दी यथार्थ तस्बीर पेश करने च मददगार साबित होए दा ऐ। जेह्दा समाज दी ब्रह्म तस्बीर दिवियेय अपनी खाइशें गी दफन करने पर मजबूर होई जंदा ऐ।

क्रेन – 'क्रेन' कहानी च क्रेन दी मुक्ख पातर दे रूपे च गै चतरोई दी ऐ। जेह्दी ब्रह्म ताकतवर ते बलशाली वर्ग दा प्रतीक ऐ। ऐह बेशक निर्जीव ते बेजुबान पातर ऐ। पर कहानीकार ने उसमी अपने लफ़ज़े रहें जुआन दे इत्यें सजीव पातर दे रूपे च पाठक सामने उभारे दा ऐ। ऐह ताकतवर वर्ग अपने बल गी उंनें लोकें पर अजमांदा ऐ। जिंदे च इंदे खलाफ आवाज चुककने दी हिम्मत नेई होंदी ऐ। ते इंते लोकें दे ढिंड कर्दे बी नेई रजज्ञ दे इंदे मेहंदी उपयोग भरने आस्ते मध्यवर्गी जा पही मजलूम वर्ग गी गै दबाद-डरांदे न। दुए पासूँ इसदे उल्ट पैसे आहलें दे खलाफ आवाज चुककने दी इंदी हिम्मत नेई होंदी।

क्रेन बी कहानी च ब्रह्माचारी लोकें साही मध्यवर्गी लोकें दियें गड़बङ्यें गी चुकिकरें लेई जंदी ऐ पर पैसे आहलें लोकें दे गल्त होने पर बी ऐह उंदी गड़बङ्यें गी हत्थ लाने दी जुरूँत नेई करदी।

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अज्जकल दे समें च सिरफ खाने-पीने, लाने आहली चीजें च ग ने नई समुआ रिस्ते—नाले ते आम—फैक्सी दे समाजक मान—मुलेँ ते कर्तव्य च बी बनाकरीपन मतलब खुद बद्दी जार्दी ऐ। इस करी लोकें दे वोहरे व्यक्तित्व दी झलक समाजे च साफ—साफ लभना इक अमूमन गल्ल ऐ। इस वोहरे व्यक्तित्व गी लेखे गे साढ़े झोगरा समाज च बी एह वाश मशहूर ऐ जे—हाथिये दे खाने दे दंड होर ते दखाने दे होर हुन्दे न। इस गल्ल दी तर्जमानी लेखक दा निबन्ध ‘रिस्ते’ करवा ऐ। इस निबन्ध च निबन्धकार नीलाम्बर देव शर्मा होरे नेका चाली दे मरहख्खे वर्जे दा जिक कीते दा ऐ। मसाल दे तौरा पर समाजी नेता, पक्षवंडी साधु, जनानिया, जयानं बरगेरा—बरगेरा। निबन्धकार दे विचारे पौ नुमयांगी किंश इस चाली पेश ऐ—

अज्ज दे समें च लोक देश सेवा दे नां उपर सिफ़ अपना गे दिट्टू ते घर बरसीये बाहरले मुलव्ह च अपना कालाधन छपालने दा कम्म पूरे जोर— गोर कन्ने करवे करे न। इस कम्म गी तोड़ चढ़ाने गिते ओह देश—भविक ते समाज सेवा दा मरहख्खे कर्दे बी नई खोलदे। उन्दी मन्नो ता उन्दे कशा बड़ा कोई राष्ट्र भक्त ते समाज सेवक कोई अज्जे तगर पैदा गे नई होआ। इसी जनेह समाज सेवा दे देश सेवा दा मरहख्खे लाइये रखने आहले करी गी भृष्टाचार जनेही कुशीत इस कदर चली जे देश कोला लेइये समाज दी नैतिकता दी जड़ा बी खोखलिया होई चूकी दिया न ते जेहदे तबके बड़ी गेदे न ओह उन्दी किस्मत ऐ। देश—सेवा दे तमाज सेवा दा मरहख्खे इलेमाल करने आहले गी एह गल्ल चेता करोआने दी जरूरत ऐ।
जे—कां जिन्हाँ मर्जी दुःखी च नहाई ले, घोई ले, पर हंस शुद्ध वनी जन्दा' निबन्धकार ने अपने सुर गी शब्दे राहों ईंध्या प्रदर्शत कीते दा ऐ— "नेह समाजी नेताएँ बारे असे सब्बमें सुनेदा होना जेहड़े समाज—सुवारक दा मरहक्का लाईये भोले—भाले लोकें गी ठगदे न। लोक सामने उंनें इक मरहक्का लाए दा होंदा ऐ, ते घरे च दूआ। होई सकदा ऐ उंनें अपनी आत्मा गी कोई नेहा मरहक्का लुआई ओड़े दा होंदा ऐ जे उंनेरी न्यांस दे बे—न्याई, सच्च ते झूठ दे ब कहार फर्क मै जही नेई होई सकदा।"

धर्म मनुक्खे दी भूल भावना कने सर्वथा रक्षदा ऐ। इस करी 'श्री गीता' जनेह गैंधी च बी एह गलाया गेदा ऐ जे— जिस स्थिथि च जेहड़ा तेरा कर्म ऐ उंंए तेरा नि चत रूपे कने धर्म ऐ। ऐह कर्म तूं समाज कल्याण ते राष्ट्र कल्याण लेई कर न की सिफ अपने फैंदे लेई। पर इस गुर—ज्ञान ते बाद बी धार्मिक—उद्योगपतियं दी दकानदारी च धर्म दे नैंग उपर नेका–नेक सोंदे दिन—रात हुन्दे मै रींदे न। अपने इस धार्मिक उद्योग दी दिन—दोगुनी ते रात चौमुनी तरक्की लेई ऐह धर्म दे जैंज ते सदागर लोग अपने सात होने दा मरहक्का कर्दे बी नेई खोलदे समुं द समाज च धार्मिक कल्याण दा प्रसूतीकरण किष ऐसे चाल्ली कने करदे न जिंयां—गीता सार दे नैंग उपर गलांदे न—'जे तूं केह लेइये आया हा, कह लेइये जाना ऐ। जो होए दा ठीक ते चंगा होए दा, जो होंग ठीक ते चंगा मै होग। तेरा शिता करना बेअर्थ ऐ।' इस गल्ल गी ऐसा मरहक्का लाईये अपनी कलाकारी कने समांदे न जे लोक दे अहित ते समाज हित गी रब तरक्क्वे छहड़े ऐपने आप गी अध्यात्म मुसूस करन लगी पौंदे न दे दुए बक्की देश लटोंदा—लटोंदा अन्तर्सा दृश्य मुद्गा स्थिति दे स्तर पर 1 डालर 60 रेपस काश बी ज्यादा गी टपी जंदा ऐ। इस गीतसार गी ऐसा मरहक्का चाढ़िये समांदे न— जे अरुण ने इसी सुनिये पाप दा प्रतिकर करने मूजव ते धर्म दी जय करोआने लेई अपने मै परिवार दे बजुरम, गुरुएं ते ब्रांएँ बी बी रुण यज्ञ च ओहसी देई दिति ही पर अस लोक ते घर, समाज ते देश गी बी भुल्ली गी। इस अध्यात्म मरहक्के दा चित्रण निबन्धकार ने किष ईंध्या किते दा ऐ— "पैहले धार्मिक खेतर दी गल्ल करते। में ऐह मनना जे साड़े देसे च हाल्ली बी मते पुज्जे दे ते धर्मात्मा लोक हेन। ओह अपने पूजा—पाठ च सदा रूज्जे दे रीहदे न। किष खाने गी
शहेई गेआ तां ठीक, नेई ते राम--नाम दा गै सुक्का मेवा खाईये मस्त बौंदे न। पर नेह साधुपूं दी गिनती बडी घड़े ऐ। हुन ते मते जने ओह लम्बे न जिनें साधुपूं आहला मरहक़वा लाई दा होंदा ऐ, ते कम्म बिल्कुल साधुपूं कोला उल्टे करदे न। लालच, ठोठ, काम-बासना दे ओह गुलाम होंदे न, पर उपदेश सुनो तां इया सेही होग जे द्वापर दे युजिप्टर दे बाद ऊँचे सत्यवादी होए न। दूंई गी संदोख करने लेई आखंगन, पर अपने लेई बड़ा कोला बड़ा दक्षन मंडन।”

निवन्धकार नीलामबर देव शर्मा होंदे घर--परिवार दे तौर पर जनानी गी असली मरहक़वेर गलाए दा ऐ। उंदा गलाना ऐ जे जनानी जमांदुर मरहक़वेर उंदे ऐ। इस गल्ल दा हवाला दिंदे होई निवन्धकार ने गलाए दा ऐ जे अपने झूठे गी बी सच्च साबत करने लेई जनानी दंड मैन्टे च अल्कुर कद्वी री लगी पौंदी ऐ। इस करी सामने आहला भावला होई जंदा ऐ ते नेई चाहेदे होई बी उसगी जनानी गी चुप कराने गिते झूठे दा सच्च मनना गै पौंदा ऐ। अपनी इस गल्ल दी तर्जमानी निवन्धकार ने बड़ी खूबसूरती कन्ने ह्यां बयान कीती दी ऐ – “जनानिया इक चाल्ली जमांदुर ऐप्टेसा होंदिया न। कुसे ने आखेदा बी है ना जे अल्कुर दी पोटली उने अपनी अक्षी कोल बन्नी रक्षी दी होंदी ऐ। जिसहै लोड़ एई, पोटली दबाई ते दंड--चार अल्कुर करी ले। सामने खड़ोते दा माहू इससे कन्ने माल खाई जंदा ऐ। पर किश जिरडिया हांडिया बी होंदिया न जिंदे पर नेह टस्से दा कोई असर नेई होंदा। पर जनानिये कोल हंदे बी हलाज होंदा ऐ।”

निवन्धकार ने इस गल्ल गी बी बांधे कीते दा ऐ जे सारे गै मरहक़वेर साढे लेई चंगे नेई हुन्दे ऐसा बी नेई ऐ की जे किश मरहक़वेर ऐसे बी हुन्दे न जिनें गी मरहक़वा बड़ा सोभादा ऐ ते साढे मने गी उनें गी मरहक़वा लाए दे दिकिखे बड़ा भौल बजोदा ऐ ते सकूण मिलदा ऐ। उदाहरण लेई जवाने गी मरहक़वेर हुन्दे न पर उन्दे लाए दे मरहक़वेर च अलकदा बचपन असंगी बड़ा नंद दिंदा ऐ। इसदा इक कारण इबी बजोदा ऐ जे जयाने निष्पाप ते माया रैहेत हुन्दे न। लेखक दे शब्द न – “मरहक़वेर बच्चे बी लांदे न ते स्पाने बी, पर बच्चे दे मने च छल-कपट नेई होंदा।"
यह लेई आहे इंग्रजी खेड़े दे तौर गै इस्तेमाल करते न। पर स्थाने ते दास लाने जां
लाह कड़वने आस्ती गै जादातर इंद्र प्रयोग करते न।”

निश्चय दे तौर पर एह आकृता जरूरी होंग जे समाज, देश ते मनुष्यता दे
कल्याण लेई सारे चाली दे मरुक्के दा त्याग करना जरूरी ऐ। असंगी वी इस च
नुमाया भूमिका नभानी चाही दी अपने लाए दे मरुक्के गी तनज़िये।

संदर्भ:—
1. रिश्ते निबन्ध संग्रंह – मरुक्के – नीलाम्बर देव शर्मा – सफार – 63–64।
2. रिश्ते निबन्ध संग्रंह – मरुक्के – नीलाम्बर देव शर्मा – सफार – 62–63।
3. रिश्ते निबन्ध संग्रंह – मरुक्के – नीलाम्बर देव शर्मा – सफार – 66।
4. रिश्ते निबन्ध संग्रंह – मरुक्के – नीलाम्बर देव शर्मा – सफार – 65।
‘होगरी ललित निबन्ध संग्रह’ दे समापन ते संकलन श्री ज्ञान सिंह पासेंआ कीता गेडा ऐ।
इस निबन्ध संग्रह दे निबन्ध ‘रब्रीमार, बरोजगार’ दे लेखक ‘नरसिंह देव जम्भल’ होर न। इस
निबन्ध च लेखक ने बड्ड गैं कलात्मक ढंग कर्णे जोह्डे सुआले गै पाठकों सामने रहे दा ऐ उसदे
कने पाठक दी वर्तमान दे बरोजगारी दी स्थिति कने जूझने दे हलावा नौजवाने दी मानसिक सांगें
गी वर्तमान परिस्थितियों दे रोजगार दे विकल्पे दी वक्ख–वक्ख समस्याएं गी बी दस्सने दी कोशिश
कीति गेडी ऐ। निबन्ध दे मुण्ड च गै–

‘उतम खेती, मदद बपार,
नक्कद चाकडी भिक्ख दुआर।’

अर्थशस्त्र च भारत इक खेती प्रधान देश ऐ। इस च तकरीबन–तकरीबन 75 प्रतिशत तगार
इस च तकरीबन लघू–खेती आहेले करंशान बस्दे द न। मगर बीती चुके दे समें च होई दिये घटनाएं ते बंद कनूनें च
किश सरकारी बदलाव करी, कोर्ट–कॉर्टरियं दे दसराज उपर आम आदमी गी अपने नेका बरे गालने
परेंच्या श्री किश हल्थ नेई आण्य्या ऐ। जसपद लेखक ने अपने सर्वे राहें किश ह्यं बिर्जण कीति दा ऐ–

“केहडी जम्मीन?” तुमी नेई प्रता जे जमीन उसदी जेहडा राह–बाह। किश संताली च जेहडे
आई बडे, उनेड दबाई लेती। रेखाई–रेखाही कहदर दे कानून च गेती गुआची।’

इस चाली जमीन आहेला विकल्प नेई होणे परेंच्या जि सा बेल्ली माहू बपार बकडी अपना मुँह
कर्णा ऐ तात श्री उसदे हल्थे च नमोशी गी औदी ऐ की जे सरकारी लोनी गोंदेदा दे उपर महंगी ब्याज
ते कुर्रें लेई किश जबधी रखणे दे कनून दे बाळदे इक आम आदमी इसदेचे बारे च उदा मे नेई करी
सकदा। अगर मजबूरी तोरा पर कुसे गी इस बकडी मुँह कर्णे बी पवे तां कुदर्शी आपदा
जिःया–बाड, सुख्दा, ते ऐनू दे गोले मनुङ्खे गी इस चाली आई घेहरा न जे उसदा लक्क भज्जी
जंदा ऐ। धोआरे च फसे दे उस मनुक्खे कोल समाजी बेजजती ते लॉक-लजजेआ दे चलदे आते-हत्या दे इलाया कोई होर रसता नई बचदा ऐ जिसदा यौया निबन्ध च लवादा ऐ।--

“मुलखे च करजाँऊ करसाने दी हत्याएं दी गूंज अखबारे छ लेइये लॉक-सभा तक अकसर सुनदे गै सोहने। बस फिर केह हा साडे हत्या-पैर बल्ले—बल्ले इस पोडी परां तलेहट्टे होर थल्ले आई टिके।”

इस लेई आम जनमानस कोल खास करिये जेकर युवा वर्ग दी गरल कीती जा ता उसदे लेई नकिड—चाकरी मतलब नौकरी दे इलाया कोई होर पैल विकल्प नई बचदा। की जे अगर मनुक्ख लोन (loan) लेई ले ता चंद सरकारी करने दे चलदे केह बारी उसी नौकरी दे मौके थमा बी हत्या धोने पेंड सकदे न। अगर नौकरी करने लेई उसदे अगर दो या रब रखी जा—जे ओह पैहले उसे सने ब्याज मका ते मही नौकरी करे ता उसदी एह मजबूरी हुदी ऐ जे पेसे नई होने करिये गै उने ब्याज पैसा लेने रे। इसदी तर्जमाना निबंधकर ने बढ़े बैल ते सरोखड़ ढङे करने इस चाली कीती दी ऐ।--

“फिर नौकरी ते घरे च बेहिये बी होई जनदी जटकै बपारे आसते थाड़ा जा हटी बी लोडदी ऐ। उपरा नौकरी च पैसा बाहर आन्दा, जटकै बपारे आसते फलेला लागे ता कमागे।”

इस करी भारत दे लोक—सरकारे ते नेताएं दा समाने थमा लोकप्रिय ते फैले आहला चुनाबी मुझ ऐ बेरोजगारी जिस च ओह अपने चुनाव—प्रायार च नेकां चाली दे बायदे करदे न। मगर सरकार बनदे गै इस गल्ला चुनाबी—बायदे दा बुप लेई लेनदिया न जोहिया मुडिये पंज बरे दे पैरना अगले चुनावे च मही वर्षन दिदिया लवदिया न। इसदे सरकार च सरकार नेकां बारी निकी—मुडी नीतियां च हर—फर करिये अपनी जान बचावी लबदी ऐ। मगर हुने ता इसदा कोई स्थायी हल नई लबी सकेआ। निबंधकर ने अपने निबंद राहे इस गल्ल गी हया गलए दा ऐ।

“मेनिफेस्टो च इसकी तीरे ने दो शकार करने दी सोची, ब नौकरी आसते उमर दी हड़ पौडी दी बजाए संद्री बारे करिये, स्थाड़ कैंप च खलबली जलुर पाई टकाई।”

हुने दे समें च भारत मुल्ख च बेरोजगारे दी पूरी दुनिया च सारे कोला मती संख्या ऐ। इस समस्या गी लेइये नेकां—बारी, नेकां चाली दे धरने—प्रदरिष्य हुनदे न। मगर हर बारी सरकार इन्द्रा दमन करदी लबदी ऐ। इसदा करदे बी कोई स्थायी इत नई तुपेआ गै। इस लेई नेकां बारी दिशा—हीन छातर उपद्रव करदे लबदे न। निबंधकर ने इस गल्ल गी हया कलमबद्ध कीते दा ऐ।--
“जिस सरकारी दफ्तर, स्कूल, कालेज जां होर कम्म–काजी थाहरे पर धुसरदे गै जेहडी कुसी खाल्सी लभा, ओह बिजन कुसी गी पूछे ओहदे पर कबा करिये बेरी जाग फिर जो होग से दिखेआ जाग।”

इस लेई कई सारी चंद लोक नायिकाता दा पाठ छड़िये धरमे दे नांव उपर ठगी जनेहा नीच कम करने हालारा भिवक मंगने ताग जाी पुजदे न। जिसकी निबाधकार ने इस चाली दर्शाए दा ऐः--

“कुसी बीक जा खारी आओ–जाी आलेश थाहर इक मेठा बिंद आदरे कणी माता वेशणों जा कुसी होर देयी–देवते दी तस्वीर धरिये, फुल्ले दा हार ते फैल मुटी बती, धूफ़ धखाइये, अगे थाली जा होर खुल्ला भांडा धरी देओ।”

निष्कर्ष दे तौर पर ऐ हालारा जाी सकदा ऐ जे चलदे समें च इस खुआन गी इयां गलारा जाी सकदा ऐः--

“उसम चाकरी, मढम बपार,

नखिब खेती, निक्ख दुआर।”

सन्दर्भ :
1. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 206
2. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 207
3. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 208
4. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 208
5. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 210
6. डोरगी लतित निबन्ध – रवीमार, बेरोज़गार – नरसिंहदेव जम्बलाल – सफा – 209
मानव तथा देवता में दृढ़ मैत्री बंधन का सर्वश्रेष्ठ उपाय 'तप'

डॉ० (श्रीमती) कमलेश वर्मा
संस्कृत सिखाओ, आगरा कॉलेज, आगरा

सारांश:
तप हमारे धर्म का एक महत्वपूर्ण अनुष्ठान है। इस जगती के तत्त्व पर मानव तथा देवता दोनों में एक दृढ़ मैत्री-बंधन का सर्वश्रेष्ठ उपाय तप ही है। तप द्वारा मनुष्य अपनी सबसे प्रिय पशुओं को देवताओं को समर्पण कर अपने को कृप्तज्ञ बनाते हैं और देवगण भी तप द्वारा प्रसन्न होकर मानवों के कल्याण-साधन में सल्लाम रहते हैं। तप के द्वारा प्राणी अपनी चारित्रिक चुटियों को, दोषों को तथा मलिनताओं को दूर भगाकर अपना जीवन समुन्नत मनाता है और उसे अपने देश तथा अपनी जाति के अनुष्ठान में लगाता है।
कृष्णी शब्द: तप, शाप, पार्वती, शिव

प्रस्तावना:
संस्कृत-साहित्य में काम के दो रूप माने गए हैं; उच्चतर रूप प्रेम है एवं सामान्य रूप वासना है। एक सूर्यगणी और दूसरा अन्यगणी है। प्रेम नित्य है जबकि वासना अनित्य। प्रेम मुक्ति का कारण है तो वासना बंधन हेतु है। प्रेम का कल्याण आनन्ददायक होता है तो वासना का कल्याण शोकदायक है। फलतः भौतिक स्थूल रूप की आस्वति वासना है, वहीं शाप है। तप से ही उस शाप की शुद्धि होती है। तप से ही शापात्मक मानव का उद्धार होता है। तप द्वारा शाप-मोक्ष यहीं कालिदास का भेदभाद है। यहीं शकुन्तला है। यहीं पुष्परोक्ति है। तप द्वारा उपासकति से मुक्ति-यहीं कुमारसम्भव है। यथा, कवि ने स्पष्ट भी कहा है--
तथा सम्पूर्ण दहता मनोबंध पिना किना भगनमोरथ सती।
निनिन्द रूप हदेयन पार्वती प्रीयेषु सौभाग्यकलादि चारता॥
हदेये श कल्याणस्थलां सामाधिमस्थाय तपोधिरातमः॥
अवाप्यते वा कथमन्यथा हद्यं तथा विधं प्रेम पतिश्रव तादृशः॥

[38]
काम को शिव के तप और समाधि के नेत्र ने पार्वती के सामने ही भस्म कर दिया था। पार्वती के मन में जो स्थूल रूप का गर्व था, वह ध्वस्त हो गया। किन्तु पार्वती ने भी तप के मार्ग से, अर्थात पंचान्ति तप द्वारा समाधि प्राप्त करके रूप को सफल बनाने का संकल्प किया। इसी मार्ग के महत्त्व को रामचरितमानस में भी स्पष्ट किया गया है:—

कर्णु जाय तप शैलकुमारी। नार कहा तो सत्य विचारी।

गातू—पिताहि सुनि यह मत भावा। तप सुखप्रद दुःखदोष बशावा।।

अतः तप के मार्ग से ही उन्हें खण्ड अमृता प्रेम और शिव तत्त्व की उपलब्धि हुई।

तप करते समय दुःख का अनुभव अवश्य होता है, लेकिन बाद में तप एक अलीकंद्र शैल अवश्य ही प्रदान करता है। सत्यन उत्पत्तिः सम्भवित दुःख, विजय प्राप्ति सम्बन्धी दुःख, धनाभाव का दुःख एवं अन्य कारणों से उत्पन्न हुये दुःख भी तप के बल से दूर हो जाते हैं। इस तरह तप मनोकामना की पूर्ति करने का एक सर्वश्रेष्ठ उपाय है।

उपरोक्त के अतिरिक्त तप एक ऐसी शक्ति है जिसके बल से बड़े से बड़े कार्य को सम्पन्न कराया जा सकता है। जिसके बल से ब्रह्मा जगत् को रचते हैं, विष्णु पालन करते हैं, एवं शिव संहार करते हैं तथा शेष पृथ्वी का मार धारण करते हैं। तुलसीदास जी ने कहा भी है कि—

"तप बल रचन्हि प्रपंच विधाता। तपबल विष्णु सकल जग आता।

तपबल शामु करहि संहारा। तपबल शेष चरहि महि भारा।।

इस प्रकार तप ही सब सृष्टि का आधार है। अर्थात् अनेकों कर्मों में राजा—महाराजा संस्तोपति के लिये तप करते हैं। जिससे यह निकष्ट्न निकलता है कि तप से संसार का निर्माण हुआ। यथा—

"तप आधार सब सृष्टि भवानि। कर्णु जाय तप जस जिज्ञाजिनी।।

इस प्रकार तप को सृष्टि का आधार बताकर पार्वती को तप के लिये इंगित किया जाता है। यही कारण है कि शिव—पार्वती, यक्ष—यक्षपत्नी, पुरुषरा—उर्वशी, दुष्यन्त—शकुन्तला, पुंडरिक—महाष्टेता; ये सभी तप द्वारा वासनाओं का विविधपात करके अपूर्व महिमा प्राप्त करते हैं।

तप की परिभाषा:

तप की परिभाषा के संदर्भ में सूक्तकार प्रायः मौन हें। व्यास जी के अनुसार—
"चित्त को निर्मल करने वाले साधनों का निरंतर आसेवन ‘तप’ कहा जा सकता है।" चित्त
प्रसाधन के उपाय रूप में सूत्रकार पतंजलि ने सूचीजनों के साथ मैत्री, दुश्कीजनों के साथ करणा, पुण्यालोकों के साथ मुदितावृत्ति एवं अनुपणालोकों के साथ उपेक्षावृत्ति के उपादान का निर्देश किया है। अतः मैत्री, करणा, मुदिता तथा उपेक्षावृत्ति के व्यक्ति को तथा कहा जा सकता है। इसके अतिरिक्त भाष्यकार चाद्रायण आदि व्रतों को भी तप के अन्तर्गत स्वीकार करते हैं। यथा- 'ब्रताणि व यथायोग कृष्णाचाद्रायणसान्ताजातानि।' हरिहरनन्दारण्य–जो योगमाध्य के व्यक्ति कार हैं, के अनुसार–आसन, प्राणायास, उपोषण आदि द्वारा कलेशसहन, सुख का त्याग एवं काम संयम को तप कहा जाना वायिक है। राधार्थ सरस्वती के अनुसार तप का अर्थ युक्त आहार आदि है। कृष्ण–चाद्रायण आदि व्रत नहीं, क्योंकि चाद्रायण आदि द्वारा शरीर में चालुवेश्य उत्पन्न होता है। चालुवेश्य के फलस्वरूप निसंदेह साधना में बाधा उत्पन्न होगी। अतः चाद्रायण आदि कृष्ण व्रतों को तप नहीं कहा वायिक है। जबकि विज्ञान भिषु इसके सर्वथा विपरीत शरीरेवतीय शोषणात्मक व्यापार को ही तप स्वीकार करते हैं। भोज ने भी शास्त्राउलर में उपविष्ट चाद्रायण आदि व्रतों को ही तप स्वीकार किया है। यथा–“तप: शास्त्रातुतोप दिस्तकृष्णाचाद्रायणादि।” रामानुज यति के अनुसार ब्रह्मचर्य, गुरुसेवा, सत्यभाषण, आकारानी, व्याख्यामध्यमपाल, क्षुद्रा–पिपासा, शीत–आत्म आदि द्रष्ट्रों का सहना तथा अल्पाहार आदि तप कहा जाता है, शरीर शोषण नहीं। सदाशिवेन्द्र सरस्वती हितितित और गेय आहार को व्रत स्वीकार करते हैं।

उपर्युक्त विवरण से यह निष्कर्ष निकलता है कि तप की परिभाषा के सन्दर्भ में भाष्यकार और वृत्तिकारों में परस्पर मतभेद है। उदाहरणार्थ–भोज के मत में व्यास स्वीकृत चाद्रायण आदि व्रतों को तप माना गया है। जबकि पात्न्तजलरस्यकार राधावन्द सरस्वती मणिप्रभा के लेखक, रामानुज सरस्वती काय अर्थात शरीर शोषण करने वाले चाद्रायण आदि व्रतों को स्वीकार करने के स्थान पर इहनें तप का विरोधी मानते हैं क्योंकि इनके अनुसार काय संशोधन होने पर चित की एकाग्रता संबंध ही नहीं है। भाषातीकार हरिहरनन्दारण स्वीकृत उपपोषण तथा कलेशसहन भी इसी कोट में आते हैं। यही स्थिति रामानुज यति निर्देश ब्रह्मचर्य सत्यभाषण आदि की है। अतः ऐसे अतिरिक्त आचरण चाद्रायणादि व्रतों को तपस्वरूप मानकर निर्देश करना आदर्श पद्धति नहीं होगी।

उपरोक्त के अतिरिक्त, "यथेष्ट ज्ञानमयम् तपः" आदि वाक्य द्वारा निर्बिध ज्ञान को तप स्वीकार किया गया है। गीता में भी ज्ञानार्जन को सभी कर्मों का भर्म करने वाला बताया
गया है। यथा—“ज्ञानमित सर्वकर्माणि भस्मसात् कुरुतेज्जुर्ण। इसके आधार पर योग में भी
यदि ज्ञान के अवशासन को अथवा साधना के पक्ष में अज्ञानव्यासन के मार्ग को तप कहा
जाये तो अनुचित न होगा।

निष्कर्ष:

इस दृष्टि से परीक्षण करने पर केवल भाष्यकार व्यास द्वारा संक्षिप्त विज्ञप्ताधन
के उपायों को ही तप कोटि में रखना चाहिए होगा। चान्द्रायण आदि त्र्यों को नहीं। इस
tरह सन्मित—सन्मित विद्याओं द्वारा तप के विषय में मत प्रस्तुत किये गये हैं।

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