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**ADVANCES IN
LITERATURE,
SOCIAL SCIENCE,
COMMERCE AND
MANAGEMENT
VOLUME IV**



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**Advances in Literature, Social Science,
Commerce and Management**

Volume IV

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PREFACE

It is with great pleasure that we introduce to you the book "Advances in Literature, Social Science, Commerce and Management Volume IV". This book is a culmination of the research and efforts of various scholars, academicians, and professionals from diverse backgrounds.

The book is an attempt to showcase the latest developments in the fields of literature, social science, commerce, and management. The chapters in this book cover a wide range of topics, including but not limited to, literature analysis, social science research, financial management, marketing strategies, and organizational behavior. The aim is to provide readers with a comprehensive and in-depth understanding of the latest advancements in these fields.

This book is a collaborative effort, and it would not have been possible without the contributions of the various authors. The chapters are written by experts in their respective fields, and they bring with them a wealth of knowledge and experience. I would like to take this opportunity to express my sincere gratitude to all the authors for their valuable contributions.

We would also like to thank the publishers for their support and encouragement in bringing this book to fruition. It is our hope that this book will serve as a valuable resource for students, researchers, academicians, and professionals who are interested in advancing their knowledge in the fields of literature, social science, commerce, and management.

Editors

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EMOTIONAL INTELLIGENCE AND LIFE SKILLS

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Abstract:

To cope up with the growing speed and revolution of advance life, our students require new life skills like the talent to deal with frustration and stress. Life skills assist adolescents to transfer positively from infancy to maturity through the growth of social skills and emotional skills. Emotional intelligence is connected with having life skills. Emotional intelligence was considerably related with the skills of satisfaction of life, solve different problems, and to cope up with stress. The connection between life skills and emotional intelligence explored that high level of emotional intelligence was significantly correlated with high level of satisfaction with life, to cope up with stress, problem-solving, and lower stress. Emotional intelligence is a way of recognizing, understanding, and choosing how we think, feel, and act. So it is the essential for the society that our recent education system should be revised while thinking about the increasing importance of emotional intelligence and consequently get benefits for our students, but only then if it is appropriately incorporated in our educational curriculum.

Keywords: Life skills, Emotional intelligence, Emotional literacy.

Introduction:

World Health Organization (WHO) explored life skills as “abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life”. ‘Adaptive’ signifies that a person is suitable in methodology and is capable of adapting new situations. ‘Positive behavior’ means a person is optimistic and in complicated situations he can discover a new way and chances to meet out the challenges of any problem. Life skills symbolize the psycho-social skills which regulate positive behavior and embrace thoughtful skills such as skills to solve any difficult problem and think critically, private skills like, self-awareness, and interpersonal skills. Through involving life skills we can get different qualities like self-esteem, tolerance and sociability, act proficiencies which take action and create adjustment, and to proficiencies to feel free to take decision appropriately.

Life skills include interpersonal skills and psycho-social competencies which assist people to build appropriate decisions, solve different problems, critical and creative thinking and communicate efficiently, form healthy strong relations, empathize with other people, and manage their personal lives in a healthier and fruitful way. Basically, these skills divided into two

categories - which related to process of thinking and named as "thinking skills"; and skills which connected to how to deal with others named as "social skills". First one related to thinking at a private level whereas second one related to inter-personal skills and do not essentially hang on think logically. It is the blend of both of these skills which are required for attaining positive behavior and negotiating excellently. "Emotional" may be supposed not only as a skill to make decisions rationally but also to prepare others to approve one's view point. Self-management is vital skill which includes managing different moods, emotions, stress and also learns to resist burden related to peer and family problems. So, in order to get success in their life and for better character formation young generation need both emotional and social skills.

WHO recommended following life skills:

1. Self-awareness
2. Empathy
3. Critical thinking
4. Creative thinking
5. Decision making
6. Problem Solving
7. Effective communication
8. Interpersonal relationship
9. Coping with stress
10. Coping with emotion

Self-awareness comprises of understanding of our inner personality, of our internal powers and flaws, wishes and hates. By the development of self-awareness we can identify ourselves at the time of feeling stress or feel burden. Moreover, it is essential for remarkable communication skills and interpersonal relationship, including developing empathy for other people.

Empathy is, in a different situation with which we may not be familiar with at that time enhance our ability to imagine life from another person's point of view, even Empathy can assist us to understand those persons who may be unknown to us, in this way we can develop social collaborations, such as, diversity in our society on the basis of ethnic and cultural diversity. Empathy may also assist to develop inspiring behavior towards those people who require care and help.

Critical thinking is an ability to examine various experiences and vast information on the basis of objectivity. It also may contribute to health with the help of diagnose and measure those factors which effect attitudes and behavior, like, peer pressure, values, and the media.

Creative thinking helps us in making decisions and solving different problems by assisting us to discover the accessible substitutes and several pros and cons of our responsibilities. It assists us to go through our past real experiences, and learn from it by diagnosing problems or our style of decision making, in this way we can learn from our experiences and try to think creatively for the welfare of others. It help us to adapt any situation flexibly.

Decision making contribute to deal positively with different decisions of our life. Young people make decisions actively about their actions regarding health by evaluating the diverse choices, and also learn that what effects different decisions to avoid conflicts.

Similarly, **problem solving** help us to react productively with different problems related to our lives. Important problems which are left unsolved may be increase level of stress and can associate with physical strain.

Effective communication enables us to express ourselves, verbally as well as non-verbally, in appropriate ways which are according to the cultural norms and valuable for the society. This means we are able to express our views and wishes in an effective manner without harming anybody. It means we are able to understand the right time for an advice and any type of help.

Interpersonal relationship skills help us to react positively with other people with whom we share our feelings. This enables us to make and keep sociable relationships with other person which deals with friendly behavior and which may be beneficial for our social and mental well-being. It helps us in keeping noble relationship with members of our family, who are very important source of social support.

Coping with stress is related to identifying the causes of stress in our lives, enquiring how these causes disturb us, and afterwards suggest us the ways which help to resist any level of stress. So, this means that we should take necessary steps to decrease the causes of stress, like, to make changes in our surroundings or way of living. It means to learn how to be calm, to avoid tensions which are created by unavoidable stress to avoid problems related to health.

Coping with emotions helps to identify emotions in ourselves and others, to make us awake of influences of emotions on our behavior, and how to react to such type of emotions properly. So, if we do not prepare to react in proper way with suitable emotions, then, intense emotions, like sorrow or anger may be negatively affect our health and life.

Emotional intelligence is connected with having life skills. Nettelbeck *et al.* (2005), explored in a study the relationship between having life skills and emotional intelligence. Experiment was conducted by the selection of 246 students of first year in order to find the relationship between having life skills and emotional intelligence. These skills included

satisfaction of life, solving problems and cope up with the level of stress. The findings explored that emotional intelligence was significantly related with the skills of satisfaction of life, solving problems and cope up with stress. The relationship between these two explored that high level of emotional intelligence was significantly correlated with high level of satisfaction of life, cope up with stress and solving problems and lower stress.

Salovey and Mayer (1990), categorized the abilities of emotional intelligence into five domains:

First is self-awareness which means noticing oneself and identifying a feeling in reality. Second is Managing emotions which shoes about managing feelings in order to make them appropriate; recognizing what is beyond that feeling; try to find the ways to deal with different emotions such as, fears and anxieties, angry and sad mood. Third one is Motivating oneself, which means directing emotions to attain our aim; control yourself emotionally. Fourth is Empathy which keep us sensitive to outer world or other persons' views or feelings and the last one is Handling relationship, which enable us to make healthy relationship through understanding emotions in others and developing social skills to make our life better.

In other words, in layman language it is the ability to identify and realize our emotions and responses that is called self-awareness. It also teaches us about how to manage, control and change our emotions according to the situation which is self-management. By connecting our emotions in proper way in order to keep us motivate to take necessary action to achieve our goal is called motivation. Recognize other persons feeling and identify their emotions and keep understanding others more effectively is termed as empathy. Make healthy relationships, social interactions, work together as a group with cooperation with others is called social skills.

Children do not start out knowing how to behave in the social world, nor do they know the names of emotions any more than they do the names of animals or toys. This has to be taught so they are able to develop their social emotional capabilities. Children's current knowledge and skills are the beginning point for continuing their learning. It is prerequisite for students to keep themselves up to date regarding knowledge, children ought to be always willing to learn and keep themselves motivate to learn every time, and have an ability of incorporating new information into their personal lives. In order to make them responsible, children should be capable of recognize threats and chances, and always encouraged and be motivated to act properly and modify behaviors that assist themselves as well as others. To teach helpful attitude, they ought to be able to see beyond themselves and praise the acts of others.

Emotional intelligence education is a wide range of skills that children of all ages can develop ad improve. These skills are critical for emotional well-being and life success. By developing their emotional intelligence individuals can become more productive and successful

in their life. Emotional intelligence education can help individuals to get success throughout their life by developing productive skills. As we know individuals have different personalities, wants, needs, and ways of showing their emotions. So, through emotional intelligence education we can mould their emotions to be productive member of the society.

Emotional literacy helps our emotions which work for us instead of against us. It improves relationships, develop love and care between people, encourage work with cooperation, and inculcate the feelings of unity in community. So, it is very helpful to develop life skills.

The concepts of emotional intelligence and emotional literacy can help schools help children in many ways. Developing problem-solving, thinking and social skills can increase confidence, motivation and academic performance and decrease behavior problems. These skills are of tremendous importance, especially given the increasing prevalence of problems in our society related to our emotional health. At a time of increasing affluence and raising standards in health, education and the workplace, mental health problems such as depression and anxiety are increasing at an alarming rate.

Research explores that people who are emotionally literate attain superiority in different areas of their lives. Durlak (1995) and Durlack *et al.* (1997) explored that programs which teach social and emotional skills results in less dropouts, high level of motivation and high morale. Greenhalgh (1994) explored that if we learn about how to manage emotions, we can learn in an appropriate manner which will be helpful in our whole life, on the other hand Salovey and Mayer (1997) found that emotions assist us to prioritize, select, anticipate and plan. To analyze these findings, it is found that our children who has deficiency of such type of skills which are associated with emotional challenges may be suffer a lot in their life's. So, considering this, teachers play an important role in assisting to inculcate or develop those skills which assist children to recognize and manage their emotional lives. Consequently, this act will support children to concentrate more efficiently in school, and help them to achieve their academic or social goal.

As per research it explored that by promoting social and emotional learning among children lead to minimize aggression and fierceness, improved academic results, and well knowledgeable atmosphere. This will have sustainable positive impact on the adult life of our children in the future.

Thus, it is prerequisite for our education system that our education system which is in trend needs to be revised by considering the increasing significance of emotional intelligence and its profits to our children as well as society, if it is properly incorporated in their current system of educational curriculum. On the other hand, if we ignore this part then we are admitting that academic results gain importance to us than considering our children as a perfect personality.

By developing emotional and social skills in the schools, the academic performance of children rises, the occurrence of problematic behaviors decreases, and the interactions with others will show better quality. In this way, children will become the dynamic, responsible and contributing members of society that we all want... Thus, social and emotional education is sometimes called the missing piece, that part of the mission of the school that, while always close to the thoughts of many teachers, somehow eluded them' (Elias *et al.*, 1997).

Conclusion:

Researches showed that the people who are perfect in managing their emotions, do not get angry in situations which are stressful. Instead of this these people have the ability to look at a problem patiently and peacefully find a solution of the problem. They are brilliant and independent decision makers, and they also know when to believe their insight. Although they have strengths, but still they are generally willing to look at themselves honestly. They consider criticism seriously, and they easily aware about it that when they should use it to develop their performance and skills. Such types of people have a high level of emotional intelligence. They are fully self-aware, and they also able to sense the emotional needs of other persons and get success in their life by developing such type of life skills.

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GREEN MARKETING IN INDIA

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Abstract:

Green marketing is a phenomenon that has grown in importance in today's market. This concept has made it possible to re-market and package existing products that already adhere to such guidelines. Furthermore, the evolution of green marketing has created opportunities for companies to co-brand their products into separate lines, lauding the environmental friendliness of some while ignoring that of others. Such marketing techniques will be explained as a direct result of consumer market movement. As a result, businesses have increased their rate of targeting environmentally conscious consumers. Through their concern, these same individuals are interested in incorporating environmental issues into their purchasing decisions by incorporating them into the process and content of the marketing strategy for whatever product is required. This paper examines how business owners have increased their focus on green consumers, or those who are conscious of the environment and let it influence their purchasing decisions. The study identified three distinct segments of green consumers and investigates the obstacles and possibilities that businesses face when it comes to green marketing. The paper also examines the current trends of green marketing in India and describes why companies are adopting it, as well as the future of green marketing, leading to the conclusion that going green will continue to evolve in both practise as well as demand.

Keywords: Green Marketing, Consumer, Environment, Market, Oppertunities

Introduction:

According to the American Marketing Association, green marketing is the promotion of environmentally friendly products. Thus, green marketing encompasses a wide range of activities, such as product modification, changes to the manufacturing process, packaging changes, and advertising modifications. However, defining green marketing is a difficult task because several meanings intersect and contradict each other; one example is the existence of varying social, environmental, and retail definitions associated with this term. Environmental marketing and ecological marketing are two other terms that are used interchangeably. Thus, "Green Marketing" refers to a holistic marketing concept in which the production, marketing,

consumption, and disposal of goods and services are done in a way that is less harmful to the environment. Both marketers and consumers are becoming more aware of the need to transition to green products and services. While the transition to "green" may appear to be costly in the short term, it will undoubtedly prove to be indispensable and cost-effective in the long run.

Ferrell and Pride (1993) Green marketing, also known as environmental marketing and sustainable marketing, refers to an organization's efforts to design, promote, price, and distribute environmentally friendly products.

Polonsky (1994) defines green marketing as all activities designed to generate and facilitate any exchanges intended to satisfy human needs or wants, such that the satisfaction of these needs and wants occurs, with minimal detrimental impact on the natural environment.

Green Marketing

Definition:

Green Marketing is a relatively new concept, which involves the promotion of products and services which are safe for the environment. It involves development, manufacturing, promotion, distribution, consumption, and disposal of the products and services in a sustainable fashion so that least damage is caused to nature. In this way, the marketing of the company's offering is done on the basis of its environmental advantages. Activities may include product adjustment, change in the process of production, change in advertising and sustainable packaging of products. The primary aim is to reduce the adverse effects of the products and its consumption and disposal, on the environment. This means that the products and services are either eco-friendly or produced in an eco-friendly manner, which does not harm the environment.

Objectives of Green Marketing

- The objectives of green marketing are mentioned below
- To adhere to corporate social responsibility.
- To reduce expenses.
- To showcase how environment-friendly the company's offerings are.
- To communicate the brand message
- To implement sustainable and socially accountable business practices

Green Marketing Techniques

It entails a wide range of activities to promote the company's eco-friendly image to its target audience, such as:

- Production is done with recycled and renewable materials.
- Solar energy, geothermal energy, and wind energy are examples of green energy used to produce products.

- Reduce product packaging or use environmentally friendly packaging.
- Avoiding the use of environmentally hazardous toxic materials.
- Making products that are both reusable and recyclable.
- So, in essence, green marketing is all about developing and promoting products and services that meet customer needs in terms of quality, performance, affordability, availability, and safety while causing no environmental harm.

Principles of Green Marketing



Source: <https://businessjargons.com/green-marketing.html>

Consumer-Oriented Marketing:

The concept states that the firm should view marketing activities through the eyes of the consumer in order to develop a long-term and profitable relationship with them.

Customer Value Marketing:

According to this concept, the company should allocate resources that add value to the product or service they offer, rather than simply changing the product packaging or investing heavily in advertising. This is because when value is added to a product, the customers value it as well.

Innovative marketing:

It states that one should strive for real product and marketing improvements. We are all aware that the world is constantly changing, as are customer tastes and preferences.

Mission Marketing:

The mission of the company should be broadly defined, in terms of society rather than the product. This is because when a company declares a mission that includes some social welfare, the employees feel proud to be working for a good cause and in the right direction.

Societal Marketing:

According to this principle, the company's marketing decisions must take into account the wants and interests of the consumers, the company's requirements, and the social welfare.

Green Marketing Mix



Source: <https://businessjargons.com/green-marketing.html>

Firms use green marketing mix, similar to traditional marketing, to use marketing variables and get the desired response from the target audience. The four Ps of the green marketing mix are as follows:

Product:

Products should be designed and developed in such a way that they use fewer resources, are pollution-free, and do not contain any toxic substances that could be harmful if used. Furthermore, the product must promote the conservation of limited resources.

Price:

In green marketing, price is important because customers will pay a higher price if they believe they will be getting premium quality products in terms of performance, design, taste, appeal or anything else.

Promotion:

Green advertising can be done in three ways: ads that show the connection between the product and the environment, ads that promote a green and organic lifestyle, and ads that showcase a corporate image of environmental responsibility.

Place:

Because location determines product availability, marketers should choose the best way to make such products available as it will have a significant impact on customers.

Why is Green Marketing Important

It's terrifying to read the following information, which was recently reported in the New York Times: "People, crops, and wildlife in the United States are being harmed by air pollution. "More than 12 other studies in the US, Brazil Europe, Mexico, South Korea and Taiwan have established links between air\spollutants and low birth weight premature birth still birth and infant death". Because resources are limited and human desires are limitless, it is critical for marketers to use resources efficiently and without waste in order to achieve the organization's goal. As a result, green marketing is unavoidable. Consumers all over the world are becoming more concerned about environmental protection. Various environmentalist studies show that people are concerned about the environment and are changing their behaviour to be less hostile to it. Most consumers, both individual and industrial, are becoming more concerned about environmentally friendly products. Following the proceedings of the first workshop on Ecological marketing held in Austin, Texas (US) in 1975, green marketing gained prominence in the late 1980s and 1990s.

Following that, several books on green marketing were published. According to the Joel makeover (a writer, speaker and strategist on clean technology and green marketing), green marketing faces a lot of challenges because of lack of standards and public consensus to what constitutes "Green".

Over time, green marketing has undergone changes. Peattie (2001) identified three stages in the development of green marketing. "Ecological" was the name of the first phase. During this time, all marketing activities focused on addressing environmental issues and offering solutions. This was known as "green marketing." The second phase was "Environmental" green marketing, where the emphasis shifted to clean technology and the creation of novel new products to address issues with waste and pollution. The third stage of green marketing was "Sustainable." In the latter half of the 1990s and early 2000s, it gained popularity.

Conclusion:

Now is the moment to pick "Green Marketing. Internationally, It will bring about a drastic change in the business world if all nations play strict roles because green marketing is critical to saving the world from pollution. From a business standpoint, a clever marketer is one who not only persuades the consumer, but also involves the consumer in the marketing of his product. Green marketing should not be viewed as just another marketing strategy; rather, it should be pursued with greater zeal because it has an environmental and social component. With the threat of global warming looming, it is critical that green marketing becomes the norm rather than the exception or a passing fad. The reuse of paper, metals, plastic products, and other materials in a safe and environmentally friendly manner should become much more systematised and widespread. The use of energy-efficient lamps and other electrical goods must become the norm. Marketers must also educate consumers on the importance of green products and their advantages over non-green alternatives.. Finally, consumers, industrial buyers, and suppliers must exert pressure to reduce negative environmental effects. Green marketing is becoming increasingly important and relevant in developing countries such as India.

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DESCRIPTIVE STUDY ON NATURAL DISASTERS

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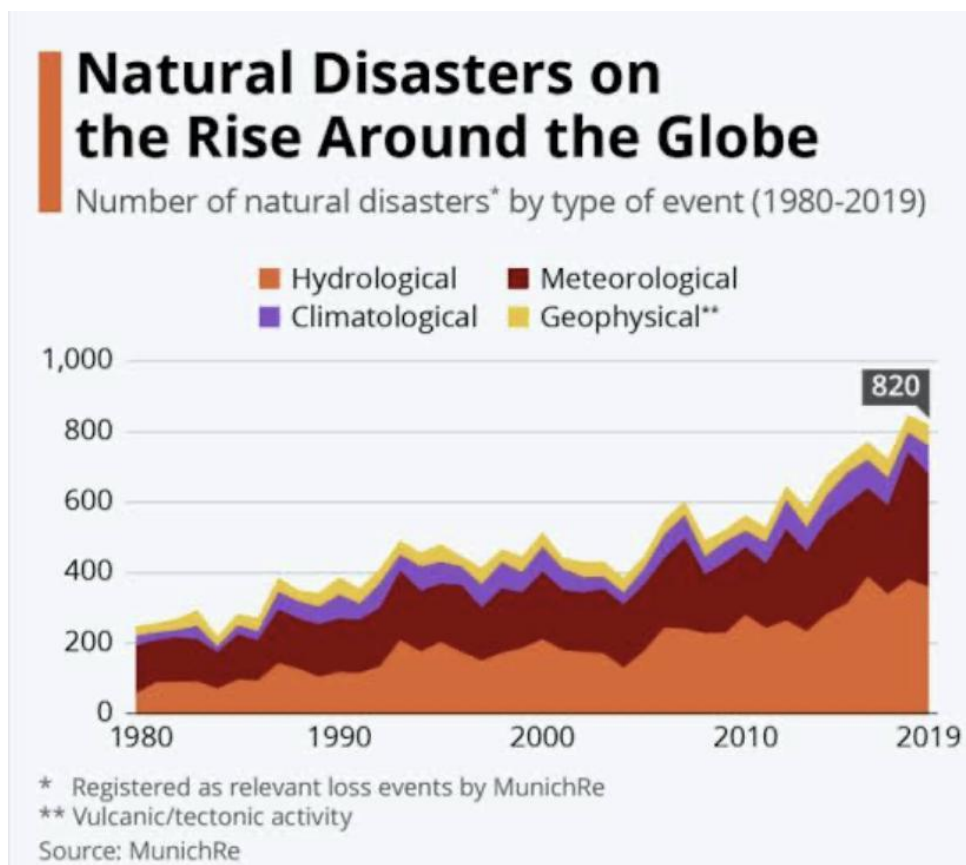
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Introduction:

Definition of natural disasters is any catastrophic event that is caused by nature or the natural processes of the earth. The natural disasters lead to lives lost, economic loss, people lost their homes and communities. It also leads to environmental problems, Infrastructural damage and public health issues. The Natural disasters pose a hazard to the whole world. Every year there is an increasing number of natural hazards around the globe. In 2018 natural disasters affected 68 million people worldwide and caused a damage of 132 billion USD\$. Natural disasters lead to change in the living conditions of the affected people and the communities. Natural disasters destroy the transport, health facilities and the infrastructure of the roads where the event has occurred. Events that occurred in the unpopulated areas or regions will not be considered as a natural disaster but if there is a flood in populated area that will be considered a natural disaster. Frequency of earthquakes, tsunamis, storms etc. has been gone up in last few decades. When Heavy population areas gets hit by the floods, cyclones etc. causes a huge life lost. Scientists and storm watchers work to predict major upcoming disasters and tries to reduce damage and try to get ready for a disaster by taking precautions and also by warning people of that area. But still there are some disasters that come unexpectedly such as earthquakes, landslides, forest fires and even volcanic eruptions. Also, there are some organisations that set up goal of being prepared for disasters. These organisations work on local level as well as on the global level.

The main objective of this report is to introduce with the different types of the natural hazards that are occurring in the different parts of the globe. Also, in this we will discuss about the recent events that occurred in the past specifically in India.

This figure given below shows the increasing disasters around the globe.



In recent years after 2000 there are so many disasters that took place around the globe and which left an impact on the developing countries such as India. The 2004 Pakistan Kashmir tsunami and the 2005 earthquake are some examples of disasters that took place in India and left a deep impact. If we talk about the world china has the highest number of natural disasters in the past decades. It has suffered 34 natural disasters in the 2016 in which the four of the hazards are ranked in the top 10 natural disasters of the world. In Asia the most frequently reported disasters are Geophysical, hydrological and meteorological disasters. This paper will firstly discuss about the four most frequently happening disasters and also their impact on the areas and the difficulties faced by the people.

Research methodology:

In this report only the articles which were published on the famous search engines like google were included. Effects impacts of the natural disasters were measured in this report and their consequences were explained. Geophysical, hydrological and meteorological disasters were mainly focused in this report because these disasters are the most common types of disasters in Asia. This report will firstly focus on the physical impact of the selected natural disasters. The main keywords in this report are ‘floods’, ‘earthquakes’, ‘landslides’, ‘disasters’, ‘health impact’, ‘physical impact’, Asia, ‘china’, ‘India’.

Search strategy:

1. Newspapers
2. Journals
3. Books
4. Research papers

Objectives:

1. To spread awareness about natural disasters
2. To encourage the culture of disaster preparedness.
3. Safety and quick decision making.
4. Achieve rapid and effective recovery.
5. Assure rapid and effective recovery.

Geophysical (Earthquake)



An earthquake (also known as quake) is the shaking of the earth surface. Earthquakes can range in intensity from those that are weak so they cannot be felt. The number, kind, and size of earthquakes that occur in a region over a specific time period is known as its seismic activity.

The average rate of seismic energy release per unit volume is what is known as seismicity at a specific region on Earth. Tremors, which are not earthquakes, are also referred to as seismic rumbling. The Richter magnitude scale, developed in the 1930s, marked the beginning of the instrumental scales used to quantify earthquake size. The usage of this relatively straightforward assessment of an event's amplitude has decreased significantly in the twentyfirst century. Seismometers can record seismic waves from a vast distance away because they travel into the interior of the Earth. In order to quantify distant earthquakes and increase accuracy for bigger shocks, the surface wave magnitude was created in the 1950s.

Seismic waves

Every earthquake has different type of waves. They travel through diffraction speeds between the rocks

- Longitudinal P-waves
- Transverse S-waves
- Surface waves

Effects of earthquakes

- Shaking and ground rupture
- Soil liquefaction
- landslides
- tsunamis

Kashmir earthquake

Kashmir earthquake of 2005 was a disastrous earthquake that occurred on October 8, 2005. It affected Kashmir region of Pakistan and adjacent parts of India and Afghanistan. At least 79,000 people were killed and more than 32,000 buildings were collapsed in Kashmir with destruction in India and Afghanistan also.

Physical impacts

At least 1,400 people were killed and more than 6,000 people were injured in Jammu and Kashmir state in India. The tremors were felt as far away as Delhi and Punjab in northern India. In Islamabad, Pakistan the Margallo towers an apartment complex collapsed and many residents were killed. Afghanistan reported 4 deaths including a young girl.

Hydrological (Droughts)



A drought is defined as drier than normal conditions. A drought can last for days and years. Drought impacts on agricultural and ecosystem of affected areas and cause harm to economy. Most regions of the world often experience drought, which is growing more extreme and unpredictable as a result of climate change, which dendrochronological studies trace back to

1900. Environmental, economic, and social repercussions are the three different types of drought effects.

There are majorly three categories of droughts:

1. Meteorological Droughts:

This mainly occurs when there is a period of time with less precipitation than usual.

2. Hydrological Droughts:

This mainly occurs when the water reserves in the atmosphere fall below a locally threshold. These water reserves are ground water, lakes, reservoirs, and aquifers. This is a slow form of drought because in this the water keeps decreasing without replenished.

3. Agricultural or Ecological Droughts:

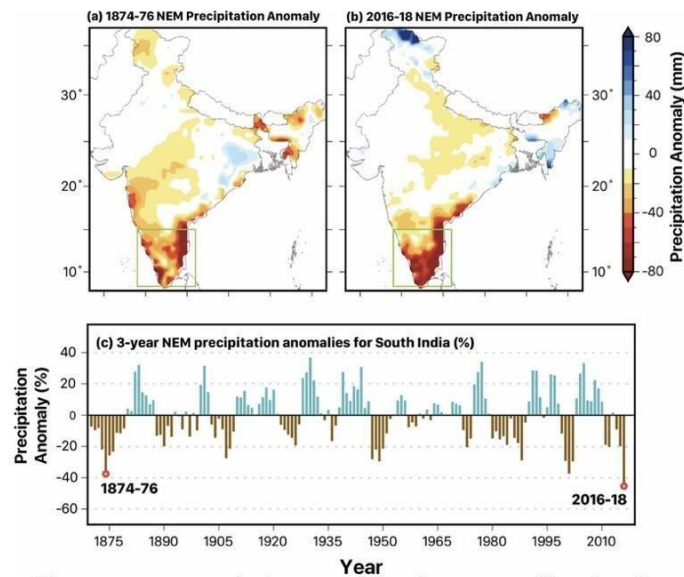
These effects crop production and ecosystems. The lack of water available to the crops due to excessive irrigation, unfavourable soil conditions, and erosion brought on by poorly thought-out agricultural attempts can also cause this state to develop irrespective of any change in precipitation amounts.

Causes:

- Erosion and human activities
- precipitation deficiency due to climate change
- Dry Seasons

Southern-India Drought

A huge drought hit south India during 2016-2018. It was the worst drought in 150 years. It was because of the low rainfall during the northeast monsoons Which mainly occurs in winters. It impact was huge even Chennai with one of the largest city of India with over 11 million populations was under water crisis. In 2019 most of the citizens have to obtain water from tankers. While India receives most of its rail fall in summer season (June - July) southern India receives their rainfall in October - December. This is known as northeaster monsoons also known as winter monsoon. Southern India states such as antra Pradesh, Karnataka and Tamil and are declared drought from 2016-2018 because of the low northeaster rail fall. Over 60 million rural populations of these states are dependent on the agriculture and relies on rainfall from the winter season.



Three-year cumulative precipitation anomalies (mm) during the Northeast monsoon (NEM, October–December). Figure from Mishra et al. 2021.

Impacts:

Environmental effects: It reduces the ground water levels and it decreases below the minimum leading to direct danger. It increases the pollution to surface water, loss of biodiversity, worst health of trees and increases diseases.

Economic losses: Lower production of food, higher food production costs, lower energy production levels in hydro plants, decreased tourism and transportation revenue, issues with water supply for the energy sector and for technological processes in metallurgy, mining, the chemical, paper, wood, foodstuff industries, etc., and disruption of water supplies for municipal economies are just a few examples of the economic losses.

The negative impact on health of those who are directly impacted by this phenomenon (extreme heat waves), potential water supply restrictions, elevated pollution levels, high food prices, stress from poor harvests, water scarcity, etc. are only a few examples of the social and health consequences. This explains why the gap between wealthy and developing countries widens as a result of droughts and water scarcity.

Meteorological (Floods)

A flood is an overflow of water that basically submerges dry land. It is a flowing water and it is a significant concern in agricultural, civil engineering and public health. With regard to land use changes like deforestation and the removal of wetlands, changes in waterway courses or flood controls like levees, as well as larger environmental problems like climate change and sea level rise, human changes to the environment frequently result in an increase in the intensity and

frequency of flooding. Particularly, the increased rainfall and extreme weather events brought on by climate change make other causes of flooding more severe, leading to more violent floods and a higher risk of flooding.



Flooding can result from the overflow of water from bodies of water, such as a river, lake, or ocean, where the water overtops or breaks levees, causing some of that water to escape its typical boundaries, or it can result from the build-up of rainwater on saturated ground in an area flood. While seasonal variations in precipitation and snowmelt will affect the size of lakes and other bodies of water, these changes are unlikely to be significant unless they cause property to flood or domestic animals to drown.

When a river's capacity is exceeded by its flow rate, particularly near bends or meanders in the waterway, floods can also happen. If they are located in the natural flood plains of rivers, homes and businesses are frequently damaged by floods. People have historically lived and worked by rivers because the land is typically flat and fertile and because rivers offer easy travel, access to commerce, and industry. However, riverine flood damage can be reduced by moving away from rivers and other bodies of water. In addition to causing physical damage, flooding can also have unintended consequences including forcing long-term evictions of communities and accelerating the spread of mosquito- and water-borne diseases.

Causes:

Upslope factors

The flow in downstream places is determined by the quantity, position, and time of water arriving in a drainage route from natural precipitation and managed or uncontrolled reservoir releases. Others precipitation evaporates, while others slowly percolate through the soil, some may be momentarily trapped as snow or ice, and still others may quickly run off of surfaces like

rock, pavement, rooftops, and saturated or frozen ground. From zero for light rain on level, dry ground to as high as 170 percent for warm rain on accumulated snow, it has been observed that the fraction of incident precipitation that promptly reaches a drainage channel varies.

Downslope factors

Eventually, downstream conditions encountered by water going downward slow mobility. The ocean or some coastal flooding bars that generate natural lakes are frequently the last line of defence for coastal flooding areas. Tidal variations and other elevation changes in low-lying areas are important factors of coastal and estuarine floods.

Climate change

Due to an intensification of the hydrological cycle, greater storm events become more frequent as a result of global warming. Due to the change in frequency as well as future lifting and steepening of the curves, this rise in the frequency of significant storm occurrences will change the Intensity-Duration-Frequency (IDF) curves.

Intentional Flooding

For military, agricultural, or river management needs, land that would otherwise remain dry may be intentionally flooded. This type of hydraulic engineering exists. In many nations, paddy fields that are being prepared for the growth of semi-aquatic rice may flood during agricultural preparation.

Effects of floods:

Floods have a great deal of destructive potential as well. When water flows, it has the power to destroy all types of structures and things, including bridges, buildings, homes, trees, and automobiles. For instance, a flood in Bangladesh in 2007 caused the devastation of more than one million homes. And each year, floods cost the US economy over \$7 billion in damages.

Primary effects:

The primary effects of flooding include loss of human life, damage to buildings, and other structures such as bridges, canals, and roadways.

It could be difficult to deploy relief to individuals impacted or to deliver emergency medical care if roads and transportation infrastructure are damaged.

Farm land is frequently inundated by flood waters, rendering it unusable and hindering the planting or harvest of crops, which can result in a shortage of food for both people and farm animals. Extreme flood conditions can result in the loss of an entire country's harvest. Some tree species might not endure repeated root system inundation.

Health effects:

Because flood waters are quite deep and have powerful currents, drowning is typically the cause of deaths directly related to floods. Deaths are related to dehydration, heat stroke, heart attacks, and any other illness that necessitates medical supplies that cannot be delivered.

Drowning is not the only cause of death.

When a flood arises, injuries can result in an excessive quantity of morbidity. Injuries can occur to rescue workers, supply delivery personnel, and even persons who were not directly involved in the flood. Any moment before, during, or after a flood might result in injuries. Accidents during floods can involve falling debris or any of the numerous quickly moving things in the water. Large-scale rescue efforts were made following the flood.

Assam floods 2022

Assam is a state to floods and erosion. In May 22 there was heavy rainfall which converted most of the state to flooding. At least 28 districts were affected by this. Not only there was flooding but also there were many landslides also.

More than 8 rivers were flowing above high flood level and 3 rivers were above danger flood level.

More than 2800 villages were impacted by these floods including 1.9 million people. Many people also taking shelter in relief camps also.

The humanitarian situation

Due to rainfall and rainy season the river flow was above the danger line and comes up the bank. These rivers start eroding on the river banks which resulted in erosion and destruction of homes of the people and making the entire communities homeless. The Bhutanese government's discharge of water from the Kurdish Dam has greatly worsened the flood situation in the Barletta district. Numerous camps are now home to thousands of people who have lost their houses as a result of the catastrophe. Due to their inability to transport their crops, the farmers' situation has gotten worse. Water sources for drinking are being submerged. Roads are everywhere overcrowded and unconnected. Communities in need rush to higher ground in an effort to find protection. Additionally, the livestock—particularly cattle, goats, sheep, and poultry—that support people' livelihoods and were not lost in the flooding lack feed. Although moving these creatures is likewise challenging, the financial impact of their loss is catastrophic.

Conclusion:

Overall, this research indicated most evidence-based research that was related to earthquakes. Most published disasters were highlighted with the most clinical outcomes. In few of the publications it highlighted the impacts and health related risks associated with the floods,

cyclone and earthquakes although these are the disasters which causes most number of deaths in the global level. Although studies on physical and mental health was also mentioned. Indirect health risk such as infectious diseases were occasionally found. The frequency and severity of natural disasters are increasing and lack of health facilities in rural Asian communities is the major evidence gap. Mainly the disasters that were happened in the recently in the past are included in this report in India. Mainly geological, Meteorological and hydrological droughts had been covered because these are the main type of disasters that occur in India. Geological disasters include Earthquakes, meteorological disasters include Floods, cyclones and hydrological disasters includes Droughts etc. For cyclones, early warning systems were found to be effective at policy level but not at a household/individual levels many people did not adhere to the warnings. Health risks such as vector-borne diseases and hypertension from saline-contaminated water were identified but no study actually examined if subsequent high salt intake caused hypertension.

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LEADER INTEGRITY AND TEACHER EFFECTIVENESS

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Abstract:

Leadership plays significant role in the discharge of teacher's responsibilities effectively towards the objectives of the school, the perception of teachers on their leaders also contribute to their effectiveness. Effective leadership ensures possible effective productivity and effectiveness towards organizational goals. Perceived Leader Integrity affects the effectiveness of the teachers. This paper makes a summary and analysis of the literature that is available of perceived leader integrity and teachers' effectiveness. It was found out that leaders' integrity has impact on workplace and the measures for explaining leaders' integrity is perception of employees which is strongly influencing effectiveness of teachers. It was concluded that integrity and accountability are social values connected with human which enable one to differentiate what is right from wrong. Hence, accountability along with integrity is expected not only from the leader but also the subordinates like teachers in both public and private schools.

Keywords: Perception, Leader's Integrity, Teacher Effectiveness

Introduction:

Teachers' effectiveness refers to the ability of teacher to build and ensure that task which is set by themselves or administrators are accomplish as/and when required in such a way that enable them build fruitful future for their students (Nakpodia, 2001). Effective teachers are those who ensure good structures of school and ensure set goals and objective are achieved for quality of education as well as students. Teacher effectiveness is the total quality of teacher which is considered as the greatest human resource components in accelerating effective teaching which result in bringing quality to education (Sharma, 2000). Therefore, Teacher effectiveness is the capability and efficiency of teachers which make them effective in the discharge of their duties. Hence teacher effectiveness is considered as the ability of the teacher to be able to achieve set goals which are either set by him or set by others such as his leaders, educational ministries or other government officials. Therefore, effective leaders are expected to have vast skills and knowledge which are needed for the attainment of their leadership roles, they are also expected to utilize these skills and knowledge appropriately in order to attained the set goals.

Leadership with integrity has direct effect on how well and efficient teachers should be able to discharge their duties in an effective manner. Bogler (2001) as well as Fullan (2002) in

their study discussed that leaders who turned successful are expected to possess integrity in their leadership so as to be able to make completeness and carry out their administrative and leadership functions irrespective of challenges. Alagereband (1997) discussed that the leadership with integrity influences teachers' efficacy as well as effectiveness.

Related reviews

Dludhu (2003) in the study of instructional leadership practices and teachers' effectiveness in teaching students of Switzerland discussed that teachers were very effective in their teaching. It was found out that there were low association positively between the head teachers' leadership practices and the teachers' effectiveness. It was discussed that there exist moderate association between head teachers' traits and characteristics of effective leader and teacher effectiveness in teaching.

Popoola *et al.* (2004) in the study of relationship between attitude to reading and teaching effectiveness among secondary school teachers in Osun State of Nigeria found out that teachers have poor attitude towards reading. It further discussed that the attitude of teachers towards reading has significant effect on their effectiveness of teaching.

Hooijberg & Lane (2005) in their research conducted on leader integrity and effectiveness among top-level managers in public service found out that integrity values and flexibility have impact on effectiveness significantly beyond the impact made by various leadership behaviors. It was concluded that there was flexibility with integrity leaders as well as their peers in carrying out their leadership roles.

Dinham (2005) in the study of leadership of principal for outstanding educational outcomes discussed those educational outcomes could only be achieved with good leadership. It was found out that the principals' leadership style has effect on the performance of teachers. The study reveals that teachers are the people who are working to for the achievement of those educational outcomes.

Rajammal & Muthumanickam (2005) in the study of teachers' effectiveness in Chennai discussed that there is significant different in gender, location of school, level of teaching of a teacher and there is no significant different with regard to whether teacher are married or not, young or old, type of management, years of experience as well as their monthly income, which does not make them different in their effectiveness.

Ritu & Singh (2005) in their comparative study of teacher effectiveness in relation to their demographic variables with sample of 128 teachers made comparison between male and female, teacher of private and government, rural and urban teachers. It was discussed that there were no significant differences in the effectiveness of teacher with regard to type of school, gender and location of school as well as residence of the teachers.

Shan (2006) in the study of effectiveness of secondary schools teachers in relation to their stress discussed that teachers who are with high level of stress are less effective compared to teachers who are in low level of stress. It was discussed that the stress in teacher has negative correlation with teacher effectiveness. It was concluded that there exist variation in stress of male and female teachers even though they were both equal in term of salary and workload. They Studied impact of leadership on teachers' effectiveness, it was discussed that factors such as job satisfaction, motivation, organizational commitment are considered very influential in term of effectiveness of teachers. It was found out that transformational leadership is very appropriate for influencing the effectiveness of teacher.

Conclusion:

The review truly reflects on the impact of leaders' integrity on workplace. The measures for explaining leaders' integrity is perception of employees. It is strongly influencing effectiveness of teachers. The review reveals also, that principal behavior has a great impact on teacher effectiveness. Therefore, integrity and accountability are social values connected with human which enable one to differentiate what is right from wrong. Hence, accountability along with integrity is expected not only from the leader but also the subordinates like teachers in both public and private schools.

It is seen that almost all the reviews shows that leader integrity play a significant role in the effectiveness of teachers in one way or the other and the perception of teachers on their leaders on their leaders is the basis of their effectiveness in discharging their duties. Moreover, there is a need to conduct or carry out further research on how leaders should develop integrity and accountability in them so as to help teachers become more effective which will lead to realization of school objectives.

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COLLABORATIVE EDUCATION AND DEVELOPMENT OF HIGHER EDUCATION INSTITUTIONS

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Abstract:

Collaborative education and development in higher education involves working together between different institutions to achieve shared goals and objectives. The benefits of collaborative education include access to a broader range of resources and expertise, promoting research, innovation, and sustainable development. Best practices for collaborative education include establishing clear goals and objectives, building trust and communication, identifying and leveraging strengths, establishing clear roles and responsibilities, fostering a culture of innovation, assessing and evaluating progress, and sharing resources and knowledge. By following these best practices, higher education institutions can maximize the benefits of collaborative education and development and improve educational outcomes for their students and communities. Ultimately, collaborative education and development can help to ensure that higher education institutions are equipped to meet the changing needs of their students, communities, and society at large.

Keywords: Collaborative education, Higher education, Resources, Research, Innovation.

Introduction:

Collaborative education and development of higher education institutions refer to the process of working together between two or more educational institutions to enhance the quality of education provided to students. It involves sharing resources, knowledge, and expertise to improve the overall educational experience. Collaborative education can take many forms, such as joint degree programs, research partnerships, study abroad programs, and faculty exchanges. These collaborations can benefit both institutions by increasing access to a broader range of resources and creating opportunities for cross-disciplinary learning and research.

Collaborative education can also benefit students by providing them with access to a wider range of courses and programs, exposure to different cultures and perspectives, and the opportunity to learn from different experts in their field. Collaborative development refers to the process of working together to improve the quality and relevance of higher education. This can

involve sharing best practices, developing new curriculum and teaching methods, and creating joint research initiatives. Collaborative development can help institutions to address common challenges, such as improving student retention rates, increasing diversity and inclusivity, and adapting to new technologies and teaching methods.

Collaborative education and development can also help to address the challenges faced by higher education institutions in today's rapidly changing world. For example, technological advancements are constantly changing the way that students learn and interact with their peers and instructors. Collaborative education can help institutions stay ahead of these changes by providing access to new technologies and best practices for integrating them into the classroom. Collaborative education can also help institutions to better serve the needs of diverse student populations. By working together, institutions can develop programs and initiatives that address the unique challenges faced by different groups of students, such as first-generation students, students with disabilities, and international students.

Collaborative education and development can help institutions to address issues of sustainability and social responsibility. By working together, institutions can develop programs and initiatives that promote environmental sustainability and social justice, and that prepare students to become responsible global citizens. Collaborative education and development can bring about many benefits for higher education institutions, students, and society as a whole. It can help to improve the quality and relevance of education, address common challenges, and promote sustainability and social responsibility. As such, it is an important approach for higher education institutions to consider as they seek to adapt to the changing needs of students and society.

Collaborative education and development can also lead to increased efficiency and cost savings for institutions. By sharing resources and expertise, institutions can reduce duplication of effort and streamline their operations. For example, institutions can share administrative services, such as IT and human resources, or collaborate on the development of online courses and learning platforms. Collaborative education can also provide opportunities for institutions to expand their reach and impact. By working together, institutions can create new programs and initiatives that are more attractive to students and that meet the needs of employers and society. Collaborative education can also help institutions to establish a global presence and attract international students and faculty.

Another benefit of collaborative education and development is that it can foster a culture of innovation and creativity. By bringing together different perspectives and expertise, institutions can create new ideas and approaches that may not have been possible otherwise. This

can lead to the development of new teaching methods, research projects, and educational programs that better prepare students for the challenges of the future.

However, collaborative education and development also present some challenges that institutions need to be aware of. For example, it can be difficult to align the goals and objectives of different institutions and to manage the relationships and expectations of stakeholders. There may also be differences in the cultures and values of institutions that need to be addressed.

In summary, collaborative education and development can bring about many benefits for higher education institutions and students, including increased efficiency, expanded reach and impact, and the fostering of innovation and creativity. However, institutions need to be aware of the challenges involved and to develop effective strategies for collaboration and management.

Advantages:

There are several advantages to collaborative education and development for higher education institutions, including:

Access to more resources: Collaborative education allows institutions to pool their resources and expertise to provide better educational experiences for students. This can include sharing technology, research facilities, faculty expertise, and funding.

Improved quality of education: By working together, institutions can develop better teaching methods, curriculum, and research initiatives that benefit students and enhance the quality of education provided.

Increased opportunities for students: Collaborative education can offer students more diverse academic and social experiences, such as access to courses and programs that may not have been available otherwise, exposure to different cultures and perspectives, and opportunities for international study and research.

Cost savings: Collaborative education can help institutions reduce costs by sharing resources and infrastructure. This can be particularly beneficial for smaller institutions or those with limited resources.

Increased efficiency: Collaborative education can lead to streamlined operations and increased efficiency by eliminating duplication of effort and reducing administrative overhead.

Expanded network: Collaborative education can expand institutions' networks and partnerships, creating opportunities for joint research projects, faculty exchanges, and joint degree programs. This can lead to increased visibility and reputation for the institutions involved.

Enhanced faculty development: Collaborative education can provide opportunities for faculty to work with colleagues from other institutions, allowing them to learn from each other, share

best practices, and develop new teaching methods. This can lead to enhanced faculty development and improved teaching quality.

Increased student retention: Collaborative education initiatives can provide additional support to students, such as mentoring programs, tutoring services, and access to resources and facilities from other institutions. This can help students stay engaged and motivated, leading to increased retention rates.

Improved diversity and inclusivity: Collaborative education can help institutions to attract a more diverse student body and faculty, and to create a more inclusive learning environment. This can lead to increased cultural competency among students and faculty, and better preparation for a globalized workforce.

Enhanced research opportunities: Collaborative education can lead to the development of new research initiatives and collaborations, allowing institutions to leverage their collective expertise and resources to address complex societal challenges. This can lead to enhanced research opportunities and increased impact in the wider community.

Increased flexibility and adaptability: Collaborative education can provide institutions with greater flexibility and adaptability in response to changes in the higher education landscape. This can include the ability to respond to emerging technologies, changing student needs and preferences, and shifting workforce demands.

In summary, collaborative education and development can provide many benefits for higher education institutions, including enhanced faculty development, increased student retention, improved diversity and inclusivity, enhanced research opportunities, increased flexibility and adaptability, and many others. These advantages can help institutions to remain competitive and to provide high-quality educational experiences for students in a rapidly changing world.

Futures:

The future of collaborative education and development in higher education is promising, as it has become increasingly important for institutions to work together to meet the challenges of a rapidly changing world. Here are some potential futures for collaborative education and development:

Greater adoption of online and hybrid learning: Collaborative education can help institutions to develop high-quality online and hybrid learning programs that can reach a wider audience of students. The COVID-19 pandemic has accelerated the adoption of online learning, and collaborative education initiatives can help institutions to share best practices and resources to improve the quality and effectiveness of online and hybrid learning.

Increased focus on interdisciplinary research: Collaborative education can facilitate interdisciplinary research initiatives that bring together experts from different fields to address complex societal challenges. As the world becomes more complex and interconnected, there will be a growing need for interdisciplinary research that draws on diverse perspectives and expertise.

More partnerships with industry: Collaborative education can help institutions to develop partnerships with industry and other external stakeholders to provide students with real-world learning experiences and to ensure that graduates are prepared for the workforce. This can include internships, co-op programs, and collaborative research initiatives.

Greater emphasis on global collaboration: Collaborative education can help institutions to establish global partnerships and collaborations, allowing students and faculty to work with colleagues from around the world. This can help institutions to prepare students for a globalized workforce and to address global challenges such as climate change, public health, and social inequality.

Increased use of data and analytics: Collaborative education can help institutions to leverage data and analytics to improve teaching and learning outcomes. By sharing data and analytics tools, institutions can identify areas for improvement, monitor progress, and make data-driven decisions to enhance the quality of education provided.

In summary, the future of collaborative education and development in higher education is likely to involve greater adoption of online and hybrid learning, increased focus on interdisciplinary research, more partnerships with industry, greater emphasis on global collaboration, and increased use of data and analytics. These trends reflect the growing importance of collaboration and innovation in higher education, as institutions seek to meet the changing needs of students and society.

Case studies:

Here are a few case studies of collaborative education and development in higher education:

The Five Colleges Consortium: The Five Colleges Consortium is a collaboration between five liberal arts colleges in Massachusetts: Amherst College, Hampshire College, Mount Holyoke College, Smith College, and the University of Massachusetts Amherst. The consortium allows students to take classes at any of the member institutions and offers joint academic programs and research initiatives. The collaboration provides students with access to a broader range of courses and resources, while also allowing faculty to collaborate on research and share expertise.

The Online Learning Consortium (OLC): The OLC is a collaborative community of higher education professionals and organizations dedicated to advancing quality online learning. The

consortium offers professional development opportunities, research initiatives, and networking opportunities for its members. The OLC also partners with institutions to develop high-quality online learning programs and resources.

The Big Ten Academic Alliance: The Big Ten Academic Alliance is collaboration between 14 research universities in the United States. The alliance provides opportunities for faculty and students to collaborate on research initiatives, offers joint academic programs and courses, and shares resources and expertise across member institutions. The collaboration allows member institutions to pool their resources and expertise to address complex challenges and advance knowledge in various fields.

The European Union's Erasmus+ program: The Erasmus+ program is collaboration between the European Union and higher education institutions across Europe. The program offers funding opportunities for joint academic programs, research initiatives, and student exchanges. The collaboration allows institutions to share expertise, resources, and best practices, while also promoting cultural exchange and internationalization.

The University Innovation Alliance (UIA): The UIA is collaboration between 11 public research universities in the United States. The alliance aims to increase access to higher education and improve graduation rates for underrepresented students. The collaboration focuses on developing evidence-based strategies and sharing best practices to support student success. The UIA also partners with industry and other external stakeholders to provide students with real-world learning experiences and ensure that graduates are prepared for the workforce.

The Ivy Plus Libraries Confederation: The Ivy Plus Libraries Confederation is a collaboration between 13 academic libraries at Ivy League and other prestigious universities in the United States. The consortium provides access to a vast collection of resources and expertise, including rare books, manuscripts, and archives. The collaboration also allows member institutions to share best practices and resources for library services and technology.

The University of California (UC) system: The UC system is collaboration between ten public research universities in California. The system provides students with access to a wide range of academic programs and resources, including the UC Libraries and the UC Education Abroad Program. The UC system also collaborates on research initiatives and shares expertise in areas such as energy, sustainability, and public health.

The University of Texas System: The University of Texas System is collaboration between eight public research universities in Texas. The system provides students with access to a diverse range of academic programs and resources, including the UT Libraries and the UT Research

Network. The system also collaborates on research initiatives and shares expertise in areas such as cyber security, energy, and health care.

The Association of American Universities (AAU): The AAU is collaboration between 65 leading research universities in the United States and Canada. The association provides advocacy and support for member institutions on issues such as federal funding for research and higher education policy. The collaboration also allows member institutions to share best practices and resources for teaching, research, and innovation.

The University of the Arctic (UArctic): The UArctic is collaboration between universities, research institutions, and other organizations in the Arctic region. The collaboration promotes research, education, and sustainable development in the Arctic region, with a focus on indigenous knowledge and community engagement. The UArctic offers academic programs, research initiatives, and networking opportunities for its members.

These case studies demonstrate the diverse ways in which collaborative education and development can benefit higher education institutions and their communities. Collaborative education can provide students with access to a broader range of resources and expertise, while also promoting research, innovation, and sustainable development. By working together, institutions can overcome challenges and achieve their shared goals more effectively.

In summary, these case studies highlight the diverse ways in which collaborative education and development can benefit higher education institutions and their students. From joint academic programs and research initiatives to online learning and global partnerships, collaborative education can help institutions to provide high-quality educational experiences and prepare graduates for a rapidly changing world

Best practices:

Here are some best practices for collaborative education and development in higher education:

Define clear goals and objectives: Collaborative education requires a shared vision and understanding of what the collaboration is trying to achieve. Establishing clear goals and objectives can help to focus the collaboration, guide decision-making, and measure progress.

Build trust and communication: Collaborative education requires strong relationships and effective communication between all stakeholders. Building trust and maintaining open lines of communication can help to establish a culture of collaboration and ensure that everyone is working towards the same goals.

Identify and leverage strengths: Collaborative education allows institutions to leverage their unique strengths and expertise. Identifying and leveraging these strengths can help to maximize

the impact of the collaboration and ensure that each institution is contributing in meaningful ways.

Establish clear roles and responsibilities: Collaborative education involves multiple institutions and stakeholders, each with their own roles and responsibilities. Establishing clear roles and responsibilities can help to clarify expectations, prevent misunderstandings, and ensure accountability.

Foster a culture of innovation: Collaborative education can foster a culture of innovation by encouraging experimentation, risk-taking, and creativity. Providing opportunities for experimentation and learning from failures can help to spur innovation and drive continuous improvement.

Assess and evaluate progress: Collaborative education requires ongoing assessment and evaluation to ensure that the collaboration is meeting its goals and objectives. Regular feedback and evaluation can help to identify areas for improvement and guide decision-making.

Share resources and knowledge: Collaborative education involves sharing resources, expertise, and knowledge across institutions. Establishing processes and platforms for sharing can help to ensure that everyone has access to the resources they need to succeed.

By following these best practices, higher education institutions can maximize the benefits of collaborative education and development, and improve educational outcomes for their students and communities.

Summary:

Collaborative education and development in higher education involves working together between different institutions to achieve shared goals and objectives. The benefits of collaborative education include access to a broader range of resources and expertise, promoting research, innovation, and sustainable development. Best practices for collaborative education include establishing clear goals and objectives, building trust and communication, identifying and leveraging strengths, establishing clear roles and responsibilities, fostering a culture of innovation, assessing and evaluating progress, and sharing resources and knowledge. By following these best practices, higher education institutions can maximize the benefits of collaborative education and development and improve educational outcomes for their students and communities.

Conclusion:

In conclusion, collaborative education and development can bring significant benefits to higher education institutions and their communities. By working together, institutions can leverage their unique strengths and resources to provide students with access to a broader range

of educational opportunities, promote research and innovation, and advance sustainable development. However, collaborative education requires a shared vision, strong relationships, effective communication, and a commitment to ongoing assessment and evaluation. By following best practices for collaborative education, higher education institutions can maximize the benefits of collaboration and achieve their shared goals and objectives. Ultimately, collaborative education and development can help to ensure that higher education institutions are equipped to meet the changing needs of their students, communities, and society at large.

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INFANTILISM AS A SOCIAL PHENOMENON

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Abstract:

Postmodern culture is characterised by the infantilization of contemporary culture. Kidults are children who have a child-like appearance and behave like adults. Infantilism is the phenomenon of children who prefer to stay with their parents. Kidult is a phenomenon of a growing number of adult children with a 'childish nature'. The transitions to adulthood have become more psychological sense as a substitute of gaining social status, also the value of adulthood or a period of certainty has declined for many adults, which leads to delay of the period. The traditional life stages by age "childhood-adolescence-adulthood" have become irrelevant today – many things have changed, such as the social roles, institutions, the pace of life, professional identity etc., the value of adulthood is gradually dissolving, whereas infantilism is becoming a common phenomenon of postmodern era. Moreover, a new phenomenon known as infantilism is becoming increasingly popular among young adults. There have been various studies conducted to analyse the concepts, classifications, and possible origins of infantilism. In psychology, more focus has been given on identifying the problems of infantilism. To overcome the phase of infantilism, one should become aware of their own problems following identify and understand origins of such behaviour and create a new model behaviour.

Keywords: Infantilism, Social Phenomena, Kidults

Introduction:

Throughout the lives, individuals accumulate experience and knowledge that has helped shape their view of the environment, called social phenomena in sociology. The term 'postmodernism' was first introduced in 1870s, but it became worldwide popular in the late twentieth century and early twenty-first century. It marked a revolutionary shift from Modernism and it directly influenced literature, art, philosophy, and architecture. Post modernism or postmodern culture is characterised by valuing certain perspectives, events and activities which usually emphasize the particular over the fragment over the whole or over the global.

Postmodern cultures (1980s-present day) have experienced a new phenomenon, where children represent the centre of the consumerist culture which directly influences the media and forms behaviours of a significantly growing number of adults; known as adult children -

characterised by a striking 'infantilist nature'. In contemporary society, it is pragmatically normal to refuse to accept one's own age, quoting 'adolescents wanting to be adults and adults to be young' (Samuelson, 2003). As Italian semiotician Marcel Danesi (2003) argues in his book *Forever Young: The Teen-Aging of Modern Culture*, contemporary cultures are becoming infantilized with childish tastes, proving that infantilisation is acting as an ideology that adapts a "youth-oriented lifestyle" to adults.

Phenomenon of Infantilism

The phenomenon of infantilism reflects individuals who prefer to stay with their parents, receive financial support from them and not to have their own families. In a country, these aspects are being contemplated in the economic and demographic scenario. It is seen that the stages of human development are progressively delayed and altered; the childhood years have been shortened and adolescence begins before puberty (Arnett, 1998; 2009). The term 'infantilism' can be viewed as a developmental process along with the characteristics of a person (for example, a personality of an individual). Few researchers use the term infantilism as 'childishness' (infantil'nost') (Lebedinskiy 2003).

Infantile adults are considered to be emotionally immature, though physical and intellectual development may progress normally. Few symptoms are associated with emotional maturity, such as difficulties making decisions, lower self-criticism, a feeling of vulnerability, and various atonement reactions (Kulagina, 2001).

Researchers have also found the presence of infantilism in parents who are raising infantile children in certain cases. Artificial infantilisation can form through the overprotection of children which may reinforce the infantile behaviour. From the viewpoint of psychogenic origin, which may be caused by unfavourable situations in upbringing, which may foster infantilism in a pattern of emotional instability or egocentrism. lastly, organic infantilism shows a sign of emotional immaturity and inadequacy in cognitive skills. Behavioural traits include signs of impulsiveness, lack of volitional effort. These traits (specifically emotional immaturity) may persist in to the adulthood as well, resulting in inability to regulate one's emotion, which may lead to infantile behaviour.

Infantile behaviour in adults

Human development can be divided into many periods, and in this age periodization, researchers have distinguished certain boundaries. Adolescence is considered as a period of transition, as in this stage, an individual is neither a child nor an adult. Most periodizations of "adulthood" cover a large span of human life without segmenting it into stages, since they do not define a specific age limit. In academics (for example, undergraduate, postgraduate, and

doctoral tracks), people tend to mature slowly. In addition, if an individual is inclined to live with their parents and resists moving out on their own, then the maturation process can be slowed further (Quinn, 2000). Researchers have often observed signs of infantilism as immaturity of both the emotional and volitional system, sense of dependency, being irresponsible and lack of decision-making skills and an inclination towards living "at the expense of others".

Infantilism is often considered as a development that maintains traits and behaviours of the previous age of an individual which are appropriate at earlier stages of development, but inappropriate in regards to current age – as well as essential traits of adulthood (for instance, self-independency and self-reliance).

Kidults

Kidult was first used in 1985 by New York Times columnist P. Martin. It is a combination of "kid" and "adult", and it refers to adults who have children's taste and sensitivity. Frank Furedi (2003) called it the "kidult syndrome" - the infantilization of contemporary culture that is omnipresent in literature, television, movies, and art. Kidults, regardless of their age, seek freedom from responsibilities that make them competent partners in a relationship, as opposed to the adults who are both formally and informally positioned as equal partners. While having an adult-like appearance, a kidult continues to act as a child which is observed not only as external attributes and behaviour but also an internal and mental characteristic.

Few terms such as "nesting syndrome", which refers to adults who do not want to leave their parent's house – the kidults of more advanced stages of lifespan, which has indicated a new social "configuration" in which varied age-differences and the idea of life-cycles to be losing their meaning. The most common reason for living in their parent's home is economic; the young adults may lack the idea of living on their own or might find difficult to live a comfortable, peaceful life. The term "boomerang generation," "parasite singles" and/or "coresident adults" refers various aspects of utilisation, namely the facts in increasing number of individuals between the age of 20 to 35 years still live in their parental home or return there. Many claims have been made about the adults "who refuse to grow up" such as inability to settle down, desire new adventures and experiences as well as general disobedience - which characterise as being childish, may also be viewed as the new concepts of the adult. According to Paolo Virno (2005), for them, adulthood is the time period to 'reactivate' their childhood, to escape the 'hallucinatory character of adult responsibility' (Virno, 2005).

Media outlets also provide examples of adults consuming infantile culture. In addition to the loss of cultural depth on television schedules, the movie and film industries have slowly

focused on kidult movies, remakes, comics, cartoons, and superheroes at the expense of complexity of plot and dialogue (Bernardini, 2012; 2014). Further, books with a strong appeal to children or adolescents (e.g., Harry Potter Phenomenon).

Peter Pan Syndrome

Like kidults, there is also a phenomenon known as ‘Peter Pan Syndrome’ used by Kiley (1997) to associate men who fail to control their impulse and lack a sense of responsibility – just like Peter Pan – “trapped in hell between the man who no longer wants to be, and the child he cannot be.” Peter Pan Syndrome can affect both sexes, but it can be seen more often among men. Researches have shown that, men with Peter Pan Syndrome more likely to have instability in their careers and professions, similar to their romantic or intimate relationships. They are not being encouraged to take responsibilities for their actions and they tend to suppress their sensitivity as weakness (Kiley,1997).

Kiley (1983), who defined Peter Pan Syndrome, also defined the Wendy Syndrome, which describes women who act like parents or superior authorities, particularly with their spouses. In the words of Humbelina Robles, “Wendy is the woman behind Peter Pan. There must be someone who deals with the things Peter Pan does not do in order for Peter Pan to exist.” According to the online collaborative encyclopaedia EcuRed, these behaviours can be found in a family, where the parents are overprotective. In such cases, the mother is over aware of her child, instead of making them independent, she does their homework or she does all the household chores and takes on the role of being a “wife”, while forgiving and justifying her spouse.

In 2021, a local court in Maharashtra, India, has granted a bail to a 23-year-old man who was accused of sexually assaulting a minor girl. It was reported that the 14-year-old victim was romantically involved and voluntarily been with the man. During the court hearing, the lawyer of the accused stated that their client suffered from Peter Pan Syndrome. However, it was also reported by the special public prosecutor that the accused did not show any signs of abnormality and the defence could not provide any medical paper to support this claim. However, the World Health Organisation does not recognise ‘Peter Pan Syndrome.’

Language Infantilism

Language and society are clearly interconnected - a reciprocal influence is evident. Studies have shown that the languages we speak influence the way we think, the way we see the world, and how we live (Boroditsky, 2011).

Table 1: Vocabulary and functions associated with Linguistic Infantilism

Sl. No.	Vocabulary Area	Functions
1.	Affective Vocabulary	demonstrating emotions, looking defenseless, avoiding adult issues
2.	Vocabulary Innovations	hiding an innate inability to speak with confidence, hiding the fear of being embarrassed among others
3.	Vague Language	avoiding responsibility, hiding lack of knowledge or confidence

Other properties of childish talk or baby talk can be simplified words, effective vocabularies etc. Ferguson (1975) mentioned that adults tend to do baby talk apologetically and may feel embarrassed citing its example. In Balistreri's 'The Evasion English Dictionary' (2003), it was mentioned that linguistic habits may passed up from children to parents, not the way around.

Studies have shown infantilisation in terms of language as well. 'Aegyo' in South Korea presents a layered articulation of kinesics, includes both vocal and linguistic form, making it visibly infantilised and "cutified". Aegyo's attractiveness stretches beyond looking cute. The major function of the aegyo is to sound cute like children (Park, 2010; Ahn, 2017). Typical characteristics of "baby talk" are childish expressions, pronunciations, nasalised voices, and repetition sounds (Puzar, 2011).

The phenomenon of aegyo is not unique in Korea, similar concepts of infantilised vocal and as well gestural adjustments do exist across East-Asian region - Japan and China, influencing other cultures as well. There is a visible similarity between Japanese "kawaii" or "burikko" and aegyo. Japanese infantilised concept of "amae", is used to describe an individual's desire and behaviour of being loved. Females with amae may want to depend on others, seek attention and protection from their parents, spouses, even higher authorities at work. (Garcia, 2007).

Conclusion:

Fluid and flexible conditions of postmodernism make an individual flexible in terms of their choice and limits. The transitions to adulthood have become more psychological sense as a substitute of gaining social status, also the value of adulthood or a period of certainty has declined for many adults, which leads to delay of the period. The traditional life stages by age "childhood-adolescence-adulthood" have become irrelevant in today's society – many things

have changed, such as the social roles, institutions, the pace of life, professional identity etc., the value of adulthood is gradually dissolving, whereas infantilism is becoming a common phenomenon of postmodern era.

Moreover, a new phenomenon known as infantilism is becoming increasingly popular among young adults. There have been various studies conducted to analyse the concepts, classifications, and possible origins of infantilism. In psychology, more focus has been given on identifying the problems of infantilism. To overcome the phase of infantilism, one should become aware of their own problems following identify and understand origins of such behaviour and create a new model behaviour.

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NEW EDUCATION POLICY 2020: A VISION TOWARDS TRANSFORMING INDIA IN DIGITAL AGE

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Abstract:

The New Education Policy (NEP) 2020 is a comprehensive framework for updating India's educational system to meet the needs of the twenty-first century. The plan was given the Union Cabinet's approval in July 2020, marking the first comprehensive reform of India's educational system in more than three decades. A thorough, diversified education that promotes critical thinking, creativity, and problem-solving skills is strongly emphasised by the NEP 2020. It strives to enhance technology use in education with an emphasis on online and digital learning platforms. The policy includes several changes to the structure and organization of education in India, such as the restructuring of school curricula to focus on core concepts and skills, the introduction of a new system of assessment and evaluation, and the establishment of a National Education Technology Forum promotes the use of technology in education. The NEP 2020 also aspires to improve access to education for marginalised and underprivileged populations, including girls, kids with impairments, and people from low-income homes. It includes measures such as the establishment of gender-inclusive schools and the provision of scholarships and financial support for students from disadvantaged backgrounds. Overall, the NEP 2020 represents a significant step towards transforming India's education system and preparing the country's youth for the challenges and opportunities of the 21st century. Its implementation will require significant investment and collaboration between various stakeholders, including governments, educators, and private sector organizations.

Introduction:

National Education Policy 2020 is the first education policy of the twenty-first century. Every aspect of the governance and control of the educational system is suggested to be overhauled and revised by the Policy. The NEP 2020 calls for a new system that is in line with the goals of 21st-century education, including Sustainable Development Goal 4. Knowledge

(Jnan), wisdom (Pragya), and truth (Satya), which are the highest goals of humanity, serve as the cornerstone of the Indian educational system. The fundamental ideas of the Indian educational system are present in NEP 2020. The tradition and value systems of India form the foundation of the policy. India's education will undergo several significant improvements under NEP 2020.

- Access, Equality, Quality, Affordability, and Accountability are the five main pillars on which NEP 2020 is based. After a significant 34-year hiatus, NEP 2020 was finally authorised by the Indian Union Cabinet on July 29, 2020.
- The 1986 National Policy on Education has been replaced in several ways by the new policy.
- NEP 2020 enhances the variety, adaptability, and breadth of secondary and postsecondary education. From early childhood education to higher education, it implements significant reforms to ensure the highest quality and integrity in the educational system. It was appropriate for the needs of the twenty-first century and aimed to highlight each student's individual talents.
- The new education strategy includes mechanisms to aid in teachers' re-establishment at all levels.
- By 2040, India must have a functioning educational system.

Formulation of NEP 2020

- The National Education Policy 2020 was approved by the Indian Union Cabinet on July 29, 2020.
- Dr. Kasturirangan, a distinguished scientist who managed India's space programme as the organization's chairman for nine years, is the chairman of the committee formulating the national education strategy.
- At Bangalore Tech Summit 2020, Dr. Kasturirangan discussed how the policy could fundamentally alter India's educational system.
- According to Dr. Kasturirangan, NEP 2020 should reorient India's educational system to meet the demands of the twenty-first century while maintaining its commitment to its core values.

Aims of NEP 2020

- Gaining of knowledge
- Getting ready for life in this world.
- By 2040, transform India's educational system
- India should become a world knowledge superpower and a thriving knowledge society.

Features of NEP 2020

- Infrastructure and Resources at the Elementary School Level and School Readiness
- Assessments of student inclusivity are developed holistically.
- Curriculum for Academic Bank of Credit and pedagogical Framework
- Government agencies, organizations, and institutions' roles in teacher recruitment and education

Principles of NEP 2020

- Foundational Literacy and Numeracy: Recognizing, identifying, and promoting each student's individual abilities
- Flexibility
- No hard separation
- A balanced education that is multidisciplinary
- A focus on conceptual comprehension
- Critical thinking and creativity
- Constitutional, human, and ethical values
- The importance of linguistic life skills and bilingualism
- Frequent formative assessment as a learning strategy
- Use of technology extensively Respect for diversity and consideration of local context
- Complete inclusion and equity
- Curriculum coordination at all educational levels
- The heart of the learning process is comprised of teachers and faculty.
- Light but condensed Excellent research
- Ongoing assessment
- A sense of pride and roots in India
- Public service is education.
- Significant financial support for a robust, energetic public education system

NEP 2020 Implementation

- The National Education Policy (NEP) 2020's initial implementation phase is currently being planned by the government.
- By April 2022, the initial phase will be finished. Education improvements will be necessary.

The scope of the first reforms

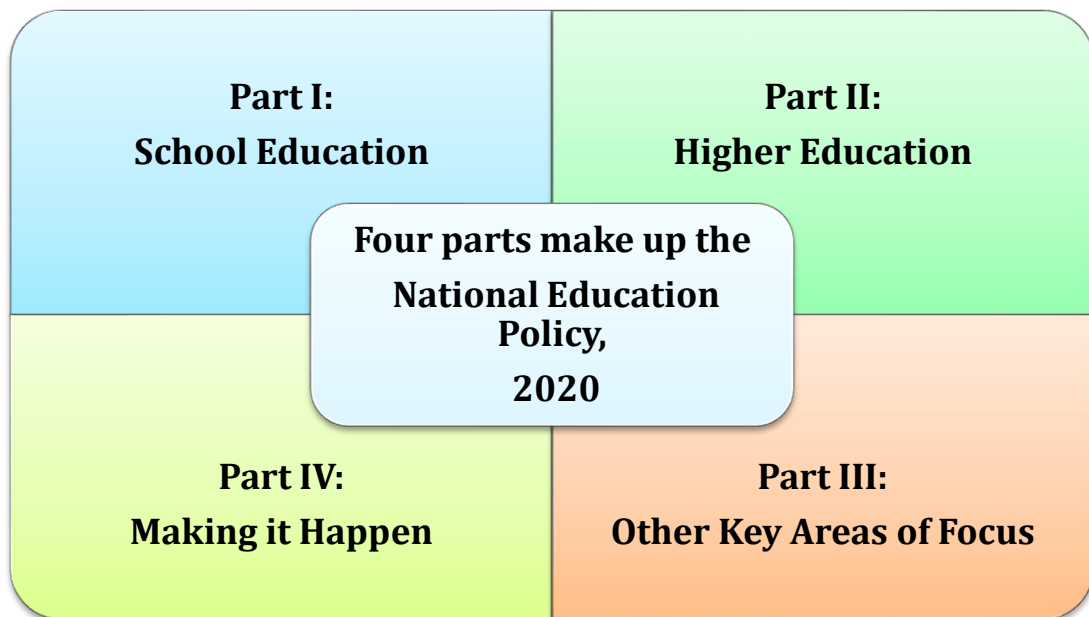
- Training in trades or skills, creation of a comprehensive report card

- As the primary language of instruction

The vision of NEP 2020

- Recognizing and fostering each student's distinctive abilities.
- Achieving a basic level of literacy by the third grade.
- System adaptability to let students choose the academic paths they choose.
- Lowering the distinctions between the fields of the arts, sciences, and commerce to promote holistic development.
- Identifying and supporting each student's unique skills.
- Acquiring fundamental literacy skills by the third grade.
- System adaptability enables students to choose their own academic paths.
- To promote holistic development, the lines between the arts, sciences, and commerce should be blurred.
- Support an active public education system.
- In order to instill pride in kids, the government wants to promote India's traditional systems and cultural

Overview of the NEP 2020

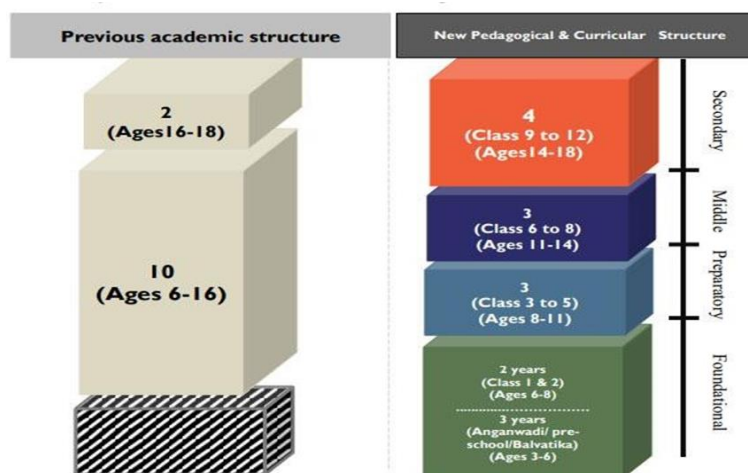


Part I: School Education

The fundamental change made under School Education is the transition from the current 10+2 pattern of school boards to a 5+3+3+4 pedagogical (schooling) framework.

Four stages have been established for the 5+3+3+4 system:

- Foundational stage
- Preparatory stage
- Middle school stage
- High school stage



➤ **Foundation Stage**

- Preparation stage of the foundational stage This stage will be divided into two parts:
- Two years of primary school and three years of playschool/anganwadi (grades 1 and 2).
- This policy incorporates playschools that already exist into the formal schooling system.

➤ **Preparatory Stage**

- Preparatory Schooling Stage For pupils in grades 3 through 5 who are 8 to 11 years old.
- A stronger focus on experiential learning in the humanities, social sciences, arts, and mathematics.
- Play, exploration, and activity-based, interactive classroom learning are the main topics during this period.

➤ **Middle Stage**

- For students in grades 6 through 8, ages 11 to 14, with a focus on a subject-oriented pedagogical learning approach.

➤ **Secondary Stage**

- For students in Classes 9 to 12 who are between the ages of 14 and 18.
- Centres on interdisciplinary research.
- Sharper critical reasoning.
- Flexibility.
- Subjects chosen by the student.

- **Exams in grades one through eight Key stage tests**
 - Census tests to track progress at critical points in classes 3, 5, and 8.
- **A departure from rote learning**
 - Evaluation of foundational knowledge, higher-order abilities, and their application in practical contexts. moving away from memorization by rote.
- **Achievement of Important Learning Objectives (LOS)**
 - Testing that places a strong emphasis on achieving key learning objectives.
 - Eliminating rote learning.
- **Results of the exams taken at school**
 - The outcomes of school exams will only be utilised for learning objectives, ongoing evaluation, and enhancement of the educational system.
- **Exams in grades 9 through 12, including board exams, should be changed**
 - Board exams will be "easier" because they will primarily evaluate core skills.
 - Objective-type and descriptive-type tests are workable models that need to be looked at. Annual, semester, and module exams are among them.
 - NCERT will create guidelines in cooperation with SCERTs, Boards of Assessment (BoAS), and Performance Assessment, Review, and Analysis of Knowledge for Holistic Development (PARAKH).
 - The standards, rules, and directives for school boards published by the PARAKH National Centre.
 - By the academic year 2022-2023, teachers must be prepared for changes to the evaluation system.

Part II: Higher Education

1. A New and Forward-Looking Vision for India's Higher Education System: Quality Universities and Colleges.
2. Consolidation and Institutional Restructuring.
3. Aiming for a Holistic and Multidisciplinary Approach to Education, Ideal Learning Environments and Student Support.
4. Faculty who are energized, driven, and capable
5. Equity and inclusion in higher education.
5. Training of Teachers.
6. Reimagining vocational education; 8. Creating a New National Research Foundation to Promote High-Quality Academic Research in All Fields.

7. Reforming the Higher Education Regulatory System.
8. Strong Governance and Leadership in Higher Education.

Part III: Other Key Areas of Focus

1. Promotion of Indian languages, arts, and cultures.
2. Technology Use and Integration.
3. Online and Digital Education: Ensuring Equitable Use of Technology.
4. Professional Education.
5. Adult Education and Lifelong Education.
6. Promotion of Indian Languages, Arts, and Culture.

Part IV: Making it Happen

1. The New National Education Policy of 2020 will change the name of the Ministry of Human Resource Development to the Ministry of Education. In addition, the Central Advisory Board of Education will be strengthened.
2. The government will have significant challenges in funding and implementing the New Education Policy 2020, but it will be steered by the ideals of equality, universal access to education, etc.
3. Increasing the Central Advisory Board of Education's effectiveness.
4. Financing: Excellent and Affordable Education for Everyone.
5. Implementation.

Previous policy

- This Policy handles the unfinished business of the National Policy on Education of 1986, as amended in 1992 (NPE 1986/92), which has mostly been concerned with issues of access and equity.
- In comparison to the preceding Policy of 1986–1992, the Right of Children to Free and Compulsory Education Act of 2009 laid the legal groundwork for achieving universal basic education.
- Both rural and urban areas of India are covered under the policy, from primary schools to colleges.
- The NPE lays a special emphasis on closing gaps and equalising educational opportunities by paying attention to the needs of those who have historically been denied equality.
- Women's participation in vocational, technical, and professional education is emphasised at various levels.

Changes during NEP 2020

1. **Changes in School Education:** The NEP 2020 aims to give all Indian students access to a high-quality education. It aspires to offer a flexible, multidisciplinary curriculum, improving inclusivity and holistic education. A 5+3+3+4 framework, which includes a foundational stage (years 3-8), preparation stage (ages 8-11), middle stage (ages 11-14), and secondary stage, has taken the role of the 10+2 system (ages 14-18).
2. **Changes in Higher Education:** The NEP 2020 aspires to increase the diversity and adaptability of higher education by giving students additional options for courses and disciplines. Additionally, it aspires to advance research and innovation in institutions of higher learning, with a focus on creating world-class universities in India. A National Research Foundation must be established, according to the policy, to fund research initiatives in all fields.
3. **Technology in Education:** The NEP 2020 aspires to use technology to raise the standard of education in India while also acknowledging the significance of technology in education. In order to facilitate the use of technology in education and advance digital literacy among students and teachers, it advocates for the establishment of a National Education Technology Forum (NETF).
4. **Teacher Training and Professional Development:** The NEP 2020 intends to give teachers opportunities for training and professional development in recognition of the crucial role they play in the educational system. It urges the creation of a National Mentoring Mission to support and mentor teachers at all stages of their careers.
5. **Language Policy:** The NEP 2020 intends to promote proficiency in at least two languages, including English, and advocates for the promotion of multilingualism in India. It also aspires to give instruction in the mother tongue or regional language until at least the fifth grade, recognising the value of mother tongue-based education. With a focus on enhancing education to be more inclusive, adaptable, and multidisciplinary, NEP 2020 signifies a substantial change in the Indian educational system. The education system will need to undergo considerable modifications in order to implement the programme, including adjustments to the curriculum, teaching strategies, and infrastructure, among other things.

Difference between NEP 2020 and the old education policy (1986) (Sundaram, 2020)

New Education Policy 2020	Old Education Policy 1986
50% of the Ministry of Education's gross enrolment (2035)	Human Resource Development Ministry
Format: 5+3+3+4	gross enrolment percentage (2018 10+2 format): 26.3%
Age division: 3–8, 8–11, 11–14, and 14–18	Age division: 6–16, 16–18
Objective and descriptive for the board test (twice a year)	Exam for a board: Descriptive (Once a year)
Class 6 to 8 students must take one vocational subject.	Not required in the current format
There is no clear division between art, commerce, and science. The curriculum will be blended with everything	Tight division between art, commerce, and science
Coding will be taught beginning in grade 6	Not required in the current format.
Report cards must be evaluated by teachers, students, and their peers. Three languages, as chosen by the students and the States and Regions	Teachers are required to assess students' report cards in Hindi, English, and their regional language.
The inclusion of preschool in KVs	begins with class 1.
Education sector to receive 6% GDP	4.5% of GDP will go to education.
Balvatika class prepared for children under the age of five by ECCE qualified teacher	Not required in the current format.
E-content in a total of eight languages	E-content in regional languages is lacking.
Four alternatives are provided for higher education: - Except for medical and legal degrees, 1-year diplomas, 2-year Advanced diplomas, 3-year degrees, and 4-year degrees with research Controlled by HECI (Higher Education Commission of India). comprised of four sections: NAC, GEC, HEGC, and NHERC	Four alternatives existed for higher education: UGC, AICTE (technical), BCI (legal), CCIM (medical), ICAI, ICSI, CBSE, NCERT, etc. are the controlling authorities for the one-half-year diploma, three-year degree, and four-year degree with research programmes.

Conclusion:

- The National Education Policy 2020 departs from the previous strategy in a number of ways, emphasising early childhood education and preventing students from wasting productive years.
- National Education Policy 2020 is a transition from the weight of school bags to a boon of learning that focuses on creating job creators instead of job searchers.
- As there is no hard separation, there is an opportunity for innovation.
- The proper implementation of the NEP 2020 is hoped to fundamentally transform India.
- In general, the NEP 2020 represents a fundamental change in India's educational system, with an emphasis on making education more comprehensive, equitable, and pertinent to 21st-century demands. The education system will need to undergo considerable modifications in order to implement the programme, including adjustments to the curriculum, teaching strategies, and infrastructure, among other things. Yet, the NEP 2020 has the potential to alter India's educational system and equip students with the skills they need to flourish in a world that is becoming more globally connected and technologically advanced if it is implemented well.

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MANAGEMENT OF STRESS

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Abstract:

Stress management is a broad collection of strategies aimed toward regulating a level of pressure in a person, specially continual pressure, normally for the target of improving daily functioning. strain causes a variety of bodily and mental symptoms Strain creates a wide range of physical and mental symptoms that fluctuate according to the person's situational variables. In addition to depression, these can include a deterioration in one's health, such as health problems, breathlessness, tiredness and sleeping issues. In present era, stress management is regarded as the cornerstones to a successful and happy existence. Life frequently confronts you with different wants that may be difficult to handle, but workplace stress supplies a number of techniques to control tension and preserve normal well-being.

Keywords: Stress, Pressure, Symptoms, Management and Health

Introduction:

Stress is an unavoidable aspect of modern life. No matter where you are and what you are doing. You can not keep yourself away from pressure, but may learn how to handle it so it will not manipulate you.

Changes in our lives together with going to school, college, office, converting jobs, or health issues are common parameters of pressure. Understand that adjustments which cause pressure may also advantage you. Going faraway from home to college, as an instance, create possibilities demanding situations, friends, and residing preparations. That is the reason it's essential to realize oneself and thoroughly keep in mind the reasons of stress.

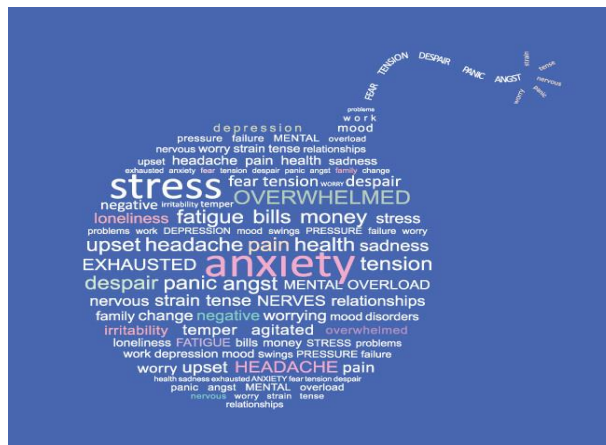
Coming to know about the reason of stress the first thing to do is to take sometime, and keep oneself calm and try to not to do any of thing in hurry and even though you are not able relieve stress, you can go for walking listen to songs divert one's mind from that tension to some other's good things. This will also help you to decrease the harmful outcomes of strain, which include hypertension or high blood pressure. For example, as a navy commanding officer, coping with pressure will necessitate techniques that include focusing on both you and your soldiers.

Defining Stress

Stress is indeed the way people react to changes, happenings, and circumstances in one's lives, both emotionally and physically. People enjoy stress in different ways and for different reasons.

A response can be primarily determined by your perception of an event or state of affairs. When you have a negative outlook on a situation, you are likely to feel worried, mistreated, or possibly out of command. Distress is the most prevalent type of stress. The other shape, eustress, results from a "tremendous" perspective on an event or situation, causing it to be also known as "precise stress."

Good stress provides an upward thrust to a mission and can serve as a remedy to boredom by getting involved in focused strength. The said energy can soon transform to misery if anything happens to you the scenario become uncontrollable or unmanageable. Most individuals discover seminars or aeroplane rides extremely traumatic, causing physiological responses including elevated coronary pulse rate and appetite loss, It is frequently an issue of perception. what is an effective stressful event for one person may be a poor stressful experience for another.



Source: <https://www.health.harvard.edu/blog/can-exercise-help-treat-anxiety-2019102418096>

Stress factors

The main reasons for getting stressed comes under three categories:

1. The upsetting repercussions of change
2. The feeling that an external force is intimidating or frightening you
3. The sense that you have lost control of your life

The general reasons of stress are events related to life such as relationship, switching jobs, relationship breakdown, or perhaps the death of a relative or friend. Even though events hampering life are generally less, they are the emotionally and physiologically intense. These are commonly linked to public care profession fields where humans are under a lot of pressure due

to close vicinity to hazards and a high level of complexity—police official, hearth and lifesaving employee and emergency comfort worker.

One may not intend to work in a high-stress career, but as a scholar, you may find that the rigours of academic life can generate situations which are stressful. Some of the more typical stressors for university students are listed by the National Institute of Mental Health.

Multiplied educational needs

- Adding of new family members
- Economic obligations
- Adjustments according to family members
- Acclimatising to new human beings, thoughts

Being alone in a new environment

- Being aware of your sexual identity and orientation
- Preparing for existence after the start.

Stress indicators

There are three types of strain signs: physical, intellectual, and emotional. Examine this listing with caution. If you find someone experiencing these symptoms frequently, he or she may be distressed:

- Complexities
- Tiredness
- Digestive issues
- High blood pressure (excessive blood stress)
- Not having ability to recognize/loss of attention
- Disturbances in sleeping, whether excessive napping or a lack of ability to sleep
- Sweating arms/shaking palms
- Anxiety
- Sexual issues

Although if you do not even realise it, pressure can lead to severe traumas as well which will be very harmful to deal with. It also releases hormones like corticosterone and adrenaline, which unknowingly affects metabolism, various pressure responses and immune system. This can lead to an increase in your heart rate, breathing rate, and blood pressure.

Managing stress

The first and foremost step is to better understand yourself—that how you act in differ situations, and the way how you deal with it, how you behave when you are under pressure. Once you've done that, proceed with the following steps:

Determine your preferences and priority. Take advantage of time-control pointers discovered in that segment.

Make a task memo:

Determine what is more important to complete by that day and what can be put on hold. This allows you a clear image to recognise which enables you to identify which tasks are your highest immediate priorities.

Going through difficult times requires practise. Think about the situation or incident you anticipate, then practise your responses. find strategies. Look for approaches to project management. If you are aware that confronting a group of people makes you nervous, practise doing it.



Source: <https://www.baylor.edu/wellness/index.php?id=980776>

Introduction of stress control

Controlling stress is essential for academic success:

If the pressure of giving tests makes you freeze, buy a few practise tests from the college bookstore or digitally and use them when there are no time constraints.

Look into your expectations:

Make an effort and set attainable goals. It is fine to set goals for yourself, but ensure your aspirations are reasonable. Watch out for the perfectionist. Be content with the best work you can produce. Nobody is flawless, including you and the other Cadet.

Give people the opportunity to make errors and remember that they can be a great teacher. Stay a healthy life-style. Have healthy ingredients. Draw time to have rest and relaxation. Find a best approach which is in favour of you—meditation, exercise, yoga or sporting activities. Search for the adventure in life, and revel in your self.

Learn how to receive alternate as part of life. Nothing remains the identical. Increase a guide device of pals and household you could communicate to whilst wished. accept as true with in your self and your ability. Recognize that many people from underprivileged backgrounds have gone on to achieve great success in life. On the same time, avoid those sports that promise

launch from strain at the same time as surely including to it. Consuming alcohol (regardless of what all the ones television commercials suggest), consuming caffeine, smoking, the use of narcotics (inclusive of marijuana), and overeating all upload to the frame's pressure similarly to their different harmful outcomes.

Here are a few other strategies for managing pressure:

- Make time for excursions, breaks from routine, interests, and fun activities.
- Develop into an expert at managing your time. Study books, watch movies, and attend time management seminars. Try to part your ways from the company who wastes your time and utilize that time to recharge your own energy.
- Look for the word "no." Limits can help to reduce stress. Spend time on your most important responsibilities and priorities rather than allowing other people's priorities or desires to dictate how you spend your time.
- Exercise daily with utmost punctuality to reduce muscle strain and show awareness with sense of well-being.

Conclusion:

Stress could have affected a long way past temporary emotions of stress. At the same time as you may't keep away from pressure, you may learn how to control it and generate abilities to deal with the occasions or situation you find tension. Getting to know to address pressure, and by way of interpreting the signs of getting depressed and the caution symptoms of self destruction, you will be highly prepared to help not only up to you, but also even to your mates, college students, colleauges and any person who is facing such problem comes in his way someday.

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DEVELOPMENT OF GEOGRAPHY

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Introduction:

The descriptively simple word ‘geography’ embraces a deeply contested intellectual subject of great antiquity and extraordinary complexity. There is no single unified discipline of geography and no single history of geography but different and often competing versions of the past. (Heffernan, 2003). Most people have three vague notions about the content of geography – Geography as an encyclopedic knowledge of places; Geographers are the people who know how to draw the maps and somehow associated with survey; Geographers write descriptions. Each of these three notions have some truth in it. The names and location of places are facts for geographies of the same order as dates for historians. These are the building blocks of the subject (Jenson, 1981). Geography has a long genealogy because of the curiosity of nature of the man and its nature as the subject of observation and speculations (Husain, 1984). Different scholars have defined the subject differently from time to time and the subject has developed as a result of contributions made by different scholars. Today Geography is considered as an all-encompassing discipline that foremost seeks to understand the world and all of its human and natural complexities – not merely where the objects are but how they have changed and came to us (wikipedia, 2008). The discipline has a great significance as it bridges the gap between social and natural science and play an important role in carrying model building approach from nature to social sciences (Harvey, 2004).

The present paper is an attempt to examine the development of Geography and the progress in the speculation of the subject, future of the subject and above all an attempt has been made to highlight lacunas that need to be modified for the bright future of Geography.

Changing definition of Geography:

The term Geography was coined by Eratosthenes in around 300 B.C at Alexandria the Greece center of learning in those days. The word Geography has been derived from a Greek word “Geographica” meaning the study of earth and its features, inhabitants and phenomena. A literal translation would be “to describe earth” (Husain, 1984). Different scholars have defined the subject differently from time to time Some important definitions are as:

According to Immanuel Kant, “Geography is an empirical science, seeking to present a ‘System of nature’, and is a law finding discipline” (Dikshit, 1999)

Alexander–Von–Humboldt defined Geography a distinctive science rather than the collection of facts from physical and biological sciences. Humboldt coined the term cosmography and divided it into uranography (descriptive astronomy) and geography (dealing with terrestrial part). According to Humboldt Geography is the description of earth which deals with the interrelationship of phenomenon that exists together in an area.

Vidal- De- La-Blache defined Geography as the study of man and his immediate surroundings (Dikenson, 1969)

Fenneman 1919 defined Geography as science of synthesis as its subject matter is shared with other disciplines but in geography this subject matter is treated in a different way by geographers for geographical purposes (Jenson, 1981).

Ackeman (1958) defined geography as the discipline of fundamental research with an approach of differentiation of the content of space on the earth’s surface and the analysis of space relations within the same universe (Husain, 1984). Hartshone defined geography as the study of accurate, orderly and rational description and interpretation of variable characteristics of earth surface (Hartshone, 1959).

	Chronology	Development in Geography Contributor	Chronology
Contemporary period (1970-2008)		Socio Economic Beliefs	
		Environmental Impact Analysis	
	1980AD	New Methods of Observation (R/S, GIS)	Estes, Jenson & Simonett
		Scientific explanation in Geography	
		Paradigm Shift in Geography	David Harvey
	1970AD	Development of Models, Theories and Laws	Petter Haggett
		Turning point in Geography	
		Geography opens for Scientific Introduction	
	1960AD	Quantitative Revolution in Geography	
		Applied Geography	
1959AD	Development of Geography from Areal to Spatial analysis	R. Hartshone	

		Geography from Regional Exceptionalism to Generalization and Theory	American School of thought
		Re-establishment of Geography as an integrated science	Soviet School of Thought
	1900AD	Geography as the Study of Man-land relationship	
Modern Period (1859-1970)		Dualism & Dichotomy in Geography	French School of Thought
	1874AD	Revival of Geography as an academic discipline	British School of Thought German School of Thought
		New Geography from Geographical Societies	
		Impact of Darwinism on Geography	Davis, Hult, Barrows
		Dev. of Geog. as an independent branch of knowledge	
	1859 AD	Dev. of Geog as a modern science	Carl Ritter
		Crisis of Identity in Geography	Humboldt
	1600AD	Philosophical foundation to geography	Immanuel Kant
	1500AD	Changing Image of earth	Portuguese
	700AD	Geog. literature in Arabic	Arabs (Al-Biruni, Al-Masudi, Al- Idrisi)
		T. in O Maps	Christians
	Classical Period (500BC-185)9AD)	200AD	Concept of Terra in cognata
		Guide to Geography	Romans (Ptolemy & Strabo)
		Geographical Treatise.	
200BC		Historical Memor.	
		Geographica, Gesperiods	
		Spherical view of earth.	Greeks (Eratosthenes, Herodotus, Anaximender, Hecateus, Thalus, Homer)
500BC		Conception & Speculation.	

Development of Geography

Geography has a longer genealogy than any other branch of science because of its nature as the subject of observations and speculation (Husain, 1984), thinking of the people geographically about the conditions under which they lived and living of people in other places (Tozer, 1951) and curiosities of nature right from emergence (Jenson, 1981). No doubt the word 'geography' was coined for the first time by a Greek scholar Eratosthenes at the Museum of Alexandria in about 300 BC but geographical thinking is older than this. Archeological evidence reveals that ancient civilizations contributed to the development of geographical knowledge and is thus as old as the human civilization (Dikshit, 1999). The evolution of geographical thought can be studied under the following historical periods:

Development of Geography from (500B.C-1859 A. D)

This period is described as classical period in the history of Geographical thought and extends from beginning of Geographical knowledge among scholars of ancient Greece till the last quarter of 19th Century and was the period of universal scholarship. Development of geography during this period can be studied under the following three sub periods:

Development of Geography during Ancient period:

All major cultural realms have their own histerogeography (Dikshit, 1999) Geographical knowledge is the concomitant of civilization according to the circumstances of their physical surroundings (Husain, 1986). Egypt has been called as the cradle of science because of the very early development of methods of observation and measurement. They were having sound knowledge of astronomy. Astronomy in those days was the part of geography. Egyptians developed the methods of measurement of land areas. They also developed the technique of determination of North South line for proper orientation of public buildings. Contribution of Sumerians is also worth noting. Egyptians and Sumerians for the first time believed that there are 360 days in a year and divided the year into 12 months each with 30 days. The priests of these civilizations also collected a large number of observations regarding position and movement of celestial bodies. The Babylonians and Assyrians developed ideas regarding the influence of moon and stars on human affairs (James, 1972). After Jews and Egyptians, Phoenicians were the first depositaries of geographical knowledge in the mediterranean dating back to 1100 – 1400 BC as they were among the earliest merchants, explorers and navigators.

The geographical knowledge about various countries which was thus obtained by the Phoenicians must have been very great and would have been extremely valuable for the study of geography if this knowledge had come down to us but unfortunately most of it was lost beyond recovery because of narrow minded, selfish and secretive nature of Phoenicians. However, they

were having a very good knowledge of motion of planets, rising and setting of sun and direction of winds.

The ancient Greeks made the first major contribution to the development of geography (Jenson, 1981) and there is no doubt that the roots of modern geography are to be traced back to the thought of the ancient Greeks (Dikshit, 1999). Greeks were the pioneers in many branches of knowledge and their period was known as golden period of Greece. (Husain, 1984) Greek scholars provided a framework of concepts that guided the western thinking for many centuries (James, 1972). Eminent scholars of Greek period were Homer, Thales, Hecateus, Herodotus and Eratosthenes. Scholarly writers produced topographical descriptions of then known world, discussing both natural conditions and the way of life of people. Homeric view of earth by Homer, measurement of circumference of earth by Eratosthenes, map of then known world by Herodotus, Eratosthenes and Hecataeus and Egypt is the gift of river by Herodotus and the astronomical knowledge were the outstanding contributions of Greek scholars in Geography. After Greeks the period from 200BC-200AD was the period of Romans. The eminent scholars of Roman period who made a very good contribution in geography were Strabo, Ptolemy, Polybius and Posidonius. During this period the major development in the subject was in the art of map making and mathematical geography. Ancient geography came to end with monumental work of Claudius Ptolemy.

Development of Geography during Medieval period

The period from 200AD - 1500AD was the Medieval period in the History of Geographical thought. During this period there was Dark age in Europe characterized by complications, turmoil and abridgement. During this period not a single work of originality in Geography was written. Any thing against the dogmas of Church was rejected. All the previous work was reshaped to conform the teachings of church and there was deterioration not only in the theory of geography but also in the practice of map making. This was the period of T- in-O- maps.

One of the events of far-reaching importance in the Medieval period was the spread of Islam during 700AD. Arab geographical literature came to the world in 8th century AD. From 800AD-1400AD Arab scholars made significant contribution in the field of

Geography: Eminent scholars of this period were Ibn-Haqal, Ibn Sina, Al-Biruni, Al-Masudi Al-Idrisi, Ibn Batuta and Ibn Khaldun.

Foundation of scientific Geography:

The period of foundation of scientific geography is a part of classical period in geographical thought. This period lies between 16th century AD upto 1859 (the year of death of

Alexander Von Humboldt, Carl Ritter and the year of publication of Darwin's theory of origin of species). It was during this period that the scholars made the first deterministic effort to relate geography to the current developments of scientific thought. Foundation of scientific geog had its roots in Germany and the eminent scholars of this period are; Bernhard Varenius, Immanuel Kant, Alexander – Von – Humboldt and Carl Ritter. Bernhard Varenius made an outstanding contribution in the discipline of geography. His monumental work geographical generals were a standard text for more one century with its full title as "A complete system of general geography: Explaining nature and properties of earth" It was the first deterministic approach to relate geography to the current developments in scientific thought. It not only brought together the contemporary knowledge of astronomy and cartography but also subjected different theories of his day to sound critical analysis. Dichotomy General V/S Special was also started by the Varenius. Immanuel Kant gave a philosophical foundation to geography and also laid the foundation of different ways of grouping of empirical phenomena. It was Kant who tried to reconcile the scientific and philosophical nature of Geog. (Bowen,1969) No doubt Kant was basically a physical geographer but he also stressed that human element is an integral part of geography and dichotomy Physical V/S Human was laid firmly by Immanuel Kant (Dickenson, 1969)

Development of Geography during Modern period

Modern period in the history of Geographical thought was the period of establishment of professional staff in different universities to teach geography as a field of advanced study. Development of the discipline during modern period can be discussed under the following headings;

Schools of thought

It was in the Middle of the 19th century when the courses on physical, biological and social sciences were started at university level and students were allowed to carry out port graduate degrees in specialized subjects. No doubt first university was developed in 1809 but there were very few universities till the end of 19th century in which geography was thought at post graduate level. First deptt. of Geography was established at the University of Berlin in 1874 followed by other countries and eminent scholars started contributing something new in the disciple of geography, with the result different schools of though like German school of thought, French school of thought, British School of thought, Soviet and American schools of thought come into existence.

German school of thought contributed a lot in the development of the disciple in 18th and 19th century. Germans made great strides and put the subject on sound footings. The eminent

scholars from German schools of thought were Oscar paschal, Richthofen, Friedrich Ratzel, Alfred Hettner, Albrecht Penck who did a remarkable contribution in the subject. From the French school of thought during late 19th century there occurred a major development in the expansion of knowledge. Several geographical societies were formed. The major contribution was made by Vidal de Lablache, the founder of French school of thought and the propounder of the concept of possibilism in geography.

Darwin's Impact on Geography

Four themes in Darwin's writings are extremely significant in the development of geographical thought.

1. Darwin's idea of development thought time strongly influenced the progress of geomorphology, pedology, ecology and to some extent social sciences.
2. The idea of relationship between organic life and habitat gave impetus to organism interpretation of regions and states which persisted in geography for long time. Fed rich Ratzel's monumental work "Anthropogeography" was the outcome of this idea of Darwin.
3. The idea of fittest and survival or the theme of selection and struggle were deterministically applied by geographers both in human and political geography. Heart land theory by Halferd J. Mackinder was based on the same idea.
4. The fourth idea of Darwin's writings that is "randomness" or "changing character of variation in nature" has recently used by geographers in the research work.

Darwin's work has changed the 19th century world view that the development of geography as a science itself became possible. (Stodard, 1966).

Geography from regional exceptionalism to generalization

There was a debate on the content of Geography between two American scholars Schaefer and Hartshone. Schaefer an economist turned geographer, then teaching Geography at the university of Iowa, published a paper 'Exceptionalism in Geography' that became a relaying point for the large number of young geographers who were feeling greatly dissatisfied with the regional paradigm of geography as chorology. Scholar criticized the exceptionlist claim made for regional geog and put forward a strong case for geography to adopt the philosophy and methodology of positivism. Schaefer emphasized that most science study with unique phenomenon and geography could claim no special status on that account and thus made a strong case for geographers to focus attention on the formation of laws. Schaefer's paper had posed a challenge to the concept of geography projected and popularized by Hartshorne's nature of geography in 1935 and Hartshorne offered a rebuttal in the form of a well organized response

as a geography in his book *Perspective in Nature of Geography* and described review on the nature of the subject including clarifications of concept of geography as areal differentiation i.e. geography is a disciplines that seeks to describe and interpret the variable character of the earth surface.

Quantitative revolution and its impact on Geography

During 1960'S geographers especially those of developed countries realized the significance of using mathematics language rather than the language of literature in the study of geography. Consequently, descriptive geography was discarded and greater stress was laid on large scale used of Quantitative Techniques in geography and this large scale are of Quantitative Techniques in geography to make the subject and its theories more precise is known as Quantitative revolution in geography (Hussain, 1984). It has brought about a radical transformation both in sprit and purpose of geography (Dikshit, 1994). Quantitative revolution with its innovative centre at Washington, Wisconsin and Princeton in USA spread to other countries and was applied by geographers for the development of geography (Jenson, 1981). So far as the role of Quantitative Techniques in geography is concerned, it was with the help of Quantitative Techniques the validity of geographical data is assessed for, theory building and model making which are used as in prediction. It helped geographers to concentrate more on field studies, generate primary data and utilizing secondary data. No doubt Quantitative Techniques have a great relevance in geography but was also criticized by some British geographers like L. D. Stamp, D. Harvey and even by R. Chorley and P. Haggett because of it diminishing marginal returns (Harvey).

Development of Geography during Contemporary period

Geography as a field of learning has been caught up in a new movement in 1970' S which is termed as a turning point and the contemporary period in the history of Geographical thought. It was during this period that geography became open for scientific research. It was during this period some new concepts like positivism, pragmatism, idealism, realism and some philosophical approaches like radical approach, behavioral approach, and humanistic approach were introduced in the discipline.

Future of Geography

No doubt geography is older than any other discipline but has not progressed to the same pace as other science subjects. The reason behind this was that geographers throughout history of geography have been confronted with the methodological problems of dualism and dichotomy. Geography has a tremendous scope provided scholars will modernize the discipline on scientific grounds. An expert geographer has very good carrier opportunities in the subject.

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MIRACLES OF THE UNIVERSE - AN ECO CRITICISM OF RALPH WALDO'S ESSAYS

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Abstract:

Eco criticism is the field of study which analyses the portrayal of natural world in literature and provides possible recommendations for the prevailing environmental issues. The principal objective of eco criticism is to observe the behaviour and reaction of individuals in the society in relation to the ecological and natural aspects. In recent years ecocriticism has drawn the attention in all fields around the globe because of its concern towards environmental hazards and technological advancement. Early literary theories focussed on issues related to region, religion, class and gender but 21st century faces a new threat called ecological disaster, which the literary field has begun to address. In Nature, Emerson sets a standard that encourages us to experience the miracle of life in all things great and small. This paper highlights the connection of nature with the divine and its reflections on different aspects of nature which is greatly indispensable in a world where we are connected to technology more than nature.

Keywords: Nature, Commodity, Beauty, Language, Discipline, Idealism, Spirits, Prospects.

Introduction:

Nature is a series of eight essays written by Ralph Waldo Emerson which reflects upon the different aspects of nature in the form of Nature, Commodity, Beauty, Language, Discipline, Idealism, Spirit and Prospects. At the beginning of the essay, Emerson complains the attitude of acquiring our ancient culture and knowledge of the past rather than experiencing the Divinity and universe instantly, in the present. He says that our questions about the relationship between god, Nature and man may be found by our life experiences and by our surrounding world. Emerson also recognizes spirit and nature as the elements of the universe. He elucidates nature (the "NOT ME") distinguished from our inner self. He defines that the word "nature" was used both commonly and philosophically in the essay.

Nature

In Chapter I, Emerson describes that sacrificing the materialistic world and enjoying nature is true solitude. At night time simply lying down and gazing the star above makes us feel relaxed and free from the earthly burdens. This scenery helps us to visualize the glory of the divinity and to experience the presence of God. Most of us have no time to enjoy the nature amidst our busy schedule. In order to taste the joy of nature, a perfect balance should be maintained between our inner and outer senses. Nature always provides us everlasting joy and prosperity despite of our trials and tribulations that we come across in our life. One can find the qualities of nature and man, parallel and related to each other. Emerson says that our reaction to nature rely on our mind set.

Commodity

In the next four chapters — "Commodity," "Beauty," "Language," and "Discipline" — Emerson explains that nature is employed to accomplish insight about the universal mechanism. In Chapter II, "Commodity," the primary uses of nature — for heat, food, water, shelter, and transportation are mentioned by Emerson. Besides these uses, nature is significant in its own way. Emerson quickly concludes nature as a commodity, stating that "A man is fed, not that he may be fed, but that he may work," and turns to higher uses.

Beauty

In Chapter III, "Beauty," Emerson analyses the man's indispensable desire for beauty. The beauty of nature can be perceived partly in the laws of light and in the structure of the eye. Emerson presents three attributes of the beauty of nature.

- *First, nature delights us. It satisfies us even in unpleasant moments. The same scenes of nature visualized in different atmospheric condition is seen, as if for the first time. But the beauty of nature cannot be captured, if we search it consciously and actively. We must rather surrender ourselves to it, allowing it to respond continuously, as we move in our lives.*
- *Secondly, in order to enrich the grandeur of innocence and impressive actions of man nature works together with the religious component in man. Besides, nature provides an extensive background against which man's higher actions are sketched out dramatically.*
- *Thirdly, Emerson points out the ability of natural beauty to arouse the human intellect because the beauty of nature is visualized in the mind, and expressed through creative action. The poet, painter, sculptor, musician, and architect are all inspired by natural beauty and provide a integrated vision in their work. Nature is thus represented by art as distilled by man.*

Language

In Chapter IV, "Language," Emerson diagnoses the service of nature to humanity as a conveyance for thought. He says that words symbolize particular concepts in nature, which subsist in part and render us language to explicit ourselves. He suggests that all words, communicating rational and righteous meaning, can be tracked back to roots connected to materialistic objects. Our union of the first language with the nature is lost over time, but children and early people retain it to some extent. Emerson insists that words are not only symbolic, the represented objects of nature are also symbolic. Neither nature can be understood without man, nor man without nature. The man who speaks emotionally like a poet, maintains a crucial relationship with nature and explicit the works of God.

Discipline

Nature as a discipline, is the concept of Chapter V. Nature educates man both logically and rationally. It teaches lessons about all the aspects of life. Ultimately man develops common sense. Nature is created to serve mankind. Emerson discusses how reasoning provides understanding to the philosophical and devotional meanings behind nature. "All things are moral," he declares, and therefore every facet of nature communicates "the laws of right and wrong." Thus, Nature forms the basis for religion and ethics. Emerson depicts that, moral law is the center of the circle of nature and runs around. He says that man is particularly sensitive to the moral meaning of nature, and turns to the wholeness of all of nature's particulars. Each object is a model of the universe. We perceive "its source in Universal Spirit." through inference and its resemblances.

Idealism

At the beginning of Chapter VI, "Idealism," Emerson interrogates about the existence of nature and about the creation of God as a perception in the human mind. Though the answer to this question shows no difference in the nature's utility as a tool to human understanding of the universe, Emerson concludes that the answer is finally unknown.

Spirit

The spiritual qualities and purpose of nature is dealt in Chapter VII, "Spirit." Emerson states about the problem in the expression and visualization of holy spirit. The greatest use of nature is to aid us by representing God, by acting as the medium between the individual and the universal spirit and to bring the individual back to it. Emerson then justifies three questions: What is matter?; Where does it come from?; and What is its purpose? He answers that, matter comes from the essence of universe and it is a phenomenon rather than a substance.

Prospects

In "Prospects," the eighth and final chapter of *Nature*, Emerson declares the reason to obtain insight into the laws and orders of the universe. He quotes the examples of (Jesus Christ, Swedenborg, and the Shakers), which clearly states the power of intuition to surpass space and time. The knowledge of God is referred by Emerson as *matutina cognitio* — morning knowledge. If we unify nature with spirit, and utilize all our power, we can see the miracles in ordinary things and will realize higher law and the facts obtained will be changed into real poetry. While we reflect intellectually on conceptional questions, nature will provide other ways of responding them.

Finale

Emerson concludes *Nature* both positively and negatively. He says that the world should be looked with new eyes. Nature filled with spirit will be smooth and energetic. The world is for every man, the inferior as well as the superior. As we reckon and glorify, bad and imperfections will vanish, pride and grandeur will reign. Man can enjoy the serenity and prosperity of nature with wonder.

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BEHAVIORAL ROLE OF A TEACHER IN CLASSROOM

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Introduction:

UNESCO defines; behaviour is the way an individual acts towards people, society or objects. It can be either bad or good. It can be normal or abnormal based on the beliefs and norms of the community we belong. Our social sanctions always try to correct unacceptable behaviour and try to bring balance in the overall process

Teacher's behavior: Teacher's behavior is defined as the behavior or activities of persons as they go about doing whatever is required of teachers, particularly those activities that are particularly desirable to shape the learning in a given direction.

The behavioural role of teacher is crucial in understanding, forecasting and analysing the behaviour of students so that students become responsible citizens tomorrow. Teacher's impact on diverse nature of students, individual differences and assorted cultural background has to be according to the learning styles of the students. Teacher plays different roles in shaping students; different roles played by teacher are as follows:

Advisory role: A teacher has to guide and direct students in achieving the set forth aims and goals. A student must feel free and personally attached to the teacher to approach them whenever necessary.

Influencer role: Teacher needs to touch students' life in a positive way so that students can learn about right and wrong.

Welfare role: The basic role teachers' play along with taking the salaries is that they are nation builders and work for the welfare of students and ultimately leads to nation being lit at the international fronts.

Literature review:

Rosenshine and Furst (1973) reviewed a lot of studies, which had correlated teacher's behavior with students learning gains. They concluded that teaching was effective when the these teacher characteristics were present, viz. Clarity (in teaching presentations, assignments, etc.) variability (used different instructional, methods, enthusiasm (teachers were involved): Indirectness (questioning rather than lecturing, use of student ideas): Task orientation or business

like behavior (there is a purpose to activities and assignments): student opportunity to learn material: teachers use of structuring comments multiple levels of cognitive.

Center, Deitz, & Kaufman, (1982) stated that there is a direct link between the lessons taught and student's misbehavior. Authors found out that the lesson if too easy or difficult, ineffective, or non-stimulating, can lead to student's misbehaviour in classroom situation.

Reddy (1992) expressed that the most important duty of a teacher is character building. A teacher should act as role model of unity, faith and discipline.

O'leary and O'leary (1977) in a study found that teacher's way of attending to their students are the main determinants of student behaviour. Reinforcements in the form of teacher's smile, critical words of encouragement, praise, evaluations, and silence are powerful mandates in assessing behavioural and academic changes.

Case study:

Joshua Breslau and his team of the University of California, Davis, conducted a study in 2009 and acknowledged that inattentiveness is the only "bad" behavior that has significantly shown an impact on student's academic achievement. distracting to other students.

Dr. Romina Barros, professor at the Albert Einstein College of Medicine of Yeshiva University in New York, led a study that concluded that recess improves classroom behavior.

Case study 1: Negative Behavior of Teachers With Regard to High School Students in Classroom Settings (by Baloglu and Nuri)

- Population = 1100 eleventh grade students from three different general state high schools. These schools were randomly selected at the beginning of 2007 academic year in Turkey.
- Sample = 275 students (male 137 & female 138).
- Study revealed that "Behaving aggressively" is the most stated negative behavior of the teachers in the classroom setting according to the students. "Speaking fast" in class was placed by the same students in the second order and "Threatening (with low marks)" was the third. "Making discrimination among the students" was the fourth negative teacher behavior according to the students. These findings validate that the students majorly complained about the aggressive attitudes of teachers.
- "Applying physical punishment" and "Speaking on mobile in class" were only observed by the students as negative behavior of male teachers.

"Effects of Teacher's Behavior on Academic Performance of Students" by Muhammad Abo ul Hassan Rashid and Saeed Uz Zaman (Shaheed Zulfikar Ali Bhutto Institute of Science and Technology (SZABIST), Islamabad, Pakistan)

- Independent variable: teachers' behaviour (8 components: Clarity, Enthusiasm, Interaction, Organization, Pacing, Disclosure, Speech and Rapport)
- Academic performance (CGPA) of the students is the dependent variable of this study
- Components of teacher's behaviour (clarity, interaction, pacing, disclosure, speech and rapport) have positive relationship ($p < 0.05$) with academic performance of students while the two other components (enthusiasm and organization) were found to have no significant relationship.
- Two components of the independent variables, that is, clarity and speech have a highly significant positive relationship with academic performance.

The Influence of Teacher's Behavior on the Student's Self-Regulation by Yousef Mehdipour and Dr. D. Balaramulu (PhD Scholar, Institute of Advanced Study in Education, Osmania University, Hyderabad, India)

- Population: All the teachers and students of Hyderabad universities (13 universities)
- Sample: 1080(180 faculties and 900 students) randomly selected from five universities out of 13 universities in Hyderabad.
- Majority of the both faculties (48%) and students (50%) indicated that important qualities of teacher's Behavior were punctuality, honesty, hardworking, friendly, confident and competency.
- 69% of the students opined that they participated actively in the classes because they had a sincere relationship with their teachers and also 67% of students didn't like teachers' think badly of them.
- Majority of the students informed that they understand some of lessons better because their teacher explained the lesson very well (88%) and use different teaching techniques in class (74%).
- 85% of the students expressed that they were likely to follow their teacher suggestions, because they like teacher to think that they are good students

Conclusion:

- Positive impact of students such as feeling of likeliness for school and a sense of belonging seem to be associated with higher achievement level in academics as well as classroom efficiency. It can be achieved through:

Communicating in an approachable manner
Respecting diverse talents and ways of learning
Encouraging student-tutor contact

Encouraging cooperative and team work among students
Arranging students into study groups
Assigning creative projects to explore the real world
Discussing on the class progress as a positive critique.

- Teacher’s supportive nature helps students to feel relaxed and stay attentive at the same time. It can be achieved through:

Encouraging students to present work in the class
Inducing reasoning and analytical skills in students
Use of simulations and role-playing in class
Encouraging students to challenge the existing course material so that creative ideas can be generated
Asking students to teach as in microteaching
Ask students to relate outside events to class material

- Teaching behaviour that is emotionally, socially and instructionally supportive that providing opportunities for students to respond, to choose, or to get positive feedback promotes academic achievement.

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प्राचीन काल से आधुनिक काल में स्त्रियों को प्रदत्त अधिकारों की अवधारणा विक्की

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सारांश:

स्त्रियों की स्थिति ही मूल रूप में किसी मानव समाज के भविष्य की निर्धारक होती है। विश्व उत्पादिका, पोषिका, शक्ति सम्पन्न महिलाएँ ही किसी समाज का स्वरूप निर्धारण करती हैं। महिलाओं के प्रति उपेक्षित जीवन मूल्यों के परिणामस्वरूप ही विश्व समाज में नाना प्रकार की बुराइयों को पनपने का अवसर मिलता है।

वर्तमान समय में मानवधिकारों की बात करें तो इस संदर्भ में महिला मानवाधिकार एक ज्वलंत प्रश्न व मुद्दा है। 'मानवाधिकारों की अवधारणा के प्रारंभ में 'मानवाधिकार' का अर्थ था 'पुरुषों के अधिकार'। महिलाओं को न तो 'मानव' की श्रेणी में रखा जाता था न ही उन्हें किसी भी प्रकार के मानवाधिकारों की अधिकारिणी माना जाता था। उनका अस्तित्व पुरुष के संरक्षकत्व में ही सुरक्षित समझा जाता था। उन्हें ऐसे अधिकार ही प्राप्त होते थे जो पुरुष उन्हें प्रदान करें अन्यथा वे अधिकार विहिन पशुवत् जीवन व्यतीत करने के लिए बाध्य थीं।

कालांतर में वृहद और लम्बे संघर्ष के पश्चात् यह विचार तिरोहित हो गया और 'महिला मानवाधिकार की अवधारणा का अभ्युदय हुआ। जनमानस के दृष्टिकोण में परिवर्तन हुआ और महिलाओं को मानव के रूप में स्वीकृति मिली। यह स्वीकार किया गया कि प्रकृति ने पुरुष एवं महिला को समान रूप से उत्पन्न किया है अतः महिला भी समान मानवाधिकारों की अधिकारिणी है। किन्तु यह स्वीकृति अकस्मात् मिले किसी वरदान की तरह नहीं थी अपितु इसके पीछे एक लम्बे संघर्ष और दृढ़ इच्छाशक्ति की कहानी है। जिस भी सीमा तक ये अधिकार महिलाओं को प्राप्त हो सके हैं वे अथक परिश्रम और प्रयास का परिणाम हैं जो वैचारिक और धरातलीय दोनों ही स्तर पर किये गये।

प्रस्तावना:

स्त्रियों को प्रदत्त अधिकार की अवधारणा की विवेचना के लिये यह आवश्यक है कि हम उसे ऐतिहासिक संदर्भ में देखें। आदिम विकास की स्थिति में सभी मानव समूहों में आश्चर्यजनक समानता मिलती है। विवाह संस्था की प्रतिष्ठा के पूर्व अधिकांश भूमिखण्डों का निवासी मानव-समूह मातृसत्तात्मक (Matriarchal) ही रहा होगा और सन्तान का परिचय माता के नाम से ही दिया जाता रहा होगा। इसके अतिरिक्त सृजन की रहस्यमयता के कारण मातृत्व के सम्बन्ध में आश्चर्यजनक शक्ति और रहस्य की कल्पना स्वाभाविक रही होगी। मिस्र, फारस, यूनान, मेसोपोटामिया आदि देशों की प्राचीन संस्कृतियों में मातृशक्ति की पूजा ने विविध रूप ग्रहण किये हैं। मिस्रवासियोंकी पूज्य देवी आइसिस, मेसोपोटामिया के ईश्वर आदि की पूजा के मूल में आदिम आतंक और आश्चर्य की भावना ही गतिशील रही है। सिन्धु घाटी सभ्यता में प्राप्य आयुध युक्त मातृदेवी की मूर्तियों के सम्बन्ध में भी यही सत्य है।

यहाँ हम भारतीय समाज की विभिन्न अवस्थाओं में स्त्रियों को प्रदत्त अधिकार की संक्षिप्त विवेचना करेंगे-

(1) वेदकालीन समाज व्यवस्था में स्त्रियों को प्रदत्त अधिकार

वेदकालीन समाज व्यवस्था पितृसत्तात्मक थी और सभी पितृसत्तात्मक परिवारों में प्रचलित परम्परानुसार घर का वयोवृद्ध पुरुष ही परिवार के कुलपिता के अधिकार के साथ घर की व्यवस्था करता था। प्रायः पितृसत्तात्मक परिवारों में आज और उस युग में भी कन्या का जन्म उल्लास का प्रसंग नहीं माना जाता था, पुत्र प्राप्ति के प्रयास होते रहते थे। साथ-साथ यह वास्तविकता भूलनी न चाहिए कि पुत्र जन्म के प्रति पक्षपात होते हुए यदि परिवार में कन्या का जन्म हो जाता तो उसके विकास की उपेक्षा नहीं की जाती थी।

i. स्त्री-शिक्षा:

वैदिक युग में विद्या आरंभ करने के निमित्त अनिवार्य माना जाने वाला उपनयन संस्कार कन्याओं का भी किया जाता था तथा उन्हें वेद पठन-पाठन की स्वतंत्रता थी। करीब बीस विशिष्ट नारियों के नाम वेद ऋचाओं की रचयिता के रूप में प्रसिद्ध हैं: लोपामुद्रा, विश्वावरा, घोषा इत्यादि नामों से शायद ही कोई अपरिचित हो। 1

स्त्रियों के लिए अभ्यास का क्षेत्र खुला हुआ था। इसका एक और प्रमाण मिलता है कि छात्राएँ दो विभागों में विभाजित की गई थी- ब्रह्मवादिनी तथा सद्योद्या। ब्रह्मवादिनी छात्राएँ अधिकांशतः तत्त्वज्ञान में ही आमरणरत रहती थीं। जबकि सद्योद्या 15-16 वर्ष की आयु तक अर्थात् विवाह होने तक ही अभ्यासरत रहती थीं। मैत्रयों, आत्रेयी, गार्गी आदि नाम विदुषी नारियों की कीर्तिगाथा का ज्वलंत उदाहरण हैं। इसके अतिरिक्त स्त्री शिक्षिका तथा गुरुपत्नी के लिए संस्कृत भाषा में विशिष्ट शब्दों का प्रयोग हुआ है और इससे स्त्री शिक्षा का अस्तित्व प्रमाणित होता है। स्त्री शिक्षकों को उपाध्याय तथा गुरु-पत्नी को उपाध्यायिनी कहा जाता था।

ii. विवाह-प्रथा:

विवाह के मामले में स्त्रियों के क्या अधिकार थे, इस पर गौर करना अति आवश्यक है। स्त्री की स्थिति इस प्राचीनतम एवं महत्त्वपूर्ण संस्था द्वारा प्रारंभ से ही प्रभावित होती चली आ रही है। विवाह के लिए न्यूनतम आयु कितनी होनी चाहिए? जीवनसाथी का चुनाव किस प्रकार किया जाना चाहिए? विवाह-विच्छेद (तलाक) की संभावनाएँ, विधवा नारी का समाज में स्थान इत्यादि प्रचलित रिवाज तथा प्रथाएँ स्त्री के प्रदत्त अधिकार निर्धारित करती हैं।

सदियों से हिंदू विवाह का मूल उद्देश्य धर्माचरण, संतानोत्पत्ति तथा रति (काम की तृष्टि) ही माना गया है। शारीरिक सुख को क्रमानुसार अंतिम स्थान दिया गया है। 2

विवाह का मुख्य ध्येय धार्मिक उत्तरदायित्वों का निर्वाह तथा वंशपरंपरा की वृद्धि ही है। ब्राह्मण, पितृ, देव, भूत एवं मानव के प्रति अंजली का इसमें समावेश किया गया है। संक्षेप में कहें तो विवाह एक समाजिक कार्य है, न कि कोई व्यक्तिगत सम्बन्ध। इन विचारों के आधार पर विवाह की आयु, साथी का चुनाव इत्यादि प्रश्न बहुत ही महत्त्वपूर्ण बन जाते हैं। उस काल में विवाह हेतु न्यूनतम आयु 15-16 वर्ष मानी जाती थी। बड़ी आयु में विवाह होने के कारण

साथी का चुनाव करने में कन्या का थोड़ा-बहुत हाथ रहता होगा, ऐसा मालूम पड़ता है। वैदिक काल में विवाह के निर्णय का अधिकार पिता के हाथ में था, ऐसे उल्लेख कहीं नहीं मिलते। गांधर्व विवाहों तथा विवाह के पूर्व परस्पर मिलने-जुलने की स्वतंत्रता से सिद्ध होता है कि साथी के चुनाव में कन्याओं की भी राय ली जाती होगी। साथी के चुनाव को सीमित कर देने वाले गोत्र, प्रवर या जाति (caste) ऐसे बंधन उस युग में नहीं थे।

iii. गृहस्थ जीवन:

वेदकालीन सामज में स्त्री को गृहस्थ जीवन में सम्माननीय स्थान दिया गया है। "सामाज्ञी श्वशुरे भव अधिदेवृषु" जिस समाज में स्त्री शिक्षा प्रचलित हो, जहाँ बड़ी आयु में विवाह रचाएँ जाते हों तथा अनेक प्रकार की सुविधाएँ उपलब्ध हों, ऐसे समाज के गृहस्थ-जीवन में नारी का महत्वपूर्ण स्थान हो तो कोई आश्चर्य की बात नहीं है।

iv. विधवा:

किसी भी सामज की विधवा के प्रति व्यवहार, समाज में उसका स्थान, उसके पुनर्विवाह की संभावनाएँ इत्यादि अनेक प्रश्नों से समाज में स्त्रियों के प्रति दृष्टिकोण का पता चलता है।

यदि विधवा स्त्री पति के साथ सती होना स्वीकार न करे तो उसके लिए अन्य तीन मार्ग खुले हुए थे-पहला यह कि वह विधवा जीवन व्यतीत करे, दूसरा अपने देवर या निकट के सम्बन्धी से यौन सम्बन्ध स्वीकार करे या पुनर्विवाह करे। नियोग प्रथा के अंतर्गत स्त्री अपने पति के भाई या निकट सम्बन्धी के साथ विवाह कर लेती या यौन-सम्बन्ध में बंध जाती थी। यह प्रथा वेदकाल में प्रचलित थी। इसका उद्देश्य संतान-प्राप्ति मात्र था। नियोग से उत्पन्न पुत्र या समाजिक विवाह के परिणामस्वरूप प्राप्त पुत्र में किसी प्रकार का भेदभाव रखा जाता होगा, ऐसे साक्ष्य नहीं मिलते।

डॉ. एस. सी. सरकार का मतव्य है कि, नियोग पुत्र-प्राप्ति के उद्देश्य तक ही सीमित नहीं था बल्कि उसका आश्रय प्रेम, वंश तथा संपत्ति के निमित्त भी लिया जाता था। संक्षेप में कहा जाए तो यह विधि एक प्रकार से पुनर्विवाह का ही स्वरूप है क्योंकि अनेक पुत्रों की माताएँ भी बहुत बार इस विधि को अपनाती थीं।

नियोग प्रथा के साथ वैदिक युग में विधवाओं के पुनर्विवाह के भी उल्लेख मिलते हैं। 'अथर्ववेद' में पुनर्विवाह करने वाली स्त्रियों का 'पुनर्भू' के रूप में परिचय दिया गया है। जिस विधवा स्त्री ने पुनर्विवाह किया हो, उसका उसके पति के साथ स्वर्ग में कैसे मिलन कराया जाए इत्यादि के बारे में उपलब्ध रचनाओं से विधवाओं के पुनर्विवाह की पुष्टि होती है।

v. सार्वजनिक जीवन :

वैदिक युग में स्त्रियों के प्रदत्त अधिकारों का एक अन्य मापदंड है- उनका सार्वजनिक जीवन में स्थान। स्त्री को घूमने-फिरने की कितनी स्वतंत्रता है, परपुरुषों से बात कर सकती है या नहीं इत्यादि अधिकार उसकी स्वतंत्रता की मात्रा को स्पष्ट करते हैं।

वैदिक काल में स्त्रियों के मुक्त विचरण में बाधाएँ रही होंगी ऐसा प्रतीत नहीं होता। उस युग में सामाजिक एवं सार्वजनिक अवसरों पर स्त्रियों की उपस्थिति एक सामान्य बात थी। 'समान' शब्द का उल्लेख ऋग्वेद में कई बार आया है। उसके विभिन्न अर्थ विद्वानों द्वारा लगाए गए हैं। उत्सव के पर्याय के रूप में इस शब्द का उपयोग किया जाता है। युवतियाँ वृद्ध नारियाँ बहुत पहले से इस उत्सव की तैयारियाँ शुरू कर देती थीं। यह कुँआरी कन्याओं के लिए योग्य वर ढूँढने के उत्सव के रूप में मनाया जाता था। इस उत्सव के समय धनुर्विद्या की परीक्षा होती, अश्व स्पद्धाएँ होतीं, वीरांगनाएं भी विविध स्थानों पर विराजमान रहतीं, ऐसे सार्वजनिक उत्सवों पर स्त्रियों के मुक्त, स्वच्छंद तथा आनंद-उत्साह से विचरण के विवरणों से उस युग की स्त्रियों की स्वतंत्रता की कल्पना की जा सकती है।

vi. धार्मिक जीवन :

वेदकालीन समाज में धर्म का बहुत अधिक मूल्य आंका जाता था। जीवन की रग-रग में धर्म प्रविष्ट हो चुका था। धार्मिक जीवन में स्त्री का स्थान गौण नहीं था, ऐसे प्रमाण जगह-जगह पर प्राप्त होते हैं। सामवेद की ऋचाएँ तो मात्र स्त्रियाँ ही गातीं, पति यदि विदेश गए हों तो दैनिक धार्मिक क्रियाएँ करने का उत्तरदायित्व स्त्रियों पर ही रहता। सीता भाग, रूद्रबलि तथा रूद्रयोग ऐसे यज्ञ करने का अधिकार स्त्रियों को था।

vii. संपत्ति:

वैदिक समाज में संपत्ति का स्वरूप कैसा था, इसका स्पष्ट विवरण न मिलने के कारण उत्तराधिकार की अधिक जानकारी जुटाना कठिन है, परन्तु 'निरुक्त' में यास्क ने यह स्पष्ट उल्लेख किया है कि पुत्र न होने पर पिता की संपत्ति का उत्तराधिकारी पुत्री को ही माना जाएगा। पति द्वारा पत्नी को भेंट देने के भी उल्लेख प्राप्त होते हैं। वैदिक युग में उपलब्ध विवरणों से यह निष्कर्ष निकाला जा सकता है कि पितृसत्तात्मक परिवार के ढाँचे के अन्तर्गत स्त्री को यथासंभव ऊँचा स्थान दिया गया था।

(2) वैदिक काल के बाद के युग में स्त्रियों को प्रदत्त अधिकार

वैदिक काल के बाद का समय-विस्तार बहुत लंबा है। उस युग में कालगणना महामहोपाध्याय काणे के मतानुसार ईसा से 800 वर्ष पूर्व से लेकर ई. सन् 200 तक अर्थात् एक हजार वर्ष के लंबे फलक पर फैला हुआ है। इस काल में स्त्रियों की स्थिति में महत्वपूर्ण परिवर्तन दिखाई पड़ते हैं। 'धर्मसूत्र', 'मनुसंहिता', अनेकानेक महाकाव्यों और कुछ सीमा तक कौटिल्य के 'अर्थशास्त्र' में हमें उस काल के अटपटे परिवर्तनों की झाँकी दिखाई देती है। चूंकि 'मनुसंहिता', 'रामायण' या 'महाभारत' एक व्यक्ति की कृति न होकर अनेक विद्वानों की लेखनी का फल है, यही कारण है कि इन ग्रंथों में विरोधाभास दिखाई पड़ता है किंतु एक वास्तविकता की ओर हमारा ध्यान विशेष रूप से आकृष्ट होता है; वह यह है कि वेदकालीन समाज में दिखाई पड़ने वाली सामाजिक गति इस काल में क्रमशः कम होती चली गई। इस काल का विशेष महत्व इस कारण है कि स्मृतिकार मनु ने इसी काल में क्रमशः कम होती चली

गई। इस काल का विशेष महत्व इस कारण है कि स्मृतिकार मनु ने इसी काल में हिंदू समाज के लिए नियमों का ऐसा लौह ढाँचा बनाकर स्थापित कर दिया है। जो अठारहवीं शताब्दी के अंत तक अटल रहा।

सामाजिक विचारधारा और कानून की दृष्टि से समाज में स्त्रियों के लिए पराधीनता सूचक विधि-विधानों की नींव पड़ने लगी थी। 'श्रीमद्भागवतगीता' द्वारा भक्ति के माहात्म्य स्त्रियों को प्रदत्त अधिकार की अवधारणा का प्रतिपादन कर, स्त्रियों तथा शूद्रों के लिए भक्ति ही एकमात्र मुक्ति का मार्ग है ऐसा विधान प्रस्तुत कर समाज में स्त्री का स्थान गिराने का प्रयास किया गया, ऐसा प्रतीत होता है। वर्ण व्यवस्था की नींव इस काल में दृढ़ होती जा रही थी। समाज में ब्राह्मणों का स्थान ऊँचा था।

'मनुस्मृति' ने तो ब्राह्मणों को बहुत विशिष्ट अधिकार दे दिए। उस काल की सामाजिक पृष्ठभूमि के आधार पर यह कहा जा सकता है कि स्त्रियों की स्थिति बहुत अच्छी नहीं होगी। उसके प्रमाण स्थान-स्थान पर मिलते हैं।

i. कन्या का जन्म:

उस काल में कन्या का जन्म परिवार के लिए आन्दोल्लास का प्रसंग नहीं हुआ करता था: "सुखा ह जाया कृपण हि दुहिता। ज्योतिर्हि पुत्रः परमे व्योमम्"। पुत्री एक आपत्ति है, पुत्र आशा की किरण है, ऐसी उक्तियाँ मिलती हैं। 'पुत्री-ती जात महतीह चिन्ता', यह उक्ति भी मिलती है। जिस समाज में पुत्री शिक्षा की व्यवस्था हो, विवाह अनिवार्य न हो, तथा मुक्त विचरण की स्वतंत्रता हो, पुत्री के लिए घर के बड़े-बुढ़ों को चिन्ता न हो, वहाँ पुत्रीजन्म पर हर्ष स्वाभाविक है किंतु जहाँ उपर्युक्त सब बातों का अभाव हो, वहाँ पुत्री का जन्म माता-पिता के लिए व्यथा का विषय बन जाता है।

ii. अभाव:

हिंदू समाज में प्रचलित आठ प्रकार के विवाहों का उल्लेख 'मनुस्मृति' में किया गया है। ब्रह्म-विवाह विधि में कन्या का आभूषणों से श्रृंगार कर आमंत्रित योग्य वर को दानस्वरूप अर्पित किया जाता है। प्रजापत्य-विवाह में विधिपूर्वक कन्या को योग्य वर को सौंपा जाता है और साथ-साथ यह आशीर्वाद भी दिया जाता है कि पति-पत्नि दोनों एक साथ मिलकर धार्मिक कृत्यों का उत्तरदायित्व संभालें। दैव-विवाह में कन्या का विवाह यज्ञ कराने वाले ब्राह्मण के साथ ही कर दिया जाता था। वैदिक यज्ञों के साथ-साथ दैव-विवाह भी लोप हो गया। आर्ष-लग्न में वर अपने ससुर को एक गाय देता है, यह लग्न निम्न कोटि का माना गया है, क्योंकि इसमें कन्या का मूल्य दिए जाने के अवशेष दिखाई पड़ते हैं।

ऐतिहासिक तथ्यों से यह बात प्रमाणित होती है। कि ईसा के 300 वर्ष से कन्या के लिए विवाह अनिवार्य हो गया। कन्या का उपनयन संस्कार बंद कर दिया गया तथा उसका समावेश विवाह-विधि में ही कर लिया गया-

वैवाहिक विधि: स्त्रीणा संस्कारों वैदिकः स्मृतः

पतिसेवा गुरौ वासो गृहार्थो ग्नि परिक्रियाः !!

उपनयन संस्कार का हेतु अब विवाह-विधि द्वारा सिद्ध हो जाता है, पतिसेवा गुरु-सेवा के समान है और गृहस्थी का कार्य यज्ञ के समान है अतः स्त्रियों को न तो किसी अन्य धार्मिक कार्य की आवश्यकता है और न अध्ययन की।

विवाह-विधि में उपनयन संस्कार का समावेश करने के उपरान्त ऐसी भावना फैली कि स्त्रियों के लिए अविवाहित रहना पाप है: 'अपतिना तू नारीणा, मद्यप्रभूति पातकम्' विवाह को अनिवार्य घोषित करने के बाद धीरे-धीरे विवाह की न्यूनतम आयु सीमा कम करने के प्रयास होने लगे।

iii. विधवा स्त्री की प्रस्थिति:

उस युग में विधवाओं के सामने अनेक बाधाएँ थीं। 'मनुस्मृति' या कौटिल्य के 'अर्थशास्त्र' में सती प्रथा का उल्लेख नहीं किंतु महाकाव्यों में कुछ इधर-उधर बिखरे हुए उल्लेख मिलते हैं जिनसे यह निष्कर्ष निकाला जा सकता है कि स्त्रियों के लिए सती प्रथा अनिवार्य नहीं थी।

वैदिक काल में अत्यंत प्रचलित 'नियोग' प्रथा का स्पष्ट दर्शन हमें महाकाव्यों में और विशेषकर 'महाभारत' में होता है। भीष्म ने अपनी माता सत्यवती को विवाह करने से इन्कार कर दिया, इसका कारण यह नहीं था कि भाभी के साथ विवाह करना अनीतिपूर्ण था बल्कि उन्होंने आजीवन ब्रह्मचर्य की प्रतिज्ञा के कारण विवाह नहीं किया था।

'मनुस्मृति' में नियोग के प्रति विशेष पक्षपात दिखाई नहीं पड़ता। नियोग की प्रथा इतनी अधिक प्रचलित एवं सर्वमान्य थी कि सूत्र रचयिता उस पर संपूर्ण प्रतिबंध नहीं लगा सके। पहले नियोग में तीन पुत्रों तक यौन-सम्बन्ध कायम रखने की परंपरा थी, कालांतर में नियोग द्वारा एक संतान (पुत्र) पैदा करने की स्वीकृति दे दी गई।

डॉ. अल्लेकर के कथानुसार नियोग की प्रथा मात्र कर्तव्य से प्रेरित थी, स्वच्छंद आचरण करने के लिए नहीं। विधवा-पुनर्विवाह के प्रश्न पर दृष्टिकोण संकीर्ण होने लगा था। 'मनुस्मृति' में पत्नी-धर्म की व्याख्या करते हुए मनु कहते हैं- 'जो साध्वी स्त्री पति की मृत्योपरांत अविरल पवित्र आचरण करती है, वह पवित्र पुरुष की भाँति स्वर्ग प्राप्त करती है।' प्रायः सन् 200 ई. से विधवा के पुनर्विवाह के प्रति समाज का रुख कठोर होता गया। विधवा के पुत्र का स्थान शनैः-शनैः गिरता गया। यहाँ एक बात नहीं भूलनी चाहिए कि स्मृतिकारों ने विधवा-विवाह के प्रति इतनी निष्ठुरता नहीं दिखाई है। वशिष्ठ का कहना है कि, जिस स्त्री का विवाह मात्र हुआ हो किंतु संभोग (यौन-सम्बन्ध) न हुआ हो, ऐसी कन्या का पुनर्विवाह किया जा सकता है।

(3) बौद्ध युग में स्त्रियों को प्रदत्त अधिकार

हिंदू धर्म की घनीभूत होने वाली रूढ़िवादिता तथा विस्तृत कर्मकांड की श्रृंखला ने स्त्रियों और शूद्रों को एक परिधि में बाँधना शुरू कर दिया। ब्राह्मण वर्ण की बढ़ती हुई महत्ता को बौद्ध धर्मावलंबियों ने सर्वप्रथम चुनौती दी। भारतीय पूर्व प्रदेशों में विकसित होने वाला बौद्ध धर्म ईसा की पहली शताब्दी में भारत के अन्य क्षेत्रों में फैल गया। ईश्वर-प्राप्ति के लिए किसी प्रकार के माध्यम की आवश्यकता नहीं है, जो भी व्यक्ति संयमी एवं मनोनिग्रहयुक्त जीवन जी सके वह निर्वाण पद प्राप्त कर सकता है। संयमी जीवन का अधिकार स्त्री और पुरुष दोनों को है। वेदकालीन धार्मिक

स्वतंत्रता की चेतना फिर एक बार इस काल में दृष्टिगत होती है। बौद्ध धर्म की स्थापना के छः वर्ष बाद ही बुद्ध के पट्टशिष्य आनंद के अथक् प्रयास से भिक्षुणियों को भी संघ में प्रवेश की अनुमति मिली।

(4) पुराणकाल में स्त्रियों को प्रदत्त अधिकार

पुराणकाल तथा उसके बाद का काल-विस्तार 1300 वर्षों का था और उस अवधि में मूल्यांकन एवं रिवाजों के प्रभाव से स्त्री का स्थान नीचे गिरता ही गया। विदेशी आक्रमण तथा प्रतिक्रिया के कारण स्त्रियों के प्रदत्त अधिकारों में गिरावट की गति बढ़ गई।

वेदकालीन स्त्री का स्वातंत्र्य तथा उसके प्रभाव का अंत तो कब का हो चुका था। सूत्रकाल में स्त्री और पुरुष के प्रति जो थोड़ी-बहुत समान नीति अपनाई गई थी, वह इस काल में अदृश्य दिखाई पड़ती है। जायसवाल का कहना है-

यह कोई कौटिल्य काल की पत्नी नहीं थी जो न्यायलय में पति के विरुद्ध बदचलनी या मारपीट का आपेक्ष लेकर उपस्थित हो सकती थी अथवा पति पर आघात करने के अपराध में न्यायलय में उपस्थित की गई हो, 'परस्पर विश्वास' के सिद्धान्त को मान्य रखने वाली मनु के काल की भी वह पत्नी नहीं थी, यह तो याज्ञवल्क्य के समय की पत्नी थी जिसके व्यक्तित्व की रंग-रंग में 'कर्तव्यपालन' तथा 'अनैसर्गिक सहिष्णुता भरी हुई थी।

(5) अंग्रेजों के आगमन से पूर्व स्त्रियों को प्रदत्त अधिकार

वेदकालीन समाज से लेकर 18वीं शताब्दी के अंत तक स्त्रियों के प्रदत्त अधिकार का ऐतिहासिक अवलोकन करते समय अन्य अनेक बातों की ओर हमारा ध्यान जाता है।

वेदकालीन युग में स्त्रियों का स्थान बहुत ऊँचा था, अन्य देशों की स्त्रियों की तुलना में वेदकालीन स्त्री को कहीं अधिक अधिकार प्राप्त थे साथ-साथ यह भी कहना पड़ेगा कि पितृसत्तात्मक समाज के ढाँचे के अन्तर्गत स्त्रियों के अधिकार सीमित ही थे। भारतीय समाज में वैदिक काल में स्त्रियों के स्थान एवं पद में उत्तरोत्तर गिरावट आती गई।

पितृसत्तात्मक परिवार व्यवस्था की मर्यादाओं में रहते हुए स्त्री को जितने अधिकार दिए जा सकते थे, वे सब वैदिक युग में दिए गए थे किंतु जैसे-जैसे आचार-धर्म बढ़ने लगी वैसे-वैसे बहुपत्नीत्व (Polygamy) तथा बालविवाह (Child-marriage) जैसी कुरीतियों की परम्परा विकसित होती गई। स्त्री का धार्मिक महत्व दिन-पर-दिन गौण होता चला गया और स्त्री के आचार-विचार की स्वतंत्रता पर भाँति-भाँति के प्रतिबंध लगा दिए गए। घूँघट की प्रथा ने पराधीनता की पूर्णाहुति की।

स्वतंत्रता के पश्चात भारतीय स्त्रियों की स्थिति

भारतीय स्त्रियाँ के जीवन में स्वतंत्र भारत का संविधान मानो-नव जीवन संदेश लेकर आया। इन प्रबुद्ध महिलाओं ने भारत के संविधान के निर्माण में अपने समृद्ध विचारों को व्यक्त कर अमूल्य योगदान दिया है। भारत का संविधान सभी भारतीय महिलाओं को समान अधिकार (अनुच्छेद 14), राज्य द्वारा कोई भेदभाव नहीं करने (अनुच्छेद 15) (1), अवसर की समानता (अनुच्छेद 16), समान कार्य के लिए सामान वेतन (अनुच्छेद 39)(घ), की गांरटी देता

है। इसके अलावा यह महिलाओं और बच्चों के पक्ष में राज्य द्वारा विशेष प्रावधान बनाए जाने की अनुमति देता है (अनुच्छेद 15)(3), महिलाओं की गरिमा के लिए अपमानजनक प्रथाओं का परित्याग करने (अनुच्छेद 51)(ए)(ई) और साथ ही काम की उचित एवं मानवीय परिस्थितियाँ सुरक्षित करने और प्रसूति सहायता के लिए राज्य द्वारा प्रावधानों को तैयार करने की अनुमति देता है। (अनुच्छेद 42)।

- **1970 के दशक में महिलाएं एवं अधिकार:** 1970 के दशक में नारीवादी आंदोलन का दूसरा चरण प्रारंभ हुआ। अब तक अनेक महिला संगठनों का निर्माण किया जा चुका था तथापि उनमें लामबंदी का अभाव था। 1970 के दशक में महिलाओं के संगठनों को एक साथ लाने वाले पहले राष्ट्रीय स्तर के मुद्दों में से एक मथुरा बलात्कार का मामला था। 1979-1980 में एक थाने (पुलिस स्टेशन) में मथुरा नामक युवती के साथ बलात्कार के आरोपी पुलिसकर्मियों के बरी होने की घटना बड़े पैमाने पर विशेष प्रदर्शनी का कारण बनी। परिणामस्वरूप सरकार को साक्ष्य अधिनियम दंड प्रक्रिया संहिता और भारतीय दंड संहिता और भारतीय दंड संहिता को संशोधित करने और हिरासत में बलात्कार की श्रेणी को शामिल करने के लिए बाध्य होना पड़ा। महिला कार्यकर्ता, कन्या भ्रूण हत्या, लिंग भेद, महिला स्वास्थ्य और महिला साक्षरता जैसे मुद्दों पर एकजुट हुईं। 1975 में भारतीय महिलाओं के बड़े जत्थे ने बर्लिन में आयोजित प्रथम विश्व स्तरीय महिला कॉफ्रेस में हिस्सा लिया।
- **1990 के दशक की महिलाएं एवं अधिकार:** 1990 के दशक में विदेशी दाता एजेंसियों से प्राप्त अनुदानों ने नई महिला-उन्मुख गैरसरकारी संगठनों (NGO) के गठन को सम्भव बनाया। स्वयं सहायता समूहों एवं सेल्फ इम्प्लॉयड वुमेन्स एसोसिएशन (SEWA) जैसी एनजीओ ने भारत में महिलाओं के अधिकारों के लिए एक प्रमुख भूमिका निभाई है। कई महिलाएं स्थानीय आंदोलनों की नेताओं के रूप में उभरी हैं।
- **2000 के दशक के बाद महिलाएं एवं अधिकार:** 2000 के बाद महिला संगठनों के प्रयास से सरकार द्वारा महिला विषयक विधेयकों में समय-समय पर संशोधन किया जाता रहा। वर्ष 2001 को महिलाओं के सशक्तिकरण (स्वशक्ति) वर्ष के रूप में घोषित किया गया तथा महिलाओं के सशक्तिकरण की राष्ट्रीय नीति 2001 में पारित की गयी थी। सरकार द्वारा 2001 में लागू की गई महिला सशक्तिकरण की राष्ट्रीय नीति का उद्देश्य महिलाओं की प्रगति, विकास और सशक्तिकरण सुनिश्चित करना और महिलाओं के साथ हर तरह का भेदभाव सामप्त कर यह सुनिश्चित करना है कि वे जीवन के हर क्षेत्र और गतिविधि में खुलकर भागीदारी करें। इस नीति के लक्ष्यों प्राप्त करने के लिए एक राष्ट्रीय कार्य योजना तैयार की गई। लैंगिंग समानता के लक्ष्य की प्राप्ति के लिए सरकार ने महिलाओं के समग्र सशक्तिकरण की दिशा में कई कदम उठाए हैं। योजना प्रक्रिया एक विशुद्ध कल्याण उपाय से आगे बढ़कर उन्हें विकास योजना के केन्द्र में लाने के प्रयास तक आ पहुँची है। इस नीति के अनुसार महिलाओं का भविष्य एक सशक्त आत्मनिर्भर और स्वस्थ सरक्षित माहौल में सांस लेने वाले समाज का है। 2006 में बलात्कार की शिकार एक मुस्लिम महिला इमराना की कहानी भी प्रकाश में

आयी। इमराना का बलात्कार उसके ससुर ने किया था। कुछ मुस्लिम मौलवियों की उन घोषणाओं का जिसमें इमराना को अपने ससुर से शादी कर लेने की बात कही गयी थी, व्यापक रूप से विरोध किया गया और अंततः इमराना के ससुर को 10 साल की कैद की सजा दी गयी। कई महिला संगठनों और ऑल इंडिया मुस्लिम पर्सनल लॉ बोर्ड द्वारा इस फैसले का स्वागत किया गया।

निष्कर्षः

प्राचीन काल से वर्तमान तक लंबी लड़ाई के पश्चात आज भारत की महिलाएं कानूनी स्तर पर पुरुषों के समकक्ष खड़ी है। भारतीय संविधान में वर्णित समस्त मौलिक अधिकारों में स्त्री-पुरुष को समान माना गया है। इस दौरान कई उपलब्धियाँ भी हासिल हुईं। उदाहरण के लिए मताधिकार तथा महत्वपूर्ण राजनैतिक पदों पर नियुक्त होने के अधिकार के साथ-साथ विवाह, तथा संपत्ति में समानाधिकार उल्लेखनीय हैं। स्वास्थ्य की दृष्टि से बालिग होने की आयु में विवाह तथा विशेष परिस्थितियों में गर्भपात का अधिकार अत्यधिक महत्वपूर्ण है। यही वजह है कि आज ऐसा कोई भी क्षेत्र नहीं रहा जहाँ महिलाएं कार्यरत नहीं हैं। यद्यपि सामाजिक स्तर पर यह संघर्ष आज भी जारी है। जिसको दूर किया जाना अभी भी समाज के लिए अति आवश्यक है।

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वीर बाबुराव शेडमाके यांचे स्वातंत्र्याच्या आंदोलनातील योगदान

राजकुमार बिरादार

सरदार पटेल महाविद्यालय चंद्रपूर

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प्रस्तावना:

सोळाव्या शतकाच्या सुरुवातीस पोर्तुगीज आणि सतराव्या शतकामध्ये फ्रेंच ए इंग्रज आणि डच भारतामध्ये आले. त्यावेळी भारतावर मोगल सत्तेचा प्रभाव होता ते मुघलांकडून व्यापाराचे परवाने घेऊन शांततेने व्यापार करत होते. औरंगजेब बादशहाच्या मृत्यूनंतर मुघल साम्राज्याला उतरती कळा लागली त्याचा फायदा पोर्तुगीज, डच, इंग्रज आणि फ्रेंच यांनी घेतला. १७५७ ची प्लासीची लढाई जिंकून इंग्रजांनी भारतीय राजकारणात प्रवेश केला. हळूहळू कर्नाटक, बंगाल, मैसूर, सिंध, मराठी राज्य जिंकून संपूर्ण भारतावर निर्विवाद वर्चस्व स्थापन केले. ब्रिटिशांनी महसूल गोळा करण्याची नवीन जाचक पद्धती आणली. भारतीयांच्या प्रथा, परंपरांमध्ये हस्तक्षेप केले. अनेक संस्थाने खालसा केली. हिंदू सैनिकांना भेदभावाची वागणूक देऊ लागले. इंग्रज सरकारच्या वाढता अत्याचार, जुलूम व शोषण यामुळे शेतकरीए कारागीरए संस्थानिक, सैनिक, सर्वसामान्य जनतेने जनतेमध्ये असंतोष पसरला यामुळे स्वातंत्र्याच्या आंदोलनाची सुरुवात झाली. त्याचाच एक भाग म्हणून १८५७ ला ब्रिटिशांच्या विरोधात आंदोलन सुरू केले. त्याचे पडसाद संपूर्ण भारतावर पडले. त्यापासून चांदागड गोंडराज्यसुद्धा सुटलेले नाही. चांदा जिल्ह्यात वीर बाबुराव शेडमाके यांच्या नेतृत्वात ब्रिटिशांच्या विरोधात आंदोलन झाले. प्रस्तुत प्रकरणात वीर बाबुराव शेडमाके यांच्या स्वातंत्र्य आंदोलनातील भूमिका यावर प्रकाश टाकण्यात आला आहे.

वीर बाबुराव शेडमाके यांचा अल्प परिचय

पुल्लेसुरबापू आणि जुर्जाकुवर या दांपत्याच्या पोटी ७ मार्च १८३३ ला घोट येते वीर बाबुरावांचा जन्म झाला. त्यांच्या जन्माने मोलमपल्ली जमीनदारीत आनंदाचे वातावरण निर्माण झाले होते. बाबुरावांचे गोंडस व्यक्तिमत्व सर्वांनाच आवडायचे ते वयाने जसजसे मोठे होऊ लागले तसतसे बालमित्रांमध्ये रमत होते. वयाच्या तिसऱ्या वर्षीच त्यांना गोटुलमध्ये पाठवण्यात आले. लहान वयातच त्यांना मल्लयुद्ध, तलवार चालवणे, घोड्यावर बसणे, तीरकमटा चालवणे, भाला चालवणे इत्यादीचे प्रशिक्षण मिळाले. वयाच्या सातव्या वर्षीत त्यांना मध्यप्रदेश मधील रायपूरच्या ख्रिश्चन मिशनरी शाळेत टाकण्यात आले. शाळेतील परिस्थिती आदिवासींच्या विरोधात वाटली तसेच वीर बाबुराव लहान असताना त्यांच्या सवंगड्यात रमलेले असल्याने त्यांचे मन त्या शाळेत लागत नव्हते. कसेतरी तिसरीपर्यंत शिक्षण घेऊन ते परत आले. वडील आपल्या जमीनदारीच्या कामात व्यस्त राहत असे परंतु त्यांची आई जुर्जाकुवर बारकाईने बाबुराव कडे लक्ष देत होत्या. बाबुरावांना शूरांच्या गोष्टी सांगून त्यांच्यावर वीरतेचे संस्कार केले. बाबुरावांचे लग्न त्यांच्या मामाची मुलगी राजकुवर यांच्याशी झाले त्यांनी लहान वयातच आपल्या जमीनदारीत फिरून सामाजिक परिस्थितीचे अध्ययन करून संघटन वाढविण्याचे काम केले.

मोलमपल्ली आणि घोटची जमीनदारी

राजा हरीशहा यांनी चांदागढ राज्यातील लोकांची आर्थिक हल अपेष्टा पाहून पुन्हा आर्थिक सुबत्तता आणण्यासाठी त्यांनी १७ मुख्य आणि काही उप जमीनदाऱ्या अशा एकूण ५१ जमीनदाऱ्या निर्माण केल्या. त्यामध्ये सुरजागढ जमीनदारीची जबाबदारी कनसूबापू शोडमाके यास दिले. त्याच्यानंतर व्यंकटरावए विसूबापूए कोकशहा उर्फ विस्तारी बाबा यांनी जमीनदारी सांभाळली. १७०३ मध्ये कोकशाहाच्या काळात जमीनदारीचा विस्तार वाढल्याने कारभाराच्या दृष्टीने सोयीचे व्हावे यासाठी जमीनदारीचे मुख्यालय सुरजागढ वरून अहेरी येथे आणले. त्याच्या मृत्यूनंतर त्यांचा पुत्र भीमराव यांनी जमीनदारीचा विस्तार वाढविला त्यामुळे अहेरी जमीनदारी मध्ये मोलमपल्ली आणि घोट अशा दोन उपजमीनदाऱ्या तयार केल्या. १८५८ च्या दरम्यान घोटची जबाबदारी व्यंकटराव व मोलमपल्लीची जबाबदारी वीर बाबुराव शोडमाके कडे होती.

तत्कालीन सामाजिक परिस्थिती

१. ब्रिटिश शासन पद्धती

ब्रिटिशांनी गोंड राज्य हस्तगत करण्यापूर्वी गोंड जमातीचे स्वतःचे स्वशासन होते. त्याचे प्रमुखही तेच होते आणि ते आपल्या प्रथा परंपरेप्रमाणे राज्य चालवत होते. इंग्रजांमुळे या सर्व गोष्टी संपुष्टात आल्याने जनजातीय आंदोलनास प्रारंभ झाला.

२. आर्थिक शोषण

ब्रिटिशांची सत्ता प्रस्थापित झाल्यानंतर व्यापारीए जमीनदारए सावकारए ठेकेदार यांनी आदिवासी लोकांच्या साधेपणाचा फायदा घेऊन त्यांच आर्थिक शोषण करू लागले. त्यामुळे आदिवासी जनता आणि वीर बाबुराव शोडमाके यांनी ब्रिटिशांच्या विरोधात आंदोलन सुरू केले.

३. सांस्कृतिक ऱ्हास

इंग्रजांचा व्यापार करणे हा तर मुख्य उद्देश होताच त्याचबरोबर ते धर्मप्रसार करण्याचे काम सुरू केले होते. त्यासाठी त्यांनी आपला मोर्चा साधे भोळे असणाऱ्या आदिवासीकडे वळवला होता. त्यांना विकासाचे अमिष दाखवून आदिवासी लोकांचे धर्म परिवर्तन करू लागले ही बाब बाबुराव शोडमाके यांना पसंद आली नाही म्हणून ब्रिटिशा विरोधात बंड पुकारले.

४. जंगल विषयक कायदे

भारतात सत्ता प्रस्थापित झाल्यानंतर आदिवासींच्या हक्काचे आणि उपजीविकेचे साधन असलेले जंगल इंग्रजांनी कायदे करून काढून घेतले. त्यामुळे आदिवासी जनता आणि वीर बाबुराव शोडमाके यांच्यामध्ये विद्रोहाची भावना निर्माण झाली.

तत्कालीन सामाजिक परिस्थितीविषयी शेषराव मडावी आपल्या ग्रंथात लिहितात षेव्हा इंग्रजांनी चांदागढची सत्ता हस्तगत केली. तेव्हा येथील जनतेवर अनेक प्रकारची बंदी आणली आणि मालगुजरए ठेकेदारए कुलकर्णी यांनी लोकांना लुटून आदिवासी आया बहिणीची इज्जत लुटून त्यांचे जगणे कठीण केले. तेव्हा वीर बाबुराव

चिडले आणि भारत मातेच्या व आपल्या निरपराध जनतेच्या रक्षणार्थ हातात तलवार घेऊन इंग्रजा विरुद्ध लढा देण्यास तयार झाले. (१)

जंगोम सेना

आदिवासी जनता आणि वीर बाबुराव शेडमाके यांच्यामध्ये ब्रिटिशा विरोधात असंतोषाची भावना निर्माण झाली. वीर बाबुराव शेडमाके वयाने लहान होते लहान वयातच त्यांच्या मनात देश भावना जागृत होऊन इंग्रजांच्या विरोधात आंदोलनास सुरुवात केले. प्रथमतः त्यांनी आपल्या जमीनदारीतील आदिवासी तरुणांमध्ये संघटन निर्माण करून ५०० तरुणांची सशस्त्र 'जंगोम सेना' २४ सप्टेंबर १८५७ मध्ये तयार केले.

राजगड युद्ध

ब्रिटिशांनी चांदागड आपल्या ताब्यात घेतल्यावर राजगडचे जमीनदार म्हणून रामजी गेडाम यांची नेमणूक केली. रामजी गेडाम आदिवासी होते. ते इंग्रजांसाठीच काम करत असत. वीर बाबुरावांनी पत्र व्यवहार करून रामजी गेडाम यांचे मन आपल्याकडे वळविण्याचा प्रयत्न केले. रामजी गेडाम यांना लिहिलेल्या पत्रात वीर बाबुराव लिहितात प्रामुखाए तुम्ही आमचे सगे आहात. तरीपण परकीय इंग्रजांचे गोडवे गाताय् इंग्रजांनी भारत मातेला गुलाम केले आहे. या गुलामगिरीतून भारत मातेला मुक्त करण्याकरिताच १८५७ चे स्वातंत्र्य युद्ध प्रारंभ झाले आहे. आपण सहभागी होण्याकरिता आमच्यासोबत या यातच सर्वांचे हित आहे. हे मान्य नसल्यास नाईलाजाने तलवारीने उत्तर द्यावे लागेल याचा रामजी गेडाम वर कसलाही परिणाम झाला नाही (२). ते ब्रिटिशांचे खबरी म्हणून काम करत होते. अखेर बाबुरावने ७ मार्च १८५८ रोजी राजगडाला चारही बाजूने वेडा दिला. इंग्रजांच्या साथीने रामजी गेडाम व वीर बाबुराव शेडमाके यांच्यात घनघोर युद्ध झाले. या युद्धात रामजी गेडाम मारला गेला. राजगड जमीनदारीचा कारभार त्यांच्या विधवा पत्नीला सोपवून राजगड आपल्या ताब्यात घेतले. या युद्धात झालेल्या पराभवाची दखल इंग्रजांनी घेतले व त्यानंतर इंग्रजांनी बाबुरावांना पकडण्याचे आदेश दिले.

नांदगाव घोसारी युद्ध

इंग्रजांचा हस्तक असलेला रामजी गेडाम यास बाबुरावांनी युद्धात मारले व राजगडची जमीनदारी त्यांच्या विधवा पत्नीकडे दिली. याची दखल इंग्रजांनी घेतली. त्यांच्या मनात बाबुरावांची धास्ती निर्माण झाली होती. ब्रिटिश सैन्याचा पाठिंबा असलेल्या रामजी गेडामचा मृत्यू आणि त्या युद्धात झालेला पराजय कॅप्टन क्रिकटनच्या जिव्हारी लागला. त्यासाठी बाबुरावांचा पाठलाग सुरू ठेवला. त्यांना पकडण्यासाठी ब्रिटिश सैन्य नांदगाव घोसारीकडे पाठविले. नांदगाव घोसारी येथे वीर बाबुरावांचे आणि त्यांच्या सैन्याचे स्वागत झाले. महादेव मंदिराच्या परिसरात सैन्याचे सरदार आणि जमीनदार यांची सभा झाली. एका खबऱ्याने वीर बाबुरावांना इंग्रज सैनिकासह नांदगाव घोसारी कडे येत असल्याची खबर सांगितली. वीर बाबुरावांनी युद्धाचे नियोजन केले. छत्रपती शिवाजी महाराजांनी जो गनिमी कावा या युद्धनीतीचा वापर केले होते त्याच तंत्राचा उपयोग करून ब्रिटिश सैन्यावर १३ मार्च १८५८ ला हल्ला केले. या युद्धात बाबुरावांच्या सैनिकांचा विजय झाला. ब्रिटिश सैन्य सैरावैरा जिकडे वाट मिळेल तिकडे धावु लागले. गनिमी कावा पद्धतीने नांदगाव घोसारी युद्ध वीर बाबुरावांनी जिंकले.

गढीचूर्ला पर्वतावरील युद्ध

राजगड आणि नांदगाव घोसारी या दोन्ही युद्धात इंग्रज पराभूत झाल्यावरही ते न थांबता पुढील युद्ध करण्यास तयार होणार ही बाब वीर बाबुराव यांच्या लक्षात आली. त्यापुढील युद्ध देखील डोंगर दऱ्या-खोऱ्या आणि पर्वतीय भागात राहूनच करण्याचे निश्चित केले. तयारीनिशी बाबुरावांनी आपला फौज फाटा, युद्ध साहित्य घेऊन गढीचूर्ला गावाच्या दिशेने निघाले. गढीचूर्ला गावाच्या जवळ मोठा डोंगर होता. त्यावर घनदाट जंगल होते. तसेच तो पर्वत उंचीवरही होता. तेथे राहून पुढील युद्धाची तयारी सुरू केली.

गढीचूर्ला गावात ब्रिटिशांचा खबरी राहत होता. तो सावकारांचा व्यवसाय करून गोरगरिबावर अत्याचार करत असे. त्याला ब्रिटिशांची मदत असल्याकारणाने त्याच्या विरोधात कोणी बोलतही नव्हते. बाबुराव आणि त्यांच्या सैन्याने त्याला विरोध केले. त्याच्या पैशाच्या नोंदी असलेले दप्तरही जाळून टाकले. त्याची संपत्ती आणि धान्य गोरगरिबांना वाटून टाकले. त्यामुळे तेथील जनता बाबुरावावर खूप खुश झाली होती.

बाबुराव गढीचूर्ला पर्वतावर आहे ही बातमी खबऱ्याकडून ब्रिटिशांना समजताच त्यांनी आपले सैन्य गढीचूर्ला पर्वताकडे रवाना केले. वीर बाबुरावाने पहिलेच युद्धाची तयारी करून ठेवले होते. २० मार्च १८५८ च्या पहाटे साडेचार वाजता ब्रिटिश सैन्याने पर्वताला सर्व बाजूंनी वेढा घातला आणि पहाडाच्या वरच्या दिशेने बंदुकीचा गोळीबार सुरू केला. त्याला प्रतिकार म्हणून बाबुरावच्या सैन्याने दगडाचा वर्षाव केला. गुलेरचा वापर, गरम पाणी, तिरांचा मारा केला. बाबुरावच्या सैन्य समोर ब्रिटिशांच्या आधुनिक बंदूकाही काम करत नव्हत्या. बाबुरावांच्या सैन्याच्या प्रतिउत्तराने ब्रिटिश सैन्य सैरा वैरा धावू लागले. अनेक सैन्य घायाळ झाले. काही सैन्याचा मृत्यूही झाला. ब्रिटिशांच्या बंदुकीच्या गोळ्या संपल्या परंतु वीर बाबुरावांच्या सैन्याकडून दगड-गोटे संपत नव्हते. अखेर ब्रिटिश सैन्य तेथून पळ काढले. गढीचूर्ला पर्वतावरील युद्धात बाबुरावांचा विजय झाला. विजयानंतर पर्वतावरून गढीचूर्ला गावात आले विजयाचा आनंद म्हणून जल्लोष केला. ब्रिटिशांचा खबरी सावकार याला भर रस्त्यात शिक्षा केली. ब्रिटिशांचे युद्ध साहित्यही जप्त केले. बाबुरावांच्या सैन्याने 'जय सेवा जय पेरसापेन जे बुढालपेन' अशा घोषणा दिल्या. या युद्धाचा ब्रिटिशावर झालेल्या परिणामाविषयी शेषराव मडावी आपल्या ग्रंथात लिहितातए ष्या लढाईपासून इंग्रज बरेच काही शिकले त्यांना कळून चुकले की, बाबुराव काही साधारण माणूस नसून तो महान योद्धा, महान क्रांतिकारक आहे आणि तो आपणास जुमानणार नाही. याचा काहीतरी आपण बंदोबस्त केला पाहिजे. नाहीतर समोर आपल्याला हा महागात पडल्याशिवाय राहणार नाही. आणि वेळप्रसंगी आपल्याला हा परिसर आपल्या ताब्यात घेता येणार नाही व हा भूभाग आपल्या कार्यक्षेत्रापासून वंचित राहिल आणि वेळप्रसंगी आपली येथून हकालपट्टी लवकरच झाल्याशिवाय राहणार नाही (३).

सगनापूर युद्ध

सगनापूर हे गाव गडचिरोली जिल्ह्यातील चामोर्शी जवळ आहे. ते घनदाट जंगलाने वेढलेले व पर्वताच्या मध्यभागी होते. गढीचूर्ला युद्धाच्या विजयानंतर वीर बाबुराव सगनापूर येथे वास्तव्यास होते. सतत होणाऱ्या पराभवामुळे हतबल झालेल्या ब्रिटिशांनी बाबुरावांना पकडण्यासाठी सैन्य पाठवले होते. ही बाब बाबुरावांचे गुप्तहेर

हुक्का शेडमाके यांनी त्यांना सांगितले. बाबुराव व व्यंकटराव पहिलेच युद्धाच्या तयारीत होते. बाबुरावांनी या युद्धासाठी शिवाजी महाराजांची युद्धनीती वापरली. गनिमी कावा या तंत्राचा उपयोग करून सैन्याची तीन भागात विभागणी केली. इंग्रजांचे सैन्य जंगलात आत मध्ये आल्यानंतर डावीकडून उजवीकडून व समोरून हल्ला करण्याची नीती अवलंबली. १९ एप्रिल १८५८ रोजी इंग्रज सैन्य जंगलात आत मध्ये आल्यानंतर वीर बाबुरावांच्या सैन्यानी त्यांच्यावर तिन्ही बाजूने हल्ला केले. ब्रिटिश सैन्याला हल्ला कसा परतवून लावावे हे समजत नव्हते. वीर बाबुराव यांच्या युद्धनीतीसमोर ब्रिटिश सैन्याला या युद्धामध्ये देखील हार पत्करावी लागली.

बामनपेठ युद्ध

बामनपेठ हे क्षेत्र अडपल्लीए पल्लेझरीए मार्कंडा अनकोंडाए चंदनवेल या घनदाट जंगलांनी वेढलेले ठिकाण होते. येथे ब्रिटिशांची लष्करी छावणी होती. त्यांचे नेतृत्व कॅप्टन स्कॉट करत होते. या लष्करी छावणीत ब्रिटिशांनी दारूगोळा मोठ्या प्रमाणात साठवून ठेवला होता. हे एक प्रकारची ब्रिटिश सैन्याची ताकद होती. ही बाब बाबुरावांना त्यांचे गुप्तहेर व सभोवतालच्या गावकऱ्यांनी लक्षात आणून दिले. त्यानंतर सगनापुर युद्धातील विजयानंतर पुढचे लक्ष्य बाबुरावाने बामनपेठ हे ठेवून त्या दिशेने वाटचाल केले. बामनपेठच्या सभोवतालच्या जंगलाचा फायदा घेऊन बाबुरावाने २७ एप्रिल १८५८ रोजी छावणीवर हल्ला केले. त्यावेळी बामनपेठच्या सभोवतालच्या जंगलात चारही बाजूने जय जंगो - जय लिंगो (लिंगो), जय पेरसापेन जय बुडाल पेन, हर हर महादेव, भारत माता की जय, असा जयजयकार व गर्जना ऐकू येत होत्या (४). ब्रिटिश सैन्य आणि बाबुरावांच्या सैन्यात घनघोर युद्ध झाले. दारूगोळा कोठाराला आग लावली गेली. या आगीत कॅप्टन स्कॉट आणि ब्रिटिश सैन्य मरण पावले. या युद्धामध्ये देखील बाबुरावांचाच विजय झाला.

चिचगुडीवर हल्ला

ब्रिटिशांनी संपूर्ण भारत देशावर राज्य करणे सोयीचे व्हावे यासाठी देशात रेल्वे, रस्ते, टेलिफोनचा विस्तार करण्यावर भर दिले. एखाद्या प्रांतात होणाऱ्या बंडाची माहिती लवकर मिळावी याकरिता टेलिफोन तारा टाकण्यावर भर दिले. त्याचाच एक भाग म्हणून वीर बाबुराव यांनी चांदागड प्रांतात इंग्रजा विरुद्ध जे बंड सुरू केले होते त्याची माहिती लवकरात लवकर मिळावी जेणेकरून तो बंड मोडीत काढता यावे या उद्देशाने चांदागड ते मोलमपल्ली टेलिफोन तारा टाकण्याचे काम सुरू केले होते. प्रत्यक्ष काम अल्लापल्ली पासून जवळच असणाऱ्या चिचगुडी येथे सुरू होते. डलहौसीच्या टेलिफोन विस्ताराच्या धोरणास बाबुरावांचा विरोध होता कारण स्वातंत्र्यलढ्यासाठी हे घातक होते. म्हणून चिचगुडी वर हल्ला करून तात्काळ काम बंद पाडण्याचे ठरविले.

बामनपेठ वरील हल्ल्यानंतर दुसऱ्याच दिवशी सर्व सैन्यानिशी दिवसा प्रवास करून आलापल्ली येथे आले. त्यानंतर त्यांनी टेलिफोन तारा लावण्याचे काम करणारे इंग्रज अधिकारी कॅप्टन गॉर्टलँडए हॉल व पिटर यांच्या विषयी माहिती घेतली. इंग्रज अधिकारी दिवसभर काम करून संध्याकाळी तंबूत परतल्यानंतर रात्री बाबुराव व त्यांच्या सैन्याने त्यांच्यावर हल्ला केला. यामध्ये इंग्रज अधिकारी गॉर्टलँड व हॉल मारले गेले आणि पीटर अंधाराच्या सहाय्याने कसाबसा पळून जाण्यात यशस्वी झाला. या हल्ल्यामध्ये अनेक ब्रिटिश सैनिक मारले गेले. या हल्ल्यातून

पळून आलेला ब्रिटिश अधिकारी पीटर याने चांदागड गाठले आणि चिचगुडी वरील हल्ल्याची संपूर्ण माहिती कॅप्टन क्रिक्टन यांना सांगितले. या हल्ल्याचे वर्णन करताना बाबुरावांच्या पराक्रमाविषयी शेषराव मडावी आपल्या ग्रंथात लिहितात प्या हल्ल्यामुळे इंग्रज सैन्यामध्ये दहशत निर्माण झाली. त्यामुळे कशाचाही आवाज आला तरी इंग्रज सैनिक खळबळून उठायचे. जेवतानाए पाणी पिताना व झोपेतही बाबुरावच दिसायचे. कारण त्यांना आता माहिती झाले होते कीए बाबुराव कॅव्हा हल्ला करेल याचा काही त्यांना भरोसा राहिला नव्हता. आता इंग्रज अधिकारी सुद्धा सुरक्षित नव्हते (५). या हल्ल्याची दखल इंग्लंडची राणी व्हिक्टोरियाने घेतली. या हल्ल्यात दगावलेल्या ब्रिटिश अधिकाऱ्यांची माहिती मिळताच राणीने बाबुरावाला जिवंत किंवा मेलेला पकडण्याचा आदेश जारी केला. बाबुरावांना पकडण्यासाठी कूटनीतीत तरबेज असणाऱ्या नागपूरच्या कॅप्टन शेक्सपियरची नेमणूक करण्यात आली.

कॅप्टन शेक्सपियरची कूटनीती

कॅप्टन शेक्सपियर चांदागड येथे आल्यानंतर वीर बाबुराव विषयीची सर्व माहिती गोळा केली. वीर बाबुरावांना पकडण्यात स्थानिकांचे सहकार्य मिळेल अशा सरदारए जमीनदाराची माहिती घेतली. त्यामध्ये अहेरी जमिनदारीचे प्रमुख राणी लक्ष्मीबाई चे नाव होते. वीर बाबुरावाना सहजासहजी पकडणे अशक्य होते म्हणून शेक्सपियरने राणी लक्ष्मीबाई ला आपलेसे करून घेण्याचा प्रयत्न खालील पत्राच्या आशयातून झाल्याचे दिसून येते. प्राजमान्य राजश्री राजमाता लक्ष्मीबाईए अहेरीची जमीनदारी ब्रिटिश राजसत्तेच्या अधीन आहे हे आपण विसरू नका तुमचे उपजमीनदार बाबुराव शेडमाके व व्यंकटराव शेडमाके इंग्रजा विरुद्ध बंडखोरी करीत आहेत. त्यांच्यावर राजद्रोहाचा आरोप आहे. त्यांनी इंग्रज अधिकारी गॉर्टलँड व हॉल यांची हत्या केली आहे. बाबुराव व व्यंकटरावांना इंग्रजी कायद्याप्रमाणे शिक्षा देण्याकरिता दोघांनाही पकडून आमच्याकडे सोपवावे अन्यथा अहेरीची जमीनदारी रद्द करून आम्ही आमच्या ताब्यात घेऊ (६).

वरील आशयाचे पत्र कॅप्टन शेक्सपियर स्वतः आहेरी येथे जमीनदाराला न सांगताच घेऊन आले. वीर बाबुरावांना पकडण्यात राणी लक्ष्मीबाईने असहकार्य करण्याचे ठरविले होते. ब्रिटिश शासनाचा वाढता दबावए अहेरीची जमीनदारी वाचविणे व राजद्रोहाच्या खटल्यापासून बचाव करून घेण्यासाठी नाईलाजाने ब्रिटिशांना मदत करण्याचे ठरविले. राणी लक्ष्मीबाई समोर शूकडे आड तिकडे विहीरश् अशी परिस्थिती निर्माण झाली होती.

घोटचे युद्ध

अहेरी जमीनदारीतील घोट या उपजमीदारीमध्ये दर तीन वर्षांनी पेरसापेन देवाची महापूजा करण्याची प्रथा होती. या दिवशी राणी लक्ष्मीबाई च्या मदतीने कॅप्टन शेक्सपियर यांनी बाबुराव व व्यंकटराव यांना पकडण्याचे कट रचले. पेरसापेन देवाची पूजा गावकरी आणि नातेवाईकाच्या उपस्थितीत करत असत. या पूजेसाठी बाबुराव व व्यंकटराव हे दोघे उपस्थित राहणार होते. कुटनीती नुसार शेक्सपियरनी ब्रिटिश सैन्यानिशी घोट येथे उपस्थित झाले. घोट च्या परिसराला सैन्याचा वेढा दिला व घोट मधून बाहेर पडायच्या मुख्य रस्त्याच्या ठिकाणी ठाण मांडून बसले होते. बाबुरावांना ब्रिटिश सैन्याकडून पकडण्याची बातमी आजूबाजूच्या गावात वाऱ्यासारखी पसरली तेव्हा आजूबाजूच्या गावातील जनता बाबुरावांना मदत करण्यासाठी बैलगाड्या मध्ये बसून घोट मध्ये उपस्थित झाले.

घोटमध्ये प्रवेश करत असताना घोट या गावच्या सभोवतालची जनता व ब्रिटिश सैन्यामध्ये बाचाबाची झाली. परंतु गावकऱ्यांनी ब्रिटिश सैन्याला न जुमानता आत प्रवेश केले. घोट व घोट सभोवतालच्या गावातील जनता आणि त्यांच्यासाठी प्रिय असणारे बाबुराव व व्यंकटराव यांच्या उपस्थितीत महापूजा पार पडली. कॅप्टन शेक्सपियरनी गावकऱ्यांना बाबुराव व व्यंकटरावना पकडून देण्याची विनंती केली. सोबतच हल्ल्याची धमकी दिली. गावकऱ्यांनी या धमकीला न जुमानता पुढील शब्दात त्यांना उत्तर दिले आम्ही या धमकीला भिणारे नाही. आम्ही मरेपर्यंत बाबुराव व व्यंकटराव यांच्या पाठीशी खंबीरपणे उभे राहून इंग्रजांचा सरळ मुकाबला करू परंतु बाबुरावला व व्यंकटरावला पकडून इंग्रजांच्या हवाली करणार नाही. ही गावकऱ्यांची वाणी ऐकून ब्रिटिश सरकारला धक्काच बसला (७). परंतु गावकऱ्यांनी त्यांच्या विनंतीला मान न देता युद्धाचे आव्हान स्वीकारले. ब्रिटिश सैनिक आणि गावकऱ्यांमध्ये घनघोर असे युद्ध झाले. या युद्धात वित्तहानी बरोबर जीवितहानी मोठ्या प्रमाणावर झाली. बाबुराव व व्यंकटराव दोघेही तिथून जाण्यास तयार नव्हते तरीही गावकऱ्यांनी त्यांना पेरसापेन देवाची शपथ घालून सुरक्षित स्थळी पाठवून दिले. गावकऱ्यांनी कॅप्टन क्रिकटन व कॅप्टन शेक्सपियरची बाबुरावांना पकडण्याची कूटनीती अयशस्वी ठरविली. घोट येथे देखील बाबुरावांचाच विजय झाला. बाबुराव आणि व्यंकटराव सुरक्षित गुप्त स्थळी गेल्याची बातमी क्रिकटन आणि शेक्सपियरला समजतात दोघांनाही राग अनावर झाला. येथेही त्यांच्या पदरी निराशास आली होती. त्यांच्या अपयशाचे खापर राणी लक्ष्मीबाई वर फोडण्यात आले.

बाबुराव कडून रोहिल्यांचे मतपरिवर्तन

घोटच्या युद्धानंतर बाबुराव आणि व्यंकटराव या दोघांमध्ये मतभेद निर्माण झाले होते. बाबुराव हा एकाकी पडला होता. त्यांच्या मदतीला फारसे सैनिकही नव्हते. राणी लक्ष्मीबाई वर ब्रिटिशांनी दबाव आणला. राणीने बाबुरावाच्या मदतीला सैनिक पाठवावे त्या पाठवलेल्या सैनिकाकडून बाबुरावांना पकडण्याचा कुटील डाव ब्रिटिशांनी खेळला. ठरल्याप्रमाणे राणीने रोहिल्या सैन्याला बाबुरावच्या मदतीला पाठविले. २४ जून १८५८ ला भोलापट्टनम येथे महाराणी दुर्गावती च्या बलिदान कार्यक्रमाचे आमंत्रण वीर बाबुरावांना आले होते. आमंत्रण स्वीकारून बाबुराव तेथे उपस्थित झाले. तेथे त्यांच्या स्वातंत्र्याच्या आंदोलनाचे कौतुक करण्यात आले. बाबुरावाने आपल्या मार्गदर्शनात ब्रिटिशा विरोधात केलेल्या आंदोलनावर सविस्तर मार्गदर्शन केले. कार्यक्रमानंतर रात्री झोपेत असताना राणी लक्ष्मीबाई ने पाठविलेल्या रोहिले सैन्यांनी त्यांना पकडले. वीर बाबुराव रोहिलाना म्हणाले ष्मी भारत मातेच्याए तुमच्या व तुमच्या मुलाच्या उद्याच्या चांगल्या भविष्याकरिता राजपाट सोडून इंग्रजांशी लढत आहे. तुम्हीसुद्धा देशभक्त आहात. इंग्रजा विरुद्ध लढणे हीच देशभक्ती व पुरुषार्थाचे कार्य आहे व देशभक्तांना पकडून इंग्रजांच्या स्वाधीन करणे हा देशद्रोह आहे (८). अशा देशभक्तीपर उपदेशाने त्या सैनिकाचे मत परिवर्तन झाले आणि वीर बाबुराव तेथूनही निसटून जंगलात पसार झाले. रोहिले सैनिक त्यांच्या भूमिकेमुळे ते देशभक्तच राहिले.

तारसा घाटावरील युद्ध

वीर बाबुरावांनी रोहिल्याच्या तावडीतून सुटल्यानंतर कॅप्टन क्रिकटन व कॅप्टन शेक्सपियर यांची परेशानी वाढली. बाबुरावांना पकडण्यासाठी त्यांनी वेगवेगळे उपाय शोधू लागले. बाबुराव नेहमी ज्या रस्त्याने येजा करतात त्या

रस्त्यावर पाळत ठेवून पकडण्याचे ठरविले. त्यासाठी त्यांनी वैनगंगा नदीचे तारसा घाट निवडले. ब्रिटिशांचा हा कुटील डाव गुप्तहेरा मार्फत बाबुरावांना समजला. त्यांनी देखील ब्रिटिशांचा कुटील डाव उधळून लावण्याचे नियोजन केले. ब्रिटिश सैनिक १५ सप्टेंबर १८५८ रोजी तारसा येथील वैनगंगा नदीवर पोहोचले. पावसाळ्याचे दिवस होते. नदी दुथडी भरून वाहत होती. या दिवसात एका किनाऱ्यावरून दुसऱ्या किनाऱ्यावर जाण्यासाठी डोंगा चा वापर करावा लागायचा. एका वेळेस आठ ते दहा सैनिक नदीच्या एका कडे वरून दुसऱ्या कडेवर डोंगा मधून जात होते. बाबुरावांचे सैन्य दुसऱ्या किनाऱ्यावर लपून बसले होते. ब्रिटिश सैन्यांच्या खेपा जसजशा येत होत्या त्या ब्रिटिश सैन्याचा बाबुराव च्या सैन्यानी मारून नदीत फेकून देत होते. अशा पद्धतीने या युद्धात जवळजवळ ७०० ब्रिटिश सैनिक मारले गेले.

वीर बाबुरावांना फाशीची शिक्षा

ब्रिटिशांच्या दबावाखाली येऊन राणी लक्ष्मीबाईंनी बाबुरावांचे तारसा घाटात झालेल्या युद्धातील विजयाचे कौतुक करण्याचे निमित्त करून जमीनदारी आहेरी येथे येण्याचे पत्र बाबुरावांना पाठविले. या राणीच्या पत्रांचा आदर करून बाबुराव आहेरी येथे आले. राणी लक्ष्मीबाई बरोबर सर्वच चालू प्रसंगावर चर्चा झाली. त्यानंतर बाबुराव जेवायला ताटावर बसले असता कॅप्टन शेक्सपियर व त्याचे सैनिक त्या ठिकाणी आले. बाबुरावांना कळले की आपल्याच व्यक्तीकडून आपला घात झाला. बाबुरावाकडे शस्त्रही नव्हते. त्यामुळे ब्रिटिश सैनिकासोबत ते युद्धही करू शकले नाहीत. अखेर १८ सप्टेंबर १८५८ रोजी बाबुरावांना ब्रिटिशांकडून पकडले गेले. त्यानंतर त्यांना चांदगड येथे आणण्यात आले. गोंड राजा हिरशहा आत्राम यांनी बांधलेल्या किल्ल्यात बंदी म्हणून ठेवले. वीर बाबुरावांचा खटला चालविण्यासाठी ब्रिटिशांकडून विशेष न्यायालयाची तजवीज करण्यात आली. न्यायालयाच्या आदेशाने वीर बाबुरावांना २१ ऑक्टोबर १८५८ ला गोंड राजांच्या राजवाड्यातील पिंपळाच्या झाडाखाली फाशी देण्यात आली.

सारांश

१८५७ चा लढा ब्रिटिशांना बंदुकीच्या जोरावर दाबून टाकण्यात यश मिळाले. १८५८ पासून आदिवासींनी ब्रिटिशांच्या विरोधात उभे केलेले आंदोलन त्यांना सहजासहजी दडपता आले नाही. आदिवासी क्रांतिकारक पराक्रमी होते. शकरो अथवा मरोश् या भावनेनेच देशासाठी कुर्बानी देत होते. इंग्रजांच्या जुलमी राजवटीला त्यांनी विरोध केले. अनेक आदिवासींना वीरमरण पत्कारावे लागले. अनेकांना फासावर लटकविण्यात आले. अनेक आदिवासी क्रांतिकारकांना जन्मठेपेची शिक्षाही झाली. आदिवासी कुटुंबे बेघर झाली. ब्रिटिशांच्या मनात आदिवासी विषयीची एक प्रकारची भीती निर्माण झाली. स्वातंत्र्याच्या आंदोलनातील वीर बाबुरावांची भूमिका विशद करताना इतिहासकार डॉ. पुरुषोत्तम माहोरे लिहितात की, श्भारत के स्वाधीनता संग्राम में अनेक भारतीयों ने हिस्सा लिया लेकिन भारतीय इतिहासकारों ने वंचित समूह के विद्रोहियों को स्वतंत्रता संग्राम के इतिहास में स्थान नहीं दिया ऐसा ही दक्षिण गोंडवाना का शेर वीर बाबुराव शेडमाके था स्वाधीनता आंदोलन मे उसका योगदान सराहणीय रहा गोंडवाना की गौरवशाली परंपरा को जीवित रखने वाले वीर बाबुराव को इतिहास कभी भुला नहीं सकता (९).

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CORPORATE SOCIAL RESPONSIBILITY FOR ENVIRONMENT PROTECTION IN INDIA: A LEGAL PERSPECTIVE

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Abstract:

Corporate Social Responsibility (CSR) is a concept that has gained importance over the years in India. The Companies Act, 2013 made it mandatory for certain companies in India to spend a certain percentage of their profits on CSR activities. From an environmental perspective, companies are expected to contribute to the protection of the environment through various activities such as reducing pollution, conserving natural resources, and promoting sustainable development. The Companies Act, 2013 recognizes this and mandates companies to include environmental protection as one of the areas for CSR activities. Businesses must establish a CSR committee in accordance with the Companies Act, which stipulates that at least three of the directors on the committee must be independent. The committee is responsible for formulating and recommending to the Board of Directors a CSR policy and ensuring that the company spends the requisite amount on CSR activities. According to the Act, businesses must invest at least 2% of their annual net income over the previous three years in CSR initiatives. CSR activities may include promoting ecological balance, animal welfare, environmental sustainability, protection of flora and fauna, agroforestry, conservation of natural resources, and ensuring environmental sustainability. Apart from the legal obligation, companies in India are also encouraged to take up voluntary CSR initiatives for environmental protection. For instance, many companies are promoting the use of renewable energy sources, reducing carbon emissions, and implementing waste management strategies. Corporate Social Responsibility is a relatively new concept in the world of globalization and consumerism. Today, Government has also come as an initiative to control those business activities which makes a harmful effect on the society. The government suggested time to time to the business units that the corporate should enact a framework related to CSR i.e. its areas, investment, activities etc. and include them in the vision, mission and strategic planning. CSR typically includes issues related to business ethics, community engagement, global warming, water management, manage the use of natural resources, human rights etc. So, in order to get sustainable development and to survive in this competitive world, the organizations need to demonstrate a close and good relationship with

society. Non-compliance with the CSR provisions can result in penalties, including fines and imprisonment of the company's officers.

Keywords: CSR, CREP and Ethics.

Introduction:

Corporate social responsibility in India

In India CREP (The Corporate Responsibility for environmental Protection) was formed in 2003. A guideline for a set of non-mandatory norms for 17 polluting industry sectors has been set but there is no real pressure for implementation. Corporate Social Responsibility (CSR) is the ideas that businesses have a responsibility to not only make a profit but also to act in a socially responsible manner. This includes being environmentally conscious, promoting ethical labor practices, and contributing to the well-being of the communities in which they operate. Here are some examples of CSR initiatives that 17 polluting industry sectors can undertake:

- 1) Oil and Gas: Invest in renewable energy sources such as wind and solar power, reduce greenhouse gas emissions, and use best practices for drilling and transportation to prevent oil spills.
- 2) Chemicals: Implement pollution prevention programs, minimize toxic releases into the environment, and use sustainable manufacturing processes.
- 3) Mining: Ensure that mining operations are conducted in an environmentally responsible manner, such as restoring habitats and ecosystems after mining operations cease.
- 4) Agriculture: Use sustainable farming practices, reduce water usage, and protect biodiversity.
- 5) Forestry: Implement responsible forest management practices, protect wildlife habitats, and promote reforestation.
- 6) Food and Beverage: Use environmentally sustainable production methods, reduce food waste, and support fair labor practices.
- 7) Pharmaceuticals: Ensure that the production of pharmaceuticals does not have a negative impact on the environment or contribute to the spread of antibiotic resistance.
- 8) Textiles: Use sustainable materials, reduce waste, and promote ethical labor practices in supply chains.
- 9) Construction: Use sustainable building materials and practices, reduce waste, and implement measures to reduce energy usage.
- 10) Electronics: Implement responsible e-waste management practices, use environmentally friendly materials, and promote ethical labor practices in supply chains.
- 11) Automotive: Use environmentally friendly materials and production processes, develop fuel-efficient vehicles, and promote responsible disposal of end-of-life vehicles.
- 12) Aerospace: Reduce greenhouse gas emissions from flights, develop more efficient aircraft, and implement responsible waste management practices.

- 13) Energy: Develop renewable energy sources and reduce greenhouse gas emissions from power generation.
- 14) Paper and Pulp: Use sustainable forestry practices, minimize waste, and use environmentally friendly production processes.
- 15) Plastics: Reduce plastic waste through recycling and use of sustainable alternatives.
- 16) Water and Wastewater: Implement water conservation measures, use sustainable treatment methods, and protect water sources from contamination.
- 17) Metal and Steel: Use sustainable production practices, reduce waste and greenhouse gas emissions, and implement responsible waste management practices.

These are just a few examples of the CSR initiatives that polluting industry sectors can undertake. By taking a more environmentally conscious and socially responsible approach to business operations, these industries can reduce their negative impact on the environment and contribute to a more sustainable future.

An overview of csr rules under companies act, 2013:

Under the Companies Act, 2013, Corporate Social Responsibility (CSR) is a mandatory provision for certain companies. Section 135 of the Companies Act, 2013 outlines the rules for CSR in India.

According to these rules, companies with a net worth of Rs. 500 crore or more, or a turnover of Rs. 1,000 crore or more, or a net profit of Rs. 5 crore or more during any financial year are required to spend at least 2% of their average net profits of the preceding three financial years on CSR activities.

The CSR activities must be aligned with the Schedule VII of the Companies Act, which lists the areas in which CSR activities can be undertaken, including:

1. Eradicating hunger, poverty, and malnutrition
2. Promoting education
3. Promoting gender equality and empowering women
4. Reducing child mortality and improving maternal health
5. Combating human immunodeficiency virus, acquired immune deficiency syndrome, malaria, and other diseases
6. Ensuring environmental sustainability
7. Protecting national heritage, art, and culture
8. Promoting sports and culture
9. Supporting the development of rural areas
10. Contribution to the Prime Minister's National Relief Fund or any other fund set up by the Central Government for socio-economic development and relief.

The companies are required to set up a CSR committee consisting of at least three directors, one of whom must be an independent director. The committee is responsible for formulating and monitoring the CSR policy and ensuring that the company spends the required amount on CSR activities.

The companies are also required to disclose their CSR activities in their annual report and on their website. They must also provide details about the amount spent on CSR activities and the impact of those activities on society.

Non-compliance with the CSR provisions can result in penalties, including fines and imprisonment of the company's officers.

Section 135 and Schedule VII of the 2013 Companies Act, as well as the 2014 Companies (Corporate Social Responsibility Policy) Rules, have all been made public by the Ministry of Corporate Affairs. As of April 1, 2014, any private or public firm that has a net value of Rs 500 crore, revenue of Rs 1,000 crore, or a net profit of Rs 5 crore is required to invest at least 2% of its average net profit over the last three fiscal years in CSR initiatives. The CSR activities must relate to any of the activities listed in Schedule VII of the 2013 Act, should not be carried out in the course of regular business, and must not be performed in any other way. Political party contributions are not taken into account for calculating CSR expenditure, and only activities taking place in India are included. In accordance with the profit and loss statement provided by the firm in accordance with Section 381 (1) (a) and Section 198 of the 2013 Act, the net worth, turnover, and net profits are to be calculated in accordance with Section 198 of the 2013 Act. The fact that net profits need not be recalculated if they were previously calculated under the Companies Act of 1956 has been made clear, notwithstanding the fact that these rules have not yet been declared. Earnings from any overseas subsidiaries of the business, even those that are run as independent businesses, are not taken into account when calculating a company's net profits. The calculation of a company's net income does not include dividends received from other Indian businesses that must adhere to CSR requirements. According to the CSR Regulations, the scope of compliance duties has been expanded to cover holding and subsidiary corporations as well as overseas businesses with branches or project offices in India that meet the required standards. On the subject of a company's, as well as its holding and subsidiary firms', compliance requirements, more clarification is required.

Eliminating hunger, poverty, and malnutrition, promoting preventive healthcare, education, and gender equality, establishing homes for women, orphans, and senior citizens, taking steps to lessen the disparities experienced by socially and economically disadvantaged groups, ensuring environmental sustainability and ecological balance, promoting animal welfare, and protecting national heritage are all actions that a company can take to fulfill its CSR obligations. Nonetheless, local communities and the locations the company operates in would

need to be prioritized when choosing CSR initiatives to be carried out. A CSR Committee of the Board must be established to create and oversee the company's CSR policy. The CSR Committee must have at least three directors, including an independent director, according to Section 135 of the 2013 Act. The CSR Rules, however, stipulate that the Committee for a private company and a foreign company must have a minimum of only 2 members and exempt unlisted public companies and private companies that are not required to appoint an independent director from having an independent director as a part of their CSR Committee. Listing and affiliated businesses. A company can carry out its CSR activities through a registered trust or society, a company founded by its holding, subsidiary, or associate company, or in another way, as long as it has specified the activities to be carried out, the modalities for using funds, and the reporting and monitoring mechanism. If the organization carrying out the CSR activities was not founded by the company, its holding, subsidiary, or associate company, the organization carrying out the CSR activities would need to demonstrate a three-year track record of carrying out comparable activities. Businesses can work together to jointly carry out CSR initiatives, provided that each company can report on these initiatives separately.

A corporation can develop the CSR expertise of its employees or implementation partners through organizations having a track record dating back at least three years, provided that the cost of such operations does not exceed 5% of the company's overall CSR spending in any given fiscal year. The CSR Rules state that a company that does not meet the specified criteria for three consecutive financial years is exempt from CSR obligations. This implies that a company that does not meet any of the specified criteria in a subsequent financial year would still be required to engage in CSR activities unless it stops meeting the criteria for a continuous three-year period. Small businesses may face a greater burden as a result. A brief summary of the company's CSR policy, the make-up of the CSR Committee, the average net profit over the previous three fiscal years, and the required CSR expenditure must all be included in the annual report on the company's CSR activities that must be included in the report of the Board of Directors that is attached to the financial statements of the Company. This report must follow the format outlined in the CSR Rules. The Board Report must provide an explanation of why the company did not spend the minimum amount necessary on its CSR initiatives.

CSR Activities:

Schedule VII

(Sections 135)

Activities which may be included by companies in their Corporate Social Responsibility Policies Activities relating to:

- (i) Extreme hunger and poverty eradication;
- (ii) Promotion of education;

- (iii) Promoting gender equality and empowering women;
- (iv) Reducing infant mortality & maternal health improvement
- (v) Eradicating HIV/AIDS, AIDS, malaria, and other diseases;
- (vi) Ensuring environmental sustainability;
- (vii) Employment enhancing vocational skills;
- (viii) Prime Minister's National Relief Fund contribution or any other fund established by the Central Government or the State Governments for socio-economic development and relief;
- (ix) Social business projects;
- (x) Such other matters as may be prescribed.

Applicability:

It applies to all Indian businesses that meet one or more of the following criteria:

- Revenue of at least INR 1,000 crores.
- A net worth of at least 500 billion rupees.
- A net profit of at least INR 5 crores.

The contribution to corporate social responsibility (CSR) would need to be at least 2% of the average net profit from the three financial years prior reporting and management. The Board would appoint a three member CSR committee including one independent Director.

- The CSR committee would be in charge of creating CSR policies, suggesting CSR initiatives, and keeping track of CSR spending.
- The Board would be required to mandatorily report on CSR in the Board's report. In case of failure to spend the prescribed amount, reasons would have to be disclosed in the Board's report.

Companies (Corporate Social Responsibility Policy) rules, 2014:

The MCA has also notified the Companies (Corporate Social Responsibility Policy) Rules, 2014 ('the Rules') to be effective from 1 April 2014.

The Rules have just released and as these are evaluated in detail, further areas requiring clarity may emerge. The salient features of the Rules are as follows:

Net profit to exclude dividends from other Indian companies and profits generated outside India Net profit is defined as net profit as reported in the company's financial accounts, excluding income made through foreign branches or subsidiaries that are compliant with CSR requirements as well as any dividends received from other Indian businesses. By preventing any cascading effect of CSR spending on dividend up streaming, this could offer relief to businesses.

Corporate Social Responsibility and Role of Judiciary in India:

Indian judiciary has contributed a lot in formulating the contours of corporate social responsibility as it has given judgment for social responsibility of the corporate / industrial giants.

In M. C. Mehta Vs. Union of India AIR 1987 SC 1086:

Since the persons harmed on account of the hazardous or inherently dangerous activity carried on by the enterprise would not be in a position to isolate the process of operation from the hazardous preparation of substance or any other related element that caused the harm must be held strictly liable for causing such harm as a part of the social cost for carrying on the hazardous or inherently dangerous activity. If the enterprise is permitted to carry on an hazardous or inherently dangerous activity for its profit, the law must presume that such permission is conditional on the enterprise absorbing the cost of any accident arising on account of such hazardous or inherently dangerous activity as an appropriate item of its overheads. Such hazardous or inherently dangerous activity for private profit can be tolerated only on condition that the enterprise engaged in such hazardous or inherently dangerous activity indemnifies all those who suffer on account of the carrying on of such hazardous or inherently dangerous activity regardless of whether it is carried on carefully or not.

In Bhopal gas disaster case, the court ordered for the construction of a 500 bed hospital, equipped with modern amenities and equipments, for the sufferers and survivors of the leakage of MIC (methyl isocyanate) gas on December 2 march 1984 in Bhopal. It was also ordered by the honorable court that sufferers of MIC gas leakage will get medical treatment and care.

Vellore Citizens Welfare Forum Vs. Union of India AIR 1996 SC 2715:

Court considered various constitutional provisions including Articles 47, 48-A, 51-A(g) and came to the conclusion that it is the duty of the State to protect and preserve the ecology, as Article 21 of the Constitution guarantees protection of life and personal liberty and every person has a right to pollution free atmosphere. Therefore, the "precautionary principle" and the "polluter-pays" principle have been accepted as a part of the law of the land being the part of environmental law of the country. The court also imposed a fine of Rs. 10,000 on all of the polluting tanneries as a environmental fine. For this fine it was observed by the court that money shall be deposited along with the compensation amount recovered from the polluters under a separate head called "Environment Protection Fund" and shall be utilized for compensating the affected person as identified by the authorities and also for the restoring the damaged environment. Basis of such pronouncement is the social obligation and responsibility towards the society of the industries to remove/ clean the water and land pollution caused by them.

In M. C. Mehta vs. Kamal Nath (1997) SCC 388:

Court directed the Span Motels limited to pay Rs.1, 00,000 to repair the damaged ecology of the area i.e. eroded of the banks of river and restoration of vegetarian cover of the area. The pollution fine was ordered to pay in spite of the facts that the defendants had already spent Rs. 3, 00,000 to repair the damaged ecology of the area.

In Deepak Nitrite Ltd. vs. State of Gujarat & Others (2004) 6 SCC 402:

Court proposed that the industries to pay on percent of maximum turnover of the last three years by applying polluters pay principle, without ascertain whether the industries were causing degradation of environment or any components of the environment. This was created to fulfill the social responsibility for repairing the environment.

In T. N. Godaverman Thriumulpad Vs. Union of India (2011) 15 SCC 685:

Court while permitted the Adani Power Projects for the use of land in forest, the court held that 5 % of the project cost to be deposited in the compensatory afforestation Fund for undertaking conservation and protection measures in wildlife sanctuary. Thus it was thought to be social responsibility of the company undertaking the project.

The Apex Court in Samaj Parivartan Samudaya Vs. State of Karnataka (2013) 8 SCC 154:

Court odered the erring mined lease holders for the payment of Rs.5 Crore per hectare as compensatory payment for illegal extraction from the forest land and Rs.1 crore per hectare for illegal dumping on roads etc. Such mines were also required to pay for reclamation and rehabilitation plan like soil and moisture conservation and other measures. Further the court ordered for the payment of a sum of 15 % of the sale proceeds of its iron ores and this amount will be used taking mitigating measure and for implementation comprehensive development of mining impact zone.

“On Kid Connection, its private-label line of toys, for instance, Wal-Mart found that by eliminating excessive packaging, it could save \$2.4million a year in shipping costs, 3,800 trees, and one million barrels of oil.“On its fleet of 7,200 trucks Wal-Mart determined it could save \$26 million a year in fuel costs merely by installing auxiliary power units that enable the drivers to keep their cabs warm or cool during mandatory ten-hour breaks from the road. Before that, they had let the truck engine idle all night, wasting fuel.”

Conclusion:

Corporate social responsibility is a critical aspect of sustainable development, and companies have a significant role to play in protecting the environment. The Companies Act, 2013 has made it mandatory for companies to contribute to environmental protection through CSR activities. Companies in India should take up the challenge of implementing environmentally responsible practices voluntarily to help protect the environment for future generations. Indian Judiciary has been very active in introducing the concept of social obligation to industries and other entrepreneurs since a long time. The apex court formed the doctrine of absolute liability and non delegable duty of the polluting industries to the sufferers and to repair and remedy the damaged environment. Bhopal disaster case (1990) and oleum leakage (1987) case introduced the concept of social obligations and responsibility of the entrepreneurs. Industries started working or contributing in improving the environment or educational field.

Companies like Tata group, Birla group and Dabur Group have been involved in serving the society via donations and charity.

Indian Parliament in February 2013 has passed company Act 2013 under this Act Section 135 deals with corporate social responsibility. Each qualifying firm shall establish a corporate responsibility committee of the board of directors, which shall be composed of three or more directors. Finally it can be said that much has been done and much more is required to be done in the world of corporate social responsibility as per the changing demand of the environment. Many companies doing good service for the betterment of the society. So the big companies will be obliged to take necessary steps for the safeguard of environment. Good ethics is good business, and companies that do the right thing often do better as a result. Customers also appreciate social responsibility and as a result, companies can gain business and maintain it with more ease. For example, if a company can certify their product as "green," they gain a certain degree of competitive advantage over competition and many customers will be more willing to buy their product than one that has not been certified as "green," because they perceive the value of the product to be higher than others. The CSR provision applies to companies with a net worth of Rs. 500 crore or more, or a turnover of Rs. 1,000 crore or more, or a net profit of Rs. 5 crore or more during any financial year.

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REVIEW OF VARIOUS SOCIAL AND ECONOMIC GROUPS AND THE IMPACT OF COVID 19 ON HEALTH DISPARITIES ACROSS THE GLOBE

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Abstract:

COVID 19 had struck the whole world during 2020 when it had been declared as a pandemic by WHO. The countries which were very hard hit were the developing countries with poverty and underprivileged conditions thereby resulting in poor health conditions especially in the slum areas. There were health inequalities faced by these people due to poverty, loss of employment as they could not afford a medical treatment. This paper will examine health disparities faced by various groups during COVID 19 due to social and economic inequalities. The study is conducted by collecting secondary data sources with no primary collection or field survey.

Keywords: COVID 19, Health, Social, Inequalities, Disparities

Introduction:

According to UNDP, the 2030 Agenda of Sustainable Development takes into consideration social as well as economic inequalities where good health and well-being is pivotal to sustainable development. There is interrelatedness and complication between good health and sustainable development according to the 2030 Agenda. In order to attain Sustainable Development Goals 3, universal health coverage will be vital by ending poverty as well as reducing health disparities (UNDP).

The facts and figures given by UNDP are that approximately four hundred million individuals do not have access to essential healthcare, and 40 percent individuals lack social insurance. Over 1.6 billion individuals live in brittle as well as fragile surroundings where prolonged disasters and calamities, mixed with weak as well as powerless national capability or public ability to distribute essential basic health services, present a substantial challenge to global health as well as well-being (UNDP).

Global Health was greatly affected by the outbreak of COVID 19. COVID 19 appeared in Wuhan, a city in China, in December, 2019 (John Hopkins medicine, 2020). Whole world is

affected by this deadly virus but there are health disparities among individuals due to socio economic determinants. The paper aims to show that health inequalities during the pandemic COVID 19 with various socio-economic factors.

Who are included in vulnerable population and how were they affected during COVID 19 pandemic?

Individuals with oppressed and underprivileged conditions that is individuals who are facing destitution or poverty are considered as high-risk population at the time period of any transferable infection disease outbreak or in pandemic (Khalatbari-Soltani et al, 2020 cites Sullivan 2019). These people comprise of population living in slums, migrant workers, sex workers, homeless population, or people facing racial discrimination (Khalatbari- Solani, 2020). The authors have made an attempt to classify them and see the health disparities faced by each one of them

1. Slum population

Around 1000,000 individuals are residing in metropolitan ghettos or urban slums across the globe (Golecha, 2020). These ghettos or urban slums and informal settlements have arisen as focal points also known as hotspots for transmission of COVID -19 (Golecha, 2020). The urban slums are exceptionally vulnerable to COVID 19 contamination because of inaccessibility of satisfactory levels of adequate water, lavatories, sewers, drainage, squander, solid waste management and disposal systems, lodging and other essential services (Golecha, 2020). Tampe (2020) states that there is amplified vulnerability and exposure of virus in slums due to restricted and inadequate access to essential health services, routine health service interruption and non-communicable disease rise.

Friesen (2020) cites Dahab *et al.* (2020) who states that social or physical distancing is beyond the realm of imagination in slums because of high density of structures and persons per household. In India as well, Ministry of Health and Family Welfare, Government of India (GOI) instructed and instructed physical or social isolation commonly known as social distancing of 6 feet between two individuals so as to evade interaction between contaminated as well as non-infected persons (Ghosh *et al.*, 2020). The matter of worry is that 65% of towns (2613 slum reported towns out of 4041 towns) in India have slums and are compactly and thickly congested (Ghosh *et al.*, 2020). The execution of physical and social distancing looked near to impossible in these ghettos (Ghosh *et al.*, 2020). Friesen (2020) states that in the event if pandemic arrives in the area of urban slums, their inhabitants could be considerably more endangered and exposed by serious virus consequences because of high transmission of the greater contamination or infection to – case ratios and higher case fatality.

Tampe (2020) further states that since there are no access or very little access to essential health services in slum areas with no health coverage or insurance. Since access to health services is a big challenge which slum inhabitants need to confront the individuals who are contaminated with infection and the ones who require clinical and medical attention might be dismissed because of absence of essential resources (Tampe, 2020).

There are certain socio-economic impacts in slums due to impaired livelihoods, insecurity of food as well as gender-based violence during a pandemic (Tampe, 2020). The livelihood of people residing in slums is largely dependent on the informal sectors of the economy (Tampe, 2020). During the COVID 19 lockdown, the informal sector of the economy was shut down thereby making people jobless and unemployed. As they are working in informal sector, the legal framework of any country does not recognize them and hence they are not eligible for any economic and social welfare packages (Tampe, 2020). The slum dwellers and their families are generally malnourished as they heavily depend on the daily wage jobs in order to feed them facing shortage of food at the maximum times (Tampe, 2020 cites Kimani Murage *et al.*, 2014). Hence, as a result they are more prone to illness due to weak immunity system.

2. Migrant Workers

In India, the plight of rural migrants was beyond conception when the Central Government declared the lockdown on 24 March, 2020 to stop the spread of COVID 19, as a result of which millions of migrant labourers were enforced out of work with no occupation left with no means of earning a living, began fleeing the cities (Sahni, 2020 cites Poornima Kumar, 2020). In no time, they started walking towards their native towns either by foot or by whatever means they could get and were under huge distress.

Across the globe, there is absence of information and data concerning about the impact of COVID 19 on morbidity and death among immigrants mainly, reformatories, prisons as well as reception centres are at a predominantly dangerous risk for COVID -19 contact, exposure as well as danger (Greenaway *et al.*, 2020). Migrants are a miscellaneous populace that may have numerous health needs and face blockades to health care that differ by type of migrant, right to care and stage along the relocation journey (Greenaway *et al.*, 2020).

According to the International Organization for migration (IOM) there are approximately 1 billion international and internal migrants worldwide, and the UN Refugee Agency (UNCHR) estimates that 80 million migrants are by force displaced (Amani Al- Oraibi, 2021; Martin *et al.*, 2021).

There are numerous factors or determinants for COVID 19 exposure and infection among migrants as they reside in shanty or poor conditions with work and employment in informal

sectors of the economy, they do not enjoy the privilege of working from home, with very little access to basic needs like water and sanitation as well as other essential services of hygiene related and complicated health requirements including morbidities (Amani Al- Oraibi, 2021, Martin *et al.*, 2021). Migrants also experience discrimination, insecure legal status and no or poor access to public health systems, policies are also restricted with poor or no knowledge public health systems, barriers which are cultural as well as language (Amani Al- Oraibi, 2021, Martin *e. al.*, 2021). Since they are migrants, they are not included in public health planning since the beginning of COVID 19.

Kline (2020) states that immigration status can be a factor or a source of social vulnerability something similar to sexual orientation as well as gender identity. Since immigration status is a social determinant of health, it can help to determine as well as decide benefits to the public as well as structure access to health care (Kline, 2020).

There are various immigrant workers who are working as laborers and are undocumented also lack employer based public health insurance and may engage in particular occupation risk of health (Kline, 2020). These undocumented laborers also are employed in essential services like construction industry and cannot follow social distancing and have likelihood of exposing themselves to COVID 19 (Kline, 2020).

3. Sex Workers

Since the work of sex workers have affected to a great extent due to lock down down, Jozaghi, (2020) states that in Canada, a Bill named C 36 under the law forbids any individual to sell or buy or even market sexual services and hence placing sexual practice as well as workers at a high risk and exposure of poor health as well as safety (Jozaghi, 2020 cites Canada (AG) v Bedford 2013; Department of Justice 2014). In current situation of outbreak of COVID 19, there are orders in most of the provinces of Canada to shut down and closure of spa services, saunas as well as these kind of massage parlours to shut down (Orton, 2020 cited in Jozaghi, 2020). Since there has been shutting of many safe locations of work, sex workers across Canada are tensed about their health (Wyton, 2020 in Jozaghi, 2020). Since sex workers do not meet the requirements for service insurance or many of the new managements or governments emergency or alternative support and rent assistance for persons, (Fry, 2020 cited in Jozaghi. 2020), it is a difficult health care situation for the sex workers are in state of neglect.

4. Homeless Population

Tsai and Wilson, (2020) states that SARS – COV- 2 is very contaminating and infecting people throughout the globe. It is also possible that corona virus disease (COVID – 19) will be communicated as well as spreading to individuals facing homelessness. In the USA, it is

estimated that more than 500000 individuals were informed to be facing homelessness on any specified night over the past decade (2010-2019) (Wilson, 2020). The state of Homelessness in Canada 2016 report estimated 35000 people are suffering homelessness on one night in Canada (Tsai and Wilson, 2020). The areas in which these homeless population reside is a disease prone are to pandemic with settings that are informal, abandoned or shanty buildings with little or very limited access to water and sanitation or basic hygiene facilities which can aggravate transmission of coronavirus (Tsai and Wilson, 2020). This vulnerable group affect how they are residing in poor conditions and also affect their mental as well as physical health (Tsai and Wilson, 2020). These people are involved in drugs and other substance abuse and also includes needle sharing and have no access to healthcare facilities hence thereby making it more difficult during treating, quarantining and screening of people infected with COVID 19 (Tsai and Wilson, 2020).

5. Health Workers:

According to World Health Organization, health workers are at the forward-facing line of the COVID 19 outbreak response and are insecure as well as vulnerable to various health hazards that put them at higher danger. Job-related hazards include contact to SARS- COV- 2 and other pathogens, violence, harassment, shame or stigma, discernment, heavy workload and prolonged use of personal protective equipment (PPE) are some of the things the health workers have been facing across the globe (WHO, 2020).

6. Women

According to Gausamn (2020), both formal and informal sectors have a larger share of females in the form of caregivers. The formal sector comprises of health care professionals such as health technicians, nurses and health workers as well, which in turn makes the female staff more prone to morbidity and even death. The risk of exposure for women gets increased manifolds by virtue of their role as a primary caregiver in the households (Gausman, 2020). Within the middle- and low-income countries almost two third women working in informal sector have very limited access to health care facilities for themselves and their families.

During health emergencies the pregnant ladies are always at the top most position in the listings of vulnerable groups. In certain cases the pregnant women on account of respiratory infections are susceptible to adverse health outcomes. The SARS women catching infection experienced more severe complications in comparison to non-pregnant women (Gausman, 2020).

7. Ethnic Minorities / Racial discrimination

Kline (2020) states that during pandemic the minority groups pertaining to sex, race, ethnicity etc. takes social marginalization to next levels. The particular segments of society such

as transgender lack federal employment opportunities during pandemic situations. The families having undocumented immigrants are excluded from the relief offered in financial terms under Relief and Economic Security Act and Corona virus Aid. The economic vulnerability is directly proportional to poor health conditions. At macro level the countries with lower GDP have been proclaimed with higher mortalities associated with COVID-19 infections (Jozaghi 2020). At the minute levels it has been found that the racial minorities such as black communities of United States have been reported with higher contamination as well as infection and death rates resulting from COVID 19 infections (Laurencin and Mc Clinton, 2020 cited in Jozaghi, 2020).

Conclusion:

This article can be used by academicians, researchers, decisionmakers across the globe studying about health inequalities and various social classes and economic groups facing health disparities have been covered in this paper. The COVID 19 has highlighted and exposed the disparities in health sector which were existing before the pandemic. Therefore, public health should be focused with keeping in mind the various group of people studied above and policy makers can make policies benefitting each of the group described above so that future generations of these classes do not suffer in near future.

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EFFECT OF DIGITAL POLLUTION IN COMMERCE AND TRADE

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Abstract:

The modern age is age of electronic world from domestic uses to trade commerce education and governance and business and services. Everywhere there is the influence of electronic gadgets and apps and websites and instruments the new announcement from RBI made that earlier that there will be the eRupee digital Rupee in circulation and further the world's largest UPI payments is from India so whatever electronic, day today's happening are taking place must be critically scrutinize deeply from malpractices to fraud and misuse an eye for such various laws are prepared as like Information technology acts 2000 and cyber law and cybercrime which is for like phishing scams, websites spoofing, Ransom ware, Malware, IOT Hacking etc., but still by various and different ways some losing hard some money as well as self-respects and intellectuality which is loss of human efforts as well as loss of Indian economy which is as per the consideration Digital pollution in Economy and such pollution should be treated as like water, air, noise pollution such pollution also harming human mind in various way for which such intermediary should be for critically scrutinize critically every step spy of electronic happening, mere peeping computers of people is not sufficient for searching crime but in which kind people deceiving people otherwise the fraud in politics and share market and industry and business and through cell company is important.

Introduction:

Today electronic gadget electronic tools website apps and other materials are being used very fast and in this way the 140 crore peoples are using the media Digital way banking trades and other business activities banking and upi code so while making transactions there is creating very fast pollution and this pollution is scrutinized by the laws and cyber laws and cybercrime but keeping the eye on the laptop of the peoples are not sufficient but every transactions every activities must be critically scrutinize and verify so that the heard some money and the hard some intellectually should not be misused through the electronics media and that's why it is called as a electronic and Digital pollution.

Electronic media:

Radio, television, internet, digital media, email, video, social media, streaming media, video game, computer network, digital video, podcast, cable Television, internet media, IPTV, electronic and web media

Payment media:

UPI, cash, check, wire transfer, credit card, or debit card, Internet and digital platform and payment Apps, Net banking, rupee etc.

Digital Crimes in India:

Some Phishing Scams. Website Spoofing, Ransom ware, Malware, IOT Hacking are due to the electronic and cyber pollution where there is utter lack of observations and surveillance, watch only kept on suspect is important but still white collar people always left from such surveillance and ultimately that happens which is not expected, the share market fraud is also throwing dust in government eyes. The people are aware of these crime but everybody is not software expert and so deep digital expert of various types fraud so the thieves keep eye on such illiterate people and weak people for crime, the most of the official also are involved for providing the data for such culprit for bilateral arrangement of money and bribe, fake transaction and messages and illuminating advertising and cash prizes and refund and award are more attracting the people for digital trap which is once entered the data remains for long time at the digital criminals.

Need for Electronic Digital Pollution Board:

Some advanced countries has vast data of people at world as like financial data, personal data, images, videos, intellectual data and secret data of office and government file and banking data of transaction and passwords and other secret codes which is highly important and this all is happening due to the digital pollution of world and India also so there should the Board as like other pollution board for digital pollution and misuse which will scrutinize and authenticate and validate every single transaction taking place in India and transaction going outside India.

Primary and secondary two mobile verification:

Every Citizen doing the digital financial transaction and banking and payment mode must have two mobile number of himself with his name and verification code must be checked from both mobile for highly sophisticated and important transaction for security reason that have danger of scam and fraud.

Digital DNA Identity of citizen:

Every citizen must have digital DNA submission to the government data such digital DNA must have identity to recognize the people with mobile magnetic rays this is very important for recognizing the true person and fake person for any fraudulent transaction.

Relevance of Subject: - Economy of India is transforming the country in way of strong economy in the worlds the development of economy is faster developing economy in the world so watch and scrutinizing will save more malpractices and improves faith on digital transaction

Objective:

1. Protecting the citizen's money, wealth, intellectuality, faith and business trade and human power as well as earning.
2. Recognizing true people with perfect identity with fake personation.
3. Controlling the fraud, misuse, corruption and hurdles in digital development in India.
4. Securing interest, faith and efforts in various fields of works and services.
5. Good governance is best for top economy.

Conclusion:

Digital pollution is very important as the number of digital circulations of happening are increasing day by day minute by minute so the vast population and worldwide people involved in day to day digital happening which is most important in eye of government and economy and to the person and various field commerce and trade so the digital vigilance and critical authentication is most needed for making strong economy in the world.

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DISASTER AND AFTER EFFECTS: A PSYCHO-SOCIAL PERSPECTIVE

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Abstract:

This chapter highlights the disaster and its effects. Disaster not only causes economic loss, but the social structure also crumbles. The terrible scene of disaster disturbs the mental balance, whose effect is visible even for a long time. Therefore, disaster management is not only limited to providing financial relief for physical infrastructure but mental intervention is also very important.

Keywords: Disaster, Psycho-Social Perspective

Disaster:

Disasters are a complex global phenomenon that could be man-made or natural which results in widespread physical and emotional loss to human being. Every year individuals and communities are affected by disasters, which disrupt their mental health and well-being. Economic and social development around the world is often interrupted by natural disasters. Disasters happen unexpectedly and at a rapid pace.

There could be two types of disasters

A. Natural disaster

When there is an imbalance in nature, then calamities occur due to which development and progress is obstructed. Natural disasters are the result of natural causes, for example Cyclone, Earthquake, Tsunami, Floods, Landslide, Avalanche, Cloud burst etc.

B. Man-made disaster

They are caused by human actions which include military conflicts and war, terrorism, riot, atomic bomb blasts, unsustainable farming practices, Deforestation, Industrial accidents, fire/explosion, air/ rail/road/ sea accidents, Oil Spill etc.

According to Martin ML (2010) both natural and social factors cause disasters, such as floods can be the result of a combination of deforestation and climate change.

Impact on socio-economic and mental status

A disaster affects the social structure, and it creates a major constraint on the normal functioning of the society. Disaster not only has physical consequences, but also involves other domains such as psychological and psychosocial dimensions.

Disasters and mental health are closely related. The effects of disasters can have a negative impact on the affected population. Along with social and economic harm, individuals

and communities experience a mental instability that can predispose populations to post-traumatic stress disorder (PTSD), anxiety, and depression. Usually, disasters are measured by the cost of social and economic damage, but there is no comparison to the emotional pain an individual goes through in the aftermath of a disaster.

Disasters are mostly unpredictable, leaving the victims in a state of shock. Victims deny the harm and try to escape from reality. The victims being in a state of denial make them more vulnerable to stress, anxiety, and various other maladaptive reactions. Home is a place that provides people safety and security. But when unavoidable circumstances induced by a disaster cause damage to houses, property and other valuable assets, it creates a feeling of insecurity among the victims.

Peek L. (2008) described the death of a roommate also leaves the victim in a state of insecurity as they are deprived of love, affection and a sense of belonging. There are many factors that lead to psychological vulnerabilities of the victims such as displacement of family, death of a loved one, socio-economic loss, and environmental loss.

The psychological effects of a disaster are more drastic among children, women and dependent elderly populations. After any sudden disaster or prolonged disaster, they become the most vulnerable population. In such a situation, they have special needs, which need to be taken care of.

Peak (2008) noted that a variety of behavioral, psychological and emotional issues and instability have been observed in older children and adolescents following a disaster. Disasters can have psychological effects on children in the form of PTSD (post-traumatic stress disorder), depression, anxiety, and emotional distress and sleep disorders.

According to Nilamadhav Kar (2010), a state of fear, shock and helplessness was observed among the victims after the 1992–93 Mumbai riots. Psychological and behavioral symptoms observed were anger (especially in women who attempted suicide after seeing their husband's mutilated body), unnecessary fear, suspiciousness, paranoia, obsessive thoughts, and sexual passivity.

Kar (2010) also reported in a study that within ten days of a bomb blast in a bus in Dausa, Rajasthan in 1996, which was the result of terrorist activities, people reported severe stress, a state of helplessness, severe mood swings and amnesia. The most commonly reported symptoms were not being able to feel safe, lack of awareness of reality, lack of sleep, guilt, loss of interest, fear of facing situations, emotional flatness, self-blame, suicide persistent preoccupation with thoughts and worry about the future.

According to Jenkins and Meltzer (2012), the 2010 Gulf of Mexico oil spill, which continued for three months, had a significant impact on mental health. Bhopal gas leak disaster is the biggest industrial disaster in human history. Murthy [2014] points out that the Bhopal

disaster is an important milestone in understanding the mental health dimensions of disasters. Dysfunction in activities of daily living resulted in an increase in psychiatric symptoms. Clinical support and care were needed for those who had acute psychotic symptoms, such as confusional states, anxiety-depressive reactions, reactive psychosis, and grief reactions. Long-term care was needed for psychological problems resulting from disabilities, uncertainties of the future, broken social units, and rehabilitation issues. Victims who had direct and indirect experience of the disaster showed long-term behavioral and cognitive symptoms that required psychological rehabilitation.

Cullinan *et al.* (1996) studied the gas-affected population nine years after the disaster. Some of the victims in this study were subjected to detailed neurological testing including tests of vestibular and peripheral sensory function and short-term memory. In this study, a high proportion of study participants reported a variety of neuropsychiatric symptoms such as abnormal taste, abnormal smell, abnormal balance, headache, fainting, and difficulty staying awake. Neurological examination revealed central, peripheral, and vestibular neurological disease in many study participants.

Kar (2010) studied that Bhopal disaster was associated with several types of severe mental disorders. Most patients were female, and the main diagnosis was neurotic symptoms with emotion disturbances accompanied by severe anxiety and adjustment problems where depressive symptoms were common. Patients were not able to adjust to their surroundings even after treatment; Most of them showed psychotic symptoms and constantly sought clinical help.

Padmavati, R., Raghavan, V., Rera, H. *et al.* (2004). The Indian Ocean tsunami experience in 2004 caused a major loss of life and subsequent emotional trauma for survivors. Psychosocial needs in the aftermath of this disaster were extensive, yet the cohesion and effectiveness of response were limited due to lack of preparedness and relevant policy.

Sharma Rohit (2020) mentioned a study by Oxfam India in Anjar, 30 miles east of the quake's epicenter in Bhuj, indicated that 100% of school students and 75% of teachers reported a psychological problem. Symptoms of anxiety, depression, sleeplessness, avoidance of total contact with the outside world, and suicidal tendencies are some of the manifestations of psychological problems, said Professor Murthy.

Shrivastava, Rachita (2021) found that various causes of mental illness among male and female like unemployment, poverty, domestic violence, loneliness, isolation, parent expectations etc. The study revealed that the overall 54 % people suffer from mental illness less or more.

Highlight:

Tsunami disaster (Nagapatnam, Tamil Nadu, India)

Tsunami which hit the coastal areas of Tamil Nadu (South India) on 26th Dec' 2004 caused an extensive damage to human life and properties in the district of Nagapatnam. Along

with the loss of life and property, the Tsunami disaster also shook the mental condition of the people.

Covid-19 pandemic:

The novel virus was first identified in an outbreak in the Chinese city of Wuhan in December 2019. The epidemic engulfed the whole world. Due to this the economic and social structure collapsed and also damage to physical and mental health. The scene of the death of loved ones can be seen in the eyes of the people.

Gujrat (Bhuj) - Earthquake:

The 2001 Gujarat earthquake, also known as the Bhuj earthquake, occurred at 08:46 on the morning of 26 January 2001, India's 51st Republic Day, and lasted for over 2 minutes. It was a scene of devastation. People had lost their senses in the pain of losing their loved ones and everything was shattered.

Nepal (Kathmandu) - Earthquake:

Earthquake: On April 25, 2015, a strong earthquake occurred near the city of Kathmandu in central Nepal. About 9,000 people died in this accident and several thousand people were injured. The soul of the whole world was shaken by this accident. Every country only wanted to improve the condition of Nepal by eradicating mutual enmity. More than 600,000 towns in Kathmandu and other surrounding areas were either damaged or completely destroyed.

Kedarnath – Cloud Burst:

Torrential rain in a limited area is called Badal Patna. Incidents of cloudbursts keep happening in hilly areas. On June 16-17, in the year 2013, more than 5 thousand people were killed due to cloudburst in Kedarnath. Kanha became sad in the water, didn't even know. Even today sorrow and pain is reflected in the faces of the people.

Maharashtra Drought:

This came in 2013. The land of Maharashtra yearned drop by drop. Desperate and distressed farmers committed suicide due to the drought.

Disaster Management: Psycho-Social intervention

Natural calamities and other types of calamities cause huge losses to the affected population. The aftermath of disasters has a significant impact on the socio-economic and mental status of the victims. In addition to government interventions, which focus on the socio-economic status, it is important to lay emphasis on psychosocial interventions to reduce the impact.

According to Jenkins and Meltzer (2012), Gulf of Mexico disaster management interventions in 2010 focused on four areas:

- People providing security to the workers
- Oil spill poisoning that affected workers

- Visitors who came to analyze the disaster and tried to help the victims
- Socio-economic and mental health interventions

Interventions

1. **Role of NDRF:** NDRF- born out of Govt decision under DM Act 2005 to move from Relief (response) centered Reactive Disaster Response to Proactive (preventive) Disaster Management. The active role of NDRF is clearly seen in the country at the time of disaster. At the time of disaster, rescue operations are run by NDRF. If needed, it also provides its help to other countries. When on 25 April 2015, an earthquake with a magnitude of 7.8 and a depth of 15 km struck Nepal, India's National Disaster Response Force made the headlines by capitalizing the golden hours' rule of disaster management by being the first on the ground. In the rescue operations, the personnel of NDRF pulled out 11 live victims out of a total figure of 16.
2. **Role of SDRF:** SDRF has been constituted under Section 48 (1) (a) of the Disaster Management Act, 2005. The SDRF shall be used only for meeting the expenditure for providing immediate relief to the victims of cyclone, drought, earthquake, fire, flood, tsunami, hailstorm, landslide, avalanche, cloud burst and pest attack. A State Government may use up to 10% of the funds available under the SDRF for providing immediate relief to the victims of natural disasters that they consider to be 'disasters' within the local context in the State and which are not included in the notified list of disasters of the Ministry of Home Affairs.
3. Remedial steps Include acceptance as a coping skill, which helps sufferers to positively maintain social relationships and also protect and enhance their well-being.
4. The interventions also include awareness programs which help the victims to visualize the situation practically and adopt effective measures to inculcate patience and resilience in them.
5. The impact of disasters can be neutralized with the help of certain variables like willingness of the victims to make positive psychological adjustment, ability of the community to adapt to the environment.
6. Psychological interventions help victims adapt to the changes they experience after a disaster. These interventions help victims normalize their mental health despite their loss.
7. Maheshwari, Yadav, Singh (2010) has emphasized the role of group counseling as a psychological intervention in disaster management.

Conclusion:

Specific disaster-prone areas should conduct pre-disaster awareness programs time to time to cope up and deal with the actual situation. Victims who may develop psychological

symptoms need to be enabled to face the challenges with the help of counseling and awareness so that they are encouraged to lead a better and positive life.

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पुष्टिमार्ग अथवा शुद्धाद्वैतवाद की पृष्ठभूमि

श्रुति गोस्वामी

महारानी सुदर्शन कन्या महाविद्यालय,

बीकानेर

सोलहवीं शताब्दी में महाप्रभु वल्लभाचार्य ने शुद्धाद्वैत सिद्धान्त की प्रतिष्ठा और भगवत् अनुग्रह से प्राप्त होने वाली भक्ति के मार्ग की स्थापना की थी, जिसे 'पुष्टिमार्ग' कहा जाता है। इसमें 'राग' को भी 'भोग' और "श्रृंगार के साथ प्रभु सेवा के एक अंग के रूप में महत्वपूर्ण स्थान दिया गया था। महाप्रभु वल्लभाचार्य के द्वारा स्थापित और उनके पुत्र विठ्ठलनाथ 'गुसाईं जी' के द्वारा व्यवस्थित पुष्टिमार्गीय राग सेवा, जिसे 'कीर्तन' और "हवेली संगीत" के रूप में भी जाना जाता है, के लिए नियुक्त प्रमुख कीर्तनकार और "अष्टछाप कवियों" के रूप में प्रसिद्ध सूरदास, कुंमनदास, परमानन्ददास, कृष्णदास, नन्ददास, छीत स्वामी, चतुर्भुजदास और गोविन्द स्वामी में से अधिकांश न केवल महान् भक्त कवि थे अपितु श्रेष्ठ संगीतकार भी थे। इन भक्त कवि-कीर्तनकारों के द्वारा पोषित यह कीर्तन परंपरा आज भी पुष्टिमार्ग के मंदिरों में लगभग अविच्छिन्न रूप से चल रही है। संगीत और साहित्य के अद्वितीय संतुलन की यह परंपरा संप्रदाय की प्रमुख सात पीठों के साथ-साथ देश के विभिन्न पुष्टिमार्गीय मंदिरों में जीवित है, जिनमें राजस्थान की पांच पीठों के अलावा बीकानेर को भी पिछली अनेक शताब्दियों से इसका संरक्षण करने का सौभाग्य मिला है, जहां के प्रमुख कीर्तनकारों में से पंडित दुंदु महाराज की सेवाएं विशेष रूप से उल्लेखनीय हैं क्योंकि वे न केवल एक श्रेष्ठ और अग्रणी कीर्तनकार थे अपितु उन्होंने हिंदुस्तानी शास्त्रीय संगीत की शिक्षा विधिवत् प्राप्त की थी। वे एक योग्य संगीत गुरु थे, आकाशवाणी कलाकार थे और रचनाकार भी थे।

संगीत हमारी संस्कृति का एक प्रमुख अंग है और इसकी विभिन्न विधाओं का तथा उनका पोषण करने वाले विशिष्ट कलाकारों का प्रोत्साहन और संरक्षण करना समाज का दायित्व है। संगीत की विशिष्ट विधाओं में पुष्टिमार्गीय कीर्तन एक ऐसी शैली है जो सार्वजनिक न होने के कारण संगीत के क्षेत्र में हमारी दृष्टि से अपेक्षित महत्व प्राप्त नहीं कर पायी है और आशंका है कि राग सेवा में रत विशिष्ट संगीतज्ञ कीर्तनकारों के साथ-साथ इस विशिष्ट परम्परा का भी कहीं लोप न हो जाये और पं. दुंदु महाराज जैसे अनेक कीर्तनकारों की उपलब्धियों से लाभान्वित होने से समाज वंचित न रह जाये। इन्हीं बातों को ध्यान में रखते हुए, पुष्टिमार्गीय राग सेवा और उसके सांगीतिक पक्ष एवं परंपरा का और उनके परिप्रेक्ष्य में पं. दुंदु महाराज के व्यक्तित्व एवं कृतित्व का यह अध्ययन किया गया है; इसमें निहित उद्देश्य की प्राप्ति से जहां संगीत की उक्त परंपरा के संरक्षण में सहायता मिल सकेगी वहीं उसका पोषण करने वाले श्रेष्ठ कलाकारों की उपलब्धियों का लाभ भी समाज को मिल सकेगा। पुष्टिमार्ग के प्रतिष्ठापक महाप्रभु वल्लभाचार्य के द्वारा प्रणीत "चतुःश्लोकी" में कहा गया है कि सर्वदा और सर्वभाव से ब्रजाधिप श्रीकृष्ण को भजना चाहिए, यही अपना धर्म है और अपना अन्य कोई धर्म नहीं है। पुष्टिमार्ग के ही आधारग्रन्थ "श्रीमद्भागवत" में सर्वश्रेष्ठ धर्म के संबंध में कहा गया है कि मनुष्यों के लिए सर्वश्रेष्ठ धर्म वही है जिसमें भगवान् श्रीकृष्ण में भक्ति हो, भक्ति भी ऐसी जिसमें किसी प्रकार की कामना

न हो और जो नित्य निरन्तर बनी रहे, ऐसी भक्ति से हृदय आनंदस्वरूप परमात्मा की उपलब्धि करके कृतकृत्य हो जाता है।

भारत में धर्म के साधन पक्ष में बहुत प्राचीन काल से ही तीन मुख्य मार्ग प्रचलित रहे हैं - कर्म, ज्ञान और उपासना। इन तीनों मार्गों का मूल स्रोत वेद है। ईसा की 8वीं शताब्दी में बौद्ध धर्म को निर्वासित कर श्री शंकराचार्य जी ने वेदसम्मत धर्म की पुनः स्थापना की थी। बाद में उसी धर्म ने सम्पूर्ण भारत में प्रचार पाया।

उपासना धर्म मुख्यतः दो रूपों में प्रचलित हुआ : 1. निर्गुण ब्रह्मोपासना और 2. सगुण ब्रह्मोपासना। सगुण ब्रह्मोपासना के अन्तर्गत पंचोपासना, ईश्वर की लीला - विग्रह की उपासना, चतुर्व्यूहोपासना, ऋषि, देवता, पितृगण की उपासना तथा क्षुद्रदेव और प्रेतादि की उपासना सम्मिलित हुई। पंचोपासना में सगुण ईश्वर के पांच रूपों - शिव, शक्ति, विष्णु, सूर्य और गणेश की उपासना रही है। तत्त्वज्ञान की दृष्टि से भारतवर्ष के आस्तिक मतों में अद्वैतवाद शंकरवेदान्त, विशिष्टाद्वैतवाद, शुद्धाद्वैतवाद, हैताद्वैतवाद, अचिन्त्यमेदाभेदवाद आदि अनेक मत प्रचलित रहे हैं। इस देश के भिन्न-भिन्न धार्मिक संप्रदायों की पृथक्ता तत्त्वज्ञान, ब्रह्म, जीव, जगत्, संबंधी विचार - वैषम्य तथा साधन और आचार-क्रियाओं की विभिन्न प्रणालियों के कारण रही है। कुछ सम्प्रदाय ऐसे भी हैं जो तात्विक सिद्धान्तों की दृष्टि से तो एक मत पृथक्ता है। यहां केवल उत्तरी भारत में भागवत धर्म अथवा वैष्णव भक्ति के पुनरुत्थान का संक्षिप्त विवरण देना ही अभीष्ट है।

दक्षिण भारत में भागवत धर्म (वैष्णव भक्ति) का प्रचार आडवार भक्तों ने किया था। वे सांसारिक विषयों को अनित्य कहते थे। उनका विचार था -

भक्ति के साधन प्रपत्ति (पूर्ण आत्मसमर्पण) द्वारा संसार के आवागमन से मुक्ति तथा विष्णु भगवान् का सम्मिलन मिलता है। वे विष्णु को वासुदेव, नारायण, भगवद् पुरुष आदि नामों से भी पुकारते थे। उनके मतानुसार भगवान् विष्णु नित्य, अनन्त और अखण्ड हैं। वे सत्, चित् और आनन्द स्वरूप हैं और जीवों पर कृपा कर अवतार भी लेते हैं। परन्तु अवतार लेने पर ही उनकी अनन्त, आदि और सतत सत्ता ज्यों की त्यों रहती है। वे मूर्ति रूप में भी अवतार लेते हैं, राम और कृष्ण उन्हीं के रूप हैं। श्रीकृष्ण की आनन्द-क्रीड़ाओं के रूप में वह विष्णु जीवों को आनन्ददान देता है। गोपियों के साथ लीलाओं द्वारा वह पूर्णानन्द की अनुभूति कराता है। आडवार भक्त विष्णु तथा उसके अवतार कृष्ण और राम की भक्ति वात्सल्य, दास्य तथा कान्ता भाव से करते थे, जिन भावों पर उन्होंने अनेक गीत लिखे हैं। उनके विचारानुसार भगवत् भक्तों की सेवा भी भगवान् की सेवा का एक अंग है। उनका विश्वास था कि विष्णु भगवान् की कृपा उनके प्रति प्रेम और आत्मसमर्पण से मिलती है। आडवारों का धर्म सभी जाति और सभी श्रेणी के मनुष्यों के लिए खुला था। दक्षिण भारत में हुए कुछ आचार्य इससे प्रेरणा लेकर भागवत धर्म के प्रचार को उत्तरी भारत में भी ले गये। ग्यारहवीं शताब्दी के आरंभ में श्री रामानुजाचार्य हुए जिन्होंने शंकराचार्य के मायावाद का खण्डन कर विशिष्टाद्वैत मत की स्थापना की और उत्तरी भारत में विष्णु भक्ति का पुनरुत्थान किया। उत्तरी भारत में विष्णुभक्ति की अधिक प्रबलता तो वस्तुतः ईसा की 15वीं और 16वीं शताब्दियों में हुई थी। जिन आचार्यों ने श्रुति और स्मृति

ग्रन्थों के आधार पर वैष्णव धर्म का पुनरुत्थान दक्षिणी भारत से आकर उत्तरी भारत में किया था वे और उनके सम्प्रदाय निम्नलिखित हैं:-

1. श्री रामानुजाचार्य - विशिष्टाहैतवादी श्री संप्रदाय
2. श्री विष्णुस्वामी - शुद्धाहैतवादी रुद्र संप्रदाय ।
3. श्री निम्बाकर्चार्य - हैताहैतवादी निम्बार्क संप्रदाय ।
4. श्री मध्वाचार्य - द्वैतवादी माध्व संप्रदाय ।

इन आचार्यों के सिद्धान्तों से प्रभावित होकर ईसा की 14वीं शताब्दी से लेकर 46वीं शताब्दी के अंत तक बने मुख्य वैष्णव संप्रदाय निम्नलिखित हैं :-

1. रामानन्दी विशिष्टाद्वैतवादी संप्रदाय ।
2. चैतन्य महाप्रभु का चैतन्य (गौडीय-अचिन्त्यमेदाभेदवादी संप्रदाय)
3. श्री वल्लभाचार्य जी का शुद्धादवंतवादी पुष्टिमार्ग संप्रदाय ।
4. राधावल्लभीय संप्रदाय ।
5. हरिदासी संप्रदाय ।

वल्लभ संप्रदाय के एक ग्रन्थ “संप्रदाय प्रदीप” में एक पूर्व आचार्य विष्णु स्वामी का उल्लेख आया है। विष्णु स्वामी ने बहुत समय तक भक्ति मार्ग का प्रचार किया और भक्ति को मुक्ति से भी अधिक महत्ता दी । श्री वल्लभाचार्य जी ने विष्णु स्वामी तथा विल्वमंगलाचार्य के मार्ग को ग्रहण किया और उसी का परिष्कार कर अपना मत चलाया। वे वल्लभ संप्रदाय की उच्छिन्न गद्दी पर बैठे और उन्होंने इसी संप्रदाय के सिद्धान्तों के आधार पर अपने सिद्धान्तों को निर्धारित किया। इस प्रकार श्री वल्लभाचार्य ही विक्रम की 6वीं शताब्दी में विष्णु स्वामी की उच्छिन्न गद्दी पर बैठे और उनके सिद्धान्तों से प्रेरणा लेकर उन्होंने शुद्धाहैत सिद्धान्त तथा भगवत् अनुग्रह अथवा 'पुष्टि' द्वारा प्राप्त प्रेम भक्ति के मार्ग की स्थापना की ।

पुष्टिमार्ग के दार्शनिक पक्ष 'शुद्धाहैतवाद' के अनुसार अखण्ड विश्व ब्रह्माण्ड में जीव की स्थिति अणुवत् है। वह उसी अणु-अणु व्यापी सच्चिदानन्द स्वरूप ब्रह्म का अंश है। इस जगत् की सृष्टि विविध शक्तियों द्वारा सच्चिदानन्द स्वरूप ब्रह्म से हुई है। अतएव जगत् भी सच्चिदानन्द स्वरूप ब्रह्म का एक कौतुक विलास रूप क्रीडाभांड है और यहां पर रह कर भी भगवत् लीला की प्राप्ति की जा सकती है। कार्यरूप में दृश्यमान जगत् के जीव तत्त्वतः कारण रूप से अभिन्न हैं ।

हमारे आराध्य श्रीकृष्ण पूर्ण निराकार, निर्गुण, परब्रह्म होकर भी भक्तों की भावना के फलरूप सगुण साकार होकर यशोदा के आंगन में बालक बन कर क्रीडा करते हैं। वे ब्रज भक्तों के तापनाश के लिए अर्थात् माया - आवरण द्वारा परब्रह्म से वियुक्त अज्ञान, तिमिरावृत्त जीव के ऐहिक पापों और अंधकार के लिए शीतल सुधांशु रूप में घोषमण्डल में उदित होते हैं

महर्षि वेदव्यास के 'ब्रह्मसूत्र' पर लिखे अपने 'अणुभाष्य' में महाप्रभुजी ने अपना दार्शनिक पक्ष स्पष्ट किया है जिसके अनुसार ब्रह्म निर्गुण और निर्विशेष है। जीव अणु और सेवक है। जगत् (प्रपंच भेद) सत्य है। ब्रह्म ही 'जगत् का निमित्त और उपादान कारण है। गोलोकाधिपति श्रीकृष्ण ही ब्रह्म हैं तथा जीव के सेव्य हैं। जीवात्मा और परमात्मा दोनों ही शुद्ध हैं। पुष्टि भक्ति ही जीव के लिए परम फल प्राप्ति का एक मात्र साधन है तथा भगवान् श्रीकृष्ण का सायुज्य प्राप्त कर लेना ही उसके लिए परम फल है।

पुष्टिमार्ग से संबंधित कतिपय विशेषताओं को इस रूप में समझाया गया है - पुष्टि का अर्थ है भगवत् कृपा और पुष्टिमार्ग है उस कृपा का मार्ग | मर्यादा भक्ति में वियोग की दशा में विप्रयोग का आनंद मिलता है। हर क्षण नयी-नयी लीलाओं का आविर्भाव होता है। इसमें भक्ति साधन भी है और 'फलरूपा भी।

इसमें मुख्य धर्म सेवा है और ब्रजाधिप श्रीकृष्ण ही सर्वदा सर्वभाव से सेव्य हैं। सेवा विशुद्ध भावात्मक है और इसमें शास्त्रोक्त बंधन नहीं है। इसमें सेव्य को मूर्ति या प्रतिमा न मानकर साक्षात् भगवान् का स्वरूप माना जाता है, किसी प्राण प्रतिष्ठा या विसर्जन की आवश्यकता नहीं होती, प्रधानता निष्काम भाव की होती है।

सेवा मार्ग में प्रत्येक वस्तु भगवत् समर्पण के बाद ही स्वीकार्य है, जबकि पूजा मार्ग में समर्पित वस्तु के ग्रहण का निषेध है।

ममतारहित उपयोग, अहंकाररहित कर्म और समर्पित जीवन पुष्टिमार्ग के मूलमंत्र हैं ।

तनु-वित्तजा सेवा प्रभु के सामर्थ्य से ही होती है। ऐसा भाव रखकर प्रभु में चित्त लगाने पर मानसी सेवा की सिद्धि होती है।

सेवा के समय पवित्रता, स्वच्छता का ध्यान रखना 'अपरस' आचार है। जिसमें छूआछूत का भाव नहीं है।

भाव से साहित्य, संगीत, कला आदि की पुष्टि करते हुए सर्वत्र प्रेम और आनन्द का प्रसार हो सकता है।

गुसाई जी ने मिन्न-मिन्न रुचि और क्षमता को ध्यान में रखते हुए राग, भोग और श्रृंगार की सेवा का आदेश दिया है।

रागात्मक प्रवृत्ति का त्याग न करके ऋतु-समयानुसार सभी सेवाओं में उपयोग करने से उसका प्रभु के प्रति विनियोग हो जाता है। आचार्यकुल के घर 'नन्दालय' माने जाते हैं जिनमें प्रभु बालकृष्ण या युगल स्वरूप की सेवा होती है सेवा स्थल 'हवेली' कहलाता है। गोपियां प्रेम की ध्वजा और प्रेममार्ग की गुरु हैं। निकुंज-लीला में सखियों का प्रवेश ही स्वीकार्य है। वर्णाश्रिम धर्म का पालन करते हुए परिवार, समाज और जीवमात्र के प्रति उत्तरदायित्व निभाते हुए परमात्मा का साक्षात्कार किया जा सकता है। ब्रह्म के सद्अंश से जड़ पदार्थ, चिद् अंश से जीव और आनंद अंश से अन्तरयमी निःसृत हुए हैं। जगत् या प्रपंच भगवत् कृति है इसलिए सत्य है। पुष्टिमार्गीय सिद्धान्तों का प्रतिपादन महाप्रभुजी के षोडशग्रन्थों में निहित है ।' पुष्टिमार्ग की उक्त विशेषताओं के साथ-साथ इसकी निम्नलिखित मौलिक धारणाओं को समझ लेना भी उपयोगी है* :-

भगवदाश्रय

भगवान् ने श्रीमद्भगवद्गीता में अर्जुन को अभय वचन देते हुए कहा है-

“सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज!

अर्थात् सब कुछ छोड़कर तू मेरी शरण में आजा, मैं तेरा सब कुछ संभाल लूंगा। भक्त ध्रुव, प्रहलाद, गजेन्द्र, पाण्डवों और द्रौपदी को इसी भाव के द्वारा भगवत् प्राप्ति हुई।

अन्याश्रयत्याग

महाप्रभुजी ने 'विवेकधैयाश्रिय' में आज्ञा की है - “अन्यस्य भजन तत्र स्वतो गमनमेव च। प्रार्थनाकार्यमत्रिषि ततोऽन्यत्र विवर्जयेत् ॥” उनके अनुसार अन्य देवी-देवता श्रीकृष्ण के भक्त हैं और उन्हीं की आज्ञा से वे अपने-अपने कार्य करते हैं, सभी आदरणीय हैं परन्तु भजनीय तो सर्वदेव-पूज्य श्रीकृष्ण ही हैं।

शरणदीक्षा

मार्ग में प्रवेश पाने के लिए प्रथम दीक्षा 'शरणमंत्र' की दी जाती है इसे “अष्टाक्षर” या 'नामदीक्षा' भी कहा जाता है। श्रीकृष्णः शरणं मम' इस मंत्र की दीक्षा के लिए हमारे हृदय में कुछ सिद्धान्तों का दृढ़ होना अपेक्षित है।

शरणमार्ग

वैष्णव तथा सद्गुरु का सत्संग, प्रभु के माहात्म्य एवं स्वमार्ग के सिद्धान्तों का ज्ञान, इन साधनों को करते हुए जब हम अपने घर में प्रभु को पधरा कर तन-मन-धन से उनकी सेवा करने लग जाते हैं तब यह मार्ग सफल हुआ माना जाता है।

वैष्णवचिन्ह

महाप्रभुजी के “सर्वनिर्णयनिबंध” ग्रंथ के अनुसार पुरुष वैष्णवों को अपने दोनों बाजुओं पर गोपीचन्दन से शंख, चक्र अंकित करने चाहिए, कपाल पर प्रसादी कुंकुम से तिलक करना चाहिए और गले में तुलसी की कंठी धारण करनी चाहिए। उपर्युक्त अपेक्षाओं और योग्यता की परीक्षा किये जाने पर ही दीक्षार्थी को 'ब्रह्मसंबंध' दिया जाना चाहिए। ब्रह्मसंबंध मंत्र को साक्षात् प्रभु ने प्रकट होकर महाप्रभुजी को दिया है। इनके साथ-साथ सर्वसमर्पण, असमर्पितत्याग, कृष्णसेवा, गुरुआज्ञा, श्रवण-कीर्तन सत्संग इत्यादि का भी पुष्टिमक्ति मार्ग में विशेष महत्त्व है। सारांश में कहा जाता है - *एकं शास्त्रं देवकीपुत्र गीतं, एको देवो देवकी पुत्र एव। मन्त्रोप्येकस्तस्य नामानि यानि कर्माप्येकस्तस्य देवस्य सेवा॥ महाप्रभुजी ने सिद्धान्तमुक्तावली में कहा है -

'चेतस्तत्प्रवण सेवा' -

अर्थात् मन का प्रभु में लग जाना ही सेवा है। भगवान् ने महाप्रभुजी को सिद्धान्तरहस्य का उपदेश करते समय असमर्पित वस्तु मात्र के उपभोग का परित्याग करके अपने देहेन्द्रिय प्राणान्त'करण और घर-धन-परिवार का आत्मा सहित प्रभु को निवेदन करके इन सबका समर्पण-विनियोग (तनुवित्तजा रूपेण) अपने घर में विराजते सेव्य की सेवा में करने की आज्ञा दी है उसी तरह सेवा करना चाहिए। साधन रूपा तनुवित्तजा सेवा करने पर ही वह साध्यरूपा मानसी सेवा का रूप धारण करेगी और फिर ब्रज भक्तों के जैसी फलरूपा अवस्था को प्राप्त होगी। पूजा के साथ स्नेह अथवा

भाव के योग से वह भी सेवा का रूप ले लेती है। भक्तिवर्धनो के अनुसार सेवा अपने वर्ण और आश्रम धर्म का पालन करते हुए घर में ही अर्थात् गृह स्थित्वा स्वधर्मतः करनी चाहिए, तथा चतुःश्लोकी के अनुसार सदैव, सर्वभाव से ब्रजाधिप श्रीकृष्ण की सेवा की जानी चाहिए। जिनमें पादसेवन, स्मरण और भजन का विशेष महत्त्व है। महाप्रभुजी ने शास्त्रोक्त आराधना प्रणाली के स्थान पर पुष्टि भक्ति मार्गीय सेवा प्रणाली का उपदेश श्रीमद्भगवद्गीतोक्त्, इसी वचन को ध्यान में रखते हुए दिया - “ये यथा मां प्रपच्छन्ते तान्स्तथैव भजाम्यहम् ।” गोपीनाथजी ने सेवा में भाव को महत्त्वपूर्ण मानते हुए कहा कि जिस देशकाल में जिस तरह के भोग-राग-संगार सुलभ हों उनका प्रभुसेवा में विनियोग किया जाता है, वह भाव उपलब्धता और सामर्थ्य का अभाव या कमी होने के कारण खंडित नहीं होना चाहिए। राग-भोग-शृंगार को भक्ति का बाह्यतम आवरण माने जाने और उनका कोई निश्चित एवं सर्वसाध्य सिद्धान्त बनाया जाना संभव न होने के बावजूद गुसाईं जी ने सेवा में इनकी उपयोगिता के महत्त्व को समझते हुए इनके विनियोजन को रीतिबद्ध किया।

संदर्भ:

1. चतुश्लोकी-महाप्रभु वल्लभाचार्य प्रणीत
2. श्रीमद्भागवत
3. श्रीमद् भगवद्गीता
4. अष्टछाप और वल्लभ- सम्प्रदाय- डॉ. दीनदयाल गुप्त
5. संगीत अष्टछाप- गोकलानन्द तैलंग
6. पुष्टिमार्गीय कीर्तन सेवा- द्वितीय खंड
7. प्रवेशिका- गो. शरद अनिरुद्ध लाल जी

भगवत्सेवा में नृत्य-ऋतु-उत्सव-मनोरथ

श्रुति गोस्वामी

महारानी सुदर्शन कन्या महाविद्यालय,

बीकानेर

महाप्रभु श्रीवल्लभाचार्यचरण द्वारा प्रवर्तित पुष्टिमक्तिमार्ग जीवात्मा और परमात्मा को स्नेहसम्बन्धसे जोड़नेवाला सेतु होनेसे पुष्टिमक्तिमार्ग में दीक्षित जीवका प्रमुखतम कर्तव्य कृष्णसेवा ही है, “भगवद्रूपसेवार्थ तत्सृष्टिर्नान्यथा भवेत्” (पुप्रम.12) “यो यद् अंशः स तं भजेत्” श्रुत्यनुसार अंशांशी भावसे भी प्रभु की सेवा करना जीवका स्वधर्म है।

पुष्टिजीव के लिए साधन भी सेवा है और फल भी सेवा है, ब्रह्मसम्बन्धद्वारा पुष्टिजीव स्वसर्वस्वका समर्पण तो करता ही है, किन्तु उसके देह, इन्द्रिय, प्राण, अन्तःकरण, धन, परिवार इत्यादिकी सार्थकता तभी होती है जब वह अपने घरमें श्रीठाकुरजीको पधराकर दासभावसे गुरुकी आज्ञानुसार सेवा करे, जैसे सुखका अनुभव श्रीगोपीजनों को प्रभुद्वारा हुआ, वैसा ही अनुभव आधुनिक पुष्टिस्थ दैवीजीवोंको करानेकेलिए सेवामार्ग प्रगट करके नित्यलीलाविहारी प्रभुको अपनी गृहसेवामें श्रीआचार्यचरणोंने पधराया है।

अतएव महाप्रभु श्रीहरिरायजी लिखते हैं : जैसे योगियोंके हाथमें सकल सिद्धि देनेवाला पारद होता है, उसी तरह श्री महाप्रभुजीकी कुपासे हमारे अपने घरमें हमारे हाथसे सर्वभावात्मिका सेवाको अंगीकार करनेकेलिए पुष्टिप्रभु बिराजते हैं।

जिन उपचारोंसे अपने श्रीठाकुरजीको सुख हो ऐसी स्वामी संतोषजनिका सेवा तत्सुखार्थ श्रीमहाप्रभुजीके निर्दिष्ट मार्ग पर चलते - चलते हमें करनी है। “सुश्रूषणं यत्तदेव येन सेव्यस्य सुखं भवति परितुष्यति च” भावार्थ : जिसमें प्रभुके सुखका विचार हो, ऐसी उत्तम वस्तु जो प्रभुको प्रिय हो, धरावे और राग-भोग-मुंगारसे 'सम्पूर्णतया लाड़ लड़ावे, सेव्यकी अपेक्षित कृतिको 'सेवा' कहते हैं। और सेव्यकी इच्छानुसार की गई कृतिको 'अनुसेवा' कहा जाता है।

श्रीलालुमट्टजी भी समझाते हैं कि जो गुरु ने दीक्षा देनेके बाद श्रीठाकुरजी पुष्ट करके हमारे घर पधराये, वे (गुरु वसुदेवजी जैसे हैं और हम नंदरायजी जैसे, हमारे घर ठाकुरजीके पधारनेसे हमारा घर गोकुल हो गया, हमारा परिवार नंदरायजीका परिवार बन गया, अहंता-ममतावाली मायाको गुरुने ब्रह्मसम्बन्ध दीक्षा देते समय हर ली, अब यदि अहंता है तो वो कृष्णके सम्बन्धवाली है कि “मैं कृष्णका हूं।” यदि ममता भी है तो “कृष्ण मेरे हैं” और “ये हमारे कृष्ण हैं इसी तरह की है। समर्पणकी प्रक्रियामें हमारी अहंता छानके “दासोडहं” हो जाती है। अहंता -ममताके मोहरूपी सागरमें डूबते हुए भक्तोंको बचानेकेलिए भगवान् उनके घरमें ठाकुर बनकर पधारे हैं। उनकी सेवाद्वारा अहंता - ममता भक्तिका रूप धारण कर लेती है।

“कृष्ण सेवा सदा कार्या” की आज्ञा श्रीआचार्यचरणने सिद्धान्तमुक्तावली में की लेकिन रसेश्वर श्रीप्रभुको सर्वांग में रसप्रचुर ऐसे श्रीगोपीजन रिझा सकते हैं या तो जिनके अंग-अंग में लीला की रसाख्यि उछल रही है ऐसे

श्रीमहाप्रभुजी, जैसे कोई माता अपने बालकको सहजतासे प्रेम करती है, वैसे ही निःसाधन जीवोंके प्रति अपार प्रेमके कारण आपश्रीने सेवाका क्रम नियोजित करके उसमें बुना हुआ ब्रजभक्तोंका भाव प्रकट किया। “सेवा रीत प्रीत ब्रजजनकी जनहित जग प्रगटाई ... प्रगट हवै मारगरीत दिखाई।” श्री गोपालदासजी वल्लभाख्यानमें कहते हैं : “आप सेवा करी शीखवे श्रीहरि भक्तिपथ वैभव सुदृढ़ कीघो।”

हमारे सेव्य ब्रजके अधिपति, श्रीकृष्ण ही हैं “सदा सर्वात्मना सेव्यो भगवान् गोकुलेश्वर, स्मर्तव्यो गोपिका वृन्दे क्रीडन् वृन्दावने स्थितः” गोकुलमें श्रीनंद-यशोदाजीको प्रभु श्रीबालकृष्णने वात्सल्यका एक अनोखा आनंद प्रदान किया तथा श्रीगोवर्धन तरेटीमें गोचारण किया। ग्वालबालके संग 'छाक आरोगकर गोपबालकोंको सख्यभावका आनंद प्रदान किया, साथ ही, वृन्दावनमें श्रीयमुनाजीके तट पर रास - विलास द्वारा श्रीगोपीजनोंको रसेश्वर नंदकिशोर ने स्वरूपानन्दका दान दिया, ये पूर्णपुरुषोत्तम जो श्रीमहाप्रभुजी के सेव्य हैं, उनका सेवन करनेके लिए उन्हें हमारे स्वगृह में प८ 'राया है, अपनी क्रियात्मिका सेवा को भावात्मिका बनानेके लिए “भावैरंकुरितं महीमूगदूशां ... लीलाभिः फलितं भजे ब्रजवनी शरंगारकल्पद्रुमम्” (शरीगुसाईजीकृत) की भावना करनी चाहिए।

पूर्ण पुरुषोत्तम प्रभुने ब्रजमें 41 वर्ष 52 दिन तक की हुई लीलाओंको ध्यानमें रखकर लीलानुसारी सेवामें बालभाव और किशोरभाव की लीला के आधार पर श्री महाप्रभुजी श्रीगोपीनाथ इत्यादि नित्य एवं उत्सवके क्रमका विशिष्ट आयोजन केवल प्रभुके सुखको ध्यानमें रखकर किया है जिसमें केवल स्नेहकी प्रधानता है। अपने प्रभु विरुद्धघर्मश्रयी हैं। पलने में झूलते प्रभु बालक भी हैं और किशोर भी, प्रभुकी इसी विलक्षणताको ध्यानमें रखकर, संगलासे शयन तककी अष्टयाम सेवाका क्रम प्रभुकी स्वरूपभावना, लीलाभावना और भावभावना को ध्यानमें रखकर नियोजित हुआ है।

श्रीमहाप्रभुजीने सेवाक्रमके जिस चित्रका आलेखन किया है उसी चित्रमें कृपासागर श्रीगोपीनाथजी एवं श्रीविद्वलेश प्रभुचरण ने आपगश्रीकी आज्ञा शिरोधार्य करते हुए उसे राग-भोग-शरंगार रूपी रंगों से ऐसा सुशोभित किया जिसके फलस्वरूप पुष्टिजीवों को एक सुंदर और आनंदानुभव करानेवाली सेवाप्रणाली मिली जिसमें प्रभुके तत्सुखका पूर्णतया विचार है।

नित्य सेवा:

श्रीमहाप्रभुजीकी कानिसे हमारी सेवाकी अंगीकृति प्रभु करते हैं, इसलिए प्रथम श्रीमहाप्रभुजीकी वंदना करके जैसे प्रातःकाल नंदालयमें माता श्रीयशोदाजी प्रभुको मीठे मनुहार कर गान करते -करते प्रेमसे “उठे लाल प्रात भयो” इत्यादि कहकर जगाती और कलेवा आरोगाती हैं, वैसे ही वात्सल्य को अनुस्यूत करके अलग-अलग भावोंसे हम सेवा कर सकते हैं, सेवा श्रीठाकुरजीके माहात्म्यज्ञानको ध्यानमें रखकर करनी है। स्वामी-सेवक भाव इतना होना चाहिए कि सेवामें होते हुए अपराधोंसे हम दूर रहें और केवल अपने स्वामीके सखार्थ सेवा करें।

सफर पुष्टिमार्गीय सेवाप्रकारमें श्रीके साथ श्रीस्वामिनीजी, श्रीयशोदाजी, श्रीनंदरायजी, सखा, दास - दासी इत्यादि लीलापरिकर भी विराजते हैं पुष्टिमार्ग में सख्य, दास्य, माधुर्य, वात्सल्य, परमात्म-आत्म आदि सारे भावोंकी सेवा है, “सर्वदा सर्वभावेन भजनीयो” (चतुःश्लोकी) उदाहरणतया श्रीठाकुरजीका शरदपूर्णिमाका दिन-रात्रिका जो सेवा

प्रकार है, वह माधुर्यभावकी सेवा है। जन्माष्टमीके दिन, श्रीठाकुरजी यशोदाजीके वात्सल्यभावसे पलना झूलते हैं। प्रभु सन्मुख जो गेंद, चौगान, छड़ी आदि धरते हैं वह सख्य भावसे हैं और जो दण्डवत् प्रणाम करते हैं वो दास्यभावसे है। इन सभी भावों को हमें निर्गुण भावके अंतर्गत निभाने हैं।

प्रभु स्वतः समर्थ हैं, उनका स्वरूप रसमय और भक्त को परमानन्द देनेवाला है। अपनी सेवाकी उन्हें आवश्यकता नहीं है, फिर भी भक्तकी द्वादशांग सेवा अंगीकार करके उसे कृतार्थ करते हैं और रसदान करते है। जैसे प्रह्लादजीके वचन, “नैवात्मनः प्रभुरयं निजलाभपूर्णो ... तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः” (माग,पुरा.7 //9//6) और “यथार्थक, स्वप्रतिविम्ब विश्रम” (वही, 10/33,/47) अर्थात् - स्वयं निर्धमक (प्राकृत धर्म रहित अलौकिक धर्म सहित) होते हुए भी बाललीलाका अंगीकार करते हैं।

प्रातःकाल मंगला :

सुकुमार बालक ऐसे प्रभुको प्रात'कालमें जगानेकेलिए तीन बार घंटानाद (त्रिविध गायोंके भावसे) और शंखनाद (मंत्ररूप त्रिविध गोपके भावसे) करते हैं, कीर्तन सहित लीलाके अनुसंधानपूर्वक, जगाके मंगल भोग धराया जाता है जिसे कलेऊ भी कहते हैं। श्रुतिरूपा और ऋषिरूपा गोपियोंके भावसे बालभोग धराया जाता है, तब, “छगन-मगन प्यारेलाल कीजिये कलेवा” जैसे कलेऊके पदोंका गान होताहै, जैसे नंदालयमें श्रीयशोदाजी प्रभुकी आरती करती हैं, वैसे ही मंगल आरती की जाती है। ऋतु अनुसार, शीतकालमें 46 बातीकी आरती और उष्णकालमें 8 या 4 बातीकी आरती होती है, मंगलभोग सरें तब श्रीगुसाईंजी रचित अष्टपदी. “मंगल मंगल ब्रज भुवि मंगल” का गान नित्य होता है। जिसमें भागवत 0 स्कन्ध तामस प्रकरणकी लीलाओंका अनुसंधान है।

निकुंज में भी श्रीप्रभुको श्रीस्वामिनीजी, श्रीललिताजी इत्यादि बीन बजाकर मधुर स्वरमें गान कर जगा रही हैं। “प्रातः समें नव कुंज द्वार हवै ललिता 'ललित बजाई बीना” जयजयकार कर युगलस्वरूपको मंगलभोग धराती हैं, युगलस्वरूपकी भी मंगल आरती होती है।

ऋतु अनुसार कीर्तन सेवा:

कीर्तन सेवा भी अपनी सेवाप्रणालिका अविभाज्य अंग है जैसे वैदिक मार्गके पूजनमें प्रत्येक विधि प्रायः समन्त्रक होती है, वैसे ही सेवामें प्रत्येक समयमें कीर्तन गान होता है, कीर्तनसे सेवाके साथ -साथ, नित्यलीला का अनुसन्धान भी रहता है, कीर्तनसे ही प्रभु जागते हैं, अरोगते हैं, पोढ़ते हैं और 'रीझते हैं. प्रभुको जगाने के समय, केवल वीणावादन होता है, बादमें जगानेके कीर्तन मंद - मधुर स्वरों में होते हैं, श्रृंगार तक पखावज नहीं बजती, केवल उत्सवों पर झांझ-मृदंग सहित कीर्तन गान होता है और शहनाई - नोबत बजते हैं ।

मंगला सन्मुखमें ऋतु अनुसार, खण्डिताके पद भी गाये जाते हैं, जैसे शीतकालमें ललित-मालकौंसमें खण्डिता; बादमें बसंतकी खण्डिता, उष्णकाल में विमास-बिलावल इत्यादि उष्णकालीन रागोंकी खण्डिता और वर्षिकि आगम - ऋतु संधिके राग सूहामें खण्डिता तथा वषमिं मल्हार की खण्डिता के पद गाये जाते हैं, कार्तिक वदि । से मार्गशीर्ष 45 तक ब्रतचर्या के पद गाये जाते हैं। उत्सव हो तब, खण्डिता और ब्रतचर्या न गाते हुए बधाई गान प्रायः

राग देवगंधारमें होता है। वैशाख सुदि 45 तक यमुनाष्टपदि एवं श्रीयमुनाजीके पद गायेजाते हैं। गंगादशमीके दिन गंगाजीके पद गाये जाते हैं।

स्नान श्रृंगार :

ततपश्चात् श्री यशोदाजी प्रमुको लाड़ लड़ाकर अलग-अलग प्रकार के खिलौने दिखाकर प्रभु को सोहाते गरम जलसे स्नान कराती है। वैसे ही अपने सेवाक्रममें प्रभुको स्नान-श्रृंगार कराते हैं, अभ्यंग स्नान निश्चित दिनको होता है, दृष्टिदोष निवारणार्थ जलकी एक लोटी प्रभु परसे न्यौछावरकी जाती है, स्नान-मूंगार समय मेवा - मिठाई प्रभुके पास बालभावसे रखे जाते हैं। कोमल वस्त्रसे श्रीअंग पोंछ कर नये-नये वस्त्र धराकर ऋतु अनुसार विविध श्रृंगार करते हैं। स्वयं ही भूषणभूषणांग प्रभुको विविध प्रकारके श्रृंगार करके आभूषणों से विभूषित करते हैं। अंजन-कमलपत्र इत्यादि किये जाते हैं। मालाजी धरकर श्रीठाकुरजी दर्पणमें अपना श्रीमुख निहारते हैं। निकुंज में भी युगल स्वरूपको सखियां माला धराकर दर्पण दिखलाती हैं।

उसके बाद श्रीस्वामिनीजियां विविध सामग्री लेकर नंदालयमें प्रभुको आरोगाने पहुंचती हैं, और इसी भावसे आचार्यचरणने गोपीवल्लभ भोगका क्रम रखा है।

ऋतु अनुसार श्रृंगार:

आनंदकंद प्रमुको ऋतु अनुसार वस्त्रालंकरण पुष्पहार धराकर सर्वांग शोभायुक्त समलंकृत करना ही श्रृंगार कहलाता है। साधनदीपिकामें श्रीगोपीनाथचरण आज्ञा करते हैं : “जैसे प्रभुकी अत्यन्त सुंदरता प्रकट हो ऐसी रीत से प्रेमपूर्क वस्त्र-आभूषण धराने चाहिए।

वस्त्र:

कार्तिक कृष्ण प्रतिपदासे शीतकालमें तत्सुखका खयाल रखते हुए, वसंत पंचमीके अगले दिन तक, रुईके आत्मसुख वागा पर रंगीन साटीन, कीनखाब और जरीके वस्त्र धराये जाते हैं, शीत निवारणार्थ प्रमुको गद्दल भी ओढाई जाती है एवं प्रभुके सन्मुख अंगीठी भी रखी जाती है, मकर संक्रातिसे छींटेके वस्त्र भी धराये जाते हैं।

इसी प्रकार शीतकालमें उष्णोपचार करते हुए मोजे तनसुख, आत्मसुख, कवाय, फतवी, गद्दल फरगुल धराये जाते हैं और रात्रिको रजाई ओढाई जाती है। वसंतपंचमीसे डोल तक सफेद जगननाथी, मलमल, जामदानी, दोरीया, शयम या लाल मगजीवाले सफेद वस्त्र निर्गुण भावसे और रंगकी छांटवाले बसंती (फागुनिया) वस्त्र धराये जाते हैं।

द्वितीय पाटसे फाल्गुन अमावास्या तक सूती जरीके एवं सुन्हरी-रूपहरी छापाके वस्त्र धराते हैं, संवत्सर से वैशाख शुक्ल द्वितीया तक रंग-बिरंगी सूती और छापाके वस्त्र भी आते हैं।

अक्षयतृतीयासे स्नानयात्रा तक उष्णकालमें शीतलता प्रदायक सफेद दोरियाके जालीदार, महीन मलमल एवं गुलाबी इत्यादि उष्णकालीन हलके रंगके वस्त्रों पर केसर और चोवा इत्यादि की छापवाले वस्त्र धराये जाते हैं। रोहिणीके सूर्य दौरान विशेष शीतोपचारके रूपमें फूलके वस्त्र और श्रृंगार धराये जाते हैं, चंदन की चोली भी धराई जाती है।

वर्षाकालमें रथयात्रा से हिंडोलाके अगलेदिन तक, मलमल के रंगीन और सुनहरी-रूपहरी किनारीके वस्त्र भी प्रभुको धराये जाते हैं, हिंडोलासे भाद्रपद अमावास्या तक चूनरी, लहेरियाके वस्त्र धरे जाते हैं।

उसी प्रकार उष्णकाल और वर्षऋतुमें तनिया, धोती, आडबंध, पिछोड़ा, परदनी. वागा, काछनी, सूथन, पटका, पीताम्बर, दामन, नीलाम्बर, मल्लकाछ, चोती, ओढनी, लहंगा, साड़ी आदि वस्त्र धराये जाते हैं।

अश्विन प्रतिपदासे नवमी तक सुनहरी और रूपहरी छापाके वस्त्र एवं दशहरासे कार्तिक पूर्णिमा तक रंग-बिरंगी जरीके वस्त्र धराये जाते हैं।

“हेरपि हरियंदा, भक्त्या तादृशत्वं हि सा सेवा सेवकोचिता” (श्रीवेणुगीत सुबोधिनीजी कारिका), भावार्थ : पुष्टि भक्त हरिका भी हरि कैसे बना ? वहां श्री महाप्रभुजी आज्ञा करते हैं कि जैसे धूपमें गौचारण करते प्रभुके परिश्रमका विचार करके मेघने प्रभु पर छाया करदी और उनका परिश्रम दूर किया, वैसे ही भक्तिपूर्वक स्नेहसे सेवकको सेवा करनी चाहिये, इसी भावनाका विचार करके श्रीआचार्यचरणोंने ऋतु और उत्सव अनुसार सेवाक्रम नियोजित किया है।

श्रृंगार

पुष्टिमार्गमें श्रृंगार दो रीति से होते हैं, श्रीमस्तकसे प्रारम्भ करके चरणारविंद तकके श्रृंगार और चरणारविंदसे शुरु करके श्रीमस्तक तक, श्रृंगार भी तीन प्रकार से धराये जाते हैं :

1. बनमालाके भारी श्रृंगार; जो चरणारविंदसे लेकर श्रीमस्तक तकके सभी श्रृंगार धराये जाते हैं,
2. श्रीमस्तकसे घुटने तक के श्रृंगारको मध्यके श्रृंगार कहा जाता है।
3. श्रीमस्तकसे कटि पर्यन्तके श्रृंगारको छोटा या हलका श्रृंगार कहते हैं।

आभूषण:

श्री ठाकुरजीकी लीलाएं अनंत हैं और सेवाएं भी अनंत हैं, प्रभुके श्रृंगार भी अनंत हैं, फिर भी सम्प्रदायमें अंगीकार होनेवाले कुछ श्रृंगारों के नाम इस प्रकार हैं :

पाग, टिपारा, मुकुट, खूप, टोपीके अनेक प्रकार, फेंटा, पगा, रुईदार टोपा, सादी एवं जोड़की चंद्रिका, विविध प्रकार के कतरा इत्यादि।

नखभूषण, पगपान, पायल, जेहर, अणवट, बिछिया, नूपुर, छल्ला, झांझर, घूंघर, कटिमेखला, क्षुद्रघंटिका, बाजु, पोहोंची, कड़ा, कंकण, हथसांकला, हस्तफूल, मुक्तिका, कंठाभरण, गोप, हांस, दुलड़ी, त्रिलड़ीसे इक्कीस लड़ी तक, कौस्तुम, चौकी, त्रवल, हमेल; कली, बल्लभ, जुही, चन्द्रहार, कस्तूरीकी माला, कमल माला, गुंजा माला, मोती माला, जड़ाउ माला, कठुला, टोडर, बघनखा, बदिद, चंपाकली इत्यादि अनेकविध मालाएं एवं विभिन्न प्रकारके कुण्डल : मयुराकृत, मकराकृत, मत्स्याकृत, शुकाकृत, झूमकी, कर्णफूल, और छेलकडी नकवेसर, चिबुक, बुलाख, तिलक (केसरी, कुंकुम, कस्तूरी, रत्नजडित, गोरोचन); अलकावली, वांक, शीशफूल, और वेणु (सोना-मीना-रत्नजडित) वेत्र, छड़ी, चन्द्रमा, सिरपेच, पान, फूल, लूम, तुरा इत्यादि अनेक आभूषण नित्य लीला, मनोरथ, उत्सव अनुसार प्रभु को धराए जाते हैं।

ऋतु अनुसार भी उष्णकाल में बारीक मोती एवं सीप, चंदनके और 'फूलके; शीतकाल एवं वर्षाकालमें जड़ाउ एवं मोतीके; बसंतमे होरी तक सोना और मीना के श्रंगार धराये जाते हैं।

श्रृंगार रसमंडन ग्रन्थमें श्रीगुसांईजी द्वारा बताये भाव की गुंजामाला एवं विभिन्न प्रकार के पुष्पों की कलात्मक मालाएं, रंग-बिरंगी पुष्पों की वैजयन्ती मालाएं धराई जाती हैं, प्रभुको श्रृंगार धरानेकी भावना श्रीगोपीनाथ प्रभुचरणों ने बहुत सुंदरतया नित्य सेवाविधिके श्लोक 44-47 द्वारा बताई है।

इत्र:

विविध सुगंधी इत्र भी ऋतु अनुसार प्रभुको समर्पित किये जाते हैं, जैसे शीतकालमें हीना, कस्तूरी, अम्बर, केसर; उष्णकालमें गुलाब, मोगरा, जुई, चमेली, बोरसली, कदम्ब, और सौंधा इत्यादि, वर्षाकालमें कदंब, केवड़ा, पारिजात, चंपा, गुलाब इत्यादि। फागुन में सौंधा, केसर, गुलाब इत्यादि।

ग्वाल :

अब श्री यशोदाजी और श्रीरोहिणीजी दूध मथकर धैया आरोगाती हैं, प्रभु बलदेवजी और ग्वालबालके संग गौचारणको पधारते हैं जहां ग्वालबालोंकी विनंतीको मान देते हुए वे धैया आरोगते हैं। अपने यहां भी गद्यमन्त्रका स्मरण करके श्रीठाकुरजीके चरणारविंदमें तुलसीदल समर्पते हैं। और बादमें धूप-दीप होते हैं। सेवाक्रममें श्रीठाकुरजी पलने झूलते हैं और विविध प्रकारके खिलौने जैसे कि झूझूना, पपैया, चकई, बंकी, फिरकनी, लहेंटु, आदि के साथ श्रीठाकुरजी को माता यशोदाजी खिलाती हैं। माखन, मिश्री, दूधघर एवं मेवाकी कटोरी पलना भोगके रूपमें धरी जाती हैं। ग्वालमें ऋतु अनुसार कीर्तन सेवा :

ग्वाल बोले तब घैयाके पद ऋतु अनुसार रागोंमें गाये जाते हैं। पलना, बिराजें तब, “प्रेंख पर्यक शयन” रामकली रागमें और दूसरे तीन पलनाके पद ऋतु अनुसार सोहनी, परज, कालिंगड़ा, तोड़ी, बिलावल, आसावरी इत्यादिमें गाये जाते हैं, उत्सव के दिन, उत्सवनायककी बधाईके पदोंका गान होता है।

राजभोग:

'तत् पश्चात् श्रीयशोदाजी सखीजनोंको भेजकर प्रभु को भोजनकेलिए बुलावा भेजती हैं। नंदरायजीके साथ, प्रभु भोजन करते हैं, उष्णकालमें श्रीयशोदाजी बनमें छाक भेजती हैं जो सखाओंके साथ प्रभु आरोगते हैं। रसात्मक भावसे भी ब्रजांगनाएं छाक आरोगाती हैं और प्रभु उनके मनोरथको पूर्ण करते हैं। प्रभु गोपीजनों के आमन्त्रण से नंदरायजी आदि सहित गोपीजनोंके घर भोजन करते हैं। अब श्रीप्रभु यशोदाजीकी गोदीमें बिराजते हैं और ब्रजभक्त उनकी आरती उतारते हैं।

निकुंजमें कुंजभवनमें श्रीराधाजीके साथ प्रभुको सखियां अरोगाती हैं और युगलस्वरूपकी आरती होती है, और प्रभु प्रत्येक सखाकी निकुंजमें प्रवेश करके उनके मनोरथ पूर्ण करते हैं। इसी प्रकार अपने सेवाक्रममें भी श्री प्रभुको राजभोग धराये जाते हैं। राजभोगकी सब सामग्रीमें अष्टाक्षर या पजूचाक्षर मन्त्रका स्मरण करके तुलसीपत्र समर्पते हैं; प्रियाजीके अंगकी सुगन्धके भावसे “राधाघरसुधापातुः किमन्यत् मधुरायते” एवं श्रीमहाप्रभुजी, श्रीगोपीनाथजी,

श्रीगुसाईजी श्रीगुरुदेव और प्रजमत्तोंकी कानिसे राजभोग आरोगनेकी बिनती करते हैं। दृष्टिदोष निवारणार्थ शंखोदक भी किया जाता है।

यहां भी ऋतु और उत्सवानुसार विविध सामग्रीयां तत्सुखार्थ धराई जाती हैं। संवत्सरसे अक्षयतृतीया तक हरेक घरकी रीति अनुसार क्रमसे खांडकेरी और घोयों सतुआ; अक्षयतृतीयासे रथयात्रा पर्यन्त क्रमसे सिखरन भात और सतुआ या दही भात और सतुआ या रस रोटी और सतुआ खास धराया जाता है। और आदा-पाचरीकी जगह कच्ची केरीकी फांक धराई जाती है। प्रबोधिनीसे डोल तक, पापड़ और गुड़ धराया जाता है। अक्षयतृतीयासे 'रथयात्रा तक उत्सवों में कढ़ीकी जगह छाछ धराई जाती है। शीतकालमें प्रभु सुखार्थ विविध प्रकारके भात जैसे कि मटर भात, बेंगन भात, चना भात, लॉग भात, अदरख भात, बड़ीमात और विविध प्रकारके गुजा एवं कचौड़ी धराई जाती है। उत्सवों पर खास करके 'पंचभात' धरानेका क्रम है।

नित्यकी सखड़ी दाल या मूंग से सानी जाती है। रसादार शाक, कढ़ी, दाल, रायता, खीर, सिखरन इत्यादिमें चमच पधराया जाता है। प्रभुके सन्मुख मध्यमें सखड़ीमें घीकी कटोरी रहती है, बाईं और दाल, मूंग और कढ़ी का डबरा, उसके पीछे रोटी, रसादार शाक, पापड़ कचरिया, भुजेना इत्यादि धराते हैं। उत्सवोंमें रोटी और बाटी नहीं धराई जाती है। साथमें नाना प्रकारके संधाने रायते, मठा, छाछ, माखन, मिश्री, मेवा, मलाई, दही भी धराया जाता है। अनसखड़ीमें खीरका डबरा सन्मुख होता है। यह सामग्री प्रभुको अत्यन्त प्रिय होनेसे, शीघ्र ही आरोगते हैं। उदाहरणार्थ, नारायणदास बह्मचारीकी वार्ता, इसलिए यहां हमें सावधानी बरतनी है कि यह सामग्री अत्यन्त गरम न हो, बादमें आचमन-मुखवस्त्र करके बीरी आरोगते हैं।

अक्षयतृतीयासे श्रावण वदी सप्तमी तक, झारीजीके साथ-साथ, मिट्टीका कुंजा धराया जाता है। उष्णकालमें सिंहासनके पास गुलाबदानी भी रखी जाती है। प्रभुके सिंहासन संमुख खण्ड-पाट-चौकी पधराये जाते हैं। खण्डकी सीढीयों पर, गद्दी बिछाकर खिलौनों की तबकड़ी दोनों ओर सजाई जाती है, जिसमें काष्ठके सोना-चांदीके और चंदनके खिलौने ऋतु अनुसार धराये जाते हैं। पाटके उपर रुईकी गद्दी बिछाकर, बीचमें खेलने के लिए एक दिन चौपड़, एक दिन शतरंज और एक दिन वाघ-बकरी क्रमानुसार धरनी, दोनों ओर प्रभुको बिराजनेके लिए दो छोटी गद्दी धरनी। गेंद-चौगान सिंहासन के आगे दाहिनी ओर धरे जाते हैं। बाईं ओर दर्पण धराया जाता है। सिंहासनके आगे भूमि पर त्रस्टी रखी जाती है। चरण चौकीके पास नृसिंह 44 से रथयात्राके अगले दिन तक, जलका थाल श्रीयमुनाजीके भावसे; रथयात्राके दूसरे दिनसे हिंडोरा तक, चांदी का छोटा रथ और हिंडोरा बिराजें तबसे विजय तक, चांदी या काष्ठका छोटा हिंडोरा धराया जाता है। हिंडोरा विजयसे दशहरा तक नट, दशहरासे गोपाष्टमी तक, काष्ठके गाय और ग्वाल एवं द्वितीया पाटसे संवत्सर तक नट और संवत्सरसे नृसिंह 44 तक पाटके दोनों ओर फूलझाड आते हैं। शीतकालमें अंगीठी भी रखी जाती है।

ऋतु अनुसार कीर्तन सेवा :

राजभोग आयेके समय शीतकालमें गृहभोजनके, भोजन बुलायवेके एवं ब्रजभक्त्तोंके घर भोजनके पद धनाश्री, आसावरी, तोड़ी इत्यादि शीतकालीन रागों में गाये जाते हैं। राजभोग संमुखमें हिलग, पनघट और उसी दिनके

श्रृंगार भावके पद भी ऋतु अनुसार गाये जाते हैं। द्वितीया पाट उत्सवसे कुंज भोजन, छाकके पद और वर्षा ऋतुमें मल्हार रागमें वर्षऋतुकी छाकके पद गवते हैं। राजभोग सरे तब आचमन और बीरीके पद भी गाये जाते हैं। राजभोग संमुखमें शीतकालमें हिलग, पनघट, श्रृंगार भावके पद और घटा हो तो घटाके भावका पद गाया जाता है। द्वितीया पाटसे कुंज भावके, श्रृंगार भावके फूलमंडली हो तब फूलमंडलीके और अक्षयतृतीयासे रथयात्रा तक, खसखाना एवं चंदनके भावके पद गाये जाते हैं। अष्टपदि भी गायी जाती है। उष्णकालमें सामंत, गौड़, वृंदावनी इत्यादि सारंगके प्रकार और सुघराई रागमें कीर्तन गाये जाते हैं। शीत एवं उष्णकाल दोनोंमें ऋतु के अनुसार रागोंमें रागमाला भी गायी जाती है। अब अनवसर होते हैं।

उत्थापन :

संध्या समय कुंजमें पुष्प शैय्यामें पौढ़े प्रभुको सखियां घर लौटनेके समयकी विनंती करते हुए जगाती हैं। प्रभु श्रीगिरिराजजी पर पधारकर, पुलिंदीजियों द्वारा लाये गए विविध कंद, मूल, फल आदि भावसे आरोगते हैं। पुलिंदीजीको यह अलौकिक दर्शन तथा अनुभव भगवदीय श्रेष्ठ श्रीगोवर्धनके संगसे हुआ। फिर गोपमंडली गायोंके संग घर लौटती है। इसी भावसे प्रमुका उत्थापन किया जाता है। गोविंदस्वामीकेवार्ता प्रसंग अनुसार, तीन बार . शंखनाद होनेके थोड़ीदेर बाद ही द्वार खलते हैं। सी

सन्ध्याभोग :

सन्ध्या समय प्रभु गोपबालकोंके साथ वनसे पधारते हैं। मार्गमें श्रीस्वामिनीजीयोंने आतुरतासे जो-जो सामग्री सिद्ध की हैं, उनको प्रभु आरोगते हैं “हांके हटकि हटकि गाय, ठठकि ठठकि रहि ... काहूसों हां करी, कहूसों ना करी” भावनानुसार और “तं गोरजश्छुरित कुंतल बद्ध बह... यदपांग मोक्षमू” (भागपुरा.0/१5/42-43) की भावनानुसार, इस प्रकार प्रमु उनके मनोरथ पूर्ण करते हैं। इसी भावसे सन्ध्या भोगकी प्रणालि है। सन्ध्या आरती : अब श्रीप्रभुनंदालयमें पधारकर यशोदाजी की गोदमें बिराजते हैं। यशोदाजी उन्हें “कहो कहां खेले हो लालन बात कहो मोसों बनकी” कहकर लाड़ लड़ाते हुए अपने दिनभरके तापका शमन करती हैं। प्रभुको सिंहासन पर पधराकर उनकी आरती उतारती हैं। “हरिभक्ति-सुधोदधि-वृद्धिकरे 'करवर्णित-कृष्णकथाग्रसे” (श्रीविद्वलेश विरचिता संध्या आरती आर्या) इसी भावसे सन्ध्यारती होती है।

साय' भोग एवं सन्ध्याति सन्मुख:

आवनीके पद, श्रृंगार भावानुरूप पद, घटा भावानुरूप पद और अक्षय 'तृतीयासे रथयात्रा तक आवनीके पदोंके साथ-साथ फुहारा एवं खसखाना, नाव, फूलमंडली इत्यादि के पद सारंग, हमीर और सोरठ आदि रागोंमें गाये जाते हैं। शीतकालमें नट, पूर्वी, गौरी इत्यादि रागोंमें पदगान होता है। जन्म दिन और उत्सवके दिन बधाई गायी जाती है। शयन : अब श्री यशोदाजी प्रभुके श्रृंगार बड़े कर श्रीअंग और श्रीमुख पर फैली गौरज पॉछती हैं और सूक्ष्म श्रृंगार धरती हैं। इसी प्रकार सेवाक्रममें शयन समय थोड़े श्रृंगार धराने की प्रणाली है, श्रीप्रभु भी गोपवालकोंकी बिनती सुनकर खिरकमें गौदोहनकेलिए पधारते हैं। और गोपवालकोंकी प्रार्थनासे धैया आरोगते हैं एवं खिरकमें खेलते हैं। श्री

यशोदाजी और श्रीरोहिणीजी मिलकर प्रभु और बलदेवजीको बहुत मनुहार करके ब्यारु आरोगाती हैं “बल-मोहन दोउ करत बियारु” इसी लीलानुसंधानसे श्रीप्रभुको शयन भोग आते हैं।

श्रीयशोदाजी अत्यन्त लाड़से श्रीप्रभुको कहानी सुनाती हुई पौढ़ाती हैं, निकुंजमें भी ठाकुरजी स्वामिनीजीके संग पौढ़ते हैं एवं सर्व ब्रजभक्तोंके साथ अनंतस्वरूप धारण करे, प्रत्येकको रसदान करते हुए, उनके तापको हरते हैं। इसी भावसे सेवाक्रममें झारी-बंटा, इत्रदानी, पंखा और सकल ब्रजभक्तोंके भावरूप मालाजी इत्यादि सजावट सह प्रभु शैयामें पौढ़ते हैं। जिन-जिन भावों द्वारा भक्तोंने उनका सेवन किया है, उन सभी भावों की रसपूर्ति प्रभु उन भक्तों को करते हैं।

ऋतुअनुसार कीर्तन सेवा :

शयन भोग आने के समय ब्यारु और दूधके पद कान्हरा या इमन रागमें गाये जाते हैं। भोग सरते ही बीरीका पद गाया जाता है। बधाई हो तब ब्यारुके बदले बधाईगान होता है। शयन संमुखमें ऋतु, बधाई तथा उत्सव क्रमानुसार पदगान की प्रथा है। द्वितीया पाटसे स्नान यात्रा तक, कुज भावके पद और अक्षय तृतीया से स्नान यात्रा तक चंदनके, फूल श्रृंगार हों तब तदनुरूप पदगान राग कान्हरा, नायकी, अडाना, इमन, कल्याण, केदारा आदिमें किया जाता है।

पोढवेके पद :

ऋतु अनुसार मान, मन मिलाप, पो वेके, तत्पश्चात् श्रीमहाप्रभुजी और श्री गुसाईजीके आश्रय के पद प्रायः राग केदार और बिहागमें गाये जाते हैं। इस तरह नित्य पदों की सामान्य जानकारी दी है।

उत्सव :

“उत्सवोनाम मनसः सर्वविस्मारक आह्लादः” (सुबो.0/32/ 30 हृदयकी स्वयं स्फुरणाकों उत्सव कहते हैं जिसमें शरीर, हृदय और आत्मा को आनंदकी अनुभूति होती है। ऐसी कृपा करके भक्तके भावानुसार प्रभु अनुभव कराते हैं उसे उत्सव कहते हैं। उत्सवके आवेशवाले भक्तोंका निरोध भी प्रभुकी उन लीलाओं द्वारा होता है। वैष्णवों को उत्सवका दिन भूलना नहीं चाहिए क्योंकि अपने प्रभु बालक हैं। इसलिए बड़ी उत्सुकतासे उत्सवका इंतजार करते हैं।

नंदोत्सव समय आई हुई गोपियोंने उत्सवानुरूप वस्त्र, अलंकार, अंजन करके अपनी आत्मा को विभूषित किया क्योंकि उनके श्रीविग्रह आनंद . स्वरूप, अलौकिक हैं। इसलिए देहकी जगह आत्मा शब्द प्रयुक्त किया है। आचार्यजी ने सेवाक्रममें शास्त्रों की मार्यादा भी आती है। अपने प्रभु उत्तम वस्तु के भोक्ता हैं इसलिए प्रभुके उत्सवादि शुभ दिन, घड़ी, नक्षत्र देखके किये जाते हैं। प्रभु भी भक्तस्नेहवश उन उत्सवादिकको अंगीकार करते हैं। जैसे श्रीकृष्णभट्टने अनजाने में ही वसंतपंचमी अगले दिन मनाई तब भक्तवश श्री ठाकुरजीने उत्सवका अंगीकार किया। तबसे श्रीगुसाईजी कृष्णभट्टको टिप्पणीजी भेजते थे।

‘उत्सवसेवाकी साधन-सामग्री-सजावट भी अपने स्वयंके धनकी और भक्तिमय होनी चाहिए। जब आजीविकाके उपायसे (व्यावृत्तिपूर्वक) भगवत्सेवा करते हैं, तब धनसंचय भी होता है। यदि वह भगवत्सेवोपयोगी है तब वह संरक्षणीय है। श्रीमहाप्रभुजी भी “कृष्णार्थतत् प्रयुंजीत” (सर्वनिर्णय साधनप्रकरण 252) में यही आज्ञा करते हैं। अन्यकी सत्ता की या अन्य द्वारा दी हुई नहीं होनी चाहिए।

उत्सव के आवेशमें श्रीयशोदाजी जैसे प्रभुके निष्क्रमणोत्सवके दिन प्रभुको भूल गये थे। ऐसे उत्सवनायक को भूलकर लौकिक कार्य नहीं करने चाहिए।

अब हम सम्प्रदाय में मनाये जाने वाले कुछ उत्सवों का विहंगावलोकन करेंगे।

1. जन्माष्टमी : “निःसाधनफलात्माइयं प्रादुर्भूतोस्ति गोकुले” निःसाधन पुष्टि जीवों को परम फलका दान करनेके के लिए पुष्टि पुरुषत्तका प्राकट्य गोफुलमें हुआ, सुधाका आविर्भाव हुआ। सेवाक्रमः मंगला, पंचामृत स्नान, अभ्यंग स्नान और श्रृंगार होते हैं।

दौरीयाके किनारीवाले नये केसरी वस्त्र, चाकदार, श्रीमस्तक पर नयी कुल्हे-जोड़, वेणी, हीरा - मोती माणेकके भारी श्रृंगार मकराकृत कुंडल और उत्सवके अंजन कमलपत्र भी होते है। श्रृंगारनंतर झालर-घंटानाद, कीर्तन सह तिलक, भेंट और आरती मार्कण्डेय एजावत् बालक प्रभुकी आयुष्यवृद्धिकेलिए होते हैं। इसलिए श्रृंगारोत्तर भोगों ओदयो मीठे दूधमें गुड़ और श्वेत तिल पधराकर धरने की रीति है। जन्मपत्रिका पढ़ी जाती है। पलना झूलनेके बाद राजभोग और उथापनसे शयन तककी नित्य सेवा होती है। तदनंतर 'खण्डपाट-चौकी राजभोगवत् सिंहासनके पास रखे जाते हैं। जागरण और महाभोग एवं पंचामृतकी तैयारी होती है। मध्यरात्रिमें जन्म समयपर “अथ सर्वगुणोपेत....दिशिन्दुरिव पुष्कल” (मगःपुरा॥१०/३ के प्रथम ८) श्लोकोका तीन बार उच्चारण करके तीन बार घंटानाद और टकोरा बजाये जाते हैं। तदनंतर मांदल - नगारा बजते हैं और “तमद्भुतं बालकमम्बुजेक्षणं... वसुदेव ऐशषत” इन दोनों श्लोको का उच्चारण होता है। और प्रादुर्भवोत्सव अंगत्वेन श्रीशालिग्रामजी या श्रीगिरिराजजी को पंचामृत स्नान कराके पीताम्बर धराया जाता है। प्रभुको तिलक, अक्षत करके स्वल्प अबीर-गुलाल से खेलते हैं। शीतल भोग भी धराया जाता है। बादमें प्रभुको महाभोग भी धरते हैं। महाभोग सरने के बाद प्रभु पलना झूलते हैं। नन्दोत्सव होता है। पलनामें ही मंगलभोग धराकर दूसरे दिनका सेवाक्रम यथावत् होता है।

2. राधाष्टमी (भाद्रपद शुक्ल ८) : श्रीस्वामिनीजीका आविर्भाव भगवत् प्रादुर्भावके दो वर्ष पूर्व हुआ है। जन्माष्टमीक बाट ही श्रीवषभानजीने नंदरायजीको निमंत्रित किया।

जन्माष्टमीको सुधाविर्भाव हुआ अब सुधारसका आविर्भाव हुआ है। श्रृंगार : वागा वस्त्र जन्माष्टमीवत्, भारी श्रृंगार, दूधघसे स्नान कराया जाता है। अम्यंगके बाद श्रृंगारोत्तर तिलक हो तो सुधास्थापनके आविर्भाव आधार-आधेय एक हुए ऐसे भावसे और कहीं राजभोग आरतीके बाद तिलक हो तो जन्म समयके भावसे होता है। पंजरी, दहीभात, खाटोभात, अठमासाका भोग महाभोगवत् राजभोगमें धराया जाता है। जहां श्रीस्वामिनीजी सेवामें नहीं बिराजते हों वहां श्रीठाकुरजीको गोपीवल्लभभोग आयेमें तिलक होते हैं। भावनाजी पधारते हैं। सन्ध्या समय ढाढीलीला भी होती है।

3. दान एकादशी (भाद्रपद शु. ४) : दान, मान, चोरी और होरी ये लीलाएं प्रभुको अत्यन्त प्रिय है। प्रभु गोरसका दान व्रजभक्तोंसे मांगकर उनके मनोरथ पूर्ण करते हैं। इस दिन मुकट-काछनीका श्रृंगार होता है। मुकुट उद्धोधक है और काछनीकी घेर द्वारा सब भक्तोंको एकत्र करने की भावना है। श्रीहस्तमें वेत्र धरते हैं वह यष्टिका है दान लेनेकेलिए जो अनेक प्रकारके भावतरंग हैं उनकी उत्पत्ति वेदद्वारा प्रभुकरते हैं। इसलिए सन्ध्याति समय, श्रीहस्तमें वेत्र धरते हैं। विशष

सामग्रीमें खट्टे और मीठे दहीकी हांडी धराई जाती है, प्रभुदास जलोटाकी वार्ताका अनुसंधान यहां होता है कि अहीर स्त्रीको उन्होंने दही के बदले मुक्ति दे दी थी।

4. वामन द्वादशी (माद्रपद शु. 2) : श्रीवामनजीकों प्रभुकी कटिमेखला-क्षुद्रघंटिका का अवतार मानते हैं। 'कटि भू रूप है, उसका आभूषण कटिमेखला कर्मरूप है और कर्मका विस्तार करके छलपूर्वक त्रिलोकी नाप ली, वामन अवतार द्वारा बलिराजाकों 'आत्मनिवेदन' भक्ति सिद्ध हुई ; इसलिए भक्तार्थ वामनजीका प्राकट्य है और सम्प्रदायमें उत्सव मनाते हैं। शृंगार : अभ्यंग, केसरी दोरीयाके धोती उपरणा वस्त्र, जोड़ कुल्हेको भारी शृंगार, आभूषण हीरा-मोती-माणिकके, राजभोग सरे बाद शालीग्रामजीकों पंचामृत स्नान और तिलक होता है।

5. नवविलास-दशहरा (अश्विन शु. -१०) : ब्रजमक्त्तोंने प्रभुमिलनकेलिए देवीपूजनके मिससे अलग-अलग स्थानों में अपने मनोरथानुसार प्रभुको पधराकर प्रसन्न किया | प्रतिपदा को दश मृत्तिकापात्रों में यवांकुर बोते हैं | प्रतिदिन नवीन अंकुरित हों इसलिए राजभोगमें नित्य नई सामग्री समर्पते हैं। ये सात्त्विकादिके नव भेद होनेसे सगुण भक्तोंका नवांकुरी भाव है। दशहराका समुदाय भाव है। फिर भी, निर्गुणभावकी मुख्यता होने से श्वेत वस्त्र-तासके और श्वेत कुल्हे जोड़ और भारी शृंगार होता है। दशविध भक्तोंका अंगीकार होनेसे जवारा समर्पनेके बाद, 40माठका भोग धराते हैं। श्रीस्वामिनीजीने प्रभुपर विजय किया इस भावसे जवारे धरते हैं। गोचरके 40 पूजा करके, उमय स्वामिनी वर्णविशिष्ट अक्षत, सिंदूर और भगवत्सम्बन्ध रसरूप बने ऐसी भावनासे प्रसादी जवारा पूवा पर रखते हैं इसी गोबरके पूवाको सुखाकर रूपचतुर्दशीके दिन अभ्यंगका जल इसपर गरम करते हैं क्योंकि भक्ति तापात्मक बनाने के बाद ही प्रभुके रूपका प्रकाश होता है। कीर्तन : इन दिनोंमें श्रीहरिरायजी कृत नव विलासके पद क्रमानुसार गाये जाते हैं। सन्ध्या समय श्रीराम लीलाके भावसे करखाके पद भी गाये जाते हैं।

6 अन्नकूट उत्सव : अवतारकालमें प्रभुने इन्द्रयागको गोवर्धन यागमें परिणत करके, महायज्ञरूप जो अननकूट महोत्सव किया था उसीको सम्प्रदायमें अन्नकूट आरोगाकर आधिदैविक महायज्ञ के रूपमें योजित किया गया है। भक्तके मनोरथसे प्रभुने गोवर्धनरूपसे प्रत्यक्ष होकर सब सामग्री सहसर भुजा धरक आरोगी “देखो री हरि भोजन खत, सहस्र भुजा घर इत जेंगत हैं, उत गोपनसों करते है बात”। इन्द्रमानमंग किया और सात अहोरात्र तक अपने स्वरूपानन्दका दान करके भक्तोंकी रक्षा की। श्रीपुष्टिप्रभुने अपनी शरणागत सुष्टिका इस लीलाद्वारा अन्याश्रय छुड़ाकर अनन्याश्रयका मार्ग दिखाया। शृंगार : वागा, वस्त्र श्वेत जरीके, श्रीमस्तक पर रूपहरी जोड़ कुल्हे, जन्माष्टमीवत् शृंगार ब, कमलपत्र और कुल्हे पर लाल जरीके गोकर्ण। सामग्री : अन्नकूट की पाकविधिका प्रकार साधन प्रकरणकी श्रीसुबोधिनीजीसे मिलता है। श्रीमहाप्रभुजी आज्ञा करते हैं कि, “पाका भर्जन जलपवन तेल, घृत, दुग्ध,दध्यादिषु च पाका: परिगृहिता: तेन नानाविधानि भक्ष्यानि सेत्स्यन्ति” | वैसे तो इस महा यज्में स्थलशुद्धीरूप खासा भंडार, रसोईघर, बालभोग इत्यादि की पहले पुताई होती है। दशहराके दिन श्रीकी जवारा धरने के बाद भट्टीपूजन होता है। प्रभु सब रसके भोकता हैं। कटु, अम्ल, लवण, तिक्त, कशाय और मधुर इन षड्रसों की सामग्री अन्नकूट भोगमें आती है। तामस (निषिद्ध पदार्थों का भोग नहीं धराया जाता है। गोवर्धन पूजाके बाद, ब्रजमक्तोंके मनोस्थकी अनेकविश सामग्रीोंका भोग ध्ारते हैं जिसमें सखड़ी, अनसखड़ी, दूधघर, खांडघर, नागरी, फल एवं सूखे भेवा, उत्सवके

संधाने, श्रीयमुनाजलकी झारी एवं बीड़ा इत्यादि धराये जाते हैं। दूधघर, खांडघर रस सभर सामग्री प्रभुके निकट धराई जाती है। प्रौढ़ भावके भक्त अग्रसर होने से अनसखड़ी भोग प्रभुके आगे आते हैं। सखड़ी कोमल भाववाले भक्त सलज्ज होनेसे दूर धराई जाती है। जैसे यज्ञ कुण्डमेंसे यज्ञनारायण चरु सहित प्रकट होके दर्शन देते हैं। वैसे ही सखड़ीके ढेरके बीचमें गोल शिखर, एवं चारों दिशामें चार गुंजा सहित अन्नका कोट जिसके ऊपर तुलसीकी मालाजी विराजमान हैं, धराया जाता है।

7. भाईदूज: इस दिन भगवानने स्वयं बहन सुभद्राके घर भोजनकेलिए पधारकर, सत्िक भक्तों के मनोरथ को सिद्ध किया।

8 गोपाष्टमी : अपने ठाकुरजी गोपाल हैं, गाय उन्हें अतिप्रिय हैं। गाय ब्रजभक्तोंका स्वरूप है। वेणुनादके समय, तुण खाना छोड़कर नादामृतका पान अपने कर्णरूपी दोना से किया। “गायनसों ब्रज छायो, वैकुण्ठ हु बिसरायो, गायन के हेत गिरी कर ले उठावे, छीतस्वामी गिरिधारी विठ्ठलेश वपुधारी, खरियाको भेख धरे गायनमें आवे” गोचरणके मिस प्रभु नित्यसिद्धा, पशु-पक्षी, गोप-गोपियां एवं गायों को वेणुनादद्वारा रसदान करते हे। ब्रजभक्त्तों को विरहदानार्थ प्रभु गोचरणमें पधारते हैं। आजके दिन कुनवारा होता है। इस दिन मुकुट-काछनीके श्रृंगार और गोकर्ण, हीरा मोतीके आभूषण और वनमालाका श्रृंगार होता है।

9 अक्षय नवमी : सत्य युगका प्रारम्भ होने से यह तिथि अक्षय मानी जाती है। इसी दिन इन्द्रने सुरभी गायके दूधसे और आकाशगंगाके जलसे श्रीप्रभुका अभिषेक किया तबसे प्रभुने 'गोविन्द' नाम धारण किया। “ऐरावत कामधेनु गंगाजल आनि, हरिको अभिषेक किया जय-जय सुर बानी, अब न छाँडो चरण कमल महिमा में जानि”। इस दिन अननकूटका श्रृंगार धराया जाता है। वनमाला धराते हैं। और प्रभुकी परिक्रमा होती है।

10 प्रबोधिनी : कार्तिक शुक्ल 4 को देवप्रबोधिनी कहते है। इस दिन चातुर्मासकी समाप्ति होती है। आषाढ शुक्ल १ को शंखासुरको मारकर प्रभु शयन करते हैं। इस दिन चातुर्मासकी समाप्ति होती है। अब प्रभुका प्रबोधन किया जाता है। जालंधर और सति वृंदाके अनुसंधानसे इस दिन तुलसी विवाह भी होता है। श्रीतुलसीजी प्रभुको अत्यंत प्रिय हैं। इसलिए रासलीलाके समय जब प्रभु अंतर्ध्यान हुए, तब अन्वेषणार्थ ब्रजांगनाओं ने “क्वचित् तुलसी कल्याणि गोविंद चरणप्रिये” (भाग, पुरा. १०//३०/७) कहकर तुलसीजीकों प्रभुका पता पूछा, तुलसीजी भक्ति रूप है। श्रीस्वामिनीजीके श्रीअंगकी सुगंध हैं। द्विदलात्मक रूप होनेसे भक्त को भगवानके ऐक्य सूचित करती हैं, भक्त का स्थान प्रभुके चरणारविंदमें होने से, आत्मनिवेदन समय और नित्यसेवामें भी इसी भावसे तुलसीजी चरणकमलमें समर्पते हैं।

हमारे यहां इक्षुका मंडप दीप, अंगीठी, कच्चे फल, चार भोग, एवं रात्रि जागरणका विशेष प्रकार है। रसमय ईक्षुके 6, 8 या 4 सांठेका मंडप बनता है। एकादस इन्द्रिय और पंचतन्मात्रा मिलकर 46 हैं इसलिए 6 ईक्षुओं का मंडप; नायिका अष्टविध हैं और भक्त चतुर्विध हैं इसलिए 8 या 4 गन्नोंके सांठेवाला मंडप भी सजाया जाता है। कुंजमें भक्तों के यूथ पधारते हैं और ब्याह खेलादि रचके रात्रि जागरण और भोग धर आरती करके विरह ताप निवारण करते हैं।

ऋतु अनुसारी उपचार : आजसे रुईदार शीतकालीन वस्त्र अंगीकार कराये जाते है। रुईका आत्मसुख वागा, गदल, फरगुल, चरणारविंदमें मौजा इत्यादि नये वस्त्र, अंगीठी इत्यादि उष्णोपचारकेलिए अंगीकार कराये जाते हैं। बेंगन,

सकरकंद, सिंगाड़ा, नये चनाकी भाजी, बेर और गंडेरी, नये फल - फूल, ऋतु अनुसार सर्व प्रथम अंगीकार कराये जाते हैं। श्रंगारमें विशेष कर सुनहरी वस्त्र और जोड़ कुल्हेके श्रंगारके साथ, हीराके आभूषण धराये जाते हैं तथा उत्सवके कमलपत्र होते हैं।

श्रीगुसाईजीका उत्सव (मार्गशीर्ष कृ.9) : प्रभुप्रकट्यकी तरह, श्रीगुसाईजीका प्राकट्य भी अलौकिक रीतसे हुआ है। श्रीमहाप्रभुजी जब पंढरपुर पधारे, तब श्रीविठ्ठलनाथजीने उनके पुत्र रूप में प्रकट होनेकी इच्छा व्यक्त की थी। “अमने तो इच्छा ए दे के हूं नंदन तमे तात” (वल्लभाख्यान 5) यह उत्सव ठाकुरजीकी आज्ञासे मनाया जाता है। आज तक सम्प्रदायमें 'जलेबी उत्सव' नामसे यह उत्सव प्रसिद्ध है।

12. मकर संक्रांति या भोगी उत्सव:

इस दिन उत्तरायणमें सूर्य प्रवेश होता है, तब देवताओं का दिन या प्रभात होता है। श्रीठाकुरजी भी वेदोक्त रीतिसे तिलवाकी सामग्री एवं मीठी और फीकी खिचड़ाकी सामग्री आरोगते हैं। इस दिन गेंद और पतंग उड़ानेका उत्सव भी मनाया जाता है। संक्रांतिके अगले दिन भोग उत्सव मनाया जाता है। “बनठन भोगी रस विलसनकों भोर भवन ठाड़े पिय-प्यारी, ओढे 'कवाय फागुल परस्पर, सीत समय सुखकारी, ऋतु हेमंत शिशिर दोड ठाडी ले कर सोंज विविध सुखकारी, कृष्णदास प्रभुको मुख निरखत, अति आतुर भये पिय-प्यारी” निकुंजमें भी श्रुतिरूपा पर्व मनाती हैं।

13 मेष संक्रांति: मेष संक्रांति उष्णकालके आगमनकी सूचना करती है। इस दिन श्रीप्रभुको सतुआकी सामग्री विशेष अंगीकार करायी जाती है।

14. धन संक्रांति: शीतकाल में मार्गशीर्ष या पोष महीने में धनुर्मासके आरम्भ में यह संक्रांति होती है। श्रीठाकुरजीको शीतकालीन सामग्रीयां आरोगायी जाती हैं। श्रीगोपीजनोंने विविध प्रकारके मनोरथद्वारा श्रीयुगलस्वरूपकी सेवाका स्वतन्त्र आनन्द प्राप्त किया है। अपने - अपने भावोंसे श्रीयुगलस्वरूपको अलग-अलग प्रकारकी घटाएं सजाकर पधरायी हैं। जिसमें हरि घटा मार्गशीर्ष कृष्ण द्वादशीको; लाल घटा अमावसकों श्यामघटा; पोष कृष्ण द्वादशीको लाल घटा और पोष अमावसकों केसरी-पीत घटा मुख्य हैं। इन घटाओंके दिन, वस्त्र, साज, पिछवाई एवं श्रंगार, यहां तककि सामग्री भी उन्हीं घटाओंके रंगकी आती है। किन्हीं घरोंमें इससे अधिक घटाएं अपने-अपने घरकी रीत और भावानुसार होती हैं। हरी घटामें विशेष करके हरबरे (हरे चना जो इस समय नवीन धान्यके रूपमें मिलते हैं) की सामग्रीयां अंगीकार होती हैं तो श्याम घटामें विशेष करके बेंगण (इस ऋतुकी मुख्य सब्जी) की एवं बाजराकी सामग्री अंगीकार होती है। घटाओं के भावसे श्रीको राजभोग जल्दी आते हैं। शीतकाल में प्रभु ब्रजभक्तों के घर भोजनको पधारते हैं। और उनके मनोरथ सिद्ध करते हैं। इसलिए चार द्वादशीको अनसखड़ीकी चोकी और चार मंगलभोग में सखड़ी आरोगाते हैं।

15. बसंत पंचमी (माघ शु. पंचमी) : बसंत ऋतु और कामदेवमें मित्रता है, ब्रजमें इस दिनकामका जन्म मनाते हैं, कामदेवको श्रीमहादेवजीने भस्म कर दिया था, इसलिए प्रदयुम्नरूपेण उसका जन्म हुआ। भौतिक काम लौकिक है। आध्यात्मिक कामका रुद्रने दहन किया। आधिदैविक काम प्रभु आप हैं। “साक्षान्मन्मथमन्मथः” आधिदैविक कामका आधिदैविक बसंत ऋतु पूजन करती है। बसंतमें कामदेवकी वृद्धि होती है। इसलिए उत्सवमें बसंत का कलश

सजाकर उसका अधिवासन होता है, प्रभुको चंदन, चोवा, अबीर, गुलाल, केसर इत्यादि चारों यूथके भावसे खेलका आरम्भ होता है। बसंतके इन खेलों द्वारा कामका उद्दीपन करके प्रभुने ब्रजभक्तोंके साथ विहाराए जूँआ।

16. होरीदंडारोपण : परकीया भावसम्पन्न श्रीव्रजांगनाओंकेलिए तो यह परम फलरूप है, क्योंकि निःशंकतासे आनंद पूर्वक रसराज प्रमुकूँ साथ खेला जा सकता है होरी दंडारोपण कन्दर्पका आरोपण है। सात्विक, राजस, तामस और निर्गुण भाववाले भक्तोंके मनोरथ रूप 40 दिन तक यह आआलौकिक रसात्मक आलम्बन क्रीडा है। रागः यहां शुक्ल। से 4 तक राग मालकौंस और बहार में बसंत बहारके पद द्वारा कीर्तन सेवामें बसंत आगम होता है। आजके दिन ऋतु अनुसार बसंत कलशके अधिवासनके बाद बसंत राग शुरू होता है। प्रथम, बसंतकी आलापचारी करके श्रीगुसाँईजी कृत अष्टपदी “हरिरिह ब्रजयुवती शतसंगे” कुंज एकादशी तक गायी जाती है। ऋतुकी मुख्यताक अनुसार, श्रीनाथजीके पाटोत्सव तक केवल बसंत रागमें ही मंगलासे शयन पर्यन्त अष्टयाम कीर्तन सेवाकी जाती है। होरी दंडारोपणके बाद धमारका प्रारंभ होता है और श्रीनाथजीके पाटोत्सवके बाद रसिया गाये जाते हैं। अन्य रागोंमें कीर्तन गान-धमार गान होता है। वस्त्र श्रृंगार : रुईके वागाके ऊपर श्वेत पाटका बागा, श्वेत कुल्हे, सिंहासन वस्त्र, पीछवाई, चंदोवा इत्यादि सब श्वेत साज।

17. श्रीनाथजीका पाटोत्सव : श्रीनाथजी अक्षयतृतीयाक दिन पूरणमल्लसे बनवाये देवालयमें बिराजे थे। पुष्टिमार्गमें महाप्रभुने गृहसेवाको ही स्वीकारा है, देवालयकी प्रणाली मर्यादामार्गीय है, पुष्टिमार्गी नहीं। इसलिये अक्षयतृतीयाका पाटोत्सव, परन्तु महा वदी सप्तमीके दिनका मनाया जाता है। इस दिन स्वयं श्रीजीका आज्ञासे श्रीगिरिधरजीने मथुरा सतघरामें श्रीगुसाँईजीके घरमें आपको पधराये थे। वहां फाल्गुन के खेल श्रीजीने बड़ी प्रसन्नतासे श्रीवल्लभकुल बालक-बहू-बेटियां सहित समग्र परिवार से खेला।

18. कुंज एकादशी (फाल्गुन शुक्ल) : ब्रजकी कुंज-निकुंजमें प्रभु स्वच्छंदरूपेण होरी खेल खेलकर भक्तोंको स्वरूपानंद देते हैं। इसी भावसे घनी कुंज बांधकर प्रमुको कुंजों में पधराते हैं। आजके दिन विशेषमें फूलका मुकुट अंगीकार कराया जाता है। खेल भारी होता है। आजसे शयन संमुखमें विविध देवादिके स्वांग पहनकर नाच-गान और विविध चेष्टाओं द्वारा प्रभुको रीझाते हैं।

19. होलीकोत्सव : सब सखियां मिलकर श्रीप्रभुकाब्याह करती हैं। और श्रीफल होम कर परस्पर गठजोड़ा बांधकर फाग (गारी) गाती हैं। ब्रजमें असुरोंके उपद्रवके बाद प्रमुकी रक्षार्थ बालग्रह पीड़ा शांत्यर्थ भी होली पूजनका प्रकार श्रीनंदरायजीने स्नेहोपचाररूपसे किया है। फाल्गुन 40 मीसे खेलके अंतिम पांच दिन भारी खेल होता है। प्रभु के साथ खेलका आनंद कब मिलेगा ऐसे विप्रयोगात्मक भावके कारण राल उड़ाई जाती है और “कुछ दिन ब्रजमें और रहो हरि होरी है” कीर्तन गायी जाता है।

20. डोलोत्सव : प्रभु जगदीशकी आज्ञासे श्रीआचार्यचरणने भी सम्प्रदायमें डोलोत्सवका प्रकार शुरू किया। उत्तरा फाल्गुनी नक्षत्रें प्रभु डोल बिराजते हैं। वह निकुंजकी क्रीडा है। इसलिए निजमंदिरमें न झूलकर प्रभु डोलतिवारीमें झूलते हैं। श्रीगोपीनाथजी विरचित वर्षोत्सवकी भावनामें “प्रियोरूप..... पुरुषोत्तम” बहुत सुंदर भावना बताई है। डोलका अधिवासन होता है, निकुंजमें सात्त्विक, राजसी, तामसी और निर्गुण भाववाले भक्तोंके साथ विहार किया इस

भावसे चार भोग आते हैं। 252 वैष्णवोंकी वातमिं एक विरक्त्त वैष्णवकी वार्ता क्र. 57 में जिन्होंने कुंजकी लता बांधकर डोल भोगमें दालबाटी समर्पितकी थी फिर भी श्रीगुसांइजीकी कानीसे श्रीठाकुरजी बहुत प्रसन्न हुए।

21. द्वितीया पाट उत्सव (फाल्गुन कृ. 2) : दास्यभावका रसभर फाल्गुन खेल परस्पर अमर्यादित आनंदका लोप कर प्रभु सख्यमावसे खेलने के बाद अब पुनः दास्यात्मक स्वामी-सेवक भक्तिभावसे पुनः पाट (सिंहासन) पर बिराजते हैं। इसलिए इसे द्वितीया पाटोत्सव कहते हैं। प्रमुने वनमें पधारकर कुंज निकुंजोंमें भक्तोंके मनोरथ पूर्ण करते हुए स्वरूपानन्द दिया। उन्हीं लीलाओंके अनुसंधानरूप वनमें पुष्प रूप भक्तोंकी मालाजी एवं फूलमंडलीमें विराजमान निजभक्तों का अंगीकार किया। इस दिन वागा, वस्त्र लाल जरीके और श्रीमस्तक पर जोड़ - कुल्हे, आभरण हीरा-मोतीके धराये जाते हैं।

22. संवत्सर (चै. शु. 4) कुशलताके नीमके कोमल पान और मिश्री धराते हैं। लाल 'छापाके वस्त्र और कुल्हे का शृंगार धराया जाता है, चैती गुलाब के सुगंधी पुष्पों की सामग्री और 'फूलमंडली अंगीकार कराई जाती है।

23 गनगौर : श्रीनंदकुमारको पतिरूपमें पानेकेलिए ब्रजकुमारिकाएं गौरी पूजनके मिस सघनकुंजमें पधार कर अपने-अपने भावों की सामग्रीका भोग प्रभु को धरते हैं।

24. रथयात्रा आषाढ द्वितीयाकों पुष्यनक्षत्रमं प्रभु रथमें विराजते हैं। श्रीजगननाथजीने श्री गुंसाईजीको रथयात्रा उत्सव पुष्टिसेवाप्रणालीमें शुरू करने की आज्ञा की थी। तबसे सेवाप्रणालीमें प्रथम रथ का अधिवासन होता है और पुष्टि पुरुषोत्तम श्री ठाकुरजी आतुरतासे ब्रजभक्तोंके घर पधारनेकेलिए बालसहज मुख्ध भाव से मातृचरण श्री यशोदाजी से कहते हैं "मैया मैं रथ चढ़ डोलूंगो" इस तरह भक्तोंके घर-घर पधारकर उनके मनोरथ पूर्ण करते हैं। ऋतु अनुसार गिरी (कोपारा) जामुन, अनार और आम धराये जाते हैं,। श्रमनिवारणार्थ 'पनां' भी धराया जाता है। चार भोग आते हैं। जहां बालभावसे रथमें श्रीठाकुरजी विराजते हैं वहां अश्व नहीं जोड़े जाते क्योंकि बालक प्रभुको डर लगता है। सखा रथ खींचते हैं और श्रीमातृचरण पीछे पधारकर डरते हुए बालकको हाथसे पकड़ रखती हैं। रथके आगे छोटे सखा, ध्वजा, पताका, चंवर लेकर चलते हैं वात्सल्यकी कैसी चरम रीमा है यह।

जहां रथमें अश्व लगते हैं वहां किशोरलीलाकी भावना है। श्रीयुगल स्वरूप रथमें बिराजे अब सखीजन और सखा अश्वरूप हो कर रथ साजते हैं। वस्त्र - शृंगार : सफेद दोरियाके वस्त्र, सुनहरी किनारेवाले पिछोड़ा या चाकदार, ठाड़ा वस्त्र केसरी, जोड़ कुल्हेके दोहरे भारी शृंगार, हीरा-मोती-माणिकके आभूषण। कीर्तन: आजसे वर्षकऋतु आरम्भ होनेसे प्रथम मल्हारकी आलापचारीके बाद अष्टयाम सेवाके सभी समयमें मल्हार रागमें पदगान होता है।

25. हिंडोला : आषाढ कृष्ण प्रतिपदा या द्वितीयाके दिन शुभ नक्षत्र, दिन देखके वृषभका चन्द्रमा हो तब शुभ मुहुर्तमें हिंडोरा प्रारम्भ होते हैं। जो श्रावण कृष्ण तृतीया तक विजय होते हैं। प्रथम हिंडोराका अधिवासन होता है। किशोर भावकी लीलासे, प्रभु हिंडोरा झूलते हैं। बालभावसे भी झूलते हैं। वस्त्र-शृंगार : हिंडोरा बिराजे तब अभ्यंग लाल कसुंबी वस्त्र सुनहरी किनारीके, श्रीमस्तक पर छज्जेदार खिड़कीकी पाग और चन्द्रिका, आभरण हीरा-मोतीके। हिंडोराका भाव वन और घर में भी झूलने का कीर्तनमें ध्वनित होता है। "तैसोई वृंदावन, तैसी ये हरित भूमि, तैसी ये वीर

व्यू, चलत सुहाई पाई”, “रंग मच्चो सिंहद्वारा हिंडोरे व झूलना” श्रीजीके देवालय में वनकी भावनासे झूले इसलिए हिंडोरासे उतरे बादमें सन्ध्यार्ति होती है, सातो घरोंमें घरकी भावनासे झूलते हैं।

26. पवित्रा एकादशी (श्रावण शु, 44) : पुष्टिमार्गका प्राकट्य दिन, आचार्य श्रीमहाप्रभुजी गोकुलमें विराजकर दैवी जीवोंके उद्धारके बारेमें सोच रहे थे, तब अर्धरात्र समय, साक्षात् श्रीप्रमुने वहां पधारकर ब्रह्मसम्बन्ध द्वारा दैवीजीवोंकी अंगीकृति और सेवामें प्रतिबंधक दोषों के निवारणका उपदेश किया। आचार्यजीने सूतका पवित्रा सिद्ध करके रखा था जो प्रभुको धराया | मिश्री भोग आरोगाया और मधुराष्टकसे स्तुतिकी |

मनोरथ : मनका रथ प्रभुका अनुगामी बने और भक्तका निरोध हो उसे मनोरथ कहते हैं। भक्त अनेक पदार्थोंसे प्रभुकी ऋतु प्रसंगानुरूप भगवत्सुखका विचार करके भावपूर्वक सेवा करके लाड़-लड़ावे वहीं मनोरथ है। और मनोरथ के फलकी अनुभूतिका स्थान भी मन ही है। ऐसे उत्पत्ति और फलम्रुति दोनों का समन्वय जहां होता है वह मन ही है। चांचल्यके कारण अपने मनकी वृत्तियां भी अपने सेव्यसे हटे नहीं अपितु सेव्यसे अविरत जुड़ी रहे। “जैसे सरिता मिली सिंधुमें उलट प्रवाह न आवे हो” वार्ता प्रसंगके निम्न उदाहरणसे अपना मन अपने श्रीठाकुरजीसे हटकर लौकिककी ओर न जाये इसका हमें खास ध्यान रखना है।

श्री गिरधरजी आदि बालकों ने सातों स्वरूपोंको एक साथ अन्नकूटका 'उत्सव आरोगानेकी आज्ञा श्रीगुसांईजीसे दो बार मांगने पर भी आपने आज्ञा नहीं दी और कहा कि “यासूं लौकिक बढेगो” | वार्ता प्रसंगसे दूसरा उदाहरण भी हमें मिलता है। श्रीगुसांईजीके एक दे. बे ५ «3... जा: 5... डजऊ: >> >> उतर पधारीं थीं। तब श्रीगुसांईजीने खीजकर गाली देकर वापस उनके घरके ठाकुरजी सेवामें जानेकी आज्ञा दी थी। जब बेटीजी अपने घर लौटीं तब अपने श्रीठाकुरजीमें ही उन्हें सभी स्वरूपों के दर्शन हुए। अपनी आसक्तिके विषयोंका प्रमुसेवामें विनियोग इन मनोरथोंद्वारा अंगीकार होता है। अपनी कलाएं भी अलौकिक बन जाती हैं | वर्षाकालमें जन्माष्टमीसे विविध प्रकारके पलनाके मनोरथ बालभावसे होते हैं। जयंती या उत्सवों पर मनोरथानुसार विविध प्रकारके पलना जैसे चांदीके, सोनाके, कांचके, चंदनके, सुरंगी, फूलके मोती इत्यादिके कलात्मक पलनामें झूलाकर हम प्रभुको लाड़ लड़ा सकते हैं। सांझी के दिनोंमें चित्रकलाका विनियोग प्रभुसेवामें होता है। जैसे कि विविध रंग, फूल, पानसे; जलके अंदर और ऊपर, सुंदरतया ब्रजलीलाके चित्र सांझीयोंमें चित्रित किये जाते हैं। भाद्रपद अमावस्याको 'कोट'की मनोरम सांझी होती है। शरदोत्सवका मनोरथ प्रकार भी श्रीगुसांईजी एवं श्री गिरधरजीने शुरु किया, अकबर बादशाहके आमंत्रणसे जब वे आगरा पधारे तब वहां राजोचित सुंदर शरद की सजावट देखकर उनका मन बहुत प्रसन्न हुआ। तबसे शरदके दूसरे दिन अपने यहां भी मनारथरूपेण शरदोत्सव मनाया जाता है।

हटरी : विविध प्रकारकी कलासभर हटरियां भी मनोरथोंमें अंगीकार होती हैं। जैसे सोना-चांदीके उत्तम 'नकशीकामकी, रेशम जरदोजीकी, मोततीकी, रत्नजटित, कांचकी, हाथीदांतकी इत्यादि विविध प्रकारकी हटरियों में है: प्रेमपूर्वक बिराजते हैं।

वर्षा और शीतकालमें विविध घटाओं के मनोरथ भी होता है। प्रभु हिंडोरा झूलें तब अत्यन्त कलात्मक फूलों, जरदोजी-मोती-रत्न-कांच के, सोना-चांदीके, पानके, मचकीके झूला, इलायची, केसर और सुखा मेवाके हिंडोरा भी अंगीकार कराये जाते हैं। प्रभु बगीचामें हिंडोरा झूलते हैं और सावन-भादोंका मनोरथ भी होता है।

फूलमंडली : संवत्सरोत्सवसे चैती गुलाबकी फूलमंडलीका प्रारम्भ होता है। प्रभुको शीतोपचारके रूपमें संवत्सरोत्सवसे अनेक पुष्पों की अति कलात्मक रचना करके, गुलाब जल और विविध इग्र युक्त जलके फंवारे और चंदन इत्यादिसे ग्रीष्म ऋतु भी प्रभुको परम सुखदायी बन जाती है। शीतकालमें सूखा मेवा, केसर और जरदोजी कामके बंगला भी अंगीकार होते हैं। छप्पन भोग : श्रीगिरिराजजीकी निकुंजोंमें ब्रजरत्नाओंने नंदराजकुमारको छप्पनभोग आरोगाया था। ब्रजकमलका मनोरथ भी सखियोंके भावसे होता है। लाना श्रीवृषभानजीने नंदादिकको आमंत्रित करके ब्याहकी भावनासे भोजन कराया था। महानुभाव श्रीगदाधरदासजीका कीर्तन “श्रीवृषभानसदन 'भोजनको नंदादिक सब आये हो” इसी बातका समर्थक है। सम्प्रदायमें प्रथम छप्पन भोग श्रीगिरिधरजीके मनोरथ स्वरूप श्रीगुसांईजीने आरोगाया था। तबसे सेवा प्रणालिमें छप्पन भोग मनोरथका क्रम शुरू हुआ ऐसा कहा जाता है। प्रभुके मनोरथ भी ऋतु अनुसार अनुद्दिग्ग चित्तसे करने चाहिए, प्रेम .. सहित सेवा करनेसे चित्तमें उद्दिग्गता नहीं रहती। “तत्राउपि भक्तिमार्गानुसारेण

उपचारा मुख्या” की आज्ञा श्रीमहाप्रभुजीने निबंधमें की है। इसलिए हम प्रेमसे अपने प्रभुकी शीतकालमें उष्णोपचारयुक्त और उष्णकालमें शीतोपचारयुक्त सेवा करते हैं। उत्सव-मनोरथ भी ऋतु क्रमको ध्यानमें रखकर मनाये जाते हैं। पुरुषोत्तम मासमें हम वर्षोत्सवके सभी उत्सव मनाते हैं। फिर भी ऋतुकी प्रधानताका विचार करके तत्सुखार्थ मनोरथ करते हैं। प्रभुके अपने 'लीलापरिकरके संग जो नित्य लीलाके विहार हैं उनका भावन करके, षट्ऋतुका मनोरथ भी मनाते हैं।

इस प्रकार केवल भक्ति भावसे, प्रभुके प्रति हम अपने रनेहोपचारसे सेवा करते हैं। और उत्सव मनोरथ भी मनाते हैं। अपने पुष्टीप्रभु तो गीता वचनानुसार “पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति, तदहं भक्त्त्युपहतम् अश्रामि प्रयतात्मन” भक्ति के भूखे हैं, सामग्री के नहीं।

सन्दर्भ ग्रन्थ

श्रीवल्लभपुष्टिप्रकाश अर्थात् (श्री वल्लभसम्प्रदाय पुष्टिमार्गीय सातों ६ रनकी सेवाविधि), सम्पादक - मथुरानिवासी मुखियाजी रघुनाथजी शिवजी, प्रकाशन - म; खेमराज श्रीकृष्णदास, मुम्बई संस्करण वि.सं. 2042

INDIAN HISTORICAL NOVELS IN ENGLISH: A CRITICAL SURVEY

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The historical novel is an important literary form which makes us aware about the various aspects of history. It is not an easy task to teach history and to create a historical sense among the students. The reading and teaching of historical novels can solve this problem to some extent. The Royal Asiatic society formed in Calcutta in 1877 gave a new vigour to historical studies in India. In 1837, James Prinsep, a British archaeologist found meaning of the orders and proclamation of the Emperor Ashoka. This revealed several historical factors about the age of Buddha and the Mauryan empire. The contribution of foreign authors like Alexander Cunningham, Caldwell, Mortimer Wheeler, Max Muller and Herman Gundart gave the study of Indian history a scientific foundation based on archaeology, epigraphy and chronology. Meanwhile the nationalist movements like the Arya Samaj, Bramho Samaj and the Prarthana Samaj rekindled the images of glory in the mind of the Indian masses.

The credit of rise of English novel in India could be given to the social climate of the 19th century Bengal. The middle class took the benefits of English education. Works and writings of Raja Ram Mohan Roy helped the development of Bengali prose. The birth of English novel also took place in Bengal. Bankim Chandra, Pyari Chand Mitra and Bhudeb Mukherjee were not only the pioneers of Bengali novel but also the pioneers of Indian novel in English. The novel 'Rajmohan's wife' by Bankimchandra Chatterjee was the first and only novel in English which appeared as a serial in the Indian field of 1864. 'Tipu Sultan' can be regarded as the first Indo-Anglican historical novel which was written by Meadows Taylor. He also wrote historical novel, 'Seeta' and Ralph Dornell wrote 'Tara'. Bankimchandra Chatterjee also wrote the novel 'Anandmath'.

There are post independence novels which combined the historical, social and political aspects for example Mulk Raj Anand's 'The Sword and the Sickle', K. S. Venkatramani's 'Kandan, the Patriot', R. K. Narayan's 'Waiting for the Mahatma', K. A. Abbas' 'Inquilab', Manohar Malgaonkar's 'A Bend in the Ganges' and 'NahalAzadi', A. P. S. Ayyar's 'Bladitya and Three men of Destiny, Bhabhani Bhattacharya's 'So many Hungers'' Shadow from Ladakh' Kamla Markandaya's 'Nectar in a Sieve' etc. These novelists have made the use of history in

their novels. They were closely followed by G. V. Desani, 'All about Hatter', Khushwant Singh's 'Train to Pakistan', 'I shall not hear the Nightingale' and 'Delhi: A Novel' and Bhagwan Gidwani's, 'The Sword of Tipu Sultan'. These novelists tried to capture and canonize Indian reality in their own way and have narrated historical events in an Indian perspective.

Majority of the novels are written in response to historical movements or events like the Gandhian movement, imperial rule, partition of the country and the emergence of New India. The novels written in the Indian languages and English in the thirties and forties reflect the vitality of the people devoted to the cause. This we find reflected in the novels such as of Raja Rao's 'Kanthapura', Mulk Raj Anand's 'Coolie', D. F. Karaka's 'We never Die', C. N. Zutchi's 'Motherland', Chaman Nahal's 'Azadi' and 'The Crown and the Loincloth' etc. In a true sense Raja Rao, Mulk Raj Anand and R. K. Narayan (The Trio) herald the beginning of Indian English novel.

The post independence novel of the fifties and early sixties mark out a new phase of emotional and intellectual growth in Indian English novel. There are several novels which deal with the theme of partition. Some of them are Khushwant Singh's 'Train to Pakistan', Attia Hussain's 'Sunlight on a broken column', Raj Gill's 'The Rape', Balchandra Rajan's 'The Dark Dancer', H. S. Gill's 'Ashes and Petals', Sharf Mukaddam's 'When Freedom Came', Guru Charan Das's 'A Fine Family'. The novels portray the violence caused by partition and also examine the importance of Gandhian philosophy in the building of a nation, the social life of the nation. Anita Desai and Arun Joshi arrived on the scene in the late sixties.

In the eighties there was the emergence of the second generation of Indian English novelists who were born after independence. Salman Rushdie wrote 'Midnight's Children' which shook the English literary world. Amitav Ghosh, Shashi Tharoor, Vikram Seth, Upamanyu Chatterjee, Rohinton Mistry, Gita Mehta, Nayantara Sehgal followed Rushdie. 1980's and 1990's witnessed the emergence of new Indian novel in English starting a new era of change in its tone and appearance. They include Amitav Ghosh's 'Circle of Reason', 'The Shadow Lines', 'In an Antique Land' and 'Calcutta Chromosomes'. Shashi Tharoor's 'The Great Indian Novel', Vikram Seth's 'The Golden Gate' and 'A Suitable Boy', Manju Kapoor's 'Difficult Daughters', Jyotirmayee Devi's 'The River Churning', Vikram Chandra's 'Red Earth' and 'Pouring Rain', Gita Mehta's 'Raj', Rohinton Mistry's 'Such a Long Journey' and 'Fine Balance', Farukh Dhondy's 'Bombay Duck', Firdaus Kanga's 'Trying to Grow', Mukul Kesavan's 'Looking through Glass', Namita Gokhale's 'Book of Shadows', Nina Sibal's 'Yatra', Vasant Shahane's 'Prajapati: God of the People', Kiran Nagarkar's 'Seven Sixes are Forty Three', historical novel set in the 16th century and it is a story of Bhoj Raj, son of the great Rajput king Rana Sanga. His

another novel Ravan and Eddie is also a historical novel. Mandeep Rai's 'In the Shadow of the Pines', Gustap Irani's 'Once Upon a Raj', Sudhir Kakkar's 'The Ascetic of Desire', Achala Mouluk's 'The Conquerers', Bhagwan Gidwani's 'The Return of the Aryans' and Manoj Das' 'Cyclones – a historical novel which is a story of village in Orissa being transformed into a town on the eve of independence.

Some of the historical novels published from 1990s to 2015 are 'Prisoners of Yakutsk – The Subhashchandra Bose Mystery' written by Shreyas Bhawe, 'Ashok and the Nine Unknown' written by Anshul Dupare, 'The Blackhill' by Mamang Dai, 'Empire' by Devi Yashodharan, 'Keepers of the Kalachakra' by Ashwin Singh', 'The Burning Queen Rani Padmavati' by Anuja Chandramouli, 'Pralay' and 'Harappa-Curse of the Blood River' by Vineet Bajpai. 'The Dravidian' by Dr. Kalyan Kankanala, 'Sacred Sword'-The Legend of Guru Gobind Singh' by Hindol Sengupta, 'The Palace of Illusions' by Chitra Banerjee Divakaruni, 'Twilight in Delhi' by Ahmed Ali.

There are some excellent novels published after 2000. They include 'Sea of Poppies' trilogy by Amitav Ghosh, 'The White Tiger' by Arvind Adiga, 'English August' by Upamanyu Chatterjee and 'Unaccustomed Earth' by Jhumpa Lahiri. 'The Harappa Files' by Sarnath Banerjee, 'River of Smoke' by Amitav Ghosh, 'The Secret of Nagas' by Amish Tripathi, 'Ajaya, Roll of Dice' by Anand Neelkanthan, 'Baramulla Bomber' by Clark Prasad, 'The Mahabharat' (debut novel) by Christopher Doyle, 'Our Moon has Blood Clots: The Exodus of the Kashmiri Pandits' by Rahul Pandita. 'The Tower of Silence' is a novel by Phiroshaw Jamshetji Chevalier written in 1927 and recovered from a lost manuscript by historian Gyan Prakash. It was first published in complete form by Harper Collins in 2013, 'The Emperor's Riddles' by Satyarth Nayak, 'Kalyug' by R. Sreeram.

The major novels published after 2015 include 'Ajaya: Rule of Kali' by Anant Neelkanthan, 'Flood of Fire' by Amitav Ghosh, 'Scion of Ishvaku' by Amish Tripathi, 'Gone are the Days' by Gaurav Sharma, 'The Aryabhatta Clan' by Sudipto Das, 'Leila' by Prayag Akbar, 'The Ministry of Utmost Happiness' by Arundhati Roy. 'God of Sullied' is historical, mythological novel written by Gaurav Sharma in 2018. 'Krishna Gopeshwara' by Sanjay Dixit, 'Theft of Nizam's Gold' by Naser Banaqeeb and 'Small Acts of Freedom' by Gurmehar Kaur again written in 2018 which tells us the history of Kargil war.

In 2019 Amish Tripathi published his novel 'Raavan, Enemy of Aryavarta', Chitra Banerjee Divakaruni published 'The Forest Enchantments', 'The Water Dancer' by Ta-Nehisi, 'The Half Mother' by Shahnaz Bashir.

Incidentally, majority of these novelists are the students of history and by writing the novels on historical themes they have beautifully clubbed history and literature together.

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