

DEPARTMENT OF SOCIOLOGY

S.R. T. Campus Badshahithaul Tehri Garhwal, Uttarakhand

3.4.4 Number of research papers published per teacher in the Journals as notified on UGC website during the last five years.

S.N.	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN number	Link to the recognition in UGC enlistment of the Journal
1	बाल श्रमिकों का समाजशास्त्रीय अध्ययन	श्याम कुमार, गीताली पड़ियार	समाजशास्त्र	International Literary Quest	Jan-Jun 2017	2319-7137	UGC Approved Journal
2	ग्रामीण महिलाओं में परम्परागत एवं आधुनिक जनसंचार माध्यमों का एक समाजशास्त्रीय अध्ययन	प्रो० गीताली पड़ियार, कु० गिरिजा	समाजशास्त्र	Research Highlights	Oct-Dec 2017	2350-0611	UGC Approved Journal
3	बालश्रमिकों की समस्याओं और मनोवृत्तियों का एक अध्ययन	श्याम कुमार	समाजशास्त्र	Research Discourse	April 2018	2277-2014	UGC Approved Journal
4	अनुसूचित जाति एवं उच्च शिक्षा : एक समाजशास्त्रीय अध्ययन	अरविन्द कुमार गहलौत	समाजशास्त्र	Periodic Research	August 2018	2231-0045	-
5	Educational and Occupational Aspirations of Scheduled Caste Students at Under-Graduate Level - A Sociological Study	Arvind Kumar Gahlaut	SOCIOLOGY	International journal of basic and applied research	Nove 2018	2249-3352	UGC Approved Journal
6	नैतिकता एवं आध्यात्मिकता के विकास में शिक्षा का योगदान	अरविन्द कुमार गहलौत	समाजशास्त्र	Shrinkhla Ek Shodhparak Vaicharik Patrika	Feb 2019	2321-290X	-
7	Role-Conflict and Work-Stress in Police : A Sociological Overview in Married Police Women	Arun Kumar Verma, Ruchi	SOCIOLOGY	International Journal of Research and Analytical Review	Feb 2019	2349-5138	-

बाल श्रमिकों का समाजशास्त्रीय अध्ययन

(उ.प्र. के बागपत जिले के सन्दर्भ में)

-श्याम कुमार/(श्रीमति) गीताली पडियार

भारत जैसे जनसंख्या व क्षेत्रफल की दृष्टि से विशाल देश में बालश्रम की समस्या दिन प्रतिदिन विकराल रूप धारण करती जा रही हैं। यह कोई नवीन समस्या नहीं है यह समस्या प्राचीन काल से चली आ रही है, "इंग्लैण्ड की औद्योगिक क्रान्ति की दुर्भाग्यपूर्ण उपज" बाल श्रम है। यह स्वतन्त्र राष्ट्रों के औद्योगिक परिवर्तन से उत्पन्न समस्या नहीं है। यह सन् 1860 से सन् 1960 के बीच के वर्षों के उपनिवेश काल की भी उपज रही है। जो इन सौ वर्षों में पूँजीपतियों का धन कमाने की लालसापूर्ण कार्य, मशीनों द्वारा उत्पादन बढ़ाने की प्रवृत्ति, कारखानों के स्वामियों का लाभार्जनात्मक, क्रिया-कलाप, एवं ग्रामीण क्षेत्रों के दास, मजदूरों, कृषि मजदूरों एवं गृह उद्योग के कुशल कारीगरों का औद्योगिक क्षेत्रों एवं महानगरों की और पलायन तथा सैकड़ों बच्चों का पूँजीवादी अर्थव्यवस्था के मक्कड़जाल में फंस जाने की कहानी है। इस नई पूँजीवादी अर्थव्यवस्था में बच्चे एक दिन में 16 घण्टे कार्य किया करते थे। उन्नीसवीं सदी के कारखानों में बाल श्रमिकों का इतिहास हमें दासों, कृषि मजदूरों तथा घरेलू उद्योग, हेटलो, ढाँवों और कुशल व अकुशल कारीगरों की गरीबी की हालत की डरावनी तस्वीर प्रस्तुत करती है।¹ प्राचीन काल में भी हमें बालश्रमिकों का यह स्वरूप देखने को मिलता था कि वे कई कई घण्टे खतरनाक परिस्थितियों में काम करते थे। और शुरुआती समय में बालश्रमिकों के काम करने पर कोई प्रतिबन्ध नहीं था। यूनिसेफ के अनुसार "बालश्रमिक एक ऐसा बच्चा जो बाल श्रम गति विधियों में लिप्त है। और उसकी आयु 5 वर्ष से 11 वर्ष के बीच है। वह 1 घण्टा आर्थिक गतिविधियों या एक सप्ताह में 28 घण्टे घरेलू कार्य करता है। एवं 12 से 14 वर्ष के आयु वर्ग के बच्चों में यदि वह कम से कम 14 घण्टे आर्थिक गति विधियों घरेलू कार्यों में लगा है तो वह बालश्रम के अन्तर्गत आता है।"² यदि कोई भी बच्चा अर्थोपाजन करने के लिए काम करता है और वह काम उसके शारिरिक, मानसिक व शैक्षिक विकास में बाँधा पहुँचाता है तो इस प्रकार की गतिविधियों में लिप्त बालक को बालश्रमिक की श्रेणी में रखा जायेगा। अलग अलग सस्थाओं और संगठनों ने बालश्रम को अलग अलग रूप में परिभाषित किया है।

शोध छात्र समाजशास्त्र विभाग, एस.आर.टी. परिसर, एच.एन.वी. गढ़वाल (केन्द्रीय विश्वविद्यालय) श्रीनगर उत्तराखण्ड
शोधक समाजशास्त्र विभाग, एस.आर.टी. परिसर, एच.एन.वी. गढ़वाल (केन्द्रीय विश्वविद्यालय) श्रीनगर उत्तराखण्ड

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Dr. Kamlesh Kumar Singh

Assistant Professor

Gaya Prasad Smarak Govt. P.G. College
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ग्रामीण महिलाओं में परम्परागत एवं आधुनिक जनसंचार माध्यमों का एक समाजशास्त्रीय अध्ययन

प्रो० गीताली पडियार*
कु० गिरिजा**

सृष्टि के प्रारम्भ से जब से मानव की उत्पत्ति हुई तब से उसने अपनी इच्छाओं, संवेगों-भावनाओं एवं आवश्यकताओं को मूर्ति रूप प्रदान करने हेतु हाव-भावों का प्रयोग किया जो कालान्तर में भाषा के रूप में विकसित हुई। भाषा ने ही मानव के सामाजिक एवं सांस्कृतिक जीवन को संभव बनाया। मनुष्य एक सामाजिक प्राणी है। उसके लिए बिना किसी संचार के जीवित रहना असंभव है। हम परिवार, समाज एवं समूह में अपना जीवन व्यतीत करते हैं। इसमें ही स्थिति और आवश्यकतानुसार परस्पर संचार करते हैं। जिस प्रकार हमारी आवश्यकताएं असीमित हैं उसी प्रकार से संचार के उद्देश्य भी असीमित हैं। मानव अपने प्रारम्भिक काल से ही विचारों को अन्य क्षेत्र और स्तर तक पहुंचाने के लिए प्रयासरत रहा है। विचारों, सूचनाओं, भावनाओं के निरन्तर अभिव्यक्ति से ही हमारे समग्र जीवन मूल्यों और संस्कृति की संरचना होती है। सूचना की भूख एवं संचार से जनसंचार के असीमित संदेश प्रवाह के कारण दूसरों तक संदेश पहुंचाने के अनेक आधुनिक साधनों का विकास मानव ने कर लिया है।

परम्परागत संचार भारत में ग्रामीण संचार व्यवस्था का मूल में है। लोक भावनाओं की यदि सर्वाधिक सशक्त अभिव्यक्ति संभव है तो वह परम्परागत संचार के विभिन्न माध्यमों द्वारा ही हो सकता है। परम्परागत माध्यमों के द्वारा मूल्यों और विचारों का एक पीढ़ी से दूसरी पीढ़ी तक हस्तान्तरण हुआ है। आधुनिक माध्यम के बहुमुखी विकास के बावजूद भी हमारी लोक संस्कृति में रचे बसे परम्परागत माध्यमों के प्रभाव में कमी नहीं हुई है। आधुनिक जनमाध्यमों ने परम्परागत माध्यमों को स्थायीत्व देने में भी अपना योगदान दिया है। जनसंचार का अर्थ जनता के बीच विभिन्न माध्यमों से किया जाने वाला संचार है। जनसंचार का वर्तमान समय इसके परिपक्व समाज की मनोदशा, विचार, संस्कृति आम जीवन दशाओं के नियंत्रित व निदेशित कर रहा है। इसका प्रभाव अति व्यापक एवं असीमित है जनसंचार माध्यमों द्वारा समाज में प्रत्येक व्यक्ति को अधिक से अधिक अभिव्यक्ति का अवसर प्राप्त हो रहा है। स्वतन्त्र जनसंचार माध्यम लोकतंत्र की आधार शिला है।

अंतर्राष्ट्रीय संचार की अवधारणा का सम्बन्ध मानव सभ्यता के साथ जुड़ा हुआ है, क्योंकि मानव जैसे-जैसे विकास की ओर अग्रसर होता गया, वैसे-वैसे अन्य देशों की सूचनाओं और सांस्कृतिक गतिविधियों के संदर्भ में जानने का प्रयत्न करने लगा। परिणामतः अंतर्राष्ट्रीय संचार की अवधारणा का सूत्रपात हुआ। सभ्यता के विकास के प्रारम्भिक युग में 'देशाटन' एक मात्र अंतर्राष्ट्रीय संचार का माध्यम था, जिसके तहत एक देश के नागरिक समूह बनाकर जल-थल मार्ग से दूसरे देश का भ्रमण करते थे तथा वहां के नागरिकों से मिलकर एक दूसरे की सांस्कृतिक गतिविधियों से परिचित होते थे। इसके बाद, स्वदेश लौटकर अपने समाज के लोगों को यात्रा-वृत्तांत सुनाते तथा दूसरे देशों की संस्कृति के बारे में जानकारी देते थे। भारत में जनसंचार माध्यमों का प्रसार निरन्तर बढ़ता जा रहा है। परम्परागत जनसंचार माध्यम जैसे लोक गीत, लोक नाटक, लोक नृत्य, लोक चित्रकलाएँ इत्यादि हैं आधुनिक जनसंचार माध्यम मुख्यतः समाचार पत्र व पत्रिकाएँ, रेडियो,

* समाजशास्त्र एवं समाजकार्य विभाग, हे० न० २० ग० वि०, एस०आर०टी० परिसर बादशाहीघील टि० ग०

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बालश्रमिकों की समस्याओं एवं मनोवृत्तियों का एक अध्ययन

श्याम कुमार*

*शोधार्थी समाजशास्त्र विभाग, हे0न0ब0 गढ़वाल विश्वविद्यालय (केन्द्रीय विश्वविद्यालय), श्रीनगर

सारांश : बालश्रम सदियों से चली आ रही शोषण की परम्परा की एक कड़ी है। औद्योगीकरण के फलस्वरूप मालिक-मजदूर सम्बन्धों का जो समीकरण बना, उसी का विस्तार है बाल-श्रम। बाल-श्रम जैसी गंभीर समस्या को गरीबी, अज्ञानता, रूढ़िवादिता और मक्कारी ने ही बढ़ावा देकर मानव अधिकारों की अवहेलना कर सरेआम मजाक बना दिया है। कितने दुःख एवं निराशा की बात है कि जिन नौनिहालों के जो खेलने-खाने, पढ़ने-लिखने एवं भविष्य के आधार बनाने के दिन होते हैं, उन्हें इन्हीं दिनों में विषम एवं दयनीय परिस्थितियों में कई बार तो भूखे-प्यासे या आधे पेट रहकर 12 से 14 घण्टे तक कार्य करने को मजबूर होना पड़ता है। इसके साथ ही उन्हें अपने निर्दयी मालिकों की शारीरिक, मानसिक एवं लैंगिक यातना का शिकार होना पड़ता है। जिन बच्चों को विकास प्रक्रिया से गुजरते हुए एक अच्छा नागरिक बनने के लिए प्रेरणा चाहिए, वे हमारे खेतों, लघु कुटीर उद्योग, कारखानों, साहब के घरों में फर्श व गाड़ी साफ करने के साथ ही ढाबों में झूठी प्लेटें धोते, जूतों में पॉलिश करते एवं खिलौने, फल व अखबार बेचते हुए सरेआम देखे जा सकते हैं। आश्चर्य है कि यह सब तब भी जारी है, जबकि बालश्रम एक कानूनी अपराध भी है। इसके साथ ही राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर प्रत्येक वर्ष बाल दिवस मनाये जाते हैं।

मुख्य शब्द : बालश्रम, मनोवृत्ति, बाल श्रमिक, अमानवीय अवस्था, कार्यस्थल आदि।

प्रस्तावना : बच्चों को राष्ट्र का भावी कर्णधार मानकर उनके उचित लालन-पालन को राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर प्रत्येक वर्ष बाल दिवस मनाये जाते हैं। बच्चों को राष्ट्र का भावी कर्णधार मानकर उनके उचित लालन-पालन को राष्ट्रीय एवं महत् मानवीय कर्तव्य कहा जाता है, किन्तु वास्तविकता एवं कटु सत्य यह है कि बालश्रमिकों की समस्या व स्थिति सुधारने के स्थान पर और भी विडम्बनापूर्ण व भयानक होती नजर आ रही है। (मिश्र, 2003)

एक अबोध की विवशता के कारण उसकी इच्छाओं का गला ही नहीं घुटता है, बल्कि उसका बचपन श्रम की दहकती भट्टी में गल जाता है। आखिर ऐसी स्थिति मानवीय मूल्यों के प्रति राष्ट्रीय एवं अन्तर्राष्ट्रीय जागरूकता के बावजूद क्यों बनी हुई है? इसके मूल में कहीं गरीबी एक प्रमुख कारण के रूप में दिखायी देती है और कहीं यह गरीबी के मूल में नजर आती है। बालश्रम के लिए जहां एक ओर उनके अभिभावक उत्तरदायी हैं, वहां दूसरी ओर उत्पादकों व नियोक्ताओं के निजी स्वार्थ और उसकी लाभ कमाने की लालसा भी जिम्मेदार है। बालश्रम के पीछे गरीबी ही मुख्य कारण है, किन्तु इस मामले का सबसे दुःखद पहलू यह है कि विकसित देशों द्वारा बालश्रम को रोकने के उद्देश्य से बच्चों द्वारा बनायी गयी, वस्तुओं का बहिष्कार कर देने से समस्या के निदान में कोई सहायता नहीं मिली है अलबत्ता यह समस्या और उलझ गयी है। अतः इस समस्या को गंभीरता से समझने की जरूरत है। "जनगणना 2001 के आंकड़ों के अनुसार भारत में लगभग 1 करोड़ 30 लाख बाल मजदूर हैं, किन्तु बच्चों के लिए कार्य करने वाली संस्था यूनिसेफ के अनुसार ये आंकड़े दोगुने से भी ज्यादा हैं। वहीं अंतरराष्ट्रीय श्रम संगठन आई0एल0ओ0 के अनुसार, दुनिया भर में 21 करोड़ से अधिक बच्चों से मजदूरी करवाई जाती है। सरकार ने बाल श्रम कानून 1986 के अंतर्गत ऐसे क्षेत्रों को चुना है जहां अधिक संख्या में बाल मजदूर कार्यरत हैं जो हॉनिकारक उद्योगों में कार्य कर रहे हैं। (चंदा 2012)

2011 की जनगणना के आंकड़ों के अनुसार बालश्रमिकों की संख्या भारत में 43,53,247 लाख दर्शायी गयी है। जो कि पिछले आंकड़ों को देखते हुए बालश्रमिकों की संख्या में भारी कमी आई है यह प्रभाव भारत सरकार द्वारा चलाये गये विभिन्न बाल उन्मूलन कार्यक्रमों का है जिससे बालश्रमिकों की संख्या कम हुई है और 2014 में नोबेल पुरस्कार विजेता कैलास सत्यार्थी जी का इसमें महत्वपूर्ण योगदान है। भारत में बालश्रमिकों की संख्या महाराष्ट्र, बिहार, राजस्थान, आन्ध्रप्रदेश, उत्तर प्रदेश में सर्वाधिक है परन्तु इन सभी राज्यों में उत्तर प्रदेश बाल श्रमिकों की जनसंख्या में प्रथम स्थान रखता है। 2001 में उत्तर प्रदेश में बालश्रमिकों की संख्या 19,27,997 लाख थी, वही 2011 में बालश्रमिकों की जनसंख्या घटकर 8,96,301 हो गई। जो कि अब भी पूरे देश में बाल श्रमिकों की संख्या में प्रथम स्थान पर है। " 2001 के आंकड़ों के अनुसार देश में बालश्रमिकों की कुल संख्या 25.2 करोड़ थी इनमें से तकरीबन 12 लाख बच्चे खतरनाक कार्यों में लगे हुए थे। जिन व्यवसायों में बच्चों को लगाने पर प्रतिबन्ध है "राष्ट्रीय नमूना सर्वेक्षण संगठन (एन0एस0एस0ओ0) के 61 वे दौर के आंकड़ों में 2004 से 2005 में 5 से 14 वर्ष की आयु के 90.75 लाख मजदूर थे जबकि संगठन के 66 वे दौर के आंकड़ों में 2009-2010 में विभिन्न क्षेत्रों में 49.54 लाख बाल मजदूरों का अनुमान लगाया गया है।" (जनगणना 2011) इससे स्पष्ट है कि बालश्रम की संघनता की संख्या का कोई भी स्पष्ट अनुमान उपलब्ध नहीं है और ना ही बालश्रमिकों की संख्या बताने वाली संस्थाओं के आंकड़े किसी भी प्रकार से मेल नहीं खाते हैं। परन्तु जनगणना के पिछले और नवीन आंकड़ों को देखने से स्पष्ट है कि उत्तरप्रदेश में बालश्रमिकों की संख्या में वृद्धि निरन्तर बनी हुई है। इस पर बहुत कम नियंत्रण हुआ है, इसे समाप्त करने के लिए इस क्षेत्र में निरन्तर शोध व योजनाओं के निर्माण की आवश्यकता है, ताकि इस समस्या को जड़ से मिटाया जा सके।

अनुसूचित जाति एवं उच्च शिक्षा : एक समाजशास्त्रीय अध्ययन

सारांश

उच्च शिक्षा में अध्ययनरत अनुसूचित जाति के विद्यार्थियों के सामाजिक, आर्थिक एवं शैक्षिक पृष्ठभूमि तथा शैक्षिक एवं व्यावसायिक आकांक्षाओं का अध्ययन किया गया है। अध्ययन क्षेत्र उत्तर प्रदेश के गाजीपुर जिला है। शोधकर्ता ने उद्देश्यपूर्ण एवं स्नोबॉल निदर्शन प्रणाली का प्रयोग करते हुए राजकीय महाविद्यालय में अध्ययनरत 300 छात्र-छात्राओं का चयन किया है। शोधकर्ता ने साक्षात्कार अनुसूची के माध्यम से तथ्यों का संकलन किया। उत्तरदाताओं के परिवार की आर्थिक स्थिति उत्तरदाताओं के शैक्षिक एवं व्यावसायिक आकांक्षाओं को प्रभावित कर रही है। जिन उत्तरदाताओं की आर्थिक स्थिति अच्छी है उनकी शैक्षिक एवं व्यावसायिक आकांक्षा भी उच्च है। जिन उत्तरदाताओं की आर्थिक स्थिति निम्न है उनकी आकांक्षा भी निम्न है।



अरविन्द कुमार गहलौत

सीनियर रिसर्च फेलो,
समाजशास्त्र विभाग,
एस0आर0टी0, कैम्पस,
हे0न0ब0 गढ़वाल विश्वविद्यालय,
टिहरी गढ़वाल, उत्तराखण्ड,
भारत

मुख्य शब्द : अनुसूचित जाति, उच्च शिक्षा, शैक्षिक आकांक्षा, व्यावसायिक आकांक्षा।

प्रस्तावना

भारतीय सामाजिक संरचना के अन्तर्गत जाति व्यवस्था एक महत्वपूर्ण घटक है जाति व्यवस्था जहाँ एक ओर भारतीय समाज का खण्डात्मक व संस्तरणात्मक विभाजन करती है वहीं विभिन्न जातियों को पदों, भूमिकाओं का भी बोध कराती है इस पारम्परिक विभाजन की छाप अब भी ग्रामीण समाज में देखी जा सकती है विशेष रूप से दलित जातियां जो कि संविधान में अनुसूचित जातियों के अन्तर्गत रखी गयी है उन्हें समाज की मुख्य धारा में जोड़ने के लिए अनेक संवैधानिक अधिकार प्रदान किये गये हैं। फिर भी इनकी दशा में वांछित सुधार नहीं हुआ है अब भी वे प्रदत्त भूमिकाओं में बंधी दिखाई देती है और समाज में उनके प्रति मनोवृत्ति भी उसी प्रकार बनी हुयी है। समाज में उनके प्रति अपवित्रता का भाव अब भी भारतीय समाज में स्पष्ट रूप से परिलक्षित होता है।

शिक्षा सामाजिक सशक्तिकरण के लिए पहला और मूलभूत साधन है। इसमें केवल प्राथमिक या मैट्रिक स्तर की शिक्षा ही शामिल नहीं है बल्कि उच्च स्तर की शिक्षा भी शामिल हैं हम एक ऐसे नए विश्व में रह रहे हैं जहां उन्नत प्रौद्योगिकी और ज्ञान आधारित शक्ति का बोलबाला है। आधुनिक और अत्यंत स्पर्धाशील विश्व की चुनौतियों का मुकाबला करने के लिए केवल शिक्षा का होना जरूरी नहीं बल्कि एक अच्छे स्तर की उच्च शिक्षा और तकनीकी शिक्षा की आवश्यकता है। भारत विश्व के अग्रणी देशों में शामिल होने के लिए प्रयासरत रहा है। यह समग्र सामाजिक-आर्थिक विकास के बिना संभव नहीं है समाज के सभी वर्गों के लिए और विशेष रूप अनुसूचित जाति के उत्थान के लिए शिक्षा को सशक्तिकरण का एक महत्वपूर्ण साधन माना गया है। समाज के निम्न वर्गों के सामान्य वर्गों के बराबर लाने के लिए नियोजित तरीके से प्रयास किए गए हैं। इसके अन्तर्गत उच्च शिक्षा के लिए समाज के अत्यंत कमजोर वर्गों या अनुसूचित जाति के वर्गों के छात्रों को अवसर प्रदान किये जाते हैं।

स्वतंत्रता प्राप्ति के पश्चात लोकतांत्रिक राजनीतिक व्यवस्था तथा नियोजित आर्थिक विकास का प्रारूप अपनाया गया। इसके साथ ही स्वतंत्र भारत में अनुसूचित जातियों के उत्थान हेतु अनेक संवैधानिक प्रावधान बनाए गए। संवैधानिक प्रावधानों के अतिरिक्त भारत सरकार ने कुछ अधिनियम भी पारित किए जिसके माध्यम से अनुसूचित जातियों की नियोग्यताओं को दूर किया जा सके ताकि ये लोग भी समाज की मुख्य धारा से जुड़ सकें।

आज भी दलितों की दशा आर्थिक, सामाजिक, राजनीतिक, शैक्षणिक आदि परिप्रेक्ष्य में अत्यन्त दयनीय है। दलित दयनीयता ने अनेकानेक कारणों में



Educational and Occupational Aspirations of Scheduled Caste Students at Under-Graduate Level - A Sociological Study

Arvind Kumar Gahlaut

Senior Research Fellow in the Department of Sociology,
Garhwal University, Uttarakhand

Abstract: The present study is concerned with Scheduled Caste students at under-graduate level and it is based on two major objectives i.e. their socio-economic status and educational and occupational aspirations. A sample size of 100 students studying in SRT campus, H.N.B. Garhwal University, Tehri Garhwal, Uttarakhand was selected by purposive and snowball sampling method. The study revealed that educational aspirations of all the students are qualitatively high because they are studying in higher education. The study also revealed that majority of the students' families belong to agricultural background they are economically poor, owning little land, with low level of literacy. The study concludes that the educational and occupational aspirations have direct association with their families' socio-economic status as well as educational background.

Key Word: Scheduled caste, Educational aspiration, Occupational aspiration, Under-graduate level.

Introduction

The present study is concerned with Scheduled Caste students at under-graduate level and it is based on two major objectives i.e. their socio-economic status and educational and occupational aspirations. A sample size of 100 students studying in SRT campus, H.N.B. Garhwal University (A Central University), Tehri Garhwal, Uttarakhand was taken. The sample size has been selected by purposive and snowball sampling method. The primary data is collected through personal interviews by using an interview schedule.

Caste is a powerful organization in Indian society. It provided a structure for arranging and organizing social groups in terms of their statuses and positions in the social and economic system. It predetermined individuals into the structure of social hierarchy on the basis of their birth. Andre Beteille, who describes a caste as 'a small and named group of persons characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system, based on concepts of purity and pollution' (John S. Scott & G. Marshal (2012), Oxford Dictionary of Sociology, pg no. 64). The Scheduled Castes occupy a peculiar position in our social and political systems. Socially, these castes occupy the lowest rungs of the hierarchical ladder. Because of the strategic position of the Scheduled Castes in the country, the Central and the State governments have, from time to time, made various efforts to defuse this potentially dangerous problem by providing them with various incentives including the abolishing of untouchability by law. The laws under protective discrimination provide for special educational facilities, the reservation of seats in educational institutions, Parliament and State legislatures, the reservation in government jobs and a host of other welfare measures. However, the educational measures are the most important among these provisions; not only do they appropriate the major portion of the budget allocation under the welfare of Scheduled Castes, but also they are regarded as constituting the crucial mechanism for

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अरविन्द कुमार गहलौत
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हे0न0ब0 गढ़वाल
विश्वविद्यालय,
केन्द्रीय विश्वविद्यालय,
टिहरी गढ़वाल, उत्तराखण्ड,
भारत

सारांश

नैतिकता से हमारा तात्पर्य यह है कि प्रत्येक समूह में सामाजिक व्यवहार के कुछ नियम पाये जाते हैं। जिनका इसके सदस्यों द्वारा पालन किया जाता है अथवा किया जाना चाहिए अच्छे या बुरे से संबंधित उन नियमों को जिनका बोध हमारी आत्मा द्वारा कराया जाता है उसे नैतिकता कहते हैं। धर्म एवं नैतिकता का घनिष्ठ सम्बन्ध है जो कुछ अच्छा है वह ईश्वर की इच्छा है। अतः ईश्वर की इच्छा की पूर्ति एवं नैतिक कार्यों का पालन एक ही प्रक्रिया के दो स्वरूप हैं धर्म एवं नैतिकता दोनों मानव आचरण को नियंत्रित करते हैं। शिक्षा का तात्पर्य वर्तमान जीवन को सुखी बनाने के लिए साधन की सामग्री जुटाना नहीं है वरन् मानसिक शान्ति एवं आत्मा के सर्वोत्तम गुणों को विकसित करना, सद्गुणों, अच्छे नैतिक चरित्र का विकास करना ही शिक्षा है। नैतिक एवं आध्यात्मिक विकास के लिए धर्म शिक्षा समिति, विश्वविद्यालय शिक्षा आयोग, धर्म एवं नैतिक शिक्षा समिति एवं कोठारी शिक्षा आयोग ने अपना महत्वपूर्ण योगदान दिया है।

मुख्य शब्द : नैतिकता, आध्यात्मिकता, शिक्षा।

प्रस्तावना

आज कल धर्म और शिक्षा के सम्बन्ध की बात करते ही धर्म से सम्बंधित दो अन्य महत्वपूर्ण प्रसंग धर्मनिरपेक्षता तथा नैतिकता परिचर्चा के विषय बन जाते हैं। इन प्रसंगों में न केवल धर्मशास्त्रियों, राजनीतिज्ञों अपितु शिक्षा-शास्त्रियों तथा विद्यार्थियों के संरक्षकों का ध्यान समय-समय पर आकर्षित किया है। नैतिकता से हमारा तात्पर्य यह है कि प्रत्येक समूह में सामाजिक व्यवहार के कुछ नियम पाये जाते हैं। जिनका इसके सदस्यों द्वारा पालन किया जाता है अथवा किया जाना चाहिए अच्छे या बुरे से संबंधित उन नियमों को जिनका बोध हमारी आत्मा द्वारा कराया जाता है उसे नैतिकता कहते हैं। इन नियमों को समुदाय मान्यता प्रदान करता है। ईमानदारी, वफादारी, सत्यता, नेकी आदि कुछ नैतिक अवधारणा है। जब हम कहते हैं कि अमुक व्यक्ति नैतिक रूप से अच्छा है तो हमारा अभिप्राय यही होता है कि यह विश्वास योग्य, ईमानदार, वफादार एवं नेक है।

धर्म एवं नैतिकता का घनिष्ठ सम्बन्ध है जो कुछ अच्छा है वह ईश्वर की इच्छा है। अतः ईश्वर की इच्छा की पूर्ति एवं नैतिक कार्यों का पालन एक ही प्रक्रिया के दो स्वरूप हैं धर्म एवं नैतिकता दोनों मानव आचरण को नियंत्रित करते हैं। मैथ्यू अर्नाल्ड के शब्दों में "धर्म भावना से मिश्रित नैतिकता है"। वेंजामिन किड एवं अन्य लेखकों का विचार है कि धर्म एवं नैतिकता सहगामी तथा धर्म के अवलम्ब के बिना नैतिकता का कोई आधार नहीं है। एफ.एच. ब्रैडले के शब्दों में धार्मिक बनना हमारा नैतिक कर्तव्य है।

अमेरिकी सामाजिक दार्शनिक थियोडोर ब्रेमाल्ड के अनुसार धार्मिक शिक्षा को समझने के लिए हमें दार्शनिक विचार धाराओं के दो पक्ष समझने होंगे—

प्रथम – अनिवार्यवाद और निरन्तरवाद

द्वितीय – प्रगतिवाद और पुनर्रचनावाद

प्रथम विचारधारा के अनुसार शिक्षा का मूल उद्देश्य ईश्वर को समझना व पूजना है, अतः उनके अनुसार नैतिक नियम का स्रोत मनुष्य न होकर ईश्वर होता है। द्वितीय विचारधारा मानवतावाद पर बल देती है। मनुष्य ही नैतिक नियमों का स्रोत माना जाता है। ब्रेमाल्ड यथार्थवादी मानववादी में विश्वास करते हैं, अतः वे नैतिक शिक्षा को मानवीय गुणों का विकास करने वाला मानते हैं। अमेरिकी दार्शनिक एन.एन. वाइट हैड के अनुसार "शिक्षा का मूल तत्व ही यह है

Role-Conflict and Work-Stress in Police: A Sociological Overview in Married Police Women

Authors

¹Arun Kumar Verma, ²Ruchi Awasthi, ³Prof. Geetali Padliyar

¹Research Scholar, ²Research Scholar, ³Professor

^{1&3}Department of Sociology & Social Work

^{1&3}H.N.B Garhwal University Srinagar Garhwal, S.R.T Campus, Badshahi Thaul, Tehri, Uttarakhand

²Department of Sociology, Babasaheb Bhimrao Ambedkar University, Lucknow, U.P (India)

Abstract. The female police in now-days a central role of the police departments all over the realm. Females those who are employed in police in India, confronted complications at the place of work even-handed by feature of being women. The work of the female Police not be easily paralleled with other profession. Countless while female police ought to scarifies to keep up harmony and command in society. The main concern of the present study is to access and find out the several issues, which enable role conflict among women police workers in Dehradun district as well as India. Anxiety and stress are conjoint amongst the female at place of work. The main causes are exertion related pressure, Role conflict, type of work, standard of living, nutrition, dearth of physical comfort. The change in the role and position of employed women has carried out various conflicts, dilemmas and resistances. Police work is fundamentally hectic work. Conversely, the customarily male-dominated field of policing may generate amplified hurdles and stressors for female police. The females who joined the police force estimated to perform varied roles consequential into dual role conflict. The multiplicity of her roles brings a lot of confusion with regard to her role and status. The dual accountabilities confronted by women as police workers incompatible that they could not performed properly. From the sociological viewpoint, the three chief parts associated to working married women as police are Household Adjustment, Work Contentment level and Work-related stress. The study related to these significant aspects for working married women. Police-women are suffering extra a role conflict in current positions.

Key words: - Female Police, Role-Conflict, Work Stress

I. INTRODUCTION

The notion of Role-conflict in working women has been examined at length. It is compulsory to have women police workers in our nation to covenant exclusively with women related issues. Police being predominantly a masculine job, the observed exploration with respect to said characteristics will also help in making clear, who are the women who enter into such a perplexing service. The present paper underwrites in considerate the role conflict in particularly in working police women with regard to their work and their social roles. Pressure in police force as Stresses intrinsic in police work, Anxieties arising internally from police department practices and policies, External stresses stemming from the criminal justice system and the society at large internal stresses confronting individual officers. At present day, many women are also engaged in additional areas of actions such as law and order, criminality and confidential matters. They are more pre-dominant in several caparisoned services. Meanwhile married women are elaborate in such services as men organize; they come across with numerous adjustment problems. Hence, the adjustment problem exists as unique and do not depend on the other factors. The problems are closely associated with the job they perform. Prenatal period and Childbearing Stress, for the duration of pregnancy and delivery, a woman experiences intense bodily changes, frequently with substantial bodily anxiety and discomfort; for instance, they will commonly agonies from Exhaustion, Back pain, weight gain, distension, Constipation, Hemorrhoids, leg cramps, and dizziness. Bodily fluctuations including fluctuating hormone stages can similarly prime to changes in physical image that can turn out to be a psychosomatic stressor. Even successful childbirth can be stressful in the sense of Eustress (positive stress) due to over action with excess tension. (Guigan,1999) twin roles of women cause tension and conflict due to her social structure which is still more dominant .In her study on working women in

A Sociological Study of Job- Stress in Dehradun Police in Uttarakhand State

Arun Kumar Verma

Research Scholar

Department of Sociology & Social Work

S.R.T Campus Badshahi Thaul

H.N.B Garhwal University

Srinagar Garhwal

&

Prof. Geetali padiyar

Department of Sociology & Social Work

S.R.T Campus Badshahi Thaul

H.N.B Garhwal University

Srinagar Garhwal

Abstract

This paper presents the quantitative and qualitative analysis of stress related policemen in Dehradun district in Uttarakhand state in India. I seek to explore the factors that affect the life of police and their jobs. Police work is very challenging and stressful job that affected the entire life of their lives. Police stresses are chunks of police culture and police stresses are generally divided into one of the four set of stresses are External, Internal, and task related and individual. Stress is an inescapable fragment of police personnel. The purpose of this research is to find the bases of stress and empirically examine the socio-demographic factors affecting stress level among police personnel. Simple random sampling method was employed to select a sample 50 police personnel in Dehradun District in Uttarakhand State. Descriptive statistics find out that more than half (58 per cent) of the respondents were high-level stress and remaining 42 per cent were low level. The mean and S.D value is 52.04 ± 1.089 the causes of stress among police personnel. It also emerged that stress is significantly designation has significant difference with stress level among police personnel. The findings supplement existing body of knowledge and contribute to the understanding of causes of stress and role of socio-demographic factors in affecting stress level among police personnel. Sociology is a subject matter of society and human relations, security is an essential part of a society and this security is covered by many formal agencies in modern societies such as Police forces.

Keywords: *Causes of Stress, Dehradun, Job Stress, Police, Socio-economic factors.*

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Determinants of Male Involvement as Supportive Partners in Women's Reproductive Health

Dheeraj¹, Rukma rawat², and Alok kumar³

^{1,2}Department of sociology Swami Ramtirth Campus Badshahithaul (Tehri)

H.N.B. Garhwal University (Uttarakhand)

³Department of sociology C.C.S.University ,Meerut (Uttar Pradesh)

Abstract

Introduction:

Determinants of male involvement as supportive partners in women's reproductive health area of study has been Khatki village in district Meerut. Main objective of the present paper is to study to understand husband's knowledge, perception and behaviour towards reproductive health of their wives. The data for the present study collected from 100 respondents for the required fulfillment of the information. Data has been collected by using the interview schedule methods. The respondents selected by using the purposive sampling. I have collect the information from Hindu married men belong to the age group of 21-45. Findings, Majority of the respondents have knowledge about painful menstruation problem related to the wives reproductive health and become aware by their friends, degree of awareness is moderate. Majority of the respondents think that their culture allow them to help their wives and think that she should take rest. Majority of the respondents leave from work place if wife is ill and discussed with wife's regarding health care and care their wives during pregnancy and accompanies their wives during medical check-up, help their wives household chores and have involvement with their wives reproductive health care.

Keywords: Male involvement, Husband's knowledge, disease of wife, awareness of reproductive health, Husband's perception, their culture allow, help wives, Husband's behavior, health care wives, care pregnancy, wife medical check-up, help household chores

Decisive role of male in reproduction and reproductive health

Dheeraj¹, Rukma rawat² and Alok kumar³

^{1,2}Department of Sociology Swami Ramtirth Campus Badshahithaul (New Tehri)

H.N.B. Garhwal University Srinagar, Garhwal (Uttarakhand)

³Department of Sociology C.C.S.University, Meerut (Uttar Pradesh)

Abstract:

Studies have suggested programs to increase male participation in reproductive and sexual health, describing the context in which clinics, workplaces, or communities, individually or in groups, participate. It is possible to attract men from different groups, to discuss gender roles, reproductive health and sexuality, fatherhood, and other topics. It is clear that reproduction and family health do not need to be seen as a conflict between men and women, instead it needs to be recognized that greater involvement of male partnerships should promote equity betrayal of the sexes and reproduction of the male, should pay attention to sexual and general health needs.

Keywords:

Male participation, gender roles, reproductive health and sexuality, fatherhood, and other topics.



Educational and Occupational Aspirations of Scheduled Caste Students at Under-Graduate Level - A Sociological Study

Arvind Kumar Gahlaut

Senior Research Fellow in the Department of Sociology,
Garhwal University, Uttarakhand

Abstract: The present study is concerned with Scheduled Caste students at under-graduate level and it is based on two major objectives i.e. their socio-economic status and educational and occupational aspirations. A sample size of 100 students studying in SRT campus, H.N.B. Garhwal University, Tehri Garhwal, Uttarakhand was selected by purposive and snowball sampling method. The study revealed that educational aspirations of all the students are qualitatively high because they are studying in higher education. The study also revealed that majority of the students' families belong to agricultural background they are economically poor, owning little land, with low level of literacy. The study concludes that the educational and occupational aspirations have direct association with their families' socio-economic status as well as educational background.

Key Word: Scheduled caste, Educational aspiration, Occupational aspiration, Under-graduate level.

Introduction

The present study is concerned with Scheduled Caste students at under-graduate level and it is based on two major objectives i.e. their socio-economic status and educational and occupational aspirations. A sample size of 100 students studying in SRT campus, H.N.B. Garhwal University (A Central University), Tehri Garhwal, Uttarakhand was taken. The sample size has been selected by purposive and snowball sampling method. The primary data is collected through personal interviews by using an interview schedule.

Caste is a powerful organization in Indian society. It provided a structure for arranging and organizing social groups in terms of their statuses and positions in the social and economic system. It predetermined individuals into the structure of social hierarchy on the basis of their birth. Andre Beteille, who describes a caste as 'a small and named group of persons characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system, based on concepts of purity and pollution' (John S. Scott & G. Marshal (2012), Oxford Dictionary of Sociology, pg no. 64). The Scheduled Castes occupy a peculiar position in our social and political systems. Socially, these castes occupy the lowest rungs of the hierarchical ladder. Because of the strategic position of the Scheduled Castes in the country, the Central and the State governments have, from time to time, made various efforts to defuse this potentially dangerous problem by providing them with various incentives including the abolishing of untouchability by law. The laws under protective discrimination provide for special educational facilities, the reservation of seats in educational institutions, Parliament and State legislatures, the reservation in government jobs and a host of other welfare measures. However, the educational measures are the most important among these provisions; not only do they appropriate the major portion of the budget allocation under the welfare of Scheduled Castes, but also they are regarded as constituting the crucial mechanism for

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Educational And Environmental Deprivation of Dalits Students – A Sociological Study

Arvind Kumar Gahlaut

Sociology

Senior Research Fellow SRF (Research Scholar)

H.N.B.Garhwal University (A Central University) Uttrakhand

Department of sociology, SRT Campus

TehriGarhwal , Uttrakhand

Abstract

Dalit's students may be designated as genetic deprivation and the latter as social or educational and environmental deprivation. Therefore social deprivation is conceived as lack of opportunities in the development of self due to certain constraints in the social environment of the individual. Though it is a wide term which includes disadvantage suffered due to many social condition such as income , education, occupation, physical facility, isolation from group, faulty rearing style of parents and birth in deprived group. Deprivation implies a felt loss and it indicates certain deficiency experienced by individual. Educational and Environment deprivation in the sense that it relates to certain features or aspects of the environment that are absent or inadequate in the certain degree which cause an impact on the functioning of individual. Objective of this study is to measure the educational and environmental deprivation of Dalits students in higher education. In this study research tools are used environment deprivation scales by S.K.ojha and N.P.Yadav. A Sample size of 100 post graduation students and 100 under graduate students randomly selected from H.N.B.Garhwal University (A Central University) UttraKhand. Though psychologists and sociologists have given varying emphasis on different dimensions of deprivation but there seems to be fairly sufficient agreement on the major themes which make the profile of deprived individual. These are low income , low level of education of self and parents rural residence, bad housing condition, non congenial house environment, faulty parental rearing style, inadequate motivational and emotional experience etc.

Key words- Educational, Environmental, Deprivation, Dalits Students.

Introduction

The development of innate potentialities of the individual is obstructed and limited not only due to certain genetic deficiencies and physical deformities but also due to some socio-economic condition of his life. Dalits students may be designated as genetic deprivation and the latter as social or educational and environmental deprivation. Therefore social deprivation is conceived as lack of opportunities in the development of self due to certain constraints in the social environment of the individual. Though it is a wide term which includes disadvantage suffered due to many social condition such as income , education, occupation, physical facility, isolation from group, faulty rearing style of parents and birth in deprived group. Deprivation implies a felt loss and it indicates certain deficiency experienced by individual. Educational and Environment deprivation in the sense that it relates to certain features or aspects of the environment that are absent or inadequate in the certain degree which cause an impact on the functioning of individual. Langmeier (1972) has imagined deprivation as insufficient satisfaction of the basic

Socio-Economic Conditions of Gujjar Tribe: With Special Reference to Rajouri District of Jammu and Kashmir

Mohd Zameer¹, Geetali Padiyar²

¹Research Scholar, ²Professor,

^{1,2}Department of Sociology, H. N. B. Garhwal (A Central University),

S. R. T Campus, Badshithaul, Uttarakhand, India

ABSTRACT

Jammu and Kashmir are known as the crown of our country. Schedule tribe is the third largest community in the State of Jammu and Kashmir. They primarily reside in the hilly and mountainous regions of the state. They are economically and socially poor but culturally sound. The economic poverty among the Gujjar tribe is more than the other population of the state. Their living standard is deficient as compared to the other section of the society. This paper is based on both primary and secondary sources of data. The main objective of this study is to analyze the socio-economic condition of the Gujjar tribe in the Rajouri district of Jammu and Kashmir.

KEYWORDS: *scheduled tribe, Gujjar, Jammu and Kashmir, socio-economic*

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INTRODUCTION

There is no precise meaning of the term 'tribe' in the constitution, and there is no perfect or complete definition anywhere. To the average person, the word mainly consists of simple folk living in hills and forests with their 'exotic' customs and practices; to those who are a little 'better' informed, it represents a lot of 'colourful' people with their dance, songs, and folk medicine. It attracts the attention of 'colourful' people with their dance, songs, and folk medicine to an administrator. To an anthropological, it denotes a specific arena for the study of social phenomena. It refers to a group of citizens who are under the individual responsibility of India's president. All of these impressions are right in their own way.

A tribe is a group of people in a primitive or barbaric stage of civilization who follow the authority of a chief and see them as having a common ancestor." The word 'tribe,' according to Verrier Elwin, is derived from a Latin root. The term "Tribuz" comes from English Words and refers to the three divisions into which the early Romans were divided and from which the current English tribe originated. (Singh, 1959)

Gujjar tribe

The Gujjar community, mostly perceived as pastoral and nomadic, is now turned into permanent settlers spreading across Northern India. The etymological meaning of the word "Gujjar" derives from the term "Gaucharana," meaning to graze cows. Even their present occupation broadly connects with cattle-herding. It is convincing that the

occupation of a community becomes its identity. In the post-independence period, the occupational identity of Gujjar became a substantial reason for them to get Scheduled Tribe status.

The word Gujjar is derived from the Sanskrit words Gur and Ujjar, which denote enemy and destroyer, respectively, according to literary, historical, archaeological, and numismatic sources. The phrase means "enemy destroyer." According to some experts, Gujjar is derived from the Persian word Gauzar, which means "bodybuilder." Second, Gujarat appears in Indian literary writings earliest known to the fifth century. Third, powerful Gujjar rulers governed Kathiawar and Gujarat. Gujjar and Bakarwal's early past is hidden in plain sight. There are several theories on how they came to be. According to one school of thought, they were inhabitants of Georgia (Ggurjia), a territory situated between the Black Sea and the Caspian Sea, before crossing the Khyber Pass into India. They left Georgia (Ggurjia) due to a specific push and pull factor. Central Asia, Iran, Iraq, and Afghanistan crossed the Khyber Pass to enter the Indian subcontinent. They arrived in Gujarat after marching through Baluchistan in the subcontinent. They travelled out of Gujarat, traversing Rajasthan and Punjab, and into the green pastures of the Siwaliks and the Himalayas, most likely in the 5th and 6th centuries A.D., when severe droughts struck. Gujru (Central Asia) Juzrs (Gurjara), Gujrabad, Gujru, Gujristan, Gujrabas, Gujderkotta, GujjarGarh, Gujarkhan,

Transhumant Practice and Problems: A Study with Special Reference to Gujjar Tribe of Rajouri District (J & K)

Mohd Zameer

Research Scholar, Department of Sociology, H. N. B. Garhwal (A Central University) S. R. T
Campus Badshahi Thaul Tehri Garhwal, Uttarakhand

Geetali Padiyar

Professor, Department of Sociology, H. N. B. Garhwal (A Central University) S. R. T
Campus Badshahi Thaul Tehri Garhwal, Uttarakhand

ABSTRACT: Transhumance is the seasonal movement of communities with their livestock between the fixed summer and winter pastures in the mountain region (vertical transhumance). The Gujjars of Jammu and Kashmir are great herders of buffaloes, cows, sheep and goats. In winter, they move to the upper Shivalik hills of the State with their livestock and, in winter, they move back to the plains of the State with their livestock. It suggests higher pastures in the summer and plane valleys in the winter. This study aims to focus on the problems faced by the Gujjar tribe during migration. This study mainly focuses on the Rajouri district of Jammu and Kashmir. Both primary and secondary sources of data were used for this study. Primary data was collected through a random sampling method, and secondary data is collected through articles, journals, reports, books etc.

KEYWORD: Transhumance, Gujjar, Livestock, Migration, Rajouri

Introduction

Transhumance is the long-lasting movement of people with their livestock between the fixed summer and winter pasture in mountain regions (vertical transhumant). They move to higher grazing land in the summer and lower valley in wintry weather. Humanity is more vulnerable to disruption from climate, economic or political change in the context of horizontal trans. Transhumance is also used to describe nomadic, regular migration of people and livestock over time, and during the revolution, they began to domesticate animals for their livelihood.

Tribes in India

India is a pluralistic and multicultural country with a rich cultural, religious, linguistic, and racial diversity. The population of the country comprises different castes, communities and other social groups. India is the second-most crowded country in the world after South Africa, where the concentration of the tribal population. These scheduled tribes constituted 700 groups and subgroups distributed in this country's different proportion state and union territory. The total population of the country's scheduled tribes constitutes 8.6 percent of the country. These tribal communities are spread

A Study on Modernization and Its Impact on the Traditional Lifestyle of Gujjars with Special Reference to the Rajouri District of J & K

Mohd Zameer¹, Geetali Padiyar²

¹Research Scholar, ²Professor,

^{1,2}Department of Sociology, H. N. B. Garhwal (A Central University)

S. R. T Campus Badshithaul, Chamba, Uttarakhand, India

ABSTRACT

The present study is prepared for the purpose of modernization and its Impact on the Gujjars tribe. Modernization is a process of transformation from a traditional, rural, agrarian society to a secular, urban industrial society. Gujjar community in the Rajouri district of the Jammu division faces a variety of difficulties and is not aware of modernization. The traditional lifestyle dominates them. They are traditionally different from the other community of the society. **Lifestyle.** They are living in the primitive lifestyle of culture. Gujjars are totally dependent upon the herders on animals for food, clothing, shelter, tools and transport. They move here and there in search of pasture and water for their livestock.

Objectives of the study

To find out the socio-economic profile of the Gujjar tribe of Jammu and Kashmir and examine the extent to which modernization affects the traditional lifestyle of the Gujjars tribes in Jammu and Kashmir.

Research Methodology

The present study was conducted purposively in the Rajouri district of Jammu and Kashmir. The district needs the study because till now, and not much study has been conducted there. The total size of the sample that constitutes was 100 respondents through a random sampling method.

Results

The Gujjar tribes have undergone remarkable changes in their education, health, religion and lifestyle of the tribal society.

KEYWORDS: *Tribe, Gujjars, Modernization, Lifestyle, Impact*

INTRODUCTION

The term modernization is very prominent in the 21st century, especially in developing countries like India is one of them. India is a multicultural state and a home of various tribes after South Africa. According to the 2011 census, India is the second-largest tribal population country in the world, which constitutes 8.6% of the country's total population. Over centuries ago, they have preserved the different styles of culture. In the past, the tribal peoples of India living in very harsh conditions of life. The tribal is also known as forest people or Vanvasi because they are living in hilly areas. Tribal is the parts of Indian

society and modernization resulting in more affected the tribal culture of Indian society.

Jammu and Kashmir is a hilly region having mountainous areas of high altitude. Gujjars are such a tribe that lives in the mountainous areas of Jammu and Kashmir. The tribal regions of Jammu and Kashmir consist of Rajouri, Poonch, Reasi, Kathua, Anantnag and Pulwama. There are many aspects that are directly related to their traditional culture, despite many invasions from foreign forces, the glimpse of the traditional culture of the tribe in our country, especially in these areas. The majority of the tribal

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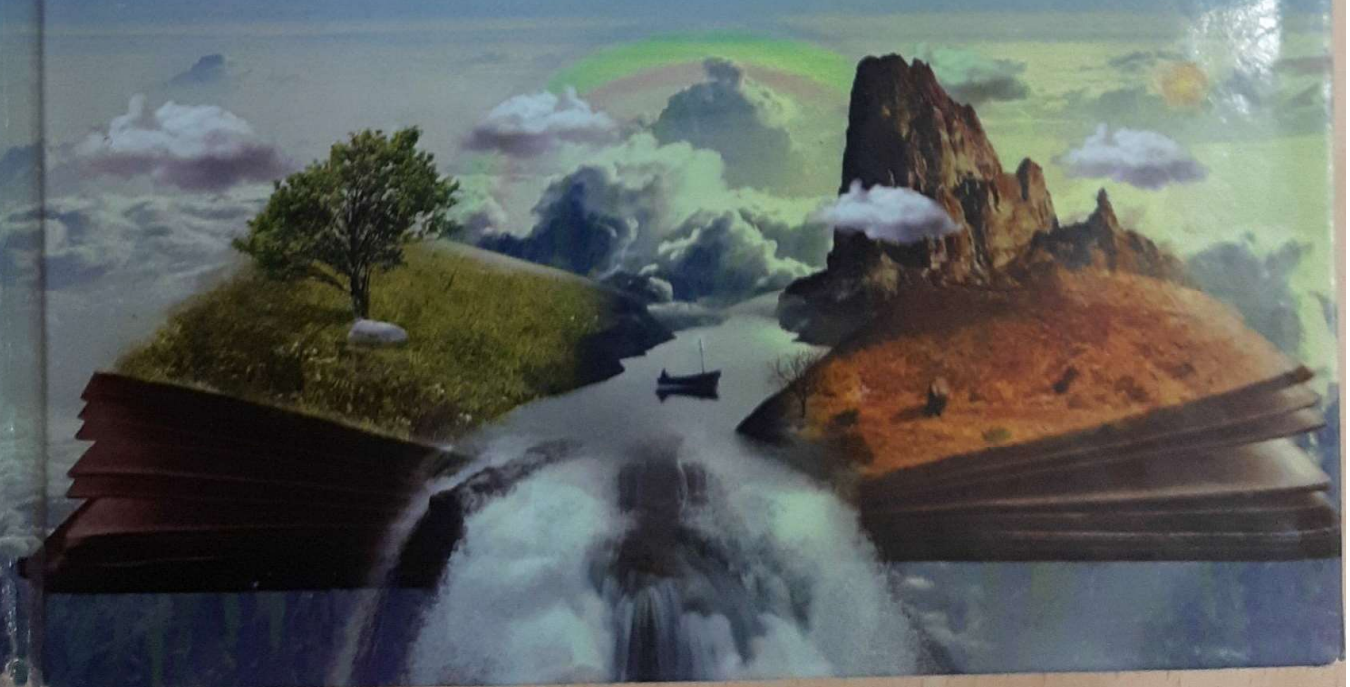
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Relevance of Vedic Environmental Ethics in the Contemporary World

Proving the Environmental Ethics and Crisis

Edited by
Dinesh Prasad Saklani



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Agricultural Transformation and Rural Development in India:

Issues, Challenges and Possibilities

Edited by

Prashant Kandari

M.C. Sati

P.S. Rana

Agricultural Transformation and Rural Development in India: Issues, Challenges and Possibilities

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CHAPTER

Agriculture Transformation: An Indian Experience and Way ahead

Prashant Kandari¹, M.C. Sati² and P.S. Rana²

¹Assistant Professor, Department of Economics,
H.N.B. Garhwal University, Srinagar Garhwal

²Professor, Department of Economics, H.N.B. Garhwal University,
Srinagar Garhwal

Email: kandari1980@gmail.com

Abstract

Agriculture in India has not transformed to being a surplus generating sector and still is dependent on the government support to a very large extent i.e Indian agriculture is still reeling in the first stage of agriculture transformation as per the contemporary outlook of the stages of transformation. The present work examines the journey of transformation of Indian agriculture since independence and reflects upon its various attainments and failures observed by the sector in this journey. The study highlights the various impediments faced by the Indian agriculture in this journey and observes the challenges faced by it which have also changed with the period of time. This work presenting the path of agriculture transformation in India further reflects upon the future road of success and development for agriculture amidst these ever growing and diverse forms of challenges.

Keywords: *Agriculture Transformation, Growth, Productivity, Sustainability, Diversification, Doubling Income .*

Introduction

The traditional approach indicates that Agriculture transformation evolves through four stages. First beginning stage initiates when the agriculture Labour productivity increases; the second stage is marked with the generation of agriculture surplus derived out of increase in agriculture labour productivity experienced in the first stage. Government could tap this surplus through taxation, and can utilize the surplus for the development of the non-agriculture

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CHAPTER

Agricultural Transformation and Diversification in Uttarakhand: Options and Opportunities

M.C. Sati¹, Prashant Kandari² and P. S. Rana¹

¹Professor, Department of Economics,
H.N.B. Garhwal University, Srinagar Garhwal

²Assistant Professor, Department of Economics, H.N.B. Garhwal
University, Srinagar Garhwal
Email: Satimc@rediffmail.com

Abstract

In hill districts of Uttarakhand, although agriculture is characterized by low use of non conventional input, subsistence farming and low productivity, but certain pockets in the region have undergone radical transformation mainly through diversification of cropping activities. The experiences of these areas suggest that mountain agriculture have tremendous potentiality for market oriented agricultural development. The present paper examines the agricultural transformation in Uttarakhand state and evaluates the unexplored tremendous options and opportunities existing in agriculture in the hilly regions of the state

Keywords: *Agriculture Transformation, Mountain Agriculture, Diversification, Opportunities*

Introduction

Uttarakhand State, a Himalayan State spread over between 28°- 43' to 31°- 27' North latitude to 77° -24' to 81° -02' East longitude is among the ninth Himalayan state of the Indian Republics. Situated on the southern slopes of the Himalayas, the northern part of the state is in greater Himalayan ranges and southern part is in the foothills. The state is administratively organized in 13 districts, among which 11 districts, accounting for about 93 percent of the total area of the state, are mountainous. The natural and geographical settings of these regions have indirectly enacted in way of the

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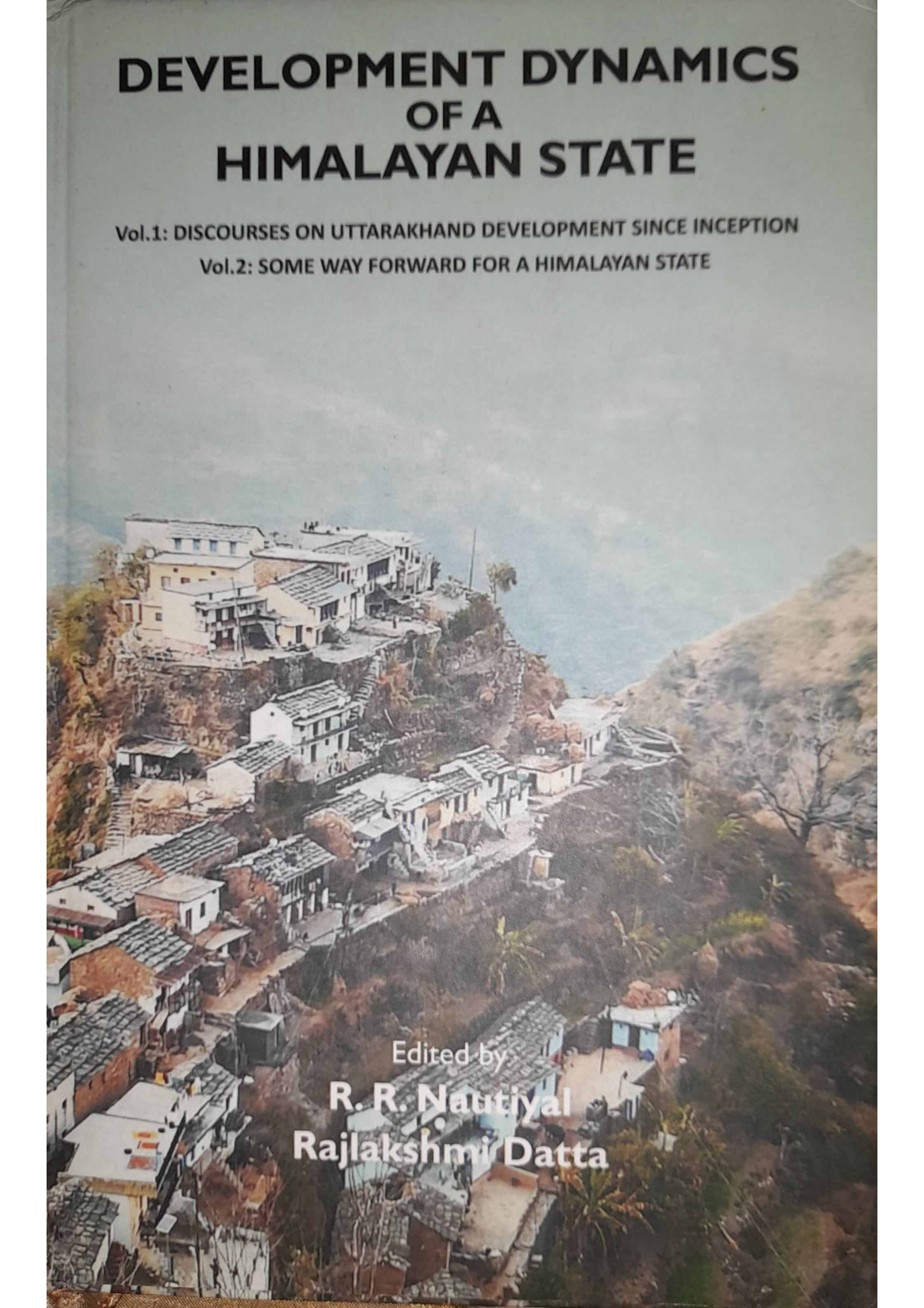
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DEVELOPMENT DYNAMICS OF A HIMALAYAN STATE

Vol.1: DISCOURSES ON UTTARAKHAND DEVELOPMENT SINCE INCEPTION

Vol.2: SOME WAY FORWARD FOR A HIMALAYAN STATE

An aerial photograph of a village built on a steep, rocky hillside. The houses are clustered together, with some having flat roofs and others with more traditional pitched roofs. The surrounding landscape is hilly and appears to be in a mountainous region. The sky is overcast and grey.

Edited by

R. R. Nautiyal
Rajlakshmi Datta

DEVELOPMENT DYNAMICS OF A HIMALAYAN STATE

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Has Infrastructure Development Changed the Course of Development in Uttarakhand Anyway?

P.S. Rana and Akansha Rawat

Infrastructure and Development

Economic development is considered as a symbol of progress and prosperity of any country or society. The global economy has been consistently striving to attain fast economic development through physical and social infrastructural development. There have been several debates with respect to the definition and the constitution of infrastructure development. Previous literature indicates that the concept of 'infrastructure' or 'overhead capital' was first used by H.W. Singer. Over the time an increasing emphasis has been placed on physical infrastructure to meet the faster growth of the economy. Even though much progress has been made, many developing economies are still suffering from insufficient infrastructure access, quality and reliability. Yong Wang (2007) develops a base on how different endogenous social infrastructure affects the first two instants of the macroeconomic performances – growth rate and income-consumption distribution.

Careful analysis of some of the literature (Janet M. Rives and Michael T. Heaney 1995; Pradeep Aggarwal, 2015; Romp and de Haan, 2005;

Climate Change and Mountain Agriculture Susceptibility: Perceptions and Predictions

**(A Socio-Scientific Study of Uttarakhand
Mountains of Indian Himalaya Region)**

M.C. SATI & PRASHANT KUMAR^{1,2}



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Agricultural Transformation in Himalayas

About the Book

Himalayan agriculture has tremendous potentiality for income and employment generation through agricultural transformation. The region has comparative advantage in the production of specific location specific high value crops, organic farming, off season vegetable, horticulture, floriculture and medicinal plants. Recently farmers have begun the plantation and orchard-cultivation of off season vegetables, horticulture and floriculture in different pockets of the region. This transformation process favour of the survey villages has increased employment by four to five times and income increased by two to three times. The study indicates that transformation of agriculture particularly vegetable and horticulture farming could be helpful in promoting economic sustainability and productivity.

The book gives a vivid account of present status and prospects of agricultural transformation in Himalayan State of Uttarakhand. Based on findings of empirical study, this book analyses all pros and cons of the subject. Packed with facts and figures, the entire information is gathered in the following chapters:

- Introduction
- Study Area - Socio-economic Profile
- Status of Agriculture
- Diversification of Agriculture at State Level
- Transformation of Agriculture in Survey Region
- Cropping Pattern, Plantations, Cost and Returns
- Marketing Infrastructure and Marketing Practices
- Impact and Potential Risk of Transformation
- Problems, Prospects and Policy Implications

About the Authors

Prof. M C Sati is working as senior professor in department of Economics, School of Humanities and Social Sciences, DDU Gorakhpur University (A Central University) Sitapur Gorakhpur, Uttarakhand. He has more than 30 years of teaching and research experience with specialisation in mountain development with areas of interest in education, health and tourism related issues. He has been associated with various research projects and training programmes with National Centre for Rural Governance, Life National Academy of Administration, Government of India, Ministry of Panchayati Raj, Government of India, Ministry of Agriculture and Rural Development, Government of India. In addition he has supervised twenty Ph. D students. Prof. Sati is currently conducting a major research project of Strategic Panchayat Mukhleswar BIRJAN Mission (DPMM), Ministry of Rural Development Government of India, New Delhi in the three states of India i.e. Uttarakhand, Himachal Pradesh, Jammu, Kashmir and Ladakh. He can be reached at animesat@rediffmail.com and www.hajpa.ac.in.

Dr. Anita Sati is working as Associate Professor in the Department of Home Science, School of Science, DDU Gorakhpur University (A Central University) Sitapur Gorakhpur, Uttarakhand. She obtained her Ph. D degree and master Degree in Home Science with first position from DDU Gorakhpur, Uttar Pradesh, India (M.P). She has also obtained Master Degree in Sociology with first position in university from DDU Gorakhpur University, Sitapur Gorakhpur. She has more than 20 years of teaching and research experience with specialisation in Human Development with areas of interest in child psychology. She has published more than two dozen research paper in national and international journals. She has actively participated in a number of national and international conferences, seminars and workshops. She can be reached at animesat@rediffmail.com and www.hajpa.ac.in.



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Agricultural Transformation in Himalayas

M C SATI
ANITA SATI



Agricultural Transformation in Himalayas

M C Sati
Anita Sati

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के
व्यावहारिक आचाम
Dynamics of Politics

प्रो० एम० एम० सेमवाल

डॉ० मनीष कुमार मिश्रा।

राजनीति के व्यावहारिक आयाम

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विकास Development

-प्रो. एम.एम. सेमवाल

'विकास' वर्तमान में सभी विषयों में विवेचित की जाने वाली धारणा है। विकास एक नया विचार है। विकास को परिभाषित एवं रेखांकित करने में संयुक्त राष्ट्र संघ की भूमिका उल्लेखनीय रही है। विकास सिद्धान्त पर विचार करने वाले बौद्धिक जन निरन्तर विकास की धारणा को समृद्ध करते जा रहे हैं। विकास सिद्धान्त के तृतीय विश्व में व्यावहारिक प्रयोग ने विकास को पुनर्परिभाषित किया है।

विकास 20वीं शताब्दी के उत्तरार्द्ध में अवधारणा के रूप में सामने आया और सदी के अंत तक सिद्धान्त का रूप लेने लगा। विकास एक मूल्यबद्ध धारणा है, जिस कारण इसकी निश्चित परिभाषा करना संभव नहीं है। सामान्य अर्थ में विकास भौतिक कल्याण, प्रगति, सामाजिक न्याय, आर्थिक संवृद्धि, व्यक्तिगत प्रसन्नता, पर्यावरणीय संतुलन से सम्बद्ध है।

विकास शब्द का प्रयोग मनोविज्ञान, जीवविज्ञान, फोटोग्राफी इत्यादि अन्य विषयों में भी बहुतायत में होता है। 'विकास' शब्द के कई लाभ हैं—यह वैज्ञानिक बहस को स्वयं में समाहित करता है। यह उन परिस्थितियों की ओर संकेत करता है, जो लक्ष्य प्राप्त करने की प्रक्रिया से जुड़ी होती हैं। विकास शब्द का बहुधा प्रयोग लेखकों, विचारकों की रचनाओं में होता है किन्तु 'विकास' का वास्तविक स्वरूप 1948 में संयुक्त राष्ट्र संघ की महासभा में पारित दो प्रस्तावों से प्राप्त हुआ। ये प्रस्ताव थे—अविकसित देशों का आर्थिक विकास तथा तकनीकी सहायता।

विकास की परिभाषा एवं अर्थ

नोम चोमस्की के लिए विकास, विविध विकल्पों के मध्य समझौते, नीति-निर्माण स्तर पर विवादों का समाधान तथा सहमति के निर्माण से सम्बन्धित है। विकास की परिभाषा को निम्नलिखित तीन दृष्टियों से परिभाषित किया जा सकता है—

परिवर्तन के रूप में विकास

ऑक्सफोर्ड डिक्सनरी ऑफ पॉलिटिक्स में 'विकास' को 'किसी सामान्य या निम्न अवस्था से उच्चतर, विकसित तथा जटिल अवस्था की ओर संक्रमण के

पर्यावरण Environment

-प्रो. एम.एम. सेमवाल

साठ के दशक के पश्चात् पर्यावरण संरक्षण का मुद्दा महत्वपूर्ण बन चुका है। आर्थिक विकास के लिए प्राकृतिक संसाधनों का अत्यधिक और अविवेकपूर्ण दोहन पर्यावरण संकट का जन्मदाता है। विकास और पर्यावरण दोनों ही मानव के लिए आवश्यक है। पर्यावरण एवं विकास के प्रदूषणकारी तरीके परस्पर विरोधी हैं। विकास के ऐसे मार्ग एवं प्रतिमान की खोज की जा रही है, जिससे पर्यावरण सुरक्षित रहे तथा औद्योगिक तकनीकी, प्रगति भी संरक्षित रहे। सतत् विकास की अवधारणा इसी चिन्तन का परिणाम है।

वैश्विक पर्यावरण एवं सतत् विकास को लेकर विकसित एवं विकासशील देशों में विरोध है। पर्यावरण के विषय में दोनों पक्षों के हित भिन्न हैं। विकसित देश पर्याप्त औद्योगिक विकास कर चुके हैं तथा उत्तर-आधुनिक युग में प्रवेश कर रहे हैं। जबकि लगभग आधी शताब्दी पहले औपनिवेशिक परतंत्रता से स्वतन्त्र हुए राष्ट्र अभी औद्योगिक युग में प्रवेश कर रहे हैं।

पर्यावरण का वैश्विक स्तर पर हास औद्योगिक क्रान्ति से जुड़ा हुआ है। उद्योगों द्वारा जो हानिकारक गैसों और रसायन पर्यावरण में उत्सर्जित किए गये, उसने पृथ्वी को निरन्तर गर्म किया। ग्रीन हाउस गैसों धरती के वायुमण्डल में मौजूद ऐसी गैसों हैं, जो पृथ्वी को गर्म करने के लिए उत्तरदायी मानी जाती है। इस घटना को वैज्ञानिक ग्लोबल वार्मिंग कहते हैं। जलवायु परिवर्तन की घटना इसी से सम्बद्ध है। औद्योगिक क्रान्ति सर्वप्रथम पश्चिमी राष्ट्रों में सम्पन्न हुई। जिस कारण वैश्विक पर्यावरणीय विनाश, विकसित पश्चिमी राष्ट्रों द्वारा किया जा चुका है। वर्तमान पर्यावरण सम्मेलनों में विकसित देश पर्यावरणीय क्षतिपूर्ति की अपने उत्तदायित्व से बच रहे हैं।

पर्यावरण की अवधारणा

पर्यावरण की पश्चिमी अवधारणा सामान्यतः उपभोगवादी है। पश्चिमी राष्ट्रों का विश्वास रहा है कि उपभोग की मात्रा जितनी अधिक होगी, विकास उसी मात्रा में होगा। औद्योगिक क्रान्ति के पश्चात् उपभोगवादी धारणा को और अधिक बल मिला। द्वितीय विश्व युद्ध के पश्चात् साठ के दशक में पश्चिमी राष्ट्रों और विशेषकर यूरोपीय देशों की पर्यावरण के सन्दर्भ में समझ परिवर्तित होने लगी। कुछ विचारक यूरोपीय देशों की पर्यावरण के प्रति चिन्ता को तेल संकट जैसी घटनाओं के साथ जोड़कर देखते हैं। यूरोपीय देशों के समक्ष तत्कालीन तेल

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एवं

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तुलनात्मक शासन एवं राजनीति

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डॉ० मनीष कुमार मिश्रा

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अंकित प्रकाशन

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पीलीकोठी, हल्द्वानी-263139

दूरभाष : 05946-262899

मोबाइल : 09412085962

फैक्स : 05946-284292

Email:

ankitprakashanhd@rediffmail.com

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9717782194

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मुद्रकः

बालाजी ऑफसेट

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अध्याय - 1

तुलनात्मक राजनीति की प्रकृति एवं क्षेत्र तथा

तुलनात्मक विश्लेषण के उपागम

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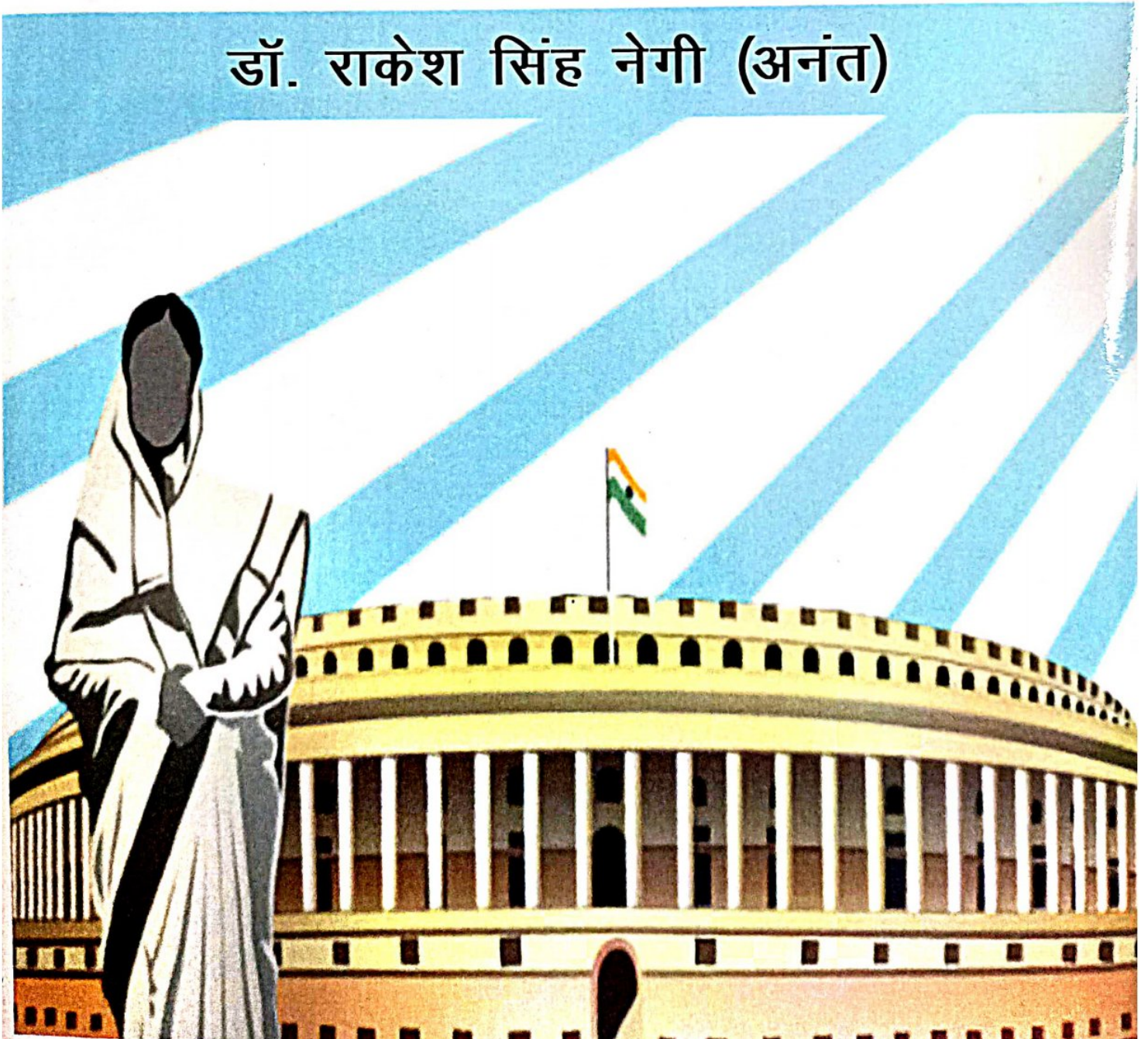
तुलनात्मक राजनीति का परिचय

(Introduction to Comparative Politics)

राजनीति अध्ययन की ज्ञान की शाखा के रूप में तुलनात्मक राजनीति एक नया अनुशासन है। जो 20वीं शताब्दी के पूर्वार्द्ध में विकसित होने लगा था। 20वीं शताब्दी के मध्य में व्यवहारवादी क्रान्ति ने तुलनात्मक राजनीति को एक स्वतंत्र अनुशासन बनने की ओर अग्रसर किया। यद्यपि राजनीति में तुलना करने का प्रयास एथेन्स के प्राचीन विद्वान अरस्तू द्वारा तब किया गया जब उन्होंने 158 संविधानों की तुलना कर शासनतंत्र का वर्गीकरण किया तथा शासन सम्बन्धी कुछ निष्कर्ष प्रस्तुत किए। तथापि तुलनात्मक राजनीति को एक विषय या स्वतंत्र अनुशासन के रूप में स्थापित करने का श्रेय व्यवहारवादियों को जाता है। राजनीति में तुलना करने की प्रवृत्ति ने राजनीति अध्ययन को शास्त्र से विज्ञान का दर्जा दिला दिया। वर्तमान में हम राजनीति के अध्ययन को राजनीति विज्ञान के प्रचलित नामकरण से जानते हैं। यही नहीं प्रथम राजनीति वैज्ञानिक होने का श्रेय अरस्तू को ही प्राप्त है जिसने सर्वप्रथम तुलनात्मक पद्धति का प्रयोग किया। तुलनात्मक राजनीति की सबसे महत्वपूर्ण बात है इसका अतंशास्त्रीय स्वरूप। अर्थात् तुलनात्मक राजनीति कई विषयों जैसे समाजशास्त्र, मानवशास्त्र, अर्थशास्त्र में प्रचलित सिद्धान्तों का प्रयोग करता है।

भारतीय महिलाओं में राजनीतिक सक्रियता (उत्तराखण्ड के संदर्भ में)

डॉ. राकेश सिंह नेगी (अनंत)



भारतीय महिलाओं में
राजनीतिक सक्रियता
(उत्तराखण्ड के संदर्भ में)

डॉ. राकेश सिंह नेगी (अनंत)



पी.के पब्लिशर्स एण्ड डिस्ट्रीब्यूटर्स
दिल्ली-110053 (भारत)

प्रकाशक:

पी.के पब्लिशर्स एण्ड डिस्ट्रीब्यूटर्स

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पुस्तक परिचय

नारी विधाता की अनुपम एवं सर्वोत्कृष्ट रचना मानी जाती है, उसमें करुणा, ममता, स्नेह, सहिष्णुता आदि गुण स्वाभाविक रूप से ही विद्यमान रहते हैं। यद्यपि हमारे देश में अतीत से ही नारी का सर्वोपरि स्थान रहा है, कहा जाता है कि 'यत्र नार्यस्तुपूज्यतेरमन्ते तत्र देवता' अर्थात् जहां नारी की पूजा होती है, वहाँ देवता निवास करते हैं, लेकिन दुर्भाग्यवश विभिन्न सामाजिक व्यवस्थाओं में नारी ने अनेक उत्थान और पतन देखे हैं। एक ओर जहां वह वन्दनीय, पूजनीय, ममतामयी और प्रेरणादायी रही है, वहीं दूसरी ओर वह कुलषित भावनाओं की शिकार होकर पुरुष प्रधान समाज में सामाजिक व्यवस्था के कई कार्यों से वंचित आज तक रही हैं। संकुचित व रूढ़िवादी विचारों के कारण कई समुदायों में आज भी नारी के प्रति सोच न तो बदली है और न ही स्वच्छ बन सकी है।

प्रस्तुत पुस्तक में भारतीय महिलाओं में राजनीतिक व सामाजिक सक्रियता की स्थिति का विश्लेषण उत्तराखण्ड के सन्दर्भ में करने का प्रयास किया गया है। यह पुस्तक ग्रामीण एवं शहरी भारत की महिलाओं में राजनीतिक व सामाजिक सक्रियता, चेतना व उत्तराखण्ड आन्दोलन में महिलाओं की सक्रियता पर अध्ययन कार्य करने वाले शोधार्थियों को भी एक नया आयाम व दिशा देगी।

लेखक परिचय



डॉ० राकेश नेगी वर्ष 2004 में एम ए राजनीति विज्ञान व 2007 में एम ए समाजशास्त्र, 2009 में डी० फिल० की डिग्री व वर्ष 2017 में यू –सेट उत्तराखण्ड की उपाधि प्राप्त की है। वर्तमान में हेमवती नन्दन बहुगुणा गढ़वाल केन्द्रीय विश्वविद्यालय में सहायक प्रोफेसर के पद पर कार्यरत हैं। विगत पन्द्रह वर्षों से इसी विश्वविद्यालय में अध्यापन का कार्य कर रहे हैं। तथा अध्यापन के साथ साथ विभाग द्वारा संचालित विभिन्न शोध परियोजनाओं में कार्य कर चुके हैं जिनमें आई सी एस एस आर के मेजर शोध परियोजना में फ़ैलो 2005–2007, यू जी सी. सेप डी आर एस परियोजना में फ़ैलो वर्ष 2007–2009, महिला अध्ययन केन्द्र में परियोजना अधिकारी वर्ष 2009–2012, राष्ट्रीय चुनाव सर्वेक्षण अध्ययन परियोजना 2009 में सह समन्वयक पद पर कार्य कर चुके हैं। पिछले दो दशकों से लोकनीति संस्था सी एस डी एस नई दिल्ली के साथ भारतीय चुनावों के सर्वेक्षण में उत्तराखण्ड के सुपरवइजर के रूप में कार्य कर रहे हैं। पिछले कई वर्षों से उत्तराखण्ड राज्य के अर्न्तगत विभिन्न स्थानों में झुग्गी-झोपड़ी में रहने वाले परिवारों के बीच में शिक्षा की अलख जगाने में जुटे हैं। इसके साथ साथ गरीब परिवार के बच्चों को कपड़ा किताब व प्रेणादायक व्याख्यान निशुल्क देने का कार्य कर रहे हैं। मानव विकास एवं विश्व शांति मिशन संस्था के सस्थापक / अध्यक्ष हैं इसके साथ साथ डॉ० राकेश नेगी समाज के अलग अलग वर्गों के बीच में जाकर विकास एवं न्यू भारत मिशन पर भी कार्य कर रहे हैं। समाजिक अनुसंधान, मतदान व्यवहार तथा राज्यों की भारतीय राजनीति महिला सक्रियता व भारतीय चुनाव सर्वेक्षण में आपकी विशेष अभिरुचि है। अभी तक डॉ० नेगी 50 से अधिक राष्ट्रीय व अंतर्राष्ट्रीय सेमिनार व कार्यशालाओं में प्रतिभाग कर चुके हैं। व पन्द्रह शोध पत्र विभिन्न राष्ट्रीय व अंतर्राष्ट्रीय शोध पत्रिकाओं में प्रकाशित कर चुके हैं।



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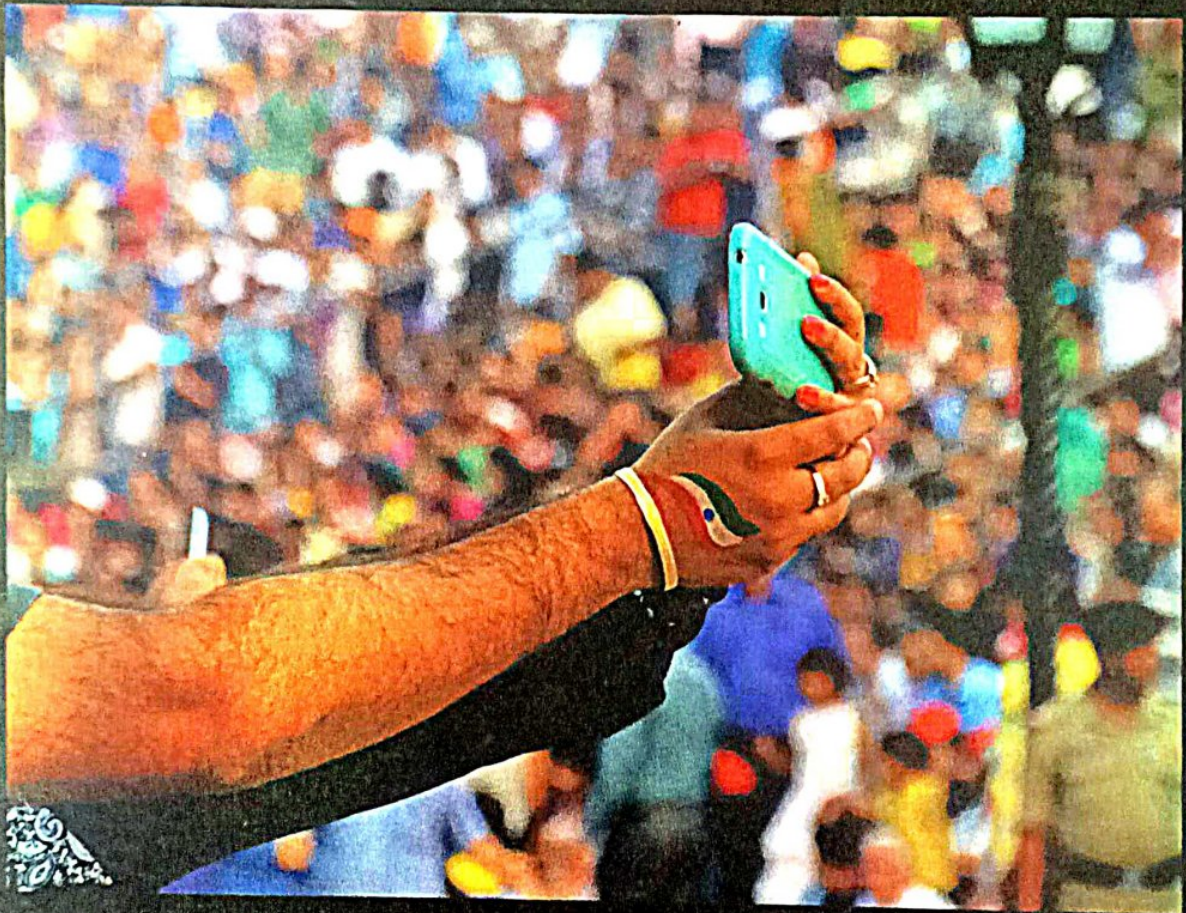
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Electoral Dynamics in the States of India



Edited by

**Sandeep Shastri, Ashutosh Kumar
and Yatindra Singh Sisodia**

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7 Electoral politics in a hill state 2019 elections in Uttarakhand

Pampa Mukherjee and Rakesh Singh Negi

Introduction

A result of a *Jan Andolan* – people’s movement for separate statehood for greater democracy and development, the hill state of Uttarakhand has so far witnessed four general elections since its creation in 2000. Though the state may be considered small and not of much electoral significance given the number of seats in the Lok Sabha, it still matters in the federal context of the processes of democratisation and economic development. Carved out of the larger state of Uttar Pradesh, the creation of the state signified not merely maturation of democratic politics but also a recognition that ‘regions’, however peripheral they may be in terms of location, resources, or representation, it cannot be ignored (Mukherjee 2017:1). Hence to have a nuanced understanding of its electoral dynamics, also has also been seen in the case of three other smaller states addressed in the volume essays, one needs to engage with sub-regional variations, diversity, differences, and specificities.

The state of Uttarakhand like the other ‘new’ hilly states of Jharkhand and Chhattisgarh has had its own distinctive features making it different from the plains. For one, the movement politics in the state has always revolved around the peoples’ struggle for their rights over ‘*jal, jangal, and jameen*’ (Mukherjee 2012). These sporadic movements and protests against inter-regional deprivation and discrimination imparted a distinct regional identity to Uttarakhand much before it became a constituent state. The formation of the state of Uttarakhand in a significant way marked the rise of ‘developmental regionalism’ as against the ‘linguistic, cultural or ethnic regionalism’ (Kumar 2011:15). An important difference with the other two states lies in the fact that in Jharkhand and Chhattisgarh, where apart from the feeling of economic deprivation, there has also been a strong sentiment against the cultural marginalisation of tribal identity.

Given the above context, the chapter locates itself within the framework of politics of development and electoral performance in the hill state of Uttarakhand and while doing so it attempts to analyse the nature of the voting pattern, factors influencing voting choices, and the key electoral issues in the state. Taking recourse to the Lokniti-CSDS post-poll survey 2019,

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(Social Psychology)

डॉ० बालक राम राजवंशी







डॉ० बालक राम राजवंशी : जन्म अक्टूबर 1981, एमएएड (2007), एमएफिल (2008) लखनऊ विश्वविद्यालय, लखनऊ से प्रथम श्रेणी में उत्तीर्ण; पीएचडी (2016-17) हेमवती नन्दन बहुगुणा मठवाल (केंद्रीय) विश्वविद्यालय बीनगर, उत्तराखण्ड, से उत्तीर्ण है। आप यूजीसी नेट समाजशास्त्र से उत्तीर्ण हैं। आपके रुचि के अध्ययन क्षेत्र: स्त्री अध्ययन/परिवार, विवाह एवं नाबेदारी, राष्ट्रीय समाज एवं परिवर्तन, राजनीतिक समाजशास्त्र, समकालीन मुद्दे। आपकी चार पुस्तकें 'समकालीन भारतीय समाज एवं समस्याएँ (2016)', 'समाजशास्त्र: एक समय अध्ययन (2016)', 'परिवार में परिवर्तन: संरचना-प्रकार (2016)', 'मुस्लिम मित्रों में शिक्षा एवं सामाजिक गतिशीलता (2017)' प्रकाशित हो चुकी हैं। इनके एक दर्जन से अधिक शोध-पत्र विभिन्न राष्ट्रीय एवं अन्तर्राष्ट्रीय शोध-पत्रिकाओं में प्रकाशित; कई राष्ट्रीय एवं अन्तर्राष्ट्रीय सेमिनारों तथा अधिवेशनों में आपका शोध-पत्र प्रस्तुत किया है। आप Indian Sociological Society, New Delhi और Ethnographic and Folk Culture Society, Lucknow के वाजीवन सदस्य भी हैं। वर्तमान में आप हेमवती नन्दन बहुगुणा मठवाल (केंद्रीय) विश्वविद्यालय, बीनगर के बी०जी०आर० परिसर पौड़ी के समाजशास्त्र विभाग में सहायक प्रोफेसर के पद पर कार्यरत हैं।

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सर्वाधिकार सुरक्षित। इस प्रकाशन के किसी भी हिस्से को प्रकाशक की पूर्व अनुमति के बिना इलेक्ट्रॉनिक या किसी अन्य माध्यम द्वारा पुनः प्राप्ति समेत किसी भी रूप में प्रतिलिपिकृत, अनुवादित, संगृहीत नहीं किया जा सकता है और न ही किसी भी रूप में या किसी भी माध्यम द्वारा इसे प्रसारित किया जा सकता है।

इस पुस्तक में लेखक द्वारा व्यक्त विचार उनके व्यक्तिगत हैं जिसका प्रकाशक से कोई संबंध नहीं है।

भारत में प्रकाशित

अपसू यादव द्वारा 'अखण्ड पब्लिशिंग हाऊस' के लिए प्रकाशित। वी.एम. ग्राफिक, दिल्ली द्वारा कवर डिजाइन व शब्द संयोजन तथा आरना इंटरप्राइजेज, दिल्ली से मुद्रित।

समाजशास्त्र एक नवीन सामाजिक विज्ञान है। इसका इतिहास लगभग 178 वर्ष (1838-2016) प्राचीन है। इस विषय की लोकप्रियता दिन-बदिन बढ़ती जा रही है। संशोधन समाज में कई विभागों एवं पुस्तिका विद्यमान है जहाँकि यहाँ व्यक्ति एवं समाज के मध्य सम्बन्ध तथा व्यक्ति-व्यक्ति के आसानी सम्बन्ध के अर्थोंमें जो कई पुस्तिकाओं से समझ एवं समझाया गया है। प्रथम पुस्तिकाओं से समाज संरचना एवं सामाजिक मान्यता है और व्यक्ति का जो व्यवहार है वह समाज की संरचना एवं व्यवस्था के अनुसार बनता-बिगड़ता है। द्वितीय पुस्तिकाओं यह है कि जैसा व्यक्ति सोचता है और अपनी जगह क्रिया एवं व्यवहार करता है उसी के अनुसार समाज भी संरचनाई करता है। व्यक्ति एवं समाज एक-दूसरे के पूरक है। अस्तुतः समाज में समाजशास्त्र की शैक्षणिक आवश्यकताओं को स्पष्ट करने का प्रयास किया गया है। अक्सर समाज का अर्थ इस प्रकार किया गया है कि यह समाजशास्त्र विषय को विस्तारपूर्वक रूप से पढ़ने के बाद-साथ उस पढ़ने के विषय में जो ऐतिहासिक विषय के रूप में समाजशास्त्र विषय लेकर साथ व साथ लोकसंस्कृत आयोग, यूजीसी/एनईटी की परीक्षा में बैठने के अस्तुतः है उनके विषय की परामर्शों को समझे। जहाँ तक समाज को समझ है, उसके जो भाग समझ व क्षेत्रगत्य रही गयी है।

एक समग्र अध्यायन

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अथर्ववेदीय पृथ्वी सूक्त में वर्णित प्रकृति एवं पर्यावरणीय घटकों का सह-सम्बन्धः प्राणि-जगत् एवं वनस्पति जगत् के विशेष सन्दर्भ में

प्रेम बहादुर, दिनेश प्रसाद सकलानी

सारांश : अथर्ववेदीय पृथ्वी सूक्त का सम्पूर्ण सार उसके मन्त्र "माता भूमिः पुत्रोऽहं पृथिव्याः" शब्दों में समाहित हैं। जिस प्रकार माँ समस्त तत्वों को अपने अन्दर समेटे हुए अपने बच्चे को गर्भ में सम्पोषित करती है उसी प्रकार धरती माँ भी अपने अन्दर प्रकृति एवं पर्यावरण के घटकों को समेटे हुए समस्त जीव-जन्तुओं एवं वृक्ष-वनस्पतियों को सम्पोषित, संरक्षित एवं सर्वोद्भूत करती है इसीलिए इसे धर्मग्रन्थों में माँ कहा गया है। जल, थल एवं वायु तीनों मण्डलों का संयुक्त रूप पृथ्वी है। मुख्य पाँच घटकों में भूमि, जल एवं अग्नि का आपसी सह-सम्बन्ध होते हुए भी यह वायु और आकाश के बिना अपूर्ण है। जल और वायु का सम्मिलित रूप ही जलवायु है जिसमें समस्त जैविक, भौतिक एवं प्राकृतिक अवयव समाहित हैं। आकाश को परिभाषित करने के लिए एक जीवन्त केन्द्र की आवश्यकता होती है जिसे नवग्रहों में पृथ्वी कहा जाता है। अतः आकाश भी पृथ्वी के बगैर अधूरा है। इस प्रकार समस्त प्राकृतिक तत्व परस्पराश्रित हैं। इससे स्पष्ट है कि जैव-मण्डल प्राकृतिक घटकों के सह-सम्बन्ध का परिणाम है। पर्यावरण के तीनों मण्डलों के सन्तुलन पर ही प्राणि-जगत् एवं

PEDAGOGICAL ISSUES AND CHANGING TRENDS IN TEACHING LEARNING METHODS IN SOCIAL SCIENCES

Dr. Surendra Kumar¹ Dr. Shweta Verma²

¹Assistant Professor, Dept. of Business Management Hemvati Nandan Bahuguna Garhwal University, Srinagar Garhwal, Uttarakhand, India

²Assistant Professor, Dept. of History & Archaeology Hemvati Nandan Bahuguna Garhwal University, Srinagar Garhwal, Uttarakhand, India

Corresponding Author- Dr. Surendra Kumar

Email: ksurendra02@gmail.com

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Abstract

Global trends in the technological developments have led the way for innovations in educational paradigms and momentous adoption of the problem- and learner-centered methodologies with additional opportunities for new learners. Education is necessary to all mankind as it shows the right direction for learners, to achieve their goals. It is not just to teach a learner syllabus-oriented approaches but also to include rationale thinking, creativity, knowledge, and self-sufficiency in their learning. It is a method for making knowledge, skills, values, beliefs, and habits more easily learned or acquired. Hence we can say that it makes the learners more knowledgeable and, creative, and have a mind of their own to meet the workforce in the altering global scenarios. The Student's success relies on the teacher or the instructor and the different types of innovative approaches which are incorporated into teaching. The recent development of information and communication technologies (ICTs) has created brand new challenges and opportunities and is similarly new for the designing and bearing of the education system for learners. Given the above challenges, in this paper an attempt has been made, to make suggestions for innovative teaching and learning methods and tools which may be put to use not only while imparting knowledge to the students but also to help students to take responsibility for their learning and constructing their knowledge, that can be especially useful in an inconsistent and rapidly changing world.

Keywords: Education, Innovative, Teaching Learning tools, pedagogical issues.

Introduction

The objective incorporated in this paper cover the new technologies adopted in the teaching-learning methods for creating a good learning experience for Schoolers & simultaneously a fulfilling teaching experience for teachers. Face-to-face learning and hybrid learning are the two models that are most frequently used across all institutions and schools. The traditional style of learning and teaching is synchronous and typically requires engagement in the classroom where the teachers and students interact with one another. Thereby, we can say it is a synchronous model of teaching. In this time of technological advancement, Learning and Teaching are the dynamic components of knowledge sharing. Creativity & innovation can be considered the soul of teaching & learning in many disciplines such as social

sciences. Today's scenario teaching process has witnessed, a conceptual change from the archaic method to a more active and learner-centered approach that is able to satisfy the learners' needs for 21st-century skills (Schleicher, 2012). As per Hoffmann and Koifman (2013), the observed change has placed a colossal onus on the educators for possessing innovative skills for teaching which are fundamental to empower them to actively partake in the continuous learning process. Quality teaching has been considered to have become a major topic of significance as the scenario of higher education has undergone many changes. Schoolers have significantly inflated and spread, both geographically & socially learners are also observed to be looking for new methods of teaching. Contemporary technologies have pierced into the classroom,

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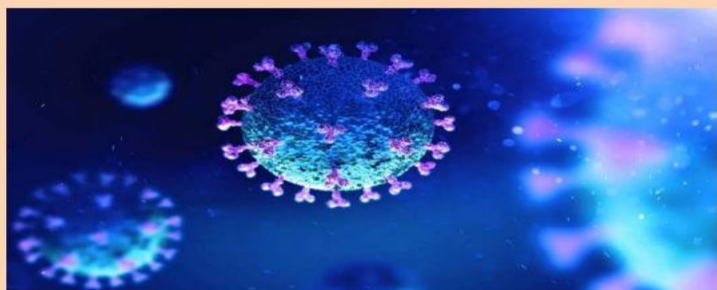
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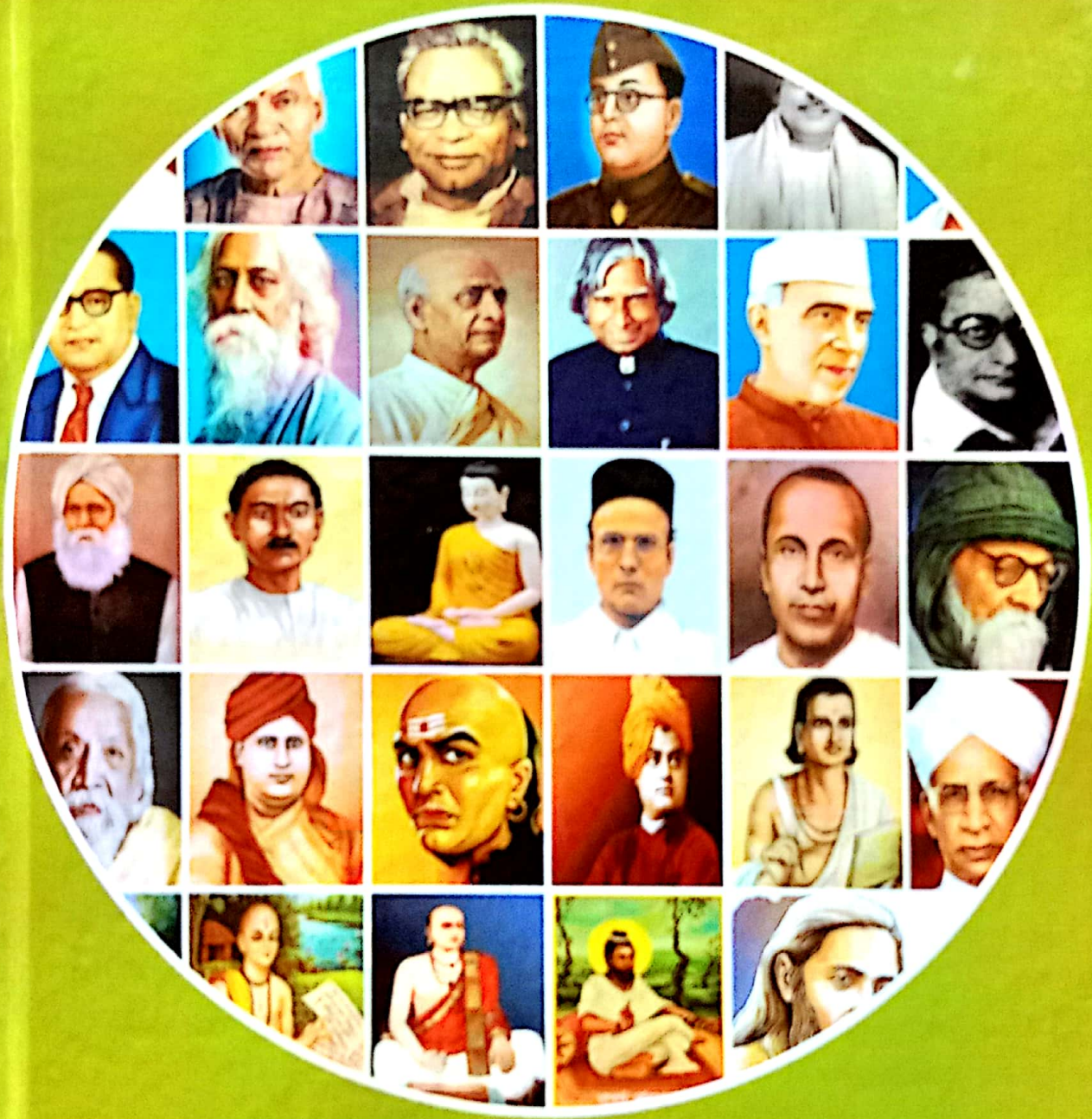
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संपादक मंडल

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4

उत्तराखण्ड के प्रमुख शिक्षाविद एवं साहित्यकार: गोविन्द चातक

डा० नीलम नेगी
असिस्टेंट प्रोफेसर इतिहास विभाग,
डा० बी०जी०आर०परिसर, पौड़ी
हे०न०ब० गढ़वाल विश्वविद्यालय, उत्तराखण्ड

सारांश:

साहित्य समाज का दर्पण होता है जो समाज की क्षति प्रस्तुत करता है। भारत जैसे देश में जहाँ हर प्रदेश हर क्षेत्र की, हर समुदाय की अपनी एक अलग विशेषता है जिस कारण साहित्य में भी विविधता होना एक निश्चित सी बात हो जाती है। उत्तराखण्ड साहित्य की दृष्टि से हिन्दी पट्ट का ही हिस्सा रहा लेकिन उत्तराखण्ड के साहित्यकारों की रचनाओं में यहाँ के लोक समाज की झलक देखी जा सकती है। उत्तराखण्ड में लेखन, एवं शिक्षा का माध्यम मुख्य रूप से हिन्दी ही रही यहाँ की स्थानीय गढ़वाली, कुमाऊँनी, जौनसारी आदि बोलियाँ वैचारिक सम्प्रेषण का माध्यम रही। लेकिन डा० गोविन्द चातक उत्तराखण्ड के ऐसे अकेले साहित्यकार हुए जिन्होंने अपने लेखन, अध्ययन एवं शोध को स्थानीय लोक साहित्य पर केन्द्रित किया। बीती सदी में गोविन्द चातक एक अकेले ऐसे शिक्षाविद और साहित्यकार हैं जिन्होंने उत्तराखण्ड के गढ़वाली लोक साहित्य के लोक तत्वां के साहित्य, सांस्कृतिक और सामाजिक पक्षों को दृष्टिगत रख कर उसकी महत्ता और उपयोगिता को प्रमाणित किया।

प्रस्तुत शोध पत्र उत्तराखण्ड के गढ़वाल संभाग के प्रसिद्ध साहित्यकार डा० गोविन्द चातक के साहित्य सृजन एवं इस क्षेत्र के स्थानीय साहित्य के क्षेत्र में उनके योगदान पर केन्द्रित किया गया है।

परिचय:

उत्तराखण्ड भारत के उत्तर में स्थित एक पर्वतीय राज्य है। अपनी नैसर्गिक सुन्दरता के साथ-साथ यह अपने पावन धार्मिक स्थलों के लिए भी विश्व प्रसिद्ध है बद्रीनाथ, केदारनाथ, गंगोत्री, यमनोत्री जैसे पवित्र धामों के कारण उत्तराखण्ड प्राचीन काल से ही देश और



1857 के स्वतंत्रता संग्राम के अनछुए पहलू एक विश्लेषण



डॉ. सूर्यकान्त शर्मा

डॉ. नीशू कुमार



3.

1857 की क्रांति - भारतीय राष्ट्रीय आन्दोलन का प्रारम्भ : उत्तराखण्ड के संदर्भ में

डॉ. नीलम नेगी*

सन 1757 ई. में प्लासी के युद्ध में लार्ड क्लाइव की जीत व बंगाल के नबाव सिराजुद्दौला की हार ने जिस ब्रिटिश साम्राज्य की नींव रखी थी, उसके 100 वर्ष पश्चात सन 1857 ई. में अंग्रेजों को भयानक विरोध का सामना करना पड़ा था। विदेशी शासन के खिलाफ भारत के परम्परागत संघर्ष की सबसे नाटकीय परिणीति 1857 ई. के विद्रोह के रूप में हुई। लेकिन यह विद्रोह कोई अचानक आया उबाल नहीं था बल्कि यह जनता के उस संघर्ष की पराकाष्ठा थी जो 1757 ई. में ब्रिटिश राज की शुरूआत के बाद से ही प्रारम्भ हो गई थी।

भारत में ब्रिटिश राज की स्थापना भी महज एक घटना नहीं थी बल्कि यह भारतीय अर्थव्यवस्था और समाज के औपनिवेशीकरण और धीरे-धीरे उसको दबाये रखने की लम्बी प्रक्रिया का नतीजा थी। इस प्रक्रिया ने हर स्तर पर भारतीय समाज में असंतोष और क्षोभ को जन्म दिया। जिसके कारण

*सहायक आचार्य, इतिहास विभाग, बी.जी.आर. परिसर, हे.न.ब. गढ़वाल विश्वविद्यालय, पौड़ी गढ़वाल।

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डॉ. नीलम नेगी

इतिहास विभाग,

डा. बी०जी० आर० परिसर, पौड़ी,

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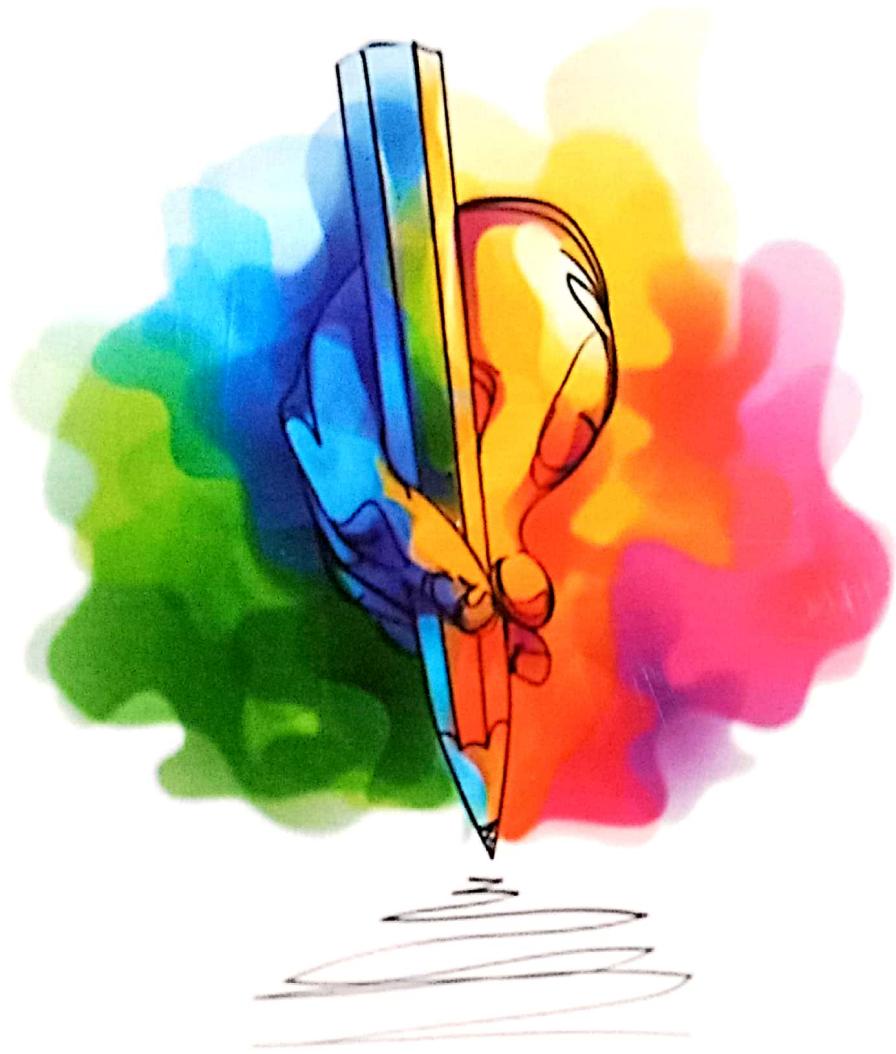
सारांश

भारत में महिलाएं हर तरह के सामाजिक, धार्मिक, प्रान्तिक परिवेश में हिंसा की शिकार होती रही हैं। महिलाओं को समाज के द्वारा दी गई हर प्रकार की प्रताड़ना, उत्पीड़न और क्रूरता को सहन करना पड़ता है फिर वह घरेलू हो या शारीरिक, सामाजिक, मानसिक हो या आर्थिक हों। भारत में महिलाओं के विरुद्ध हिंसा को बड़े स्तर पर इतिहास के पन्नों में भी साफ देखा जा सकता है।

वैदिक काल में महिलाओं की स्थिति आज के मुकाबले बहुत सुखद थी। वैदिक काल भी स्त्रियों के आदर और सम्मान का युग था। बालकों के समान बालिकाओं का भी उपनयन संस्कार किया जाता था और शिक्षा प्राप्त करने का बालकों के समान बालिकाओं को भी अधिकार था। पुरुषों के समान महिलाओं भी धार्मिक कार्यों में भाग लेने का अधिकार था। महिलाओं को गृहस्वामिनी, अर्धांगिनी आदि नामों से

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उत्तराखण्ड में स्त्रियों की सामाजिक स्थिति

डॉ. नीलम नेगी

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डॉ. बी०जी० आर० परिसर, पौड़ी

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सारांश

यद्यपि भारतीय इतिहास में स्त्रियों के सम्बन्ध में यत्र-तत्र वर्णन उपलब्ध होता है परन्तु साक्ष्य के रूप में विशिष्ट स्रोतों के सम्बन्ध में जानकारियां प्राप्त नहीं होती है, जिसका एक मात्र कारण यह भी है कि अन्य देशों की भांति भारतीय समाज भी पुरुष प्रधान है और महिलाओं को विशेष महत्व नहीं दिया जाता है। पुरुषों की तुलना में विश्व में महिलाओं की संख्या कम नहीं है तथा इस तथ्य को नकारा नहीं जा सकता कि एक स्वस्थ समाज के निर्माण में भी स्त्रियों की महत्वपूर्ण भूमिका रही है।

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Descartes' Philosophical Methods in the Light of Research Method

INDOO PANDEY KHANDURI

ABSTRACT

Rene Descartes [1596-1650]¹ is one such French philosopher, who set an objective to provide methods for searching truth which could be accepted as clear, distinct and certain. The present paper is a humble attempt to revisit Descartes' philosophical methods applied for searching truth with reference to and its relevance to the current requirements of research methods. For clarity and preciseness, this paper is divided in three parts. The first part will deal with the situations which prompted Descartes to think over the methods of searching the truth and what are the major understandings of research method. The second part will discuss Descartes methods for searching truth in five-fold manner; doubting method, method of mathematical steps; and deductive/ intuitive method. These three-fold methods of searching truth are not applied and functional for searching different types of truth, but these are consistently contributory and collaborative in searching fundamental truth of metaphysical discourse from different dimensions, so that no scope of doubt, uncertainty and ambiguity is left. The third part of the paper will try to explore how the five-fold methods of Descartes could be used for better formulation of research method and evaluate the relevance in terms of identifying and understanding the real problems, formulating the insightful hypothesis for testing in the study and research with scientific research method and lastly but most important one is in maintaining the ethical

¹ Descartes was French, and, hence, all his works were originally in French Language. In Paris, France, the translation (into English) of his philosophical works was taken up. They were eventually published in 13 volumes under the title *The Philosophical Works of Descartes* between 1897-1913.

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REVISITING THE IMPLICATIONS OF DAVID HUME'S SKEPTICISM

Prof. Indoo Pandey Khanduri

Department of Philosophy

School of Humanities and Social Sciences

HNB Garhwal University [A Central University]

Srinagar [Garhwal] Uttarakhand

David Hume (1711-1776) Scottish philosopher, noted historian, and man of letters has left a remarkable place for his absolute adherence to empiricism and commitment to its logical consequence in terms of skepticism. In a general sense, skepticism is a philosophical attitude that maintains that sure knowledge of how things are, may be sought but cannot be actually found. Hume's adherence to skepticism has been attacked by multiple arguments of succeeding philosophers. The objective of the present research paper is to elaborate upon the epistemological, ontological and moral implications and consequences of Hume's skepticism. But before we take up the task of the understanding the logical implications of Hume's skepticism, it is necessary to know his arguments for skepticism, his views regarding the skepticism of preceding philosophers and the logical basis of developing his own skepticism. For clarity and preciseness, the entire paper is divided into three parts. In part one we shall try to present skepticism of David Hume's preceding thinkers; the second part will focus attention on explaining main arguments of Hume's arguments for skepticism and in the third part we will make an attempt to elaborate the major philosophical implications of David Hume's skepticism within the framework of his own philosophy and outside philosophical debates. Let us take up the first part directly.

PART ONE

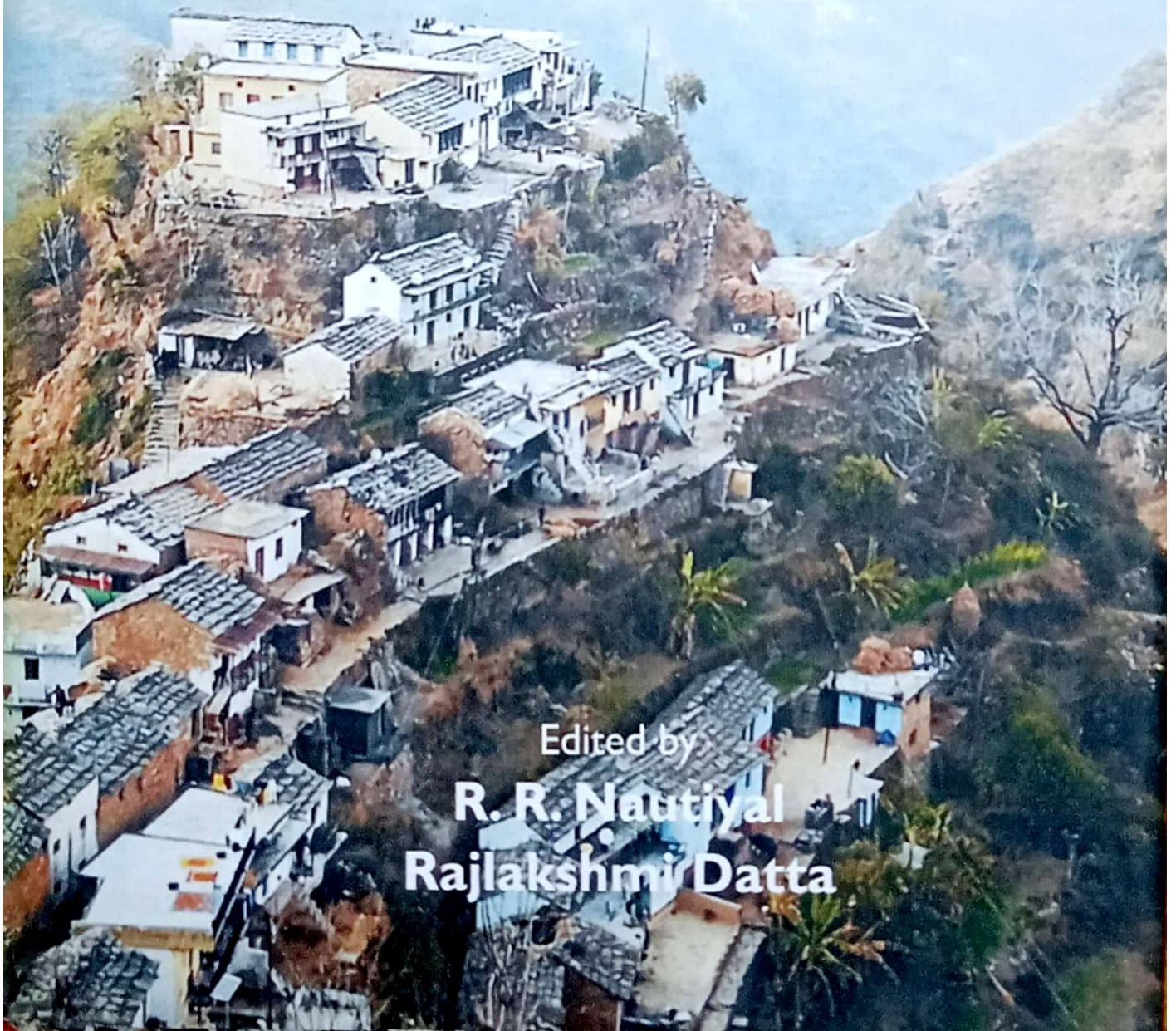
No philosophical theory comes out of vacuum, rather it has background and impacts of thought process of the preceding thinkers, culture and socio-political scenario of his periods; and that is true about Hume also. Looking at the historical background, we find that the classical arguments for skepticism—that our senses are unreliable and that the experts contradict one-another-were old enough and it assumes that nothing can be known with certainty, at best there

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Gender and Development: Some Evidences from Uttarakhand

Indoo Pandey Khanduri

Increasingly, women's full participation is recognised as central to policy-making. For example, their decisive involvement in community forest management bodies yields positive outcomes for both forest sustainability and gender equality.¹ Further, certain aspects of gender equality, such as female education and women's share of employment, can have a positive impact on economic growth, although this impact is dependent on the nature of growth strategies, the structure of the economy, the sectoral composition of women's employment and labour market segregation, among other factors.²

It is a common consensus that gender equality will have a catalytic effect on development. Any notion of development may not be considered holistic and meaningful unless and until it incorporates all the segments of the society of any country. Women folk constitute half of population in most parts of the planet earth and their development and progress is vital for the evaluation and judgment of the development of any region. Uttarakhand is known for the hardworking and deterministic leadership and action oriented attitude of women and it has been properly demonstrated during Uttarakhand movement which led the creation of the independent state. The more than one and a half decade of journey of Uttarakhand has claimed to have planning and actions of development

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Indoo Pandey Khanduri

DESCARTES ON GENEROSITY AS AN IDEAL CHARACTER VIRTUE. THEORETICAL FOUNDATIONS AND PRACTICAL IMPLICATIONS

ABSTRACT

This paper humbly attempts to explore Descartes' conception of generosity as an ideal character virtue which can address the problems of the global world like struggle, intolerance and segregation; and thereby creates healthy routes for universal dialogue. The first part attempts to clarify Descartes' conception of the foundations of generosity. The second part narrates Descartes' views on generosity as passions and as a virtue. The third part explores the possibility of generosity as a virtue of the individual as well as social character. It also proposes to take the practice of generosity as a mechanism of developing cooperation, tolerance, and, consequently, universal dialogue and harmony.

Keywords: Passions, actions, desire, wonder, generosity, individual virtue, social virtue struggle, intolerance, segregation, dialogue and harmony.

INTRODUCTION

The global human world is witnessing struggle, intolerance, segregation and self-centeredness. Limited by his/her own interest each person fails to see the perspective of the other, and, consequently, the conflict deepens; this further reduces a possibility of any harmonious dialogue between human beings. Descartes finds a solution for these problems by proposing generosity as a core character virtue. This paper intends to explain the theoretical foundations and practical implications of Descartes' theory of generosity.

The foundations of generosity lie in its basic concept of passions. Practical implications of Descartes' concept of generosity would consist in accepting generosity as a core virtue of the positive social character. The mechanism of generosity may be used for resolving persisting problems by offering a path to dialogue and intersubjective understanding. The mechanism of generosity



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Contemporary Relevance of Descartes' Nine Virtues

Indoo Pandey Khanduri,

*Prof. Indoo Pandey Khanduri, Head, Department of
Philosophy, HNB Garhwal University, Srinagar*

The aim and objective of the present research paper is to understand the moral significance of Nine Virtues as explained by Descartes. The present paper is designed to deal with the issue into a threefold manner. Firstly, we shall try to deal with Descartes' understanding of Virtue in terms of its definitions, conditions and practice leading towards a virtuous life. Secondly, we shall make an attempt to explain and analyze the psycho-philosophical implications of the nine positive virtues based upon self-reflexive techniques as described by Descartes. Thirdly, in the present paper we shall be focusing upon the dual objectives of understanding the interconnections among the nine virtues and elaborating upon their relevance to resolve the contemporary dilemmas of human beings like intolerance, imbalance, insecurity and alienation.

Descartes' epistemological and ontological views are not only widely acknowledged but also have long-lasting impact throughout the modern and post-modern era. Yet, the moral

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Pragmatic Implications of Chittavṛtti in Yoga

Dr. Indoo Pandey Khanduri¹

The understanding of the entire edifice of Yoga Darshan is based on the understanding of the foundation of Chittavṛtti as the definition of Yoga and the route to the fundamental objective i.e. Kaivalya is based on the cessation of chittavṛtti. Unless and until the problem is diagnosed, it may not be controlled and treated, and it is true about the very objective of Yoga darshan as well. Since the problem is related with the modifications of Chittavṛtti, solution may be sought through understanding it properly. It is for this reason; the understanding of Chittavṛtti is inevitable if one aspires to understand the thoughts and objectives of the Yoga darshan. The understanding of Chittavṛtti in terms of its meaning, types, theoretical framework and pragmatic implication is also required for a new insight into the discourse taken herewith particularly with reference to moral vision. It is with this end in view, the present paper is divided into three parts. The part one will try to present the meaning and types of Chittavṛtti. The second part will take up the description of the theoretical framework of Chittavṛtti in terms of its metaphysical grounding and epistemic possibility. The third part will try to present some of the pragmatic implications of the nature, types and theoretical foundations of Chittavṛtti. Since, the understanding of the 'Chittavṛtti is the prime focus of the present paper, let us concentrate on this issue and it forms the very structure of the first part of the present paper.

PART ONE

Any term may be understood through either etymological structure of term or descriptive implications of it. The term Chittavṛtti is compound term made with association of chitta and vṛtti. We shall try to see the etymological structure of these two terms one by one. The word chitta is formed from the verb root 'chit' which means to incite, to enlightened, to mark aware etc. adding the suffix 'ta' the word

१. Associate Professor, Department of Philosophy, HNB Garhwal University, Srinagar [Garhwal] Uttarakhand, INDIA-२४६१७४, Email- indookhanduri@rediffmail.com

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SELF-TRANSFORMATION THROUGH INTROSPECTION

[A Perspective of Sāṃkhya Philosophy]

Prof. Indoo Pandey Khanduri¹

The present research has an objective to deal with Sāṃkhya technique of introspection for self-transformation of an individual. In general, human beings' attention is focused on the external world and holding it responsible for any kind of obstructions or disturbance faced by him/her. Accordingly, he or she tries to change and transform his/her external world. But the external world is changing in every bit and moment and new kind of disturbances/obstructions becomes a persistent reality. Consequently, living continuously in disturbing situation becomes reality. And, moreover, no one can change or control the ever-changing pattern of external world. Sometimes, it may be comfortable and convenient, sometimes uncomfortable and inconvenient. The comfortable conditions are accepted happily but the inconvenient and uncomfortable condition creates a kind of persistent pressure on an individual and creates a vicious circle to take human psyche into its clutches. Sāṃkhya philosophy accepts this proposition, as it considers the entire cosmic reality as the product of primordial metaphysical existence i.e., Prakriti; and proceeds with the assumption that cosmic creation is not completely conceivable by human capacity, as human being is only a by-product of Prakriti clubbed with conscious element of Pure Conscious i.e., Purusha. Thus, the need of the hour is not transforming, molding or changing the external reality, rather it requires the process of self-transformation for being neutral and objective to whatever change is taking place in surrounding and plan the course of action accordingly. Sāṃkhya suggests the technique of introspection for this self-transformation.

For the clarity and preciseness, the present paper would be divided in three parts. The part one will deal with the meaning and characteristics of introspection in general. Part two will discuss the introspection method as has been discussed in the Sāṃkhyakārikā of Iśwarkriṣṇa, the important text of Sāṃkhya philosophy and in the third part of the paper, it will explore and establish the relevance of the introspective method of Sāṃkhya philosophy for addressing the issues related to enhancement of conscious efforts towards the journey of self-transformation and addressing psychosomatic disorder persisting in the practical world.

Three clarifications need to be made here that in Sāṃkhya philosophy no discourse is made separately for dealing with introspective method as such but the entire discourse proceeds on the basis of this method only. Secondly, although Sāṃkhya proceeds with an objective in mind i.e., acquiring the stage of Kaivalya through realization of the pure nature of Purusha, but it is useful for addressing the issue of suffering of the practical world also. Three, the introspective method is supposed to be used by the practical human beings, the part of consciousness clubbed with the modifications of Prakriti. But first of all, let us see what exactly one can understand by the term introspection and this the focused theme of the part one.

¹ Department of Philosophy. School of Humanities and Social sciences. Garhwal Central University. Srinagar [Garhwal] Uttarakhand-246174. [Email-indoo.khanduri@rediffmail.com](mailto:indoo.khanduri@rediffmail.com)

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*Dr. Indoo Pandey Khanduri**

The age of globalization has offered a challenge of preparing quality human resource for a holistic and integrative development. The preparation of quality human resource demands a certain quality level in higher education. There are four pillars of quality education. Firstly, it requires having curious students and devoted researchers. Secondly, it needs the learned and competent faculty members to respond to the queries of the anxious mind as well as to cater guidance to researchers engrossed in deep and innovative research work. The third requirement is to have sufficient infra-structure in terms of class rooms, labs, library, books-research journals and technical facility. And, fourth it requires effective administrative set up to examine, formulate and facilitate the institution to carry on the task of teaching, learning and research activities in the university. For the last two decades, higher education has witnessed a paradigm shift in terms of having focused attention on developing the infra-structure facilities. We can easily see that the three out of four pillars of quality education are constituted by human beings. The parameters have been set by different agencies to judge the students, appropriate faculty and administrative machinery, yet the results have not been up to the level of satisfaction. The major process of education *i.e.* admission, teaching and evaluation are not flawless because these are designed to offer mechanical degrees. And every attempt in higher education is linked to number and certificate game for the purpose of lucrative employment

* *Associate Professor, Deptt. of Philosophy, HNB Garhwal University, Srinagar [Garhwal] Uttarakhand.*

Reason, Revelation and Peace

Evaluations of the Philosophy of
K. Satchidananda Murty



Editor
Ashok Vohra

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Kotta Satchidananda Murty
1924 – 2011

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Murty's Views on Pacifism and Foundations of Peace

INDOO PANDEY KHANDURI

The moral and religious discourses across countries, cultures, castes and races aspire and strive for peace. Most of the discourses, debates and discussions focus attention on describing peace either in the negative sense i.e., absence of war and conflicts, or in the positive sense i.e., external and internal peace. But the vital question is how to acquire the states of peace through negating and avoiding conflicts, unrest and war, or through making individual efforts to enhance moral conscience and efforts to enhance well-being, and consequently acquiring the states of peace. We will not make any effort and spend our energy in clarifying the notions of peace because it is well established and settled notion. Rather we shall make an attempt to understand and explore the conflict resolving attitudes and foundations of peace towards which intellectual discourse may be taken forward for molding the attitudes for taking the positive decisions and actions. It is in this sphere, the understanding of Murty's opinion is not only important for clearing clouded vision rather it is also important for understanding the three fundamental bases of peace.

Murty thoroughly examines five approaches of pacifism when encountered with situations of unrest, conflicts, or war like situations. And, after analysis, he concluded that situation addressing approaches of pacifism are not appropriate for long-lasting peace environment. Since for him any effort for creating peaceful living and conducive environment, it is important to have sound tested theoretical foundations, thus he accepts and explains three foundations of peace i.e., homonoia, tolerance and universal ethics.

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An Analysis of Aristotle's Views on Happiness

Indoo Pandey Khanduri

Abstract

The present paper discusses Aristotle's views on happiness in twofold manner. Firstly, what is happiness as conceived by common persons? Aristotle's answer to this question incorporates pleasure or enjoyment, health, wealth and honor. He further explains that pleasure or enjoyment is associated with restoration of health, acquisition of wealth and achievement of honor. Aristotle examines all the above opinion about happiness and reaches to the conclusion that none of the above opinion qualifies appropriately to be taken as happiness. Secondly, what is happiness according to Aristotle's view? For Aristotle happiness is an activity of good man performed well and rightly with its proper excellence in accordance with the virtue of the soul for a complete life. Aristotle was very clear that happiness is not merely an understanding of virtue and it is not only a kind of activity. Mere understanding of virtues like wisdom, courage, temperance and justice does not make one feel happy unless and until he is performing virtuous activities. Similarly, merely productive, reproductive, sensuous or intellectual activities may not be source of happiness. Thus, he elaborates upon the view that happiness depends upon virtuous and contemplative activities which results into health, honor and satisfaction.

Happiness is a natural desire of each one of us. Every discourse whether moral, religious, social, economic or political, is focused upon the objective of happiness. The lack of happiness generates a kind of negative mental disposition in terms of dissatisfaction, anger, jealousy, anxiety and despair. Any contemplation over the healthy human condition inevitably incorporates the discourse focused on happiness. Apparently happiness seems to be a subjective experience and thus it is believed that no systematic opinion could be provided in this regard. However this is not true. Happiness, being cherished desire of everyone, is an objective wish of multifarious dimensions suitable to the nature and situation of an individual. Keeping in view the above fact, certain dimensions and conditions could be taken into account, and there is an intensive need of analyzing these conditions and dimensions thoroughly. It is in this reference, we find that Aristotle has dealt widely in his thoughts about the idea of happiness incorporating several aspects of it. Thus, the present research paper has a focused objective of analyzing the same.

The present paper discusses Aristotle's views on happiness in twofold manner. Firstly, what is happiness as conceived by common persons? Aristotle's answer to this question incorporates pleasure or enjoyment, health, wealth and honor. He further explains that pleasure or enjoyment is associated with restoration of health, acquisition of wealth and achievement of honor. Aristotle examines all the above opinion about happiness and reaches to the conclusion that none of the above opinion qualifies appropriately to be taken as happiness. Apart from his arguments for exhibiting that pleasure or

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MAHAYANA BUDDHISM : 'THE OTHER' IN MORAL DISCOURSE

Prof. Indoo Pandey Khanduri

*Department of Philosophy, School of Humanities and Social Science
HNB Garhwal University, Srinagar [Garhwal] Uttarakhand-246174*

Any moral discourse is focused on human behavior and human behavior is observed, estimated and evaluated with reference to its impacts on others; human beings or surrounding. Though, the moral discourse is claimed to be having objectives goodness, happiness, well-being and welfare of the entire humanity and a journey of enhancement of moral conscience is recommended for individuals. But Buddhism in general and Mahayaan Buddhism in particular is piquant in its adherence that even the Nirvana of Individual being does not remain the highest ideal of human life. The individual who had succeeded in acquiring enlightenment is expected to work for the good of his fellow men, instead of being satisfied with his own Nirvana. Such a person is called a Bodhisattva (literally-wisdom being). One can easily observe that in Mahayana Buddhism, the moral discourse puts emphasis not only on the concerns for "Others", but also striving for welfare and Nirvan of others becomes the very standard of Bodhisattva's behavior. The objective of the present paper is to explore the notion, place and importance of "Other" in the moral discourse of Mahayana Buddhism.

For a clarity and preciseness, the present paper is divided in four parts. The first part of the present paper will try to explain how the very concept of human suffering is understood and realized through the observation of the sufferings of others, not of self. This has several psychological implications which we shall discuss in this part. The second part of the paper would be an exploration of the role of "Other" with reference to understanding the distinction between Hinayana and Mahayana as the later demanded a very higher level of commitment in the interest of Other. The third part of the paper would an exposition of "Other" on the basis of the stepwise enhancement towards Bodhisattva by an aspirant. The fourth paper of the paper will try to see the place of other on the basis of higher ideals of Buddhavihar: i.e. Maitri, Karuna, Mudita and Upeksha.

But we proceed to take the above four parts, it is necessary to state presuppositions and clarifications. The paper is designed with presuppositions that instructions for spiritual journey of any philosophy is meant for the person of the pragmatic world, who leads a day-to day life according to individual passions, desires, fears and expectations to be acquire in community and society. These instructions are matter of habit or routine for an enlightened person. The unenlightened person is considered here as the "Other" about whom the early Buddhism and Mahayana Buddhism is concerned about. The clarification about the thesis established in this paper could be narrated that when Mahayana is talking about entire cosmos, the wider concept of other is included, but when four ideals of Matri, Karuna, Mudita and Upeksha are discussed, the enlightened need reflect these qualities with reference to human being. In addition, Mahakaruna again has reference to non-human beings also. After these small presuppositions and clarification, let us proceed to the first part of the paper. Although further development of thought process in Buddhist philosophy have several different discourses, but no one has denied the reality of suffering of human.

Part-1 The Realization through the Suffering of Other

The prince Siddhartha was leading a life of silver spoon style and has no dearth of resources for luxurious life, no corners of life that lacked happiness and no stage of feeling even disappointment. Although, he has no interest in these worldly pleasures and luxuries, yet he was not having clear vision about his restlessness. According to Jatakkatha, Siddhartha first became aware that the world is full of suffering by observing decay of body of an old person, loss of strength in a sick person and ultimately the loss of life in dead person who was being taken to cremation for last rites.

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संपादक

डॉ. सरोज गुप्ता

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राष्ट्रीय शिक्षा नीति 2020 में मूल्य-शिक्षा का स्वरूप प्रो. इन्दु पाण्डेय खांडेडी

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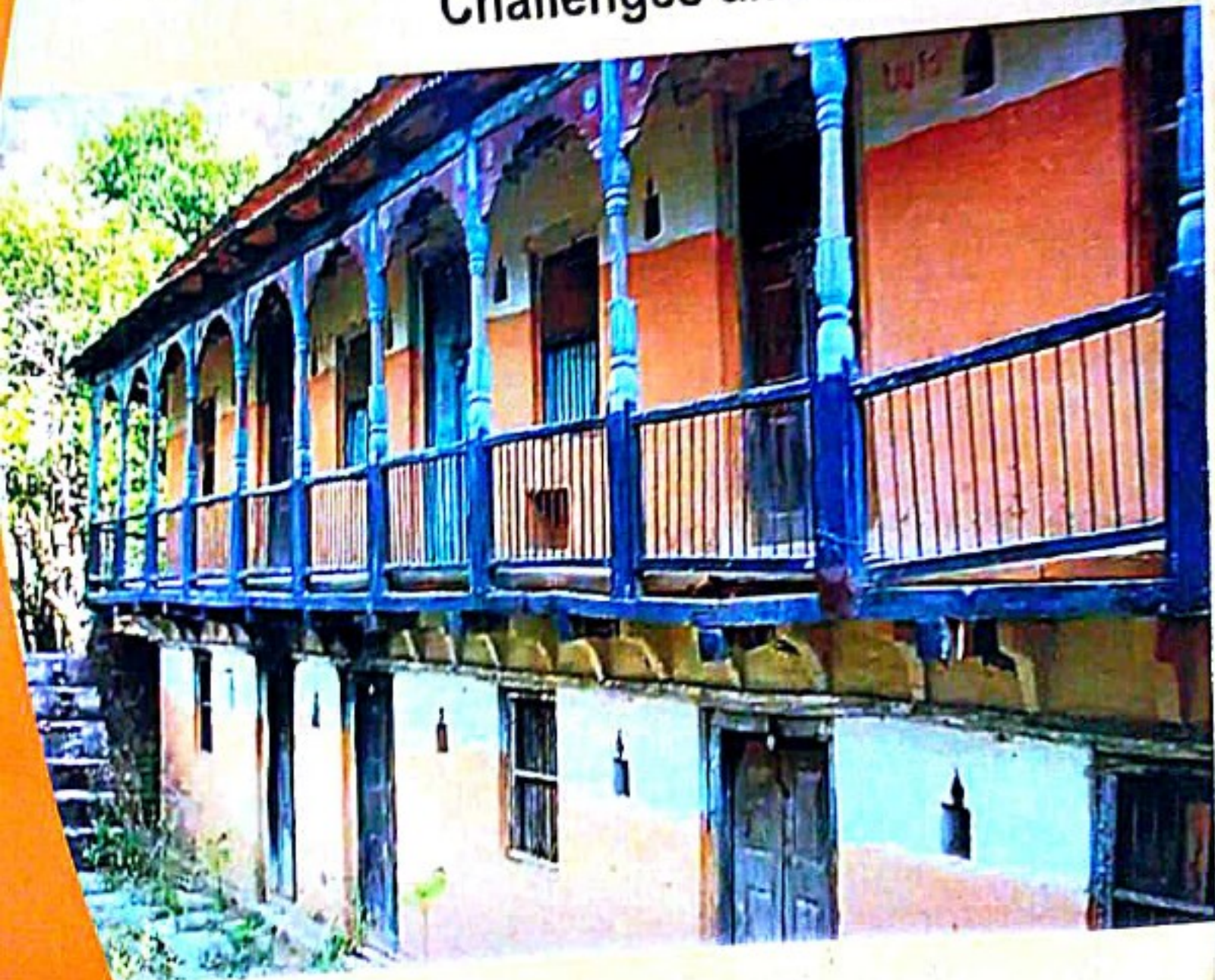
निःसंदेह शिक्षा मानव समाज के विकास के साधनों में सर्वाधिक महत्वपूर्ण मार्ग है, परन्तु मूल्य-शिक्षा के बिना एक समाज में समुचित, सुसंस्कृत और सभ्य समाज के विकास की कल्पना तक नहीं की जा सकती है। संभवतः यही कारण है कि राष्ट्रीय शिक्षा नीति 2020 में मूल्य शिक्षा का प्रावधान और विमर्श है। प्रस्तुत शोध-पत्र का मुख्य उद्देश्य राष्ट्रीय शिक्षा-नीति 2020 में मूल्य शिक्षा के प्रावधान में किन-किन मूल्यों को समाहित करती है और उन मूल्यों के शिक्षण का कौन सा मार्ग रेखांकित करती है, इस पर प्रकाश डालना है। दूसरे शब्दों में राष्ट्रीय शिक्षा नीति 2020 में मूल्य शिक्षा का स्वरूप-विषय वस्तु और पद्धति के दृष्टिकोण से क्या हो सकता है, इसका विमर्श करना है।

इस शोध-पत्र की विषय-वस्तु को सम्यक् रूप से समझने के लिए यह आवश्यक है कि हम सर्वप्रथम यह जानें कि मूल्य और मूल्य शिक्षा का अर्थ एवं उद्देश्य क्या है? साधन और साध्य-मूल्यों में क्या अंतर है? मूल्य जन्मजात होते हैं या उन्हें शिक्षा के माध्यम से शिक्षार्थी के मनोमस्तिष्क में एक आदर्श के रूप स्थापित किये जा सकते हैं? यदि मूल्य शिक्षा संभव है तो मूल्य शिक्षा की शिक्षण-पद्धति कैसी होनी चाहिए? राष्ट्रीय शिक्षा नीति 2020 में किन-किन मूल्यों के शिक्षण का प्रावधान है? क्या उन मूल्यों का व्यवहारपरक उपयोग है या केवल सैद्धांतिक पृष्ठभूमि के रूप में काम करेंगे। मूल्य शिक्षा के पारम्परिक और आधुनिक पद्धतियों में किस पद्धति का कौन सा अंश आज के परिप्रेक्ष्य में मूल्य शिक्षण, मूल्य संवर्धन और नैतिक व्यवहार के लिए अपेक्षित हैं?

प्रस्तुत शोध-पत्र उपरोक्त प्रश्नों के उत्तर प्रस्तुत करने का एक विनम्र प्रयास होगा। विषयवस्तु की स्पष्टता और सहज ग्राह्यता के दृष्टिकोण से या शोध-पत्र तीन भागों में विभाजित होगा। प्रथम भाग में मूल्य और मूल्य-शिक्षा के अर्थ एवं

भारतीय हिमालय क्षेत्र से पलायन: चुनौतियाँ एवं समाधान

Migration from Indian Himalayan Region:
Challenges and Strategies



प्रो. अतुल जोशी

HILL RURAL OUT MIGRANT'S KINSHIP WITH THEIR NATIVE PLACE

Prof. R.S. Negi* & Deepak Singh Manhas**

Abstract

'Migration' is influenced by the push and pull factors which are directly linked with internal and external migration. By and large, the migrants seldom contact and visit their native places and discard all rituals and traditions of the society they leave behind. Contrary to this is the behaviour of hill rural out-migrants' kinship with their native places. This paper examines and elaborates the behaviour of hill rural out-migrant's kinship with respect to their native place. In this paper, researcher will analyse the out-migrant's last one year demeanour with its native place. This research is a humble attempt to study the hill rural out-migrant's behaviour including, home visits, communication & remittances to native place and the reasons for home visits & period of stay at native place. The study area is district Pauri Garhwal of Uttarakhand (India).

The research utilizes judgmental and multi stage random sampling and uses interview schedule to collect primary data. This study reveals the closeness of relation of the kinship with native place and how the distance from destination i.e., the native place, creates hurdle in the intensity of home visits. It also suggests that private and self-employed out-migrant's period of stay is less in comparison to government employed out-migrants. Study also verified that most of the hill rural out-migrant visited at a gap of six months in a year with a reason to meet family members and to spend holidays at the native place. Remittance flow took place at monthly basis to native place whereas communication span varies in accordance with relation to family members who lived at native place.

Key Word: Hill rural out-migrants, Remittances, Communication Span, Distance.

Introduction

The out migration of a person from rural area not only involves the transfer of an individual but it also exposes the migrants to new ideas which may act as an important cause of social

*Professor, Dept. of Economics, B.G.R. Pauri Campus, H.N.B. Garhwal University (Srinagar) Uttarakhand, India
**Research Scholar, Dept. of Economics, B.G.R. Pauri Campus, H.N.B. Garhwal University (Srinagar) Uttarakhand, India