

National Research Journal of Humanities & Social Sciences



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From the Desk of Editor

It gives me a great feeling of pleasure to release the 9th Supplementary issue of National Research Journal of Humanities & social sciences January-June 2018. It is a matter of pride that eminent researchers, academicians and scholars have contributed their papers with care and security.

One again this Journal incorporates the most original and thought provoking research papers in the field of humanities, Social sciences and Fine Arts. Researchers have made honest effort to examine and study the currently useful and relevant issues through a modern perspective and advanced research methodologies. There has been a conscious effort to ensure the authenticity and originality of the articles. In this issue, we are publishing research paper received till 2nd May, 2018.

I take this opportunity to wish all our readers a very Happy New Year 2018. I wish to see more researchers and academicians getting associated with us next year. I firmly believe that research scholars and academicians will continue to explore new vistas of meaningful research with increasing social and practical use in diverse disciplines and contribute their original and weighty research ideas to this journal.

Regards and best wishes for the New Year.

A handwritten signature in black ink, appearing to read 'H.O. Shankar' with a flourish at the end.

Dr. Hari Om Shankar
Editor-in- Chief

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Rural Sensibility In Thomas Hardy's Tess of the D'urbervilles

Dr. Geetanjali*

In Hardy's two last major novels, 'Tess of the D' Urbervilles' and 'Jude the Obscure', his manner of integrating a love story into its natural environment is expanded to its widest dimensions. A third level, as it were, is added, and this is the symbolic, allegorical and cosmic element found in 'The Return of the Native' and 'The Mayor of Casterbridge'. A vivid general picture of man's relationship to the cosmos emerges in Tess and Jude, and the success of these novels depends on Hardy's ability to unify this general picture with his love story and its natural background. In Tess particularly, this unification works almost perfectly. In this novel Hardy succeeds in integrating the personal emotions of an obscure girl with an intense study of nature and an overall view of the cosmos and the meaning of man's existence. All this is set within a realistic historical framework, of love, nature, and the cosmos, it is also, without any disruption of its unity, about nineteenth century beliefs concerning religion and morality. It is the novel in which Hardy integrates all these elements most thoroughly; as a result it is not easy to separate the different strands of the novel's symbolism. However, it is possible to go some way towards this by telling the story of Tess from Various points of view; it can be seen a love story, a pastoral romance, an allegory of man's progress through the world, and a study of late nineteenth century agnosticism in its impact on a Christian or supposedly Christian society.

Hardy's earlier Novels of Character and Environmental deal ostensibly with past times. Thee woodlanders and Tess of the D'Urbervilles have for their setting the years of the contemporary agricultural tragedy. In those, and particularly in the second, the artistic purity is sullied. The weaving of a ballad tale into the agricultural environment, together with the expression of Hardy's profound and vigorous feeling for the status of man in the natural order, no longer absorbs sufficiently the novelist's anxiety, his sense of imminent disaster.

The simplicity and force of its conception have given it a legendary quality. Here is not merely the tragedy of a heroic girl, but the tragedy of a proud community baffled and defeated by processes beyond its understanding or control. The resonance of the tale makes itself felt over and over again. The superb opening, the death of Prince the horse, the lovely elegiac scene of the harvesting, the sequence in the dairy farm, the scene of the sleepwalking, the episodes of agricultural life at Flintcomb Ash, the climax at Stonehenge are powerful and original imaginative inventions.

Natural description stand independently as a record of rustic life. The harvesting that takes place during Sorrow's brief experiences of the world, for instance, is vividly portrayed; so are the milking operations at Talbothays and the field work at Flintcomb-

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Ash. Even in these examples, however, the descriptions are not gratuitous embellishments to the story. The harvest in the fields parallels the 'harvest' that Tess is reaped in the shape of sorrow, the rich milk-yield at the dairy parallels the quality of Tess's and Angel's love. The general ability of Hardy is to integrate the action of his novels with its natural background rises to new highest in Tess. Hardy Describes the sunrise that opens this August day and pays particular attention to the sun, whose present appearance seems enough to explain sun-worship immediately:

The luminary was a golden-haired, beaming, mild-eyed, God-like creature, gazing down in the vigour and intentness of youth upon an earth that was brimming with interest for him.

Among the things illuminated by the first rays of the sun is a reaping machine, pained bright red by man and a brighter red by the sunrise. With the machine in action the harvesting begins. So far so good. But food for one species, man, means death for other species : rabbits, hares, snakes, rates and mice retreat into the centre of the field as the reaping machine works round it in decreasing circles, and are 'every one put to death by the sticks and stones of the harvesters'.

Thomas Hardy is an expert in the art of characterization. Thomas Hardy has painted two characters- individuals and types. It must be noted that the introduction of rustic characters, the rural folk, is a very significant. It is as significant an introduction to the art of fiction-writing in the English language as his Regionalism. Thomas Hardy's novels are full of these rustic characters. These rustic folk have not been introduced for the sake of form or embellishment. They serve some very significant purpose. Thomas Hardy introduced them for the first time in his novels 'under the Greenwood Tree' and from then on-wards they became almost an integral part of two novels 'Tess' and 'Jude', they are not in the earlier novels. In Tess of D'Urbervilles they make only three or four appearances in the entire story. Their presence is more keenly felt and appreciated in The Mayor of Casterbridge and Return of the Native where they are present in great strength and make very frequent appearances and play very significant roles.

Thomas Hardy uses the rural folk to give authenticity, naturalness and a touch of realism to the general atmosphere of his novels; At times their seemingly casual remarks are replete with great wisdom and are prophetic. As when Joan Durbeyfield was loudly discussing with her drunk husband the prospectus of Tess if she went to the rich relation near Trantridge to claim kinship one of the over hearers remarked;

“Tess is a fine figure, O, fun, as I said to myself today when I saw her vamping round parish with the rest. But Joan Durdeyfield must mind that she don't get green malt in flour.”

The rural folk are distinguished from characters in higher social scale by their use of dialect and by their serenity with which they told their place in the world.

It is true that Hardy is dismayed by the pain giving aspects of social values, but he

does not forget for long that a total transcendence of culture is not humanly possible, or even desirable. The world of the novel takes its dramatic concreteness and plausibility from its evocation of cultural and communal values, and not from its occasional holiday away from them. When Tess translates the innocent natural world around her into her own 'story', she is only renewing her earlier habit of communication with nature fostered by her pastoral culture. In saying that 'the world is only a psychological phenomenon.; and what they seemed they were Hardy is not referring, as the context of the statement make amply clear, to the operations of the separated individual psyche, but to the 'encompassment' of the 'individual psyche' within a predictable pattern of behavior, which is a function of culture. Tess sense of sexual guilt and violation is a consequence of cultural determinism.

Another superb instance of Tess's cultural sensitivity is her christening of her dying child. In Tess's anxiety for the soul of her baby, Hardy is revalidating one of the primary cultural myths the infinite solicitude of the mother for her child regardless of the situation of the child conception and birth. Tess's maternal anxiety further stresses her allegiance to cultural roles. But her determination to save her child from damnation by baptizing him before he is dead also underscores the survival of religious imagery into cultural, Hardy calls the secularized ritual 'an act of approximation' (p. 131) which is truly for its validity for Tess lies in its form and imagery rather than its theological implications. She has done away with the church and the clergy but retained the basic emotional understanding of the ritual because it has come to her naturally in the ordinary process of growing up with in a certain culture. The baptism scene grows out of a cultural-religious stereotype. So powerful is its hold on Tess's imagination that she has to nightmarish vision of her child being tortured in hell because he has died unbaptized. The baptismal proceedings in to which Tess is prompted by her vivid imagination are described in a vignette memorable for its demonstration of the transfiguring, hypnotic effect of religious-cultural rituals, especially on children;

When Tess first returns to agricultural activity after her seduction, in the harvesting at Marlott, the scene are sufficiently impressive; the passage of her withdrawal from the field to feed her child is inspired. Yet it is spoiled by a commentary almost vulgar, as are the scenes describing the baptism and death of the child. Book three, the Rally, however, sustains its power more steadily, a revelation of Hardy's sensuous understanding, that quality of feeling and instinct with which Lawrence thought Hardy to have been more generously endowed than any other English novelist. Talbothays is no paradisiacal dairy farm. Language eager with details of activity and native to its states objects, language rich and particular in sensuous perception, balances Tess's despair. Against the background of farm and dairy-houses, labour in the compact community, and the presence and voices of the work-folk, emerges the story of the fine young lord and the milkmaid and the three forlorn girls whose love is unrequited. To sketch it out that is to suggest how we ought to respond to it.

Tess a pretty girl from the North-Dorset village of Marlott in the Blackmoor vale, having attracted Angel clare momentarily at the village 'club-walking', finds herself, one

winter's night, the un-witting destroyer of her father's livelihood, she falls asleep at the reins of his cart and in an ensuing accident, his horse is killed. His trade of 'haggler' must now be pursued on foot.

He emphasizes the less human quality of the life that has replaced that older life, an older life embodied earlier at Talbothays. Tess is again powerless and passive, caught by the machine's noise and motion, unable to speak, unable to rest. Into this situation, reinforcing an aspect of its meaning, comes the invader, the son of the merchant from the North, 'dressed' in a tweed suit of fashionable pattern, and twirling a gay walking cane.' Tess in clare's arms as he sleepwalks, Tess in the clutch of the threshing machine, Tess before Alec D'Urbervilles her predicament is the same. The dramatic force with which Hardy's painful insights here find sensuous expression, is of no ordinary kind. The manner is one of the simple and truthful tenderness; there is a fine adjustment between what the creating mind intends and what the senses perceive. The truth carries over into the conversation afterwards, and to this;

The cold moon looked aslant upon Tess's fagged face between the twigs of the garden hedge as she paused ...

Hardy sets the culminating family tragedy against the ominous background of the Lady Day migration of so many village-folk. They are sure of long local life by these contemporary migrations, Hardy perceived, was a grave social and spiritual loss. It is no accident of art that the story of Tess should end amid scenes of uprooting. The narrative of the Durbeyfields' own moving from home is full of disquiet. The migration of so many others, the dissolving social order, is not particularly dwelt upon; but the ironical reception of the Forlorn family at kingsbere, its ancient home, dramatizes a personal bitterness of spirit. Only a place in the family vault, a home there, remains to the derelict inheritors. It is this homeless despair of a family which has lost its rights and independence in the village community, that gives Tess finally into the invader's power.

The sensation of moving unresistingly through a dream recurs in the passage that describe Tess impelled towards her doom and trapped for the last time. The limit of madness are indecisive enough to leave a nightmare quality around her experiences. The situation is blurred for her the forces that have defeated her are beyond her comprehension. This is another way of saying that the flow of meaning in the novel is governed slowly by the cultural authority of Tess's actions and responses. The world of the novel clearly and indivisibly belongs to Tess who is quite simple, in Tamlinson's phrase a country girl.

References

1. H. Rider Haggard, Rural England 2 Vols. Vol- I (London: Longmans, 1902), p. 282.
2. Douglas Brown, Hardy the Mayor of Casterbridge London, Edward Arnold (1962), p. 39.
3. Tamlinson, The English Middle Class Novel. P.141

The *Suba* of Bihar during Mughal Period: A Study of the Environment History

Dr. Tahir H. Ansari

Environment includes all the living things and the physical surroundings which were called nature. From the very early times our ancestors originated in the natural environment and used the natural resources but there was no threat like global warming and climate change. Our environment and atmosphere remained supreme. During the ancient and medieval period human beings used and misused the natural resources but still there were enough natural resources in reserve and there was no threat for the lives of human beings. A kind of environment consciousness among the people developed during the 20th century as the nature became hostile to the human beings. The process of use and misuse of natural environment continued and at the same time population explosion in the world led to multiplication of use and misuse of resources which are limited and some of the species extinct and some are on the verge of extinction. Shortage and the extinction of the natural resources as well as much interference with the nature, is harming and affecting our lives. With the technological advancement and development of industries, the use of fossil fuels and the dreadful weaponry (nuclear arms, various missiles, etc.) man became visibly critical factor in the shaping of the physical environment. Due to emission of the poisonous gases like carbon dioxide, smokes and wastes from the factories and industries have polluted air and water. The use of air conditioners during summer, emits the green gas, vehicles runs by the use of fuels like diesels, petrol, CNG etc which are polluting our atmosphere (air) in which we are living and breathing oxygen and releasing carbon dioxide gases. These all problems leading to green house effect and is also called global warming.

At the same time deforestation is taking place as we are clearing forest and converting the land into residential and commercial area as well as road routes, rail tracks, airports etc. whose are decreasing the number of plants on this planet so we are increasing carbon dioxide in the atmosphere. As the Green gas trapped the heat more and more which is leading the global warming. It is leading to increase the temperature of the earth atmosphere which further, melting the ice bergs of Arctic region of North Pole and Antarctica Island which is known as 'white continent' region of South Pole. This is increasing the level of the ocean and seas and it further threatening the small islands like Ireland of Europe, Maldives islands of Asian ocean and there are various other low level islands of the world whose are threatened to submerge under water. The Global warming is also affecting the climate change of the world which are devastating the world as we have seen Uttarakhand's cloudburst & flood in 2013, Mumbai's flood in 2014, Chennai's flood in 2015 etc are the best example of the global warming and its devastating effect in

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recent time. If the pace of global warming remains the same then the lives over these islands would be in great danger in the coming time.

The increase of carbon dioxide in atmosphere is damaging the ozone layer which protects us from the harmful ultraviolet rays of the sun. Now it has been told by the scientist that the same layer is damaged by increase of green gas in atmosphere and there is hole in it. It causes the skin diseases to the living things on this beautiful planet. So we are inviting a number of new diseases which are doing casualties to human beings as well as other living things on this earth. Man is now compelled to undo for his own good. Some of what he has himself done to nature through the destruction¹. Recently Stephen Hawking warned the people that the earth planet would survive for hundred years and we should shift to another suitable planet.

The study of environment History is modern trend and whole world is concerned to protect the natural environment to save the human beings on this beautiful earth. From the very beginning man has been depending over the natural environment. Therefore we can't study history keeping man isolated from environment. We know that the study of environment is a new theme and it is difficult to apply present sense of environment concern to Mughal time. But I have made an attempt to reconstruct the environment history of Bihar by consulting the contemporary and near contemporary sources, travel accounts, family records of the chieftains, Reports, Gazetteers etc.

The Medieval period of Bihar is important as the province obtained its present name and more or less geographical boundaries during this period. The Turkish Muslims conquered the region in the beginning of the 13th century called it *Vihara* as it contained a number of Buddhist *Viharas*. Northern Bihar which was a part of Karnata Kingdom was conquered and annexed by Ghiyasuddin Tughlaq in 1324. With this, northern Bihar (Tirhut) and southern Bihar were politically and administratively unified. With the Mughal conquest in the 16th century, Bihar was organized as a separate *subah* of the Mughal Empire in 1580. It remained same until the decline of the Empire. Bihar experienced the innovative administrative reforms during the great Afghan ruler Sher Shah Suri.

We have discussed in details about the environment history of Bihar in the light of Mughal's relation with the chieftains of Bihar. In the process of conquest of Bihar, Mughals faced great difficulties in subjugation of the chieftains because most of them were settled in the dense forest. In this way we will assess how far the environment surrounding proves an advantage and disadvantage for the Mughals and the chieftains of Bihar. We shall also examine and explore the natural resources of Bihar during Mughal period. A detail description of the fauna and flora has been given which were found in abundance in Bihar.

A general survey of the geographical distribution of chieftaincies in Bihar shows

¹Irfan Habib, Man and Environment, the Ecological History of India, Tulika Books, New Delhi, 2010. P. 1

that most of them were located in the peripheral regions, amidst forests and the hilly tracts of south Bihar. For example, the chieftaincies of Khokra and Palamau were located in South Bihar and were full of forests. The hilly tracts of Munger had the largest number of principalities such as Kharakpur, Gidhaur, Seor etc. Similarly the Principalities of Hathwa and Betia Raj in north Bihar were situated by and large in the regions of Saran. The territory of Ujjainias of Bhojpur was full of forest. The remarks of the Mannuci and Palsaert that in Hindustan the tracts ruled by the Rajas and the Princely *zamindars* are usually to be found only behind mountains and forests seems in complete agreement with the geographical distribution of chieftaincies in Bihar.²

Abul Fazl records that the area of *Suba* of Bihar from Gardhi³ to Rohtas was about 120 kos (300 miles) and its breadth from Tirhut to the northern mountains (Himalayas) was 110 kos (275 miles). On its eastern boundary was *Suba* of Bengal and to its west was *suba* of Allahabad and Awadh. On the north and south it was bounded by hills comprising of the Himalayas and Vindhayas mountains respectively⁴. Abul Fazl does not mention the name of any territorial unit or *suba* bordering with *suba* Bihar in tract and forest areas on both sides of the *suba*, Abul Fazl failed to mention the name of any territorial unit on the north and south. Although on the north of Bihar *suba*, lies Nepal and on the south was Orissa⁵.

The *suba* of Bihar had seven sarkars which were divided in 199 Parganas. During the reign of Akbar the *suba* was divided in two broad and equal portions of territory, north and south of the river Ganga. The northern territory was a vast sheet of flat land and it comprised of Saran, Champaran, Hajipur and Tirhut sarkars. Tirhut being the most easterly one contained a strip of lands adjacent to the north of the course of Ganga in North Bihar and formed the part of sarkar Munger. The sarkar of Munger chiefly lies to the south of Ganga⁶.

The Southern territory lies to the south of the Ganga and extended up to the range of Vindhaya hills, which separated the lower plains from the elevated mountainous region. In the west, the southern territory is separated by the river from the sarkar of Chunar in *Suba* Allahabad. On the east, it is separated from Bengal by a branch of southern hills. The sarkar of Bihar in the middle covers about half of the whole of the flat and level area of this great southerly division. The plains of sarkar Munger on the east covered it's a fourth (1/4) part of entire district with all its mountainous dependencies.

²Mannuci, *Storio De Mogor, 1653-1708*, tr. W. Irwine, Indian texts Series, Government of India, 1907-08, ii, p. 444, Palsaert, *Jahangir's India*, edited & translated from Dutch accounts by W.H. Moreland, P. Geyl, reprint, Delhi, 1972, pp. 58-59.

³Gardhi is the old fort now known as Teliagardhi a little to the west of Sahibganj at the point where the Santhal hills touch the Ganga.

⁴Abul Fazl, *Ain-i- Akbari*, tr. Colonel H. S. Jarrett, The Asiatic Society, Kolkata, 2010, vol. ii, p. 162

⁵Ibid.

⁶B.P.Ambasthaya (ed.), *Beam's Contribution to the Political Geography of the Subahs of Awadh, Bihar, Bengal and Orissa in the Age of Akbar*, Patna, 1976, p. 42

The sarkar of Rohtas, the southerly and western one situated chiefly between the two rivers of Sone and the Karamnasa. But subsequently the sarkar of Shahabad (Bhojpur) was carved out of the old sarkar of Rohtas of Akbar's reign⁷.

The southernmost region of Bihar *suba* was upland of Chotanagpur which comprised the sub-division of Palamau, Ramgarh and Chotanagpur. This upland of Chotanagpur is also known by the appellation of Kokrah more called Nagpur. Beams, a British official who has worked on the physical map of Bihar, expresses his view that the name Nagpur was derived from the diamond mine of the region⁸. It appears that during Mughal period Bihar had continental climate (an extreme climate) very hot in summer, moderate to excessive cold in winter. It had plenty of rains in the rainy season so much so that the roads used to become muddy and sticky. The national highway passing through Bihar became so difficult to traverse during this period that even bullock carts stopped moving from Patna to Agra or to other distant places for nearly two to three months⁹. It is further corroborated by Peter Mundy who visited Patna in September, 1632. He informs us that the rainy season reached its height in the month of August and the car services from Patna to Agra came to a dead stop in this period¹⁰.

Bihar comprises the Ganga plain and the dissected highlands of Chotanagpur, Kaimur Plateau in Shahabad, Rajmahal hills of Santhal Pargana and the Himalyan foot hills occupying a very small tract of the state. The entire area can be divided into three units i.e. the Ganga plain, the southern highlands and the Himalyan foot hills¹¹. The Ganga plain is the largest geographical unit of Bihar which covers more than half of its total area forming a vast plain region extended from Himalaya in the north to the Chotanagpur highlands in the south. This region is divided by the Ganga into two sub units i.e. the North Bihar and the South Bihar. The North Bihar is totally plain and having alluvial soil while South Bihar covered several hills tracks such as Barabar, Maher, Rajgir, Shaikhpura, Kharagpura and Gidhaur hills. The North and South plains are roughly 200 ft. and 500 ft. above the sea level. The South plain is steeper than the North plain and has been built by streams which descend down the Chhotanagpur highlands making the alluvium coarse¹². As we know that North plains experiencing every year destructive floods and drought, some regions of the South plain also submerge under water during rainy season.

⁷Ibid, pp.42-44

⁸Ibid, pp. 43-44

⁹Jadunath Sarkar, *The India of Aurangzeb(topography, statistics and roads)Compared with India of Akbar, with extracts from Khulasat-ut Tawarikh and Chahar Gulshan*, Calcutta, Bose Brothers, 1901, p. 39

¹⁰Peter Mundy, *Travels of Peter Mundy in Europe & Asia, (1628-1634)*, vol. ii, (ed.) Richard Carnac Temple, p. 144

¹¹Presently Bihar has been divided and Jharkhand has been created another state. However, my study is related to both territorial units Bihar and Jharkhand.

¹²Upendra Thakur, "Bihar: A Geographical Introduction and A Historical Review", *Bihar: Past & Present*, ed. P.N. Ojha, K.P. Jayaswal Research Institute, Patna, 1987, pp.1-2

The Southern highlands cover a wide region of hills and plateaus of varying elevation which account for about 46% of the total area of the state. The Chotanagpur region consists of a series of plateaus of varying altitudes. The rugged hill region of the north-east of Chotanagpur goes right up to the river Ganga through Santhal Parganas culminating in the Rajmahal hills, the western and south-western side of which has been deeply dissected. Kaimur plateau lies in the north-west region of the Sone river where originate some streams through deep gorges. Some of the streams in this region have magnificent water-falls¹³.

Himalayan foothills covered a small area, about 365 square miles. It consists of two hill ranges and runs almost parallel to the border of Nepal in the north-west south-east direction. This range contains three important passes i.e. Someshwar Pass, Bhikhna Thari Pass and Marwat Pass which provide access to Nepal. This region has become a land of ravines due to heavy erosion. Ganga River irrigates the main land of Bihar and it forms the main line of drainage, receiving on the left the main rivers of North Bihar i.e. the Ghaghara, the Gandaka, the Beorhi Gandak, the Kamala and the Kosi, all rising from the Himalaya in Nepal. The Sone forms its most important right bank tributary which rises from Amarakantaka in Madhya Pradesh and irrigates the districts of Arrah (including Bhojpur), Gaya and Patna. According to Abul Fazl the water of the Sone River was pleasure to taste and it was flowing to the northern direction and it was cool and calm. It joins the Ganges near Maner¹⁴. The other important rivers of the South Bihar plain are the Phalgu, the Sakri etc. Among the North Bihar Rivers the Kosi has been termed as 'the Sorrow of Bihar'. After the construction of Kosi embankment it is now a boon to the most of the areas of north Bihar which were formerly thoroughly devastated by its floods. The Gandaka project on the other hand has enhanced the agricultural prospects of the districts of Champaran and Saran¹⁵. It appears that the people were consuming the water of Sone river and some other rivers during the second half of the 16th century which is not possible today. As it is quite dangerous to the health if someone consume the water of these rivers.

Abul Fazl writes that Gandak flows from the north and unites with the Ganges near Hajipur. If someone drinks its water he/she suffers from a swelling in the throat, (goitre), which gradually increases to the size of a coconut especially in young children¹⁶. There are some rivers of Chotanagpur region like the Damodara, the Subarnarekha, the South Kosi, the North Koel and the Sankh which flow towards the north, east and south. The Damodara along with its tributaries the Barakar and the Konar drain is an extensive basin. While the eastern part of Ranchi district and Dalbhum sub-division are irrigated by the Subarnarekha, its western part is drained by the South Koel and the Sankh rivers

¹³Upendra Thakur, 'Bihar: A Geographical Introduction and A Historical Review', p. 2

¹⁴Abul Fazl, *Ain-i-Akbari*, tr. Colonel H.S. Jarrett, The Asiatic Society, Kolkata, 2010, vol. ii, pp. 162-63

¹⁵Upendra Thakur, 'Bihar: A Geographical Introduction and A Historical Review', *Bihar: Past & Present (Souvenir)*, ed. P.N. Ojha, K.P. Jayaswal Research Institute, Patna, pp. 2-3

¹⁶Abul Fazl, *Ain-i-Akbari*, tr. Colonel H.S. Jarrett, vol. ii, p. 163

which later combine to form what is known as the Bahamani river of Orissa. The North Koel drains the Palamau district and discharges into the Sone. It is interesting to note in this connection that the head waters of the Punpun, the Morhar, the Niranjana (Phalgu), the Mohane, the Sakri and other rivers lie in the northern part of the Chotanagpur which irrigate the major part of the South Bihar. The river Karamnasa flowing from south unites to Ganges near Chausa. Its waters are considered impure¹⁷. The Punpun River also flows from south and joins the Ganges near Patna¹⁸.

Abul Fazl further reports about the climate of Bihar and says “the summer months are intensely hot, while the winter is temperate. Warm garments are not worn for more than two months. The rains continue during six months and throughout the year the country is green and fertile. Storm does not blow and clouds of dust do not prevail. Agriculture flourishes in a high degree, especially the cultivation of rice which for its quality and quantity is rarely to be equaled. *Khesari* is the name of a pulse, resembling peas, is cultivated and consumed by the poor people. Sugarcane is abundant and excellent quality. Betel leaf specially a kind called *Maghi* is delicate and beautiful in color, thin in texture, fragrant and pleasant in taste. Fruits and flowers are found in plenty. At Maner, a flower grows is called *Muchakand* (Jasmine), similar to the flower of Dhatura, very fragrant is not found anywhere. Milk is rich in quality and is cheap. The houses in the most part of Bihar are roofed with tiles. Quality elephants are found in large numbers. The horses and camels are rare. Parrots are in abundance and a fine species of goat of the Barbary breed are found who due to their fatness are unable to walk and are carried on litters. The male goats are castrated. The game of fighting cocks is famous in *suba* Bihar. Game is abundant. Gilded glass is manufactured here”¹⁹.

The Abul Fazl further mentions “in the Sarkar of Bihar, near Rajgir a stone is found resembling the marble of which ornaments are made. Good quality paper is manufactured at this place. In the Sarkar of Hajipur, the *Kathal* (Jack fruit) and *Barhal* or *Barhar* (small round fruit when ripe, sweet in test and yellow in color) grow in abundance²⁰. In the sarkar of Champaran the seed of the vetch *Mash* is cast on unplugged soil where it grows without labor or tilling. Long pepper grows wild in its forests. The climate of Tirhut is excellent. The buffaloes are so savaged that they will attack a tiger. There are many lakes in Tirhut and one of them the water never decreases, and its depth is unfathomable. The Grooves of orange trees extend to a distance of thirty *kos*, delighting the eye. In the rainy season gazelle, deer and tiger frequent together the cultivated spots and are hunted by the inhabitants. Many of these with broken limbs are 'loosened in an

¹⁷It is said that a Brahman was murdered by a Raja of the solar line and a saint purified him of his sins by collecting water from all the streams of the world and washing him in their water which were collected in the spring from which the Karamnasa now flows. (Abul Fazl, *Ain-i-Akbari*, vol. ii, p.163-64)

¹⁸Abul Fazl, *Ain-i-Akbari*, vol. ii, pp. 163-64.

¹⁹Ibid. p. 164

²⁰Ibid., p. 164.

enclosure, and they take them at their leisure.”²¹ Abul Fazl further writes “Rohtas is a stronghold on the summit of a lofty mountain, difficult of access. It has a circumference of 14 *kos* and the land is cultivated. It contains many springs, and whenever the soil is excavated to the depth of three or four yards, water is visible. In the rainy season many lakes are formed, and more than two hundred waterfalls gladden the eye and ear. The climate is remarkably healthy.”²² Here it is important to note down that presently it is difficult to get water when we dug the soil around the depth of three or four yards because the water level has gone down. Even the intensity of rain fall has come down. Presently we do not notice full six month rainy season in Bihar. Abul Fazl noticed two hundred waterfalls in Rohtas. I don't think that all these waterfalls are still surviving in Rohtas. In comparison to 16th century, the climate of the present time has changed a lot. We can observe about the animals, birds and other natural products which were available in abundance during Akbar period, are either extinct or lessen.

In the great expanse of the northern alluvial plains, themselves created by millions of years of silt deposition by rivers, the channels in which the rivers flow have always remained subject to immense changes before modern embankments began to restrict their freedom. The Kosi River in Bihar offers a well known illustration of this, with its dozens of alternative beds connecting its point of emergence from the Himalayas with numerous mouths in the Ganga. While the Kosi must have shifted its channels unchecked in medieval times, the history of those events is not traceable in our record.²³

During 1670 the Kharif crop failed completely in Bihar from want of rain and during the succeeding year an acute famine ravaged the territory extending from the west of Banaras to Rajmahal. We have an eyewitness account of how multitudes perished on the routes and in the city of Patna, and how parents sold their children. In Patna alone, 90,000 were estimated to have died.²⁴

It appears that when the Mughals conquered Bihar *suba* they faced many difficulties as most of the chieftaincies of Bihar lied inside the dense forest. There are a numbers of references in the Mughal Persian chronicles, whenever the Mughals took expedition against a particular territorial chief, they first employed Special Forces to clear the forest to access the territory of chief. Even after the defeat, the rebel chief fled to the forest which further prolonged the war between the chief and the Mughals.

Therefore it seems that the forests obstructed political control in Bihar. During Akbar period the chieftains of Bihar rebelled against Mughals and fled to dense forest and defiled the Mughal authority. It paved the great difficulties for Mughals to suppress

²¹Ibid.

²²Ibid.

²³Irfan Habib, *Man and Environment, the Ecological History of India*, pp.76-77

²⁴John Marshall, 'Notes & Observations on East India', ed. S.A. Khan, *John Marshall in India--- Notes & Observations in Bengal, 1668-72*, London, 1927, pp. 125-7, 138, 149-53. Also Thomas Bowery, *A Geographical Account of Countries Round the Bay of Bengal, 1669 to 1679*, ed. R.C. Temple, Cambridge, 1905, pp. 226-7.

the rebellion of the chiefs as well as the Afghans. They used to clear the forest then they defeated the rebels. We find a number of references about the Mughals's forces involvement in clearing the forest around the regions of different chieftains of Bihar.

After the accession of Akbar, Bairam Khan appointed Ali Quli Khan-i-Zaman to expel Afghan rebels from the eastern region. In course of his subjugation of Afghan rebels, he got information about Raja Gajpati the Ujjainias Chief who had cordial relation with them, had also started opposing the Mughal army. According to Badauni “Gajpati whose army and strength was such that for the space of two years, he had kept the Khan-i-Zaman uselessly employed in forest cutting and even that forest was not clear as it ought to be.”²⁵

During 1573-74, Shahbaz Khan Kambo who had taken expedition against the Afghans overtook Gajpati, the rebel Raja of Ujjainias and a battle was fought in which Gajpati was defeated near Ghazipur. Gajpati however escaped and took shelter in the dense forest of Bhojpur.²⁶ The area was almost in assessable for the Mughal cavalry. In spite of his best effort Shahbaz Khan failed to reach Gajpati's headquarters. Anyway, Shahbaz Khan took the help of local *zamindars* then he inflicted another defeat on Raja Gajpati. But he took shelter in Jagdishpur which was situated around a thick forest. Ultimately it took months for Shahbaz Khan Kambo to defeat Raja Gajpati but he again fled.²⁷ His brother Bairisal and son Sri Ram (Rampat Ujjainia) took shelter in neighboring hilly forest and defied imperial authority for some time. But the Mughals made a surprise attack and defeated and killed Bairisal²⁸. Almost at the same time Gajpati was also killed²⁹.

We find another reference of Shahbaz Khan Kambo who was deputed by emperor to assist Mirza Aziz Koka in Bihar. Both the commanders launched an attack on Jagdishpur. The town was plundered but Dalpat Ujjainia and Arab Bahadur escaped in the forests and continued their struggle. As the area was full of defiles and dense forest, the Mughal army could not force them into an open battle. On the other hand the rebels adopted guerilla tactics and harassed and killed Mughal soldiers in large numbers³⁰. But shortly afterwards serious differences arose between Aziz Koka and Shahbaz Khan and ultimately Aziz Koka withdrew himself from the campaign and went to join Raja Todarmal³¹. However Shahbaz Khan continued his campaign; ordered clearing of the forest and stationed troops on important routes.

²⁵Badauni, *Muntakhab-ul Tawarikh*, ed. Ali Ahmad and Lees, Bibliotheca Indica, Calcutta, 1864-9, vol. ii, pp. 179-180. Nizamuddin Ahmad, *Tabaqat i- Akbari*, ed. B. Day, Bibliotheca Indica, Calcutta, 1913-35, p. 313.

²⁶Abul Fazl, *Akbarnama*, tr. H. Beveridge, The Asiatic Society, Kolkata, 2010, vol. iii, pp. 260-61

²⁷Ibid.

²⁸Ibid., pp.265-66

²⁹Ibid.

³⁰Ibid., p. 474

³¹Ibid.

We find the reference during 1583-84 when the Afghan unfurled the banner of rebellion and expelled imperial officers. Shahbaz Khan was deputed to suppress the rebellion in Bihar. During the course of Afghan rebellion the chieftains of Kharagpur, Sangram Singh also rebelled³². When Shahbaz Khan launched an attack on Kharakpur, the Raja Sangram Singh took refuge in the forest ravines. For the Mughals it became very difficult to subjugate him³³.

When Raja Man Singh was appointed governor of Bihar in 1587, he subjugated the refractory chiefs of Bihar including Raja Sangram Singh³⁴. He accepted the overlordship of Mughals and offer *Peshkash* of elephants and other rarities of the area³⁵. In 1599, Dalpat Ujjainias submitted to Prince Daniyal and presented elephants³⁶. It seems that elephants were found in large numbers in Bihar. The chieftains of Bihar had a large numbers of elephants in their armies. We also find the reference in the Persian chronicles as well as local sources about the most of the chieftains submitted to the Mughals and they offered *peshkash* in form of commodities of the areas i.e. elephants including the cash.

In one of the references Toral Mal son and successor of Raja Sangram Singh of Kharagpur chieftaincy who was appointed as *Morchulburdar* (a person who fans the king with peacock's feathers) at court and in a hunting expedition killed a tiger single handedly with a sword. The king was greatly impressed with his achievement and raised him to the position of a high noble and converted him and his three sons to Islam³⁷. Here it is important to note down that the chiefs were also involved in hunting the wild animals and we find that there were a number of *zamindars* or chieftains in Bihar who had continuously hunted the animals, birds etc. so the natural resources were used or misused by the Mughals as well as by the *zamindars* of Bihar. But we have to understand that how the ecosystem was naturally maintained and balanced during Mughals period. The problems started due to the technological advancement, industrial developments, overpopulation and destruction and over exploitation of the natural resources. There should be a balance between the number of plants and the number of animals in nature. If there is an increase in the number of animals, the plants may not be able to supply sufficient food and oxygen to them. Similarly, if the number of plants increases, the

³²Abul Fazl, *Akbarnama*, tr. H. Beveridge, vol. iii, p. 622

³³Ibid.

³⁴Ibid., p. 872

³⁵Ibid.

³⁶Ibid., p. 1121

³⁷Montgomery Martin, *The History, Antiquities, Topography, and Statistics of Eastern India*, Cosmo Publications, Delhi, vol. II, PP. 237-38. Although Kalipada Mitra describes the event in the same way but says that after the feat of killing a lion, the King asked him to renounce his ancestral religion and embrace the faith of Islam. (Kalipada Mitra, 'History of Kharagpur Raj' *Bengal Past & Present*, vol. LXXII (72) S.No. 135, 1953).

animals will not be able to fulfill the demand of carbon dioxide. The survival of the entire ecosystem is based on this concept of balance.

In 1580 when the rebellion in Bihar and Bengal broke out, Dalpat also joined the rebels and established close contact with the rebel leader Arab Bahadur. They escaped in the Jungles and continued their struggle. As the area was full of defiles and dense forests, the Mughal army could not force them into an open battle. On the other hand the rebels adopted guerilla tactics and harassed and killed Mughal soldiers in large numbers³⁸. It shows that dense forest of Bihar created many difficulties for Mughals and it provided opportunity for rebels to adopt guerilla tactics.

During 1660-63, Daud Khan attacked Palamau's two forts which were very well defended as the entire area was covered with dense forest and rugged hills. There was hardly any proper approach road, consequently the army could not move forward. Besides that the imperialist also had very little information about the region. Raja Bahroz again provided the much needed logistic support to the Mughal army and personally supervised clearing of forests. Raja Bahroz and his son Kunwar Tahawwar throughout their regime remained loyal to the Mughals and helped them to understand the topography of Bihar and led from front to subjugate the other chieftains of *suba* Bihar³⁹.

It appears quite interesting accounts about the Cheros tribes of Palamau who lived in forest in tortuous conditions. They mostly depend on the food items from forest products and the meat of animals. They consumed Mahua flowers, Mango, *Patal Kohanra* (which was roasted and eaten with honey), fish and a number of forest products. The Cheros were good shots and hunters. They could trace out tigers from their footprints⁴⁰. It appears that Palamau region was rich with natural resources and varieties of animals including tiger which are now rare in this area.

Jahangir has mentioned in his memoirs about the richness of Khokhra region with diamonds. He further says that there is river (*Sankh*) in Khokhra region which procure diamonds. During the summer season when river was left with little water, the people who were employed for mining the diamonds collected the stones round the water holes. After this they emptied the water holes with spades and shovels to the extent of a yard or 1 ½ yards and dug up the area. They used to find diamonds among the stones and sand. A piece of diamond cost worth 50,000 rupees⁴¹. Jahangir got many

³⁸ Abul Fazl, *Akbarnama*, tr. H. Beveridge, vol. iii, p. 474

³⁹ Muhammad Kazim, *Alamgirnama*, ed. Khadim Husain and Abdal Hai, Bibliotheca Indica, Calcutta, 1865-73, pp. 649-60, (Persian text).

⁴⁰ K.S. Singh, *The Cheros* (ms).

⁴¹ Jahangir, *Tuzuk-i Jahangiri*, ed. Saiyid Ahmad, Ghazipur & Aligarh, Private Press, 1863-64, p.155, (Persian text). Mirza Nathan, *Baharistan-i-Ghaybi*, tr. M.I. Borah, Department of Historical and Antiquarian Studies, Guwahati, 1992, vol. I, p. 419.

other diamonds among them one diamond looked like a sapphire (*nilam*, the same as *nilmani*). It had different color and it weighs several *surkhs* (*ratis*), and it had value of 3000 rupees⁴².

Conclusion

The study shows that a large area of medieval Bihar was covered with vast and dense forest. The suba had abundance of natural resources like different varieties of plants and trees and huge numbers of the animals, birds etc. Almost all the chieftaincies (Betia Raj, Hathwa Raj, Darbhanga Raj, Ujjainia Raj, Kharagpur, Gidhaur and Khokra chieftaincies, Cheros of Palamau, etc.) lies in dense forest and the Mughal faced a lot of problems in the subjugation of these chieftaincies. Presently the situation is quite different and very serious. Now a large area of Bihar is not covered with forest. On the name of development and progress, we have cleared the forest and destroyed the natural resources like various plants trees, animals, birds, etc. we have also polluted the water bodies. Now the ecosystem has been damaged which is creating various problems in relation to our day to day living and in the coming time it could be more serious.

⁴²Jahangir, *Tuzuk-i-Jahangiri*, ed. Saiyid Ahmad, p.236.

Rock Painting of Likhichhaj: A Review

Mamta Kumari*

Abstract

Likhichhaj, Pahargarh town, Sub-district Jaura, District Morena, Madhya Pradesh, India is located on left bank of Ashan River, a tributary of Chambal River. It is situated south-east about 15 km away from sub-district headquarter Jaura and 45 km away from district headquarter Morena. Likhichhaj means a hill bending onward like a balcony. Many pictures are drawn on balcony in the red colour of Geru and Khariya. Besides Likhichhaj, several other shelters and rock painting sites have also been Neechta, Kundighat, Baradeh, Ranideh, Khajura, Keetya, Hawamahal on the same River. There are many natural rock shelters that are natural inhabitation for men and animals. Many of which contain paintings executed in a style that reminds of the Neolithic and historic period. The subject matter generally deals with battle scenes, warriors with bows and arrows, hunting and dancing scenes, Hunting of Snake by Peacock and different animal figures. Dwarikesh (Dwarika Prasad Sharma) of Michigan University conducted his explorations in 1979 on the river Ashan and discovered a large number of rock shelters at Likhichhaj.

Morena district is located in the northern part of the state, bordered by Rajasthan on west and Uttar Pradesh on the North. The adjacent districts are Gwalior and Bhind in the east and sheopuri Kalan in the south. The district is bounded by north latitudes, $26^{\circ} .05' - 26^{\circ} .42'$ and east longitudes, $77^{\circ} -05' -78^{\circ} .30'$ and is covering area of 4988 sq km. The climate of Morena district is characterized by a hot summer and general dryness except the south west monsoon season. The normal annual rainfall of Morena district is 753.7 mm. Morena district receive maximum rainfall during south west monsoon period i.e. June to September. About 91.8 % of the annual rainfall received during monsoon season. The normal maximum temperature during the month of May is 42.1°C and minimum during the month of January is 7.1°C .

Geographical

Likhichhaj is situated in dense forest, till now mobile signals are not available in Likhichhaj and only few men are found in the area. While going from tehsil Jaura to village Manpur there exists medaled road. Likhichhaj can be approached through various dry Nalas from this road, approximately at a distance of 2 Km. River Aasan is non-perennial/season River which gets dry during summer season. Water is found only in few deep patches of this river. This river passes through lime stones in Pahargarh town and merges with Chambal River. In Pahargarh area, on the bank of this river, there are many rock shelters which are suitable for men and animal living.

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Primary Studies

Survey of Pahargarh area was firstly done by Dwarkesh (Dwarika Prashad Sharma) Michigan University in 1979. However, information on the rock shelter was available with archeologist Dwarkesh marked approximately Eighty Six rock shelters. Rock paintings were inscribed over most of the rock shelters. Till now approximately 1978029 rock shelters have been discovered in Pahargarh area. Rocks painting are marked with red saffron colour. Pictures are of men and animals, few of the animals pictures are pet animals. Most of the pictures are colored with red colour, where as few pictures are outline pictures. These pictures are of different historical periods. Pictures are marked on the top of it. Previous pictures were not erased before pictures being made and marked. Today also, colour of the pictures and outline are visible. From the shapes of the pictures it can be identified that, it is of the period from Chalcolithic to historical period. From Suhania village on the bank of Aasan river Kaytha, Chalcolithic, PGW and historical period potteries have been found (1 st April 1978-79).

Subject Matter

The Mesolithic paintings clearly depict a society of hunters and gatherers. In the main they portray man and his relationship with animal. The subject matter of this period is quite varied. Bull, elephants. Deer, dogs etc. The hunters are portrayed using spears, axes, sticks and bow and arrows. Female figures are occasionally shown. The depiction of sexual life is rare in this time, male and female union is rarely shown. It seems that dances were important for ceremonial or entertainment purposes during this period, solo and in group form.

Horse Rider

In this scene there is depiction of two horses with rider. Probably, it is a scene of rally.

Battle Scenes

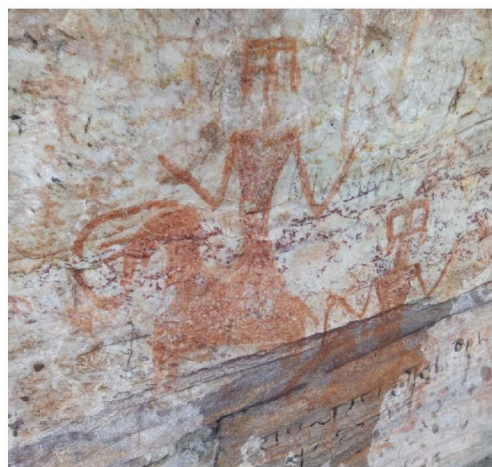
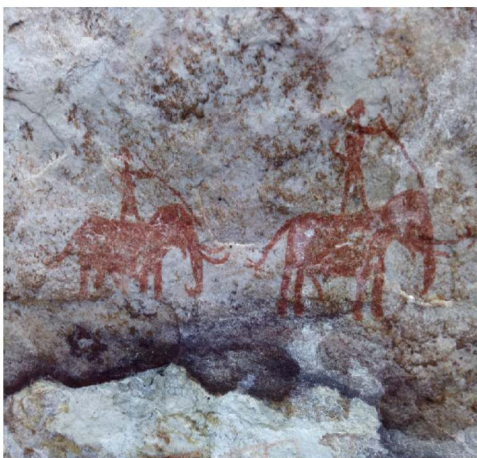
In this scene there is depiction of two troops engaging each other in war. In this scene, two men mounted on elephant with spear. Two soldier each, in front and at rear are seen fighting each other. One more scene of this type found but that is blur.

Dancing Scenes

In these scenes, eight shapes are seen dancing with each other in row.

Hunting of Snake by Peacock

In these scenes, depictions of two peacocks prey on one snake are found. Three scenes of this types has been found, out of which two of the scenes are blur. Other than this, these scenes depicts two peacock's dance.



Hunting Scenes

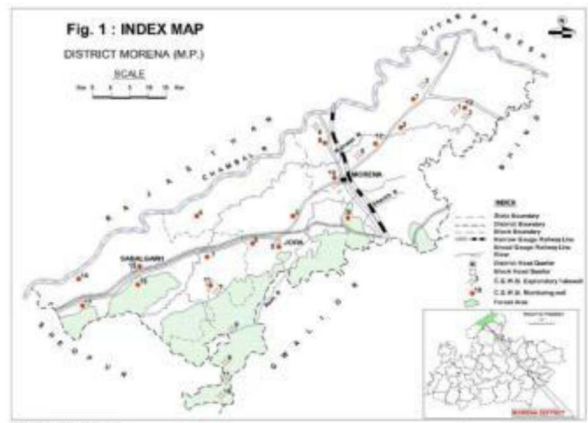
Many hunting scenes have been found marked at Likhichhaj in which man is hunting with bow-arrow, sword, axe etc. Help of pet dog is taken for hunting. In most of the hunting scenes, deer and neelgay (Blue Cow) is being hunted.

Bullock cart

Three scenes of bullock cart are found. In these, two of the bullock cart is pulled by two bulls each and the third bullock cart is pulled by four bulls. Probably, the bullock carts pro-lusions are interlinked, that is by four bulls are placed at one to pull one bullock cart.

Symbols and Religion Sign

In rock a shelter, one more flat area has been found, with designs and platform, platform is just like modern times marriage's platforms made now a day for marriages ceremonies. Other than this few geometric designs made at that times are available Likhichhaj is being lost slowly and slowly in absence of rock shelter art preservation agencies Initiatives and also due to rains. A red coat is depositing over the rock shelters. Other than this, people visiting this site has scratches, scrubbed and marked their names and signs with paints, coal and colors etc. with which those paintings are losing its originality and value. These pictures have immense importance in Madhya Pradesh art and human history. These paintings are depiction of old era men's art liking, their thinking, that's era birds, animals, evolution of human, their life style, hunting, technology, preservative methods, instruments, clothes, ornaments, physics, culture etc. It helps us in understanding that times socio-economical, culture.



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A Study Exploring Effects of Organizational Conflict and Personal Stress on Job Satisfaction

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Abstract

Job satisfaction is one of the most researched variables in the organizational behaviour. The present study proposed to study the effect of organizational conflicts and personal stress on job satisfaction among banking sector employees of urban India. It also studied the gender wise and sector wise role of organizational conflict and personal stress on job satisfaction.

Key words : Stress, Organizational conflict , Job satisfaction

Stress in job is a cause of concern as it affects the ability to attract new employees and retention of old employee.(Cox &Griffiti,2000). The contemporary era can be called as the age of stress and anxiety(Coleman,1976).

Work stress is a global challenge faced by all irrespective of location or specific organizational identity. Increased competition and demand of productivity leads firms to downsizing and right sizing. Employees are facing increased pressure to perform, This performance anxiety and stress can lead them to role confusion. Information technology has intensified competition within organizations as well as among organizations to improve efficiency and enhance quality. As a result , work place has become stating point of intense stress due to technological revolution, mass retrenchment, mergers & acquisitions, information overload , demand for more production, tough competition and tentative outlook. Stress arises when employees perceive the difference between job demands and his own capabilities. The encouraging aspect of the stress is that if properly managed ,it will create motivation among employees (Robbins, 2007).

Organizational conflict is an important variable in the study of organizational behaviour. Organizational conflict can be regarded as a discord that occurs when the goals, interests or values of different individuals or groups are incompatible or frustrate each other in an attempt to achieve their objectives. Conflicts are an inevitable part of organizational life since the goals of different stake- holders such as managers and staff are often incompatible (Jones et al 2000). Although an ever present process in human relation (Loome & Loome ,1965), conflicts , however, are a great challenge for the organizations. (Adoni & Anie. 2005).

Job satisfaction refers to a constellation of attitudes that an individual has about his job. These attitudes may develop a positive or negative proclivity in him towards his job .It is a matter of great interest to organizational behaviour scientists to understand

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how job satisfaction affects performance of a worker. A number of studies beginning with the Hawthorne studies to Human relation movement and now human resource management had job satisfaction as the cornerstone of understanding work place behaviour. Much of work has been conducted to assess the antecedents of job satisfaction. This has been in terms of understanding Job satisfaction as a dispositional factor (Arvey, Bouchard , Segal & Abraham, 1989), situational perspective (Hackman & Oldham,1976), or interactionist perspective .All perspectives have received support from research studies. The research from situational perspective has provided evidence that job and organizational characteristics have an impact on job satisfaction (Hackman Oldham .1976, Loher et al, 1985).

Personal stress and organizational conflicts are important factors that can affect how satisfied or dissatisfied the employee feels with his job. While some amount of stress is helpful in motivating workers to perform to the best of their abilities. More often than stress crosses the level from being eustress to distress. In this way they have a negative impact on job satisfaction. A stressed out employee will derive less satisfaction from his job and would show symptoms of dissatisfied employees like high absenteeism , poor performance, more conflicts in the organization, Similarly, while some conflicts are functional as they provide positive motivation for employees , most of the time organizational conflicts leads to poor job satisfaction.

Haris et al (2000) studied that role conflict affects resourcefulness in a negative way.In the study of Yousef(2002) it was established that role stressors has direct and negative relationship to job satisfaction. In the same vein, Wu & Norman investigated and found negative relationship between role stressors and job satisfaction.

Objective of the Study

The objective of this study was to find out the effect of organizational conflict and personal stress on job satisfaction of bank employees.

Hypotheses

1. There is a significant effect of organizational conflict and its dimension on job satisfaction.
2. There is a significant effect of personal stress on job satisfaction
3. There is significant difference between males and females employees in respect to organizational conflict
4. There is no significant difference between male and female employees of banking sector on personal stress
5. There is no significant difference between male and female employees of banking sector on job satisfaction.
6. There is no significant difference between private and public sector employees on personal stress.

7. There is no significant difference between private and public sector employees on organizational stress.
8. There is no significant difference between employees of private and public sector employees on job satisfaction.

Research Methodology

The sample consisted of employees of private sector and public sector banks of Dehradun. The study employed 2x2 factorial design with gender and sector as two factors. The sample consisted of 104 employees from public sector banks such as State bank of India, Punjab national bank, Bank of Baroda, Allahabad bank, ICICI bank, Axis bank, HDFC bank, Indusind bank using convenience sampling method.

Tools

- Organizational conflict scale
- Personal stress source inventory
- Job satisfaction scale

Data Analysis

The raw data was used to find MEAN and SD for different groups. Analysis of variance was done to test the significance of data

While analysing the data for hypothesis 1 which states there is a significant effect of organizational conflict on job satisfaction. The scores were divided into those experiencing high organizational conflict and those experiencing low organizational conflict. The results show that there is significant difference in job satisfaction between employees experiencing high and low organizational conflict $p < .01$.

The second hypothesis states that there is a significant difference between those experiencing high and low personal stress on job satisfaction. The results show that employees experiencing high levels of personal stress also experience low satisfaction with their jobs as compared with employees who experience low levels of stress $P < .05$.

The third hypothesis states that there will be no significant difference between males and females in respect to organizational conflict. Results show that there is a significant difference between male and female employees with regard to organizational conflict $P < .01$.

The difference between private and public sector on organizational conflict is found to be significant $P > .01$.

The next hypothesis which states that there is no significant difference between males and females on personal stress is proved correct as no significant difference is found between male and female employees on personal stress $P > .05$.

Similarly, the difference between private and public sector on personal stress

experienced is also insignificant $P > .05$.

The difference between males and female employees on job satisfaction is found to be non significant $P < .05$.

Similarly, the difference between private and public sector is found to be non significant $P > .05$.

Discussion and Conclusion

The study was conducted on private and public sector banking employees to study the effect of organizational conflict and personal stress on job satisfaction. The results showed that personal stress has a negative impact on job satisfaction. Similarly, Organizational conflict also has a negative impact on job satisfaction.

The study also tried to find out the gender and sector wise differences with respect to personal stress, job satisfaction and organizational conflict. It was found that there was significant difference between males and females on organizational conflict. The gender difference on personal stress experienced and job satisfaction is non significant.

Similarly

Sector wise difference between private and public sector is only significant for organizational conflict.

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Relevance of Mother Tongue

Dr. Monisha Saxena*

Mother tongue is also called mother language, native language or first language which one learns at home as a child. This language need not be necessarily one. That is, if the parents are bilingual, then the child will have two mother tongues. However, the term in that case is attributed only to that language which is spoken the best. Some nations also term mother tongue or arterial language to be one that is spoken by one's ethnic group. The language spoken other than the first one is a second language. People who speak their mother tongue are called native speakers of that language. They are born and brought up in its fold. Their family environment also shares their experience of the same language. Hence, the process of gaining mastery over it starts right from childhood. The natural acquisition of their own language places them on a more solid footing as opposed to a second language which they learn at school. It is true that one may not be equipped with expert knowledge about his mother tongue. However, their long experience of and journey with it certainly imparts to them an intuition of the rules.

It is the usage of a language that preserves and perpetuates it, that is, gives it a further lease of life. According to an Austrian philosopher, Ivan Illich, the term 'mother tongue' was first used by Catholic monks, for a specific language they used when they spoke from the pulpit. On 17th November, 1999, the UNESCO declared 21st February as International Mother Language Day. There may yet be a difference between 'cradle tongue' and 'mother tongue' as is brought out by noted English poet, philosopher and Prof. J.R.R. Tolkien. The former is that which one learns during early childhood. The latter may differ in cases like immigration. For example, an Assamese child migrates to Japan with his parents, he inherits the Japanese language by default. The significance of the mother tongue lies in the fact that it forms the social, personal, and cultural identity of the speaker; rather it acts as an umbrella over him. Our social patterns are absorbed and successfully reflected in this language. It is inborn and innate. Hence, its speaker is undoubtedly more proficient in its usage as compared to a non native speaker. The latter can also 'acquire' fluency in a native tongue but after about two years of language training, according to research. For functional proficiency, this 'foreign' speaker will need to labour for about 5-7 years to be on the same footing as the native speakers.

There are nations where English is not the primary language. However, most parents in India feel that their wards should be introduced to education through English only and not the mother tongue. However, according to Prof. Kioko, findings reveal something else. Rather than benefitting by introducing English in basic education, students gain more by using their native tongue at least in early years. For instance, in the

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rural areas in Kenya, students join school with a knowledge of their native language only. This enables them to understand their lessons better which in turn encourages a healthier and more positive attitude at school. It has to be understood that learning begins at home first, not in school. If schools are sensitive to this fact and they foster education in the first language, the children can be enabled to cope with the new environment. They can navigate through their new environment with their inherited knowledge from home, that is, of the native language.

On the contrary, the school environment is a dampener in most places in this respect. When the child finds himself in a totally new environment his peers, teachers, a structured mode of learning, this abrupt change in the interactive language of the child can negatively impact his academic progress. The mother tongue of a student will promote a stronger understanding of the curriculum and foster greater participation in the learning process. A learner centred approach necessitates greater interaction by the pupil. This will happen only when they can be proactive in class. This requires comfort level in the spoken language which therefore, should also be the medium of instruction. Continuing the mother tongue as the prime medium of instruction in school will be an attractive technique to instill enthusiasm in students. They would be more proactive learners in the sense that children would now freely ask questions, answer them and even make suggestions.

In addition to all this, it helps to maintain and reaffirm the cultural identity of the learner. It also radically changes the way in which a child looks upon school afresh and understands its relevance. The general scenario in our country is that students begin their academics in a language that is new to them. This induces a teacher oriented approach which brings about silence and passiveness on the part of students. Children are denied the freedom to articulate themselves freely thus suppressing their potential. The learning experience becomes very dull, non-creative and downgrades the potential of the learner and learning outcome. Another interesting outcome of introducing the first language right from the school level is that children develop the skills of reading and writing faster. They discover that they can now relate to written texts more easily, write and read names existing in their environment. Hence, when the learner learns the concepts and skills in his own tongue, they do not have to be re-taught in the second language. Learning reading and writing skills in the first language will help to develop the same faster in the second language. Since a child is already aware of the sounds of letters, the only new learning is the new sounds of words of the second language. The knowledge gained through usage of the first tongue gets automatically transferred to another language once ample vocabulary has been learnt in it. It is best to start school in our mother tongue. It will not impede education but result in faster acquisition of skills. Use of the mother tongue of the learner releases the burden of the teachers too who are imparting instruction in the same medium.

An amazing result of recent researches is that where both the learner and teacher

do not speak their mother tongue, that is, it is not the language of instruction, both teacher and taught struggle in imparting and receiving education. However, when the home language is the medium of instruction, learning is less stressful, more natural, creative and innovative. This revolutionary step will also enable teachers to design better academic material. All this will definitely improve the learning outcomes. Thus, the mother tongue acts as a bridge between home and school, facilitating the smooth transition of knowledge from one end to another. The child gets more involved in classroom teaching and develops the basic skills of reading, writing, speaking and understanding better and faster. The child's emotional stability enhances his cognitive ability too.

The importance of mother tongue was first highlighted by UNESCO in 1953. The key reason was that the British insisted on imparting education through the colonial language which was English. So, even when children did not know this language, they were taught the same in schools. The mother tongue was relegated to anonymity and declared unfit to gear up Indians to equal the demands of the civilized and educated western world. However, the fact is that it serves as a language of identification with the family and society. Hence, by promoting it, we elevate both the language and its users to parity with foreign languages. Research findings also suggest that English can be learnt as a second language (ESL) more efficiently if they maintain and develop proficiency in the primary language. For instance, if a child has been able to cultivate good reading skills in Hindi, she can apply the same when reading English too. For example, guessing the meaning of unfamiliar words from the context, the ability to decide which new words are worthwhile to be looked up in the dictionary and which not, planning some creative writing or developing a piece of argument all these skills can be applied from the first to the second language.

It is imperative for a person to have close bonding with his mother tongue. For students acquiring skills of a second language in international schools, returning to their homeland can be a problem if they are not able to bridge the gaps in their mother tongue. We cannot afford to neglect the latter as it can lead to loss of identity, estrangement from immediate environment like parents, grandparents and society. While in public, most parents prefer to speak in English for various reasons. Some consider it to be a prerequisite to be labelled as 'civilised'. Others flaunt their English speaking skills among cultured circles. Sadly enough, the trend is passed onto the children too. The result is, generation after generation, the second language which is English in our case, gets a free promotion from its users. This endows it with a fresh lease of life year after year, generation after generation.

While displaying our skills at Pidgin English, we all conveniently forget the great injustice we do to our own mother tongue. It is just like being respectful and all obedient to someone else's mother and neglecting your own as someone who is outdated and unfit to be 'paraded' in public. Other languages also need to be promoted during the course of

education. However, the primary language keeps us rooted in our soil. It gives us a standing, nourishment and existence just as a plant gets it from the soil that holds it. Mother tongue is learnt by a child in his mother's lap without a conscious effort. The child acquires it while living in his social group. Thus, by default, it becomes the best medium to express our ideas and facilitate mutual communication. Our native language helps us to get together into a social organization. It is the easiest to learn as one is born into it and we can master it more than we can do another language. It is the best medium for acquiring knowledge and fostering intellectual development. It enables skills like self-expression, reading, reasoning and more.

Any language can communicate but it is only the mother tongue that best aids self-expression. History is testimony to the fact that all great works have been produced by writers in their own first language. Development and refinement of emotions and the mind, so crucial for literature and poetry, happens through our native tongue. It is a comfortable breeding ground for original ideas. Our strongest expression, this language helps critical faculty and a high level order thinking. Institutions like Bonne International School have proved that mother tongue fosters higher over all achievement in students as it has been implemented as a staple language cum educational policy there.

According to P. Mitra, we tend to think in our native language and so, enjoy a natural command over it. The speaker feels and exercises an ease while expressing himself, boosting his confidence in the process. It is being increasingly recognised that there is a strong connection between one's mother tongue and an acquired second language. Exposure of kids to the former is a great way to connect them to their own culture and firmly establishing their identity. So, when students of various linguistic backgrounds mingle, the peers also benefit from the ensuing enriching experience.

Parents can employ the following measures to encourage the use of mother tongue by their children:

- Speak to them only in their mother tongue at home
- Read and write in it with children until they are able to do the same in it independently
- Tell stories to them and discuss interesting topics of their childhood which children will like to listen
- Procure books and multimedia for children in their native language
- Make its usage competitive among children by keeping rewards and incentives
- Watch T.V. serials or cartoons with them in the target language
- Listen to songs in the language
- Send children to centres that offer courses or learning in it

- Organise events like picnics, visit to native country or state, cultural events or family celebrations
- Keep journals in the home language
- Convey your expectations about your mother tongue to your child's teachers so that they can render help in this connection

Certainly, our native language is an invaluable treasure in our lives. Hence, it naturally follows that it is our sacred duty to preserve it along with its richness and pass it down to progeny. Being multilingual is also beneficial as each new language acts as a window in our lives, giving us a fresher, variegated view of the world. But all this should not be done at the cost of our own native tongue which has given to us the primal impressions of the world. A child hears the beautiful sounds of his first language while it rests in the womb of his mother. It is pivotal in shaping his thoughts, happiness, fears and emotions. Just like a strong bond is established between mother and child through body language, love, affection, compassion and most importantly, verbal language, so also it exists between us and our arterial language. Nelson Mandela rightly comments, “ If you talk to a man in a language he understands, that goes to his head, if you talk to him in his language, that goes to his heart.”

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An Introduction into Cryptocurrency

Swati Khanduri Dimri*

Abstract

When we hear about Cryptocurrency what comes to our mind is banking, transaction, digital, cash, currency exchange, electronic, Bitcoins and a substantial doubt about the legitimacy of the cryptocurrency medium. In this paper we try to understand the cryptocurrencies better, we first need to know what exactly is cryptocurrency, how does it work, what are its uses and implications, how is it different from fiat currency and how is it regulated.

Key words: Bitcoin, mining, blockchain.

Initiation: Cryptocurrency

Cryptocurrency is an invention of *Satoshi Nakamoto* (a pseudonym) the inventor of Bitcoin. In his announcement of Bitcoin in 2008 he said he had developed a peer to peer electronic cash system which tries to resolve the problem of double spending by making use of decentralised verification protocols.

These are frequently called *altcoins*. According to coin market cap there are around 686 alt coins in circulation among which the most popular ones are Bitcoin, Litecoin, Ethereum, Zcash, Ripple etc.

Most cryptocurrencies are aimed at replacing the Fiat currency as the primary medium of transactions. Cryptocurrencies is not backed by a government, an individual or an organisation. Rather it works on Blockchain technology which enables peer to peer transaction.

Going back one step: Blockchain

Block chain is a decentralised digital ledger. It works through encrypted transactions which are initiated and accepted through a peer to peer verification. The trust between the parties is established through decentralised distributed ledger visible to anyone within the network. The world wide network validates the transaction when it confirms the validity and the transaction is executed and the digital ledger is updated simultaneously.

The Blockchain technology ensures:

- though open public decentralised ledger
- through encrypted translation
- through permanent unalterable records of events.

* Hyderabad

Relevance: Scope & Legality

Though Bitcoin is just one example of implementation of blockchain technology, blockchain has a vast scope in our future financial market as well as our sharing economy.

If we talk about accessibility the popularity of the cryptocurrencies can also be gauged by the fact that today dedicated Bitcoin ATMs are available, in some countries, that allow transaction akin to normal ATM transactions of the fiat currency.

The first Bitcoin ATM was launched in the U.S.A. on February 2014. As of September 2017 there are **1574 Bitcoin ATMS** installed throughout the world. The government of Japan has just recognised Bitcoin as a legal form of payment.

There are substantial rumours that Government of India is planning to float its own version of cryptocurrency called Laxmi. However, whether these rumour would become reality or whether such a state backed currency would even find takers, is anybody's guess.

Value: Why are cryptocurrency in demand

The other point which creeps in our minds is that where do Bitcoins come from as there is no central authority regulating them. Bitcoins are generated by a decentralised and competitive process called *mining*.

The miners help keeping the record of all the transactions. The miners job is to confirm these transaction and write them into general ledger. They ensure that the blockchain stays intact and is never tampered with.

The miners takes the information in the block and apply a mathematical formula and converts it in a hash. Each blocks hash is produced using the hash of the block before it and hence it becomes a digital version of a wax seal. This entire process makes it a safe transaction.



The growth of Bitcoin is driven by soaring demand in Asia. Bitcoin rate has seen a surge from low of INR 46,500 per Bitcoin in November 2016 to a high of INR 4,80,000 per Bitcoin in November 2017. This is a *10 fold growth* of Bitcoin rate in under 12 months.

What makes Bitcoin even more valuable is that the supply is limited to 21 million only.

Challenges: Not all fun and game

Cryptocurrencies have their due share of hurdles and complexities. *Firstly*, it is

purely a digital experience which makes it technically difficult for everyone to understand. *Secondly*, it can be comparatively slow and impractical for many retail transactions.

Since bitcoin is not regulated by any central authority it might take time for some to vest their trust also there are certain governments that are trying to crush cryptocurrencies.

The Chinese government took a heavy handed action on cryptocurrency recently by banning *Initial Coin Offering (ICO)* funding which affected the cryptocurrencies across the board.

There is still substantial doubt in terms of which side the major world economies would side with. Would they move away from the status quo of wait & watch, and openly embrace or openly sanction the cryptocurrencies, would decide the future of these cryptocurrencies

Conclusion

Whichever way the coin falls, the thing that is certain is that we would hear much and more about blockchain and bitcoin over the next few years. If blockchain is able to find global acceptability, it will change the way we transact, the way we manage privacy, create new value and the way we participate in self governance.

Position of Women in Vedic Period

Dr. Anju Bali Pandey* & Dawa Yangzee Sherpa**

Abstract

“Yatra Nari Astu Pujyante, Ramante Tatra Devataa” The Gods reside in places where woman is worshipped

- *Manu Smriti*

Vedic tradition described specific status of women in family and society. In all four Vedas, women are regarded in a way that allows them to live in honor for their importance in society with respect and protection, and given the opportunity to reach their real potential in life. Vedas regards womanhood to such status that many women became Vedic Seers or Rishikas in the Vedic age. The various suktas of Rigveda like 10 /134, 10/40, 8/91, 10/95, 10/107, 10/109, 10/154, 10/159, 5/28 were elaborated by female Vedic Seers like Ghosha, Godha, Upanishada, Apala, Vishavavara, Nishat, Romasha etc.

In Early Vedic period, there was no discrimination between man and a woman. Even the birth of a girl child was desired as can be seen from some texts in Rigveda asking for a birth of girl child. The birth of a female was not seen as a curse. Girls were treated with kindness and consideration. Their education was not neglected. They were sent to Gurukulas to master various subjects such as theology, philosophy, medicine, etc. Initiation ceremony or Upanayana ceremony was performed for girls as well. It was believed that if a girl is initiated into vedic studies then she would have a successful married life.

Women were identified with sakti in Vedic civilization. If women are kept suppressed, this sakti will be denied to the family and the society, thus weakening all of them. Sanskrit terms used by the husband for the wife were Pathni (the one who leads the husband through life), Dharmapathni (the one who guides the husband in dharma) and Sahadhamacharini (one who moves with husband on the path of dharma; righteousness and duty).

In the Early Vedic (or Rig-Vedic) Women were highly respected in the family. A married woman used to perform religious ceremonies as a partner of her husband. Despite the prominence of men in family women were considered as the masters of the household. Unmarried women could pursue their study staying in the house of their parents In Later Vedic period, however, this position of women change for the worse.

As the time passed the position of women underwent a drastic change in all

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spheres of life. In the later Vedic period, women lost their political rights of attending assemblies. Several practices like dowry, Child marriages etc came into existence which relegated women into the background.

Position of Women in Vedic Period

Women enjoyed a very significant position in our ancient Indian society. In fact they were superior to men. There are literary evidences to suggest that woman had power which could destroy kingdoms and mighty rulers. Veda Vyasa in Mahabharata writes how Kauravas fell because they humiliated Draupadi, the wife of Pandavas. Valmiki's Ramyana depicts the sad state of Ravana for abducting Sita Devi forcibly. The worship of Goddesses in ancient period was to inspire public to respect women. In the Vedic society women participated in religious ceremonies and assemblies.

“The wife should do Agnihotra (yagna), Sandhyavandana and all other daily religious rituals. If, for some reason, her husband is not present, the woman alone has full rights to do yagna.” Rigveda Samhita, part 1, sukta 79, sloka.

In Early Vedic period, there was no discrimination between man and a woman. Sometimes the birth of a girl child was desired as can be seen from some texts in Rigveda asking for a birth of girl child. The birth of a female was not seen as a curse. Girls were treated with kindness and consideration. Their education was not neglected. They were sent to Gurukulas to master various subjects such as theology, philosophy, medicine, etc. Initiation ceremony or Upanayana ceremony was performed for girls as well.

That women and men are equal in the eyes of dharma is made explicit in a beautiful sloka from the Rigveda: *“O women! These mantras are given to you equally (as to men). May your thoughts, too, be harmonious. May your assemblies be open to all without discrimination. Your mind and consciousness should be harmonious. I (the rishi) give you these mantras equally as to men and give you all and equal powers to absorb (the full powers) of these mantras.” Rigveda 10-191-3.*

There is no evidence of isolation of women in Vedic period in domestic or social affairs, but they were affectionately dependent on their male relations throughout their lives. There were women like Matreyi, Gargi, Lopamudra, Ghosha, and Indranni who were learned souls and have put forth their thought in Upanishads.

Prominent Women During Early Vedic Period

There were 2 categories of students. Brahmavadinis and Satyavadinis. Brahmavadinis were women who devoted their life in learning and chose not to get married. Their sole object and purpose of life was to acquire knowledge. Brahmavadinis never married and remained lifelong students. They became prophets and have contributed numerous hymns in Rig Veda. Prominent among them are Ghosha, Apala, Visvara, etc. Ghosha has written 2 suktas (hymns) in Rig Veda. Ghosha has also mentioned women warriors called Vadhrimati and Vishapala. Apala was a daughter of

Maharshi Atri and was discarded by her husband due to a skin disease which prevented hair growth. She underwent penance to please Lord Indra who gave her boons, one among which cured her of her skin disease. Apala has also contributed few hymns in Rig Veda praising Lord Indra. Visvavara has written hymns in Rig Veda praising Agni Devata. Along with these women, there are other women who have contributed to Rig Veda such as Gargi, Pratitheyi, Maitreyi, Lopamudra. Gargi was a philosopher and in the court of King Janaka, in front of Assembly of Philosophers Gargi asked two questions to Yajnavalakya who was a great scholar of the time. He could not give answers to Gargi's questions. Maitreyi was wife of Yajnavalakya who was also a law-giver. He wanted to divide his wealth between his two wives but Maitreyi asked him for his knowledge rather than his wealth. Yajnavalakya transferred his knowledge to Maitreyi who became a great scholar. Lopamudra was a Kshatrani and a daughter of King of Vidarbha. She was married to Agastya rishi. After her marriage, she had complains about her husband who spent most of his time in austerity. Answering her complaints, Agastya explained the duties of husband to his wife. Hymns by Lopamudra are present in Rig Veda. This shows that women were respected and treated with high regard. They did not have any restrictions upon education. They could remain Brahmavadinis whole life and pursue knowledge. They could become rishis, authors, poets and teachers according to their preference.

It was believed that if a girl is initiated into vedic studies then she would have a successful married life. It was a must for a girl to gain knowledge.

O bride! May the knowledge of the Vedas be in front of you and behind you, in your centre and in your ends. May you conduct your life after attaining the knowledge of the Vedas. May you be benevolent, the harbinger of good fortune and health and live in great dignity and indeed be illumined in your husband's home.”
Atharva Veda 14-1-64.

Women had an opportunity to choose their man through a type of marriage called Swayamvara. In this type of marriage, the eligible grooms assembled at the bride's place and the bride selected her man. There are many such incidences in epics the Ramayana and Mahabharata. This continued even in the later period in royal families.

In the Early Vedic (or Rig-Vedic) period the womenfolk had a high status in the society. Women were highly respected in the family a well. A married woman used to perform religious ceremonies as a partner of her husband. Despite the prominence of men in family women were considered as the masters of the household. Unmarried women could pursue their study staying in the house of their parents.

Women were identified with sakti in Vedic civilization. If women are kept suppressed, this sakti will be denied to the family and the society, thus weakening all of them.

Sanskrit terms used by the husband for the wife were Pathni (the one who leads the husband through life), Dharmapathni (the one who guides the husband in dharma) and Sahadhamacharini (one who moves with husband on the path of dharma; righteousness and duty).

This is how ancient Vedic culture viewed the partnership of husband and wife.

In Rig Veda (10.85), the marriage hymn, states that the daughter-in-law should be treated as a queen, Samrajni, by all the family members especially the mother-in-law, husband, father-in-law.

Women is designated as;

- Aditi, because she is not dependent (Nirukta, 4/22)
- Aghnya, for she is not to be hurt (Yajur Veda 8/43)
- Brhati, for she is large hearted (Yajur Veda 11/64)
- Chandra, because she is happy (Yajur Veda 8/43)
- Devakama, since she is pious (Atharva Veda 14/1/47)
- Devi, since she is divine (Atharva Veda 14/1/45, Yajur Veda 4/23)
- Dhruva, for she is firm (Yajur Veda 11/64)
- Havya, because she is worthy of invocation (Yajur Veda 8/43)
- Mahi, since she is great (Yajur Veda 8/43) etc.

During after vedic period there was a gradual decline in the status of woman. Priests began to perform many of the religious ceremonies formerly done by wife. The participation of woman in assemblies and public gathering was also restricted.

The birth of daughter in the family began to be looked down upon. The system of dowry also came into practise. According to Satapatha Brahmana, Maitrayayni and others (later Vedic text) an ideal woman is the one who dines after her husband and bracketed woman with dice and wine as the three main evils of the society. Texts also advocated marriage of girl before puberty and laid numerous restrictions on woman with regards to marriage, education, inheritance etc. These factors gradually led to the decline in the status of woman during the subsequent period.

General attitude towards Women The best possible way to ascertain the attitude of Vedic society towards women may to look for the instances where women are overtaken by misfortune of falling into unfortunate situation. Such a situation may give us, glimpses into the genuineness of society's sympathy towards the weaker sex. It also enables us to find out how far man is prepared to rise above the prejudices of his gender and judge the women by an equitable standard. Hindu society, as any other society, has laid down a much higher standard of sexual morality for women than men and has framed rules which are harsh and unsympathetic to them. The Vedic thinker, however, have shown a fair amount of sympathy and consideration towards the lapses of women from various spheres of life.

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Sustainable Tourism Development: Opportunities and Challenges at Gwalior Region

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Abstract

'Sustainable tourism development meets the needs of the present tourists and host regions while protecting and enhancing opportunities for the future'. To start with the definition of Sustainable tourism given by World Tourism Organization this paper focuses on building an understanding on concept of sustainability, concept of sustainability in tourism and its relevance; Concept of Carrying Capacity and importance of carrying capacity measurement at a destination to maintain Sustainability. Further in the paper the significance of understanding and implementing Eco tourism, Responsible Tourism and Community Based Tourism has also been mentioned. Taking into account the tourism area as "Gwalior Region," a conceptual and observational analysis is done to identify the opportunities and Challenges faced in the course of action of implementation of concept of Sustainable Tourism.

Keywords: Sustainability; Carrying Capacity; Ecotourism; Gwalior Region.

Introduction

The literal meaning of sustainability is to carry in a way that the natural set up of a system can be maintained and sustained. To sustain and to carry can be synonymous to each other. Carrying capacity and sustainability of anything, let it be destination, let it be architecture, let it be environment, education, intellect or history, it can range from anything to everything, it was a concept that was always there existing in this atmosphere and universe, but the change that has been observed during these years is that now these topics have become relatively more significant. We now started talking, researching and implementing these things in every sphere of life because its high and alarming time that we should start working on the sustainability and carrying capacity of everything from water, fresh air, population to electricity, otherwise the negative effect of not working on it can lead to disasters. The catastrophe caused by our negligence towards natural environment cannot be later improved or undone. Global warming and environmental changes that we all are witnessing is one example of human beings neglecting the two very important aspect of life over a place that is carrying capacity and sustainability.

Focusing on sustainability further in this paper we will be discussing about sustainable Tourism Development; its opportunities to develop and challenges faced by such type of tourism to grow in a country like India and specifically in Gwalior Region.

Sustainable Tourism Development

To understand the concept of sustainable tourism, here are few definitions of

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sustainable tourism to quote:-

'Sustainable tourism development meets the needs of the present tourists and host regions while protecting and enhancing opportunities for the future' (Arcodia, 2010)(The World Tourism Organization in Dickson and Arcodia, 2010). The manner in which resources are controlled guarantees the satisfaction of social and economic needs whilst preserving cultural and natural diversities (The World Tourism Organization in Dickson and Arcodia, 2010).

According to Queiros (2003), sustainable tourism development is tourism that is established and preserved in such a way that it is economically viable over the long term, while at the same time does not deplete, destroy or change the natural and socio-cultural environments on which it depends. Sustainable tourism development is essential to ensure that the interactions and relationships between the natural, socio-cultural and economic environments are in a constant state of balance (i.e. where the three environments overlap). *"Tourism that takes full account of its current and future, economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and the host communities"*. Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments. Sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability. Thus, sustainable tourism should:

- 1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.
- 2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance.
- 3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation. Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary.

Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about

sustainability issues and promoting sustainable tourism practices amongst them. Dimensions of sustainable tourism development include: Nature Based Tourism, Community Based or Community Participation Tourism, Responsible Tourism, Eco Tourism, Green Tourism, Alternate Tourism, Wild life tourism, Heritage Tourism and almost all other type of tourism except promotion of mass tourism without sensibly thinking over the consequences of it over, over all environment and carrying capacity of the place.

Pillars of sustainability

Based upon the review of literature done it can be concluded that the three basic pillars of sustainability are: social, economic and environmental. Whereas few more can be added in the list of pillars which support the growth of sustainability are governance or political participation and policies; participation of people and society which lead to responsible behavior and sustainability.

The three type of tourism which is considered to be the pillars of sustainable tourism are: Responsible Tourism, Eco Tourism and Community Based Tourism.

Responsible tourism by definition is a kind of tourism which is enjoyed and done in a more responsible way. It focuses more on reducing the negative impact of tourism on different sphere of life of host/ local people.

Eco Tourism in simple terms is the type of tourism which focuses more on natural environment, and is intended to support conservation effort and preserve wildlife and flora and fauna.

Community Based Tourism, it is more of a kind in which local community are more involve and tourism activities are more directed by local community people, in a friendly and authentic way which in turn generate revenue for them and help in upliftment of their living standard.

Tourism

As defined by Macintosh and Goeldner, tourism is, “the sum of the phenomena and relationship arising from the interaction of tourist's, business suppliers, host governments and host communities in the process of attracting and hosting these tourists and other visitors.”

The man has travelled from one place to another since a long period. The reason for travel varies from place to place and person to person. Everyone travels for their own interest and purposes; it may be business, recreation or something else. While travelling the tourist enjoys the nature, requires different services, exercise different choices, observes variety of culture and atmosphere and feels different experiences. This means during a complete trip, the tourist is involved in different types of activities which makes tourism a complex phenomenon. The significance of tourism has been recognized in both developed and developing countries. Since the middle of the twentieth century

tourism has been recognized as key economic stimulant in most developing countries. India is one of them. (Ahmed & Krohan, 1990)It has potential to stimulate growth of other economic sectors along with it. Through its interrelated linkages and cross-sectional synergies related sectors like agriculture, handicrafts, transport, construction, poultry, awareness for local progress etc. are all attached to it (Hong, 2009).

(Jennifer Stange David Brown Solimar International) define Tourism Destination as a physical space in which a tourist spends at least one overnight. It includes tourism products such as support services and attractions and tourist resources within one day's return travel time. It has physical and administrative boundaries defining its management, and images and perceptions defining its market competitiveness. Local destinations incorporate various stakeholders often including a host community, and can nest and network to form larger destinations. Destinations could be on any scale, from a whole country (e.g. India), a region (such as the North East) or island (e.g. Andaman and Nicobar islands), to a village, town or city, or a self-contained centre (e.g. Chokhi Dhani or Disneyland).

Gwalior and its Tourism

Gwalior is located in the north of Madhya Pradesh and has good surface connectivity. Gwalior is fourth largest city in Madhya Pradesh. It has numerous of attractions to offer to tourists. It has lots of diversity to attract the tourist like art, culture, history and religion. The imposing structure of fort inspired Emperor Babar to describe it as “the pearl among the fortress of Hind”. On the fort there are many other monuments like *Gujarimahal*, *Gurudwara*, *TelikaMandir*, and *SasBahukaMandir*. MPSTDC organizes sound and light show on the fort. There is museum of archaeology there. It is rich in built heritage assets. The cultural heritage of Madhya Pradesh is led by Gwalior. The entire city is a visual and aesthetic feast. Gwalior is a small destination with variety of eye catching attractions and facilities. It is very well connected to other destinations. For international tourists also there is no problem of connectivity. There are fast trains. The city is connected to Delhi on one side by 321 km via Agra and on another side Khajuraho which is 275 km via Jhansi. It is on the main Delhi-Bombay, Delhi-Chennai and Delhi-Goa lines. The local authority and government of Madhya Pradesh has also come out with a new pragmatic policy for changing socioeconomic and investment scenario in the city of Gwalior.

Gwalior Region consists of eight districts namely: Ashoknagar, Bhind, Datia, Gwalior, Guna, Morena, Shoopur, Shivpuri.

A brief description about the tourist places of these districts are as follows:

Ashoknagar District:Chanderi Fort, Anandpur Sahib Gurudwara, Issagarh, etc.

Bhind District: The chhatri of MalharRaoHolkar at Alampur is great archaeological chhatri, Ater Fort, etc.

Datia District:Datia has some famous temples. 'PeetambraPeeth' is one such temple which attracts a lot of pilgrims, apart from Hanuman Garhi. 'Purana Mahal or DatiaMahal'.Some of the other tourist spots are Sonagiri-Temples, Unao-Balaji Sun Temple, Rajgarh Palace & Museum etc.

Gwalior District: The Fort, Man Mandir Palace, TelikaMandir, SasBahukaMandir, Gujari Mahal, Tansen's Tomb, Jai Villas Palace, Jai Villas Museum, Sun Temple, etc.

Guna District:Bajrangarh Fort, Jain Temple, Bishbhuji Temple, etc.

Morena District: Mitawli temple, Padawali, Bateshwar temple, kakanmath temple, Kuntalpur, ancient shore of Morena, Shanidev temple, etc.

Shoepur District:Palpur (kuno) wildlife sanctuary, Kaketa reservoir, Fort Sheopur, DoobKund, Ram-Janki Temple, VijaipurDurg, etc.

Shivpuri District:Madhav National Park, Chhatris, Survaya Ki Garhi, Tatyia Tope memorial, Karera Bird Sanctuary, SakhyaSagar Lake, BhadiyaKund, BhooraKhon Waterfall, Pawa Waterfall, Madhav Vilas Palace, Narwar Fort, Sultan Garh Fall, Shivpuri District Museum, Madhikedha Dam etc.

Opportunities/ Benefits

Gwalior region as the tourist destination is at its introductory stage of life cycle has a lot of potential to develop itself as a tourist attraction point. With the development of this region as major tourist destination in the map of Madhya Pradesh and Indian Tourism it has a lot of opportunities to develop and focus on sustainable tourism.

With growth of tourism at Gwalior region it is very common to identify that the negative impact of tourism activities will increase at the place very soon. It is advisable and wise to start focusing on Sustainable growth of tourism at Gwalior Region. Gwalior Region has lot of opportunities to work with sustainable development guidelines and flourish its tourism. It is always easy to market and promote a destination at its initial stage with an image. Giving Gwalior Tourism an image of sustainable tourism Destination will be comparatively easy than the established and mature destinations.

Benefits from sustainable development; sustainable development leads to long term environmental practices which gives a better quality of life for all member of the society. Business practices with low environmental impact leads to economic development combined with sustainable transport systems bringing solid economic growth and economic prosperity.

Plans, policies and programs from government (public) and private sector give immense contribution towards development of tourism at a destination. Political and administrative help can be extended if the locals are receptive to the change and the same assistance is provided by the other side.

Challenges

Few challenges can come in way to achieve the goals of sustainability, those challenges can be:

Inadequate funds: an economical challenge to achieve tourism sustainability is inadequate availability of funds for carrying out the activities for sustained development.

Better economic alternatives: better economic alternatives are possible thresholds and a criterion in the measurement of capacity to absorb tourism at a destination

Uncontrolled inflation: inflation due to tourism activities over a place increases prices of the goods available within a destination .To control inflation because of tourism activities are major challenges to achieve sustainable growth.

Shortage of labor: shortage of labor over one destination and abundance of them at another destination leads to imbalance in availability.

Excessive competition: excessive competition between the entrepreneurs of the destination at the maturity stage leads to the thoughtless development and construction over a destination which disturbs the carrying capacity and sustainability.

Some serious loss or damage: cultural and traditional loss; inequitable spread of benefits so that the locals are dominated by newcomers in the area, lead to serious crimes which is a social challenge in development of the place.

Environmental Disasters or natural calamities: the destruction caused by the environmental disasters or natural calamities disturbs the ecology and environment which many a times becomes challenge in the way to maintain the balance of a place.

Perceptual user dissatisfaction: people travel from one place to another, and select a destination to travel due to some motivation that a destination has and pull the tourists towards itself. Due to carrying capacity and sustainable development of the place users preferences and motivation changes and activities that they want to perform over a place if they fail to do so it generate a perceptual dissatisfaction among the tourists visiting a place.

Valued cultural loss: tourism activities in abundance can lead to the loss of culture of a place. Staged authenticity and demonstration effect in tourism are a threat to cultural sustainability.

Serious crimes/ theft/ mob attack etc.: security of tourist visiting a destination has become a serious challenge to maintain the image of a destination. Due to more number of tourists visiting a place which is over and above the carrying capacity of the destination, the hostile host population many- a- times behaves in the serious offensive way which becomes a challenge to create a positive image of the destination.

Political inability to achieve objectives: there are levels of political system and

management system, from local level to regional level to national level and international level. The political incapability to focus on the actual problem and to develop an effective planning and policy for the eco and sustainable development of the place become a challenge for the thoughtful development of the destination.

Conclusion

To summarize, a holistic approach to the carrying capacity should be taken, so that the comprehensive sustainable development of the destination can be performed. Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building.

Towards the approaches to sustainable tourism development Augustyn (1998) strongly prescribed the need for environmental, social and economic sustainability or two or more of its combination. A Strategic Tourism Unit (STU) can be suggested at Gwalior Region to implement the strategy relation between stakeholders and tourists. Identification of barriers e.g. legal, financial, fiscal etc. was suggested as one of the important activities of STUs. Strategy for the development of tourism can be based upon SWOT analysis prior to its formulation. If processed in strategic sustainable development of tourism at Gwalior Region, it can set a better vision for future tourism development, better identification of the target markets, business goals and development priorities.

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FDI in Retail Sector in India

Dr. H. S. Rawat*

Introduction

FDI stand for Foreign Direct Investment. A Foreign Direct Investment is an investment in the form of a controlling ownership in a business in one country. The economic liberalisations of 1991 have given greater fillip to the foreign direct investment. It is increasing dramatically in India. FDI in retail industry means that foreign companies in certain categories can sell products through their own retail shop in the country. At present FDI in pure retailing is not permitted under Indian Law. But the growing Indian market has attracted a number of foreign retailers and domestic corporate to invest in this Sector. Being encouraged by India's growing retail boom many multinational Companies also started to enter India's retail market. According to the Investment Commission of India, the retail sector is expected to grow almost three times its current levels to \$ 660 billion by 2015. It is interesting to focus on the evolution of the retail sector in India.

Indian Retail Sector

First of all we should know about retail. It is defined as well invested in selling goods or services directly to the final consumer for their personal, non business use via shops, market, door-to-door, selling and mail order or over the internet where the buyer intends to consume the product.

FDI can be a powerful catalyst to spur competition in the retail industry, due to the current scenario of low competition and poor productivity. Permitting foreign investment in food based retailing is likely to ensure adequate flow of capital into the country and its productive use in a manner likely to promote the welfare of all sections of society particularly farmers and consumers. Indian council of Research in International Economic Relations (ICRIER) has projected of Indian retail sector.

Share Of Organized Retail In Selected Countries

India is a developing country. So that the FDI in retail sector in India can be beneficial, if it is to be planned properly. India's share of organized retail is only 4 percent.

In the developed economics organized retail is in the range of 75-80% of total retail. The share of organized retail varies widely from just one percent in Pakistan and Four percent in India.

Types of Retailing in India

A. **Single Brand** Single brand implies that foreign companies would be allowed to

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Country	Total Retail Sales (US \$ bn)	share of organized retail (%)
USA	2,983	85
Japan	1,182	66
China	785	20
United Kingdom	475	80
France	436	80
Germany	421	80
India	322	4
Brazil	284	36
Russia	276	33
South Korea	201	15
Indonesia	150	30
Poland	120	20
Thailand	68	40
Pakistan	67	01
Argentina	53	40
Philippines	51	35
Malaysia	34	55
Czech Republic	34	30
Vietnam	26	22
Hungary	24	30

Source: Planet Retail and Technopak Advisers Pvt. Ltd.

sell goods sold internationally under a single brand viz. Reebok, Nokia and Adidas. FDI in Single Brand retail implies that a retail store with foreign investment can only sell one brand.

B. **Multi Brand** FDI Multi Brand retail implies that a retail store with a foreign investment can sell multiple brands under one roof. Opening up FDI in multi-brand retail will mean that global retailers including Wal-Mart, Carrefour and Tesco can open stores offering a range of household items and grocery directly to consumers in the same way as the ubiquitous “Kirana” store.

Present Position of FDI in Retail Sector in India

In India the retail sector mainly depends upon the agriculture sector. “Retailing in India is one of the pillar of its economy and accounts for 10 percent of its GDP. Indian Central Government denied foreign direct investment in multi-brand retail forbidding foreign groups from any ownership in supermarkets, convenience store or any retail outlets.

Making India the most open economy in the world. Modi government recently announced its second major reform in FDI. The government since beginning has been taking steps to boost FDI in the country to create a suitable climate, so that foreign

investors feel confident in investing alongwith fostering on economy that can create more jobs and the problem of unemployment will be removed.

Department of Industrial Policy and Promotion (DIPP), Ministry of Commerce circulated a discussion paper in July 2010 seeking the opinions of all stakeholders on allowing FDI in multi-brand retail. After the DIPP circulated a discussion paper. Consumer Affair Ministry and Planning Commission gave the green signal for 49 per cent FDI in multi-brand retail.

During November 2015, Prime Minister Modi announced Diwali bonanza to investors opening as many as 15 sectors. One of the most important sectors to be impacted by the policy change were single-brand retail. The rule that mandated single-brand retailers to locally procure 30 percent of their goods sold in India over a span of five years remained; however the new policy allowed the retailer to meet the norm from the time it opens the first store.

The FDI reforms announced of June 20, 2016 not only liberlised a host of important sectors including defence, civil aviation and pharma, but also reassured investors about India's contingency reform device. Investors have been on the edge since Reghuram Rajan decided not to seek a second term as government of the Reserve Bank of India.

The government allowed 100 per cent FDI in the marketing of food Products made in India. India is one of the fastest growing retail market in the world. Wide spread liberalization and deregulation of financial markets, cross-border mergers willing acquisitions increasing role of investors willing to invest abroad, rapid advances in modern telecommunication and computer net work have all resulted in a tremendous up surge of International capital flows in India, particularly private capital flows, as compared to official capital flows over the last two decades.

On August 28th 2017 the Department of Industrial Policy and Promotion (DIPP) had issued the updated and revised FDI Policy 2017 -18. The FDI Policy 2017 incorporated various notifications issued by the Government of India over the past year. Competent Authorities listed in the FDI Policy 2017 include the FDI in the Single-brand, Multi-brand and Food Product retail trading and the Department of Economic Affairs of India for FDI in the Financial Service Sector.

Importance of FDI in Retail Sector in India:

FDI plays a vital role in the development of Indian Economy. India is the second most important FDI destination in the world after China. The importance of FDI in retail sector in India as under:

1. Infrastructure facilities, refrigeration technology, transportation sector will get a boost by FDI.

Sector Specific Inflows in FDI in Retail

Years	FDI Flows in US \$ million
2006-07	47
2007-08	200
2008-09	294
2009-10	536
2010-11	391
2011-12	567
2012-13	551
2013-14	1139
% increase	23.23
CAGR	309.4

Source: RBI website

2. FDI will allow transfer of skills and technology from abroad and develop the infrastructure of the domestic country.
3. FDI will create a competition among the global investors, which will ultimately guarantee better and lower prices, thereby benefiting people in all sections of the society.
4. FDI will render necessary capital to establishing organized retail chain stores.

Benefits of FDI in Retail: There are the following benefits of FDI in retail.

1. It generate huge employment.
2. It will help in creating various benefits for the farmers as well as
3. It will help in buying variety of good quality products of low prices.
4. The FDI in retails is quiet beneficial for the economic condition of India.
5. FDI in retail will help in enhancing economic conditions in India.
6. FDI companies will provide better wages to workers.
7. FDI in retail will help increasing cheaper production facilities.
8. FDI in retail huge tax revenue generated.
9. The indirect benefits like better roads online marketing, expansion of Telecom sector etc. will give a “big push” to other sectors like agriculture, small and medium size enterprises.

Conclusion

Foreign Direct Investment is very beneficial for the developing and under developing countries. It plays a vital role in the long term development of a country for raising productivity and generating new employment opportunities.

FDI in retail sector can expand markets and in multi-brand retail will support the government's role of achieving remunerative prices for farmers and will also increase quality and choice for India's increasingly sophisticated consumer base. FDI increases the level of competition in the host country.

Economic development, rise in purchasing power, living standard, growing consumerism and brand proliferation has led to retail modernization in India. With high economic growth, per capital income increases. Retail modernization in India depicts a similar story.

The growing Indian market has attracted a number of foreign retailers and domestic corporates to invest in this sector. FDI in retail should be upto a fixed limit so that the domestic enterprises and traditional occupation not to be discouraged.

Accordingly to the World Bank, opening the retail sector to FDI would be beneficial for India in terms of price and availability of products.

According to the Investment Commission of India "The retail sector is expected to grow almost three times its current levels to \$ 660 billion by 2015. FDI in the retail sector can expand markets by reducing transaction and transformation costs of business through adoption of advanced supply chain and benefit consumers and former suppliers. Government may allow 100 per cent FDI in multi-brand retail by foreign retailers like Wal-Mart and Carrefour, if they agree to 3 percent local sourcing and employ 1000 people for every \$ 100 million investment. Therefore FDI in retail sectors will be benefitted for the economy of the country.

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Assessment of Land use and Land cover Change using GIS and Remote Sensing - A case study of Doiwala Town- Dehradun

Dr. (Mrs) Kanchan Singh*

Introduction

Land use and land cover change has become a central component in current strategies for managing natural resources and monitoring environmental change. The rapid development of the concept of vegetation mapping has led to increased studies of land use and land cover change worldwide. Although the terms 'Land Use' and 'Land Cover' are often used interchangeably, their actual meanings are quite distinct. 'Land Use' refers to human activities that take place on the earth's surface. (How the land is being used; such as residential housing or agricultural cropping.) 'Land Cover' refers to the natural or manmade physical properties on the land surface.

With ever rising population demand for land under agriculture reduces and land under institutional and residential uses increase, but this unusual pattern exerts a lot of pressure on land under cultivation. With increasing per capita demand for food, shelter and other institutional requirements it becomes necessary to accord a rational use of the land requirements of human being without much damaging the existing patterns. An attempt is made in the proposed study to derive a model of judicious use of land under various heads so that the imbalance being created between other usages of land agriculture can be reduced. The study proposes to investigate the changing land use and the impact there of agricultural output and productivity in Doiwala township and neighbouring areas .Use of remote sensing data and GIS tools in assessing the problems and actual analysis will make the relevance more important as the data and facts are likely to be more clearly presented

Origin of the research problem

Dehradun since history has been established and known as a town for education, big and important government organization and institutions from last two decades it has witnessed a sea change in its character and size owing to its developments as an important centre and after the birth of Uttarakhand as a new state. It has been declared as the capital of state, and this has led to develop not only the city but also the neighbouring and adjoining areas. It has become need of the hour to develop some service centres, satellite towns and support townships so that the pressure building up on this capital town can be diverted and adjusted within the reaching limits of the city.

With this background Doiwala Township in particular and the block in general has gained immense locational advantage, being located at a distance of 22 kms from the district headquarters of Dehradun, and to gateway town of Rishikesh.

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Doiwala has been predominantly an agricultural centre especially for sugarcane and has been providing a good support livelihood to a population largely involved in agriculture.

With changing times the township has experienced a change in occupational structure, and a fairly large section of population has been shifting to business and service sector.

Also there is a radical change in land use pattern as a very large proportion of land under cultivation has been shifted to residential and other commercial usages. This has led to decline in overall agricultural production and productivity both as well as it has added to the pressure of population of all types ranging from vehicular traffic to socio-cultural degradation. Moreover rapid commercialization has added to rise in price of both, urban and rural land. This alarming situation has raised a problem worth discussing and framing a project based study to analyse the impacts of changing land use patterns in Doiwala Township and neighbouring area.

Methodology adopted in the study

Sample Design and methods of data collection- primary and secondary

For collection of information, data and other vital statistics pertaining to the study, a systematic approach has been adopted. Both primary and secondary sources of information have been used for collecting the data. The basic secondary geographical and demographic information and details about the sample town have been collected and compiled from Census of India and PCA 2011, District Statistical Office Dehradun and offices like MDDA. Ward wise information regarding house-holds, number of shops etc have been collected from Doiwala Nagar Panchayat, Block office, Municipal Corporation etc. In field survey conducted for recording of public opinion through questionnaire, all seven wards of Doiwala town were kept included in the study plan. Fifty respondents from across different profiles were selected on purposive random sampling basis from each ward to collect information on various questionnaire variables. The respondent profile included professionals, graduate students, home makers, businessmen and government servants. The respondent age group was kept between 25 to 55 years. To record the sentiments pertaining to changes in environment quality around fifty elderly people, frequent travellers and public representatives were also interviewed.

Methodology for GIS / Remote Sensing Data collection

The methodology adopted for this study for change detection is outlined in the work flow diagram below. Land use change have been detected by using Arc GIS 9.3.

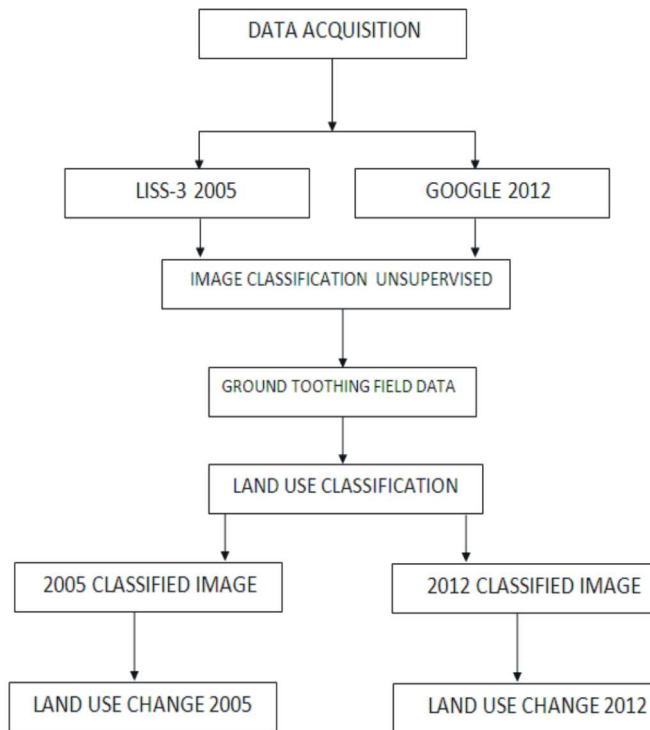
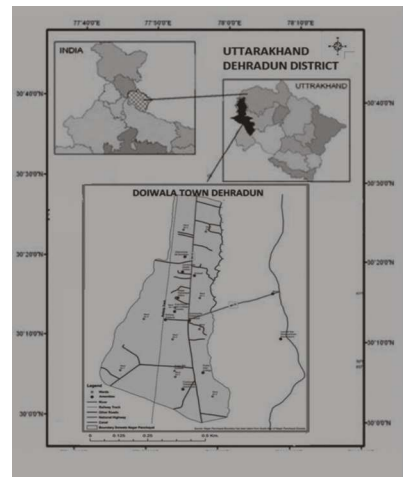


Figure1. Location Map

Dehradun District- A brief profile

Dehradun is a district of Garhwal division of Uttarakhand state. The district headquarters is Dehradun, which has also served as the provisional capital of Uttaranchal since its founding in 2000. The district has 6 tehsils, 6 community development blocks, 17 towns and 764 inhabited villages, and 18 unpopulated villages. As of 2011 it is the second most populous district of Uttarakhand (out of 13), after Haridwar.

As of 2011 Indian census provisional figures, the Dehradun district has a population of 16,98,560 the second highest in Uttarakhand after Haridwar (19,27,029). The Decadal growth rate has jumped up from 25% (19912001) to 32.48% (20012011). This is the third highest in Uttarakhand after Haridwar (33.16%) and Udham Singh Nagar (33.40%). The district has a gender ratio of 902 as against a state average of 963. This has however improved from 887 in the 2001 census. The population density is 550, again the 3rd highest after Haridwar (817)



and Udham Singh Nagar (648). The state average is 189. The literacy rate is the highest in the state at 85.24% (90.32 for males, 79.61 for females)

Doiwala Block: An introduction

The sample town is a part of Doiwala block in Dehradun district of Uttarakhand. Before entering in details of sample town, it becomes imperative to highlight some specifics of block in general. Doiwala block was established in the year 1955 on Jan 26. The total geographical area of block is 61745 hectare, comprising of 46910 hectares of forest land. The population of block was 151236 in 2001 which rose to 248255 in 2011. The block consists of 80 villages and one township. The block is primarily characterised with agriculture and land under forest. Also there is a presence of small industries, village and handicraft units. The area is observing significant changes from last few years. The table below present a brief on these facts.

Doiwala Town The Study Area

Doiwala is a town and nagar panchayat in Dehradun District in the state of Uttarakhand India. Doiwala is located at 30° 18' North 78° 12' East latitude and longitude. It has an average elevation of 457 mts above sea level. The place is situated in south of Doon valley's tarai and bhabar region with Lacchhiwala reserve forest area forming its northern boundary. Doiwala town is a small but important town. It has an area of 2.91 sq km. It is a fast developing town

of state of Uttarakhand along Haridwar Dehradun state highway NH 72. It is a proposed magnet mega city. City is growing as a transition town and works as central market for the nearby villages. It is a small town area surrounded by many small villages as Khiari, Dudhli, Lacchhiwala, Bhaniyawala, Kanharwala, Jolly Grant, Badowala, Athoorwala, Jeewanwala, Majrigrant, Laltappar, Chiddarwala, Hansuwala, Shergarh etc.

The climate of Doiwala is generally temperate although it varies from tropical hot in summer to severely cold in winters. In summers the maximum temperature reaches

Table-1 Doiwala block – Employed Population

Registered Industries/ Small Scale/ Village/ KVIC/ Handicraft units & Population Employed

Year	Registered Units		Small Scale Units		Village/ Handicraft	
	No.	Pop. Emp.	No.	Pop. Emp.	No.	Pop. Emp.
2007-08	13	872	86	529	526	1778
2010-11	17	1053	94	740	610	1897

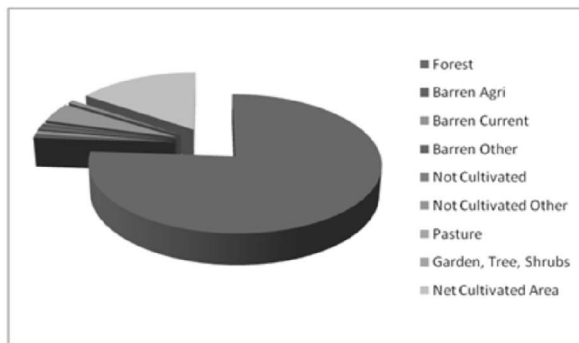


Fig. 1. Doiwala Block- Primary Land Use

upto 40 degree celsius and in winters it falls upto a minimum of 9 degrees. During the monsoon season it receives heavy and protracted rainfall. The weather is considered to be good during winter. Agriculture of the region gets benefitted by fertile alluvial soil, adequate drainage and plentiful rain.

Town is also close to two important tourist and religious attractions of the State namely Haridwar and Rishikesh through which the holy river Ganga is passing. Both the places have world-wide attraction of tourists and pilgrims throughout the year. Road connecting to the airport of state capital crosses the town Doiwala. The only accordance of Uttarakhand and well known Medical College in Jollygrant is situated within 3 Kms of this town. The only airport of the region, Jolly grant air port is about 4 km away from the main town therefore with the future expansion of the capital city and the two nearby religious places. Town will definitely play an important role to increase the tourist economy of the region.

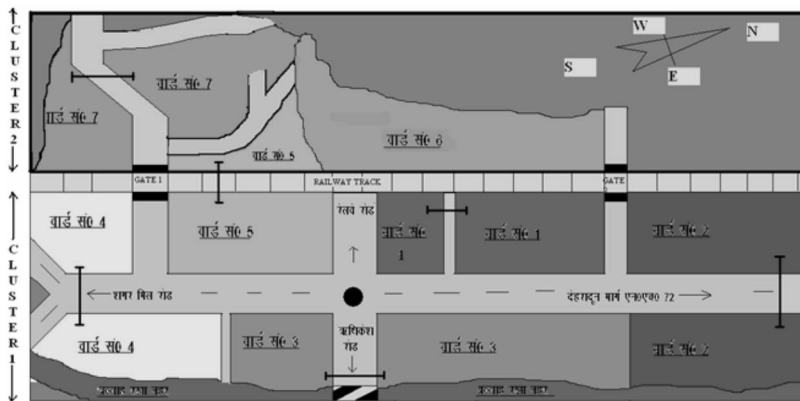


Fig 2. Doiwala Town - Ward map (Nagar Panchayat Doiwala)

Doiwala Town-Economic Profile

The Doiwala Town Nagar Panchayat It is a small town area surrounded by many small villages therefore having an agro-based economy. It is an important agriculture trade centre for the nearby area. Town is growing as a transition town and works as central market for the nearby villages. The main economy of the town is agriculture and mining. The place has a constant floating population. One cooperative sugar mill is functional in the town from year 1933 town having its own residential colony of about 800 workers; few of them are daily commuters of nearby villages. The main occupation of the inhabitants in this area is agriculture. Main crops of the area are sugarcane and good quality of rice. Commercial establishments have also come up and further growth is taking place in the town. In these circumstances, rapid growth and fast development of Doiwala is anticipated.

Doiwala Town- Demographic Profile

The population of the city Doiwala was 8,047 as per the census 2001. It rose to 8707 according to 2011 census. At present the estimated population is 10302 at the rate of 2.5% growth rate per year. Number of the households in the town is about 2000 on the basis of a family size of about 5 person per family .The town is having a constant floating population of about 1000-1500 people per day.

As far as the Town population growth trends are concerned, the city population was 7473 in the year 1991 and population density 2568 person per square km, while the population has grown to 8707 and density has increased to 2992 person per square km in 2011.

Ward wise Area, Population and Household details has been given in the tables below.

Table-3 Population and decadal change

Doiwala Town- Population and Decadal Change							
S. No.	Ward	Area(SqKm)	Area (Ha)	1991 population	2001 population	2011 population	(%)Change (2001-11)
1	Ambedkar nagar	0.34	34	1035	1176	1025	-1.51
2	Missarwala Thana	0.39	39	1004	1068	1425	3.57
3	Trighart nagar	0.44	44	1069	1218	1301	0.83
4	Mill area	0.46	46	1130	1188	1134	-0.56
5	Ravidas nagar	0.4	40	1031	988	860	-1.28
6	Gyan Vihar	0.41	41	1079	1261	1522	0.87
7	Prem nagar	0.47	47	1125	1148	1440	2.9
8	TOTAL	2.91	291	7473	8047	8707	4.82

Town has about 1500 per day floating population. This adds to the existing population to reach at 8707 + 1500= 10,207 .
In some cases like Anbedkar nagar, Mill Area and Ravidas nagar a population decline is recorded.

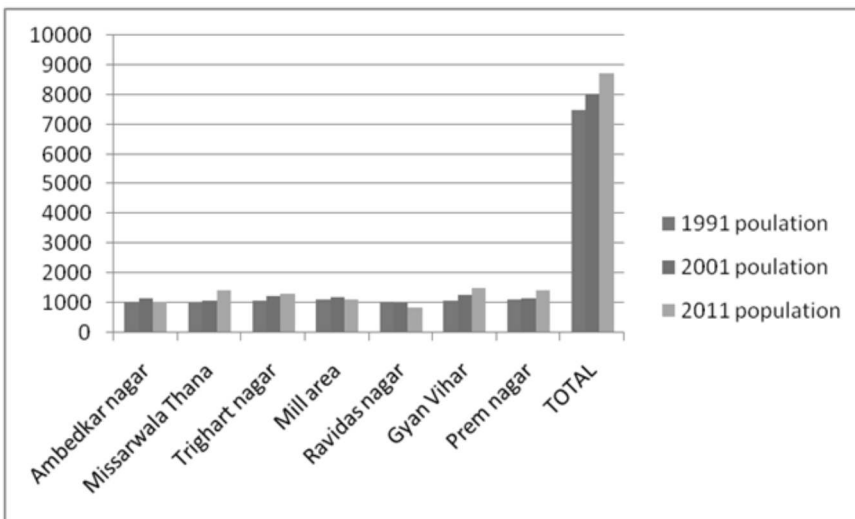


Fig 3. Land use change detection in Doiwala town

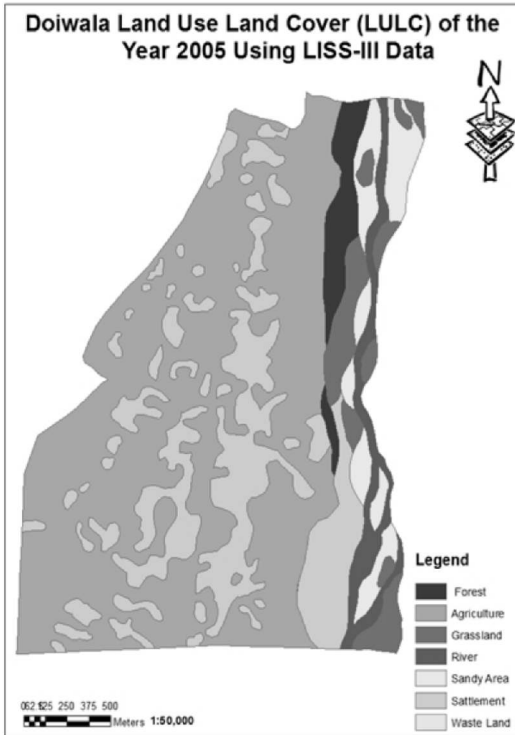


Fig 4. Doiwala Town- Land use Land Cover 2005

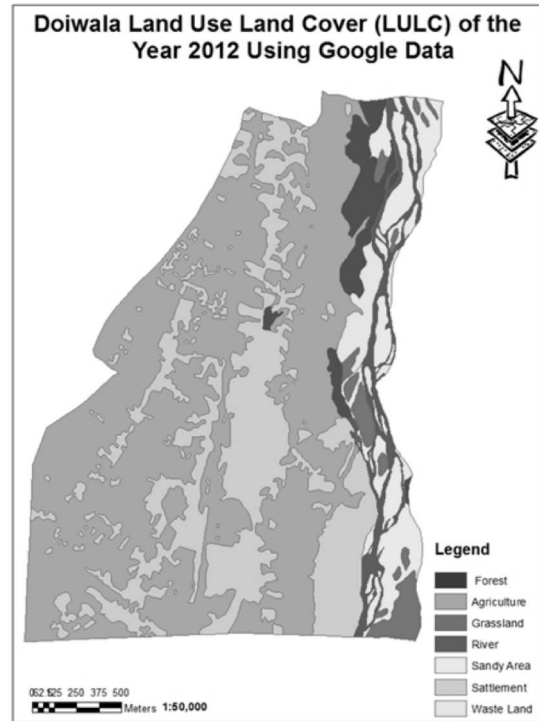


Fig 5. Doiwala Town- Land Use land Cover 2012

Doiwala Nagar Panchayat is a transit township situated along Dehradun Haridwar National Highway 72. The total area of this town is 2.91sq km. To detect the land use change using remote sensing and GIS tools, an area of 5.148sq km was considered under study that included Doiwala Nagar Panchayat and immediate neighbourhood. The surroundings of Doiwala town are mostly agricultural area primarily known for sugarcane cropping.

The images below suggests the land use land cover of Doiwala town for the year 2005 and 2012 These images are taken using LISS III process of imaging and Google data.

The tables and graph given below details the status and changes in land

Table-4 Doiwala Town- Land Use Land Cover change 2005-12

		Land Use /Land Cover change 2005-2015							
LISS-3-2005		Google-2012							
Class	Area(Square meter)	sq kms-2005	Class	Area(Square meter)	sq kms-2012	Change			
Agriculture	2954035.939	2.954	Agriculture	2760664.998	2.760665	2.765	0.189		
Sandy Area	293131.0752	0.293	Sandy Area	372339.4537	0.372339	0.376	-0.083		
Forest	190887.2819	0.191	Forest	198840.4155	0.19884	0.203	-0.012		
Grassland	101479.2369	0.101	Grassland	134661.0712	0.134661	0.139	-0.037		
Waste Land	164987.9815	0.165	Wasteland	79728.63822	0.079729	0.084	0.081		
Sattlement	1226739.676	1.227	Sattlement	1382998.549	1.382999	1.387	-0.160		
River	216589.6215	0.217	River	191184.0643	0.191184	0.195	0.021		
		5.148			5.120417	5.148	0.000		

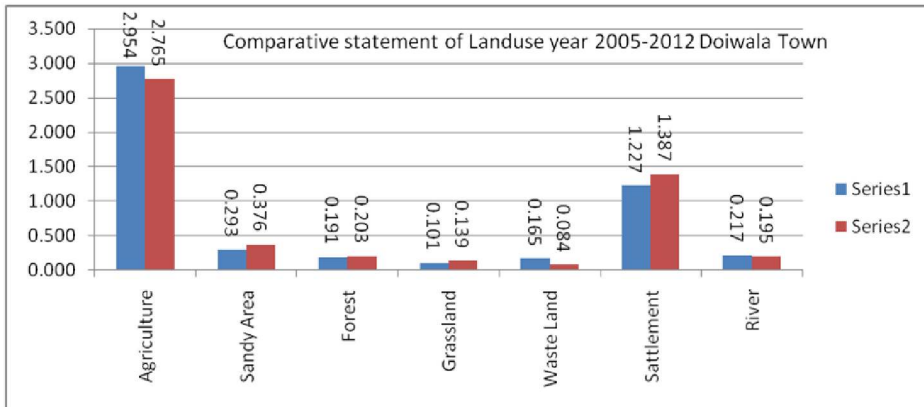


Fig. 6. Doiwala Town Land use Land cover comparative 2005-12.

use land cover of the same time period that is 2005- 2012.

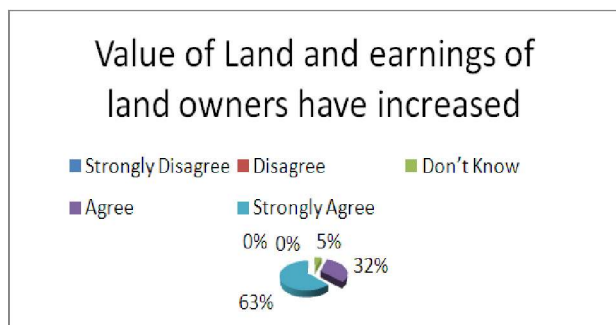
The change detection statistics mentioned in tables give below suggests that there is a consistent expansion of urban settlement since 2012. Also there is a positive change observed for vegetation and grassland as a result of seasonal variations.

There is a decrease recorded in agricultural area by 7.03%, wasteland by 30.12% and river area by 7.8% for the period of 2005-2012. This decrease is a result of rapid urbanisation leading to construction and other activities, business and commercial development to meet the demands of rising population, encroachments along river, roads, agricultural fields and open land. It has been observed that during dry season there is heavy erosion along river bed and uncontrolled mining along the river side. This also has resulted in the shrinking of area under river side.

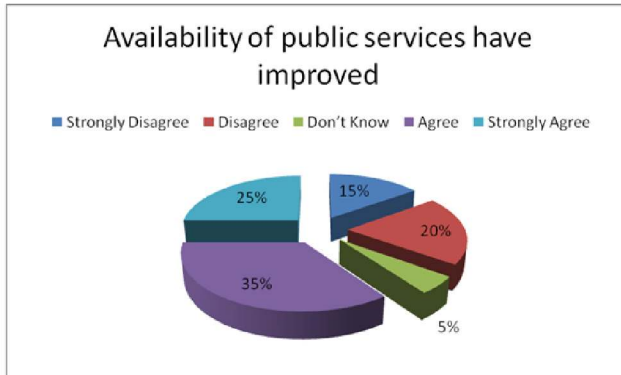
Major Findings from field research

To map people's opinion, aspirations and to record their reactions on the research subject, 400 respondents from across the resident population of Doiwala and some floating population were served with a designed questionnaire containing questions pertaining to land use change and their impacts on various aspects of life. The text below is an attempt to detail some of the important facts from filled questionnaires.

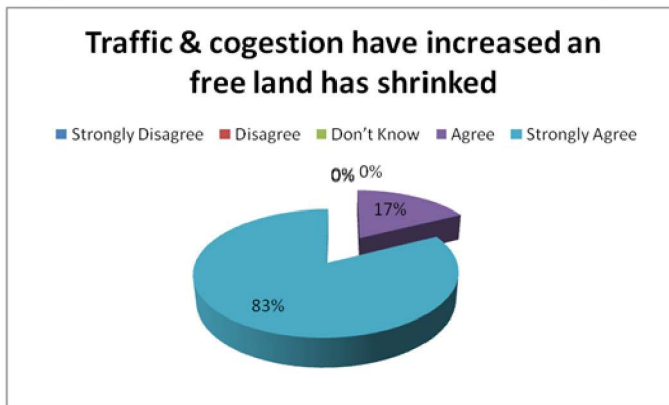
1. Value of Land and earnings of land owners have increased- It is an established belief that with development in and around the rural area, the land value and also the related incomes of land owners increase. Around 63% of respondents strongly agreed with the point with very less numbers not agreeing with the fact.



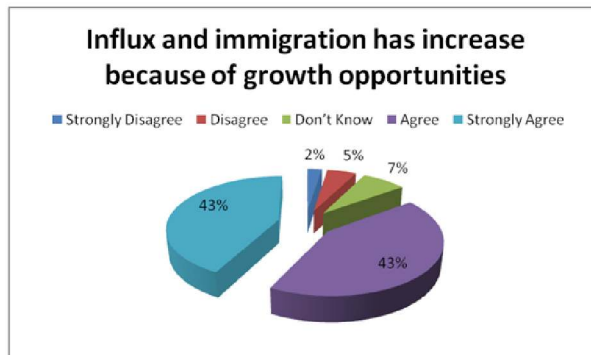
2. Availability of public services has improved- This question received a mixed response of respondents. Around 60% of respondents agreed for the fact where as 40% of them disagreed. Unequal distribution of these services may be the reason.



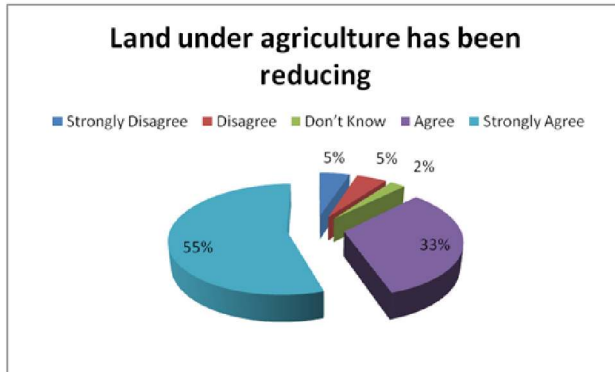
3. Traffic and congestion have increased- Because of rapid urbanisation and increased population pressure have added to traffic congestion and availability of free land for movement, parks etc have reduced. Almost 100% respondents agreed to this fact.



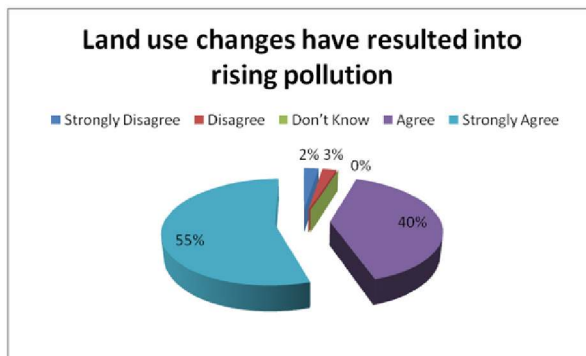
4. Influx and immigration has increased because of growth opportunities- The town now offers more opportunities for employment and growth. This invites influx of population from neighbouring villages and area. Around 86% of respondents agreed to this.



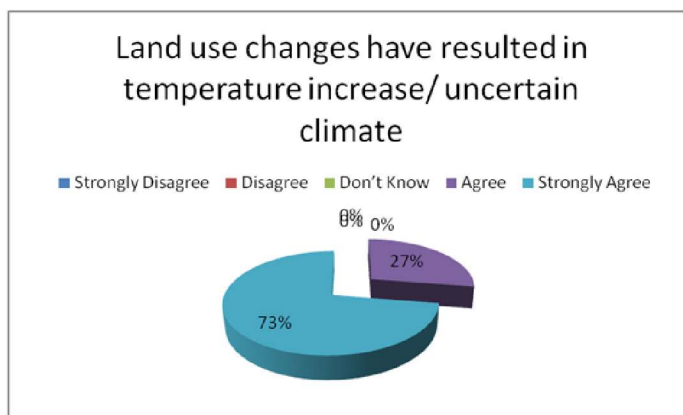
5. Land under agriculture has been reducing- With urbanisation pressure and population, demand for land for usages other than farming increases. Around 55% of respondents agreed to this fact.



6. Land use changes have resulted into rising pollution- Reduction of Land under agriculture and forest increases the pollution level. Around 95% of respondents agreed to this fact.



7. Land use changes have resulted in temperature increase/ uncertain climate- Because of changes in land use the town witnesses temperature variations and climatic uncertainties. 73% of respondents strongly agreed to this fact.



Conclusions

Increased land use in activities other than agriculture offer diverse avenues of income generation. It is an established belief that with development in and around the rural area, the land value and also the related incomes of land owners increase. Tertiary and secondary sector activities for income generation takes place when agriculture shrinks. Quality of education facilities have improved. These facilities are bound to grow to meet the civic demands. Increased incomes, improved infrastructure and quality of life are some of the reasons for this.

Open space and beauty in town have been reducing continuously. Because of changes in land use the town witnesses temperature variations and climatic uncertainties. The town now offers more opportunities for employment and growth. This invites influx of population from neighbouring villages and area.

Over a period of 10 years the town has gained importance as a service centre and transit town. Because of rapid urbanisation, increased population pressure has added to traffic congestion and availability of free land for movement, parks etc have reduced. With increased income the demands in market push the price up. This has lead to increased cost of living in the town.

Earning opportunities have increased in town because of changed land use. Because of increasing business and occupational avenues, incomes are likely to increase. Changed land use and increased land portion for business use are likely to attract investments in the town. Business houses, local people and transit population see more business and investment opportunities in the town.

Reducing law and order and public safety are the common negative impacts of urbanisation. Increased urbanisation leads to population pressure, congestion, crowd and reduced green belt from town. Reduction of Land under agriculture and forest increases the pollution level.

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Women and Political Representation

Dr. Priyanka Arya*

Abstract

The question of representation especially political representation remains a crucial one for feminism and for women's studies in particular. Here Gender constructs impede women's access to the public spheres of society which in turn diminish the possibility for equitable and empowering life conditions.

Markers of Political Participation and Representation

The term 'political participation' has a very wide meaning. It is not only related to 'Right to Vote', but simultaneously relates to participation in: decision making process, political activism, political consciousness, etc. It affords citizens in a democracy opportunity to communicate information to government officials about their concerns and preferences and to put pressure on them to respond. (Verba 2005). Political participation includes:-

1. Voting
2. Working in and contributing to electoral campaigns and organizations
3. Contacting government officials
4. Working informally with the others to solve some community problem
5. Being active politically
6. Contributing money to political causes in response to mail solicitations

Political Representation

Stanford Encyclopedia of philosophy defines it as the activity of making citizens voices, opinions and perspectives “present” in the public policy making processes. Political representation occurs when political actors speak, advocate, symbolize and act on the behalf of others in the political arena. It has also been defined as a citizens active involvement with public institutions which includes voting, candidacy, campaigning, occupying political office and/or lobbying individually or through membership in a group. (Gleason 2001)

Issue of Women's Representation in India

Tracing the origins of the female suffrage movement in India, Forbes (1979) stated : the firm insistence of organized women that they be treated as equals of men on the franchise issue emerged not from the perceptions of the needs of the women in india, but as the result of the influence of certain british women, in the case of the first demand

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for the franchise 1917, and as a response to the nationalist movement, in the case of the second demand for franchise, 1927-33.

India being a democratic country provided democratic rights to both men and women. The constitution right in 1952 promised “ to secure to all its citizens justice- socio, economic and political” and “equality of status and opportunity through preamble and provisions of fundamental rights.”(Basu 1998:21) From the archaic history we see that though a fraction of women registered their political presence but the fact remains that overall presence of women in the political field is negligible.

There are two opposing views which shape our perception regarding female representation in political realms. One being that Indian political scene is totally patriarchal and the male dominance prevents female from entering the political scene. So gender bias acts towards their marginalization (Agarwal 2006). Despite massive participation by women in independence struggle, the social norms right from the beginning steered the political course in the favour of men. Societal encouragement to women who showed capability and interest for political affiliations was literally marginal. This becomes evident from the first Lok Sabha Elections held in 1952 where women could merely win 4.4% of the total seats in the lower house of the Parliament.

On the other hand there are other theorists who remark that females share in electoral competition and participation has gone up especially at the grass root level where women sarpanchas have emerged as important power wielders. (Ahern et al 2000)

However the dominating view still remains the former one. Women in India are still not well represented in political life as members in Parliament and in state legislative assemblies that would require them to be active in the public sphere (Chibber 2002). Infact we stand 78th in the world ranking in giving representation to our women. The figure is as low as 12% when we talk of women representation in parliament and a mere 9% in legislative assemblies and legislative councils

A number of factors can be attributed for such a low formal participation by women in political bodies:-

- a) **Lack of political will-** The Womens reservation bill has seen successful passage only in Rajya Sabha. It still lies pending in Lok Sabha. Moreover parties like RJD and Samajwadi party have shown their apathy to the bill since its inception in 1993 as they fear many of their prominent leaders would not be able to fight elections.
- b) **Masculine model of politics-** Politics s based on the principles of competition and manipulation which is not seen as appropriate for women. Moreover male dominated work pattern is reflected in the work schedule of representative bodies which does not coincide with the responsibilities of the women who are M.Ps and M.L.As.

Year	Members in Lok Sabha			Members in Rajya Sabha		
	Total Members	Females	%	Total Members	Females	%
1952	499	22	4.41	219	16	7.31
1957	500	27	5.40	237	18	7.59
1962	503	34	6.76	238	18	7.56
1967	523	31	5.93	240	20	8.33
1971	521	22	4.22	243	17	7.00
1977	544	19	3.49	244	25	10.25
1980	544	28	5.15	244	24	9.84
1984	544	44	8.01	244	28	11.48
1989	517	27	5.22	245	24	9.80
1991	554	39	7.17	245	38	15.51
1996	543	39	7.18	223	19	8.52
1998	543	43	7.92	245	15	6.12
1999	543	49	9.0	245	19	7.8
2004	539	41	8.2	245	28	11.4
2009	543	59	10.8	245	22	8.98
2014	543	61	6.59	241	28	11.62

Source: Election Commission of India (www.eci.gov.in)

Number of women ministers in various cabinets of the government of India

Year	No. of women Ministers	Year	No. of women Ministers	Year	No. of women Ministers
1952	3	1980	8	1999	9
1957	3	1984	5	2004	10
1962	5	1989	1	2009	9
1967	5	1991	5	2014	6
1971	3	1996	5		
1977	2	1998	4		

Source: www.parliamentofindia.nic.in

- c) **Lack of party support-** Although women members play a significant role in campaigning and mobilizing support for the party, yet they do not get any major decision making position in the structures. We see lack of national consensus and

willingness among political parties to give more tickets to women in elections. The parties have firm belief that women do not have winnability quotient. (Deshpandey 2004)

- d) **Dual burden-** Women carry a disproportionate share of domestic work. The quantum of work dealt by them at home is equally big and equal in proportion to what is required by them to be done at the public level. so while their male counterparts have to work on single front, women have to satisfy party bosses on one front and family on the other. It acts as a deterrent for them
- e) Perception of politics as a dirty game
- f) Constrained by poverty and lack of education
- g) **Lack of confidence:** Women often shy away from speaking in front of large gatherings and public forums. As a result in spite of doing major ground work in political parties they do not find any space for themselves when it comes to distribution of portfolios or any position in the party hierarchies.
- h) **Socio-cultural position-** certain castes do not approve of their women participating in/ playing an active role in public domain. Thus class, caste and gender subordinate women and lay the benchmark as what is within their limits. (Baseline Report 1998). Socio- Cultural beliefs emphasise the superiority of men and inferiority of women.
- i) Women leaders have not proved to be gateways for other women to enter the big game. So they remain a marginal minority.

In order to bring about a remarkable change in the position of women what we need is their:-

- Political participation, which allows for political agendas to be developed by women 'taking part in politics' through a range of activities such as discussion and debate, lobbying and activism in formal and informal ways;
- Political representation, which consists of the articulation and presentation of political agendas of given groups by various actors in decision-making arenas and key social forums in democratic societies. A range of actors and agencies can speak for various interests and audiences, including political parties, members of parliament, social movements and groups, as well as specific state-based agencies promoting particular interests, such as national machineries for the advancement of women. Group representation can be based on a variety of dimensions; for example constituency interests, ascribed interests such as sex, ethnicity, religion, and ideological interests conservative, liberal or socialist.
- Political leadership, which cuts across both political participation and political representation, by key individuals shaping political agendas, taking the lead in

articulating these and participating in their translation into policy. The context in which these concepts are unfolding today also needs to be taken into account.

- Political accountability.

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Religion in Vedic Period

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Abstract

The early Vedic religion was naturalistic. Evidently, there were *neither temples nor idols*. They believed in one Supreme God. Even they *don't believe in idol worship*. The mode of prayer was recitation of mantras. Sacrifice was offered for Praja (children), Pashu (cattle) and Dhana (wealth) and not for spiritual upliftment or misery.

The Early Vedic Gods have been classified into 3 categories Terrestrial, Atmospheric and Celestial: Male deities were Indra, Agni, Varuna, Surya, Rudra, Yama, Soma, Marut, Dyaus, Vayu and Prajanaya. Prithvi, Saraswati, Usha, aditi were female deities. They were not given the same position as male Gods.

People did not worship for spiritual reasons but for the welfare of Praja&Pashu. Recitation of prayers, chanting of Vedic hymns and sacrifices or yajnas were an important part of the worship.

But in Later Vedic Period, the two outstanding Rig Vedic gods, Indra and Agni, lost their former importance and Prajapati, the creator, came to occupy the supreme position. Rudra, the god of animals and Vishnu rose to eminence.

Social orders came to have their own deities such as Pushan and Sudras.

The sacrificial cult became more elaborated and an extremely specialised activity assuring both public and domestic character.

Towards the end of the Vedic period began a strong reaction against priestly domination, against cults and rituals, especially in the land of the Panchalas and Videha where, around 600 B.C.; the Upanishads were compiled. The philosophical speculations is most clearly evident in the Chandogya and Brihadaranyaka Upanishads.

Religion in Vedic Period

The heart of Indian culture was the spiritual life of -the Vedic Aryans. Every nook and corner reverberated with the echoes to Vedic chants. The Vedic Aryans worshipped the various manifestations of nature. They appeased the venerated gods and goddesses through the rites of 'Vajna' and chanting of 'mantras'.

Neither temple nor deity was to be found in those days. Nature was the befall and end-all of their existence. The Vedic hymns were composed to sing the glory of nature.

The Rig-Veda mentions that 33 gods and goddesses were worshipped by the

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Aryans. These divinities were placed under three categories, namely, divinities in heaven, in the atmosphere and on the earth. Each category had eleven divinities.

Divinities of the early Vedic Age

Indra was the most powerful god of the early Vedic Age. He was also known as Purandara and the destroyer of forts. He used to annihilate the 'Rakshasas' by deploying his 'Vajra' weapon. He, too, was the god of rain. For this he was venerated by the Vedic sages for supply of water.

Varuna was the god of truth and wind. No sinning soul can escape from his clutches. Surya (sun) was the destroyer of darkness. He embodied light, life, wealth and energy and so was worshipped for these. The Rig-Veda describes him as the embodiment of all energy.

Visnu was also venerated as the god of three worlds.

Marutathe wind god and Prajanya were prominent divinities of the atmosphere. He was venerated as the god of lightning.

Conspicuously venerated in thee a day was Agni (Fire). Every family had a hearth for invoking Him. Fire-god acted as the coordinator among all divinities. The offerings into fire were sent by him, to various gods and goddesses. So the Vedas describe him as Haryana.

Soma was the wine god.

Yama was venerated in those days as a god whose task was to bless the people to lead a happy life.

Female Divinities

The Vedic religion has predominantly male gods, the female divinities were very few. The most important female divinity were Ushas (the goddess of dawn) and Aditi (the great mother of gods). Other female deities were Prithvi (a personification of the earth), Ratri (the spirit of the night), Aranyani (the forest goddess), Ila (the goddess of offerings), etc.

Usha was the goddess of dawn. The Rig-Veda sings the praise of her mystic charm.

Prithvi (earth) was venerated as the goddess of grain and of procreation. These divinities apart, others like Pajamas, Savitri, Saraswati and Brihaspati were also venerated in those times.

Mode of Worship

The mode of worship of those times was simple and never pompous. The dominant mode of worshipping the gods was through the recitation of prayers and offering of sacrifices. Both collective and individual prayers were made. The institution of fire-ceremony or Yajna was another mode to appease the gods and goddesses. They

believed that performing of the fire-sacrifice (Yajna) would be beneficial for the entire mankind. Offerings of vegetables, barley, grains wine (somasara), etc. were made to gods. But in Rig Vedic times the process was not accompanied by any ritual or sacrificial formulae.

At this stage the magical power of the word was not considered as important as it came to be in later Vedic times. The Rig Vedic people did not worship gods for their spiritual uplift or for ending the miseries of existence. They normally worshipped the Gods and goddesses in expectation of favors mainly for Praja (children), Pashu (cattle), food, wealth, health, etc. The Rig-Veda Aryans believed in the life after death. The dead were either buried or cremated, and according to some passages, dwelt in the realm of Yama, the king of the dead.

Every Aryan family was a centre of worship. . All members of a family would take a joint part in the offering of prayers and performing of fire-sacrifice. This simple mode of worship, with a composition and collective undertone, was a characteristic feature of the Aryan life style in early Vedic age.

Monotheism

The Rig Vedic age saw the prevalence of monotheism. In spite of worshipping various divinities, the Aryans believed that all the divinities are but manifestations of a single absolute truth or nature. They had realized that the various divinities they worshipped were nothing but integral parts of one Absolute Truth.

Religious Importance

The uniqueness of religion in early Vedic Age was quite impressive. An analysis of their religious tradition reveals that they worshipped the various manifestations of nature. The gods and goddesses were all equated on an equal footing.

There was no distinction among the divinities of the three categories of heaven, atmosphere and the earth. There was yet to be the emergence of the priestly class in the society. In other words, there was no exclusive class for performance of worship and religious rites.

Every family performed these religious rites, including the Yajna, all by itself. The gods outnumbered the goddesses. No shrine or temple was constructed for worship. Image worship was unknown in those days. They worshipped shapeless and invisible divinities. All these were the characteristic features of the Vedic religion.

Other Religious beliefs

Apart from worship and Yajan, the Aryans also believed in life after death. Actions determined the destiny of man. Good actions entitled one to a heavenly abode whereas evil actions inevitably led to hell. They burnt their dead and consigned the ashes to water, with the belief that the departed soul would thereby rest in peace.

The simplicity of faith was characteristic of the early Vedic religion. The Aryans invoked and worshipped the various forms of nature through hymns and the rites of Yajna. They, thereby, set a new trend which, in course of time, formed the basis of eternal Hindu religion. Their religion spoke of an egalitarianism not, only among gods and goddesses but also among men and women of the society- Equality of the sexes in religious worship was a beacon feature of their religion as well.

Religious Life

Aryans lead a simple religious life. They continued to follow the faith and rituals which were prevalent among them before they arrived in India. They worshipped forces of nature. The number and importance of the goddesses was less as compared to the gods. The deities worshipped by the Rig Vedic Aryans were fairly numerous and they have been grouped under three heads-

Terrestrial Gods - Prithvi, Agni and Soma

Celestial Gods - Dyaus, Varuna, Surya

Atmospheric Gods - Indra, Vayu, Parjanya

To please these Gods Rig Vedic Aryans offered prayers and sacrifices. Milk, grain and ghee were offered in Yajnas. In these yajnas animal sacrifices were performed. Each sacrifice was performed by a Hotri priest who used to chant the Vedic hymns. The Aryans did not build temples to worship their gods; nor did they prepare idols of these gods. The Rig Vedic people believed in life after death.

Later Vedic Period

In this period, the upper doab developed to be the cradle of Aryan culture under brahmanical influence. The two outstanding Rig Vedic gods, Indra and Agni, lost their former importance and Prajapati, the creator, came to occupy the supreme position.

Rudra, the god of animals and Vishnu (came to be conceived as the preserver) rose to eminence. In addition, some objects began to be worshipped as symbols of divinity; signs of idolatry appear in later Vedic times.

Social orders came to have their own deities such as Pushan, who was supposed to look after cattle came to be regarded as the god of the Sudras. The mode of worship changed considerably and sacrifices became more important than prayers.

The sacrificial cult was elaborate and an extremely specialised activity assuring both public and domestic character. The earlier element of communal participation was gradually lost. Sacrifices involved the killing of animals on a large scale (Pasubandhu). The guest was known as goghna or one who was fed on cattle.

Sacrifices were accompanied by formulae which had to be carefully pronounced by the sacrificer known as the Yajamana (performer of Yajna). These formulae and

sacrifices were invented, adopted and elaborated by the priests called the brahmanas who claimed a monopoly of priestly knowledge and expertise.

In addition to cows, which were usually given as sacrificial gifts, gold, cloth and horses were also given. Sometimes the priests claimed portions of territory as dakshina, but the grant of land as sacrificed fee is not well established in the later Vedic period.

Towards the end of the Vedic period began a strong reaction against priestly domination, against cults and rituals, especially in the land of the Panchalas and Videha where, around 600 B.C.; the Upanishads were compiled. The philosophical speculations is most clearly evident in the Chandogya and Brihadaranyaka Upanishads.

As Vedic civilisation advanced men became more and more curious about the nature, the world, the universe, and of the very life of man himself. His knowledge was limited and he was confused at every stage. This had given rise to several philosophical theories and concepts with regard to religion. The Upanishads began the study of Brahma and the other philosophical works began to follow it. A systematic and unending chain of knowledge thus began to satisfy the quest of knowledge of our early fathers.

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Environmental Education in India: Solving the Emerging Issues for Future Benefits

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Abstract

Proliferation in the population of India will also increase the demand for environmental sustainability. This will only result in more and more environmental issues being misunderstood and the knowledge to evaluate a certain issue will be insufficient or incomplete. There is a big gap between what the public understands about the environmental issues and the leaders that help us in maintaining our ecosystem. Therefore, some trends that could help us learn about the decrease in the quality of resources and our environment and some education that when imparted to us, would help us restore our environment would be beneficial for us.

This paper provides an insight on the emerging issues and challenges faced by India as one of the developing nations in the field of Environmental Education (EE) and provides some methods that could be inculcated in our education for safe-guarding our ecosystem for the better. The paper describes the importance of both students and educators for imparting this knowledge for making a difference in dealing with complexities that we have created for our own.

Introduction

The need for an environmental education has been recognised by the leaders of Indian education system. There have been many tries and practices undertaken by India for the betterment of its environmental education system and inclusion into the school curriculum, but the system fails in a bigger picture because of some major pitfalls in the implementation. Environmental education is very important for the establishment of an ecosystem where resources are not abused and utilised conservatively. If taught completely and interestingly, the knowledge gained would make students skilled and experienced for making healthy and sustainable decisions for their mother earth.

With increasing demand in land and habitat, deforestation is uprooting many healthy farmlands and forests and also the upliftment of industries is destroying our environment for the sole purpose of luxury. Therefore, when introduced, environmental education will be the part of a long procedure where optimistically and slowly reasonings and outlook would change and help in preserving our ecosystem.

India is a diverse nation with such variety in geographic, culture, climates and geology. Environment of India thus, is location specific and thus initially education when imparted to students, taught them more about family planning, rural development, nutrition, hygienic sanitation, so on and so forth. But according to the current situation, there needs to be a different perspective towards the definition of environmental education. We now need a more sustainable approach towards our actions and that needs to be inculcated into our very own education curriculum. Addressing the need also

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requires bringing into account the various problems that India faces regarding the inclusion of environmental education.

Drawbacks faced by India

This paper addresses three main reasons or factors that make India lag in its goal of introducing environmental education completely for the future benefits of preserving our ecosystem.

1. Evaluating and managing the complexity

Many institutions in India do not recognise EE as a full-fledged course subject because of their inability to understand the main objective of the learning outcomes. There exists a big gap between what educators and leaders understand of the problems and issues in the environment and what actually exists in reality. Therefore, some scientific methods need to be covered and performed in order for the educators to comprehend the actual state of the issues and then depending on the complexities the course structures needs complete designing.

Moreover, post evaluation of the current concerns management of this concerns must take place through teaching about scientific methods of environmental sciences that would supplement the other efforts towards saving the society from the environmental threats. Science shall always prevail and provide evidences of the damage one has created on this planet and thus, science must be involved while we safeguard our very own nation. Scientist must obligate in learning of new skills in order to communicate these remedies to the public through education for understanding the complex subjects and for future benefit of all.

2. No scope for activity-based learning

The biggest challenge for environmental education would overpower when remarkable changes and results would be seen. A huge part of the debate between educational leaders is to introduce beneficial methodologies in the field of environmental education course structure. Where one part of this debate is to highly educate students and increase their skills and knowledge about the environment, the other part is to provide enhance their learning abilities towards issues and problems and to sharpen their observational senses towards solving skills.

A clear understanding about the needs would result in having a different method of teaching in schools and colleges. India lacks an activity-based education system where students would learn more from being a part of the scenario. Many schools in the United States provide and devote a few hours of the week towards community service which enables students to understand the situation and then do the needful. This time of learning would not only be environmentally beneficial but also hold true in the benefits towards the economy of India. In such scenarios effective methods would be recognized and meaningful strategies would help students in analysing the required steps to be taken.

3. Students feel the subject has no academic value

Environmental studies are important enough to be taught all across India, in all

mediums of education, however, the situation is very distant when it comes to having teachers who have an expertise in this subject. While introducing a new lecturer or teacher into a course curriculum, schools do not ask applicants for a degree in environmental studies as a primary need. Also, lot of schools still do not include environmental sciences in the legit optional subjects list.

Huge number of activists have expressed their discomfort with schools not being properly equipped and discrimination between teachers of other subjects as compared to their subject.

The circumstances of environmental education in India has a very long way to go and a huge arrangement to be done over the years. Since India is so highly populated and has a very wide diversification, making environmental sciences mandatory is a necessity and important. Many regions in India have done very well in this field whereas most need improvement. The following benefits can be expected once the entire nation understands the importance of this inclusion.

Future benefits

The benefits of having environmental education in all teaching courses in schools and colleges of India are immense and very encouraging towards the new youth entering various leadership roles. Although, human population growth and industrial proliferation will continue to pose threats to our basic resources, it must be understood that introducing environmental education will encourage our future advocates and problem solvers to think more in regards with the benefit of the future. Few of the benefits have been pointed out in this paper.

1. Creating enthusiastic students with ethical and morally un-doubted thinking power.
2. Will teach students to think inside the box and become a real problem solver.
3. Students will become self-directed in all walk of life.
4. Students will have access to nature and outdoor activities with increasing health benefits.
5. State and national standards for academic learning will be met.
6. Sensitivity, appreciation and respect for the environment will increase.
7. Communities would be strengthened.
8. Teachers along with students would be empowered.

Conclusion

The need for environmental education has been widely recognised in India and several efforts are being put across the whole system of education set up. Re-orientation of the curriculum is establishing various changes in the outlook of teachers, students and leaders for betterment of the society and the ecosystem. The changes integrated include alteration in student textbooks and course structure, but equal emphasis must be given to the teacher education and training curricula as well.

This will not only help teachers and professors to be fully equipped but also sustain these changed that are being made for the future benefits of India as a nation.

It is thus, hoped that such huge amendments will prove to be beneficial for India in the long run and like other developed nations India will also be able to nourish the future generations with its umpteen variety of resources by keeping the mother nature preserved at the same time.

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Saray-E-Amanat Khan (Unrevealed Heritage)

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Abstract

History is the study of the past events and it plays a vital role when it comes to shaping of our society. As History is a great treat into the past; it lets us live in an era where we aren't present and yes present can never be understood in isolation from the past. Literature art, old buildings, monuments etc. are the best examples from which one could know about the cultures of origin as well as cultures with which we might be less familiar of any particular area, thereby increasing cross-cultural awareness and understanding. These can provide valuable insight for our future generations and can make them aware of our rich history and culture. The purpose of this paper is to throw a light on that untold architecture of Mughal Period which is left untouched by many art historians and art critics and is dilapidated having a great historic value as it is the mausoleum and the dwelling of Amanat Khan, the calligrapher of the Taj Mahal.

Keywords: Mughal Architecture, Sarai Amanat Khan, Historic Value, Architectural Importance.

Introduction

Mughal Architecture is considered the most creative period in the history of India and occupies a grand position in the history of Indian Architecture. Flourished in medieval India it can also be termed as the Indo-Islamic architecture developed by the Mughals in the 16th, 17th and 18th centuries in northern and Central India.¹ Under the patronage of the Mughal emperors Islamic, Persian, Turkish and Indian architecture were fused to produce works of unusual quality and refinement including large bulbous domes, stander minarets, massive halls, large vaulted gateways and delicate ornamentation which in course of time developed into one of the most important architectural style in India.² The Mughals built magnificent forts, palaces, gates, public buildings including sarai, hammams, mosques, baolis (water tank or well) etc. Various factors were responsible in the development of architectural art which remained maintained over a period of more than two centuries; the first was the wealth and power of the empire itself, secondly, settled conditions in most parts of the country. But the main factor was the Aesthetic Nature of the Mughal rulers and love for visual arts.

Historical Background

Mughal Architecture developed under five rulers of the Mughal dynasty; the Babur, Humayun, Akbar, Jahangir and Shanjahan. Although the Mughal style of Architecture did not take concrete form until the reign of Akbar in the second half of the 16th Century, the germinal principles of the movement were unquestionably provided by the two predecessors of the empire, first by Babur the founder of the dynasty, and later by his son Humayun. Babur was the first who took with himself artists from Persia.³ After

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that Humayun resolved to take India two Persian masters, Mir Sayyid Ali and Khwaza Abdu Samad from the court of Shah Tahmasp who became the nucleus of the new mughal school of Indian painting around 1544-1555 after seeking refuge in the Persian courts and reconquered India as in 1540 Sher-Shah, an Afghan rebel from Bihar forced Humayun to flee to Persia into a 15 years exile.⁴ Thus Persian art took place on Mughal Architecture too.

Actually, the style of Mughal architecture was flourished in two main phases, an earlier phase in which buildings were made of red sandstone during the reign of Akbar, and a later phase in which buildings were made in white marble under emperor Shah Jahan.⁵ Moreover, number of buildings including tombs, mausoleums, sarais etc were erected during Mughal period instead of five Mughal emperors. These were erected by the courtiers or close relatives of the Mughal Emperor. Among them one of the most important building named as “Sarai Amanat Khan” is one of the several caravan sarais (resting place) built by Amanat Khan himself, who is responsible for the calligraphy etches all over the Taj Mahal building in Agra, captivating tourist from all across the globe. Same calligraphy is duly reflected in the artwork of the Sarai Amanat Khan.⁶

Location of the Sarai

Sarai Amanat Khan is a must see destination located at a mere distance of 29 Kilometers South-East of Amritsar on Tarn Taran Attari Road which lies in state of utter neglect.

History of Sarai

According to History, it is said that Amanat Khan Sirazi known as Abd-al-Haqq, and his elder brother Afzal Khan immigrated from Iran to India around 1608. Where, Amanat Khan was appointed to design the calligraphy and probably also to compose the Persian verses on various buildings under Shah Jahan e.g., on Tomb of Akbar, Taj etc. and apparently worked at royal library while his brother Afzal Khan quickly became an important court official and eventually Shah Jahan's Prime Minister.

When Shah Jahan's wife Mumtaz Mahal died in childbirth (June 1631), Abd-al-Haqq was appointed to select the Koranic passages and designed the calligraphy for her tomb. One year later, the emperor honored him with the title Amanat Khan. During the next six years, he devoted himself primarily to complete the Taj Mahal's calligraphy, though he continued to hold his post in the royal library. At about this time Afzal Khan died in Lahore at the age of seventy. The calligrapher was deeply grieved, gave up his office and rank, and constructed a sarai near Lahore in which he was later buried; now known as Saray-e-Amanat Khan built in 1640. The elaborated glazed-tile calligraphy and Persian inscriptions done by him on the walls of Sarai imply that he built the sarai as a memorial to his brother.⁷

The name itself shows that it was a guest house, where travelers on the Lahore-

Agra route on the Grand Trunk Road would stop for rest in the middle of a long journey and could pray also in the adjacent mosque and large courtyard.

Today, Saray-e-Amanat Khan is dilapidated the Nanakshahi bricks are falling off, and the eastern gate is in disarray; some 800 feet below there is Khan's ruined tomb. Several families live inside the rooms of the sarai illegally and number of shops are in its vicinity who claim to have been doing so since Partition.

Architectural Importance

Mughal Architecture in sandstone and marble both has Persian influence. It is believed that Mughal dynasty came from Greater Khorasan, an area dominated by Persian language and culture. Therefore, it is known as the khorasanid or Persian style of architecture.⁸ As it is mentioned before Amanat Khan Sirazi and his elder brother Afzal Khan were also from Iran and Amanat Khan was appointed to design the calligraphy and Persians versus on various buildings under Shahjahan and so he also decorated the walls of Sarai himself with glazed tile calligraphy and Persian inscriptions in blue and yellow colours which are fading day by day. Mixture of Hindu-Muslim style which was prominent in the time of Akbar and Jahangir, came to an end during Shah Jahan and was prohibited by the order of the emperor in 1632 A.D.⁹ Sarai Amanat Khan is all the more special monument depicting the exquisite Mughal style having two amazingly earned gateways-the Delhi Darwaja and the Lahori Darwaza. The beauty of the Sarai decoration can be mostly related to the 'Baoli' that is seen attached to the ancient well inside the Sarai. The Sarai also hosts the mausoleum of Amanat Khan guarded by four minarets on the four corners of the tomb. In the courtyard of the Sarai, there is also a mosque, a well and empty spaces that were then meant for bullocks, horses and cattles. The mosque walls shows calligraphy in Persian verses. There are hundred of small rooms that were made for travellers looking to spend a night or a day on the Sarai before continuing their journey to Delhi or Lahore. At one place the faded tile with inscription from Amanat Khan states that the sarai has been built “for the Comfort of God's creatures.”

Conclusion

Knowing the value of the Sarai historically as well as artistically it's preservation and conservation is required. Though it comes under (ASI) Archeological survey of India but only a board erected there by them is not sufficient. Steps can be taken from the government side too to begin restoration and preservation as according to the law, it is the government's responsibility to take such steps for the protection of the antiquity. With respect to culture, old monuments are the reflection of our history, it keeps our integrity as a people and it transmits the knowledge and skills from one generation to the next. It should be converted into a tourist spot as Architectural monuments attract tourists, specially people who like to experience the spirit of the city, which is seen through architecture and so, as when I visited personally that place my enthusiasm comes to end seeing the sarai in utter negligence.¹⁰ Therefore, by maintaining the place, will not only

preserve the historic Architecture, but will definitely create more jobs for the locals and help in improving the economic prosperity of the city. Preservation of it will cultivate pride of our heritage and its past will make us unique in the world.

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Comparative Study of Disposal Of The Dead Practiced By Harappan and Vedic Culture

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Abstract

Of all the crisis in man's life the crisis of death is most disturbing and devastating. Emotional bonding with departed person, respect for immortal soul, fear of death, and Removal of dead from house within a particular time period-all these factors, combining together, might have led to the emergence of different rituals related to the disposal of the dead.

According to Hindu philosophy, it is human body, which perishes but never the soul. The Soul is immortal. In order to break relation between dead and departed soul different kinds of Disposal of the dead came into vogue, which ultimately in due course of time got importance.

Burial customs and funerary rituals have been the most important thing amongst the Vedic people and the Harappans. There may be a relationship between the Harappans and Vedic people.

According to Dharmasastra, the site of cremation should be surrounded by a thicket of trees, but it should be so open that the sun shines directly on it at mid-day,¹ Harappans also were very meticulous about the location of the cemetery area. All Harappans sites were located on bank of river or water body. Kalibangan is an important Harappan site situated on the left bank of the Ghaggar river and Lothal is situated on the Sabarmati river.

Satapatta Brahman describes one of the ideal conditions for a burial ground is that it should be sloping towards north. Incidentally, At Kalibanga², the ground selected had a slope of 2⁰ to 3⁰ towards north.

In the Rigveda, the cemetery belies the notion that orientation of the dead was north to south alone. It is true that south is considered to be quarter of dead souls as they all go to the world of the sun or lord yama³. Harappans also buried their dead in North-South direction.

Literary references suggest that in humation burial and cremation were both in vogue as early as Vedic times. The term Agnidagdha meaning "burnt with fire" applies to the dead who were burned on the funeral pyre, whereas the term Anagnidagdha refers to the disposal of the dead other than by burning.⁴

In the Rigveda Samhita and Atharvaveda Samhita we find mention of a house of

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earth⁵ (bhumigriha) for burial. Burial No. 29 at Kalibanaga, where the body and post were laid inside the sun dried brick chamber and Burial 116 at Sanauli⁶ (District Bagpat) are example of this type of Bhumi-griha.

Certain hymns in Rigveda describe rituals pertaining to burial. In one instance, a male dead is referred to have been laid in the grave with full attire, holding a bow in one hand.

In the Atharvaveda we find the reference of a coffin or box, Vriksa, for laying the dead person at rest. At Harappan sites, a wooden coffin has already been excavated which is a well-known example.

A reference of tree-burial⁷ has also been seen in the Satpatha Brahmana and Mahabharata. In the early Vedic period Sati-burial appears to have been in vogue⁸. The Satapatha Brahmana prescribes a funeral mound resembling a fire-altar to the Agni-cit builder of the fire altar⁹.

Double burial of Lothal¹⁰, Damb-Buthi and Sanauli should be as representing the Sati butials in which two skeletons were placed in a single grave. In the Vajasaneyi Samhita, where due to some reason or the other the entire body could not consigned to the flames, there is practise of Mukhagni i.e., putting fire in the mouth and then disposing of the unburnt body by throwing it into the river. This process leaves burning marks on teeth, and at restricted places of mandible and maxilla. Burial No. 32 at Kalibanga is one of such cases.

Another evidence of cremation is of charred human bones besides post cremation burials in pot. Evidence of charred human bones from Mohenjodaro indicates cremation as a practice.¹¹

At Tarkhanewala Dera, located in Ganganagar District, Rajasthan, the platform is prepared by placing flat a course of mud (sun dried) bricks. The platform was successively used for, at least, five times. This is perhaps the evidence of cremation practice.¹²

The absence of evidence of regular extended or fractional burials at Mohenjodaro, Chanhudaro, Rana Ghundai, Rahman Dheri, Sarai Khola, Rangpur, Surkotada, Desalpar, Manda and Banawali should indicate other methods of disposing of the dead, which in all probability may be cremation.

The Rigveda refers to wrapping of the body in flax. According to the Atharvaveda¹³ a draft-ox was burnt presumably for the dead to ride in the next world. The Lothal people offered goat and ox to the dead, as is evident from the horns of a goat found in one grave and the teeth of Bos indicus in another grave.¹⁴ The Sanauli people too seemed to have offered goat and ox to the dead as we find terracota figurine of ox, goat and birds with the burial.

It may be said that Vedic people connects with the Harappans. In the Harappan context we get coffin burials, extended burials, burial in Bhumigriha, evidence of Mughagni and memorial burials etc. These kinds tally well with the Vedic references.

Perhaps Harappans were the direct ancestors of the Vedic people or there were Vedic people who became one of the peoples of the Indus civilization. It may be suggest that Vedic peoples may have moved to Indus civilization on a seasonal or some other relatively short term basic, thus coming into contact. Vedic people must have maintained their own language and tradition, but Participated in Indus cultural life as well.

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Sakyas And Their Interaction With Doon Valley

Vartika Dikshit*

Various Tibetan Settlements in and around Dehradun

In May 1961 Dalai Lama approached the Indian Government for assistance in education of Tibetan refugee children and thus the Tibetan refugee children and thus the Tibetan Schools Society was formed with seven members. (4- Indians, 3- Tibetans). The society was under the Ministry of Education of the Indian Government. It established the school at Mussoorie in Sept. 1961. Later this society was renamed Central Tibetan Schools Administration (CTSA) in 1979. The school is affiliated to Central Board of Secondary Education (CBSE), New Delhi. Its first batch of eight boys appeared for all India Higher secondary examinations in 1969. All the boys passed. Jigme Taring was the Principal of the school from 1962 to 1975. Later he became Education Director in Tibetan Government in Exile. At present the school has Mr. Tashi Dhunup as Principal. Total strength of the school is 700. The number of day scholars is 250 and hostlers is 450. To accommodate these boarders there is one girls' hostel and two boys' hostels. Tibetan children are taught Tibetan language, history and culture also. 10% seats are reserved for Indian students. There are Indian teachers also and some principals have also been Indians in the past.

There are numerous that are helping the Tibetan Homes Foundation financially as well as by sending books, medicines and clothing. In 1969 the THF received Rs. 5,83,999 as aid but the figure shot up to Rs. 42,09,235 in 1980. It has continuously increasing since then.

Most of the refugees are living in Mussoorie are on nominal rent. They have a market also of their own peculiar style where some original as well as fake report items are sold. Since 2001 these shopkeepers have been told to give Rs. 600 per annum income tax to Indian Government. In Landour area of Mussoorie there is a Tibetan building where 15-20 families are living on rent.

In 2000 the total population of Mussoorie was 445. The total number of students of THF and CST was approximately 2000. The Tibetan Refugee section of LIU Dehradun stated the population of Mussoorie in 2000 as 500.

Clement Town

Dhondup Ling Tibetan settlement of Clement Town owes the credit of its establishment to Acharya Vinobha Bhave who donated, 100 acres of land and Tibetans in 1964. He received this piece of land for his Bhoodan Movement. The Tibetan settlers of this colony were given work on contract basis by local branch of State Khadi Commission. The settlers started their own Khadi Centre and in its governing body they

* Dehradun

included a member from Khadi Commission also. In 1964 the settlement was registered as Tibetan Nehru Memorial Foundation.

Basically Dhonupling is a craft community so the major activities here are the same as carpet weaving, wool spinning, tailoring, painting and carpentry sections. People over here are involved in tent making, handmade paper making and noodle making also. In 1967 a workshop was opened here where machines motor, driving, carpentry, masonry and typing were taught in courses of twelve months.

In the same year, Nehru memorial Foundation School was started here with 10 students. In 1968 i.e., the very next years it had 100 students and the staff of school was 15. In 2002 this school had 480 students. Some of them live in hostels also. There are three hostels attached to the school and out of them two are private. The school is upto Class XII now and the Principal is Mr. Paljor. Major funds for its proper functioning come from the Dharamshala government.

The dispensary cum infirmary was established in the settlement in 1967. There are Community Health Worker working in it who gives allopathi medicines only.

The Old Peoples' Home started in 1969. In May 2002 it had 10 inmates out of whom two were ladies. There is one caretaker to look after them whose wife manages the kitchen. Funds for the OPH come from Dharamshala.

There is a Tibetan Children's Home in the settlement which started in 1999. It is only a hostel where 75 children are living. They go to the Nehru Foundation School of the settlement and Hilton School of Majra. The home was founded by Madison Rotary Foundation USA and Dept. of Education, Dharamshala.

Clement Town is known for its housing. There are straight roads and lanes and every house has a lawn in front. Most of the handicraft work is done on private basis.

The population of the settlement in 2000 was 1800 according to the office of the Welfare Officer, (Dekyiling) and 2000 according to the local L.I.U. office.

Rajpur

The scattered community at Rajpur had its beginning in Jan. 1965 when an old building was taken on rent at 210 Rajpur Road. Tibetan Women's Center (TWC) was established in this building. It is registered under the Societies Registration Act of 1860 Uttar Pradesh.

The aim of the centre was to give work and accommodation to Tibetan women and their families. Initially the same place as used for work as well as living. so it was deplorable. The condition of the entire improved in 1973 when UNHCR i.e. United Nations High Commission of Refugees helped it in buying at 9 bigha land nearby. The Norwegian Refugees Council helped in the construction of homes and thus 30 families were able to move to this nearby place.

Today the centre has three units namely : carpet weaving (57 women employees), tailoring (8 women employees) and apron marking (8 women employees). The new building of TWC was constructed in 1996-97 with the help of donations by Mirian Dean Fund, U.K.

Carpet weaving is a very ancient craft of Tibet. Even in exile, next to agriculture, carpet industry is the main source of income for the majority of Tibetan refugees. Tibetan culture and religion have had their influence on the designs on carpets.

The carpets contain 90% woollen yarn and 100% cotton thread as warp. Most of the woollen yarn comes from Tibetan Woollen Yarn Centre, Panipat.

The total number of salaried employees in the centre, who get Provided Fund also, is nine. The workers however get salary of Rs. 1500 per month. The centre is now financially independent it manages all its expenses from its income only. Every worker is allowed a leave for three months every year for the other economic activities.

Most of the carpets are made on order. Those which are available for sale are available at the show room at Rajpur, Export office (New Delhi) and Tibet House (New Delhi).

The aprons are made for the dress of married women who invariably wear it by trying it around their waists. It has horizontal lines. The centre also produces yarta (woollen material made from jackets and handicraft products). Coats, passport bags, pen cases, purses, shoulder bags, writing cases etc. All these things are available at showroom at Rajpur which was made with the help extended by Swedish Relief Council in 1990.

In 1971 a Kindergarten was opened with Swiss aid and its maintenance was done by French sponsorship. The previous KG which was near 210 Rajpur Road has now been shifted to new campus. The old one is used for residential purpose now. Presently the school has 12 children between the ages to three and five. The staff includes two women who are paid Rs. 800 salary. The centre has a creche also which was inaugurated in 1973 with the help of Save the Children Fund, UK. Here those children who are below three years are kept. Presently it has 11 children who are looked after by three females. There is a dispensary for allopathic medicines as well as a Tibetan Medical Clinic also which provides herbal medicines. Dispensary was inaugurated in 1974. There is no doctor here but only a health worker. Tashi Wangechuk who is looking after it single-handedly since 1987.

Tibetan's Old Person's Home was started at Rajpur on March 3, 1976 by purchasing a house at 208 Rajpur Road. Mrs. R.D. Taring was helped by Mrs. Dean, a British lady in its establishment. Initially its has 20 old and infirm people but now it has a capacity of accommodating 65 people. It was expanded in 1980 (Helpage India), 1981 (Tibetan Refugee Aid Society Canada), 1979 (Dorris Biddle Home was purchased by Mrs. Mirriam K. Dean) and in 1989 Swiss Aid). Two or three people share the room and there are common toilets and bathrooms. The same hall is used for puja, recreation and as

dining. There are five staff members at OPH and the manager Tsering Dhundup gets Rs. 4000 as salary from THF Mussoorie as the home is part of THF Mussoorie. The inmates get Rs. 50 as stipend per month.

A new OPH was opened in 1980 about 2 Kms. ahead the old one at Rajpur inside the campus of Tibetan Homes School, with the help of Help the Aged UK and Help the Aged India. It has 52 inmates and it is also a part of THF Mussoorie. Previously the Homes used to get gifts from foreigners but now monetary help comes.

A Tibetan Homes School was opened at Rajpur in 1977 with 20 students. Today it has 561 students and 45 staff members including cooks and office workers. It is a part of THF Mussoorie. The classes are upto VIII, so from IX onwards students are shifted to Mussoorie. The hostel attached to the school was constructed in 1992 and here about 315 students reside. The old building of the school was demolished and the new one was inaugurated in 2000. There is another hostel few hundred metres below the school. It is called SOS Hostel and was opened on Oct. 1, 1999 by Mr. Helmut Kutin. Pres. SOS Kinderdorf International. The hostel has 200 students all of whom attend the THF School. It has 14 family homes and each home ws 15-20 children. Inside SOS Hostel there is a preprimary school also. Penpa Tsering is the Director of the Hostel.

The Sakya School of Tibetan Buddhism has a temple, a school attached to it, Sakya College, a hospital and a nunnery. The temple was initially constructed in 1971 and later it was demolished and re-established in 1995. Sakya College is a Center of Higher Tibetan Studies. It was started in 1972 and is the oldest school of Tibetan Buddhism in India. Main subjects taught and studied here basic Buddhist scriptures of India and their Tibetan translations. Special emphasis is on commentarial and scholastic traditions of Sakya School of Tibetan Buddhism. The aim of the college is to keep the tradition alive and prepare Sakya teachers for future.

The Sakya School started in 1983 with 17 lamas. The number is now more than 200. Here the basic education is given to lamas. They learn Hind, English, Maths and ritual part of Tantrik education. The education provided is free and normal age of entering the school by lamas is ten.

Sakya Ga-Dhe Hospital was inaugurated on Oct. 11, 2000. The funds for the building were donated by Mr. Clement Del Ponte of Switzerland. The hospital is visited by seven Indian doctors, and one Tibetan doctor for Tibetan medicine. The hospital provides x-ray and blood test facilities at nominal rates.

There are nunnery run by Sakya Centre at Dekyiling. It started in 1996-97. At present there are 200 nuns. They are taught Hindi, English, Tibetan language and religion. All the chores are done by the nuns themselves in rotation. Only recently have the nuns been allowed to enter monasteries and perform some rituals also but still there are many restrictions upon them. They do not enjoy the status the monks enjoy.

Beside the Tibetan Women Culture, THF establishments and Sakya Centre establishments, Rajpur has Morevian Institute was opened in by Catholic missionaries in around 1970 for educating Ladakh children but Tibetans children of Rajpur also go to it.

SOIR-IM is on old Mussoorie road near Sahanshahi Ashram. It is meant for women who are living out of Women Center. It was started in 1977 by a 'Swedish Organizations for Individual Relief' founded in 1938 and now working in 20 countries. It is run by Wangchuk Gyalpo in India and Nepal. Here an average worker earns about Rs. 2000 per month and they are provided free lunch, tea, medical checkup and medical expenses. Tents made here were sent to earthquake victims of Bhuj and Garhwal and Cyclone hit area of Orissa. The organization keeps contact with Indian Army, Red Cross, Raffels (Mohini Road, Dehradun), KKM (Leprosy Centre, Nalapani Road, Dehradun) and SEWA (Self Employed Women Association in Gujarat). Ved Prakash Sahoo is an Indian employed here who makes graphic designs of carpets. He is working there since last 25 years.

At Rajpur some private looms are also there where people employ 4-5 workers and make carpets independently. According to Welfare Officer the total population of Rajpur colony was 755 in year 2000 and according to local L.I.U. office in 2000 the population of scattered Rajpur settlement was 1000.

Lakhanwala (1972), Khera Camp (1969), Manduwala (1972), Herbetpur (1977)

The name of the settlement at Lakhanwala is Dhogu Yugal Ling and it was set up in 1972. The settlement at Khera is called Dhogu Ling. It came up in 1969. Later it became a part of Lakhanwala settlement. These settlements were established by the Rehabilitation Office of Govt. of India to accommodate ex-soldiers of Special Frontier of Establishment no. 22, as a reward for their lifelong services in the army. Besides these two settlements, this office at Lakhanwala also looks after the Welfare of Old Men's Home where it has 124 elderly men and other scattered Tibetan families at Herbertpur Haripur, Barwala, Jamnapur and Selakui. This settlement is situated 32 Kms away from Dehradun on Chakrata Road. There is a settlement officer posted here by the Dharamshala administration, who works under the Welfare Officer of Dehyiling.

The total area of Khera camp is 90 acres and of Lakhanwala 75 acres. Out of the 90 acres at Khera Camp, 15.5 bigha for each family has been used as agricultural land which means each family has agricultural land of 3 acres and few bighas. Total number of families living here is 21. They have used 1.2 bigha land for housing.

In Lakhanwala 60 families are living, and out of 75 acres of land 12 acres have been used for housing, 48 acres for agriculture and the rest of 15 acres for construction of monastery, community hall, water pump, garden, dispensary, nursery school and offices of the Settlement Officer and TWA (Tibetan Women Association).

The total population of Lakhanwala, Khera Camp, Herbertpur, Haripur and Barwala is approximately 750. Herbertpur has 14 families living on rent. Haripur, Jamnapur and Barwala have 14 families all together.

There is a nursery school here which works under the management of Settlement Officer. There are three clinics at Lakhanwala, Khera camp and Old Men's Home. The first two clinics have Community Health Workers (CHW) but no doctors. These are government clinics but the one at Old Men's Home does not have any CHW. It was opened on 7 Aug. 2000 by Ms. Tsewang Dolma Shosur and it was funded by a camp is called Gonkar Choeday and it has 30 monks. The temple inside the Old Men Home is known as Geso Khang and it was opened on 2nd Oct. 1977. There is no carpet weaving centre here. The main source of livelihood of Tibetans and Lakhanwala and Khera camp is through agriculture. Initially there was a cooperative here but it continued only till 1978. Settlers here produce rice and maize mainly. Sometimes wheat, sugarcane and forri (sarson) is also produced. The people at Old Men's Home earn their income by making and then selling noodles.

The office of TWA as inaugurated here in March 1977. There is a local Assembly here of 10 members. Tibetan Freedom Movement has 6 members from these settlements.

The main Tibetan establishment at Herbertpur is a Central School up to Class XII. It was founded as a Special Frontier Force School (SFF) in 1977 for children whose parents were working in SFF. The school has a hostel also from the very beginning. On 23 July 1994 the school was handed over to CTSA (Central Tibetan School Administration) CTSA is a part of Department of Education, Human Resources Ministry, Government of India. CTSA was established in 1979 to keep the Tibetan Culture Intact, however the hostel is still managed by SFF. Total strength of the school is 500 and like any other CST, 10% seats are reserved for non-Tibetans. The school does not have Science and Commerce streams. Only Arts stream is available for senior students. The teaching staff is of 30 teachers out of which seven are Tibetans. Since Apr. 1998 the principal of the school is Mr. Vinod Kumar Singh. The SFF hostel is managed by Dy. Commndt. Tsewang Phusbu since Dec. 1999.

There is another school Dawa Ringue Secondary School at Herbertpur. It is a private school run by a Tibetan Couple. inaugurated on 12 July 1991 with 12 students. Its present strength is 450 and interestingly out of 450 only 40 are Tibetans and the rest 410 are Indians. The principal and owner of the school is Mr. Sonam Wangdu. The school is upto class X and is affiliated to CBSE. In the begining it has 3 teachers but slowly the number has reached 14. All of them are Indians. There is a small hostel also in the school where 30 Tibetans children stay.

SOS Vocational Training Centre (VTC) for Tibetans was founded by SOS Kinderdori International, Austria and is under the administration of the Tibetan Children's Villages (TCV). It is located at Selakui about 16.5 Kms from Dehradun. The

first academic year was started with a batch of 132 students on 1st Aug. 2000. Its aim is to provide Tibetan youth with a ranged of technical skills in various trades so that they can serve in industries and community centers in India and abroad or set up their own business for self employment. The various courses available here are computer application, architectural assistantship, motor mechanci, turner, electrician, welder, radio & television mechanic, plumber, carpentry, hotel trades (front office, housekeeping, food & beverage, cookery and bakery), service trades (secretarial, beauty, culture, dress cutting and tailoring). The total area of VTC is 65 acres, out of which only 35 acres have been used for building purposes and the rest is forest. The building has costed about 15 crores. The infrastructure has been provided by SOS Austria however the running expenses are borne by TCV. The principal of VTC is Mr. A. K. Paul and the director is Mr. Tashi Phunstok.

Manduwala settlement, which was established in 1972 is called, 'Lingsang' settlement also. The total population of Manduwala is 350 including 100 lamas. The especially about this settlement is that all the settlers here are from Khampa province of Tibet. Most of them are relatives. They are very hardworking and are teetotalers. This settlement has produced highly educated youth. All the houses here are private. There is metal work done here on small scale. No carpet looms are here. There is no old person's home either.

There are three monasteries here. The Sakya monastery is called Norpa Awon Choedon and it has 100 lamas inside it. One Briton from Gap U.K. is here to teach the lamas English. The Bompo monastery called Gamangelendulin. It was inaugurated in Nov. 2000 by his Holiness the Dalai Laam and it has only one guru and one lama. The Kagyu monastery is also called Chuchaling and it has only one lama to look after it. The meditation centre Hsing Long jing ssu was inaugurated in Nov. 2000 by the Dalai Lama. The beautiful chorten at Manduwala is Holy Vijaya Stupa. It was built by Gega Lama and his family in 1991.

Ling Gaser School at Mandhuwala is upto Class V. It was found in 1985 with the financial help by TNAC Taiwan and extended in 1986 with the help of TRAS Canada. Mrs. P.V. Pakhare is the Principal of the School. There are about 50-55 students in the school. Two brothers from Gap UK visit her in rotation to teach students English.

Community Hall was constructed in 1998 with the financial support of Tibet Fund USA. There is an allopathic dispensary in the settlement under a CHW.

Dekyiling Settlement

This is the biggest settlement of Tibetan refugees in Dehradun. It was established in 1981.

In the establishment of this settlement Uttar Pradesh government also cam forward and helped in the construction of houses. The land however was purchased by

Central Tibetan Relief Committee (CTRC), Dharamshala from Major K. B. Raghwan. H. H. the Dalai Lama purchased a land of 11 acres in 1982 in the name of CTRC. Reserve Bank of India, Bombay helped him in this deal. All formalities were over in 1982 but mutation was delayed because of some problems. Meanwhile about 4 acres of land was occupied by the local villagers, so settlement is spread in an area of 7 acres, left for them. Most of the settlers are those who after migration first settled in Bhutan and later on decided to settle in India.

Dekyiling Tibetan Handicraft cum Training is a Charitable Society established in 1982. Here 50-60 women are employed and they make woolen yatra jackets materials, bags, traditional aprons and dress material. The raw material is sent to the Export Office (Delhi) which works under the Department of Home, Dharamshala.

The payment to the workers is according to their work and an average worker is able to earn about Rs. 1000 in a month. The retirement age for workers is 58 and they get stipend also afterwards. Workers get three months off during winters to their try back in business.

A creche for the children of workers of Handicraft Centre was opened in 1982. In fact it is a part of Handicraft Centre.

There are two schools in Dekyiling settlement. The primary where children can study upto class III and a Secondary school which is from Class I to Class VIII. Those who want to study further go to Tibetan Homes or Central School.

The office of the Welfare Officer who is from TAS (Tibetan Administrative Services) was opened in 1979 at TWC, Rajpur. He is the representative of Dharamshala government in Dehradun. His office looks after all the settlements here. In 1982 the office was shifted to Dekyiling settlement.

The clinic of Tibetan Herbal Medicines was opened in the settlement in 1984. With time this clinic has gained a lot of reputation and even Indians came here from far off places for treatment of asthma, blood pressure, skin diseases and arthritis, Dr. Sonam Lhamo looks after the clinic.

The Nyingmapas opened a monastery here in 1982 called Lhodrak Thikchi monastery. Forty monks are living here right now. A public prayer hall for old men here in 1992. It does not belong to any sect. The followers of the Gelug sect started their monastery in 1995 called Lhodrak Dhoneyling. There is a caretaker who looks after the building. The nunnery came up in 1997. It is run by the Sakya Centre of Rajpur. About 200 nuns study here. The settlement boasts of a big allopathic hospital also. It was inaugurated by Dalai Lama on 6 March 1995. It was established with the financial help extended by 'medicines du Mond Association', France. All the doctors here are Tibetans here are Tibetans. There is a separate block for patients suffering from tuberculosis. It was funded by Soir-Im-Swedon and thus came up in April 2000.

The local people Assembly of the Tibetan refugees have 17 members. It is elected after every five years. Out of them 11 members are from Dekyiling and rest are from Mussoorei and Rajpur, Manduwala, Clement Town and Herbertpur settlers have their separate assemblies.

Inside the Dekyiling Settlements also elections are held every three years since 1990 and six Pradhans each from the six groups, into which the entire population of the settlements is divided, are elected. Out of the six, two are made chief pradhans.

There are few establishments outside the settlement, which naturally attract attention. There is an impressive Drikung Kagyu Monastery where 200 monks take education. It came up in 1984. Besides the monastery there is Ngoenga School for handicapped Tibetan children. About 40 children live here. It was established in 2000. On the main road there is a hostel where 130 children live and they go to the schools inside the settlement. Another majestic building near the settlement belong to The Songsten Library 'Centre for Tibetan and Himalayan Studies.' It is run by the Kagyu sect. The library was inaugurated on March 6th 2003. The construction work as finished in July 2001. It is supposed to be a secular library. But courses on Buddhism will also be conducted here.

Total population of Dekyiling settlement in 2000 and 2900 according the local LIC office, and 2973 according to the Welfare Officer's office.

Puruwala (Himachal Pradesh)

Sakya Tibetan Society situated in Puruwala, District Sirmur. Himachal Pradesh was established by His Holiness Sakya Trizin in 1969. This Tibetan refugee settlement has 154 families with a total population of 756. The settlement has members from all the three provinces of Tibet with majority being from Sakya. When his holiness came to exile in 1959; many of the families from Sakya also followed His Holiness to India.

In 1969, Sakya Tibetan Society was formally registered as a society and the refugees themselves began construction of the new settlement. For their livelihood, agricultural land was made available and a handicraft centre was also established. The settlement had taken firm root with employment opportunities for everyone. In 1981, Sakya Thubten Namgyal Ling monastery was established, the fulfilling the religious requirements of the settlers.

Tibetan women in the Doon Valley

According to a survey conducted by Planning Council in 1992 the men women ratio in Tibetan refugees is 51:49. The data from Tibetan Education Department says that 90% girls between the ages of six and seventeen attend school. More girls than boys attend school at secondary level but for higher studies their percentage drops suddenly to 48%. In seems marriage of girls is still a priority among refugees.

In 1964 when second council of Tibetan People's Deputies was elected three seats were reserved for women but his reservation was cancelled in 1975 when 7th Assembly was to be elected. This was done with due respect for women to give them equal status. Women are encouraged to participate in political affairs. First women Kalon i.e. Minister was elected in 1990 (11th ATPO- Assembly for Tibetan People Deputies). In the 12th ATPD elected in 1996, out of 46 representatives ten were women and out of them two were elected Kalons, in the present assembly, elected in 2001. There are 10 women representatives. It is quite commendable considering the fact that the field was totally prohibited for women. Tibetan women participated in International Women's Conference in Beijing (China) in 1995 and brought the Tibetan problem gracefully and with assertive firmness.

According to a data from Department of Education for the period 1979-80.

There are 40% female scholarship for weaving, tailoring, secretarial studies. 22% female scholarship for education. 15% female scholarship for nursing, community health workers. 16% female scholarship for arts degrees. 3% female scholarship for health science subjects. 3% female scholarship for commerce accounting. No female scholarship for technology, engineering.

TWA has undertaken a Tibetan Nun Project for upliftment of nuns. It also manages childcare centres and creches in every settlement so that women can conduct the dual responsibilities successfully.

Dr. Girija Saklani who conducted here field work on Tibetan diaspora 1972 settled in three settlements of Delhi, Dharamshala and Dehradun found only five polyandrous families among her 285 respondents. The rest were all monogamous. However she did not find any polygamy marriages. It proves nobles who migrated dropped their practice of polygamy instantly but for economic reasons the polyandry continued for same time though it also declined in practice. With exposure and education people started adopting monogamy more. The emergence of modern education and the consciousness of their status and roles by the women have contributed to the preferences of monogamous marriages and nuclear families.

She described the trauma faced by the people 'In the process (of migration) many were separated from their families while fleeing from Tibet. These separated men and women....life.

During personal interaction with Tibetan several boys admitted having pre-marital relations. And all of them said that they were not bound to marry the girl. Interestingly none of the girl accepted for having such relation. Arranged marriages are less now and the pomp and show on marriages has also reduced. Marriage ceremony is becoming a family event and at times no monk is invited to conduct the religious ceremonies. There are examples when the young couple just informed the settlement authorities about the marriage. The ceremonies are belonging more westernised as followed by western music and dances.

In the traditional society the residence used to be either patrilocal or matrilineal. Now the shift is towards patrilocal and neolocal. The authority of the eldest brother is completely disappeared now.

With the change in the status of a Tibetan woman her dress and ornaments also change. A married woman wears over her dress, a sheet of cloth around her waist (pungden). This is made up of a nice coloured striped cloth and it hangs over her knee. This cloth signifies her marital status. Earlier a married woman's chief ornament used to be her head dress (pa-druk). It varied in shape from place to place. It was made of a wooden chaplet and ornamented with gold, coral, pearls, turquoise and beads. In refugee camps very few ladies possess such precious gems so this head dress is not worn now. However earrings are worn by Tibetan women but not expensive ones. Chubba is the traditional dress till worn by women. Young women prefer western cloths but if they are in government service they have to wear traditional dresses even today.

In the new situation the young generation has been provided opportunity of learning dances and songs from the regions of Tibet. In spite of that people maintain more contacts with people from common Tribal and regional origin in Tibet. This differentiation is clearly observed during family functions and rituals. Even the marriages are solemnised keeping this in mind.

To sum up, the feudal relationships have almost disappeared in the new setup of Tibetan refugees. All are treated as equals. But to some extent the village authority and leadership, and ecclesiastical powers are with erstwhile lords. The new landholding pattern handicraft centers, trading opportunities and education has brought significant change in the social organisation of Tibetans. People are more independent and united now. They still have great faith in Buddhism and his holiness the Dalai Lama. Whatever advice he gives to his people is followed by them.

It can be concluded that the greatest change that has come in the status of Tibetan women is her participation in politics. In Tibet, religion and politics were related with each other and though women enjoyed great freedom in social and economic spheres they were denied opportunities of education, and participation in administration. Now they are prepared to face any challenge of life with dignity, grace and self respect.

Tibetan Market

It was started in 1970s but in 1989 it was shifted to the present location. Here the structure is permanent. The market was registered in 1987. The total number of shops here is 178 out of which 42 owned by Rajpur settlers, 45 by Clement Town people and 91 by people of Dikyiling. There are few resident rooms and restaurants also in the market. In 1970s Tibetans used to get things from Delhi, Nepal, Calcutta and Darjeeling to sell here. Now most of the things are brought from Delhi and Ludhiana.

In the beginning the local police exploited the shopkeepers and asked them for

money. Since last few years there is no such problem. The shopkeepers have been asked to pay an income tax of Rs. 1000 per annum to Indian government since financial years 2000-01. Average income of the shopkeepers is Rs. 6000 per month. In winters they are able to earn more and sometimes they earn up Rs. 10,000 in winters.

The chairman of the market is Welfare Officer posted at Dekyiling. The vice chairman is elected from the shopkeepers. The shopkeepers from all the three settlements elect their pradhans after every three years.

The market has a Tibetan temple also which was made permanent in 2000.

Conclusion

A microscopic number of Tibetan Settlers in Dehradun was there even before 1959 but the main influx came in 1959 as repercussion of Dalai Lama's flight. Today the number of refugees in Dehradun district only is approximately 9000.

The relations between localities and refugees have been mostly cordial. The two communities mix up and attend social functions also at each other's places but considering the fact that Tibetans have been in Dehradun since more than 40 years this intermixing is still less. Some Tibetans go to D.A.V. (P.G.) College for their Graduation and Post Graduation. They have a Tibetan Student Association also.

Tibetan community realizes that Indian government and society have been very helpful to them. Refugees have gained a lot of confidence and they can be seen arguing and asking for their rights quite assertively in public places.

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Fine Arts and Concept of Aesthetics

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Art, Which, along with sister arts like dance, drama, music and literature , was in ancient India, a form of offering to Almighty, has to be considered as a great creative rendering.. The tendency of modern civilization that started with Renaissance in Europe and with Europeanism in Asia, to be substituted science of art for religion in the name of humanity and culture. So today if anybody anywhere spends his spare time in the worship of God, and his salvation in the hope of self improvement, he is branded old fashioned and not sufficiently humane and cultured. Literary expression is the sound of voice, conveying feeling and ideas through words, sentences, uttered which is itself an offering to God. A musician expresses the sound of his soul through the power of melody. In ancient India, Painting was therefore, mainly a handmaid of religion and its all functions were Social Sankara, described penance, devotion, fine arts, like painting, music, dance etc. as direct way of worship Him the almighty.

The cultured doings have been enjoyed in the spirit of 'RASA' that creates 'ANAND' and leads to supreme pleasure, the attainment of 'BRAHMA' in the Vedic literature. The Mahabhveta contributes all forms of knowledge, including those of Fine Arts to 'Vishnu'. Bhoj is quite clear on this point. Painting is theory and practical operations of aesthetic principles claimed by 'Vishnudharomttorpuran'. Satyam, Shivam, Sundaram, the highest concept of philosophical concept was conceived as a happy and beautiful one and the Dharma was accepted in the form of ethical way of life, leading on the bless or anand to 'Moksh'. My opinion, on the basis of the present estimates discussed above that the highest activity of intelligence is expression, at the best of aesthetic experience in Fine Arts music, drama, dance, literature and painting. Painting is regarded as the supreme one and so the painter is almost like a yogi, the philosopher best in his representation. The painting of picture is the highest devotion or worship in creation but artistic expression consists it's classical cannons and emotional expositions which are interlinked and they are equally responsible for creating expression through artisitic creation. Thus I accept the maturity (NISPATI) of final expression, out of the feeling of 'KAMA' that appears in many forms of audio-visual arts and that desire completes the equation of Religions 'ARTHA KAMA AUR MOKSHA'. Thus the painter is to be cheerful, senitting and carefree with holy though of aesthetic enjoyment.

Kama is mind and yougdharshan Kama is related to self-realization. In all artistic creations and in their representation , self expression is the result of the desire of Kama-satisfaction. It is fact that all arts have religious inspiration in their background and pictorial art owes it's origin from the religions craving of the man. Raja Bhoj was also agreed that the 'Chitra' image is highly expelled in the religious digests. According to our

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treatise which reflected in all artistic expressions, hence I am satisfied in taking notice of the pictorial art both religious and secular. No doubt KAMA is the basis of Srangar but that disappears on the climax of realization of RASA CONDITION. Thus I conclude that there is emotional background of religion, love, attachment to mature total expression in Indian art, and art of psychological condition, related to unconscious mind of artists but the real creation puts aesthetic experience in expression, the root cause of creation of RASA in all arts. The arts were recommended by the artistis as a kind of visual were Longley religions in burden. The object of art is a concrete significant form of religion.

I am of the view that Religious knowledge is moral force behind our culture timely conceived, for this makes us aware of the basis of every thing. In art, man enjoys his various emotions, both joyous and sad. In real life he does not experience all three aspects of motions and when he does he can not enjoy them in proper motion. So I accept that art, so far as it helps us to understand our emotions, may be an indirect aid to our religious discipline. So I can put my paper that there is a vast difference in the theories of aesthetic and concept of their acceptance till today.

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Ahimsa and its implications on the Vision of Gandhian Ram-Rajya

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Abstract

This research paper is about understanding how the vision of Gandhian Ram-Rajya got influenced by most virtuous idea of him i.e. non-violence (Ahimsa). This paper also focuses upon in what all fashion states of contemporary times have shown results of non-violent practices .It also tries to explores the idea how ahimsa plays a pivotal role in establishing robust democratic institutions and what are the future implications of the idea.

Ahimsa and its implications on the Vision of Gandhian Ram-Rajya

The idea of ahimsa is one the most preached, practiced, and professed idea of people around the world who follow Gandhian philosophy or try to explore it.

Gandhi postulated an integrated view of human life. The individual is not only well integrated within himself but also with the society and his surrounding environment. For Gandhi, social changes are possible and lasting only with inner changes in human being. The changes are to be brought about through peace and non-violence and hatred cannot survive for long.

Gandhi remarks,” the continuous survival of this world proves that the human society is not based on physical force. Rather it is based on truth, pity and soul-force.”

For Gandhi, truth was God and non-violence the means to realize it .Gandhi writes, 'My uniform experience has convinced me that there is no other God than Truth and if every page of these chapters (of Autobiography) does not proclaim to the reader that the only means for realization of truth is Ahimsa. I shall deem all my labor in writing these chapters to have been in vain. He further reiterates, 'But for me, truth is sovereign principle, which includes numerous other principles, which includes numerous other principles. It is absolute truth, eternal principle that is god. In practical terms, it means that the truth is that goal or desirable condition which is always just and acceptable and hence it has to be pursued. The technique of Satyagrah invented by Gandhi was the most revolutionary yet non-violent tool for the realization of truth. It literally means the force of soul.

Conceptualizing Ram Rajya

Gandhi redefined the scope of dharma to include notions of citizenship, equality, liberty, fraternity and mutual assistance. In Hind Swaraj he presents his notion of such a redefined dharma. 'This is not a mere political book,' Gandhi writes. 'I have used the language of politics, but I have really tried to offer a glimpse of dharma. What is the

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meaning of Hind Swaraj? It means rule of dharma or Ram-rajya. We may read the Gita or the Ramayana or Hind Swaraj. But what we have to learn from them is desire for the welfare of others'.”

Rajni Bakshi in one of her commentaries writes that the Mahatma's concept of Ramrajya represented not only Hindu rule but a principled rule based on Dhrama. She writes that Ram, Allah and God were convertible terms to Mahatma. Mahatma's vision of Ram-Rajya should not be confused with a Hindu Raj rather it is a socio-political and economic structure providing equal space to everyone of a diverse country like India. Regarding this confusion of Ram-Rajya, in 1929 Gandhi himself wrote in Young India, “By Ramrajya I do not mean Hindu Raj. I mean by Ramrajya Divine Raj, the Kingdom of God. . . . Whether Rama of my imagination ever lived or not on this earth, the ancient ideal of Ramrajya is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure. Ramrajya of my dream ensures equal rights alike of prince and pauper.”

Thus Ramrajya of Gandhi's dream can be inferred as a concept which is based on principles and values such as tolerance, harmony, peaceful coexistence, love and compassion for vulnerable people ingrained in our tradition, religion, and belief system. To achieve these lofty ideals of Ramrajya Gandhi emphasized for moral upliftment of every individual. He considered individual at the centre of development in the society. Participation of the people in polity and economy was of utmost importance for his vision of Ramrajya.

Gandhi's idea of Ahimsa

Nonviolent collective resistance known as Satyagraha is considered as the most prominent and successful strategy of Gandhi which he used to fight against the very powerful British of those days. Before Gandhi the leaders who sought freedom had used two methods- either they wrote polite beseeching letters to the authorities or they took up guns for armed struggle- but he was Gandhi who innovated this new method of nonviolent collective disobedience which transformed in the idea of “Satyagrah”. Later such strategies mobilized entire India as a nation against British, which finally led to transfer of power to India.

This new method was not only relevant in the colonial periods but its legacy can be seen in the contemporary era of world affairs. Protest of Dr Martin Luther king in United States of America for securing the rights of deprived blacks was based on Democratic Gandhian strategy of Ahimsa. Anti Apartheid movement of South Africa was one among many mass protests relied on Gandhian strategy of nonviolence.

However, Ahimsa is not only about physical nonviolence but it has a moral dimension having multifaceted implications. The conscience of individual decides her/his compassionate behavior towards different aspects of life including political, economic, cultural and environmental.

Ahimsa in sync with Ram-Rajya

Any vision of Ramrajya cannot be realized without following the principle of Nonviolence. Gandhi idea of Ramrajya was based on the principles of Dharma and none of the principles of Dharma promotes a Rajya based on violence. The very basic principle of Dharma is about peaceful coexistence of everyone in the society.

When Gandhi was talking about conscience development of the individual to make his dream of Ramrajya a reality, he sensed to build her tolerant, compassionate and nonviolent. In his concept of Oceanic Circle, individual is kept at the centre of the circle and thereby every aspect of development emanates from the individual to community to society to country and finally to the whole of humanity.

Cultural violence is one of the most important obstacles of the vision of Ramrajya. In many parts of the world including Middle East, South East Asia and South Asia people are fighting with each other for establishing the superiority of their culture. In such cases Gandhi's philosophy of Ahimsa as a principle of life would play an important role? Gandhi suggested for starting a dialogue between two people of conflicting cultural belief to cultivate interfaith and avoid bigotry in compassionate and nonviolent manner.

Gandhi was ardently critical for western model of industrialization. He considered it as an exploitative mode of production. Exploitation in its economic manifestations can be considered as violence and thus an obstacle to Ramrajya.

He writes in 1928 about western industrialization: "God forbid that India should ever take to industrialism after the manner of the West. If an entire nation of 300 millions took to similar economic exploitation, it would strip of the world bare like locusts. Unless the capitalists of India help to avert that tragedy by becoming trustees of the welfare of the masses, and by devoting their talents not to amassing wealth for themselves but to the service of the masses in an altruistic spirit, they will end either by destroying the masses or being destroyed by them." Regarding industrialization, he was in favor of promoting handiwork which can provide employment to maximum number of people. In these days when dissatisfaction of people especially youth is going high because of grim situation of unemployment, development of Gandhian model of economy would be of great significance.

Ramrajya and environmental violence are also very much related to the unjust industrial development with overuse of environmental resources. Gandhi's statement that the world has enough for everyone's need, but not enough for everyone's greed has lot to do for reduction of environmental violence and in turn establishment of Ramrajya. Gandhi's principle of Ahimsa does not only entail about the nonviolence on living being but it has some greater connotation which can also be applied for Ahimsa towards physical constituents of environment.

The political vision of Ramrajya is for reducing the power of state and shifting it towards the individual. In the context of India that has been achieved for some extent when we talk about the establishment of local governments in rural and urban areas. Cooperative and collaborative federalism are other some examples to be praised here for moving towards the Gandhian vision of Ramrajya. However, the issues such as caste, communalism, regionalism and racism are being used for vested political interest which infuse violence in the society and thus make vision of Ramrajya blur.

In these days the phenomena such as mob violence, organized crimes (terrorism, naxalism, money laundering, trafficking etc), riots, rapes etc are inflicting direct or indirect forms of violence and thereby making the vision of Ramrajya unattainable in near future.

Ending of violence in every form and establishing the Ahimsa is a prerequisite of Gandhian vision of Ramrajya.

Conclusion

Gandhi provides a framework for a participatory, functional and a development state with maximum inclusion and minimum exclusion. Gandhian concept of Ramrajya is about an all round awakening- social, educational, moral, economic and political.

Any form of violence is a hindrance in the vision of Ramrajya. Under the Gandhian construct, individuals relate to the larger social unit in the form of oceanic circles without losing one's identity and without overlooking the welfare of all. Hence the individual has to be made capable in his conscience to follow the principles of nonviolence and truth. Making every individual of high moral value is a difficult task. So, the focus should be mainly on the youth of this country. The ray of hope in realization of Ramrajya is with the youth of this country. They will have to fight and unite for freeing this country from the clutches of corruption, illiteracy, poverty, and injustice.

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