



ज्ञा.के.वि. : 2009-2019



# वाग्मिता

प्रवेशांक  
1 मार्च 2019



झारखण्ड केन्द्रीय विश्वविद्यालय

CENTRAL UNIVERSITY OF JHARKHAND

ब्राम्बे, राँची-835205 ( झारखण्ड )

Brambe, Ranchi-835205 (Jharkhand)

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जब जब मस्तिष्क जयी होता,  
संसार ज्ञान से चलता है  
शीतलता की है राह हृदय  
तू यह संवाद सुनाता चल,  
लोहे के पेड़ हरे होंगे  
तू गान प्रेम का गाता चल।

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# संदेश



प्रो. नंद कुमार यादव 'इंदु'

कुलपति

Prof. Nand Kumar Yadav 'Indu'  
Vice-Chancellor

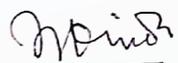
विश्वविद्यालय की स्थापना का दस वर्ष विशेष प्रेरणा से पल्लवित है। यह अत्यंत हर्ष का विषय है कि इस पावन अवसर पर विश्वविद्यालय की वार्षिक पत्रिका का प्रथम अंक प्रकाशित हो रहा है जो निश्चित तौर पर तोष देने वाला है।

विश्वविद्यालय ज्ञान, विचार का सृजनशील केंद्र होता है एवं रचनाशीलता और भावाभिव्यक्ति का आयोजन ज्ञान के संकल्प को सुदृढ़ करता है। ज्ञानात् हि बुद्धि कौशलम् का मन्त्र लेकर हमें निरंतर उत्थान के पथ पर बढ़ते रहना होगा। अधिकार अर्जित कर लिया है, अब तो कर्तव्य के निर्वाह का समय है। यह सभी का दायित्व है कि विश्वविद्यालय के हित में अपनी निजता की परिधि से बाहर आकर भावी लक्ष्य को अश्रु-स्वेद और रक्त से सींचने में लगे।

दायित्व न छोटा होता है न बड़ा होता है, वह तो निर्माण का अलंकार होता है। जितनी बड़ी चुनौतियाँ होंगी चरित्र में उतना ही निखार आएगा। विश्वविद्यालय परिवार के समस्त सदस्यों के प्रति मैं कृतज्ञता ज्ञापित करता हूँ और यह अपेक्षा करता हूँ कि अपनी मेधा और प्रतिभा के साथ समवेत कदम ताल करें तो हम निश्चय ही प्रतिमान बनाएँगे।

पत्रिका के संपादक मंडल के प्रति आत्मीयता अर्पित करता हूँ जिन्होंने अत्यल्प समय में ही इस रचनात्मकता को साकार किया। अंत में यह कहते हुए कि जो स्वप्न हमारे नयन देख रहे हैं ईश्वर उसको पूर्ण करने की शक्ति दें। हमारी प्रार्थना में बल हो, हमारा श्रम निश्छल, निर्णय निश्चल और भावना निर्मल हो। इन पंक्तियों के साथ सबको अनन्त शुभकामनाएँ....

यह नीड़ मनोहर कृतियों का, यह विश्व कर्म-रंगस्थल है  
है परंपरा लग रही यहाँ, ठहरा जिसमें जितना बल है

  
21/2/19  
(नंद कुमार यादव 'इंदु')



# Message

प्रो. एस.एल. हरि कुमार  
*Prof. S. L. Hari Kumar*



कुलसचिव  
*Registrar*

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*I am immensely pleased to learn that the university is launching its maiden annual magazine on the eve of the upcoming decennial celebrations. I am quite confident that this magazine will foster the spirit of creativity and act as a portent platform particularly for the students. I congratulate the entire editorial board and extend my heartiest greetings to each of them for the successful launch of the magazine.*

*(S. L. Hari Kumar)*

# Message

संतोष कुमार  
*Santosh Kumar*



वित्त पदाधिकारी  
*Finance Officer*

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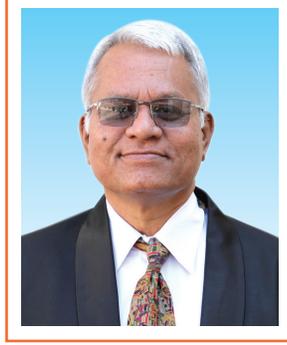
*Literature is an essence of life and when it comes to put an ink to the feelings, the ethos and the beauty of life and knowledge altogether it turns into a noble work. I feel privileged and honoured to be a part of the first issue of the University Magazine 'Vaagmita'.*

*My best wishes to the editorial team of the magazine.*

*(Santosh Kumar)*

# Message

प्रो. प्रभुदेव कुरले  
*Prof. Prabhudev Kurle*



परीक्षा नियंत्रक  
*Examination Controller*

मुझे यह जानकर अतीव प्रसन्नता हो रही है कि विश्वविद्यालय अपनी वार्षिक पत्रिका का प्रकाशन करने जा रहा है।

विश्वविद्यालय द्वारा प्रकाशित पत्रिका से विश्वविद्यालय की प्रगति एवं शैक्षणिक उन्नयन में वृद्धि होती है। आशा है कि यह पत्रिका छात्र-छात्राओं में सृजनशीलता, रचनात्मक प्रतिभा, व्यक्तित्व के सर्वांगीण विकास एवं देश प्रेम की भावना को विकसित करने में सहायता प्रदान करेगी।

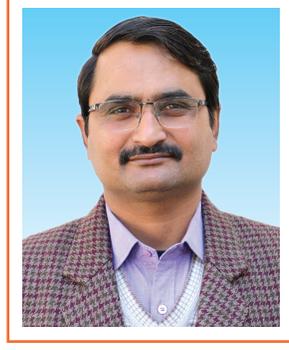
मुझे पूर्ण विश्वास है कि प्रकाशित होनेवाली पत्रिका अपने नाम के अनुरूप, सारगर्भित और ज्ञानवर्धक सामग्री से परिपूर्ण होगी।

मैं विश्वविद्यालय की पत्रिका के सफल प्रकाशन हेतु अपनी हार्दिक शुभकामनाएँ ज्ञापित करता हूँ।

(प्रभुदेव कुरले)

# Message

प्रो. सुजीत कुमार पाण्डेय  
*Prof. Sujit Kumar Pandey*



पुस्तकालयाध्यक्ष  
*Librarian*

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*Nurturing creativity and inspiring innovation are two of the key elements of a successful education and a University magazine is the perfect amalgamation of the both. It harnesses the creative energies of the academic community and distills the essence of their inspired imagination in the most brilliant way possible. Hence, I am delighted to know that CUJ's annual magazine 2019 is ready for publication.*

*I take this opportunity to congratulate the editorial board for bringing out this as per the schedule, which in itself is an accomplishment, considering the effort and time required. May all our students soar high in uncharted skies and bring glory to the world and their profession with the wings of education.*

*(Sujit Kumar Pandey)*

# संदेश

डॉ. मनोज कुमार  
*Dr. Manoj Kumar*



संकायाध्यक्ष-छात्र कल्याण  
*Dean-Students Welfare*

मुझे यह जानकर अत्यधिक प्रसन्नता हो रही है कि झारखण्ड केंद्रीय विश्वविद्यालय की वार्षिक पत्रिका का शुभारम्भ हो रहा है। यह पत्रिका छात्रों की रचनात्मकता एवं उनके वैचारिक उन्नयन के विविध आयामों को साधने में केंद्रीय भूमिका निभाएगी।

पत्रिका की संकल्पना को मूर्त रूप देने हेतु मैं माननीय कुलपति महोदय एवं विज्ञ सम्पादकीय समिति के प्रति विशेष आभार प्रकट करता हूँ।

इस पत्रिका के सफल संचालन एवं निरंतरता की कामना करते हुए समस्त विश्वविद्यालय परिवार को अपनी शुभकामनाएँ प्रेषित करता हूँ।

(मनोज कुमार)

# संदेश

प्रो सारंग मेढेकर  
*Prof. Sarang Medhekar*



संकायाध्यक्ष-प्राकृतिक विज्ञान  
*Dean-School of Natural Sciences*

यह जानकर कि झारखण्ड केंद्रीय विश्वविद्यालय अपनी पहली पत्रिका प्रकाशित करने जा रहा है, मुझे और समस्त विश्वविद्यालय परिवार को आनंद का अनुभव हो रहा है।

पत्रिका की संकल्पना और इस संकल्पना को साकार करने के लिए मैं माननीय कुलपति महोदय प्रो. नन्द कुमार यादव "इंदु" और पत्रिका के सम्पादक समिति का अत्यंत आभारी हूँ जिनके कारण बहुमूल्य उपहार मिलने जा रहा है।

मुझे पूर्ण विश्वास है कि यह पत्रिका उच्च कोटि के विचारों और तथ्यों के आदान-प्रदान का माध्यम बनेगी तथा इसमें रुचिकर और मनोरंजक लेखों और कविताओं का समावेश भी होगा।

मैं इस पत्रिका की सफलता की कामना करता हूँ।

(सारंग मेढेकर)

# संदेश

प्रो. संजय कुमार समदर्शी  
*Prof. Sanjoy Kr. Samdarshi*



संकायाध्यक्ष-अभियंत्रण एवं  
तकनीक विज्ञान  
*Dean-School of Engg. &  
Technology Sciences*

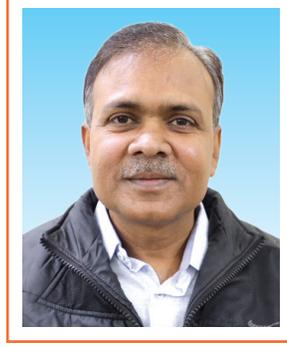
यह अत्यंत हर्ष का विषय है कि झारखण्ड केन्द्रीय विश्वविद्यालय की वार्षिक पत्रिका का प्रकाशन हो रहा है। यह पत्रिका विश्वविद्यालय के छात्रों, शिक्षकों एवं विश्वविद्यालय परिवार के समस्त लोगों को एक सूत्र में जोड़ने तथा बौद्धिक परंपरा के विकास एवं ज्ञानवृद्धि में सहायक होगी।

मेरी ओर से आप सभी को हार्दिक शुभकामनाएँ!

(संजय कुमार समदर्शी)

# संदेश

प्रो. मनोज कुमार  
*Prof. Manoj Kumar*



संकायाध्यक्ष-प्राकृतिक संसाधन  
प्रबंधन एवं शिक्षा  
*Dean-School of Natural Resource  
Management, Dean-School of  
Education*

अत्यंत हर्ष का विषय है कि झारखण्ड केंद्रीय विश्वविद्यालय की प्रथम वार्षिक पत्रिका का प्रकाशन इसके स्थापना के दस वर्ष पूर्ण करने के उपलक्ष्य में किया जा रहा है। माननीय कुलपति महोदय के सशक्त मार्गदर्शन के कारण यह संभव हो पा रहा है। सम्पादकीय समूह के प्रत्येक सदस्य बधाई के पात्र हैं जिन्होंने माननीय कुलपति महोदय के सपने को अत्यल्प समय में साकार करने का बीड़ा उठाया।

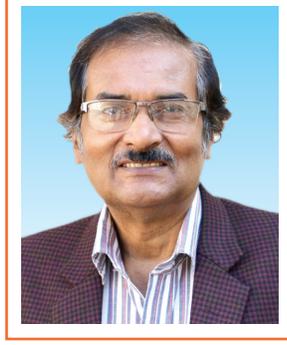
विश्वविद्यालय पत्रिका छात्रों, शिक्षकों एवं कर्मचारियों की मौलिक, स्वतंत्र परन्तु मर्यादित अभिव्यक्ति के लिए अत्यंत महत्वपूर्ण होती है। यह छात्रों की सृजनात्मक क्षमता एवं रचनाधर्मिता को तो प्रतिबिम्बित करती ही है साथ ही उनके सर्वांगीण विकास हेतु मौलिक चिंतन एवं रचनात्मक लेखन का मूल आधार भी बनती है।

मैं विश्वविद्यालय परिवार की सतत प्रगति की कामना करते हुए पत्रिका के सफल प्रकाशन हेतु अपनी कोटिश: मंगलकामनाएँ प्रेषित करता हूँ।

(मनोज कुमार)

# Message

डॉ. अशोक कुमार सरकार  
*Dr. Ashoke Kumar Sarkar*



संकायाध्यक्ष-प्रबंधन विज्ञान  
*Dean (School of Management Sciences)*

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*“I wholeheartedly appreciate this noble task,  
Best wishes for the success of it.”*

*(Ashoke Kumar Sarkar)*

# Message

डॉ. देवव्रत सिंह  
Dr. Dev Vrat Singh



संकायाध्यक्ष-जनसंचार एवं  
मीडिया तकनीक  
Dean-School of Mass Communication  
and Media Technologies

*Decennial celebration is an opportunity to introspect and realize our strengths and weaknesses as an institution that was established by the parliament of India with an intention to create a centre for higher learning and research in one of the most backward regions of the country.*

*Since human communication is one area that needs sufficient attention from everyone in the modern world and lack of healthy communication environment is the root cause of many problems in any institution, I am delighted to know that we are going to have a publication in the campus that will provide a space for each one of us to pen down what we contemplate and share with fellow colleagues.*

*I firmly believe that this magazine would provide a platform for the members of the university family to express their creative thoughts and help them to connect with each other more profoundly by enriching the campus life and improvising the communication environment in the university.*

*Best wishes to the Editorial Team for its first edition!*

*(Dev Vrat Singh)*

# Message

डॉ. रबीन्द्रनाथ शर्मा  
**Dr. Rabindranath Sharma**



संकायाध्यक्ष-संस्कृति अध्ययन, मानविकी  
एवं सामाजिक विज्ञान  
*Dean-School for the Study of Culture  
School of Humanities & Social Sciences*

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*I am highly delighted to know that our university is going to bring out an annual magazine Vaagmita. I am sure that the magazine shall provide a spectrum of opportunities to the CUJ family.*

*It was a much needed initiative, which will give an opportunity to CUJ members coming from varied interests and disciplines. To put it in a nutshell, this magazine will be an intellectual album, which shall reflect the talents and qualities of our university.*

*(Rabindranath Sharma)*

# संदेश

डॉ. रत्नेश विष्वक्सेन  
*Dr. Ratnesh Visvaksen*



संकायाध्यक्ष, भाषा सह  
मुख्य कुलानुशासक  
*Dean, School of Languages &  
Chief Proctor*

यह अपार हर्ष का विषय है कि झारखण्ड केंद्रीय विश्वविद्यालय की बौद्धिक परंपरा की शृंखला में पत्रिका उदित हो रही है। परिसर की बहुमुखी अभिव्यक्ति और रचनाशीलता को दिशा देने में यह पत्रिका निश्चित तौर पर अपनी महत्वपूर्ण भूमिका निभाएगी।

इस रचनाधर्मी संकल्पना को आकार देने के लिए माननीय कुलपति महोदय के प्रति विशेष कृतज्ञता एवं संपादक मंडल को आभार।

मुझे पूर्ण विश्वास है कि यह पत्रिका विश्वविद्यालय परिसर के ज्ञानात्मक वातावरण में श्रीवृद्धि करेगी एवं उच्च संस्कार का निर्माण करेगी।

मंगलकामनाओं सहित!

(रत्नेश विष्वक्सेन)

# संदेश



**श्री संतोष कुमार गुप्ता**  
**Mr. Santosh Kr. Gupta**

आंतरिक लेखा पदाधिकारी  
*Internal Audit Officer*

यह जानकर अत्यंत प्रसन्नता हो रही है कि विश्वविद्यालय अपनी स्थापना के शुभ अवसर पर अपनी वार्षिक पत्रिका प्रकाशित करने जा रहा है। मुझे आशा ही नहीं अपितु पूर्ण विश्वास है कि यह शिक्षा जगत में पाठ्ये का कार्य करेगी। शुभकामनाओं सहित!

(संतोष कुमार गुप्ता)



**कुमार पंकज आनन्द**  
**Kumar Pankaj Anand**

कार्यपालक अभियंता  
*Executive Engineer*

यह जानकर बेहद खुशी हो रही है कि विश्वविद्यालय अपनी स्थापना के शुभ अवसर पर पत्रिका प्रकाशित करने जा रहा है। मुझे पूरा भरोसा है कि यह सभी के लिए उपयोगी होगी और पथ प्रदर्शन का कार्य करेगी।

शुभकामनाओं सहित!

(पंकज आनन्द)



**श्री नरेन्द्र कुमार**  
**Mr. Narendra Kumar**

जनसंपर्क पदाधिकारी  
*Public Relation Officer*

यह जानकर हर्ष हो रहा है कि विश्वविद्यालय के दशकोत्सव के शुभ अवसर पर पत्रिका प्रकाशित हो रही है। मुझे आशा ही नहीं बल्कि पूरा विश्वास है कि यह पत्रिका निश्चित तौर पर रचनात्मक अभिव्यक्ति का मंच बनेगी और ज्ञान की निरंतरता में अपनी सकारात्मक भूमिका निभायेगी।

शुभकामनाओं सहित!

(नरेन्द्र कुमार)

## साथ चलने का समय है



**वा**जश्रवा के शाप को नचिकेता वर मानकर जब प्रयाण करता है तब मृत्यु प्रश्न में और पुत्र शिष्य में बदल जाता है। शिष्य और प्रश्न के रूप में नचिकेता और मृत्यु को अपने द्वार पर खड़ा देख यम को अपनी गुरुता की परीक्षा देनी पड़ती है। मृत्यु का व्यापारी निरीह नजर आता है। बहुत उलझाते हैं, कुछ और माँगने के लिए कहते हैं: जीवन, ऐश्वर्य, सम्पदा और वो सब कुछ- जो नचिकेता की अवस्था के अनुकूल हो, पर सावधान यमदेवता! यह साधारण शिष्य नहीं और इसके प्रश्न भी साधारण नहीं, यह तो वह शिष्यता है जो प्रेय के प्रलोभनों को टुकरा कर श्रेय का वरण करती

है।

ज्ञान की परम्परा संवाद और प्रश्नोत्तर की परम्परा है। जिज्ञासा, प्रश्नाकुलता, और उत्तर की विकलता अपनी अंजुरी में जीवनानुरोधी आकांक्षा लिए प्रार्थनारत रहे यही कामना है। विश्वविद्यालय की ज्ञानात्मक पारस्परिकता का आवागमन अबाधित और मानवता-समर्पित रहे, ऐसी अभिलाषा है। गुरुता का गौरव हिरण्यमय पात्र को सत्य के मुख से हटाने का दायित्व निभाये, शिष्यता निज उन्मेष से विकसित होती रहे और फिर सब मिलकर मानवता के अक्षय पथ के यात्री बनें। हम अपने प्रयासों से इस वसुधा के चित्र, चित्त और चरित्र की किंचित मात्र भी रक्षा कर सके, तो यह माना जायेगा कि हमने अपने को अर्थवान बनाया।

अपने राग-द्वेषों के अतिरेकों से ऊपर उठकर एक साथ आगे बढ़ने का समय है। निर्माण का श्रेय मिले या ना मिले लेकिन श्रम का संतोष मृत्यु को भी लोरी बनाने में समर्थ होगा।

माननीय कुलपति के प्रति अकुंठ कृतज्ञता जिनके स्नेह भीगे नेतृत्व ने इस रचनात्मक स्वप्न को संभव बनाया।

विश्वविद्यालय के समस्त प्राध्यापकों, पदाधिकारियों, अधिकारियों, कर्मियों, शोधार्थियों और विद्यार्थियों के प्रति को बड़ छोट कहत अपराधू का अवलम्ब लेकर कृतज्ञ हूँ। संपादक मंडल को साधुवाद। इस मंगलघोष के साथ कि

**और क्या यह सुनते नहीं विधाता का मंगल वरदान  
शक्तिशाली हो, विजयी बनो, विश्व में गूँज रहा जयगान।**

पत्रिका आपको समर्पित है।

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# वंदना

रत्नेश विष्वक्सेन



अभिनंदन वंदन गुरुकुल जय  
ज्ञान यज्ञ अभिमंत्रित स्वर लय

गिरि वन कानन सुंदर निर्झर  
गीत नृत्य लय छंद परस्पर  
बिरसा वसुधा वैभव उन्मद  
श्रम सम्बल उर राग मनोहर

नित नवता शुभता मंगलमय  
ज्ञान यज्ञ अभिमंत्रित स्वर लय

प्रज्ञा का संकल्प गहनतम  
है ज्ञानात् हि बुद्धि कौशलम्  
विद्या तरु गुरु छाया निर्मल  
शिष्य निरत पथ लक्ष्य महत्तम

शुभ शिवमय कर्ता मन निर्भय  
ज्ञान यज्ञ अभिमंत्रित स्वर लय

अभिनंदन वंदन गुरुकुल जय।



## आमुख



## झारखंड केन्द्रीय विश्वविद्यालय दस साल का सफर

डॉ. देवव्रत सिंह

### आरंभिक काल

किसी विश्वविद्यालय के जीवनकाल में दस साल अधिक नहीं होते लेकिन स्थापना के आरंभिक दस साल इसलिए अधिक महत्वपूर्ण होते हैं क्योंकि इसी दौरान उसके भविष्य की नींव रखी जाती है। स्थापना का एक दशक पूरा होना एक ऐसा अवसर है जब हम पीछे मुड़कर अपनी यात्रा पर नजर डालें और उसके अनुभवों से सीखें ताकि पहले से अधिक ऊर्जावान होकर आगे बढ़ सकें।



नॉर्थ - ईस्टर्न हिल यूनिवर्सिटी में भौतिकी के प्रोफेसर डारलैंडो टी. खटिंग को झारखंड केन्द्रीय विश्वविद्यालय का प्रथम कुलपति नियुक्त किया गया। प्रोफेसर खटिंग अपना पदभार 1 मार्च 2009 को संभालने के बाद गुवाहाटी से जब रांची पहली बार आये तो उन्होंने शहर में मोराबादी स्थित राज्य अतिथि गृह में अपना अस्थायी निवास एवं कार्यालय बनाया। प्रोफेसर खटिंग असम से अपने कुछ सहयोगियों के साथ रांची आये थे। कुछ दिनों बाद कांके रोड़ पर मारू टावर में किराये पर विश्वविद्यालय का कामकाज आरंभ किया गया। कांके रोड़ पर ही विश्वविद्यालय का अलग से सिटी सेंटर बनने

के बाद मारू टावर के इसी घर को उन्होंने निवास बना लिया था और वे पूरे कार्यकाल यहीं रहे।

इसके बाद शुरू हुआ नये विश्वविद्यालय के लिए ज़मीन ढूढने का सिलसिला। राज्य सरकार के विभिन्न अधिकारियों के साथ बातचीत के अलावा प्रो. खटिंग ने अपनी टीम के साथ खूंटी, धनबाद, जाहिर एवं चेरी मनातू गांवों का दौरा किया। खूंटी की यात्रा के दौरान ही उन्होंने एक विशाल पेड़ की तस्वीर ली जिसे बाद में विश्वविद्यालय के लोगो में भी स्थान दिया गया। टाटा समूह की तरफ से भी जमशेदपुर में केन्द्रीय विश्वविद्यालय शुरू करने का प्रस्ताव आया लेकिन प्रो. खटिंग राजधानी या उसके आसपास ही विश्वविद्यालय स्थापित करना चाहते थे। समय तेजी से गुजर रहा था और नये सत्र के दाखिले का समय निकट आ रहा था। ऐसे में विश्वविद्यालय में दाखिले के लिए पहले विज्ञापन में कोई पता देने के स्थान पर कहा गया कि विश्वविद्यालय रांची या उसके आसपास बनाया जाना प्रस्तावित है। इसी बीच झारखंड सरकार के पंचायती राज विभाग के ब्रांवे स्थित सेंट्रल ट्रेनिंग इंस्टीट्यूट (सीटीआई) के 40 एकड़ के कैंपस के बारे में पता चला। इस संस्थान में पंचायत कर्मियों को प्रशिक्षण दिया जाता था। संयोग से झारखंड सरकार ने भी तत्परता दिखायी और उसे विश्वविद्यालय के लिए सालाना लगभग 17 लाख रुपये के किराये पर देने को राजी हो गयी।

जल्द ही प्रो. खटिंग ने अपनी टीम का विस्तार किया। आरंभ में उन्होंने असम के अंकुश भूइयां को ऑफिसर ऑन स्पेशल ड्यूटी (OSD) के रूप में नियुक्त किया। क्योंकि उस समय विश्वविद्यालय में कोई रजिस्ट्रार नहीं थे इसलिए प्रशासन का सारा काम अंकुश भूइयां ही संभालते थे। इसके बाद डॉ. कालिपदा मोहंता भी टीम में शामिल हुए जिनका बाद में डिप्टी रजिस्ट्रार के रूप में चयन हुआ। प्रोफेसर खटिंग ने प्रथम सत्र से चार विभाग- जनसंचार, प्रबंधन, भाषा एवं गणित, खोलने और सभी विभागों में पंचवर्षीय पाठ्यक्रम आरंभ करने का निर्णय लिया। अगली चुनौती अच्छे शिक्षकों के चयन की थी। अभी तक केन्द्रीय विश्वविद्यालय रांची के मारू टावर के तीन कमरों से ही चल रहा था, इसलिए जून - जुलाई महीने में यहीं गेस्ट फैकल्टी के चयन की प्रक्रिया भी पूरी की गयी। प्रबंधन में अरूण तिवारी एवं सुनीत कुमार, अंग्रेजी में नम्रता पाठक एवं सुतपा, गणित में ऋषिकेश महतो एवं सुकेत समेत लगभग एक दर्जन शिक्षकों का चयन किया गया। जनसंचार विषय के कोई शिक्षक नहीं मिल पाये इसलिए कोलकाता के एक मीडिया संस्थान से संपर्क किया गया और वहां से कुछ प्रशिक्षक कैम्पस में आकर पढ़ाने को राजी हो गये। पहले सत्र के दौरान विश्वविद्यालय के चारों विभागों में कुल 95 विद्यार्थियों का चयन किया गया। उनका चयन प्रवेश परीक्षा के आधार पर ना होकर बारहवीं की परीक्षा में उनके अंकों के आधार पर किया गया।

## सत्रारंभ

रांची शहर से 25 किलोमीटर दूर ब्रांबे गांव में स्थित सीटीआई परिसर में अस्थाई रूप से विश्वविद्यालय का कामकाज 24 जुलाई 2009 को शुरू हुआ। परिसर में कुछ इमारतें पहले से बनी हुई थीं। इनमें प्रशासनिक भवन, अतिथि गृह और हॉस्टल के अलावा एक ऑडिटोरियम भी शामिल था। शेष स्थान पर झाड़-झंखाड था। लेकिन कैम्पस की सुंदर बात थी कि इसकी चारदीवारी थी और इसमें सखुआ के सैकड़ों वृक्ष लगे हुए थे जो बाहर से आने वाले को सुखद अहसास कराते थे। इस समय परिसर की स्थिति अधिक व्यवस्थित नहीं थी, लेकिन इसे साफ-सुथरा बनाया गया। इस प्रकार झारखंड केन्द्रीय विश्वविद्यालय के चार विभागों में प्रथम शैक्षणिक सत्र की कक्षाएं 3 अगस्त 2009 को ब्रांबे स्थित अस्थाई कैम्पस में

आरंभ की गयी। विश्वविद्यालय का औपचारिक उद्घाटन 7 अगस्त 2009 को ऑडिटोरियम में एक कार्यक्रम में किया गया। इस कार्यक्रम में झारखंड के तत्कालीन राज्यपाल भी मौजूद रहे थे।

आरंभिक शिक्षकों में से एक डॉ. ऋषिकेश महतो पुराने दिनों को याद करते हुए बताते हैं - उस समय विश्वविद्यालय एक छोटे से परिवार की तरह हुआ करता था। शिक्षकों, कर्मचारियों और विद्यार्थियों के बीच कोई औपचारिक माहौल नहीं था। आपसी सहयोग था। सब एक नये संस्थान के निर्माण में अपना भरपूर योगदान देने के प्रयास में रहते थे। साधन अधिक नहीं थे लेकिन कोई कमी भी महसूस नहीं होती थी। आज के प्रशासनिक विभाग के एक हिस्से में ही छात्रावास बनाया गया था। उसी में कुछ शिक्षक भी रहते थे। लड़कों के लिए हॉस्टल आज के रिसर्च स्कॉलर हॉस्टल को बनाया गया। अक्सर सांस्कृतिक कार्यक्रम भी होते थे। मिल बैठकर भोजन करने के कारण आपसी घनिष्टता अधिक थी।

जनसंचार विभाग के पहले बैच के छात्र अभ्युदय अनुराग बताते हैं - उन दिनों को याद करके अच्छा लगता है। स्कूल के बाद जब यहां घर से दूर आये तो पहले थोड़ा अजनबीपन तो लगा लेकिन शिक्षकों की व्यक्तिगत देखरेख और स्नेह ने कभी अकेलापन महसूस नहीं होने दिया। उस समय रांची से दूर ब्रांबे में थोड़ा असुरक्षा का माहौल व्याप्त था, इसलिए छात्र-छात्राओं को कैम्पस से बाहर जाने की अनुमति नहीं होती थी। बाहर जाने के लिए पास लेना होता था और निर्धारित समय पर लौट आना पड़ता था। प्रत्येक रविवार को बस में सब विद्यार्थियों को खरीददारी के लिए शिक्षक रांची शहर ले जाते थे। विश्वविद्यालय की बस रांची पहुंच कर जयपाल सिंह स्टेडियम में खड़ी हो जाती थी और सब लोग अपनी खरीददारी करके निर्धारित समय पर बस के पास लौट आते थे। कई बार हमें एक स्कूल जैसा लगता था। शिक्षक हमें सुबह जल्दी उठा देते थे। हर दिन कक्षाओं के बाद 3 बजे पीटी क्लास लगाना प्रत्येक विद्यार्थी के लिए अनिवार्य होता था। आज का फाइनांस विभाग उस समय शिक्षण विभाग हुआ करता था। यहीं चार कमरों में क्लास लगती थी और शिक्षक भी यहीं बैठते थे। प्रोफेसर खटिंग का खेलकूद पर विशेष बल था। इसके लिए रांची शहर से बेहतरीन कोच बुलाये जाते थे। इसी

का परिणाम ये हुआ कि लाइफ साइंस विभाग की एक छात्रा प्रीति को योग सुंदरी का प्रतिष्ठित सम्मान मिला। इस समय प्रीति बैंकॉक, थाइलैंड में अपना योग प्रशिक्षण केन्द्र चला रही है।

सन् 2009 की सर्दियों में अवकाश के दौरान कुलपति ने विद्यार्थियों के लिए पूर्वोत्तर के भ्रमण की योजना बनाई। विश्वविद्यालय के प्रथम बैच के कुल 65 विद्यार्थी इस भ्रमण के दौरान पूर्वोत्तर के अनेक शहरों और प्राकृतिक स्थानों के दर्शन किये। इस एक्सकर्सन ट्रिप का संयोजन नम्रता पाठक एवं ऋषिकेश महतो ने किया। उस समय सीयूजे इम्पलाइज वाइक्स एसोसिएशन के तत्वावधान में भी अनेक गतिविधियां आयोजित की जाती थीं। इस एसोसिएशन की अगुवाई मैडम कुलपति कर रहीं थीं। इसका परिणाम ये निकला कि देश के विभिन्न हिस्सों से विश्वविद्यालय में काम करने आये शिक्षक और अन्य कर्मचारियों के परिवारों के बीच आत्मीयता पैदा हो गयी।

## स्थाई कैम्पस का निर्माण

अस्थाई कैम्पस में विश्वविद्यालय की शुरुआत तो हो गयी लेकिन प्रोफेसर खटिंग ने अपने स्थाई कैम्पस के निर्माण के प्रयास धीमे नहीं किये। उन्होंने इस कार्य के लिए एन. पी. गर्ग को ओ.एस.डी. प्रोजेक्ट के रूप में नियुक्त किया। सन् 2010 में प्रथम रजिस्ट्रार डॉ. श्याम नारायण के आने के बाद अंकुश भूइयां को ओ.एस.डी. प्लानिंग बना दिया गया। उनके जाने के बाद डी. के.

बनर्जी ने ये पदभार संभाला। सन् 2011 में राज्य सरकार ने विश्वविद्यालय को रांची शहर से करीब 10 किलोमीटर दूर चेरी और मनातू गांवों में लगभग 320 एकड़ जमीन दे दी। विभिन्न निजी भवन निर्माताओं को निर्माण का काम सौंपा गया। निर्माण कार्य तेजी से शुरू भी हो गया लेकिन अनेक कारणों से ये निर्माण कार्य बाधित हो गया।

विश्वविद्यालय के दूसरे सत्र में कुछ और विभाग खोलने की तैयारी थी। प्रोफेसर खटिंग ने इससे पहले करीब 50 अकादमिक संस्थानों और कंपनियों के प्रमुख लोगों को एक प्रश्नावली भेजी जिसमें उनसे ये जानने की कोशिश की गयी कि कौन-कौन से पाठ्यक्रम आरंभ करना समाज, उद्योग और राष्ट्र के लिए उपयोगी होंगे। प्रश्नावलियों के जवाब आने के बाद उन्होंने विजय सीयूजे नाम से एक ब्रेन स्टोर्मिंग सेशन का आयोजन कैम्पस में किया। जिसमें एम्स दिल्ली, आई.आई.टी., सेल, टाटा स्टील, एच.ई.सी. इत्यादि से अनेक अधिकारियों को आमंत्रित किया गया। इस प्रकार सन् 2010 में छह नये विभाग खोले गये। ये थे - फिजिक्स, कैमिस्ट्री, लाइफ साइंस, नैनो टेक्नोलोजी, वाटर इंजीनियरिंग और इंडीजीनस कल्चर स्टडीज।

एक बार कुछ विद्यार्थियों के लेक्चर कम रह गये। शिक्षकों ने उन बच्चों को कुछ कार्य करने को दिया जिससे कि उनके लेक्चर पूरे किये जा सकें। इनमें आसपास के गांवों के बच्चों को ट्यूशन पढ़ाना, कैम्पस में बागबानी में योगदान करना व हॉस्टल की साफ-सफाई



करना इत्यादि शामिल था। जनसंचार विभाग के एक छात्र प्रीतेश गुप्ता ने आसपास के गरीब बच्चों की शाम को कक्षाएं लेनी आरंभ की। ये काम वो परीक्षाएं खत्म करने के बाद भी करता रहा। धीरे-धीरे उसने अनेक दोस्तों को भी इसमें शामिल कर लिया और इस काम को उन्नयन का नाम दे दिया। ये काम सबको इतना पसंद आया कि विश्वविद्यालय ने भी इसे औपचारिक तौर पर अपनी सामाजिक जिम्मेदारी के रूप में अपना लिया। प्रीतेश गुप्ता तो पढ़ाई करके चला गया लेकिन जनसंचार विभाग की कक्षाओं में आज भी उन्नयन चल रहा है और रोजाना सौ से अधिक बच्चे आसपास के गांवों से पढ़ने चले आते हैं। विश्वविद्यालय के विद्यार्थी ही उनकी पढ़ाई में मदद करते हैं।

गुरुदेव रवीन्द्रनाथ टैगोर के 150 वें जन्मदिन को विश्वविद्यालय ने भव्य तरीके से मनाने का निर्णय लिया और 12-14 नवंबर 2011 को सत्वा टैगोर के नाम से एक बड़ा अकादमिक एवं सांस्कृतिक आयोजन किया गया। इस कार्यक्रम का संयोजन डॉ. श्रेया भट्टाचार्य ने किया। सन् 2011 में जब रांची में राष्ट्रीय खेलों का आयोजन किया गया तो जनसंचार विभाग के विद्यार्थियों के लिए ये सीखने का एक सुनहरा अवसर था। झारखंड सरकार के जनसंपर्क विभाग के साथ मिलकर विद्यार्थियों ने राष्ट्रीय खेलों में मीडिया सेल को संचालित करने में महत्वपूर्ण भूमिका निभाई। 25 फरवरी 2011 को बायोतकनीक और राष्ट्रीय विकास विषय पर राष्ट्रीय सम्मेलन का आयोजन विश्वविद्यालय में किया गया। पूर्व राष्ट्रपति डॉ. ए.पी.जे. अब्दुल कलाम के आगमन से ये कार्यक्रम यादगार बन गया। इसी दौरान अफ्रीका में भारत के राजदूत एच. एच. विश्वनाथन भी विश्वविद्यालय में पधारे।

## विकास काल

सीमित संसाधनों के बावजूद विश्वविद्यालय में 28-29 अगस्त 2012 के दौरान पूर्वी क्षेत्र के कुलपतियों की बैठक आयोजित की गयी। प्रोफेसर खटिंग की आदिवासी संस्कृति और इससे जुड़े मुद्दों में गहरी दिलचस्पी थी। झारखंड को भी आदिवासी राज्य के रूप में जाना जाता है। इसीलिये आरंभिक दिनों में विश्वविद्यालय में आदिवासी संस्कृति को सहेजने, उसे समृद्ध करने और उसके पठन-पाठन एवं शोध करने को लेकर अनेक

आयोजन किये गये। इनमें से 8-10 नवंबर 2012 को आयोजित अखरा नाम से ट्राइबल इंडिया इंटरनेशनल फेस्टीवल प्रमुख आयोजन था। देश-विदेश से बड़ी संख्या में आदिवासी समुदाय के प्रतिनिधि कलाकारों ने इस आयोजन में शिरकत की तथा आदिवासी मसलों पर चर्चा विमर्श हुआ। इस आयोजन ने विश्वविद्यालय को झारखंड राज्य ही नहीं देशभर में नयी पहचान दिलाई। इस कार्यक्रम का संयोजन डॉ. सुचेता चौधरी ने किया। विश्वविद्यालय के सभी शिक्षकों, कर्मचारियों एवं विद्यार्थियों ने इस आयोजन को सफल बनाने में दिन-रात एक कर दिया। अगले साल, 28-30 अक्टूबर 2013 के दौरान भी एक और अखरा का आयोजन किया गया। जिसका संयोजन डॉ. रबीन्द्रनाथ शर्मा ने किया। इसके अलावा विश्वविद्यालय में आदिवासी अध्ययन से संबंधित दो विभाग और खोले गये।

आरंभिक दिनों में विश्वविद्यालय में अनेक सीनियर प्रोफेसर आये। प्रोफेसर तपस घोषाल (प्रबंधन विभाग), प्रोफेसर संतोष तिवारी (जनसंचार विभाग), प्रोफेसर बिनोद पी. सिन्हा, प्रो. अवधेश शर्मा (अंग्रेजी भाषा विभाग), प्रो. ज्योति बरूआ (आदिवासी संस्कृति विभाग) और प्रो. अनुराभा दत्ता ने विश्वविद्यालय निर्माण में अपना महत्वपूर्ण योगदान दिया। सन् 2012-13 में बड़ी संख्या में शिक्षकों की नियमित भर्तियां की गयीं। संस्थापक कुलपति का विशेष जोर शोध पर भी था इसलिए आरंभिक नियुक्तियों में अनेक ऐसे शिक्षक भर्ती किये गये जिनका अपने विषय की शोध में विशेष योगदान था। उन्होंने अनेक राष्ट्रीय एवं अन्तरराष्ट्रीय शोध फेलोशिप हासिल किये शिक्षकों को नियुक्त किया।

प्रोफेसर खटिंग का सपना विश्वविद्यालय को विश्व स्तरीय बनाने का था। यही कारण था कि वे विदेशी विश्वविद्यालयों से अकादमिक आदान-प्रदान के प्रबल पक्षधर थे। उनकी पहल पर चीन, अमेरिका और दक्षिण कोरिया के विश्वविद्यालयों से कुछ संबंध स्थापित हुए। परिणामस्वरूप सन् 2012 विश्वविद्यालय का एक छात्र खलिंग दक्षिण कोरिया के ग्योंगसंग सिटी में स्थित येयांगनंग यूनिवर्सिटी में पढ़ने गया। इसी क्रम में बाद के वर्षों में विश्वविद्यालय के अनेक विद्यार्थी अभ्युदय अनुराग, आकाश साहू और आकांक्षा सहाय जनसंचार विभाग से, उर्वशी प्रबंधन विभाग से, अंकित चौधरी आदिवासी

संस्कृति विभाग से, प्रचुर्या भारद्वाज, वेंकटेश, दीपक बारी और श्रीकृष्णा नैनो टेक्नोलोजी विभाग से दक्षिण कोरिया पढ़ने गये। दक्षिण कोरिया ने इन विद्यार्थियों की पढ़ाई के लिए फ़ैलोशिप दी और पूरा खर्च वहन किया।

## कठिन दौर

सन् 2014 तक आते-आते नये कैम्पस के निर्माण का कार्य पूरी तरह से विवादों के घेरे में आ गया। अपने कैम्पस में शिफ्ट करने की योजना भी धरी रह गयी। पांच साल पूरा होने पर 28 फरवरी 2014 को संस्थापक कुलपति प्रोफेसर डी. टी.



खटिंग का कार्यकाल समाप्त हो गया और नये कुलपति के पदभार ग्रहण करने तक विश्वविद्यालय के वरिष्ठतम प्रोफेसर होने के नाते प्रोफेसर ए. एन. मिश्रा को 1 मार्च 2014 को कार्यवाहक कुलपति नियुक्त किया गया। वे इस पद पर 31 जुलाई 2015 तक रहे।

इस दौरान के 17 महीने विश्वविद्यालय के लिए काफी उथल-पुथल भरे रहे। मंत्रालय में शिकायतों के अंबार से परेशान सरकार ने आखिरकार विश्वविद्यालय के भवन निर्माण पर सीबीआई जांच के आदेश दे दिये। नतीजतन सीबीआई ने बिल्डरों को किसी भी प्रकार के भुगतान पर पूरी तरह पाबंदी लगा दी। बिल्डरों ने भवन निर्माण का कार्य पूरी तरह रोक दिया गया। सरकार ने विश्वविद्यालय का ग्रांट भी अस्थाई रूप से रोक दिया। आर्थिक तंगी के चलते विश्वविद्यालय में सुविधाएं निरंतर कम होती चली गयीं और इसी कारण कई बार छात्र आंदोलन हुए। कार्यवाहक कुलपति के सीमित अधिकार होने के कारण अनेक समस्याओं को सुलझाने में उन्हें काफी मशक्कत करनी पड़ी, लेकिन मुश्किल हालात में भी प्रोफेसर मिश्रा निरंतर मैदान में डटे रहें। हालात जब बेकाबू हुए तो कुलपति के अध्यक्षता में डीन कमेटी ने विश्वविद्यालय में 30 जुलाई 2015 को साइन डाई घोषित कर दिया। विश्वविद्यालय के इतने छोटे से काल में शिक्षकों के लिए ये एक कठिन निर्णय था। लेकिन इसका असर ये हुआ कि केन्द्र सरकार तुरंत हरकत में आयी और पूर्णकालिक कुलपति के नाम की घोषणा तुरंत कर दी गयी।

## नये सफर पर

तिलका मांझी भागलपुर विश्वविद्यालय के रसायन शास्त्र के प्रोफेसर नंदकुमार यादव 'इंदु' ने 1 अगस्त 2015 को विश्वविद्यालय में कुलपति का पदभार संभाला। विकट परिस्थितियों में उनका आना विश्वविद्यालय को राहत प्रदान करने वाला था। छात्र आंदोलन तुरंत समाप्त हो गया। साइन डाई भी हटा लिया गया और धीरे-धीरे हालात सामान्य हो गये, लेकिन आर्थिक संकट समेत अनेक मोर्चों पर जूझ रहे विश्वविद्यालय को पटरी पर लाने की चुनौती आसान नहीं थी।



विश्वविद्यालय में कर्मचारियों एवं शिक्षकों के ढेर सारे पद खाली पड़े थे। ऐसे में काम करना कठिन बनता जा रहा था, क्योंकि 2014 तक पंचवर्षीय पाठ्यक्रमों के कारण विश्वविद्यालय में विद्यार्थियों की संख्या अधिकतम और शिक्षक एवं गैरशिक्षण कर्मचारियों की संख्या स्थिर थी। ऐसे में नये कुलपति ने एक महत्वपूर्ण निर्णय लिया और पंचवर्षीय पाठ्यक्रमों को रोककर सभी विभागों में दो वर्षीय मास्टर डिग्री पाठ्यक्रम आरंभ किये। इस समय प्रशासन में लगभग सभी उच्च पद रिक्त पड़े हुए थे और शिक्षक ही इन पदों पर अतिरिक्त कार्यभार संभाल रहे थे, जैसे रजिस्ट्रार प्रोफेसर आर. के. डे, वित्त अधिकारी डॉ. अशोक सरकार, पुस्तकालयाध्यक्ष और परीक्षा नियंत्रक प्रो. सारंग मेढेकर, चीफ कम्प्युनिकेशन ऑफिसर डॉ. देवव्रत सिंह, डिप्टी रजिस्ट्रार (एकेडमिक) डॉ. मनोज कुमार और डिप्टी रजिस्ट्रार (परीक्षा) डॉ. अरुण कुमार पाडी। इस बीच आंतरिक ऑडिट अधिकारी संतोष गुप्ता ने भी वित्त अधिकारी का कार्यभार संभाला। इस स्थिति में प्रोफेसर इंदु ने सबसे पहले बहाली को प्रमुखता दी और इन पदों पर रिक्तियां भरने की प्रक्रिया को तेज किया। फुलटाइम रजिस्ट्रार (प्रो. एस. एल. हरिकुमार), परीक्षा नियंत्रक (डॉ. प्रभुदेव कुरले), वित्त अधिकारी (संतोष कुमार), जनसंपर्क अधिकारी (नरेन्द्र कुमार), पुस्तकालयाध्यक्ष (डॉ. सुजीत पांडे) नियुक्त किये गये।

प्रोफेसर इंदु ने प्राथमिकता देते हुए दिल्ली स्थित विभिन्न मंत्रालयों और विश्वविद्यालय अनुदान आयोग की अनेक

यात्राएं करके अधिकारियों को बदली परिस्थितियों से अवगत कराया। उन्हें विश्वास दिलाया और विश्वविद्यालय के बारे में उनकी आशंकाओं को दूर किया। सरकार ने विश्वविद्यालय के कामकाज का अकादमिक ऑडिट करने के लिए एक टीम भेजी। टीम ने नये कैम्पस का दौरा किया और शिक्षकों, छात्रों और कर्मचारियों से अलग-अलग विस्तार से बातचीत की। इसका परिणाम ये निकला कि विश्वविद्यालय को कैपिटल ग्रांट फिर से मिलने लगा। दूसरी तरफ उन्होंने राज्य सरकार के अधिकारियों के साथ बैठक की और स्थाई कैम्पस में रूके हुए काम को फिर से चालू करवाने के लिए ठोस कार्य योजना बनाई।

## विस्तार पथ पर

विश्वविद्यालय में विभिन्न ऑर्डिनेंस के अभाव में अनेक समस्याएं पैदा हो रही थीं। इसी कारण निर्णय लेना और उन्हें लागू करना भी मुश्किल हो रहा था। जैसे पुराना पी.एच.डी. ऑर्डिनेंस अपर्याप्त और अप्रासंगिक बन चुका था, उसे पूरी तरह नवीन बनाया गया। अनेक प्रकार के दूसरे ऑर्डिनेंस, रेग्यूलेशन और रूल्स भी बनाये गये थे। प्रोफेसर इंदु ने शिक्षकों की भर्ती के अलावा पुराने शिक्षकों के प्रमोशन को भी प्राथमिकता दी और इंटरनल क्वालिटी असेसमेंट सेल (IQAC Cell) का गठन प्रो. मनोज कुमार की अध्यक्षता में किया। लगभग एक साल की अथक मेहनत के बाद सभी असिस्टेंट प्रोफेसरों को प्रमोट कर स्टेज एक से स्टेज दो में लाया गया। इसके अलावा गैरशिक्षण कर्मचारियों की प्रोन्नति का भी रास्ता खुला और डीपीसी के माध्यम से बड़ी संख्या में कर्मचारी प्रमोट हुए।

विश्वविद्यालय ने चीन के साथ मिलकर अनेक अकादमिक गतिविधियां की। पहले चीनी भाषा अध्ययन केन्द्र के विद्यार्थियों ने फ्रैंडशिप कप चाइनीज लैंग्वेज कम्पीटीशन में हिस्सा लिया। इसके बाद कुलपति ने कोलकाता स्थित चाइनीज कोंसुलेट जनरल मा चान वू से मुलाकात की। इसी क्रम को आगे बढ़ाते हुए चाइनीज कोंसुलेट अपने प्रतिनिधि मंडल के साथ विश्वविद्यालय के दौरे पर आये और उसके बाद विश्वविद्यालय का एक प्रतिनिधि मंडल भी चीनी विश्वविद्यालयों के दौरे पर गया।

सन् 2018 में विश्वविद्यालय में दो नये विभाग हिन्दी और

कम्प्यूटर विज्ञान के खोले गये। इसके अलावा लुप्तप्राय भाषा केन्द्र की स्थापना कर इस दिशा में शोध को प्रोत्साहित किया गया। विश्वविद्यालय में समय-समय पर स्वामी विवेकानंद, महात्मा गांधी, सरदार पटेल इत्यादि महापुरुषों की जन्म तिथियों पर विशेष आयोजन किये गये। विश्वविद्यालय की प्रथम महिला डॉ. रोमा यादव की पहल पर कैम्पस और आसपास के गांवों में अनेक बार रक्त दान शिविर और स्वास्थ्य शिविर लगाये गये।

प्रोफेसर इंदु का विशेष बल है कि विश्वविद्यालय शोध एवं पढ़ाई में ही नहीं बल्कि खेल-कूद और सांस्कृतिक गतिविधियों में भी अपना नाम रौशन करे। उनके प्रोत्साहन से ही विश्वविद्यालय के विद्यार्थियों ने विभिन्न यूथ फेस्टीवल में बढ़-चढ़ कर हिस्सा लिया और अनेक पुरस्कार हासिल किये। वर्ष 2018 में विश्वविद्यालय ने पहली बार बड़े पैमाने पर खेलोत्सव का आयोजन किया। इस आयोजन में आसपास के विश्वविद्यालयों से भी टीमों ने भाग लिया। खेलोत्सव का आयोजन इस साल भी भव्य तरीके से किया गया।

## भविष्य की डगर

विश्वविद्यालय शोध के क्षेत्र में भी शानदार कार्य कर रहा है। इस समय विश्वविद्यालय में शिक्षकों द्वारा लगभग 60 शोध परियोजनाएं चलाई जा रही हैं। ये शोध परियोजनाएं अनुदान आयोग, डी.एस.टी., आइ.सी.एस. एस.आर., राज्य सरकार, केन्द्र सरकार के विभिन्न मंत्रालयों द्वारा संपोषित हैं। इनके अलावा विश्वविद्यालय में शोधार्थियों की संख्या भी सौ से अधिक हो गयी है। लंबे अंतराल के बाद पुस्तकालय में बड़ी मात्रा में पुस्तकों की खरीद की जा रही है। विश्वविद्यालय में फर्नीचर और अन्य सामान की खरीद हो रही है। सभी विभागों में कंप्यूटराइजेशन की प्रक्रिया चल रही है।



झारखंड के एकमात्र केन्द्रीय विश्वविद्यालय को स्थापित करने का प्रमुख उद्देश्य दूर-देहात के पिछड़े इलाकों के बच्चों को उच्च शिक्षा उपलब्ध कराना रहा है। वर्तमान में बड़ी संख्या में दलित, पिछड़े और आदिवासी बच्चे यहां पढ़ाई कर रहे हैं। विश्वविद्यालय में केन्द्र सरकार की नीतियों के अनुरूप हर स्तर पर कमजोर तबकों के लिए व्यवस्था की गयी है। विश्वविद्यालय से पढ़कर बड़ी तादाद में बच्चे देशभर में ही नहीं विदेशों के भी उच्चतम संस्थानों में दाखिला पा रहे हैं। विद्यार्थी विभिन्न कंपनियों, गैर सरकारी संगठनों, सरकारी विभागों में रोजगार पाकर सफलता के झंडे गाड़ रहे हैं।

वर्तमान में विश्वविद्यालय झारखंड राज्य के विकास में महत्वपूर्ण भूमिका निभा रहा है। यहां के शिक्षक और विद्यार्थी झारखंड के दूर-दराज आदिवासी इलाकों में अध्ययन करने जाते हैं। झारखंड की जरूरतों और मुद्दों से संबंधित इस समय विश्वविद्यालय में अनेक रिसर्च प्रोजेक्ट भी चलाये जा रहे हैं। विश्वविद्यालय में मीडिया के छात्र झारखंड के मसलों पर डॉक्यूमेंट्री बना रहे हैं।

विश्वविद्यालय ने नेशनल इंस्टीट्यूशन रैंकिंग फ्रेमवर्क (NIRF) में रैंकिंग के लिए आवेदन कर दिया है। राष्ट्रीय मूल्यांकन एवं प्रत्यायन परिषद् (नैक) के लिए भी आवेदन किया जा चुका है। इस साल के अंत में दीक्षांत समारोह प्रस्तावित है। वर्तमान कुलपति के अनथक प्रयासों से नये कैम्पस के निर्माण की रूकावटें भी धीरे-धीरे दूर हो रही हैं। आशा है निकट भविष्य में विश्वविद्यालय अपने स्थायी परिसर में शिफ्ट हो जाएगा और यूं ही निरंतर प्रगति पथ पर अग्रसर होता रहेगा।

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## स्याह की राजनीति



### अर्पणा

सहायक प्राध्यापिका  
अन्तर्राष्ट्रीय सम्बन्ध विभाग

जल जायेगी जमीं बरसेगा लहू आसमान से  
धर्म के ठेकेदारों, मानवता के हत्यारों शर्म करो  
बंद करो चिल्लाना,  
तुमने अपने खुदा को खुद कलंकित किया है  
सुनो अपने अन्दर के राम की बेबसी और चीत्कार,  
तुम कहते हो तुमने दर्द महसूस किया है  
हक़ नहीं है तुम्हें ऐसा कहने का,  
अगर तुमने राह चलती किसी अबला को वस्त्र सहित  
नंगा देखा है,  
तो हक़ नहीं है तुम्हें इस दर्द को महसूस करने का  
ये दरिदगी किसी धर्म या मजहब की बंदिनी नहीं  
ये तुम्हारी बास मारती सडी-गली मानसिकता की उपज  
है,  
बंद करो इसे रंगों में रंगना  
ये ना तो हरा है ना भगवा  
इसका रंग स्याह है  
जो तुम्हारी आत्मा पर चढ़ा है.

## दुआएँ कल्ब

(अपनी दोनों बेटियां मंतशा और मुन्तहा के नाम)



### शाकिर तसनीम

सहायक प्राध्यापक  
कला प्रदर्शनकारी विभाग

कोई रंज हो, न मलाल हो  
तुझे जिन्दगी मिले छांव सी  
यही है दुआ मेरे प्यार की  
तेरी राह को मिले रौशनी ।

रहे सुख़ चेहरा खिला खिला  
न कभी जर्बीं पे शिकन पड़े  
तेरी दो निगाहें रहें बोलतीं  
तेरी जिन्दगी को खुशी मिले छ

जहां आंसूओं का पता न हो  
मिले प्यार की वो रहगुजर  
तेरे लब पे खेले सदा हंसी  
बने चाँद तारे तेरे हमसफर छ

तुझे हौसला दे वो आसमां  
तू जमीं पे लिखे नई दास्ताँ  
कभी मंजिलों की कमी न हो  
तेरी गोद में रहे दो जहां छ

## कविता



पूजा शकुंतला शुक्ला

सहायक प्राध्यापिका, व्यवसाय प्रशासन विभाग

### सांझ

खाहिशों की ढलान  
जहाँ जमीं को चूम  
जिंदगी का बीज बोते है  
तुम मुझ से वहीं मिलना,  
दोनो देर तक बैठेंगे  
बूढ़े बरगद के नीचे  
और निहारेंगे उस बेल को  
जो फूलों से लदी  
जा लिपटी है बबूल से,  
ढूँढ़ेंगे फिर अस्तित्व अपना  
चुभन और कोमलता में  
भरी दुपहरी धूल के कणों में  
तलाशेंगे अक्स अपना  
फिर भींच के आँखों में उन्हें  
देखेंगे मन का आईना,  
हो शाम जब सूरज तुम  
हथेलियों में उतारना  
मैं उसकी लाली से  
लाल चुनरी रंगाऊंगी  
फिर रात भर चाँदनी को  
हम मिल कर दुलारेंगे,  
जो टूटे फूटे ख्वाब है  
उनको विश्वास की पोटली में  
बंद कर शून्य हो जाएंगे  
साँधे से दो तन मन फिर।

### माँ

तुम कहती थी  
तुम्हे लता नहीं  
सुदृढ़ वृक्ष बनना है  
जो अपना अस्तित्व  
खुद गढ़े, आकाशबेल तो  
आम लड़कियाँ बनती हैं  
तुम्हे सख्त जमीन पर उगना है,  
झंझावातों को अपनी  
पत्तियों में भर कर  
झूमना मचलना है,  
तुम वह पौधा भी  
नहीं हो सकतीं  
जो किसी वृक्ष के तने पर  
उग कर अपने अस्तित्व पर लगे  
प्रश्नवाचक चिन्ह को  
सजल नेत्रों से  
निहारता रहता है,  
माँ, जिस नाल से मैं  
तुमसे जुड़ी हूँ  
उस नाल ने मुझे  
ऐसे संस्कार दिए है  
कि आज मैं  
अपने हिस्से की  
सख्त जमीन पर  
पूरे सम्मान से खड़ी हूँ,  
मेरी जड़ें मुझे  
सम्मान से देखती है और मेरे  
फूल नाज़ करते है तुम पर।



## वैश्विक परिप्रेक्ष्य में हिन्दी की भूमिका व महत्व

डॉ. बिन्दु चौहान

सहायक प्राध्यापिका, हिन्दी विभाग

विश्व मानचित्र पर भारत की भाषा स्थिति इस लिहाज से सबसे विशिष्ट है कि आज भारतीय भाषाओं और हिन्दी का जो विभिन्न स्वरूप हमें दिखाई पड़ता है, वह हजारों वर्षों में विकसित हुआ है। 5000 वर्ष पुरानी सभ्यता वाला यह देश अपनी भाषाई अस्मिता और संस्कृति के कारण विश्व भर के भाषाविदों और शोधकर्ताओं के लिए महत्वपूर्ण केंद्र रहा है। अर्वाचीन काल से विभिन्न जातियों तथा संस्कृतियों के लोग भारत में आए और यहाँ बस गए। उन्होंने अपनी जातिगत विशिष्टता के आधार पर अपना एक सामाजिक वर्ग निर्मित किया और अपनी सभ्यता का भी विकास किया, लेकिन सभ्यता का यह विकास एकांगी न होकर समन्वय का विकास था।

यहाँ यह बताना जरूरी नहीं है कि कौन सी संस्कृति और समुदाय के लोग भारत कब आए? महत्वपूर्ण यह है कि कैसे इन संस्कृतियों ने एक दूसरे को गले लगाया। भारत में ऑस्ट्रिक जनजातियाँ पश्चिम से आई, इसके बाद आर्य और फिर पूर्वोत्तर से तिब्बती और चीनी जनजातियाँ आयीं। मूल रूप से बाहर से आने वाली जातियों में मंगोल, तुर्क, अफगान, मुगल और अंग्रेज़ आये। ये जातियाँ-जनजातियाँ अपने साथ अपनी संस्कृति, सामाजिक व्यवस्था और भाषा लेकर आयीं, लेकिन भारतीय संस्कृति व भाषाई सभ्यता की दिशा को बदलने के बजाय यहाँ की संस्कृति में रच-बस कर हमारी संस्कृति की जड़ों को और गहरा और मज़बूत किया। 'हिन्दी' शब्द का उद्भव इसी सांस्कृतिक संक्रमण का प्रतिफल है। आज हम हिन्दी को भाषा के अर्थ में प्रयुक्त करते हैं, लेकिन आरंभ में 'हिन्दी' शब्द भारतवासियों के लिए प्रयुक्त होता था। फारस (ईरान) के लोग 'सिंध देश' को 'हिन्द देश' कहते थे। फारसी में 'स' ध्वनि का उच्चारण 'ह' और 'ध' का 'द' में परिवर्तन होता है। इसी कारण 'सिंधु' शब्द 'हिन्द' में परिवर्तित होकर भारत के पर्याय के रूप में प्रचलित हो गया तथा 'हिन्द' के निवासी को 'हिन्दी' कहा गया।

भारतवर्ष में चार भाषा परिवारों- भारतीय आर्य, द्रविड़, ऑस्ट्रिक और तिब्बती-चीनी भाषाएँ बोली जाती हैं। हिन्दी, आधुनिक भारतीय आर्य-भाषा परिवार से विकसित

भाषा है। संस्कृत पालि प्राकृत अपभ्रंश से होती हुई हिन्दी का विकास 1000 ईस्वी से माना जाता है। संस्कृत के तत्सम, पालि, प्राकृत और अपभ्रंश के लोक रूप (तद्भव) और देशज शब्दों के साथ-साथ अफगानी, तुर्की, फारसी, अरबी, चीनी और अंग्रेज़ी के शब्द भी हिन्दी के शब्दकोश में मिलते चले गये। हिन्दी भाषा की इसी गतिशीलता अथवा गत्यात्मकता के प्रमाण हमें हिन्दी की साहित्यिक परंपरा से प्राप्त होते हैं। पाश्चात्य भाषाविदों के बीच हिन्दी के महत्व को इस दृष्टि से समझा जा सकता है, कि हिन्दी साहित्य का पहला इतिहास किसी भारतीय इतिहासकार ने नहीं बल्कि फ्रांसीसी विद्वान गार्सा-द-तासी ने लिखा था। इस फ्रांसीसी इतिहासकार के अलावा अंग्रेज़ी विद्वान सर जॉर्ज अब्राहम ग्रियर्सन का हिन्दी साहित्य का इतिहास हिन्दी के प्रामाणिक इतिहासों में से एक है। अतः यह सोचना कि हिन्दी के वैश्विक संदर्भ और महत्व पर हम 21वीं शताब्दी में चर्चा कर रहे हैं तो यह भ्रांति मात्र है।

अठारहवीं एवं उन्नीसवीं शताब्दी से ही हिन्दी की रचनाओं और रचनाकारों पर कई शोध हुए हैं- सन 1918 में लंदन विश्वविद्यालय में जे. एन. कार्पेंटर द्वारा 'थिओलोजी ऑफ तुलसीदास', सन 1930 और 1931 में इसी विश्वविद्यालय में मोहिउद्दीन कादरी और फ्रैंक ई. द्वारा 'हिंदुस्तानी ध्वनि विज्ञान' और 'कबीर एंड हिंस फोलोवर्स' पर शोध हुए। सन 1930 में पेरिस विश्वविद्यालय में धीरेन्द्र वर्मा द्वारा 'ब्रजभाषा' और सन 1950 में सी. बादवील द्वारा 'रामचरितमानस के स्रोत और रचना-क्रम' पर अनुसंधान हुए। हिन्दी व्याकरण लेखन की दिशा में जॉन गिलक्राइस्ट, जॉन प्लेटेस, लूडो रोशे, मोनियर विलियम्स, दीमिशित्स आदि विद्वानों ने अपना उल्लेखनीय योगदान दिया है।

शोध एवं अनुसंधान की दृष्टि से 'हिन्दी' का प्रभाव स्वतंत्रता एवं मिशनरी काल से ही रहा है, लेकिन शोधकर्ताओं और भाषा अध्येताओं के अलावा विश्व पटल पर हिन्दी का प्रभाव द्वितीय विश्वयुद्ध के बाद धीरे-धीरे फैलना शुरू हुआ। किसी भी भाषा का अंतरराष्ट्रीय

संदर्भ तब बनता है, जब वह भाषा विश्व के कई देशों में पढ़ी-पढ़ाई जाती हो और सामान्य व्यवहार में उसे लागू किया जाता हो। वैश्विक परिदृश्य पर हिन्दी के स्वरूप को तीन कोटियों में बांटा जा सकता है-

भारतीय पड़ोसी देशों (नेपाल, श्रीलंका, पाकिस्तान, अफ़ग़ानिस्तान, बर्मा और बांग्लादेश) गिरमिटिया देशों (मॉरीशस, फीजी, गयाना, सूरीनाम, कीनिया, त्रिनिदाद, टूबेगो, थायलैंड, मलेशिया और दक्षिण-अफ्रीका) यूरोपीय देशों - रूस, अमेरिका, कनाडा, इंग्लैंड, जर्मनी, इटली, फ्रांस, पोलैंड, ऑस्ट्रेलिया, मेक्सिको, जापान और चीन जैसे विदेशी देशों में जहां द्वितीय विश्वयुद्ध के बाद वैश्वीकरण और उदारवाद के कारण व्यापार एवं राजनीति के रास्ते हिन्दी का फैलाव हुआ।

बीसवीं शताब्दी के दौर में द्वितीय विश्वयुद्ध के बाद दो प्रवृत्तियाँ स्पष्ट रूप से उभरकर सामने आयीं- अनेक छोटे-बड़े पराधीन राष्ट्र स्वतंत्र हुए तथा राजनीतिक-आर्थिक प्रक्रिया के अंतर्गत एक देश के निवासी दूसरे देशों में जाने लगे और उनमें बसने भी लगे। मेजबान राष्ट्र विदेशी देशों को इसलिए स्वीकार कर रहा था, क्योंकि इन देशों से उनके राष्ट्र की सामाजिक-आर्थिक-तकनीकी विकास में मदद मिलती थी। इस आर्थिक व राष्ट्रीय नीति से प्रवासियों को अपने 'नए घरों' में बस जाने की मानसिकता को बल मिला। आज भारत न केवल एक शक्तिशाली देश के रूप में उभर रहा है, बल्कि जनसंख्या और उपभोक्ताओं की संख्या की दृष्टि से 'बड़ा बाज़ार' भी है। उदारवादी आर्थिक नीति और राजनीतिक नीतियों के प्रसार का माध्यम 'हिन्दी' बनी। यही कारण है की विश्व पटल पर हिन्दी भाषा के अध्ययन का महत्व दिनों-दिन बढ़ रहा है।

21वीं शताब्दी के दौर में विश्व के कई नामचीन विश्वविद्यालयों में हिन्दी भाषा का अध्ययन-अध्यापन हो रहा है। ब्रिटेन-लंदन (प्राच्य-संस्थान), कैंब्रिज विश्वविद्यालय, यार्क विश्वविद्यालय, अमेरिका के एरिज़ोना, शिकागो, पेंसिल्वेनिया, टेक्सास, कोलम्बिया और सोवियत-संघ में सन 1920 से ही मॉस्को, ताशकंद, लेनिनग्राद विश्वविद्यालय के प्राच्य-अध्ययन केंद्र तथा जापान के टोक्यो और ओसाका विश्वविद्यालय में सन् 2009 में नए हिन्दी विभाग खुले हैं। हंगेरी के बुडापेस्ट

विश्वविद्यालय में सन 1980 से पूर्व और पोलैंड में सन 1955 से वासा, क्राकूव, पोजवान विश्वविद्यालय में हिन्दी कार्यक्रम चलते हैं। चीन में सन 1942 में खूमिड के 'स्कूल ऑफ ओर्यंटल लैंग्वेजेज' में हिन्दी-शिक्षण की शुरुआत हुई। फ्रांस के शहर पेरिस में 'आधुनिक विश्व पूर्वी भाषा संस्थान' सन 1795 में अस्तित्व में आया। जर्मनी के हुम्बोलद, रोमानिया के बुखारेस्ट, ऑस्ट्रिया के वियाना तथा इटली के वेनिस, नेपेल्स और रोम में भी हिन्दी पढ़ी-पढ़ाई जाती है। भारत ही नहीं बल्कि भारतेतर देशों में भी हिन्दी के महत्व के कई आयाम हैं। भारत के अलावा हिन्दी फीजी की भी 'राजभाषा' है। इन देशों में हिन्दी के प्रति प्रेम और निष्ठा सराहनीय है।

सूचना और तकनीकी-संचार 'उत्तर-आधुनिकता' के केन्द्रीय कारक हैं, जिन्होंने दुनिया भर की दूरियों को पाट दिया है। भारत के संदर्भ में समझें तो राज्यसत्ता हिन्दी को संपर्क भाषा के रूप में व्यावहारिक स्तर पर उतार भी नहीं पायी थी, कि बाज़ार ने इसका विस्तार कर डाला। यह विस्तार 'विज्ञापन की भाषा' के रूप में हुआ, क्योंकि बाज़ार की सबसे बड़ी ज़रूरत विज्ञापन है। विदेशी मल्टी-नेशनल कंपनियाँ भारत में अपना उत्पाद बेचने के लिए विज्ञापन हिन्दी में दे रही हैं। विज्ञापन की भाषा का प्रायोजक 'मीडिया' है। 'हिन्दी' का प्रिंट और इलेक्ट्रॉनिक मीडिया में वर्चस्व निश्चित रूप से वैश्विक परिदृश्य में इसे स्थापित करने में अहम भूमिका निभा रहा है।

भाषा 'संरक्षण' सिर्फ औपचारिकता नहीं है, बल्कि वैश्वीकरण के दौर में विकसित देशों द्वारा जबरन अपनी संस्कृति और भाषा को थोपे जाने के खिलाफ एक अस्मितामूलक लड़ाई भी है। हमारी हिन्दी इतनी सक्षम और सबल है की भाषिक परतंत्रता के साथ हमें जीने की ज़रूरत नहीं है। भारतीय अस्मिता और संस्कृति में छिपी हिन्दी की ताकत और लोकप्रियता को कवि शमशेर बहादुर सिंह कुछ इस तरह बयां करते हैं-

**वो अपनों की बातें, वो अपनों की खूशबू  
हमारी ही हिन्दी, हमारी ही उर्दू।  
ये कोयल-ओ-बुलबुल के मीठे तराने:  
हमारे सिवा इसका रस कौन जाने?**

## अपरिचिता



**खुशबू**

सहायक प्राध्यापिका  
अंग्रेजी अध्ययन विभाग

मृदंग- ताल है, विजय- कृपाल है,  
वीराने पथ पर, कैसे मेरे  
सुधामय निज होते मुखर  
ये अपरिचित कंठ के स्वर।

दीप्ति का अंतिम प्रणाम  
स्याहों की दौलत मेरे नाम  
कर गए, सारे के सारे रव  
इसी राह पर गए मुकर।

खंडिता तृप्ति की मल्लिका  
निःश्वास तक गए बिफर  
आशाओं को मुच्छिन्न होते  
देखा, इस सर्ववंचित पथ पर।

आज पुनः हुंकार हुआ है,  
सर्वविजित, विजयी- पुष्पधर  
अवसादों के सम्राट, यहाँ  
होते प्रसन्न अभिमान भर कर।

संगी हैं नित मात्र  
एकाकीपन के रखवाले  
मुझको अपरिचिता कहने वाले  
ये चिर-परिचित कंठ के स्वर।

## भारत मंथन



**राहुल वैद्य**

रसायन शास्त्र विभाग

हार के सम्मुख ना सिर को टेकना है  
जीत के हुंकार की ये गर्जना है  
है समस्त शक्ति अखंड ब्रह्मांड की  
गर्त से आकाश को भी भेदना है।।

देश अपना है अलौकिक, ज्ञान भी  
देश के हित है समर्पित प्राण भी  
आर्यवर्त, भारत भी ये और हिंदुस्तान भी  
है वीरों की भूमि यही, हैं उतरे भगवान भी।।

सत्य और सद्भावना ही धर्म है  
अत्याचार और भ्रष्टाचार ही कृकर्म है

इतिहास साक्षी है यहाँ के ज्ञान का  
हुआ है दमन सदा अभिमान का ।।

चल रही देश में शिक्षा योजना है  
एक से बढ़कर एक परियोजना है  
माँ भवानी के हृदय में वेदना है  
जाति-मजहब-पंथ में कोई भेद ना है  
देश में मानव हैं मरते खेद ना है ?  
बढ़ते अत्याचार को अब रोकना है।।

हिमालय के शिखर सी अपनी चेतना है  
गंगा की धारा सी अपनी धारणा है

काल की डोरी को बांधना है  
ज्ञान के बाणों से मंजिल साधनी है।

अमर शहीदों से मिली यह प्रेरणा है  
देश ये फूले बढ़े यही कामना है।

## चिट्ठियाँ



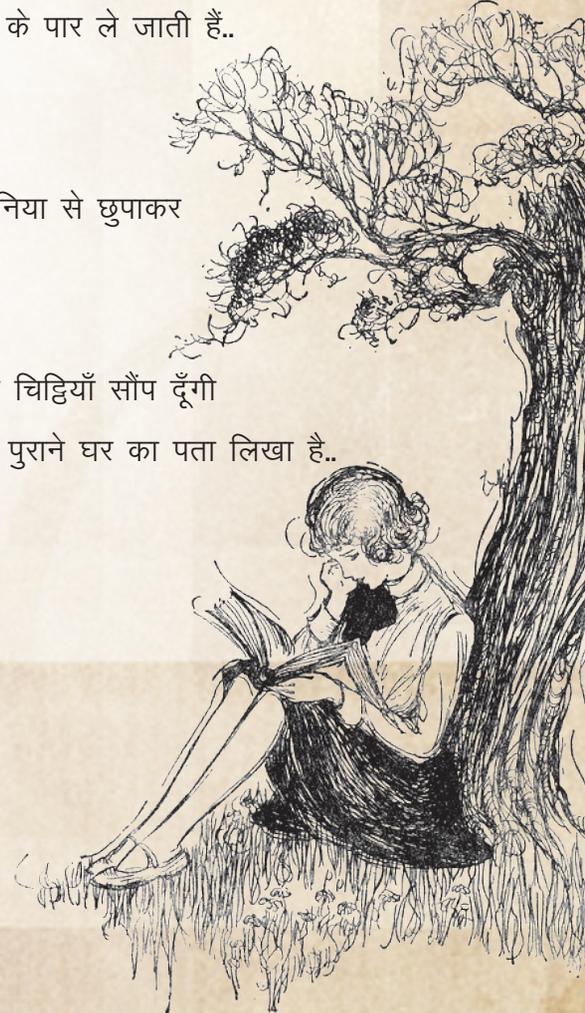
विशाखा

एक दिन  
मैं तुम्हें सारी दुनिया से छुपाकर  
भगा ले जाऊँगी,  
तुम नहीं चाहोगे तब भी!

मैं तुम्हें बादल का वो टुकड़ा दिखाऊँगी  
जो तुम्हारी अनुपस्थिति में  
मेरे दुखों को सोख लेता है  
और मचलती झील का वो कोना भी  
जहाँ मैं बचे हुए दुखों की नमी को  
विसर्जित कर देती हूँ..  
इमारतों के छज्जे पर  
मेरी चिट्ठियों के पूरा होने का इंतज़ार करते  
उन कबूतरों से भी मिलवाऊँगी तुम्हें  
जो तुमसे मिलने को बेताब रहते हैं  
पर तुम तक पहुंच नहीं पाते..  
मैं उन सारी तितलियों के रंग  
तुम्हारे हाथों में थमा दूँगी  
जो तुम्हारे कमरे से भटक कर  
मेरे बगीचे के फूलों पर खेलती रहीं थी..  
हम टहलेंगे उस सूनी सड़क पर  
रात भर

जहाँ बेचैनी अपने सपने तलाशती है  
और बारिश तुम्हारे कदमों के निशां..  
शहर की सबसे ऊँची पहाड़ी से  
तुम्हें सुनवाऊँगी फर्ज की वो नमाज़ भी  
जो मेरी प्रार्थनाओं का हाथ पकड़  
सातवें आसमान के पार ले जाती हैं..

जिस दिन  
मैं तुम्हें सारी दुनिया से छुपाकर  
भगा ले जाऊँगी  
उस दिन  
मैं तुम्हें वो सारी चिट्ठियाँ सौंप दूँगी  
जिन पर तुम्हारे पुराने घर का पता लिखा है..





## मुट्टी भर रेत

गौरव कुमार

जल अभियांत्रिकी एवं संसाधन विभाग

### भाग I ( प्रयास )

इक बंद मुट्टी और रेत भरा  
जैसे कण कण मैं प्रेम भरा  
है कहा रेत ने मुट्टी से  
मैं हूँ पड़ी इक उलझन में  
किसका सोचूँ क्या-क्या सोचूँ  
इतनी क्यूँ असमंजस में

एक तरफ हैं प्यार हमारा  
एक तरफ परिवार हमारा  
हो गई हूँ इतनी बेबस  
रात दिन न चैन गवारा

मुट्टी ने ठानी जाने न दूँ  
कैसे करूँ समर्पण मैं  
पर हूँ मैं भी लाचार इतना  
अपने किए वादों के बंधन में

है बारी आई कोशिश की  
रेत थोड़ी फिसलती थी  
रुकती थी संभलती थी  
लाख कोशिश करती थी  
मुट्टी पे जो मरती थी

मुट्टी बहुत तरसती थी  
रोता थी संभलती थी  
खोने से जो डरती थी  
अंतर मन में बसता थी

रेत की कोशिश रंग न लाई, उसकी  
कोशिशें हुई पराई

### भाग II ( समर्पण )

आई घड़ी अग्निपरीक्षा की  
मुट्टी के दृढ़ इच्छा की

ठान लिया था मुट्टी ने  
लेकर जाऊंगा उसे  
जहाँ उसके मन में  
है प्रियजन बसे

शुरू किया महाभारत उसने  
बचाने को घर बार रेत का  
छलनी करता दिल हर बार उसका  
जैसे तीर बुझा जहर का

तीन माह जो युद्ध चला था  
वो तो सारा विफल पड़ा था  
एक माह जो युद्ध चला  
उसका रंग परवान चढ़ा

मुट्टी ने ब्रह्मास्त्र चलाया  
अपने हाथों घर बार जलाया  
रेत के मन में नफरत लाया

### भाग III ( अंत )

थोड़ी रेत फिसल चुकी थी  
शायद थोड़ी संभल चुकी थी

गलत किया तो माफ करना  
थोड़ा सा तो मुझे समझना  
इस जन्म में ना सही तो  
अगले हर जन्म मेरे संग रहना

खोल दिया अब मुट्टी मैंने  
हवा के रूख में तेरा संसार  
अकेला ही क्यूँ ना हो जाऊं मैं  
पर सबसे पहले परिवार

प्यार मोहताज परीक्षा का  
दे दिया है दान तुझे  
शक्ति तो अपार थी  
पर पहले दायित्व था।

## पिता



ऋतु प्रिया

जीवन विज्ञान विभाग

खरीदना था मुझे कुछ,  
खरीद लाए तुम उससे भी ज्यादा कुछ,  
बस मुंह से तो बोलने कि बात थी,  
शाम तक उसके पूरे होने की चाह थी।

कभी न कहते थे तकलीफ अपनी,  
कभी न जताते थे दर्द अपना,  
हर वक्त अपनी मुस्कान के साथ थे,  
दिल में छुपाए हर गम के साथ थे।

उठाते थे प्यार से सुबह में,  
शाम को गोद में लिए खेलते थे,  
सीने से लगाकर रात में सुलाते थे,  
पता नहीं अपनी थकावट कहाँ छुपाते थे।

कह कर देखो परेशानी तुम अपनी,  
शायद किसी दिन हम भी समझ जाते,  
बेटी तो मैं आपकी ही हूँ,  
मैं भी थोड़ा सा संवर जाती।

## वस्त्र

पूजा कुमारी

जनसंचार विभाग

वस्त्र भी तो अस्त्र है....  
फहर उठे तो जीत .....  
उतर जाए तो जंग है....  
रंगत जो बदल दे...तो धर्म भी अधर्म है...  
वस्त्र भी तो अस्त्र है....

ठहर जाए तो आब—....  
बिखर जाए तो...निकृष्ट है....  
शृंगार से इसके ही तो कुछ विशिष्ट है...  
वस्त्र कहाँ पारदर्शी....  
तभी तो शैतान भी महर्षि....  
गेरूआ वस्त्र ओढ़....  
सच-झूठ समावेश है....  
क्लेश है....  
इसी वस्त्र-विभिन्नता पर क्लेश है....  
वस्त्र भी तो अस्त्र है....

वस्त्र छल है....  
रुद्धिवादिता का स्थल है....  
किसी की फटी है चादरें....  
तो किसी के पांव मखमल है...  
वस्त्र भी तो अस्त्र है....

## जोश



कुंदन कुमार

व्यवसाय प्रबंधन विभाग

हवाएँ हवाओं से भुठभेड़ कर रही हैं,  
रेत रेत में उलझकर परिदे हो गये हैं,  
पर सावन की जुल्मी घनघोर घटा,  
आसमाँ से कहर लेकर कुछ यूँ टूटी,  
कि बेचारे परिदे जो जमीं से थें  
आज फिर जमीं के बाशिंदे हो गये हैं।  
पर मन में विश्वास और बाजुओं में जोश भरा है  
धकेल जमीं को परिदे पंख चीर खड़े हैं,  
धूल चाटकर फिर उठा है मस्तक मेघ चीरने को,  
है पवन तुझमें जोर जितना लगा ले,  
क्योंकि ये परिदा उड़ा है,  
आज आसमां जीतने को।  
ना बादलों की गर्जन से भयभीत हूँ,  
ना बिजलियों की चमक से चौंधियाया हूँ  
है मेघ की धार तुझमें रफतार जितनी चोट कर ले,  
चाहे तो तू हवाओं संग मुझे बवंडर में भर ले,  
मैं परिदा हूँ उँची उड़ानों का,  
आज तेरे चक्रव्यूह की हर चाल तोड़ जाऊँगा,  
तेरे बवंडर की दिशा भी अपनी ओर मोड़ जाऊँगा।  
मंजिल की मुश्किल डगर है,  
पर अब मुझमें ना कोई अगर-मगर है,  
तूफानों का शोर दरवाजे पर दस्तक दिये खड़ा है,  
पर मेरे इरादों में अब भी ना कोई दरारें पड़ी है।  
है तूफान तुझ में तेज जितना, मुझे तिर ले,  
चाहे तो तू लहरों संग मुझे समंदर में खींच ले,  
पर आज टूटी कश्ती को ले मझधार से निकल जाऊँगा,  
तेरी लहरों को भी अपनी मंजिल की डगर में बदल जाऊँगा,

हे नियति तेरा वरदान,  
तेरी ही रचना की जान,  
तेयी खींची हस्त रेखाओं का अब मैं मोहताज नहीं,  
किस्मत की हवाओं की आड़ में उड़ूँ,  
मैं आसमाँ का वो कायर खग बाज नहीं,  
तु कर मुश्किलों को पार कि भूधर खड़ा,  
चाहे तो तू छीन ले जो मेरे हिस्से में अम्बर पड़ा,  
आज मैं तेरे वार का हर पर्वत फतह कर जाऊँगा,  
भले मैं परिदा हूँ जमीं का,  
अब मैं आसमान में लहराऊँगा,  
अब मैं आसमान में लहराऊँगा।

## मैं अजनबी हूँ



हरेन्द्र कुमार

सुदूरपूर्व भाषा विभाग (चीनी)

हर रास्ते को अच्छे से पहचानता हूँ।  
चलते चलते राहों से बातें कर लेता हूँ  
सफर में रहता हूँ तो हवाओं से बातें कर लेता हूँ।  
मिलता नहीं जब कोई अपना हमें  
गैरों से भी दो चार बातें कर लेता हूँ।  
कह तो देते है लोग पागल हमें  
पागल हूँ मैं खुद से बातें कर लेता हूँ।  
घर में रहता हूँ जब कभी अकेले मैं  
घर में रखी पुरानी किताबों से बातें कर लेता हूँ।  
पागलों सी हरकत है मेरी मैं मानता हूँ।  
खुद को मैं अच्छे से पहचानता हूँ।।

## Through the Eye of a Camera



















## Life and Works of Dr. Bhupen Hazarika

Dr. Rabindranath Sarma

Dr. Bhupen Hazarika was born on 8<sup>th</sup> September 1926 at Sadiya, the extreme eastern part of Assam during British India. He was popularly known as the bard of the Brahmaputra who was the greatest cultural icon of Assam and North-East India. He had a multi-faceted genius as a musician, singer, poet, lyricist, and filmmaker he remained an unsung hero till 2011. He is also popular as Sudhakantha. The government of India declared the award Padma Vibhushan in 2012 and Bharat Ratna posthumously in 2019 for his great contributions to the society.

Dr. Hazarika completed his Intermediate Arts from Cotton College in 1942, and his BA (1944) and MA (1946) in Political Science from Banaras Hindu University. For a short period, he worked at the All India Radio, Guwahati when he won a scholarship from Columbia University and set sail for New York in 1949. There he completed his Ph.D. degree in 1952. The topic of his Ph.D. thesis was "Proposals for Preparing India's Basic Education to use Audio-Visual Techniques in Adult Education". In New York, Bhupen Hazarika met Paul Robson, who influenced his song *Bistirno parore* which is based on the imagery and theme of Robeson's Ol' Men River. This popular song has been translated into various Indian languages, including Hindi and Bengali and sung by Dr. Hazarika himself. He also composed several other songs in Indian languages. At Columbia University, he met Priyamvada Patel and married in 1950. Tez Hazarika was their only son born in 1952. Dr. Hazarika returned to India in 1953.

Dr. Hazarika became an active member of Indian Peoples Theatre Association in 1953 and he was Secretary of the Reception Committee of the Third All Assam Conference of Indian Peoples Theatre Association, held at Guwahati in 1955.

Dr. Hazarika was a faculty member of Guwahati

University for a short period. After left the job, he went to Kolkata and started a new career as a Music Director and Singer. Some of his songs in Assamese are: *Bistirno Parore.../ Moi Eti Jajabor.../ Ganga Mor Maa.../ Bimurto Mur Nixati Xen.../ Manuhe Manuhar Babe jodihe okono nabhabe .../ Snehe Amar Xoto Shrabonor.../ Gupute Gupute Kiman Khelim.../ Buku Hom Hom Kore.../ Aami Axomiya Noho Dukhia... / Asom amar rupahi... / Akaxi Ganga... / Autorikshaw chalao... / Bojalije pepati... / Foot Godhulite.../ O bidesi bandhu durbhagia.../ Sagar sangamat... Saisabate Dhemalite.../ Shitore Semeka Raati... / Chgira jugamiya dhou tuli... / Mahabahu Brhamaputra.../ Moi Aru Mor Cha... / Natun Nagini .... / Natun Purish... / Pratiddhani Suno Moi ... / Prachanda Dhumuhai Proshno Korile ... / Tomar Dekho Naam Potra Lekha... / Kohua Bon Mor.../ Kajiranga Kajiranga.... / Gouripuria Gabhoro Dekhilo .... / Kolir Krishna Buli .... / Atukura Alasua Megh Bhahi Jai .... / Koto Jowanor Mritu Hol .... / Meghe Gir Gir Kore .... / Juye Pora Tirashir .... / Ami Ekekhon Naore Jatri .... etc. He made several award-winning Assamese films like *Shakuntala*, *Pratidhwani* etc. and also composed many evergreen music for Assamese films. Dr. Hazarika has made some contributions to Bangali music too. The famous musical genre of West Bengal the *Jivanmukhi geet* started by Kabir Suman during the 1990's is thought to be influenced by Dr. Hazarika. He composed music for films from Bangladesh too. He always added folk elements in his works and that was the uniqueness and reason of popularity behind it.*

Dr. Hazarika was President of Asom Sahitya Sabha in 1993, which is a big literary organization of Assam. He served as an MLA (Independent) during 1967-72 in the Assam Legislative Assembly from Nauboicha Constituency. He contested as a Bharatiya Janata Party candidate in the 2004 Lok Sabha elections from



the Guwahati constituency.

**Awards and honors to Dr. Bhupen Hazarika for his life-long contribution to the society:**

- Award for the Best Feature Film in Assamese (*Shakuntala*; Directed by Bhupen Hazarika) in the 9th National Film Awards (1961)
- The Best Music Director National Award for “Chameli Memsaab” (*Chameli Memsaab*; music by Bhupen Hazarika) in the 23rd National Film Awards (1975)
- Padma Shri - the fourth highest civilian award in the Republic of India (1977)
- Gold medal from the State Government of Arunachal Pradesh for “outstanding contribution towards tribal welfare, and uplift of tribal culture through cinema and music.” (1979)
- Sangeet Natak Akademi Award (1987)
- Dadasaheb Phalke Award (1992)
- Padma Bhushan - the third highest civilian award in the Republic of India (2001)
- Sangeet Natak Akademi Fellowship (2008)
- Asom Ratna – the highest civilian award in the State of Assam, India (2009)
- Padma Vibhushan - second highest civilian award in the Republic of India (2012)
- **Bharat Ratna, highest Indian honor (2019, posthumous)**

Besides that, he received many awards and recognition. Many statues are erected in different places to introduce Dr. Hazarika to the future generation.

In 2011, he admitted in the Kokilaben Dhirubhai Ambani Hospital and Medical Research, Mumbai and died on 5th November. We lost a great person of the nation.

## Charity, The Backbone of Humanity



**Dr. M. Ramakrishnan**  
Assistant Professor  
Department of Tribal Studies



Charity, different from gift and presentation, is the state of giving something to people who are in need (of love, kindness, care, welfare, etc.), without expecting anything in return, i.e., philanthropy/ well-being as pure objective. The 'charity' in Old English meaning "benevolence for the poor" and "Christian love in its highest manifestations" is derived from the Old French *charité* (Christian "charity, mercy, compassion, alms, charitable foundation") and Latin *caritatem* or nominative *caritas* ("costliness, esteem, affection" or from *carus* ("dear, valued"). Being one of the seven virtues in the Christian theology, the charity focused on 'the friendship of man for

God' and later it was extended from 'the love of God' to 'the love of our neighbour' to enjoy joy, peace, and mercy as the fruits of the charity.

Unlike the Western society, the ancient Indian civilization consisting of Tamil and Sanskrit traditions has treated the concept with utmost care. For convenience, the examples are given from the classical Tamil texts. *Tirukkural*: Charity (Ēgai) is something giving to the destitute and rest are having expectation; even in any low condition, saying or hearing "I have nothing," is not the characteristic of the noble birth; give until you see the pleasant countenance; sage's power

of enduring hunger is inferior to the power of those who remove the other's hunger; removing hunger of poor is the place where one to lay up his wealth; those who habitually share his food with others will have no hunger; the death becomes pleasant when charity cannot be exercised.

**Naladiyar:** Even if there insufficiency, give with rejoicing heart as there is sufficiency; death, old age, disease stand around - thus, give; donate because wealth grows in time while enjoy and give and it flies away when cling to it without giving; give according to your ability not of other's condition; when you can't give due to poverty, then better don't receive; charity not to be omitted even in troublesome time; give it to those who cannot recompense you, if they can then it is the lending.

**Pazhamozhi:** Relieve the miserable; relieve the wants of the poor before being asked; give in accordance with the nobility of the donors, not in accordance with the state of the recipient; give without desiring praise; giving for fame is like working for wage.

**Nattrinai:** Nobles are those who give in such a way that the poor don't knock at another's door further.

Unless the society provides the best examples (from literary or imaginary constructions), then the concept like charity, cannot be explained to the future generations. Here are the literary examples from the same corpus on the seven chieftains who lived during the Sangam age and whose stories are live in the social, cultural, literary and political life of the Tamils. *Kodaimadam* (*kodai+madam*, i.e., donation/charity + ignorance) is unique to the Tamil society and used to mean the inability to differentiate the needy people. **Began** is known for his noble deed of expanding the concept of charity to accommodate the non-human beings by his act

of giving a blanket/shawl to a peacock that was shivering in cold on rainy day. **Paari** is compared to rain for giving without expectation. Giving his chariot to a jasmine plant that was longing in the air for a prop is the best-known example. **Kari** is known for giving to the bards, artists and needy people the gifts (such as villages, countries, elephants, horses, ornaments, etc.) received from the Chera, Chozha and Pandiya Kings for helping them in their war. His act is metaphorically compared to rain as does not bother dry land or wet land. **Ai Andiran** is known for donating gems, pearls, and elephants to the bards and needy people. The sacred-precious dress received from a saint, instead of keeping it with him, he presented it to the ancestral deity. Once, when a few women bards demanded few rice grains, he gave them a mountain like an elephant. **Adhiyaman** is celebrated as a symbol of charity for his act of giving a precious life-saving gooseberry to woman poet, Avvaiyar. **Nalli** is known for charity because those who approach him do not approach other chieftains for further help. **Valvil Ori** is known for avoiding any embarrassment of listing to others praising him, that is, even for the bards praise him, he gives them everything. All these stories of the chieftains are being narrated in the everyday social, cultural and political life of the Tamil community world as instances of charity. This is how a concept of conceptualized, legitimized and put into use in the language activities. The Indian oral traditions also have a vast amount of examples for charity, and for instance, *The King who was Fried* (in Flora Anna Steel, 1894) has everything to glorify the importance of the concept. It is about the King Karan who never had his breakfast without offering a hundred weight of gold pieces to the poor folk. For getting his gold every day, the King secretly allows himself to be fried and eaten by a holy *faqir* who with his magical power gives him life with gold.

## UNNAYAN

**Dr. Hrishikesh Mahato**

Coordinator, Unnayan  
Assistant Professor

**UNNAYAN is an educational social responsibility programme of the Central University of Jharkhand** wherein approximately 200 young underprivileged students from the nearby villages studying in classes between Pre-nursery to 12<sup>th</sup> standard come to receive free education after school hours. Around 50 students, staff and faculty members from CUJ volunteer to impart free knowledge to these young kids. The young minds nurtured by the Unnayan team have performed exceptionally well in academics with almost all the students securing First division in Matriculation and Intermediate Examination.

**Origin:** In 2010, Dr. Jaya Prasad had asked the students to undertake some projects of social welfare in order to compensate for their low attendance percentage. The project was an instant hit and was widely acclaimed by the teaching fraternity. In view of its wide popularity, Unnayan was officially initiated from 2012 as an educational social responsibility program of the Central University of Jharkhand. Dr. Hrishikesh Mahato was appointed the coordinator of UNNAYAN.

### Activities:

- Unnayan organizes regular classes for the students of Pre-nursery to 12<sup>th</sup> standard from 4:00pm to 6:00pm. With regular interaction, the volunteers of Unnayan are able to instill a habit of learning among the young learners. A continuous process of evaluation has been introduced and a unit test for each chapter is taken at frequent intervals. Performance in the Unit tests reveals the impact of these regular tutorials.
- Some extracurricular activities like dancing, singing, painting, sketching etc. are also



organized every Saturday. These activities not only provide some respite to the young minds but also give them an opportunity to explore their innate talents. Volunteers of Unnayan help nurture and further sharpen their skills. Very often the talented students get an opportunity to showcase their talents on a platform where they are motivated and appreciated.

- Sometimes Children's Films are screened for the entertainment of the young minds. Through this program we motivate the students to join Unnayan.
- Physical fitness program has been introduced for children. In 2017, yoga classes were introduced for the interested students so as to ascertain their physical and mental fitness.
- From 2018 we have introduced a section for preparation of competitive exams like Navodaya entrance test Sainik school entrance test Netarhat school entrance test etc. The students, staff and faculty members from CUJ, who have a fair idea about these examinations volunteer to coach students.
- The Unnayan organizes several events round the year. Some of them are-- essay writing, painting, sketching, skit, quiz competitions so as to keep the children updated.
- Off and on some awareness programmes to

promote hygiene and cleanliness are also organised.

- Each year Unnayan celebrates Children's Day and Annual Day. Prizes are given away to the outstanding students. The pass outs are gifted with memento, school bags, mufflers, T-shirts and warm clothes.

Unnayan, with the efforts put in by all the volunteers is able to bring a smile on the faces of all those underprivileged children who come to CUJ seeking academic assistance. Each and every member of the university is involved in UNNAYAN and supports the little learners directly or indirectly. This initiative is an attempt to reach out to society in order to bring significant change.



## Unravelling Korean Language Opportunities in India



**Mukesh Kumar Jaiswal**  
Assistant Professor in Korean  
Department of Far East languages,

Korean Language is the official language of Republic of Korea (South Korea) and Democratic People's Republic of Korea (North Korea). Korean language is called as Hangeo (한국어) in South Korea, and it is called as Josuneo (조선어) in North Korea. There are lot of opportunities in Korean language as South Korea is the 11th largest Economy in the world, 5th largest exporter

in the World, 13th largest trade partner of India (Source: Bank of Korea) and 6th largest exporter to India. All these add socio-economic power to this language.

With the increasing collaborations between the Korean and the Indian Government, this language has become highly significant for Indians to pursue their dreams and get employed.

In India, Korean is primarily taught as a language. Students who have completed Intermediate/10+2 can get themselves enrolled in different degree courses in Korean. Students with technical degrees such as B. Tech., M. B.A., degree in Industrial Engineering, manufacturing, Computer Science etc. can choose part-time or short term courses such as 6 months Certificate or 1-year Diploma in Korean, Advanced Diploma etc. If the students acquire good command over Korean language, this will increase their job prospects not only in Indian companies dealing with Korea but also in Korean companies like LG Electronics, Samsung Electronics, POSCO, KIA Motors, Lotte and various small and medium scale Korean companies in India. Korean Language is taught at the Jawaharlal Nehru University, University of Delhi, Central University of Jharkhand, English and Foreign Language University, Manipur University, Jamia Millia Islamia etc. It is also taught in Korean Cultural Centre India, New Delhi and IGNOU, New Delhi.

The best strategy to gain full outcome of studying Korean language is to acquire other basic and technical skills. Only attaining a degree like B.A. or M. A. or Diploma in Korean language or Diploma in Korean language will not help much. Any technical degree will be like toppings on the ice as it widens the job prospects hugely. The candidate must focus on acquiring good communication skills (speaking, writing, listening skills) in Korean, learning about Korean business etiquettes and culture etc. and candidates should improve their English language Communication skills as well. Candidates can also prepare themselves for learning Korean by watching Korean Drama (Korean Soap Opera), Korean Movies etc. It will be helpful in learning Korean culture and improving one's listening and speaking skills in Korean.

Apart from traditional career choices like job in embassy, translator, there are various job opportunities like Executives, Project manager, manager etc., if the students have some other technical degree and skills such as B. Tech., M. B.A., degree in Industrial Engineering, manufacturing, Computer Science, International trade etc. Some outstanding students can become professors, teachers or language instructors after acquiring M.A., M. Phil./ Ph.D. in Korean language and relevant subjects.

Indian companies like TATA Motors, Mahindra and Mahindra, Aditya Birla Group (Novelis Ltd.), TCS, Infosys etc. are also operating in South Korea where there can be possibilities of various opportunities.

Apart for Korean companies in India, there are opportunities in Oracle, Infosys, HP, IBM, Amazon etc. Best Industries to work as a Translator/ Interpreter or business executive in Service Sector, IT sector, Manufacturing, Automobiles, Ship Building, Nuclear Energy etc. As India and South Korea have good bilateral commercial ties in these sectors and various Korean and Indian companies are exploring their business opportunities in India and Korea as well, there are myriad of scopes of entrepreneurship in future.

Apart from good career prospects in Korean language as a subject, there are various short term and long term scholarships awarded by the Korean government such as Global Korea Scholarship sponsored by the Korean Government (to study U.G., P.G. or Ph.D. in Korean Universities), Korea Foundation scholarship for short term (6 months to 1 year) research or language course in Korea and some corporate scholarship such as POSCO fellowship (for all students) etc. Samsung also provides scholarship to some of its employees especially engineers to study and then work in Korea.

## Language Matters



**Sudhanshu Shekhar**  
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**"Language cuts forms in the ocean of reality."**

-Rig Veda

Human identity is not monolithic. It is a composite of various important elements. One of the most important aspects of human identity is one's language, which enshrines culture as well. Indubitably, words in isolation do not constitute any meaning. The encoding and decoding of meaning hinges upon the rich cultural tapestry. When languages are endangered, the communities are also threatened. Language endangerment is related to the decline of biodiversity. It also has been stated that cultural diversity, linguistic diversity and biological diversity are interdependent.

Every language is a repository for the culture and worldview of its speakers. Its grammar and lexicon store the shared experiences of past generations, and through this channel knowledge and beliefs of one generation are transmitted to the next. It confers a sense of identity upon its native speakers. At present, there are at least 6000 living languages across the world. Of them, 330 languages have more than one million speakers each and there are about 51 languages with only one speaker each. David Crystal believes that only 4 % languages in the world are spoken by 96 % of the total world human population and incidentally, only 4 % people speak the remaining 96% of the world languages. Gradually these

96 % of the world languages spoken by only 4% people are shifting, decaying or dying out.

It must be understood that with the disappearance of any language minor or major / small or big not only the language is lost but also its cultural heritage and its worldview. By allowing languages to die out we are destroying what deserves to be preserved. Responses to this problem include local language maintenance and revival programmes, and language documentation. All over the world Linguists and other scholars are trying to save these languages by documenting them, describing their grammars, preparing encyclopedic dictionaries or working on their revitalization.

However, change is the rule of the nature. Everything in this world is changing fast. Change also means shifting from one thing to another. Likewise we humans often shift from one language to another. This shifting means leaving one language for the other. The language



which is left by most of its speakers becomes endangered and when no speaker of the language is left then it dies. When a language dies lots of other things too die with it like the indigenous knowledge which is the part of that language.

There are various amazing facts hidden in the culture of a society. This knowledge cannot be expressed in other languages as other languages may not have words to explain that knowledge system. These knowledge systems can be amazing facts which modern science may not even be aware of. Some of them are even hard for us to imagine, like a particular type of snake is found in Andaman Islands, which is used by the girls as moisturizer (Dictionary of the Great Andamanese Language by Anvita Abbi, 2012). The skins of these snakes are so oily that girls catch them and rub in their body to moisturize their skin. Many of the communities store such interesting indigenous knowledge. But sadly with the loss of language such valuable knowledge system is getting into oblivion.

One of major ways to save languages and the related knowledge system is through documentation. In many speech communities, the indigenous and literary knowledge is passed orally, as they do not have scripts. In today's digital era such knowledge can be captured through various audio and video recorders. Not only creating CDs etc. can popularize such oral tradition but also other materials related to the speech community can be created like dictionaries, primers and textbooks, which can help in spreading the language.

But all these can happen only if we, humans become conscious of the fact that some languages are dying fast and we need to save them. This consciousness can be spread through various ways and one among them is conducting conferences like this where academic papers on different aspects of endangered and lesser known languages can be discussed, where different ways and techniques

of documenting languages can be learnt. Not only these but also various different issues related to language endangerment like scripts and their role in revitalizing a language, machine translation in lesser known languages, teaching in native language etc. can be discussed. These discussions can even lead to some outstanding results which can help in saving languages and also help in development of the field of linguistics.

There are more than 1,000 languages still to be scripted. Have we ever wondered why a majority of the languages of our country were never written down? In India, a sizeable population cannot read or write because their languages were never represented in any road map of education. Could this be why we have been unable to provide primary education to rural children in their mother tongues? Is this the reason for the rapid loss of marginalized languages? India is characterized by its diversity and multiplicity of languages. As of today, there are 1,635 languages, belonging to seven different language families, spoken in the country. However, a large number of these are preserved and sustained in oral forms. These 3,500-year old oral traditions have recently come under threat due to globalization and industrialization. India is characterized by its diversity and multiplicity of languages. Thus, modern times demand a different outlook and revised language policy. These unwritten languages are repositories of indigenous knowledge systems and culture capital. But, a dissemination of this knowledge is needed so that one part of the country can learn about the other.

To safeguard languages, there is a need that different agencies and institutes work in collaboration. It is equally important that we involve the community members and sensitize the people about their language and culture. The globe looks more beautiful with its bio-cultural diversity.

## Locating the importance of Field Study in Foreign Language Learning: a study of the Chinese language



**Sandeep Biswas**

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The language laboratory is very useful for assessing students' speech. It provides students with the technical tools to get the best samples of the pronunciation of the language. The electronic devices used in the laboratory will stimulate the eyes and ears of the learner to acquire the language quickly and easily. The laboratory's collection is designed to assist learners in the acquisition and maintenance of aural comprehension, oral and written proficiency, and cultural awareness. The language laboratory offers broadcasting, television programmes, web-assisted materials, and videotaped off-air recordings in the target language. In short, a learner can get the experience of having interaction with native speakers through the laboratory. Hence, the language laboratory has become the need of the hour in any language learning process for communication.

### Language laboratory versus Field Study for Chinese language learning:

China is a vast land with diverse ethnicity in it. Official records unveiled that China has 56

1 *Putonghua*: the official language, 'Mandarin' or *Putonghua* which means Common Language, acts similar to the political function as English once did in the British Isles, to integrate the nation.

nationalities with Han as the majority which comprises approx. 92% of the population. Being the majority, Common Language (*Putonghua*: 普通话), is almost understood by most of the Chinese. Like English, even *Putonghua*, the standard language, is spoken in different ways in different parts of mainland China, which have immediate political reading and effects. The diverse culture of North and South China defines the lexicon and semantics of the language. The difference in the meaning of a word is so vast that the meaning of a specific word in North China has diametrically opposite meaning in South China. The cultural difference within China also creates hurdles for Sinologists<sup>1</sup> to comprehend the country thoroughly.

Being the second superpower, China is now promoting its soft power, basically language and culture, to create an impact on the globe. Foreign universities are offering the Chinese language as par time and full-time courses to the students. University pedagogy and syllabus

may differ from place to place, but to disseminate the language in a better way, universities are using language laboratories. But it has been seen that even the language laboratories sometimes can't provide favorable situations to learn the language thoroughly.

With the development of technology, language change has also become inevitable. Shanghai, being the economic center of China, has attracted a mammoth number of migrants from different parts of China. These people have their own language and try to mingle themselves with the mainstream culture. These intermingle of people generate new vocabularies or sometimes add on superfluous meaning to the existing words. These vocabularies are not recorded in any textbook used by the universities as their course curriculum. The extended meaning of such words can't be studied in the language laboratory. Hence a field study becomes an indispensable requirement.

Definitely, a language laboratory does help students to have a better understanding of Chinese, but it can't narrate all the cultural diversities in China under one roof. The multiple delicacies of China can't be studied in language

laboratories. Due to definite limitations of language laboratories, food culture can only be studied through an empirical way. For example, 'Ants on the tree' (蚂蚁上树) is a very popular dish in China. Students who have good command over language but less exposure to the culture may misinterpret it as a dish made up of ants, which is actually a type of fried noodles. Similarly, the tea culture of China can be read in classrooms or in the language laboratory, but to differentiate the flavor of various green teas, one has to go to China to experience it.

Being a Socialist country, Chinese media is being controlled by the government. The media literature only portrays the bright aspect of government policies or its society. A language student can't have a clear picture of China and its society, but only understands its society through manipulated news. Whereas a field study will help them to have a thorough understanding of the real society. Similarly, other cultural artifacts like costumes, literature, fashion, religion, table manners, etc. can only be better understood through a field study to the country of the concerned language.



## India-China : Domestic Tourism



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The evolution of the tourism policy paradigm since the historical period has led to social transformation and development in the basic and concrete policy decisions. Tourism has become a new tool of growth in many areas of the country and plays a pivotal role for the regional economic growth, improvement of local societal living standards as well as the development of multiple sectors within tourism industry. There is rise in income and appetite amongst the people of two countries that ensure tourism companies to tap the vast market on their own doorstep with challenging population of 2.7 billion people.

The number of tourists visiting within India (including all the states) totalled 16.5 billion in 2018 i.e. up by 2.3 % and rising from 526 million visits in comparison with the earlier decade<sup>1</sup>. According to World Tourism Travel and Tourism Council, domestic travel expenses in India last year generated 87.2% of the direct travel, whereas foreign visitors accumulated for just 12.8% of the total revenue from tourism. Differences

1 Ministry of Tourism, Govt. of India, 2018.

2 Ministry of Culture and Tourism, China, 2019

in the domestic and foreign travel indicate the bilateral country's government policy shifting the goalpost from time to time. Transportation is one crucial link when it comes to tourism that India lacks especially in terms of roads, highways and aviation. However Prime Minister Mr. Narendra Modi at flight launch in Shimla last year said that the goal of Govt. was to get people wearing 'Chappals'(Sandals/Slippers) to take to the skies in reference to the lower and middle class citizens.

The special emphasis such as "Developing the domestic tourism actively" in China implies, domestic tourism is one sector of primary focus that will lead to large number of masses to travel abroad. Mass passenger transportation that occurs around Spring Festival in China (春运), experiences largest human migration on globe travelling within the country. Since Reform and Opening up (改革开放) in 1978, the Chinese market opened to the outside world (Open door policy). Since then, co-operation between the inter-provincial regions has been encouraged for joint tourism routes that further ensure benefits from tourism and optimal profits via maximum provinces. China's rapid growth in domestic tourism continued in 2018 when the country recorded a total of 5.54 billion domestic tourist trips, a rise by 10.76% every year.<sup>2</sup>

China, today has set its economic growth rate at



around 6.5% which clearly manifests it is one of the great world powers in terms of economy while maintaining its speed and efficiency. On the other hand India is a country full of cultural biodiversity with cold desert in north to lush greenery and backwaters in south. At state level different schemes along with taglines have been initiated by the governments, such as Vibrant Gujarat, Goa: A perfect holiday destination, J&K: Chalo Kashmir, Jharkhand; A new Experience and so on. Despite its belated start in both the countries, by 2020 China is expected to be the most popular tourist destination in the world receiving 210 million foreign tourists and have the fourth highest number of outbound tourists, with 100 million Chinese travelling abroad.<sup>3</sup> The domestic tourism was over 1.394 billion which nearly is equal the population size of China. The government emphasises to incorporate more and more scenic spots and area under their jurisdiction. For instance, in 1991, the Yellow Mountain (黄山) Scenic Area was included into World Heritage Site list based on its outstanding development in the field of environmental and cultural resources (UNEP 1991).

Today the business market of tourism industry equals or even surpasses that of oil exports, food products or automobiles in both countries. The rapid development in domestic tourism has increased the diversification of the region and development towards a socialist market economy

tourism and travel has become a strategic industry for the local development.

Tourism is one area that has huge potential for the source of economic activity, employment, tax revenue and income. The new rules and regulations by the government suggest the policy of India & China has been shifted to more open market. The increase of the several other tourism institutions in the country clearly manifest the new strategies of the domestic tourism industry and also reveals the truth of comprehensive functioning rather than just a political implementation. Domestic tourism is getting all required focus from various departments and its people have started treating tourism as part and parcel of their lives. These positive vibes are shaping and will continue to shape up the very pattern of domestic tourism in China. The development in the domestic tourism that India and China are experiencing in last few decades is most likely to become the trend setter for other countries in the forthcoming years.



<sup>3</sup> World Tourism Organization (UNWTO,)

## The Mahishasur



Dr. Pragya Shukla

Smriti sat in the Starbucks cafe, sipping her coffee and staring out of the window. The blood stained knife lay next to her handbag, covered with her blue silk scarf. Her face registered no remorse or even a faint hint of guilt. Sheen of contentment slowly began to glow on her face. She felt so relieved.

Smriti was a beautiful young woman. She was tall and slim. Dressed in a long brown skirt and an off-white silk shirt, she appeared to be a hard-working professional who had come to the coffee shop for a short respite. It was difficult to see beyond her flawless fair complexioned facade. The onlookers and passersby looked her way with deference and admiration. Had Almighty gifted them the vision to see the truth, their smiles would have been replaced with disbelief, sympathy and even amazement.

She had visited the temple complex of Seattle early in the morning. The lone temple of Goddess Kali in the culture complex was Smriti's refuge. Just thinking of its premise made her nostalgic and memories from her distant past came flooding back to her. She was born and brought up in a temple complex. Her father had been a priest in a temple of Rajbadi of Pakur. In spite of his humble livelihood, Pandit Shivratan Mishra, sent his daughter to Bethany Mission High School, the best school in town. She got enrolled

in Loreto Convent College, Darjeeling for higher studies.

When Smriti was 23, Ashish fell in love with her and sought her hand in marriage. Pandit Shivratan could hardly believe his luck. A software engineer, well settled in America, was interested in marrying his daughter. The ecstatic priest had rushed into the temple to show his gratitude to Goddess Kali, the deity whom he had prayed to ardently almost all his life.

Shivratan was a quiet man. He spoke only when needed. He rarely gave long lectures or lengthy reprimands to his wife or his daughter. His wife Jayanti spent most of her time in her paternal village, taking care of her ailing mother. He had never come in her way. He understood that he had various roles to play—all of them designed to enrich the lives of his family members. He carried out his duties with determination and this filled



the lives of his loved ones with bliss.

Smriti had sufficient exposure to the varied colours of life. Yet she secretly wished and was almost sure that Ashish would possess the same endearing qualities as that of her father. Within a week, Smriti married Ashish in the estate temple. Ashish went away the next day. He had to join work. He came back after a month to take Smriti to America. Smriti was still living in a daze. She had never ever dreamt of going away to America. Her parents were happy for her but the thought of living without their doe-eyed daughter made them shudder.

Smriti's married life began on an angry, fiery note. The cheerful Ashish who had whispered endearments in her ears was non-existent. Small things enraged him and he didn't mind screaming and throwing things around. Smriti was shocked. She didn't know what to do. She couldn't fathom what set Ashish off. Soon her husband became physically violent too.

Back home, she had seen women coming to the temple to offer prayers, their bruises and dark circles said it all. She had watched them weeping and hated the way their lips twisted and nostrils flared as they cried out their prayers. She had not an inkling then that fate had stored the same for her. Memories of elaborate rituals to win back one's husband's love came like a flash of lightning. May be if she performed the same, the Goddess would take pity and transform Ashish.

As soon as Ashish had left for work, Smriti hurriedly dressed up in a red Kanchipuram silk saree. Smriti didn't want anything to go wrong. A one-to-one with the Goddess would change

things for her, she desperately hoped.. She had seen and heard stories of prayers being answered. After an hour almost she saw the white building with seven red domes. The domes were pyramidal with square bases. She hurried in through the lateral entrance, into the lobby where she opened her shoes. Then she walked on the red carpet that led into the sanctorum.

Smriti opened her bag and began to arrange the items on an alter—a silver plated thali with incense stick stand, rice grains, water, sandalwood paste, sacred thread and perfume. She lit an oil lamp to honour and welcome the deity. After offering all ingredients, she took out a long glistening knife from her bag and razed it across the soft inner skin of her thumb. Red blood began to ooze out. She wrapped the knife carefully in a satin cloth and offered the dripping drops of blood to the Goddess. She murmured a few mantras she had heard her father chant and bowed down prostrate before deity. After circumambulation, she came out into the lobby and stepped into a small changing room. She changed into her western clothes.

She felt very light, as if the deity had unburdened her of all baggage of sorrow. She felt dizzy free and strong. A voice cried out to her that there was no point in living each day in fear and dread. She would not take it anymore. She thought of the blood stained knife in her bag. If the Goddess would not change things with the day's offerings, she knew perfectly well what she would do. She would drag the Mahishasur to the deity, Smriti mused.

She needed to relax now, to calm her jittery nerves. She stepped into a coffee shop.

## Cyber Crime and Law Enforcement – An Overview



**Ragini**

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“Technology is a boon to society and it becomes a curse when we mishandle, as fire brings light when we enlighten a candle but the same brings explosion when an ignitable material is lighted.”

Technology gives two shades to work. One black shade and the other white shade. There is no grey shade in technology and its work. Cybercrime is the black shade of technology which uses web space or cyberspace for unlawful act using the computer as a tool or a target or both.

Cybercrime is a crime which includes computer and internet to intentionally harm someone's physical, reputational, economic and mental state by having unauthorized access. This not only includes the teenagers and young people but children at an early stage who get stuck into this for fun without realising the consequence and penalties which are enforced in law.

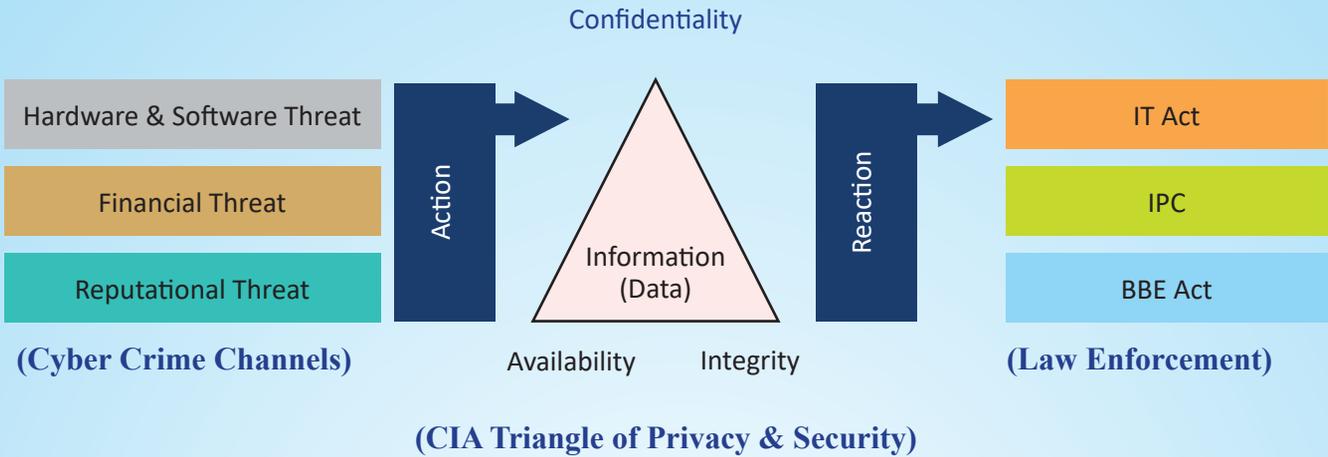
Cybercrime is a roadway of three channels. The first defines the attack against the hardware and software of the computer relating Virus, threat, malware, network intrusions. The second defines the financial threats which include fraud related to Financial information, Phishing, money laundering and the third defines the crime relating to the



reputation of an organization or an individual relating cyber pornography, cyber stalking, and Cyber Terrorism.

The main cause behind cybercrime is 'WE'. We ignore our software security, patches, updates, firewall setup and its rules, Session logout, unawareness about privacy and security setting which relates our e-mail, links, password management, and cookies, which are actually taking our privacy by our own permission. We are





**(Fig: Roadway of Cybercrime)**

unaware of a Security triangle whose each node define Confidentiality, Integrity, and Availability of our data.

The epidemic of Cybercrime is controlled and managed by the IT Act 2000 (Information Technology Act). IT Act, 2000 deals with the rules and provisions which relates cyberspace with dynamically changing the cyber world. This act provides legal recognition of electronic documents, digital signature, and digital certificates.

This Act also penalizes various cybercrimes and the relating laws which define the penalties, compensation, and adjudication. Every offence done with the help of computers and the internet involves punishment and Compensation. IT Act has brought amendments in other legislation to enhance its scope and applicability.

- **The Indian Penal Code** (as amended by the IT Act) penalizes several cybercrimes. This includes forgery of electronic records, cyber frauds, destroying electronic evidence etc.
- Digital Evidence is to be collected and proven in court as per the provisions of the **Indian Evidence Act** (as amended by the IT Act).
- The provisions of the **Bankers' Book Evidence Act** (as amended by the IT Act) are relevant.

Law Enforcement must be tackled in such a way that it does not overshadow the promises of the computer age. Cybercrime is defined to tackle the black shade of the technology with the help of 'WE' ourselves.

**"Law defines the protocol of Rules, Rights, and Remedies  
Still Detection, Prevention and Recovery lies with US"**

## E-Learning: Terminologies, Tools, Technologies and available options



**Anupam Kumar**  
System Analyst

E-learning is commonly known as a teaching and learning experience that is delivered or enabled by the use of networked information and communication technology. E-learning is understood in a variety of contexts such as distance learning, online learning, computer-based learning, and networking learning.

### Why E-learning?

- Teacher Shortage
- A3 > Any time, Any Place, Any pace of learning
- Enhanced learning experience
- Enhancing the quality of teaching

The term e-learning involves using the internet or intranet as a communication medium where the instructor and students are separated by the physical distance. E-learning expands the learning opportunities of students who are bound by the limitation of time, live in remote communities and/or have work or family commitments or other barriers that prevent them from attending a traditional classroom learning environment. Common e-learning tools comprise discussion boards, email, chat rooms, video streaming, document transfer, and other technologies to facilitate the educational process.

### Advantage of E-Learning

- **Flexibility and Convenience** - E-learning can be done at the workplaces, at homes,

24 hours a day, and seven days a week even without internet access.

- **Self-paced:** It gives learners a chance to speed up or slow down as necessary because the content is available online or can be downloaded for reading later and can be repeated until it is understood by the learner
- **Cost Effective:** E-learning is more cost-effective than traditional learning because less time and money is spent traveling
- **Personalized learning:** Learning is self-directed, allowing students to choose learning content and tools appropriate to their interests, needs, and skill levels.
- **Improved Retention** Many elements that are combined in e-learning to strengthen the teaching process are videos, audios, quizzes, interactions etc.
- **Electronic access to learning resources:** The resources could include hyper-linked material, incorporating text, pictures, graphics, animation, videos, and simulations

### IMPLEMENTATION OF E-LEARNING

1. **Online Assessment** - It can be considered as a five-stage process -:
  - Creating and managing a question bank online
  - Creating a question paper from such question bank(s).
  - Allowing students to answer this paper

- online
  - Evaluating the answers with computer help – fully automatic, semi-automatic.
  - Post-assessment analysis.
2. **Virtual labs** - Virtual labs are actually the software simulation of physical devices used in a technical laboratory, in virtual labs animation and visualization along with simulation is used during teaching at the institution or individual learning at home.
  3. **Online labs** – Through online labs, remote access to equipment's available at physical labs in technical institutions are provided through the internet. By using labs a student can develop technical skills by remotely operating, diagnosing and maintain technical equipment's. This could be very useful for students in their further career.
  4. **Capturing classroom content by voice recognition** - voice recognition is the perfect technology for classroom communication access. It would have an instructor wear a small microphone, and a computer would automatically transcribe his or her speech into text on a screen for the students to read quickly and easily.
  5. **E-Smell in Learning system** - Working of an electronic nose for e-smell – An e-nose is an instrument which comprises a sampling system, an array of chemical gas sensors with different selectivity and a computer with an appropriate pattern-classification algorithm, capable of qualitative and/or quantitative analysis of simple or complex gases, vapors, or odors.
  6. **Distance Education** - E-learning can be used to perform distance learning programmes. All students, working professionals, housewife, and physically challenged learner can take the course online and they can complete their studies and courses where ever they want.



7. **Classroom Environment** - With more access to resources such as CD-ROMs and online systems students have a great opportunity to learn outside the confines of traditional classrooms. A greater quantity of information available in electronic formats through online databases, digital libraries, electronic publishing, and internet. The increasing use of educational software. Increasing electronic networking and value-added partnerships.
8. **Web-Based Education** - It is web-based server side application that works with a web server and database applications to offer a suite of multifunctional tools in an integrated fashion for teachers and students to use with in a web browser.

#### SOURCES AVAILABLE FOR E-LEARNING

1. E-Content/ MOOCs- <http://cec.nic.in/Pages/Home.aspx>
2. Spoken Tutorial - <https://spoken-tutorial.org/>
3. Swayam - <https://swayam.gov.in/>
4. Swayam Prabha - <https://www.swayamprabha.gov.in/>
5. National Digital Library - <https://ndl.iitkgp.ac.in/>
6. NPTEL - <https://nptel.ac.in/>
7. Brihaspati Learning Management System Distance Education (NMEICT ERP Mission)

- <http://brihaspati.nmeict.in/EdRP-Portal/brihaspati.php>
- 8. IGNOU - <http://www.egyankosh.ac.in>
- 9. IGNOU - <http://www.egyankosh.ac.in>
- 10. IGNOU - <http://www.ignouflexilearn.ac.in>
- 11. IGNOU Virtual Classrooms - <http://www.ignouonline.ac.in/VirtualClass.htm>
- 12. IGNOU online course - <http://www.ignouonline.ac.in/gyandhara/>
- 13. IGNOU online course - <http://www.ignouonline.ac.in/gyandarshan/>
- 14. Learning Management System <http://www.netugc.com/learning-management-system-lms>
- 15. NIELIT - <http://beta.nielit.gov.in/content/e-learning-31>

Faculty members and students of Central University of Jharkhand located at a remote location can take maximum use of e-learning for their classes, study and lab works. They can also invite and guide the people and students located at rural Jharkhand about this e-learning and contribute to the development of University along with state and nation.

## **GOVERNMENT'S NEIGHBOURHOOD FIRST POLICY : IS IT WORKING?**



**Ankit**

Research Scholar, Department of Environmental Sciences

When Mahatma Gandhi said, "Foreign policy is a temporary creed liable to be changed, but while it holds good it has to be pursued with apostolic zeal" he could envision the need of a credible and dynamic foreign policy that India could pursue.

India's neighborhood first policy is not a new concept but its nature has certainly changed over time to suit the needs of the current scenario. No country is self sufficient and it constantly needs the support and resources of other nations to sustain equitably, but as the famous saying goes, there is no free lunch, this transaction is conditional and solely depends on the diplomatic sweetness that they possess in their bilateral relations.

An insight can be given to all the immediate neighbors that India has because a nation's destiny is linked to its neighbors. If India wants to be a key power in Asia, it has to manage its neighbors effectively. A critical appraisal can be done to enquire whether substantial progress has been made or not, for this we can separately individually analyze our neighbors.

### **BHUTAN**

Since the inception of diplomatic relations of India with Bhutan in 1968, it has been a glorious journey so far. Bhutan is the smallest and closest time tested friend of India. India continues to be the largest trade and development partner of Bhutan. India has been extending its financial

assistance to Bhutan's Five Year Plans (FYP). India's co-operation to Bhutan in hydropower is worth mentioning. The two governments have agreed to deepen their ties and further develop a minimum of 1000 MW (Megawatt) hydropower generation by 2020. Not to forget the 10 more such projects that are in the pipeline.

India has also played a decisive role in resolving electoral dispute. But a glitch in the ties had surfaced when India cut subsidy on cooking gas and kerosene leading to their soaring prices.

### **SRI LANKA**

India shares deep cultural ties with Sri Lanka. Relations between these two countries have matured with the passage of time. Both the countries have a target of U.S. \$ 10 billion bilateral trade in next three years. Both have discussed ways to widen the base of Free trade agreement in goods by including services and investment. The ties have deepened in recent years thanks to the political engagements at highest possible levels.

### **CHINA**

China's economy is circa four and half times larger than India and is the largest and most powerful neighbor. It is the Modi government's top foreign policy challenge. All pervasive engagements i.e. business to business (B2B), people to people (P2P) and business to government (B2G), are being made to normalize the relations. A series of special representative talks have taken place for 18 times since 2003 but it has failed to deliver any substantial result on the boundary dispute.

### **PAKISTAN**

An environment free from violence and terrorism is desirable for India. However it is sad, and ironical that even after getting their demands fulfilled Pakistan has never, since independence been friendly to India. India shares altogether a different kind of relationship with Pakistan. Every time something is tried, we move one step

forward and two steps backward, resulting into a non-achievement of any conclusive result.

Only issue that acts as a blockade to their relationship is Kashmir issue, which Pakistan falsely claims to be its own. It has been an issue since we got separated in 1947.

### **MYANMAR**

India's relations with Myanmar have stood the test of time. Their relationship is rooted in historical, ethnic and cultural ties. India signed treaty of friendship way back in 1951.

It can be inferred that, neighborhood first policy has shown substantial progress. Relations have mostly fructiferous and India foresees even better relations.

### **NEPAL**

Nepal is a close ally of India and they share a unique relation because of similarity in their social and cultural mores. Border between the countries is open in nature and there is free transit of people across the borders. India does not look for reciprocity when it provides assistance to Nepal.

But the very relation witnessed strain when Nepal's constituent assembly promulgated constitution in September 2015 which sidelined Madhesi community and other groups. We have expressed grave concern owing to this negative development that has taken place and plan to resolve all issues through a reliable political engagement.

### **BANGLADESH**

Bangladesh is an important trading partner of India. Investment by Indian companies in Bangladesh continues to grow with signing of bilateral investment pacts. Both countries have established inter-grid connectivity for the flow of bulk power from India to Bangladesh.

On the trade front also, there have been several



new developments like Teesta water sharing. This has been possible only because India's neighborhood policy is working.

**AFGHANISTAN**

India has played a notable role in the rehabilitation and reconstruction of Afghanistan. India's extensive developmental assistance program is a proof of India's firm commitment to prosperity, peace and stability in Afghanistan. India extends a lot of financial support to Afghanistan.

Cordial terms with Afghanistan can help India increase its strategic depth. Afghanistan can help India in curbing the terrorist activities which are hatched on Pakistan's land.

**CONCLUSION**

International relations are complex web of strings, you tinker with one and the other gets affected and it's a herculean task to maintain an atmosphere of peaceful and cordial relations when they are our immediate neighbors.

At last I would like to state that achievements made by India in this regard have been commendable. Strains in relations are inevitable and only thing that we can do is to learn from our past mistakes and tread the path of diplomacy more cautiously.

**Cloud Computing - An Overview**



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Cloud computing plays a vital role in today's world of Information Technology and networking. It has the potential to change thoroughly the way computer services are constructed, managed, and delivered. Cloud offers you a new outlook with thoughtful implications in the world of communication networks, raising new issues in their architecture, design, and implementation.

Have you ever thought about the name "**cloud computing?**"

It has nothing to do with the cloud in the sky. As there

are water droplets in the real cloud, information is similar to water droplets in cloud computing which is transferred among data centers and multiple users. Besides the architecture of both the cloud having dissimilarities, they, however, have some similarities. It includes storage form, accessing and cloud burst.

**Cloud Storage** relates both the clouds in the form of storing some valuable data. One that stores water as valuable for a living being and other that stores data of living being and maintain privacy

and security.

As clouds in the sky are filled with rainwater, in the same way, cloud computing stores yours information like files, music, videos, application, and more.

**Accessing the cloud** defines the features can be accessed as per the requirement of the user. In the case of sky cloud weather need be adjusted in such a way to release their bounty upon the earth. While in the case of cloud computing the data stored can be accessed anywhere, anytime and anything.

**Cloud burst** relates with excess flow of data at a single interval of time. Sky cloud will burst forth rain water. Similarly Cloud computing will burst when traffic spikes. When a cloud from nature bursts, the vegetation on the land below will benefit and grow. Same is the case of virtual cloud burst, which results too much demand on the network.

As in the case of sky cloud rain which can be beneficial, a cloud computing burst can be a sign of damage to yours business.

**Cloud Computing**

Cloud Computing means accessing of data from anywhere at any time. It works on our demand typically over the internet and pay as you use. This gives a storage mechanism to store data in cloud and can be accessed by different organization with the help of cloud services provider.

This has given an independent platform for storage of data in Networking, Artificial intelligence office application, Data warehouse.

**Services-** Cloud Computing defines four types of services. One best can be chosen as per the need.

- **IAAS(Infrastructure as a services)**

It is mainly concerned with physical or virtual servers, storage and networking .One who want to build application from

the very ground up and want to control nearly all the elements themselves, but does not require firms to have the technical skills to be able to orchestrate services at that level.

- **PAAS(Platform as a service)**

It include the tools and software that developers need to build application on the top cloud includes middleware, database management, operating system, and development tools.

- **SAAS (Software as a service )**

This underlies between hardware and operating system who will access the services via web browser or web application.

- **BPAAS(Business process as a service)**

The Cloud computing broadly defines five essential characteristics

- i. On demand self-services
- ii. Heterogeneous network access
- iii. Resources pooling
- iv. Rapid capabilities
- v. Controlled and optimizes service



*Fig: Cloud as a service Provider*

Clouds are not just for rains but for data too. Cloud services are designed for heterogeneous platform (Linux, windows, MAC) to be accessed from any devices connected to the internet (laptop ,desktop workstation, tablets ,mobile ).

“The cloud service – Data Democracy, Paid for values not for Technology”

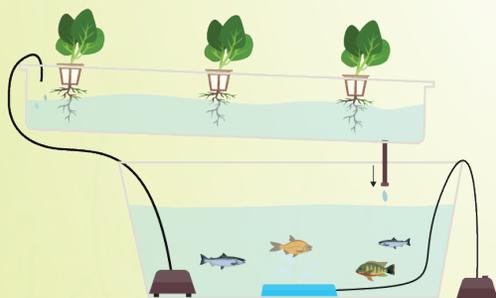
## Aquaponics : The Future Garden System



**Rachna**

Department of Environmental Sciences

The world is going organic and people are eventually become much more aware as far as food and health is a concern. With the change in food habits and standard of living the method of farming has also changed drastically. In the modern era, it would be a bliss to have a farming method that is 100% organic, chemical free and sustainable. It would add cherry on the cake if that requires no herbicides, no pesticides, no compost, no tractor, and no rusty old tools. In a nutshell, it is a method that requires little expenditure with low risk and high profit.



**Figure 1: Aquaponics Model**

Aquaponics is the culmination of two technologies i.e. Aquaculture (increasing aquatic animals such as fish, snails and other aquatic animals) with Hydroponics (growing plants without soil). Aquaponics uses these two technologies in a symbiotic combination in which plants are fed by the waste or discharge of aquatic animals, in return plants clean the water that is used back by the fish. Besides the fish and waste generated by them, microbes are also an integral part of

the aquaponics system which helps in providing nutrition to the plants. These favorable bacteria present in the spaces between the roots of the plants helps it by converting wastes and other solids into simpler forms that can be absorbed by the plants for their growth.

Aquaponics is an artificial biome that duplicates the natural ponds, rivers, lakes or other sources of water on the earth. In this system, water mixed with waste from the fish tank fills the tank and this nutrient-rich water flows into a gravel-filled bed that helps the plant to grow. The plants in return help in the cleaning of water and the cycle repeats. In terms of output, we may continually yield different types of plants such as vegetable grown in hydroponics and nutritious aquatic species elevated in aquaculture. Considering the safety of fish and healthy food, one cannot use any type of pesticides, herbicides or other toxic chemicals in an aquaponics system.

Aquaponics is an excellent method of natural biological cycle in which plants and aquatic animals perform all biological phenomena rhythmically. In aquaponics, the water which is highly rich in nutrients along with the wastes of the fish works as a natural fertilizer for the plants and in return, plants refine the water. This technology can be used remarkably to increase vegetables and fish for the entire family and even, a village or to incur a great profit in a trading venture, year round, in a climate. It can



be set anywhere and can produce local foods which are easy to grow, healthy and fresh. Commercially it is an rapidly growing industry for entrepreneurs who realize that aquaponics and control environment agriculture can yield a high quality of fresh food around the year.

### What can be grown?

Tilapia and barramundi being the most popular freshwater fish that can sustain better diverse water condition are used in this system. The plants and fish have similar needs as far as temperature and pH is concerned. pH is an important measure of this system. Establishment of a perfect level of pH can be difficult because the plants, fish, and bacteria require different pH levels. A neutral pH from 6.8 to 7.2 is good for the aquaponics system.

In general warm, freshwater fish and leafy crops such as herbs, greens and lettuce can be grown to the best. Most of the commercial growers prefer leafy crops but it can be suitable for growing all types of plants in the aquaponics system. Some crops including Kale, collards, beets, peppers, tomatoes, green onions, radish, carrot, cabbage, broccoli, cucumber, beans, peas, cauliflower, sunflower, edible flowers, and aloe can also be grown. One can even grow tropical

fruits such as banana, orange, pomegranate, and lemon, around the year in an aquaponics garden.

### Benefits of aquaponics

- One can cultivate nine times more foods per acre using one-ninth of the water as compared to that of traditional farming.
- No more dependency on artificial and manufactured fertilizers as all natural fertilizers are provided from fish waste.
- The integrated system is renewable and eco-friendly; efficient and highly productive.
- Foods are free of herbicides, pesticides, chemical and is completely organic, healthy and fresh.
- Allow continuous production of food i.e. 'year round'.
- Eliminating soil eliminates soil-borne diseases and fish are free of growth hormones and antibiotics.

In today's times, aquaponics technology can be effectively used to provide locally grown food for our communities without affecting the environment. Ecological technologies with integrated aquaculture can bring in a change in a significant manner.

# Solid-State Waste and Role of an Individual in its Minimization & Management

Sagarika Sinha

Department of Environmental Sciences

In this era of modern world, production of waste is rapidly increasing. Waste is any substance which is discarded after primary use and may be or may not be useful. Now, how can waste be useful? Waste after its primary use can be reused or recycled depending upon what kind of waste it is. For e.g., if it is food waste, paper waste or plant parts (flower, leaf, fruit) it can be composted via composting and vermicomposting. The compost can be further used in fields instead of chemical fertilizers to obtain a better yield of crops without affecting soil's physico-chemical properties. Depending upon the nature of the waste material, it can be converted to a useful material for day to day usage and as home decor.

According to a report by the World Bank, the world produces around 1.3 billion tones of municipal solid waste which is expected to increase to approximately 2.2 billion tonnes per year by 2025. In 2014-15, the Centre for Science and Environment did a survey in different cities of India. As per the survey, the average generation of waste was found to be between 350-600 g per capita per day. The production of solid waste depends upon the state economy as well so it can be said that the waste generation is directly proportional to the income of a person. In a rough estimate, it can be assumed that an urban



resident will generate solid waste about twice that of his/her rural counterpart.

The Ministry of Environment Forest & Climate Change updated the Municipal Solid Wastes (Management and Handling) Rules, 2000 to Solid Waste Management Rules, 2016 in which the centralized mode of treatment has been encouraged. These includes 'Waste to Energy' {(i.e. production of refuse-derived fuel (RDF))} concept which is yet to be fully operational in all the major cities of India. In India, the production rate of RDF is 30-35% by weight of waste processed whereas in Europe it is 80%. The reason for this gap of RDF is the quality of waste in India as most of the waste is not segregated at the point source and mixed waste is sent to the processing unit which is built on the concept of

segregation of waste by the operator, whereas, in Europe, the waste is segregated. Some of the Waste to Energy plants in India are:

Project	City	Capacity (MW)
Okhla-Timarpur WTE	Delhi	16
HIMSWL	Hyderabad	48
Narela-Bawana	Delhi	24
Ghazipur WTE	Delhi	12
Surat WTE	Surat	15
Ramtekdi WTE	Pune	10
Kanpur WTE	Kanpur	15

Source: CSE Research, October 2015

Despite many amendments in the laws & legislations related to waste management in India, the waste being dumped in landfills are increasing day by day which is beyond the limits/capacity of the existing landfills. This problem can be minimized by following 5R's i.e. Reduce, Recycle, Reuse, Refuse and Rot.

We people are the generator of waste and we also have an equal responsibility to reduce it by following some simple day to day life habits such as:

- Use of mosquito nets at night instead of mosquito repellent liquid, coil or cream
- Use of biodegradable sanitary napkins or menstrual cups.
- Composting or vermicomposting of food waste, paper waste, etc. and using the compost in the garden, farms, kitchen gardens, etc.
- Carrying cloth or jute bags when going to market or shops and avoiding unnecessarily

bringing home polybags.

- By converting plastic bottles into decorative items, pen stand, toothbrush stand, garden pot etc.

In this world of technology, every year or even month upgraded version of electronic gadgets pop up in the market. Some people buy it out of need, some for show off, some even don't know why they have it, some just like the structure or color etc. It is all about awareness and concern for the environment. If a person before buying any stuff thinks about the products cradle to grave journey or their utility and alternatives this can go a long way in reducing the pace of waste generation. But in this fast-paced world people rarely think on these lines. We all must ponder whether the goods that we are buying or



consuming are actually needed.

The statement said by our beloved Mahatma Gandhi is very much relevant in the present era that may help us reduce the volume of solid waste :

**“THERE IS SUFFICIENCY  
IN THE WORLD FOR  
MAN'S NEED BUT NOT FOR MAN'S GREED.”**

## Transfiguration... in a Folklore Way



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Department of Tribal Studies

It is a story about us! Indeed, it was the story about them. And, probably it will be the story about many! Like a folk tale, we also have 'one fine day.' The day could be remembered in our lives and, of course, in the life of the members of our community. Yet, it was not like the day of what Franz Kafka's protagonist Gregor Samsa encountered in the *Metamorphosis*, of the bodily transformation of Samsa into a horrible vermin. But it was like the day in the folktale of Iron Henry written by Grimm Brothers, in which a tiny frog transform into a prince in the metaphorical sense. That is the day we got admission into the postgraduate programme in Folklore at the Central University of Jharkhand. We were in the elated mood as we were given a magic wand to create a proverbial window to a new world as well as a framework to look at the existing world. Yes, when the days passed, we felt and were made to feel that folklore can enlighten us to understand the world that cannot be seen through our naked eyes. It taught us that whatever seemed to be real became unreal and the obvious unreal became real and in the same way, it made us realize that the cultural constructs and abstract entities are part and parcel of our social, cultural and spiritual life.

The discipline of folklore magnifies our abilities to appropriate the inappropriate things in a way to understand the cause and causal effect on the overall system that has its existence in the mutual, reciprocal and symbiotic mode. Though we sang, danced, enjoyed, worshipped,

and participated in rituals as a member of the indigenous tribal community, the folklore has introduced us to have new tools to dig out the inner meanings of our culture on the one hand and to explore the intercultural connectedness in the second hand. The definition of 'folk' given by Alan Dundes (1965) is highly impressive and inclusive rather than exclusive in a way it refers to "any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is--it could be a common occupation, language or religion--but what is important is that a group formed for whatever reason will have some traditions which it calls its own." It breaks the popular notion or nostalgia that folklore involves only rural and uneducated mass in the society, by accommodating the educated and urban masses who possess traditional elements as part of their identity. It is an inter-national discipline that dedicates itself to the study of the interrelationships between language, literature, philosophy, and history and also explores the knowledge system embedded in the various folklore items. Even the question of environmental and cultural sustainability of a community is being addressed with the help of folklore and folk knowledge. The broader categories of folklore such as oral traditions, performing arts, material culture, and social customs and beliefs, can accommodate all aspects of human life that are reflected in their social, cultural, spiritual and political activities. When we realize that we have a rich treasure of folklore items in our community, we feel proud

of it as it helps us to realize how far we are not influenced by the process of globalization which has made almost inroads in all the mainstream communities. The realization that our rich folklore activities are now seen as our identity as well as the protective layer from the external factors that interfere and dilute our cultural ethos, could be because of our familiarity with the folklore and other cognate disciplines taught to us by our beloved teachers in the Centre. Particularly, the linguistic tools and theories semiotics could be useful for us to look at the connotative rather than the denotative meanings of the realities. Folklore is a communication process in which cultural knowledge is orally transmitted from one generation to another generation for the successful survival of the community and assist in coexistence with other communities and nature. Folklore is not a static phenomenon but it accommodates changes and it involves in the process of change, therefore it is contemporary and updated. Having rich folklore and folklore activities, as the identity

and voice of our community, we have a list of tasks ahead of us, such as documentation and preservation activities, promotional and propagation programmes and intensive studies with multi-disciplinary tools.

However, our immediate goal is to get into research that will help us to expand our knowledge about folklore as well as to have an in-depth study in the context of the development of folklore at the international level. Each discipline goes through tough times. We foresee a rising trajectory for this discipline in terms of research and teaching in the coming years in our country. And though we are worried that more students are not taking admission in the course, while we request the Centre to take remedial measure to attract students from the University's catchment areas, we also promise that we will try our level best.

## DARUMUTU



**Sukanya Deogam**

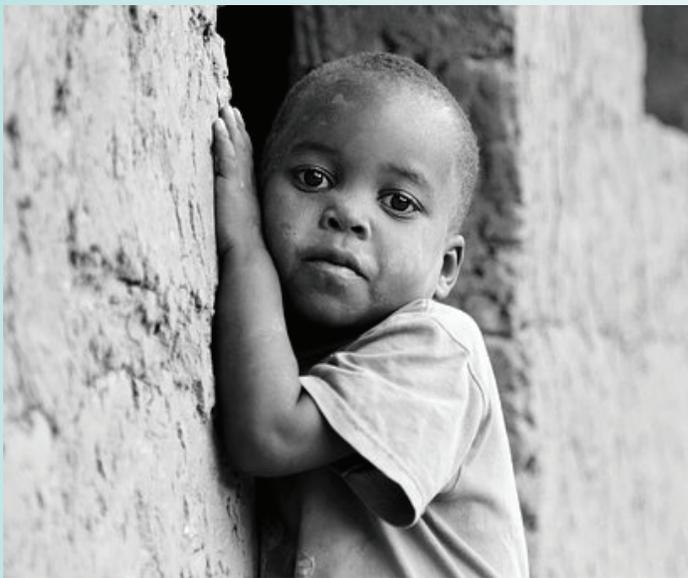
Department of English Studies

The world is a small place they say, but I feel otherwise. We sometimes are unaware of the things happening in the background. A few months ago, a child caught our attention. He must have been about three to four years old. He was wearing a blue shirt with no buttons on it, his big, round tummy protruding out, very dirty and tattered shorts, runny nose but he had the happiest face. There was something conspicuous about him. We started noticing him

since then.

Every morning about 10 am he used to pass by our home with the other kids, probably to eat at the Anganwadi Centre which was to our left. That morning the boy with other children was passing by, I called him; only after a little insistence by his friends he came to me, of course, his curious friends came too. I asked him his name. He replied, "Darumutu". That was for the first time I heard that name. I asked where he lived, he said

nothing. I asked him his father's name; his eyes met mine but he looked away instantly and kept mum. None of the questions I asked hence were answered by him. His very enthusiastic friends answered all on his behalf. All that time he stood in front of me, he was moving his feet playfully or scratched himself or the wall. He had very sparkling and thoughtful eyes. One of the older kids told me that both his parents were dead and that he lived with his two sisters. Both of them worked as domestic help at different places. The boy is on his own throughout the day until



night until his sisters come back home. I had nothing to ask so I gave candies and sent them. Later that day I couldn't stop thinking about the child; his face with glittery eyes, runny nose, and unwashed mouth kept flashing in my mind. I confided to my parents about my curiosity to know him more. Upon digging a little about Darumutu (we had by then began addressing him by his name instead of calling him 'the boy', 'the kid'), we learnt of his unbelievably painful story. He belonged to an extremely poor family. When he was just an infant, his father died; his mother was declared insane and was accused of prostitution and witchcraft. He never used to leave her side. And if he didn't see her around he would go out looking for her, weeping all the way.

Any child of his age has a mother as the center of its universe. Darumutu's mother was allegedly raped and burnt alive by some men in front of him. The most tragic thing here is that he remembers it all. Since then his sisters looked after him. However they were not mature enough to look after a child. They had to feed three mouths with whatever little they earned. Too much burden came upon their tender shoulders. Gradually the girls grew frustrated of the tedious task of looking after their little brother. They felt held back by him. They started beating him up even at the minutest mistakes he made.

Darumutu's story shook us to the core. From that day onwards I started calling him whenever I saw him. I wanted to make him talk but he didn't speak much in the beginning. On the fourth day, he talked to me and bombarded me with questions like, "why is the dog always in leash? Why do leaves fall? Why do you ask so much?" and so on. It was decided at home that we would propose to Darumutu's sisters to keep him with us. After showing a little reluctance his sisters agreed. Darumutu now stays with us. His eyes wander a lot as if in search of something, but when they meet yours he'd give you the brightest smiles. I have started making him learn alphabets and numbers. He is still adjusting with us and our ways. He fears no one, perhaps he doesn't know what fear is. He is still a vagabond in nature. But he is learning. It might take a while but I'm certain he will get there.

There are so many children around the world being oblivious to us, suffering, dying, sleeping empty stomach, being prey to the monsters we have become, so many women who go missing in the evil mist; we should and we must reach out to them to help in any possible way.

Every child must be treated with love and care. I hope Darumutu stays with us so that we can look after him until he grows up to be an able person.

## Food as Medicine... The Ancient Thought

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Department of Chemistry



The article entitled as "Food is Medicine: The Diet of Medicinal Foods, Science & History" by Jillian Levi (Dr. Axe. Food. Medicine 06.09.2017) could offer new insights on the point on food as medicine. In the medicine world, Hippocrates, considered as the founder of medicine as a 'rational science,' is known for his famous quote, 'Let food be thy medicine and medicine be thy food.' The quote has had its own merit and validity with reference to the historical development of medicine and our understanding the relationship between human and environment, the quote however has to be revisited in the context of development of modern medicine and the progression of knowledge on diseases. Being an influential figure in the history of medicine and healing around the year 400 BC., Hippocrates advice for 'people to prevent and treat diseases first and foremost by eating a nutrient-dense diet' has its cognitive appealing, that is, it reflects people's practice and perception too. We can't say that Hippocrates and the Ancient Greeks were the only ones who had showed better understanding on the role of food or the medicinal properties of food. Because, each community from time immemorial has had its own experiment with the nature in terms of finalizing its own food as well its own medicines, and during the course of its experiment, it has developed a vast amount

of traditional knowledge for the purpose of the community's consumption and well-being. In one way or other, the local medicinal practices or healing methods to help us to understand the fact that how human and animals had managed their survival in a particular environment by exploiting the available resources. Though balanced diet could be seen as a modern notion, healthy food practices has had a hoary past. The idea of healthy food can be understood, if we look at food as source of energy but as well as curative medicine not only for humans but also for animals and other living organisms. While thinking about the nutritional food, in the line of Hippocrates, one comes across texts from ancient Indian society. One such is Thirukkural which (Tamil text of 2nd century A.D.) vividly presents the interconnection between food, disease and medicine. The text is composed in kural vena, a poetic form known for having four words on the first line and three words on the second line. The first couplet talks about the cause of disease by tracing the problem to the quantity and quality of food. Citing the existing medicinal writings, available during that period, the Thirukkural mentions that if food is excessive or deficient, three things (flatulence, biliousness, and phlegm) will be enumerated that is the cause of any disease. The imbalance

in quality and quantity is highlighted in the second couplet. No medicine is necessary if one eats after assuring that what one has eaten has been digested. Even the modern science could acknowledge this point that indigestion could be the cause of problems. Once consumed food is digested and let one eat with moderation and it is the way to prolong the life. Once the food is digested, then one must wait for feeling hungry. The next couplet is very important as it talks about the food that is suitable for the body. One must assure that the food has been digested and eat the bodily acceptable food after feeling very hungry. What is the agreeable food? Or is there any food prescribed by the text? No. Therefore, we understand that the agreeable food is the one that is accepted by the body. The text has given a separate chapter for both avoidance of meat and toddy like drinks. There will be no disease if one eats the bodily acceptable food with moderation. Though we are talking about poverty and starvation, the obesity has become inevitable problem in the modern society. It presents metaphorically that as pleasure dwells with one

who eats moderately, so disease dwells with the glutton who eats voraciously. One will be afflicted with number of diseases, who eats immoderately, ignorant of the rules of health. Finally, the text proffers a standing instruction for physician what to observe, finalizing the disease and method of treatment. Let the physician enquire into the (nature of the) disease, its cause and its method of cure and treat it faithfully according to (medical rule). The learned (physician) should ascertain the condition of his patient; the nature of his disease, and the season (of the year) and (then) proceed (with his treatment). The text points out the four kinds of elements associated with the medicine practices: patient, physician, medicine and compounder; and each of these (again) contains four sub-divisions.

The wisdom, worldview, the stories of their encounter with the environment, knowledge systems, beliefs, sentiments, etc., of ancient society have been well documented in the literary works, that must be explored for the welfare of the forthcoming generations.

## 10 Years Challenge : How far we have come?



**Aditya Maurya**  
Department of Physics

The clock ticks 0430 hrs of 31st January 2019 in Tezpur, Assam, where Lt. AkashYadav an Indian Army personnel of 22, following his quotidian reads his news feeds and scrolls his Instagram and Facebook pages which are flooded with the feeds bearing #tags of 10 years challenge. These feeds quite entice him and he also posts one of

his 12 yr photograph with his recent one bearing caption "From Infant to Infantry".

On one hand the world is leaping ahead everyday in terms of science and technology, standards of living, industrial and agricultural produce and many other things. Whereas on the other hand some of the worrisome examples

are environmental degradation, population explosion, anti-socialization which all feed and nurture to the gravest of all, terrorism in the world and unrest in the middle east which has blazed in last 10 years at a much greater pace.

Bloggers and Youtubers are coming with fitter bodies, healthy and well established lifestyles to allure their followers. They are quite well satisfied with their life that they have enhanced their standards of living in this course of time. According to the World Happiness Index published by United Nations Sustainable Development Solutions Network India stands on 133rd ranking slipping down from 118 in 2016 which is in sharp contrast!

In 2009 ISRO had launched various satellites such as Indian Remote Sensing Satellite Oceansat-2 and 6 nano satellites for international consumers into a polar Sun Synchronous Orbit. Now ISRO is capable of sending more than 100 satellites in one go. Chandrayan 2 has been a great success and ISRO is promising to launch Mars Orbiter Mission this very year. It has really made remarkable achievements in this course of time.

In 2018 Indian Scientists have accomplished great achievements like discovery of poly oxime - a gel that can prevent farmers from toxic pesticides, discovery of world's thinnest material etc. In this course of time only, Nobel peace prize has been awarded to a social activist, Kailash Satyarthi of our country. Where the science and technology is making leaps and paces ahead, at the same time sports is lagging far behind. The Rio Olympics medal tally speaks loud and clear about this where India won only 2 medals and none of them won gold.

The unemployment rate has gone down from 6.6% to 3.5%. The literacy rate remains almost constant which is mainly due to maladministration and corrupt practices. This remains a boggy problem for the entire nation and especially in the countryside. Where on the one hand nations like India are growing at an exponential rate, on

the other hand the world is witnessing greater problems such as unrest in Iraq, Syria and Yemen, ever-rising population, migrants in entire world communities, global warming and melting of ice caps in Greenland and at poles which are nightmarish for a concerned human being.

The smart-phones have become handier and cheaper than 2009. Though they connect us to the entire world but we are losing ruffraff nearby in pursuit of this. Youth today is avoiding outdoor activities and sports. Socialization and social activities have become stories of the past and they are pictured as prejudices in young minds. This has led to alienation of entire human race from it's own kind.

The struggle which started in 2003 in Iraq has wiped out entire of Yemen, Iraq and neighboring areas till date and is a quagmire for entire world now. The European Union is about to split in parts as a result of migrants from this particular area. This is also a root cause of population explosion in entire EU. Coming on to the next grave problem, the global warming and melting of ice caps. According to an ongoing temperature analysis conducted by scientists at NASA's Goddard Institute for Space Studies (GISS), the average rise in global temperature has increased by about 0.8oC since 1880. Recent reports suggest that the Greenland is melting at an average trend of 195 cubic kilometers per year. Many scientists who study ice ablation in Greenland consider that two or three degree Celsius temperature rise would result in a complete melting of Greenland's ice. If the entire 2,850,000 km<sup>3</sup> of ice were to melt, global sea level would rise up to 7.2 metres. Many islands of the world are on the verge of submergence due to this.

In nutshell, I would like to conclude that this recent trend shares remarkable and shocking change in entire world community. Instead of sharing various memes and trolls, youth today must take an active participation in discourse and solution of such issues and be optimistic for the growth, the world is making.

## Silhouettes of a Mournful Eve



**Monika Rani**  
Centre for English Studies

Fear and consternation, Mama  
That's what I feel.  
You asked me to be honest with my work,  
I am. I work. Harder than I have ever done,  
But my prospect is still bleak.  
For I fear not of the unknown -  
But for something I can never control.  
You ask, Why not? The world is not all gory  
But as far as my eyes can see  
I see negligence and awry.

You remember, Mama,  
I stuck to a corner and writhed with touch?  
You were careful when you felt my skin,  
For you were afraid, I'll conjure up my hallowed  
wreath.  
I wish I could tell you Mama,  
How sitting in an incongruous lap felt like!  
But I can't -- would you believe me Mama?

Your girl has been a fighter - vibrant and wild.  
A fighter, like the slithering waves.  
I cringed in fear when I heard the slash of stone  
on wall,  
Was the wall your skin, Mama, that screamed so

loud?

But it's not for my past that I am talking to you -  
I am beaten, Mama - with worries, with fear, with  
separation;  
Progress twitched my home  
And I have carved out another.  
Are you sure, Mama,  
That I will be singed with one more?

## War Torn



**Basudha Mishra**  
Department of Life Science

Homeless hordes, dying of exiguity  
Athirst faces, searching for tranquillity  
War torn mortals, maimed by cannonade  
Out of children, murderers being made.

Atrocious killing of innocents, soil drenched in  
gore  
Deafening noise of bombs, lips on constant  
tremor  
Hope debarred, guns being handed  
Displaced from home, frantic hearts lay stranded.

In the name of faith, they make humanity cry  
When the rich wage war, it's the poor who die.

## By The Curtains



**Namrata Pandit**

Are you there ?  
By the curtains ?  
Why, I feel anxious about your presence.  
Should I crane my neck  
And look at your dark eyes?  
If only, a misplaced secret there is.  
No tremors or paradox please.

Are you there?  
By the curtains?  
Every drape, every fold and the space uncovered  
Pose a facade of privacy  
And expose my true self to you.  
Thoroughly unfair, this is.  
You see me in light, I search you in the dark.

Are you there ?  
By the curtains ?  
Why keep me awake ?  
Put yourself to sleep.  
I ain't scared if it's an intention.  
Only intrigued, you dark soul.  
Out of curtains, in the lights is not a bad place  
after all.

Oh ! there you are.

## Take a Walk with Me



**Roshan Raj Singh**

Department of English Studies

Life is hard, don't you think?  
If you think at all I mean.  
Sometimes it feels as if you're underwater,  
And the small joys are the little bubbles,  
Rising from parts unknown,  
Keeping you alive.

Sometimes you find yourself in darkness,  
Not a flicker of light.  
You know not if you'll ever see anything,  
The time spent waiting is tough.  
But the light always comes,  
We'd all be dead otherwise, won't we?

It all becomes too much sometimes,  
And shoving your head in the oven...  
...it seems like not a bad idea that time.  
But the oven might smear your face with soot,  
And that wouldn't be fine.  
If Plath had sought help on time,  
Maybe we'd have had a happy sequel of The Bell Jar  
It's too late now Plath is too far.

Let's go somewhere, sometime,  
And you can tell me how hard it is for you  
While I tell you how I keep stepping on mines.  
And we can then laugh together,  
And then we'll have memories of laughter  
To keep us company when we think of  
jumping off the roof  
And breaking our spines.

## A Girl met a Horse

**Ankita Verma**  
Department of Education

Wait, until he came,  
She was scared and pale.

He was bold and fierced; black yes!  
As black as a dark night without moon.  
What does she want, waiting for whom  
He will be around soon.  
Oh! She wished 'Can i touch him?'  
No an answer came he is wild.  
She put off her clothes and United her hair,  
He was watching everything very calmly  
Then an answer came no he is Wild.  
Although he did nothing not even moved a bit,  
She took him inside her.  
His soft hair tickled her whole body,  
She was bare with her desires.

Look what i wrote; his soft hair!  
Then an answer came He is Wild.

## I Do Exist



**Ashutosh Jena**  
Department of Life Science

Like a fish out of water, I'm breathing.  
Is that enough to call me, a living being?  
I juggle through thousands of useless things,  
from morn to evening.  
But do I really know, What I'm doing?

They say, I'm adored with affluence.  
But does that give me exuberance?  
Thinking to enjoy life latter, I'm gathering  
substances.  
But can I guarantee it, that I'll live till my  
senescence?

In the helter-skelter of life, I need an interruption,  
To take myself on a vacation,  
To listen my pulsation,  
To feel the wind's motion.

My feelings make me distinct,  
From soil, sea, and sky, the extincts.  
I fancy my tears to fall down and say,  
"You are living, and this is not a lie".

I'm going to catch all the chances,  
To test life's turbulences.  
Because victory over them, will make me sense  
my presence,  
Will make me realize my existence.

## Gujarat Land of Pride



**P. Santoshi**

Department of Life Science

Yes, Gujarat is truly a land of pride, you find courage, royalty and free-moving, magnificent creatures none other than "Lions" (*Panthera leo persica*).

I had gone on a trip to the state "Gujarat" from 27th Dec to 6th Jan. It was with family. We boarded our flights for Ahmedabad from Visakhapatnam with a halt at Hyderabad. The moment I landed in Ahmedabad, I felt the vibes of life-long memorable trip.. At airport, lifeless Gir Forest stood, it seemed to welcome for all the excited tourists as us.



**Gir forest replica at airport...**

Day one was spent around few places in Ahmedabad around Lake view park and Law Gardens. We had amazing food at our stay with lots of refreshing tea..

Day 2, we visited "Statue of Unity" at Kevdiya which is located around 90 kms away from Vadodara station, I experienced the journey in double decker train for the first time. The whole place is one of the most unique places you find in India. You will witness a long lifeless Sculpture of honorable Shri Sardar Vallabhai Patel staring at enormous Dam named after him which rests and controls the waters of the Narmada river.. There are lots of view points for visitors to see statue as well as dam. You can reach the heart of the statue in a elevator through the gallery at the bottom of the statue. Food courts with local and other cuisine and washrooms as well as sovereign shops are open for visitors. A Valley of flowers, tent cities and a picturesque landscapes are some other attractions. We spent around 5 hrs of a overwhelmed sightseeing and returned to Ahmedabad..



**Statue of Unity and surroundings...**

Day 3 and Day 4 of our trip was spent at Bhavnagar, 5 hrs.' train journey from Ahmedabad

station. We visited Victoria's nature park, Lake Place with Shivji Mandir and Blackbuck National park. I can never express the excitement I have been through by the sight of Nilgai, Peacock, Blackbuck and Wild boar along with Jackal in their natural habitats. There has been diverse varieties of Birds freely moving around.. I have tasted Punjabi thali and delicious Khakra, Dhokla and other dishes. By afternoon we were off to Diu with about 5 hrs.' drive ahead along with our fellow traveller, a friend of my father's from ITS batch. We Reached Diu at 7 p.m. and went for a drive and had dinner in the city of Diu (a UT). Bhavnagar.

we had amazing traditional Kathiawadi thali being served by cheerful waiters. My journey to Sasan Gir was a disappointment for my over enthusiastic self as I had expected a pride of lions during a safari jeep which didn't happen in Gir forest and a 2hrs journey to Junagadh and sightseeing for next day. We went on a bus ride of 45 minutes around the Gir Interpretation Zone and had witnessed one lion, three lionesses, spotted deer, cheetahs and blackbucks. After reaching Junagadh, we had Gujarati thali for lunch. Following lunch, we visited "Sakkarbaug Zoological park" and acquired knowledge of origins of zoo, botanical gardens and went through the display of fossils of Blackbuck, lion and some other species.



Beach view..



Bhavnagar

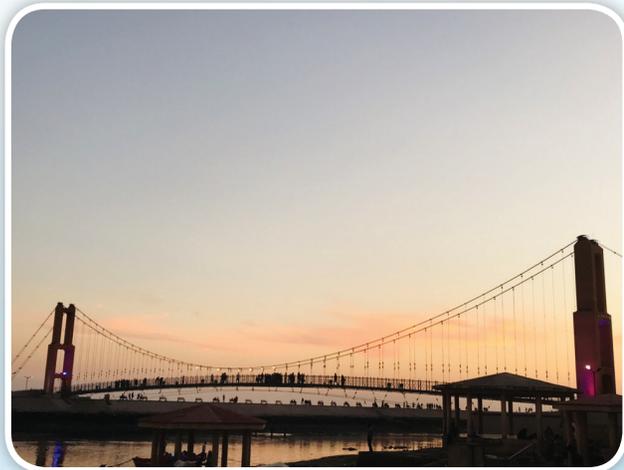
Day five and six were scheduled for sightseeing in Diu, where we had our breakfast and tea and visited places namely Fort Diu, Nagoa beach, St's Paul church, Gangeshwar temple, Naida caves, I.N.S Khukery memorial place.. All these places are so spectacular and peaceful, full of mysteries conjured up with the passage of time. At night



Fort Diu



at Gir



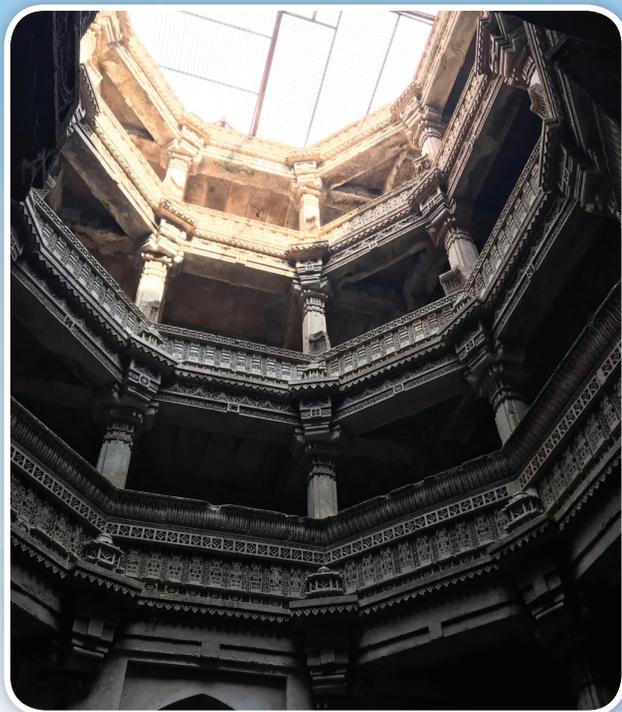
Sun set at Dwarka...



lion at zoo.

Day seven and eight was filled with sight visits to Girnar mountain range which are considered holy for Jains and Hindus as their pilgrimage sites are situated on top of this range with elevation of 1031 m. We are told by local residents that over 10,000 steps are constructed to reach the top. By afternoon, we were in Porbandar. We visited Kritimandir. Popularly known as Gandhi's birth place. This place has a picture gallery, prayer space and unmodified ancestral home along with exhibition of his belongings. Next day we happen to visit Marine biological park, Bet Dwarka by going in boat, Dwarkadish Temple with beautiful sunset in Dwarka.

Day nine, ten and eleven were last days of our trip. We went to Porbandar bird Sanctuary, Chowpaty Beach for orange sunset, Shri Hari Mandir in the morning. We returned to Ahmedabad in the morning, after breakfast, we have visited Adalaj and Aksharadham temple. They send tourist into a trance with the beautiful architecture. The following day, we returned to Visakhapatnam from Ahmedabad with lots of experiences and moments to treasure in our glorious mind.



At Adalaj

## \*Lost A's\*

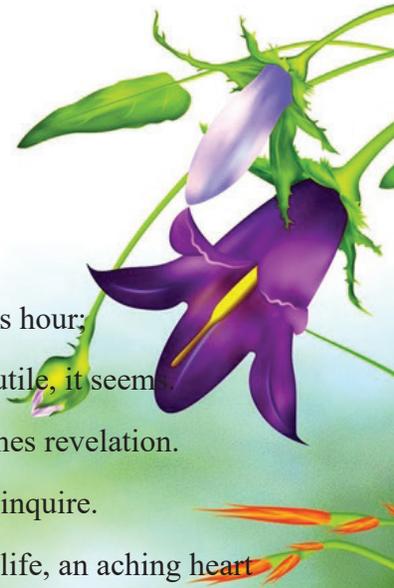


**Shreya Jha**  
Department for English Studies

A pen my grandfather gifted  
 A paper I painted my dreams on  
 A book I forgot in the classroom  
 A jacket I wore to college  
 A journal I wrote my everyday seemingly  
 (boring) whereabouts  
 A guy I met in the library  
 A poem I composed for him  
 A date I ignored  
 A theory I read  
 A clock I never awoke to the sound of  
 A project I left unfinished  
 A pencil I broke into pieces  
 A cup of coffee I drank (alone)  
 A writer I secretly conversed with (in my head)  
 A molly I developed a bond with  
 A spectacle I adored  
 A piano I played (for myself)  
 A song I chanted  
 A movie I watched  
 A gathering I attended  
 A team I cheered

A tram I boarded  
 A route I strolled aimlessly through  
 A friend's place I visited  
 A constellation I gazed  
 A vacation I sneaked  
 A journey I mapped

I stand aloof from my life-this hour;  
 Every A is bewildering and futile, it seems  
 In moments of abeyance, comes revelation.  
 Stays what? What persists? I inquire.  
 Memories alone, from a past life, an aching heart  
 answers.  
 Rest all is lost...



## The Postcard



**Sayanti Palit**  
Department of English Studies

The ink stopped to breathe,  
Restlessly moved the paper,  
Beside the green paperweight  
Rested the memory-shaper;  
    The window was open,  
    The curtains drawn,  
    The prayer was spoken  
    Before it's dawn.

After a while  
The ink walked again,  
And flooded the white  
With stories bygone.  
    Choir of coyness  
    Like the crimson curtains,  
    Lyrics of love  
    Like the lemon lily in garden,

Tinkling words  
Like the windchime on door,  
Long silences too  
After a talk.  
    The yellow postcard  
    Enveloped in white,  
    Stamped and sealed;

A love letter,  
Which was never posted.

## When We Enter College, It's Like A Dream



**Susmit Lakra**  
Department of Business Administration

As we take the first step to our journey, it's like you have entered the land of ecstasy. All that you have ever heard about college life is going to come true. The tiring school days are over and it's a new phase, the best phase of life.

Fast forward to a few days and the bubble has been broken by incessant schedules and nearing exams. You don't have time for all those experiences, it's so hard to keep track of all that is going on. Initially you used to discuss and share this with your school-time best friend but slowly you lose touch due to busy schedules. Life couldn't be more miserable, this is vicious. But then you find someone, to share your innermost experiences. This is someone who doesn't just listen but experiences all those things with you. You connect instantly. And within no time, you have a gang. A college gang! Really! And you are a part of it! This is perfect!

Time flies during good times and you are in your final year, at 2 am sitting in your dorm room with your friends turned family you reminisce the best days of your life. A realization, that yeah actually, all those things that you heard about college life are true. Infact, reality is better!

## PERMACULTURE : A Solution to Agricultural Problems



**Zaira Khalid**

Department of Environmental Sciences

The major problems that Indian Agriculture is facing are that India is still largely dependent on monsoon. The cropping pattern here is divided into two main categories i.e. food crop (food grains, sugarcane) and non-food crops (fibres and oilseeds). Crop rotation is neglected by farmers, there is inadequate use of manures and fertilisers, the use of poor quality seed, inadequate water supply etc. Growing the same plants on the same soil removes many of the nutrients from the earth. Because of this the farmers are forced to use chemical fertilizers to increase production. The overuse of fertilizer decreases the productivity and quality of soil, making it unsuitable for plant growth. Monoculture also creates the problem of pests and disease which must be treated with pesticides which make their way to the ground water or become airborne creating pollution. We need to adopt methods that will focus on combating these issues and permaculture looks like a promising choice.

Bill Mollison who is referred to as the father of permaculture said: "Permaculture is a philosophy of working with, rather than against nature; of protracted and thoughtful observations rather than protracted and thoughtless labour; and of looking at plants and animals in all their functions, rather than treating any area as a single product system".

Permaculture can be done both on a large and small scale. On a large scale a whole new ecosystem is created while on a small scale it can be as small as a home garden. For the application of permaculture few practices are to be followed, such as;



- Water Harvesting: The accumulation and storage of rainwater is done for its reuse rather than allowing it to run off.
- No Waste: No waste is generated in this practice. The foliage or the food waste is made into compost or used as mulch.
- No Dig Gardening: Digging kills out beneficial bacteria, organisms and creatures that keep the soils in good order.
- Companion Plant- Planting is done in such a manner that the plants grown together benefit each other.
- Rotational Cropping- Growing of annual crops are to be done in rotational pattern.

Permaculture is based on certain ethics which are:

- Care for the earth.

We are all dependent on a healthy planet to sustain us. To endanger life on this planet is to endanger ourselves.

- Care for the people.

People need access to clean air and clean water. It is a basic human right.

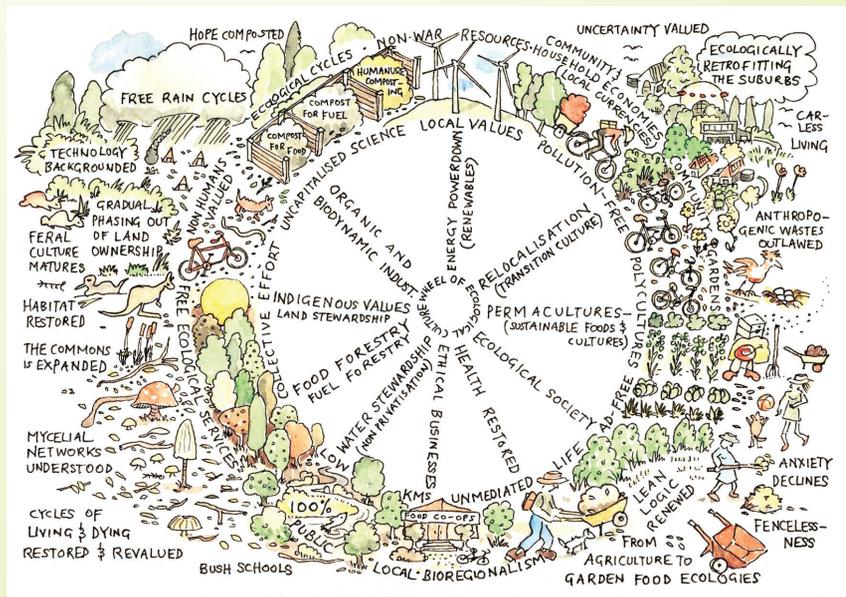
- Return surplus to the Earth and to the people.

Energy has to flow, as nutrients have to cycle. Stagnation leads to unfit systems.

It is estimated that at least 50 percent of the carbon in the soil has been released into the atmosphere over the past centuries. Some environmentalist say permaculture could be a way to bring this carbon back to the soil. An American environmentalist P.G Hawken estimated that the increase in regenerative agriculture (which is an aspect of permaculture) from

the current 43 million ha to 400 million ha by 2050 could result in a reduction of 23.2 gigatonnes of carbon dioxide, from both sequestration and reduced emissions. This is equivalent to 65 percent of the world's carbon emissions in 2015.

With the application of permaculture, the rejuvenation power of soil can be highly catalysed. In this system the land is not cleared out by burning but rather mulching is practiced as a rule. The roots of the plants are not taken out and are allowed to degenerate naturally. This prevents the erosion of soil. Crop residue burning is one of the sources of air pollution and by the practice of this system it can be controlled. The focus of permaculture is not on each separate element, but rather on the relationship created among elements by the way they are placed together; the whole becomes greater than the sum of its parts. This system works on the idea of symbiotic relationship. The use of pesticides and fertilisers is completely prohibited. The needs of the plants are rather fulfilled by other plants through their symbiotic relationship. Fertility of the soil is maintained by the legumes and the insects are kept at bay by planting pest repellent plants. These are few of the many benefits of permaculture which can benefit the Indian farmers if they adopt its methods.



## Sexism Still Prevailing in 21st Century



**Shubhangi Singh**

Department for English Studies

When a person hears the word SEXISM they often think of women; the debates are centred around them and their experiences of it, with men only pictured as the enemy. But its extremely daunting to think that even in today's 21st century when both men and women have equal rights and obligations, the society always expects MORE from a man thereby bamboozling the woman. Its easy to pretend that women are triumphing in the business world, and proved their successful independence while the entire responsibility still lies on men.



Now again the discussion arises when there comes the question of financial security, its wonderful of course, to have enough money to pay your bills and live within your means. And in a household unit, it has long been assumed that men would be the one to dispense for the family. Even in cases where there is a husband and wife and the wife is employed, its still assumed that the man is someone going to be responsible for making sure that the family is economically OK.

The pressure to be a financial success leads some men to abuse the system and the economy and others to feel like not being able to live upto society's expectations of them. All of this is made even more difficult by a world that is changing even faster than most of us can keep track with it. These days there are very few jobs which offer you lifetime security.

While the society sometimes defends men to be more burdened, on the contrary a few argue that women are more burdened with daily chores, but from my perspective both genders to some extent perform equal

domestic duties though tradition still holds some societies.

It is up to us to co-create a future where everyone really does have access to their own pleased roles and it is not tied so inextricably to being a man or a woman. We certainly need to create a culture that not only speaks out against sexism, but celebrates those who stand against it, and encourage a mutually respectful, supportive relationship between all men and women.

## Education as the Emancipatory Tool



**Dipanjali Goswami**

Department Humanities and Social Sciences

*“The function of education is to teach one to think intensively and to think critically. But education which stops with efficiency may prove the greatest menace to society. ... Intelligence plus character—that is the goal of true education.”*

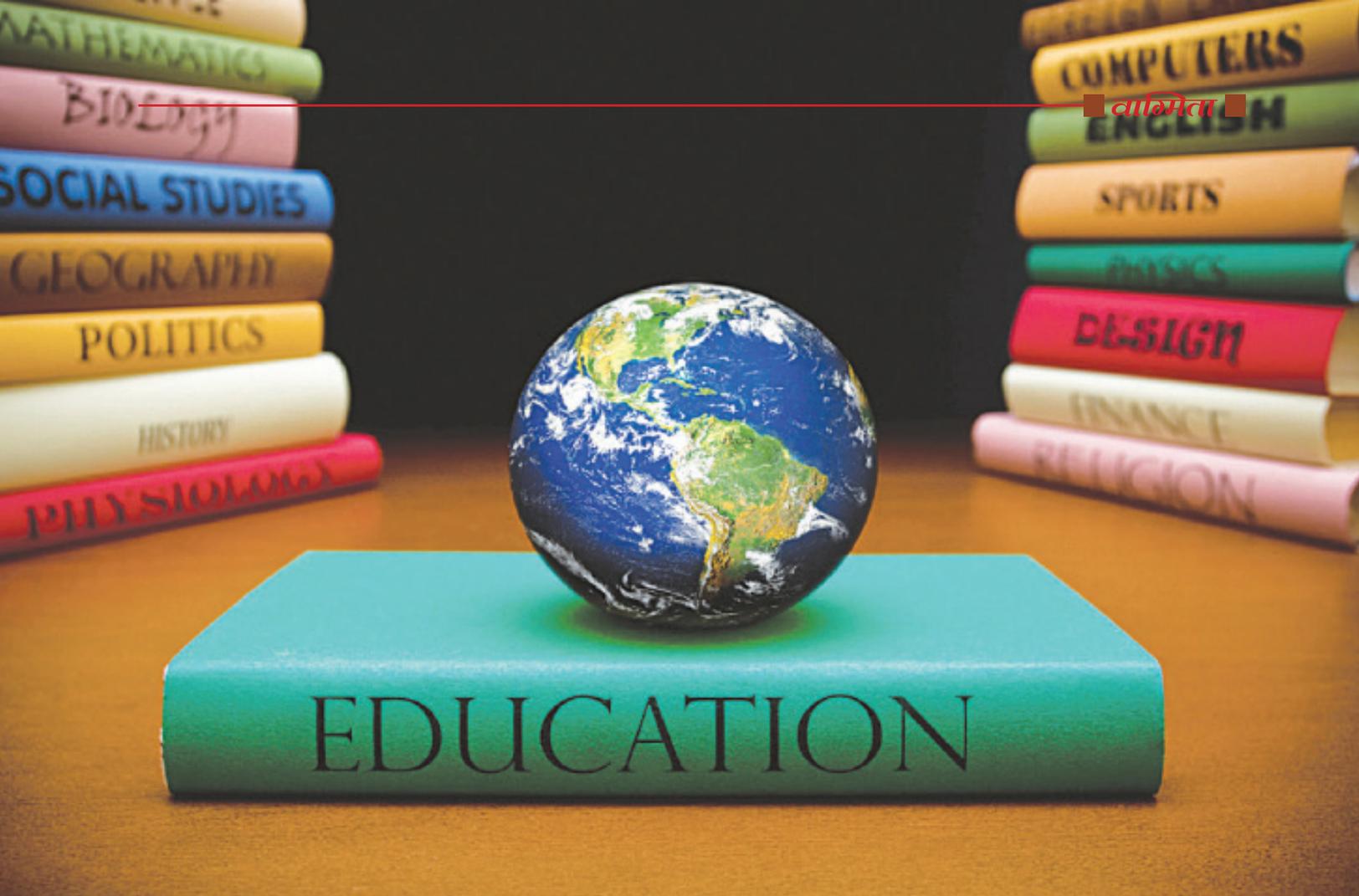
**Dr. Martin Luther King Jr**

*Morehouse College Student Paper, the Maroon Tiger, in 1947*

Education prepares one for life. Education is such a process that imparts knowledge and skill to us. Education encapsulates those activities that impart knowledge, skills etc. It is a gradual process of acquiring knowledge. So education can be termed as learning. We can learn how to learn and this learning occurs throughout the whole life. This journey of learning begins from the day of the birth of a child. A baby learns to respond, to smile, to sit, to walk, to speak and many other activities and cognitive process as he/ she grows up. All these things can affect the later life of a child. All these constitute learning and are part of education from different aspects. Reading and writing are merely one of the aspects of education. It is education that provides individuals the capability of reasoning, to choose between right and wrong, to choose what is good or proper for him/her or to the family, community or for the society as a whole. These perspectives entail that each one of us is educated since we learn or acquire what we feel necessary and interesting. This is categorized as the informal part of education which in no way is less important.

But education through formal ways has got its priority due to its acceptance; it covers the statistics of literacy. It works as a wider window for future life and employment. It equips people with special training required to get a job or prosperity.

Education is very beneficial as it helps people to better themselves. It is only through education that we stand distinct and different from other creatures on this earth. The training we get at home, school and different other formal and informal institutions make us better human being in terms of our understanding of the world, sense of humanity, scientific temperament and the ability to bring ease in life by research and innovations. Education as a whole becomes an emancipatory tool as it takes us from knowledge to wisdom. Education gives people the skills that prepare individuals physically and mentally according to the need of society. Education equips an individual to earn a livelihood. It gives better job opportunities. For employment in any sector, education becomes the most important criterion everywhere in modern society. The more one gets educated, the wider the opportunities, avenues one gets in life. It is not merely connected with



opportunities of employment, but also a decisive factor for salary. Education is the ladder for an individual's success in life. Education helps in gaining knowledge and a person can grow and expand with the help of it. An educated mind is actually the free mind as it has the ability to make choices. Education helps in developing cognitive ability and shaping the human mind with logic and reasoning. In the contemporary world, it is education which can change the course of the future of an individual. It not only teaches how to read and write, but how to think, how to choose, how to take the right decision, what is good or bad.

Education makes people aware of the physical and social environment of human setup. With the help of proper education, people can respond to one's surroundings. Education is necessary for every individual, society, and country. It enables us to know about our history and culture.

Through education, we get to know about our rights and duties and it makes us responsible citizens of a country. Education contributes independently to the regulation of conduct through the process of socialization. It teaches an individual discipline and moral values where the successes of communities lie. A progressive and healthy society is only imaginable when its inhabitants are educated. Education through formal, informal or nonformal way contributes to the maintenance of society. Positive thinking develops through education. It helps us to get rid of superstition and instills logical thinking, humane behavior which is necessary for a healthy society. Quality education changes the quality of life of an individual in particular, and of the society and the nation in general. Education transforms a human being into human capital which is an important part of a country to progress. It is through education, one gets emancipation in a true sense of terms.

श्रद्धांजलि

जो लौट के  
घर न आये





जीवन को शत-शत आहुति में  
जलना होगा, गलना होगा  
कदम मिलाकर चलना होगा।

