



GLOBAL WARMING AND ITS IMPACTS: A STUDY OF HIMACHAL PRADESH (WESTERN HIMALAYAS)

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ABSTRACT

Climate change is a global phenomenon and their impacts are observed globally. But the two areas are highly vulnerable, coastal areas and mountainous areas of the world. Himalayas are the one of highest mountain range in the world and have fragile eco-system). The climate of Himalayas is highly effected by various factors like seasonal wind systems(monsoon), western disturbances, upper air wind circulation like Jet Stream, physiography, alpine glaciations, latitudinal extension, orographic impacts abnormal heating of land and water, formation of troughs and depressions, formation of El-Nino La-Nino Conditions in pacific regions etc. Western part of the Himalayas comprises Uttarakhand, Himachal Pradesh and Jammu & Kashmir have experiences multiple adverse impact of global warming and climate change. Observed impacts are abnormal precipitation, cloud bursting, glacial lake burst, flash flood, land sliding, forest fire, extinction and altitudinal shift forest zones, altitudinal shift of horticulture and agriculture and nomadic activities, shrinking of glacial area, extinction of small eco-systems and gradual altitudinal shift of tourist destinations. The Himalayan region evidently prove the shifting of horticultural plants to higher elevation with climate change. The Documentary “weeping apple tree” has elaborately explained the extinction of apple plans on the low heights due to global warming and climate change.

Key words: global warming, melting, flooding, droughts and Anthropogenic.

ITRODUCTION:

Climate change is a global phenomenon and their impacts are observed globally. But the two areas are highly vulnerable, coastal areas and mountainous areas of the world. Himalayas are the one of highest mountain range in the world and have fragile eco-system. The word “Himalaya” means “Adobe of Snow” is a spectacular range of mountains located in the subtropical high-pressure belt region of the planet earth and encompasses parts of eight South Asian territories of Afghanistan, Pakistan, China, India, Nepal, Bhutan, Bangladesh, and Myanmar. The Himalayas, with an average width of 300 km, stretches across a length of ~ 2500 km along the northern border of the Indian subcontinent, is a hotspot

of hundreds of sky-piercing mountains of height >7000 m (Karan, 1966; Gritzner, 2010). It stands as a great physical barrier for the chilled continental air masses of arid central Asia from entering the Indian subcontinent (Kennett, 2006; Sharma, 2007; Ramisch et al., 2016). Size of glaciated area of the Himalaya catchment is about 30,000 km², which makes it the most substantial body of ice outside the polar caps. Hence, it is also known as the 'Third Pole' and 'Water tower' of Asia. The glaciers present in the Himalayas feed water to the numerous rivers like the Indus, Ganga, Brahmaputra, Yellow, Mekong, and Yang-Tze flowing across its length and breadth (IPCC, 2007). The climate of Himalayas is strongly influenced by different types of wind systems like a mesoscale cyclonic storm, western disturbances, monsoon winds, snowstorm, and high-speed other winds along with cloudbursts resulting sudden floods, causing the climate of this region quite unpredictable (Nandargi and Dhar, 2011). Western part of the Himalayas comprises Uttarakhand, Himachal Pradesh and Jammu & Kashmir have experiences multiple adverse impact of global warming and climate change. Observed impacts are abnormal precipitation, cloud bursting, glacial lake burst, flash flood, land sliding, forest fire, extinction and altitudinal shift forest zones, altitudinal shift of horticulture and agriculture and nomadic activities, shrinking of glacial area, extinction of small eco-systems and gradual altitudinal shift of tourist destinations. The Himalayan region evidently prove the shifting of horticultural plants to higher elevation with climate change. The Documentary "weeping apple tree" has elaborately explained the extinction of apple plans on the low heights due to global warming and climate change.

LOCATION

Himachal Pradesh is a state of the Indian Union at the extreme north of the Indian sub-continent roughly between latitudes 30°22'N and 33°12'N and longitudes 75°45'E and 79°04'E, occupying a region of scenic splendour in the western Himalayas. Himachal means Snowy Mountain (hima, "Snow", achal, "Mountain"). The state (Pradesh) taking its name from Himalayas. The state has an area of 55,673 sq.km and consists of 12 districts. The state is bounded by Jammu and Kashmir on north, Nepal and Tibet on east, Uttaranchal on southeast, Haryana on south and Punjab on west and southwest. The climate of the state varies from place to place depending on the altitude. It varies from hot and sub-humid tropical (450-900 m) in the southern low tracts, warm and temperate (900-1800 m), cool and temperate (1900-2400 m) and cold alpine and glacial (2400-4800 m) in the northern and eastern high mountain ranges. The state may be broadly divided into 3 geographical regions, viz. outer Himalayas, the lesser Himalayas and the greater Himalayas or the Alpines. The outer Himalayas includes the districts of Bilaspur, Hamirpur, Kangra, Una and the lower parts of Mandi, Sirmaur and Solan. The lesser Himalayas includes the parts of Mandi, Sirmaur and parts of Chamba, Kangra and Shimla. The Alpine zone is at an altitude of 4500 m and beyond, includes Kinnaur and parts of Lahaul and Spiti, Chamba districts. Elevation of areas of the state increases as we move from west to east and from south to north. The hills in the outer Himalayas are about 600 m above sea level. The inner Himalayas are marked by gradual elevation towards the Dhauladhar and Pir Panjal ranges and abruptly rises in the Shimla hills, to the south of which is the high peak of Church-Chandni (3647 m) and the rise is gradual towards the north of river Sutlej.

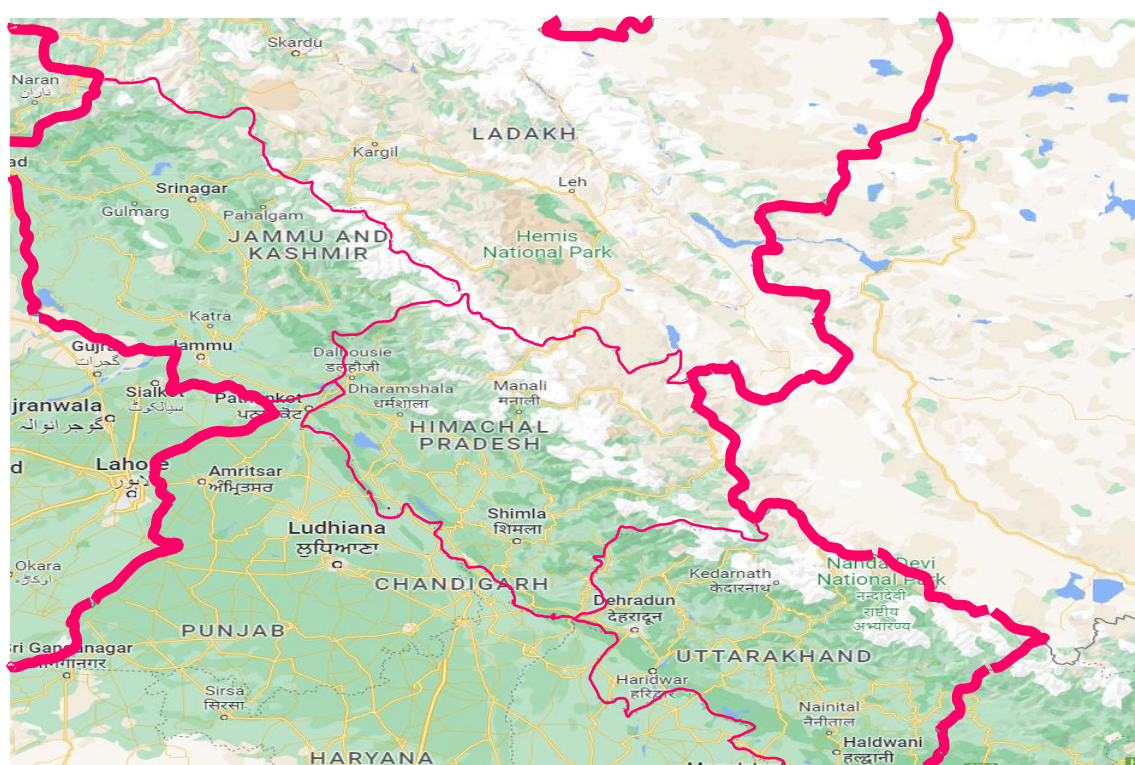


Figure 1 western Himalayan Region

Literature Review

Global warming is a climatic phenomenon that associated with rise in the temperature of atmosphere of earth. This associated with the abnormal increase in earth temperature. Changes in climate over short distances in mountains are reflected in large ecological gradients. AR5 reported new evidence that plant species of mid and low elevations were starting to colonise higher elevations in mountains, Since AR5, new studies have been published (e.g., Steinbauer et al., 2018; Payne et al., 2020), including in some previously less well studied areas such as the Andes (e.g., MoruetaHolme et al., 2015; Báez et al., 2016) and parts of Asia (e.g., Telwala et al., 2013; Artemov, 2018). There is now high confidence that many plant species' distributions have shifted to higher elevations in recent decades, consistent with climatic warming. In recent years publications have also started to show similar trends in some animal species, including birds (Freeman et al., 2018; Bani et al., 2019; Lehikoinen et al., 2019) and snails (Baur and Baur, 2013). Other climatic variables besides temperature can also affect elevational limits of species, and sometimes in ways that contrast with temperature, for example increasing precipitation can allow some species to occur at lower elevations in dry climates (Crimmins et al., 2011; Coals et al., 2018). Tsai et al. (2015) reported large changes in the montane bird community in Taiwan, which they link to changes in weather patterns, including more severe typhoons. Many studies available on the observed trends and variability of rainfall and also extreme rainfall events over India, but all the studies are based on past 100 years or more data and also the recent years are not included (Guhathakurta et al, 2015; Guhathakurta et al, 2011; Guhathakurta & Rajeevan, 2008 etc). Also, there are limited studies on district rainfall trends and variability of Uttar Pradesh state. In the present report all the analysis of observed rainfall patterns, trends and variability have been done based on recent past 30 years (1989-2018) that will help to have idea of the recent changes for climate change adaptation and management by the state authorities.

FACTORS AND THEIR EVALUTION

Change and rise in temperature, temperature (main controlling factors of water all weather phenomenon)

Rise of temperature has speedup the hydro-logical cycle-more evaporation→ more precipitation → more flowage (with increased runoff) →less recharge → less ground water and more damage to lives and property. The temperature of whole planet is rising (IPCC AR5 report shows an estimated warming of 0.85°C since 1880) Intergovernmental panel for climate change, AR4 estimated the average warming in the past century (1906-2005) was 0.74°C. Sharpest rise occurred between 1975-2010 (0.34°C). 1983-2013 was the warmest 30-year period for 1400yrs. By 2100 the temperature may exceed 1.5°C on earth surface. With the rise in the atmospheric temperature the solid form of water is highly affected (melting of huge ice block in high mountain reaches and polar areas). The Greenland, Antarctic ice sheets and Himalayan glaciers have losing mass in last decade. Resulted as rise in sea level. How precipitation and its extremes change as the climate changes are examined. There is a direct influence of global warming on changes in precipitation. Increased heating leads to greater evaporation and thus surface drying, thereby increasing intensity and duration of drought. However, the water holding capacity of air increases by about 7 % per 1°C warming, which leads to increased water vapor in the atmosphere. Atmospheric temperature is an important factor that control the all phenomena on earth surface. As per IPCC AR 4 human influence has been dominant cause since 1950 for temperature rise. Recharge and input component is more important, Ozone depletion and increase in CFC Gases. Second increasement in the rate of evaporation and precipitation. High runoff erodes the upper permeable portion of the soil and affects the reserves of water resources.

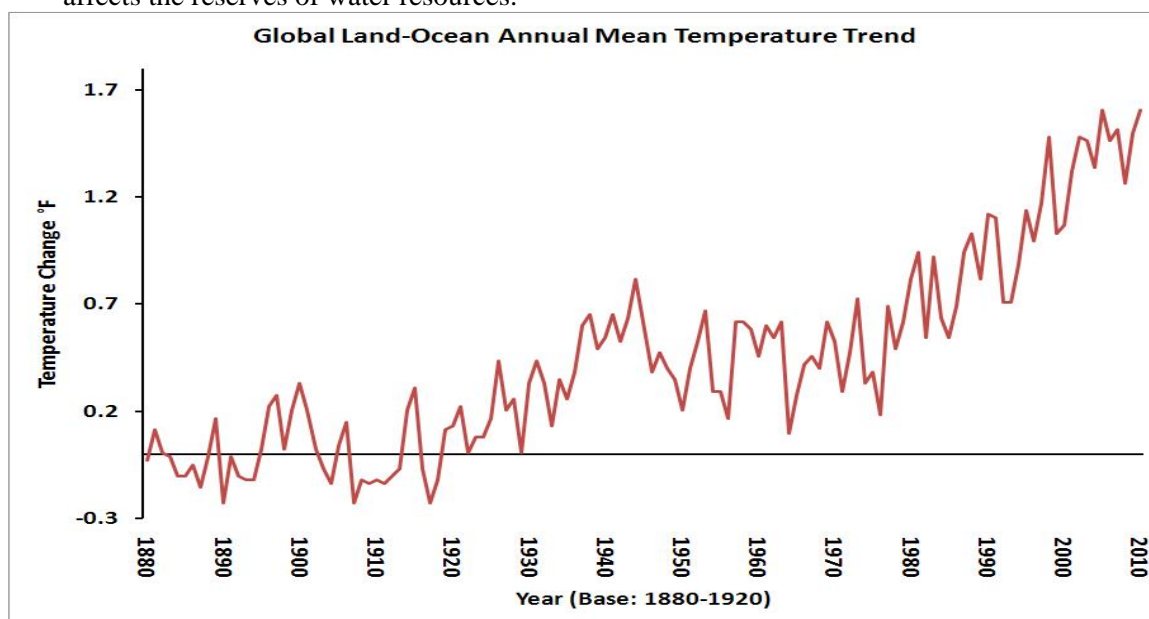


Figure 2

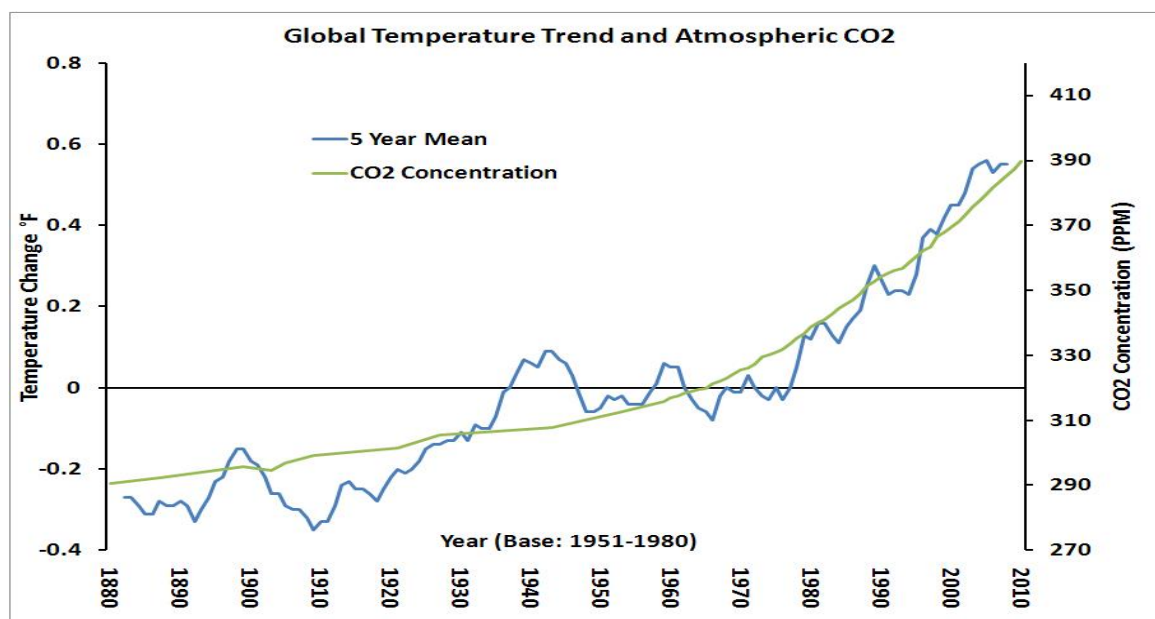


Figure 3

Impact and their Evaluation

Vegetation

Altitudinal shift of forest zones and mixing of different forest zones causes huge loss to mountain ecosystems. The Net effects of ongoing climate change with treeline advance and vegetation change on ecosystem carbon exchange, or possible effects on mountain hydrology, remain unresolved in the literature. Uncertainties remain regarding the effects of ecosystem-level carbon storage, given that above-ground biomass is higher in forests than in alpine vegetation and (new) trees may change soil carbon fluxes, for instance by introducing new soil organisms, thereby increasing soil carbon flux (e.g., Tonjer et al., 2021). The short- and long-term effects of combined warming and changed species cover on mountain soils are complex and insufficiently quantified (Hagedorn et al., 2019).

water

Sources of freshwater from mountains, such as rainfall, snow and glacier melt, and groundwater are strongly affected by climate change, leading to important changes in water supply in terms of quantity and, partly, quality and timing (e.g., shifts and changes in seasonality). In many cases, the effects on ecosystems and people are negative, e.g., creating or exacerbating ecosystem degradation, water scarcity or competition or conflict over water mainly in the foot hill areas. Many natural and gravitational kuhl systems are badly affected. In middle and upper Himalayan region these gravitational irrigation channels dried due to climatic and human interferences in mountainous ecology.

Landslides and floods

People and Infrastructures are at Risks from Landslides and Flood. The amount of people and infrastructure at risk of landslides will increase in regions where the frequency and intensity of rainfall events is projected to rise (Gariano and Guzzetti, 2016; Haque et al., 2019). Extreme precipitation in major mountain regions is projected to increase, leading to consequences such as floods and landslide. Rain-on-snow events, which can accelerate all flood stages and result in widespread consequence for societies, are projected to increase between 2°C and 4°C GWL (but decrease afterwards) (SROCC Chapter 2 (Hock et al., 2019), AR6 WGI Chapter 12 (Ranasinghe et al., 2021)). There is high confidence that glacial retreat, slope instabilities and heavy precipitation will affect landslides and flood activities, although for landslides there are considerable uncertainties in the direction of change (Patton et al., 2019, AR6 WGI Chapter 12 (Ranasinghe et al., 2021) in case of Himalayas orographic impact also strengthen with the rise in temperature. Second with occasional formation of depression in the region may affect the intensity of precipitation in the area. The frequency of cloud bursts also increased.



Figure 4. Kedarnath cloud burst Uttarakhand

Following events are also the result of direct or indirect impact of global warming and climate change.

Cloud Burst: A **cloudburst** is an extreme amount of precipitation in a short period of time, sometimes accompanied by hail and thunder, which is capable of creating flood conditions. Cloudbursts can quickly dump large amounts of water, e.g., 25 mm of precipitation corresponds to 25,000 metric tons per square kilometre (1 inch corresponds to 72,300 short tons over one square mile). However, cloudbursts are infrequent as they occur only via orographic lift or occasionally when a warm air parcel mixes with cooler air, resulting in sudden condensation. At times, a large amount of runoff from higher elevations is mistakenly conflated with a cloudburst. The term "cloudburst" arose from the notion that clouds were akin to water balloons and could burst, resulting in rapid precipitation. Almost all areas of middle Himalayas are highly sensitive to cloud burst. Occasional incidents of cloud burst may be observed in other parts of Himachal Pradesh.



Figure 5 Collapse of Chakki bridge 2022, Figure 6. flash flood after cloud Burst in Dharamshala 2021

- Glacial lake outburst.
- Torrential rain falls
- Land slide and Blockade in river channel.

Increase in run off of river water.

70% rise in concretised surfaces increased flooding in Mumbai: Report [Mumbai News](#)

Updated on Sep 25, 2019 05:49 AM IST

Researchers said over the past 45 years, concretisation and filling up of wetlands that worked as flood absorbers has led to a 40% increase in the amount of rainwater entering stormwater drains that have not been rebuilt to handle the increased flow. Same effect In Himachal Pradesh the urbanization trend is follows:

Table-1
Himachal Pradesh

<i>Census year</i>	<i>Urban Growth (%)</i>
1971	6.99%
1981	7.91%
1991	8.69%

2001	9.8%
2011	10.03%

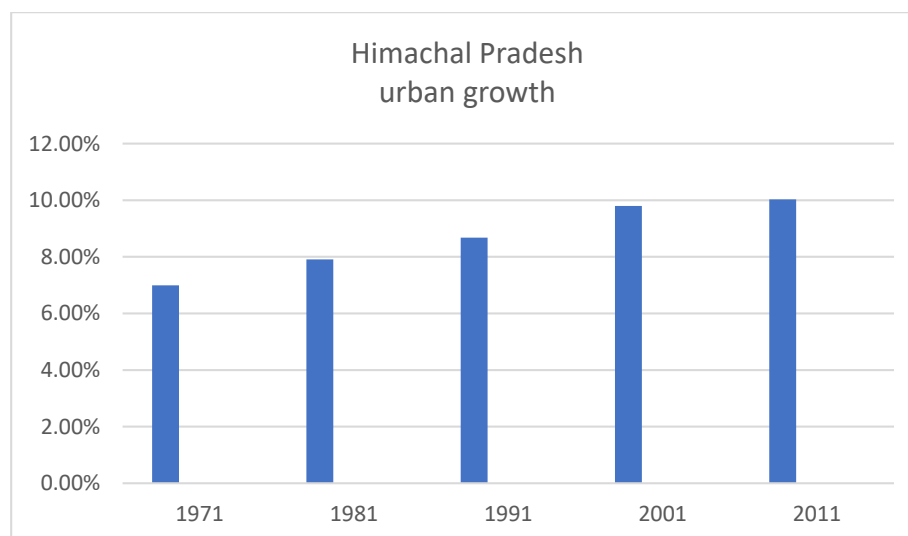


Figure 6

With rapid urbanization and concretization flowage and runoff gradually increased, and time water percolation process is also decreased. Over all in result.....

- Rain-on-snow events (Leh and Kashmir flood, 6 August 2010 across a large part of Ladakh, Amarnath July 08, 2022 21:57:31 IST).
- Mixing of western disturbance with monsoon trough (Kedarnath cloud burst In June 2013).
- Altitudinal shift of snow line with rise in temperature, “The Weeping Apple Tree | Promote Documentary Film”.
- Intrusion of riverine land scape in glacial land scape, when there is onset of rain in glacial areas with altitudinal shift of thermal zones in mountain areas with due effect of global warming. Outwash plain and morainal (recessional moraines) landscape converts in fluvial landscape. The huge debris flows with water causes blockade in river channels. This blockade and debris fill the river channel becomes cause of huge lose to property, lives, and landscape.

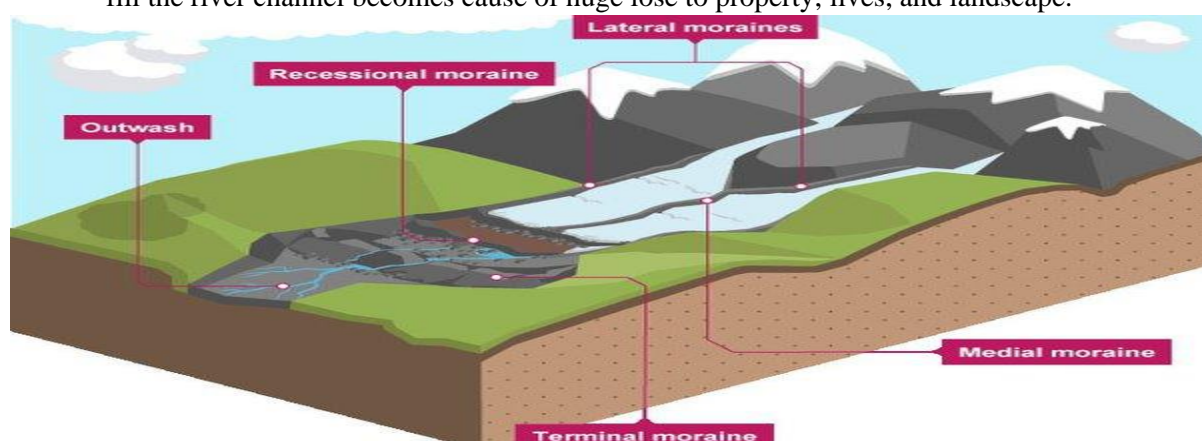


Figure 5. glaciated land scape

Shifting of agricultural/ horticultural zones

In Himachal Pradesh mainly Kullu valley evidently seen the impact of climate change, 30 years ago apple zone starts from Bajoura 1100mts and extended 80 kms towards Manali upto height of 1926mts and now this zone shifted 50 kms upward and starts from 1250mts Seubag and extends toward Manali

lahaul-spiti upto 3000mts. Farmer have started farming of palm, vegetables, peaches, cauliflower and tomatoes, this transition is very painful for farmer but the temperature is still rising. This is very harmful for the agricultural ecology. The Hurla village of kullu valley still remembering the whispering sound of apple trees. Now that event becomes horticultural history for the farmer as “A weeping apple tree”

– Changes in temperature and seasonal precipitation patterns are reported to affect nutrient depletion of soils and increased incidence of pest attacks in crops (e.g., in cases in the HKH and in Peru); however, there is generally limited evidence on direct links specifically to climate-related changes in mountain regions. This also observed in Himalayan off seasonal vegetable cultivation zones of Himachal Pradesh, e.g., Kullu-Manali and lahaul-Spiti etc.

– Climate-induced hazards, such as erratic precipitation (rain, snow and hail), floods, droughts and landslides, have negatively affected the stable supply and transport of agricultural products and horticultural products in and out of remote mountain areas, such as Kullu-Manali and lahaul-Spiti etc.

– Warming temperatures and changes in the timing of seasons and frost conditions needed for seeding certain tree crops (Apple) impact lower-elevation mountain areas, such as in lower belts of middle Himalayas in western Himalayan region.

– Drought conditions negatively affect mountain grasslands (medium confidence), as reported in cases in western Himalayan region.

– In some cases, climate-related hazards lead to outmigration in mountain areas, with indirect negative impacts on labour deficits to support agricultural practices and productivity in mountain areas (medium confidence) (e.g., Uttarakhand, Himachal Pradesh and Jammu & Kashmir)

– Positive impacts (favourable growing conditions) are reported for the production of some fruits and vegetables in Higher reaches of the middle and greater Himalayan regions due to rise in Temperature new areas of cultivation emerges on high altitudinal zones. Same as in Gilgit-Baltistan province of Pakistan and for the production of traditional crops (e.g., local beans) in the Karnali region of Nepal.

– Impacts on pastoralism include changes in growing conditions associated with warming temperatures and declining precipitation, which in turn lead to negative impacts on livestock productivity, food security and livelihoods of pastoralist communities, including drought-induced degradation of rangelands (medium confidence) in huge part of western Himalayas including Himachal Pradesh, which exacerbate impoverished conditions in pastoral communities

Forest Fire

The long-term implications of a warmer global climate, coupled with more frequent and/or severe fires in mountain ecosystems, are expected to be transformative for mountain biota. Fire-sensitive montane forests, such as Australia’s alpine ash (*Eucalyptus delegatensis*), are expected to become highly susceptible to population collapse and local extinction as intervals between fire events contract and become too short for species to reach reproductive maturity (Bowman et al., 2014; Enright et al., 2015)—an impact that will likely be further exacerbated by recruitment failure caused by post-fire drought and moisture deficiencies (Davies et al., 2019; Halofsky et al., 2020; Rodman et al., 2020). Fire and climate change are also likely to act synergistically in mountainous ecosystems, via positive feedbacks that increase fire frequency by changing vegetation composition to more flammable fuel types, thereby increasing landscape susceptibility to future fire (Camac et al., 2017; Tepley et al., 2018; Zylstra, 2018; Lucas and Harris, 2021). More frequent fires in these ecosystems will also exacerbate native and exotic species invasions (Catford et al., 2009; McDougall et al., 2011; Gottfried et al., 2012; Kueffer et al., 2013), faunal population declines (Ward et al., 2020), poor air quality (de la Barrera et al., 2018; Burke et al., 2021) and soil erosion and landslide risk (de la Barrera et al., 2018) and reduce freshwater catchment volumes and quality (Rust et al., 2018; Niemeyer et al., 2020), all of which will impact negatively on human health and well-being (Ebi et al., 2021). Himalayan areas are also most vulnerable to forest fire mainly in Autumn and summer season, coniferous forests are very much prone to forest fire. With the rise in temperature, unprecedented droughts in the area and less precipitation days fire incidents becomes more frequent in the region.

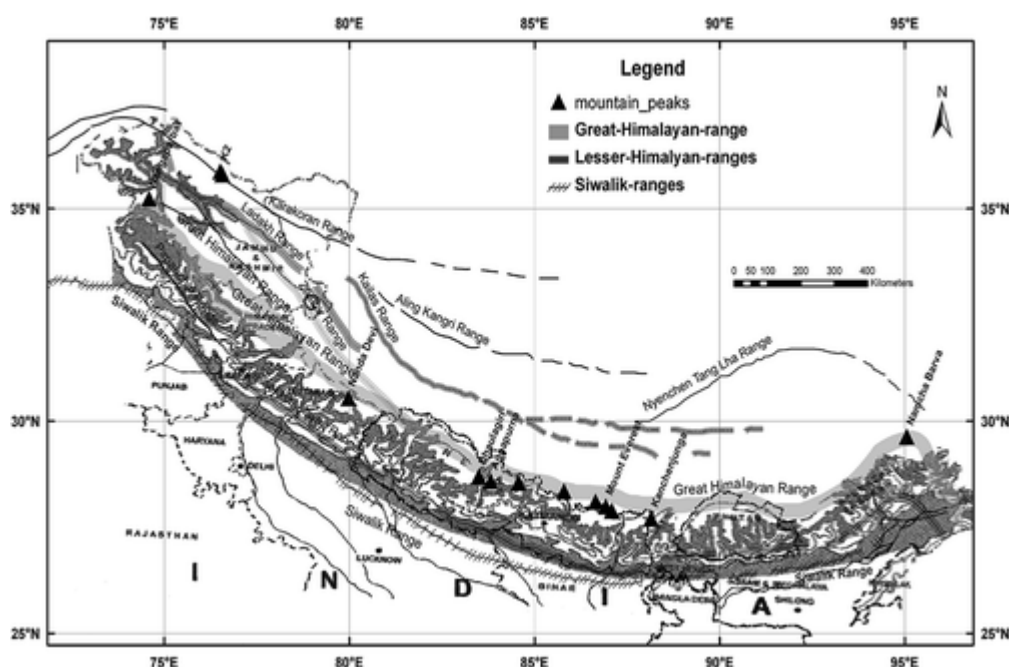


Figure 7

Precautions

- Recharging groundwater and adopting rainwater harvesting (including appropriate tillage methods to improve soil moisture),
- restoration and rehabilitation of land,
- diversification of agricultural crops (including introduction of stress resistant crop varieties), promotion of in situ (protected areas, conservation areas) and ex situ (nurseries, gene banks, home gardens) conservation strategies,
- afforestation and agroforestry.**

Local knowledge is used to help maintain the productive and cultural value of mountain agriculture and pastoralism, such as in the French and Italian Alps, Western Himalaya in India and the mountains of northern Morocco. Fassio et al. (2014), Kmoch et al. (2018), Das (2021) Ecosystem- and community-based adaptations contribute to supporting the diversity and complementarity of management options, permaculture, and local capacities to adapt and support ecosystem functions vital for agrobiodiversity (medium confidence).

Since SROCC, the literature on climate change impacts on winter skiing tourism has remained dominated by studies focused on future climate change impacts and projected risks due to decreasing seasonal snow reliability (CCP5.3.1), most relevant when considering snow management and snow-making. Hock et al. (2019), Sauri and Llurdés (2020), AR6 WG1 Sections 9.5.3 and 12.4.10.4 – Climate-induced hazards in mountains, such as rockfalls, negatively affect access to some climbing, mountaineering, and hiking routes in summer (medium confidence), with cases mainly reported in the European Alps. Same as in Himalayan areas, Hock et al. (2019), Mourey et al. (2019, 2020)

Higher temperatures and extreme heat conditions at lower elevations have made some mountain destinations more appealing for human comfort, increasing the potential summer visitation demand and opportunities for tourism and recreation in mountains, such as in the European Alps and the Catalan Pyrenees (medium confidence) Himalayan regions. However, there is limited evidence on similar trends in mountain regions outside of Europe. Serquet and Rebetez (2011), March et al. (2014), Pröbstl-Haider et al. (2015), Steiger et al. (2016), Juschten et al. (2019a, b) CCP5 2288 Mountains The characteristics of natural hazards in mountain areas have been widely explored, and evidence suggests that conditions favouring cascading impacts are a common feature (high confidence) (Section 8.2.1.1) (Zimmermann and Keiler, 2015; Huggel et al., 2019; Kirschbaum et al., 2019; Schauwecker et al., 2019; Terzi et al., 2019; Motschmann et al., 2020a; Shugar et al., 2021).

Compound and cascading impacts have affected people, ecosystems and infrastructure and generate significant spill overs across numerous sectors, resulting in destructive impacts (Nones and Pescaroli, 2016; Kirschbaum et al., 2019; Schauwecker et al., 2019). Most adaptation responses to natural hazards in mountain regions are reactive to specific climate stimuli or post-disaster recovery (robust evidence, medium agreement) (McDowell et al., 2019; Rasul et al., 2020). Hard structural measures such as dikes, dam reservoirs and embankments have been widely employed to contain hazards, along with early warning systems, zonation, and land management (Box 4.1, 10.4.4.5, 12.5.3 and 13.2.2). Awareness raising, preparedness and disaster response plans are increasingly used in the context of more unpredictable hazard trends (see Cross-Chapter Box DEEP in Chapter 17) (Allen et al., 2016, 2018; Hovelsrud et al., 2018). Ecosystem-based adaptations (EBAs) are widely implemented to mitigate risks from shallow landslides (e.g., afforestation and reforestation and improved forest management), floods (e.g., river restoration and renaturation) (Renaud et al., 2016; Klein et al., 2019b) and droughts (e.g., adapting watershed) (Renaud et al., 2016; Klein et al., 2019b; Palomo et al., 2021). Evidence from different mountain regions shows that adaptation and risk reduction efforts are less successful if they focus on hazards or risks without considering diverse risk and value perceptions of the affected people (medium confidence) (French et al., 2015; Allen et al., 2018; Hovelsrud et al., 2018; Kadetz and Mock, 2018; Klein et al., 2019 b).

Previous experience and local social contexts of exposure to climate-related disasters affect people's perceptions and influence the patterns associated with disaster risk management and associated coping strategies (high confidence) (SROCC Chapter 2 (Hock et al., 2019)), (Kaul and Thornton, 2014; Shijin and Dahe, 2015; LanderosMugica et al., 2016; Wirz et al., 2016; Carey et al., 2017; Adler et al., 2019). Important synergies exist between disaster risk reduction, climate change adaptation and sustainable development in mountain regions (medium confidence) (Zimmermann and Keiler, 2015), where the multiple and diverse perceptions of risk and risk tolerance for natural hazards are relevant considerations (Schneiderbauer et al., 2021).

Global agreements for integrated disaster risk management and climate change adaptation (Alcántara-Ayala et al., 2017), including the Sendai Framework for Disaster Risk Reduction 2015–2030 (UNISDR, 2015), the SDGs (UN, 2015), the Paris Agreement (UNFCCC, 2015) and the New Urban Agenda-Habitat III (UN, 2016), create opportunities for synergies to address disaster risks (see also Section 6.3).

Although these agreements are well established in international agendas, there is limited evidence of their implementation to address disaster risk reduction and adaptation in mountains (Alcántara-Ayala et al., 2017).
CCP5.2.7 Synthesis of Observed Impacts and Attribution and Observed Adaptations
CCP5.2.7.1 Observed Impacts and Attribution to Anthropogenic Climate Change
The assessment of observed impacts identified a large number of impacts across all major mountain regions of the world and for a large variety of systems, based on more than 300 references (SMCCP5.2).
Overview of key observed impacts and adaptation on select livelihood activities and economic sectors
References and relevant AR6 WGII sections
Responses and adaptation

Diversification of tourism activities to non-snow activities has been reported as an adaptation approach to maintaining economic viability in some winter ski areas, partly due to the high cost of running snow-making infrastructure in winter, for example in the Pyrenees (Europe) and Australian Alps. Morrison and Pickering (2013), Sauri and Llurdés (2020) – In some cases, managing water resource availability and demand for snow-making is reported, with destination and large-scale governance highlighted as critical aspects for managing trade-offs, including overcoming conflicts arising from competing demands for environmental resources and land use (e.g., in French Alps and in Scandinavia). Demiroglu et al. (2019), Gerbaux et al. (2020) – For snow management, examples exist of dedicated climate services designed to enable better-informed decision-making on appropriate long-term adaptation (e.g., through a dedicated Copernicus Climate Change Service or real-time early warning Climate change and mountain social-ecological systems

CLMIATE CHANGE DIRECT IMPACT INDIRECT IMPACT ADAPTATION OPTIONS IN MOUNTAIN REGIONS:

- People in and around mountain regions depend on these services for livelihood, income generation, food, health, and well-being Mountain ecosystems provide vital services, including water, forest, carbon storage and cultural values
- Precipitation changes (e.g., drying up springs, erratic rainfall, cloud burst)
- Decreasing regeneration potential
- Threatening native and endemic species Shortage of fodder
- Declining livestock populations Climate induced hazards (e.g., landslides)
- Altering habitat conditions Increasing wildfire weather
- Decreasing quality and quantity of ecosystem products
- Decreasing pollinator diversity
- Promote conservation of native flora and fauna and their habitat restoration
- Promote water harvesting (roof top, rain water) and multi-purpose projects for disaster risk management
- Promote mountain products (wild edibles, medicinal plants, cash crops, ecotourism)
- Restoration of degraded land/wasteland
- Promote agroforestry practices Crop diversification/ crop change
- Education and awareness building
- Poverty Food, nutrition, and health insecurity
- Outmigration Increase in area of fallow land Help species to adapt and protect refugia.
- Impact of climate change on mountain social-ecological systems, including ecosystem services and products, livelihoods of mountain



333 MM
IN 24 HOURS
HIGHEST-EVER RAINFALL
IN DHARAMSALA

316 MM
ON AUGUST 6, 1958
THE LAST HIGHEST
RECORDED

COLONIAL-ERA BRIDGE COLLAPSES

■ Built by the British in 1928, a portion of the rail bridge over Chakki river in Kangra was washed away after a flash flood

■ Seven trains would traverse daily between Pathankot and Jalandhar on the track that was declared unsafe recently

A portion of the British-era railway bridge over the Chakki river in Kangra collapsed after flash floods in Kangra on Saturday.

Landslips, flash floods kill 20 in HP

TRIBUNE NEWS SERVICE

MONSOON MAYHEM 8 OF FAMILY AMONG 11 DIE IN MANDI; 743 ROADS BLOCKED

SHIMLA, AUGUST 20
Twenty persons were killed while six others were missing in incidents of landslide and flash floods triggered by heavy rain in Mandi, Chamba, Kangra, Shimla, Kullu and Una districts of Himachal Pradesh since Friday night, officials said.

As many as 743 roads, including the Kalika-Shimla National Highway-3 at Shoghi, have been blocked due to landslides. In Mandi district alone, 11 persons were killed, the officials said. The bodies of eight members of a family were retrieved from the debris of their house after a four-hour-long search operation by the National Disaster Response Force (NDRF) and the police at Kashan village in Gohar block. The bodies of two of the five members of a family washed away in flash floods at Sandoa village under Darang area were recovered. Another body was found at Bagi village.

Three members of a family were buried alive under the debris of a house, which collapsed at Chudana village falling in Banet area of Bhamburda tehsil in Chamba district due to the downpour. A 19-year-old child and migrant labourer were killed.

CONTINUED ON PAGE 2

मुल्थान, मणिकर्ण में फटे बादल, ब्यास में बाढ़ से मनाली में 30 मकान खाली कराए

कुल्लू के गोवाल में पुल बहा, वारिष्ठ में हेलिपैड अतिप्रस्त, ब्यास में फसे तीन लोग बचाए, मंठी के टवाड़ा में आपात टनल से आवाजाही

प्रदेश में 44 सूके बंद, रात को मनाली की ओर से बारिश और लेह की ओर से सारंग में पावसात रहेगा बंद, 100 टूटफालर भी टप

अंग्रे में भारी बारिश से तंगरे पुल के अग्र से टूटता छूड़ का फर्नी। अंग्रे में टवाड़ा के पास वरिष्ठ-मनाली परायापन पर पुलका ब्यास का फर्नी।

4 अगस्त तक भारी बारिश का ये लो अलर्ट जारी

अंग्रे में बारिश की। कांगड़ा के मुल्थान के भूमिगत में बाढ़न फटने से 20 बीघा नाले में बहाने में बाढ़ना।

बारिश (mm)	अधिकतम तापमान (डिग्री सेल्सियस)	न्यूनतम तापमान (डिग्री सेल्सियस)	मनाली की उन्नी बारिश (mm)
अमृतसर 23.7	दिल्ली 24.8	गान्ध 21.8	24.7
मुम्बई 48.2	रायपुर 23.4	रोहतास 20.4	20.4
मद्रास 4.1	रायपुर 22.2	दिल्ली 16.4	16.4
मुंबई 3.5	रायपुर 22.2	अमृतसर 16.2	16.2
इलाहाबाद 3.2	मुंबई 21.8	दिल्ली 12.4	12.4
दिल्ली 1.8	अंग्रे 21.8	दिल्ली 12.4	12.4

मनाली में बाढ़न में भारी बाढ़ से बाढ़न में ठहरने की उन्न में अंग्रे मकान, सिन्धु प्रशासन ने खाली कराया।

कांगड़ा के मुल्थान में बाढ़न फटने से 20 बीघा नाले में बाढ़ना।

कांगड़ा के मुल्थान में बाढ़न फटने से 20 बीघा नाले में बाढ़ना।

The Sunday Tribune
JALANDHAR | SUNDAY 24 JULY 2022

HIMACHAL

Lease area not defined, illegal mining thrives in Paonta Sahib

DEEP NEXUS
AMBIKA SHARMA

NOLAN, RIVER
Illegal mining on the Yamuna riverbed in Paonta Sahib subdivision of Sirmaur district is thriving in the absence of a defined mining lease area between Himachal and neighbouring Uttarakhand.

The leased area of Uttarakhand includes the left bank of the Yamuna. Though mining material is to be lifted only at night, shorter escape routes from Himachal, which is barely 10 m away, are used by illegal miners to carry quarry material on the sly during the day to Uttarakhand.

They end up exploiting the area in Himachal in the absence of a well-defined boundary. As such the mining area often overlaps in both states, causing disputes among officials from Himachal try to stop vehicles carrying quarry material from Uttarakhand.

In May this year, the mining mafia from Uttarakhand had kidnapped an Assistant Inspector of the Mining Department and tried to snatch a pistol from a constable on the Yamuna riverbed in Paonta Sahib. It was not an isolated case and such incidents had been reported in the past, too.

We have apprised the government about ambiguities in the revenue records and requested it to take up the issue with the Uttarakhand Government. Though pillars are erected to demarcate the mining lease area, these are often damaged. Week Mahajan, CEO, NDRF says,

vehicles carrying mining material have no defined route and often escape routes are used to avoid detection. The existing highway used by motorists has little space for setting up a check post.

"A dedicated road to the mining areas of Rampurghat and Mangar Deora is urgently needed as then check posts can be set up to curb illegal mining. The construction of a bridge at Kulhal and Singh-pura can help check the menace," says Bhardwaj.

The SDM says, "Night pickets are set up to deter illegal mining by people from Uttarakhand and joint teams of the revenue, forest, police and mining staff conduct raids but this has failed to deter the mafia. Fresh mining is banned during the rainy season and only a limited stock is allowed to be lifted but surreptitious activity is often reported during odd hours."

Paonta Sahib has porous borders with Haryana and Uttarakhand and thus carrying illegally mined material easily escape, these states.

EXPLOITING HIMACHAL
The leased area of Uttarakhand includes the left bank of Yamuna

Through mining material is to be lifted only at night, shorter escape routes from Himachal, which is barely 10 m away, are used by illegal miners to carry quarry material on the sly in Uttarakhand

They exploit the riverbed in Himachal in the absence of a well-defined boundary.

TAKE UP ISSUE WITH U'KHAND
We have apprised the state government about ambiguities in the revenue records and requested it to take up the issue with the Uttarakhand Government. Though pillars are erected to demarcate the mining lease area, these are often damaged.

Week Mahajan, CEO, NDRF says,

Rainfall 3 pc deficient, but losses highest in five years

TRIBUNE NEWS SERVICE

SHIMLA, AUGUST 28
Notwithstanding the devastation and damages worth Rs 1,721.35 crore caused by rains and landslides, the highest in last five years, the monsoon still remains 3 per cent deficient in the state this year.

Shimla district (over 46 per cent) has received the highest rainfall above the normal. It is followed by Kullu (over 42 per cent) and Bilaspur (over 12 per cent) districts. Meanwhile, Lahaul and Spiti district has received scanty rainfall with 61 per cent deficiency, followed by Una (-28 per cent) and Sirmaur (-24 per cent).

Interestingly, though the state has received 3 per cent deficient rains as compared to -13 per cent in 2021, -26 per cent in 2020, -10 per cent in 2019, the damage in terms of monetary loss has been the highest in the last five years.

A house that collapsed in Chudana village of Chamba district.

Year	2018	2019	2020	2021	2022*
Rainfall (in %)	+17	-10	-26	-13	-3
Human loss	343	218	240	476	270
House damage	5,160	3031	1346	1,976	902
Loss (in ₹ crore)	1,520.36	1,202.69	872.32	1,151.72	1,721.35

*FROM JUNE 25 TO AUGUST 26

The state had received 17 per cent surplus rains in 2018. While all the state highways have been restored, 76 link roads still remain disrupted as restoration work is being undertaken on a war footing.

The highest loss of 476 human loss was suffered in 2021 monsoons, followed by 343 in 2018, 240 in 2020 and 218 in 2019.

Heavy to Very Heavy Rainfall Events \geq 204.5 mm in year 2021 Month-wise Rainfall during Monsoon Season-2021

Table-2

Serial no	Station name	Date	Rainfall Amount(mm)	Month	District
01	Shahpur	13-07-2021	264.0	July	Kangra
02	Dharamshala	13-07-2021	2296	July	Kangra
03	Palampur	13-07-21	210.2	July	Kangra
04	Palampur	19-07-21	230.0	July	Kangra

The average annual snowfall recorded in the state for all IMD stations for the year 2021 was 68.3 cm with the highest snowfall recorded as 460 cm in Gondhla in district Lahul Spiti.

SIGNIFICANT WEATHER EVENTS

Extreme weather events such as Extremely heavy Rainfall, Very Heavy Snowfall, lightning, thunderstorm, Hailstorm, Cold Wave occurred in HP during 2021.

Impacted Extreme Weather Events:

1. Heavy rainfall and flood-related incidents claimed over 55 lives in Himachal Pradesh. There was loss of 55 lives in total due to floods, Heavy Rains and Landslides on account of Heavy Rainfall on 12,25,27 July and 11 August. Some other events led to the loss of 4 lives. There was no loss of Life on account of Lightning and Thunderstorm.
2. There were total of 11 Landslides as reported with the maximum occurrence in High hills with a annual frequency of 8. The number of occurrences has been maximum in Monsoon Season. A Total of 5 Cloud Bursts occurred during 2021 with the maximum occurrence observed in Kinnaur. The number of occurrences has been maximum in Monsoon Season.
3. Frequency of Occurrence of Landslides 2021 Frequency of Occurrence of Cloudbursts 2021 Low Hills Mid Hills High Hills Major Impact of Heavy Precipitation during Monsoon Season in HP District Place Damage Source Kangra Mcleodganj (Dharamshala) Car, bikes washed away. Shop destroyed Hindustan times/Outlook Magazine
4. Lahul Spiti Brahma Ganga NH-5 Block News/Media Lahul Spiti Mooring, Kwang and Kamring nullah SH-26(Tandi, Udaipur, Kadhu nullah) got blocked SDMA
5. Kinnaur Charang Khad near Rishpa village Two bridges got damaged SDMA

Annual District-wise Occurrence of Majors Extreme Weather Events Districts

Name of District	No Land slide	Lightning incidents	Cloud Brust	Flash flood
Bilaspur	2	1		
Chamba	4	1	3	2
Lahul-spiti	13	1	2	3
Kinnaur	9			
Mandi	14			
Kullu	6	1	2	
Shimla	25			
Simuar	3	1		
Kangra	5	1		
Solan	4			

6. Lahul Spiti Shakoli nullah (udaipur) Road Block SDMA
7. There were a total of 70 Western Disturbances (WDs) that impacted HP, with the maximum occurrence of 26 in the Pre monsoon season, followed by Monsoon season (20), Post monsoon (17), Winter season (10). The maximum number of WDs has been observed in the Pre Monsoon season. The thunderstorm activity was most frequent in Monsoon Season.

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Research Paper

India: Employability and Higher Education

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Kangra HP

ABSTRACT

Indian higher education system is the third largest in the world, after USA and China. University Grant Commission is the main governing body of higher education in India. This enforces its standards, advises the government, helps and coordinates between the Centre and the state. Distance learning and open education is another important feature of Indian education system. Indira Gandhi National Open University is the largest university in the world, having approximately 3.5 million students across the globe. Some of institution of India like Indian institute of technology IIT's, Indian institutes of Management IIM's National Institute of Technology NIT's and Jawahar Lal Nehru University have been globally acclaimed for their standard of education. The IITs enroll about 11000 students annually and the alumni have contributed to both the growth of the private sector and public sector in India.

However, India has failed to produce world class universities like Harvard or Oxford. It has often been observed that while India produces a large number of graduates in professional courses like engineering & management, a very small percentage of them are actually employable. According to the MHRD "Industry does not create (human) wealth, it translates ideas into wealth. Higher education will create this human wealth. We speak of adding 30 million more to the higher education, it means 1,000 more universities. We need the private sector, foreign education providers, Expansion of distance learning and enlarging the online format of learning," Indian higher education system has contrast reflections with employability.

Key words: Employability, Traditional Practices, Skill, vocational education, sustainability, Employable, decent jobs, lok Vidhya.

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2015 UNDP Human Development Report Office

We estimate that 734 million jobs will be required globally between 2010 and 2030 to accommodate recent and ongoing demographic shifts, account for plausible changes in labour force participation rates, and achieve target unemployment rates of at or below 4 percent for adults and at or below 8 percent for youth. The challenge of job creation, which is quite sizeable in historical perspective, is further compounded by the fact that the majority of new jobs will be required in countries in which 'decent' jobs are less prevalent.

Broadly, the potentially employable workforce can be classified in three categories:

As: -

- Employable,
- not so employable
- Not Employable.

To resolve these variable problems, early identification and intervention is urgently required by adoption of following ways.

- Students in their first and second year of professional courses should be exposed to various career options available to them.
- Entrepreneurship must be aggressively projected as a career option for those having aptitude for the same (as detected through the first step).
- It is important to explore non-traditional avenues like sports / media / personal wealth management, etc.
- Traditional Practices, Arts and trade in India are still largely unorganized and, in most cases are hidden.
- The world has adopted outsourcing as a viable option. Multiple jobs could be created in outsourcing as the field could encompass even daily chores.

The “Educated India” mission:

- There is *a need for thousands of educators and teachers* to carry out literacy programs in India and provide basic education.

- **Spirituality management as an option:**

With the focus shifting to India and spirituality quotient, it is not a bad idea to have professionals managing these aspects.

- **Skill identification and development is a major factor:**

Identification of skills at metric level, through comprehensive or objective skill identification test (state level or district level).

- **We can mark the following categories through skill identification test:**

Pure basic skill (market need and individual interest plumber, driver, mason, farming and horticulture etc.), Academic such as science (natural, physical, environmental and biology etc.), social sciences and languages

- **The various Professional skills as** (Military, defense, security, management and planning etc.) must be inculcated amongst the professional students for better employability.

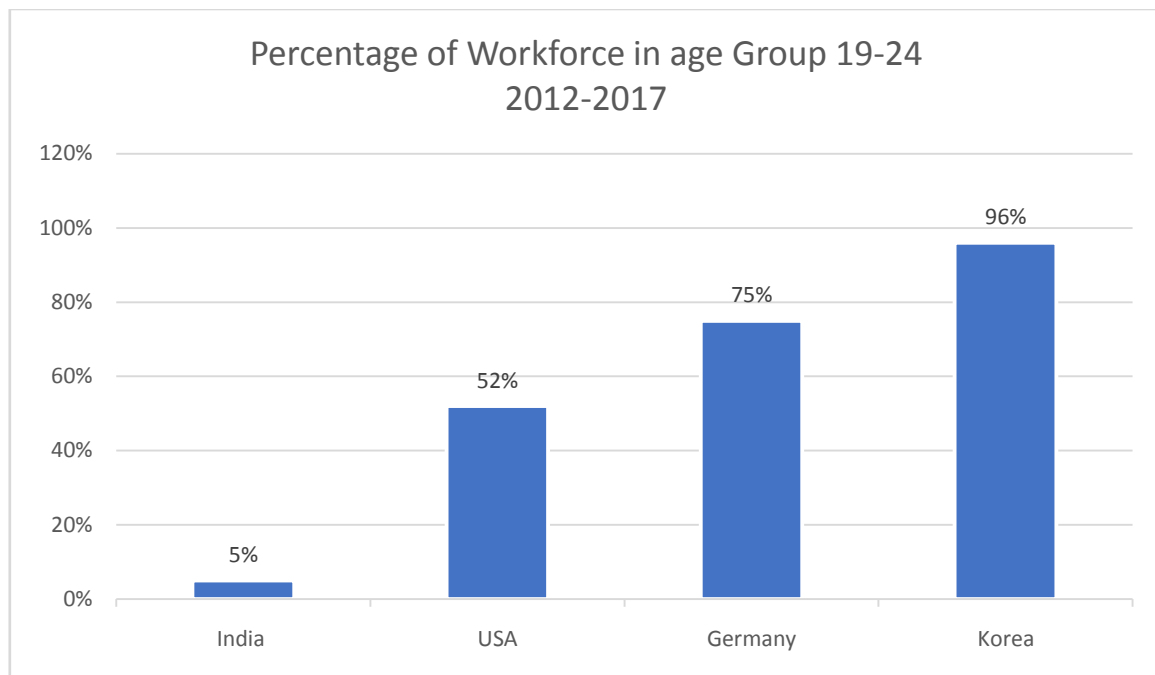
- **New Agneepath scheme 2022** may help to provide organized human resource to regular expanding private sector. It also provides opportunity for agniveers to train best institution and enhance their skills and qualifications. Availability youths of well-disciplined with military ethos in civil society. The adequate re-employment opportunity for those returning to society and who could emerge as role models for youths.

Initiatives

I. Provision in National Education Policy 2020. This has the feature of skill extraction and skill development. Stressful emphases have been given to organized vocational education and skill training.

1. Reimagining Vocational Education

I. The 12th Five-Year Plan (2012–2017) estimated that only a very small percentage of the Indian workforce in the age group of 19–24 (less than 5%) received formal vocational education Whereas in



countries such as the USA the number is 52%, in Germany 75%, and South Korea it is as high as 96%. These numbers only underline the urgency of the need to hasten the spread of vocational education in India.

One of the primary reasons for the small numbers of students receiving vocational education is the fact that vocational education has in the past focused largely on Grades 11–12 and on dropouts in Grade 8 and upwards. Moreover, students passing out from Grades 11–12 with vocational subjects often did not have well-defined pathways to continue with their chosen vocations in higher education. The admission criteria for general higher education were also not designed to provide openings to students who had vocational education qualifications, leaving them at a disadvantage relative to their compatriots from ‘mainstream’ or ‘academic’ education. This led to a complete lack of vertical mobility for students from the vocational education stream, an

issue that has only been addressed recently through the announcement of the *National Skills Qualifications Framework (NSQF) in 2013*.

II. Vocational education is perceived to be inferior to mainstream education and meant largely for students who are unable to cope with the latter. This is a perception that affects the choices students make. It is a serious concern that can only be dealt with by a complete re-imagination of how vocational education is offered to students in the future.

III. This policy aims to overcome the social status hierarchy associated with vocational education and requires integration of vocational education programmes into mainstream education in all education institutions in a phased manner. Beginning with vocational exposure at early ages in *middle and secondary school*, quality vocational education will be integrated smoothly into higher education. It will ensure that every child learns at least one vocation and is exposed to several more. This would lead to emphasizing the dignity of labour and importance of various vocations involving /Indian arts and artisanship.

IV. By 2025, at least 50% of learners through the school and higher education system shall have exposure to vocational education, for which a clear action plan with targets and timelines will be developed. This is in alignment with *Sustainable Development Goal 4.4* and will help to realize the full potential of India's demographic dividend. The number of students in vocational education will be considered while arriving at the GER targets. The development of vocational capacities will go hand-in-hand with the development of 'academic' or other capacities. Vocational education will be integrated in the educational offerings of all secondary schools in a phased manner over the next decade.

Towards this, secondary schools will also collaborate with

- ITIs,
- polytechnics,
- local industry, etc.

Skill labs will also be set up and created in the schools in a hub and spoke model which will allow other schools to use the facility. Higher education institutions will offer vocational education either on their own or in partnership with industry and NGOs. The B.Voc. degrees introduced in 2013 will continue to exist, but vocational courses will also be available to students enrolled in all other Bachelor's degree programmes, including the 4-year multidisciplinary Bachelor's programmes. HEIs will also be allowed to conduct short-term certificate courses in various skills including soft skills.

'Lok Vidya', i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses. The possibility of offering vocational courses through ODL mode will also be explored. This programme will enhance and promote the traditional skills available in different tribes and other remote villages of the country.

V. Vocational education will be integrated into all school and higher education institutions in a phased manner over the next decade. Focus areas for vocational education will be chosen based on skills gap analysis and mapping of local opportunities. MHRD will constitute a National Committee for the *Integration of Vocational Education (NCIVE)*, consisting of experts in vocational education and representatives from across Ministries, in collaboration with industry, to oversee this effort.

VI. Individual institutions that are early adopters must innovate to find models and practices that work and then share these with other institutions through mechanisms set up by NCIVE, so as to help extend the reach of vocational education. Different models of vocational education, and apprenticeships, will also be experimented by higher education institutions. Incubation centers will be set up in higher education institutions in partnership with industries.

VII. The National Skills Qualifications Framework will be detailed further for each discipline vocation and profession. Further, Indian standards will be aligned with the International Standard Classification of Occupations maintained by the International Labour Organization. This Framework will provide the basis for Recognition of Prior Learning. Through this, dropouts from the formal National Education Policy 2020 system will be reintegrated by aligning their practical experience with the relevant level of the Framework. The credit-based Framework will also facilitate mobility across 'general' and vocational education.

2. Professional Education

I. Preparation of professionals must involve an education in the ethic and importance of public purpose, an education in the discipline, and an education for practice. It must centrally involve critical and interdisciplinary

thinking, discussion, debate, research, and innovation. For this to be achieved, professional education should not take place in the isolation of one's specialty.

II. Professional education thus becomes an integral part of the overall higher education system. Stand-alone agricultural universities, legal universities, health science universities, technical universities, and stand-alone institutions in other fields, shall aim to become multidisciplinary institutions offering holistic and multidisciplinary education. All institutions offering either professional or general education will aim to organically evolve into institutions/clusters offering both seamlessly, and in an integrated manner by 2030.

III. Agricultural education with allied disciplines will be revived. Although Agricultural Universities comprise approximately 9% of all universities in the country, enrolment in agriculture and allied sciences is less than 1% of all enrolment in higher education. Both capacity and quality of agriculture and allied disciplines must be improved in order to increase agricultural productivity through better skilled graduates and technicians, innovative research, and market-based extension linked to technologies and practices. The preparation of professionals in agriculture and veterinary sciences through programmes integrated with general education will be increased sharply. The design of agricultural education will shift towards developing professionals with the ability to understand and use local knowledge, traditional knowledge, and emerging technologies while being cognizant of critical issues such as declining land productivity, climate change, food sufficiency for our growing population, etc. Institutions offering agricultural education must benefit the local community directly; one approach could be to set up Agricultural Technology Parks to promote technology incubation and dissemination and promote sustainable methodologies.

IV. Legal education needs to be competitive globally, adopting best practices and embracing new technologies for wider access to and timely delivery of justice. At the same time, it must be informed and illuminated with Constitutional values of Justice - Social, Economic, and Political - and directed towards national reconstruction through instrumentation of democracy, rule of law, and human rights. The curricula for legal studies must reflect socio-cultural contexts along with, in an evidence-based manner, the history of legal thinking, principles of justice, the practice of jurisprudence, and other related content appropriately and adequately. State institutions offering law education must consider offering bilingual education for future lawyers and judges - in English and in the language of the State in which the institution is situated.

V. Healthcare education needs to be re-envisioned so that the duration, structure, and design of the educational programmes need to match the role requirements that graduates will play. Students will be assessed at regular intervals on well-defined parameters primarily required for working in primary care and in secondary hospitals. Given that people exercise pluralistic choices in healthcare, our healthcare education system must be integrative meaning thereby that all students of allopathic medical education must have a basic understanding of Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homeopathy (AYUSH), and vice versa. There shall also be a much greater emphasis on preventive healthcare and community medicine in all forms of healthcare education.

VI. Technical education includes degree and diploma programmes in, engineering, technology, management, architecture, town planning, pharmacy, hotel management, catering technology etc., which are critical to India's overall development. There will not only be a greater demand for wellqualified manpower in these sectors, it will also require closer collaborations between industry and higher education institutions to drive innovation and research in these fields. Furthermore, influence of technology on human endeavors is expected to erode the silos between technical education and other disciplines too. Technical education will, thus, also aim to be offered within multidisciplinary education institutions and programmes and have a renewed focus on opportunities to engage deeply with other disciplines.

India must also take the lead in preparing professionals in cutting-edge areas that are fast gaining prominence, Such as: -

- Artificial Intelligence (AI)
- 3-D machining, big data analysis, and machine learning
- In addition to genomic studies
- Biotechnology, nanotechnology
- Neuroscience
- With important applications to health
- Environment and sustainable living

that will be woven into undergraduate education for enhancing the employability of the youth.

Overall, in **National Policy of Education 2020** have the provisions to promote the traditional skills in youths in formal way, to cater with increasing unemployment and unrest among the youths of our country. Above

mentioned points are incorporated in NPE 2020 and Ministry of Education with various agencies has successfully designed a vision document by considering multiple challenges of future. A very much appreciable initiative is as '*Lok Vidya*', i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses. The possibility of offering vocational courses through ODL mode will also be explored. This programme will enhance and promote the traditional skills available in different tribes and other remote villages of the country. Another important point is flexibility in learning by addition of multidimensional learning provisions with multiple exits. New and emerging areas of modern and future perspective has taken into consideration. In coming time our education system will have the capability to resolve the literate unemployment in our country.

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1. Technical Education

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- Council of Architecture (COA)
- 23 Indian Institutes of Technology (IITs)
- 31 National Institutes of Technology (NITs)
- 25 Indian Institutes of Information Technology (IIITs)
- Indian Institute of Engineering Science and Technology, Shibpur (IIEST)
- 20 Indian Institutes of Management (IIMs)
- Indian Institute of Science (IISc)
- 7 Indian Institutes of Science Education and Research (IISERs)
- North Eastern Regional Institute of Science and Technology (NERIST)
- National Institute of Industrial Engineering (NITIE)
- National Institute of Foundry and Forge Technology (NIFFT)
- 4 National Institutes of Technical Teachers' Training & Research (NITTTRs)(Bhopal, Chandigarh, Chennai and Kolkata)
- 4 Regional Boards of Apprenticeship / Practical Training
- 3 School of Planning and Architecture (SPAs).

A Narrative on the Deities of the Hills in the Stories of SR Harnot

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This paper attempts to explore and fathom the concept of faith and devotion toward the deities in the contemporary scenario. The deities are not only worshipped but are the driving force behind any endeavour in the village or the regions where they reside. The deity or the 'Devta' as they are referred to by the people in their native language, influence the lives of the people very strongly, being a part of their everyday lives besides being worshipped on all the festivals and auspicious occasions. Such is the belief system of the natives that the deity is consulted before taking any important decision or finalizing a project or activity. The deity is blended in the environment of the hills and the faith of the people in these gods is as natural as living and breathing. Their lives are blended with the faith in the local gods that are entrenched in their minds since they gain consciousness. As Molu Ram Thakur elaborates in his book *Myths, Rituals, and Beliefs in Himachal Pradesh*, "They dwell in rivers and ravines, in springs and streams, in brooks and lakes, in valleys and dales, in stones and rocks, in trees and plants, in fields and high peaks, over mountains and hills, in woods and forests." (Thakur 51) The deities reside in nature, which is the manifestation of the gods and goddesses. He further talks about the reasons why they are thought to be mingled and merged with nature. "In fact, they live everywhere because there are Gods who are homeless and also wandering deities." (Thakur 51) Such is their aura in these regions and in the daily lives of the people that any occasion is considered to be incomplete without them. "They are so closely connected with the metaphysical and religious life of the hill people that there is hardly any activity which is beyond their sphere of influence...they are numerous and their deitification is highly diversified." (Thakur 58)

Archetypal images are created in the text where the pattern and rituals worshipping the local gods and goddesses are region-specific and are found in the literature of hills. "... the term archetype denotes narrative designs, patterns of action, character types, themes, and images that recur in a wide variety of works of literature, as well as in myths, dreams, and even social rituals." (Abrams 18). These denote the specific symbols and motifs in the texts that are repeated while referring to the similar customs that are followed and the rituals that are performed in the specific ceremonies in the hilly regions that are like the "... elemental patterns of myth and ritual that, he (Frazer) claimed, recur in the legends and ceremonials of diverse and far-flung cultures and religions." (Abrams 18)

The idea of a deity is not region-specific to the hills of Himachal alone but is prevalent in every part of the country. The different civilizations of the world have their own set of beliefs and worship the various forms of Gods and Goddesses according to their faiths and conventions that have been formed through the ages. As PCK Prem elaborates "A cursory look at the history of folk literature of different regions and countries, despite variations in lingua franca, traditions, rituals and customs and cultural differences, conveys perennial truths in a spirit of harmony while it beautifies humanity." (Prem 12). All the religions of the world imbibe the principles and doctrines of trust in the symbols of power. God's presence was realised and felt by the people by personifying it. As is clear from these lines, "Epiphany" means "a manifestation," or "showing forth," and by Christian thinkers was used to signify a manifestation of God's presence within the created world." (Abrams 114) Initially, the fables and tales were narrated through the older generation in an oral form that formed an important constituent of the folklore. "Folklore," since the mid-nineteenth century, has been the collective name applied to sayings, verbal compositions, and social rituals that have been handed down solely, or at least primarily, by word of mouth and example rather than in written form. Folklore developed, and continues even now, in communities where few if any people can read or write." (Abrams 138) PCK Prem elaborates on folk literature: "Folk literature constitutes psychological, cultural and philosophical areas of growth and development of a country and in the background wholesome ingredients of folklores and folktales stay to reflect on a country's culture, ethos, and heritage." (Prem 8)

The Morality Plays were staged to strengthen the beliefs of the people in their religious ideologies, saints, and God. The folktale, strictly defined, is a short narrative in prose of unknown authorship which has been transmitted orally; many of these tales eventually achieve written form. (Abrams 139) The verses in the plays then took the form of prose gradually transforming them into tales. The representation of the God, deities, and saints became an important part of the prosaic literature as well of that region. “The detailed representation in the prose fiction of the setting, dialect, customs, dress, and ways of thinking and feeling which are distinctive of a particular region.” (Abrams 201). In the stories of SR Harnot, the *devtas* bring about important twists and turns. The stories that would be dealt with the theory of faith in the local deities are “Swarna Devta Dalit Devta”, “The River has Vanished”, “The Saddle” and “Aabhi”. In the stories, the deities are placed in a very privileged and elevated position and connected to them spiritually as well. Besides the regional affinities of the people, the *devtas* and *devis* also influence the ecological dynamics of the places that people believe are dependent on them. The human interactions with the natural environs create problems that are eventually rectified by the deities themselves according to the people’s strong beliefs. “Himachal Pradesh is a treasure trove of rich local heritage, as manifested in its traditions, art and culture. An essential aspect of this heritage is the focus on native gods (*devtas* and *devis*), which was an integral part of the belief systems of the earliest tribal groups who lived in this region” (Sharma et.al). The people of Himachal and their belief system has been encapsulated in the stories of Harnot who has vividly portrayed the customs and rituals associated with the worship of the local deities.

The stories depict an immense amount of faith that people have in the deities of their villages and regions. The stories impact people psychologically who believe that devtas have been hovering around them for ages and are supremely powerful. “The devta or devi plays a central role in the community. The temple complex is the most important building, usually located at the top, or in the centre, of the village. Over time, the community grows either radially with the temple complex as the centre, or extends out below it, depending on the topography of the area.” (Sharma et al) Not a single incident or event takes place in the region without the prior permission of the devta. The deity’s permission is required if something is to be added or changed in the village with regard to construction, land use, services, etc. If he is displeased, his anger is expressed by some inauspicious occurrence that takes place in the region. People then try to please the deity by making offerings or by communicating with the disciples that are called ‘*chelas*’ who are believed to be possessed by the deity when invoked. It is through the ‘*chela*’s body that the deity speaks to the people. People of the regions listen to and narrate the age-old mythical tales that have been passed on for generations about the local deities and their feats that strengthened the faith of the people over them. The concept of the good triumphing over evil has been depicted in these tales that also act as a lesson of morality and inspire the people to follow the virtuous path. The devil is relegated to a position that teaches people to refrain from committing wrong deeds.

The village festivals revolve around the worship of the deity, with the festivities usually consisting of carrying the palanquin of the devta Devi through the village or collaborating with neighbouring villages in holding small fairs that are to be an opportunity for the gods of the respective villages, as well as the village residents, to get together. Local functions and marriages are performed and celebrated only with the permission of or under explicit orders from the isht-*devta* (Main Deity) or kul-*Devi* (Goddess of the Clan). It is not only out of fear but also out of reverence and deep faith that the commands of the deity are followed and adhered to. It is believed that, in exchange, the devta or devi will protect them from harm and misfortune. The *devis* and *devtas* also protect the forests in the region of their dominion and rule. Cutting even a single tree requires their permission. The palanquins of the gods are also made of wood from these forests. In local temples, the idols are made of gold, silver, or electrum which is an alloy of silver, gold and other elements. The deities are placed on wooden palanquins and are dressed in traditional costumes and ornaments—each unique with respect to the others. Local deities are very personal to the communities that worship them. They are present in the daily lives of their devotees, guiding, commanding and counselling people, anticipating problems and helping confront them. People pray to their own deity for good health, good crops, and rain, as it is believed that these things are under the deity’s control. Each devta or devi have their own customs, and they have indicated how they prefer to be worshipped. As a result, local rituals and forms of worship and prayer vary from area to area. Deities decide on the implementation of governmental and non-governmental policies in the area as well—their approval is mandatory. Most of the festivals celebrate the changing seasons and the end of harvest. Deities are asked to bless the people and protect them from misfortune. It is believed that the gods visit Heaven, or Indrapuri, during winter, and that they sleep between July (Shravan) and October (Kartik), so it is during these months that temples and palanquins are repaired and improved, and when non-religious folk festivals are held. The people of Sarain are god-fearing. To expiate guilt, for example, silver ‘hands’ are donated to deities, symbolising the sinner sacrificing the part of themselves that committed the sin.

Nostalgic memories of the village, ancestors surviving in faint reminiscences, history, and ancient times continue haunting a man throughout life. He derives pleasure, shares poignant moments, and keeps empathetic treasure intact. Battles among gods and demons (*suras* and *asuras*), men and gods, gods and goddesses, glimpses of worlds and regions unknown excite

men all over the world irrespective of age, religion or region. Ideas of paradise and hell, men walking on earth with supernatural powers, gods descending on earth in different incarnations and educating men to appear charismatic. Many tales stir feelings of sanctity, faith, fears of suffering and death. Battles and conquests related to men, gods, goddesses and daityas (Monsters) confound minds and here, a few mysteries grow and decline to let slip the origin for the inquisition. (Prem8-9)

The customs and rituals of the regions are followed to honour the deity during special occasions. Sometimes in the hills, a person may invite the deity to his house and the moment is celebrated with a lot of pomp and show. The procession is taken out on the path that the deity travels on to the house of the host. The occasion is marked with a lot of gaiety as most of the time the deity is called when a wish is fulfilled or some auspicious occasion has to be celebrated. "Last evening the devta had come to Leeladas Sharma's home riding on his rath, the tastefully decorated ceremonial palanquin. Two more devtas had also arrived on their raths to his house. Some time ago Leeladas had promised offerings to the devtas in return for the fulfillment of his wish." (Harnot 112) During such occasions, one disciple of the deity is possessed to communicate with the followers and the host who has organized the event in the deity's honour. As Sprya Sharma explains in her article on the devtas: "The religious processions and ceremonies must be performed with the utmost discipline. Every household must personally participate and, if they are not present, they are required to pay a fine as penalty. Festivals start with Vikram Era (Nama Samvat) and each month there are fairs scheduled, including Chatrail, Bishu, Minjar, Fag, Rakshabandhan, Guganaumi, Losar, Sarai, Diwali, Sajo, Dussehra, Faguli, Basant Panchmi, Shivratri, and Holi." (Sharma et, al)

The deity is invoked by this special person who is known as the 'chela'. The deity enters the human body of this person and the presence of the deity in the chela's body is marked by trembling and shivering. A few moments later, the 'chela' starts to talk to the people around them and expresses his displeasure or happiness talking to them. He answers all the questions and guides them in taking important decisions for their bright future. He responds by shaking his head and moving his body which is attributed to the power of the deity whose presence is difficult for the 'chela' and his body to endure both physically and mentally. The whole phenomenon is explained in the following passage from the story by the author very vividly.

When the music reached the highest pitch, the chief goor (Disciple) of the temple on whom the shadow of the deity was supposed to descend would start shaking and shivering until his whole body was in a complete convulsion. He would give a sudden jolt to his head; his cap would tumble down and his long hair would fall on his shoulders. Music would continue at its highest pitch. The gathering would watch the goor spellbound and get convinced that the goor is now in complete possession of the deity. His eyes would become red hot and face black. The other goors would also now feel the deity's shadow descending on them and they would also start shaking and shivering like the chief goor. They held small iron chains in their hands, which they shook and struck their backs thrice or five times. It was a sign that the other deities had now entered and possessed the goors. Thus possessed, the goors would bend to the ground, screaming 'hooooooo'. Now the chief goor would bang the ground with his hands and shout 'rakkhe' for 'protection. The other goors would repeat the chief goor's words. To control and guide the ceremony five panchs(chiefs) huddled around the goors. This was the beginning of the dharmachar(ritual)which would be followed by the 'petitioners' who would come one by one to reveal their problems and seek the deities' grace. The chief goor would give a patient hearing to each one of them and console them by offering solutions. (Harnot 114)

A procession is carried out when the deity travels in a palanquin which is carried by two men. The followers walk behind the deity honouring his presence and movement. The chariot is decorated beautifully and is adorned and embellished with heavy attires and jewels. The bright and shiny clothes symbolised the aura of the deity and attract the attention of the passersby who bow their heads in supplication and fold their hands to pay obeisance to the devta. They even make offerings in kind or cash which ensures the blessings of the deity on them. The grandeur and the might of the deity can be assessed by the number of people who join in the procession and the house for celebrations. The host and the followers also provide the patronage for the deity so that the traditions are carried out in the society by the future generations as well. The following passage would throw more light on the occasion.

The deities riding the chariots are only symbols of the Divine. The chariot of the chief deity, which I had left behind, was beautifully made. It was built on two long wooden poles covered with silver. The canopy of the chariot is made of gold. Inside the chariot sits the gold mask-like replica of the chief deity. His chariot is surrounded by the chariots of other deities in smaller sizes with replicas made of silver and brass. One female deity is covered with yak-hair about whom it is said that she is a monster deity and, if left uncovered, she will wreak

havoc on people. Wherever her glance falls, things are burnt down. But this is all hearsay and nobody has seen this. Four canopied chariots stand in all four directions, with silver bands on all four sides! Each chariot has a silver plate on which are embossed the names of the priests and the goors as if the deities were their personal property. A huge amount of silver has been used to decorate the chariots. (Harnot 120)

The homecoming of the deity was a grand event that ensured the participation of all the villagers who were involved in one activity or the other to make it successful. The author has used natural imagery to depict how even the natural environs welcomed and paid regard to the deity when he entered the domains of the village. "By far the most important are the village gods and goddesses." (Thakur58) The fields, the sun, the birds, and the winds blowing gently conveyed their reverence for the deity in their ways which have been described by the author in the lines below.

The devatas were about to arrive. The route through which the procession had to pass had been cleaned and cow urine had been sprinkled on it to purify it so that the devatas would not be polluted. People were waiting for the devatas. Birds... had ensconced themselves on the trees around... they sang the welcome songs as the old women sang on auspicious moments... It seemed as though the sun was standing on the last step of the ladder in order to have a glimpse of the devatas and watch them greet each other. He seemed to be sending his golden rays to convey his regards to them. The golden colour of the ripe wheat crop in the fields added a new glow to the air. A gentle breeze was blowing and the waving wheat stalks seemed to be nodding their participation in the ceremony. (Harnot 60)

The musical notes that are played for reception by the traditional pipe players also play an important role in greeting the deity. "When a devta or devi travels, a whole caravan travels along with them, including the chharidhar, the *bhandari* (storekeeper), the *pujari* (priest), *bajantris* (musicians), and others who are assigned specific duties." (Sharma et, al) The traditional musical instrument known as the 'narsinga'(musical instrument) emits a peculiar sound that purifies the environment, infusing celestial feelings among the people who have been waiting for the deity. "Devotion to devtas and devis is a way of life for villagers...Folk dances are a spontaneous expression of the joy of life and, together with folklore and devotional music..." (Sharma et, al) The different deities connote different myths related to them which are elaborated by the author in the stories.

The devatas' raths began to arrive. The melody of their instruments wafted in the air. The whole village came out in their welcome. The members of the committee were standing at the gate of the jatara ground. For each devata, there was a separate plate with thick sweetened rotis(bread) as prasad, incense, and garlands. The deep sound of the narsinga (musical instrument) filled the air with thrill and excitement. (Harnot 161)

Some devtas are so aggressive and powerful that holding and controlling them becomes a very hard task for the bearers. The weight of the chariot increases manifolds, restricting its movement and making it difficult to move forward. "They are numerous and their deitification highly diversified. There are Jamlus, Shirguls, Pals, Gahris, Nags, Dums, Thans, Sippis, Banshiras and many others" (Thakur 58) Some devtas are considered to be more powerful and are not local but are deities who have connections with the Indian epics like Mahabharata, an example of which is given by the author in the story. "Some village gods claiming greatness among the smaller deities of the area as 'great deities' i.e., Mahadeos.... Some village gods claimed their predominance by declaring themselves or by declaring by their worshippers as 'bara deo', 'mahadeo', 'Mahasu' or even 'bara mahadeo'."(Thakur 52) Mahunag is the devta who is believed to be an incarnation of Karna. To pacify this fiery deity him, special offerings are made. A special musical note is played in his honour to please him. The author mentions his chariot and the struggle that the disciples who carry him have to go through in maneuvering him.

Just then, the eleventh devata was seen arriving. ..He is known as Mahunag, an incarnation of the Mahabharat warrior, Karna. As soon as he reached the festival ground, he grew furious and his fury was unleashed on the bearers of the rath(chariot). The rath became very heavy. The bearers began to sweat profusely. The devata made the rath carriers run around the ground. The rath moved forward and backward. It tilted down and righted itself. The carriers found it immensely difficult to keep their hold on the rath amidst the frenzied sounds of the folk instruments. The accompanying pujari tried to pacify the devata and sought his forgiveness. (Harnot 162)

In the story "Aabhi", the goddess Budhi Nagin Ma has been depicted in hibernation form during the winters. The importance of the goddess is also very relevant in the hills and they are considered to be the manifestation of power, strength, and endurance. "The cult of Devi is, also, very prominent. She is venerated

under various names” (Thakur 55) It seems that the snow around the lake has forced the goddess to remain in deep slumber. It is another way of providing a hiatus from normal natural activities. The bird aabhi too is free from her work of cleaning the lake which is now frozen. This has been mentioned in the story by the author when he writes: “Aabhi again goes to Budhi Nagin Ma’s doors to make her plaint but no one hears her pleas—not even Budhi Nagin Ma; it seems she too is hiding from the cold wave, deep in the inner sanctum of the temple.” (176). These lines depict the manner in which the deities in the hills are closely connected to nature and the seasons. The following lines from an article in Sahapedia elaborately describe how the temples and the devtas have been held in high esteem in the villages of Himachal Pradesh would enable us to understand how the author has been influenced by these rituals and has been able to blend these images in his stories to construct plots that are so closely associated with the devta and the belief system that exists there. It is natural for the people to be influenced by the devta and also to imbibe and embrace them in all walks of their social and religious lives.

The people of Himachal have a unique way of celebrating fairs and performing traditional rituals to mark births, deaths, harvests, or good rainfall. Dev temples, or *kothis* are the focal point of religion and faith for the villagers. In many places, the *kothis* of landlords (*thakurs*) have been converted into temples. Ancient folklore often deals with stories of gods or chivalrous heroes or chieftains. The people of Himachal love festivals and participate enthusiastically in local festivals and fairs. No religious function is considered complete without the presence of the devta. During religious occasions, people bring out the *chhari* (the stick belonging to the devta, and symbolic of his power) and it is carried by the *chharidhar*. When the devta is taken on jagran, or procession, or to some other religious function, the golden *chhari* is always carried along. When collecting money, the silver *chhari* is carried by the *chharidhar*. (Sharma et.al)

In modern times, with the advent of technology and high-speed mediums of transport, the relevance of the belief in Devta is rendered archaic and questionable. The new generation that has grown up using electronic gadgets and surfing the internet, finds this belief system difficult to follow. The advancement in science and the developmental changes brought about by the government and the administration have relegated the position of the deity whose consent is not taken for the planning and commencement of any activity that takes place in the region. This chapter explores the balance that humans have tried to maintain between developmental projects and the belief in a deity that persists in the people who reside in remote villages. The decisions of the government have often led to the depletion of natural sources and environmental degradation. The ecological balance has been disturbed by the construction of dams that have brought about irreparable damage to the region. The people have immense faith in the gods and goddesses which is sometimes shaken by their inability in dealing with the same.

As PCK Prem has pointed out in the lines below:

Myths and legends, many a time, refuse clear rationalization, and yet man begins to relate lives to the ancient tales, and conceives fresh little tales with gods, men supermen and ghosts, and animals and birds playing prominent roles in reading life. With the passage of time, folk literature became a part of life. The little tales speak not only of the predicament of earthly life but also hint at a contented and glorious celestial future. (Prem 1)

This shows that logical reasoning is often ignored by the people when it comes to worshipping their deities, the fanfare and the expensive celebrations in the processions and the feast are a kind of patronage that is provided to the deities by the rich, influential, and powerful people of the village and region. The celebrations cannot be afforded by the poor people though they revere the deities as much. This is another aspect that the author has elaborated upon. There is a streak of sarcasm in the lines which hints at the disparity between the classes and how this becomes evident on occasions like these ‘jataras’(religious ceremony) which refers to the travel, procession, and reception of the deity by the villagers. This ceremony has been written about descriptively by the author and quoted below to emphasize the importance of the Deity in the lives of the people.

No doubt jataras were held almost every year but only after somebody’s wish had been fulfilled. There was always a selfish reason behind these jataras: either someone had been blessed with a child or somebody was cured of a disease. Jataras were held when somebody’s business had prospered or somebody’s family had come out of some difficult situation. But jatara for the construction of a road or the opening of a primary school or the election victory of a candidate or party was unheard of. Moreover, organizing a jatara is not everybody’s cup of tea. Apart from other things, you have to make arrangements for goats for sacrifice which is an extremely costly affair; and this done, you have to invite people from your and neighbouring villages. Every rath is accompanied by thirty or forty persons who

need to be looked after with special care in matters of food and clothes. And then there was the expenditure on a number of workers who were temporarily employed during the ceremony, apart from the routine pujaris and temple employees. Each village had its own temple committee and the members of these committees had to be approached for participating in the ceremony along with the rath procession of their village devata. It was really a very complex and expensive affair. (Harnot 158)

The author has also elaborated upon the existence of the deity which people believed was in the form of an important character, Som in the story "The River has Vanished". It was this character that the people regarded as an incarnation of the devta itself considering the task that he had accomplished which the villagers could have never imagined. Their village would now be on the road map of the state as the government had agreed to connect it via the road. This was an achievement for the villagers who gave the credit of convincing the government to do it to Som. The deity had probably chosen Som as a medium for this feat or was it Som who was now the devta for the.

The crowd was so overwhelmed by these announcements that for a few moments it was dumbfounded. The people simply couldn't believe their ears that they had got such a huge bounty without even asking for it. At that moment a question lit up in their minds about who was the real devata ...? (Harnot 165)

The Deity, on invocation, expressed his anger and summoned the local MLA and Chief Minister but the request was politely turned down citing administrative reasons and attributing the decision to the larger issue of the development of that area. The deity's interference in such matters was also perceived and depicted as a political conspiracy to prevent the present government from taking the credit for carrying out this developmental activity. The government plays safe by citing administrative reasons and preventing any kind of dishonoring of the deity. Taking such decisions without the consent and will of the deity is an aspect that has been depicted in the story in the following lines:

When a group of holy men invoked the deity, he was angry. The pradhan, legislator, and the chief minister bore the brunt of his anger. Talk of total destruction was in the air. It was decided that the legislator be called before the deity. An order on behalf of the deity was issued but the legislator did not appear before him. Then an order was sent to the chief minister. In a very balanced tone, the chief minister replied that he had great respect for the deity but to bring the deity in matters of development was some kind of opposition politics. People lost hope. (Harnot 172)

The deity had now adorned another role, from being the worshipped one to that of a protestor. It had assumed the role of a leader of the protesting villagers who were struggling for their existence. This deity was symbolic of the religious ethnicity of the people. People considered the deity to be supremely powerful and mighty and hoped that its presence would play a vital role in forcing the government to revoke its decision of the construction of the dam. People had not lost faith in the devta and were still very optimistic that the devta accompanying them would make a huge difference in the attitude of the government.

By noon, the deity reached the place of protest. Accompanying the deity were innumerable people. More than a hundred were already there obstructing the work of the company. The deity and the government's police force reached the spot almost at the same time. People had the belief that now no powers that be could crush their protest. They had the deity with them and they had the deity's might with them. (Harnot 172)

The incident of the caning and shooting by the police on the protestors in the presence of the devta was undoubtedly a very disturbing incident that had shaken the faith of the people. The audacity of the policemen, who had followed the orders from their higher authorities of disengaging the protestors and preventing them from disrupting the construction work, came as a bolt from the blue for the villagers. They were shocked psychologically and wounded physically. The silence of the deity was as mysterious as it was questionable too. "The deity watched all that silently. His power was not revealed. The oracle did not speak. The assistant oracles too were silent." (Sharma 173) The delusion and shock of the people on seeing their deity helpless have been elaborated upon by the author very descriptively and vividly in the following lines from the story:

Somehow the people were pacified and then the deity was locked up in the temple. That was the limit of their faithlessness. That day several illusions had come to an end. Several beliefs had died. The deity was lying silent in the temple. He had lost all his power. Where had all his power gone? Why did he not help the people? Why had no miracle taken place? Why did the deity not show his gigantic form? Then why had the people of the village and the entire area carried his burden? ... Such questions confronted the people again and again." (Harnot 74)

The author has not ended the story here but has kept the conclusion a little ambiguous by narrating the events that happened the next day. The news of the next day is a confusing statement that doesn't specify why

and how the events that took place. The policemen who had beaten up the protestors were attacked by a mob of people. This has been described as the fury of the deity who showed his power through the villagers themselves by taking multiple human forms. The villagers had become a representative of the deity's anger and had taken revenge by attacking the policemen who were making merry by consuming alcohol and non-vegetarian food. The celebration of the policemen had turned into a nightmare for them. The faith of the devta was restored in the people and more importantly for a very genuine reason. The construction of the dam was not acceptable to the devta as it would have ruined the region's ecology and the environment. In today's world, the devta's role had become one of the religious preachers, who would consider all the modern aspects and help in the progressive works that would do good to humanity. Any activity that is undertaken in the name of development but that would have a long-lasting negative impact on the people and the environment would be opposed by the devta. His might was shown at the time when the faith of the people was on the brink of being devastated timely reaction of the deity has reinstated its position in the village. The whole incident has been described in the following lines of the story by the author:

But the next day the newspaper headlines broke the news that people who had been the victims of oppression that day had attacked intoxicated policemen and company people who were celebrating their success with meat and drink, and also that in the morning, there was no trace of them left behind. At the scene, lay only some guns, a few lathis, dozens of broken liquor bottles, goats' heads and skin, and some torn pieces of khaki uniforms. Perhaps the deity, whom the oppression of the police had turned into a deserter, appeared collectively in the villagers and the anger of the people destroyed the oppressive arm of the government. (Harnot 175)

The next story "Aabhi" depicts the faith of the bird in the goddess that is believed to be residing near the lake. The temple near the lake has been dedicated to the goddess named Budhi Nagin Mata and who is considered to be in the form of a snake. During winters, it is believed that the snake goddess goes into hibernation. It is another way of allowing the birds to take a rest as well. The rest of the year, the lake is in liquid form and is visited by many pilgrims. The twigs and leaves of the trees are picked up by the birds. However, the litter that is thrown by the visitors is something that the bird finds difficult to clean. The winter months are like a boon for the lake and its environs as no pilgrims visit and cause any kind of pollution. The goddess is believed to cover the area with snow all the winter months to conserve the forests and keep them free from pollutants.

Aabhi feels that Budhi Nagin Ma weaves this entire weft and warp of winter for the sole purpose of giving Aabhi rest from her labours. It is she who brings the snow. She freezes the lake and makes it like an ice rink so that for six months not even a whit of straw or twig falls into the lake. No one comes to throw litter into it. (Harnot 178)

The forest fires caused by the men who smoke in the forests have been written about in the story. An important turn takes place when the man who negligently throws the cigarette into the forest is engulfed in himself. This is considered to be done by the goddess Budhi Nagin Ma who doesn't tolerate any kind of harm done to the forest. "Budhi Nagin Ma has awakened from her slumber and watches the man bobbing in the water from behind her doors." (183) The narrative ends here amplifying the impact of the Goddess's fury caused by the negligence of the humans that causes a large environmental damage. It is only the Goddess that can rectify the misdoings of the people by the supernatural powers that the natives believe them to possess. This would not only reinstate the faith of people in the deities but also warn about the effect of dereliction their duty and responsibility towards nature that is considered to be mother and nurturer as well.

Conclusion

Hence we can conclude that in the stories have tried to narrate incidences where the faith and belief in the devta are depicted vividly. The customs and the traditional practices of worshiping the deity have been described descriptively by the author. With the advent of technology and advancement in science, developmental activities are being carried out for the overall development of the region and the state. The analysis has depicted the challenges, that the faith and belief system of the villagers face at the hands of the government. The deity is not acknowledged officially by the administration but the people's sentiments are attached to it. The instances in the chapter where the deity's faith has been questioned have been quoted adequately. There are a few instances where the violators of the natural ecology have been punished appropriately in mysterious circumstances. Though the situation is ambiguous yet the people believe that these incidents took place at the behest of the gods and the goddesses. This incident reinstates the faith of the deities and also ensures the conservation of the environment at the backdrop of developmental activities. Thus, balance is struck at a very delicate point where the individual mind stops analysing the situation logically when overtaken by the euphoria and revelry surrounding the celebration of the faith in the devta. The rational evaluation is influenced by the emotional and passionate persuasion of the traditional beliefs and customary rituals that the people follow in the hills.

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WATER AND RESERVOIRS SYMBOLIZING HUMAN SACRIFICE, EXODUS AND
DISENFRANCHISEMENT IN THE LITERATURE OF HILLS

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ABSTRACT

This paper attempts to bring forth the theme of water which is a sanctified symbol of the form of human sacrifice, submergence, and exodus as a dire consequence of building dams in the hills. The elixir called water sustains life but has deeper implications when we look into its multifaceted manifestations acquiring myriad cultural and civilizational connotations, especially in the hills of North India. It will explore the concept of human sacrifice for water that is practiced in the hills and also delve into the environmental hazards caused due to the building of dams that result in the exodus of the families residing in the towns and villages, that face submergence due to the backlogging of the river water, and their rehabilitation. The drowning of a place and its civilization and cultures have deeper psychological impacts on the generations that once thrived on them. Folklores of Himachal Pradesh that have been documented in books and research papers by eminent scholars like Karl Khandelwal and Vijay Sharma who is a prominent literary figure, will be described in the paper, besides the Research paper published in Mellow Journal by Kuldeep Sharma on the folklores of Chamba will also be discussed. The stories of submerged towns have been written about in various novels and books like Stuart Woods' *Under the Lake*, Mabel Esther Allan's *Pendron Under the Water*, and many such books with lakes and submerged towns in the backdrop of the stories would be referred to in general and the translated stories of SR Harnot's "The River has Vanished" in particular will be evaluated for delineating the impact of the Hydroelectric project in the hills. The Town of Bilaspur was submerged in the dam waters has been depicted in the history book and the poem on the Old Town by Shakti Singh Chandel and Abhyudita Gautam in the story "Gods Reinstated" and the book *The Town Under the Lake*, where the folksongs on the Old Town have been mentioned, will also be examined to emphasise the emotional bearing that these submerged towns have on the people's mind.

Keywords: Sanctity, Sacred, Human Sacrifice, Submergence, Exodus, Rehabilitation, Environmental Degradation

This paper attempts to bring forth the theme of water, a sanctified symbol of human sacrifice, submergence and exodus as a dire consequence of building dams in the hills. The elixir called water sustains life but has deeper implications when we look into its multifaceted manifestations, acquiring myriad cultural and civilizational connotations, especially in the hills of Northern India.

Given the importance of water to life, it is not surprising that as a potent symbol, it flows through literature, as a symbol of life, purity, rebirth, cleansing, sustenance, power, wisdom and grace. In Hinduism, water, one of the five elements of the earth, in the form of river is worshipped as a Goddess and assumes an even more important role when the rivers are assimilated into the ocean, considered to be a mighty form of God that encompasses the mysterious aquatic world and shelters the Lord Vishnu himself.

The symbolism of water has a universal undertone of purity, clarity, refreshment, mystery and fertility...Water is, of course, mutable and sublime, sustaining and destructive, and throughout literature water serves as a representation not only of birth but of death, not merely of placidity but of violence...Fresh water represents good health and polluted water symbolizes bad health. ...In literature the river is a sign of ease, grace and fluidity. It is used to represent the calm beauty of nature. Certain types of rivers are often described as auspicious and healthy...To Mark Twain water represents a boy's dreams, and a future of success. According to him 'High and fine literature is wine, and mine is only water; but everybody likes water.' (Roy)

The mountains have been a subject of wonder and awe expressed by creative writers and cinematographers in their works. Being the omnipresent geographical wonders, these forms of the earth's surface have captivated audiences with their aesthetic beauty and snow-lined horizon. The water in these mountainous regions has flowed through them as perennial rivers, rivulets, streams and brooks that have descended from the mountains as waterfalls. Water has been universally and religiously recognized as a purifying natural symbol cleansing the dirt, and of rebirth, washing the sins metaphorically, connecting people, places, and other forms of life, and inspiring and sustaining diverse cultural beliefs, values, and lifestyles. Mamang Dai writes about the rains in her poems that depict the spiritual sublimity of the rains.

Drop the rainbow down,
the rain is potent drink
for spirits seeking heavenly brides. (Dai 3)

Water in the mountains has been in abundance catering to the needs of humans, but there are many instances in history where we hear stories of human sacrifices being carried out to please the deities and gods who were believed to bless and bestow the place with the bounties of nature and water. Human Sacrifice as an oblation to God, was symbolic of the belief system and the act represents an unquestionable faith that people depicted. Also in question is water's importance, which remained elusive in the highlands that lay much above the rivers with the water table down under the ground. The areas were barren and believed to be cursed and forsaken due to the wrath of Gods which is normally attributed to the past sins committed by the inhabitants or similar incidences that may have provoked the deities of that area.

In ancient times, the practice of Vedic Purusha Medha, meaning human sacrifice has been referred to as a practice that was prevalent. The various rationales behind human sacrifice are the same that motivate religious sacrifice in general. Human sacrifice is typically intended to bring good fortune and to pacify the gods, for example in the context of the dedication of a completed building like a temple or bridge. In ancient Japan, legends talk about *hitobashira* ("human pillar"), in which maidens were buried alive at the base of or near some constructions to protect the buildings against disasters or enemy attacks and almost identical accounts appear in the Balkans as the Building of Skadar and Bridge of Arta, where a lady and a boy were sacrificed respectively. We have heard of the great wars that have been fought to capture water resources in history and how the mightiest civilizations have settled near the rivers for ages across the world. The rivers, particularly in the Himalayan range of India, have originated from the glaciers of the mountains.

The hills of Himachal Pradesh resonate with the songs eulogizing such sacrifices that are generally made by the women folk of the ruling class of the regions where the moral responsibility of dealing with the problem of the scarcity of water lay on the rulers. The common theme in the tales of these sacrifices is the strong belief in the deities that often appeared in dreams of the ruler of that area and asked for a human sacrifice from one of the members of his family. After consultations with the courtiers and the advisories, the oracles and sorcerers, it is usually decided that the Queen or the Woman of the house would be the right person for the sacrifice, though it is believed that the woman herself offers her life to be laid down for the sake of her kingdom and to quench the thirst of the parched land and its people.

The most known story is that of Queen Sunanyana who lived during the tenth century, in Chamba town in Himachal Pradesh and was entombed alive on the top of the hill overlooking Chamba town. The story as narrated through the centuries is that the old capital of the kingdom which was shifted from Bharmaur to Chamba, faced a dearth of water. The erstwhile King, Sahil Verman, constructed a water channel from a natural water source flowing along the town. However, when the water didn't enter the newly built channel, it appeared in the dream of the king in the form of a spirit prophesying that it needs human sacrifice from the royal family if the king wanted water to flow through the channel. After a lot of consultations and contemplation, it was decided that the daughter-in-law of the King would be the right person for the sacrifice. "Such sacrifices", says historian Khandalavala, were not unknown in those far off days when the divine powers were believed to speak through the mouths of priesthood leading in extreme cases even to sacrifice of human life" (10). During the Sui fair, celebrated to commemorate the sacrifice of the Queen, young girls decked in their finest and traditional costumes, sing an elegy called 'Sukraat' in the local dialect. Sukraat symbolises the very night when the water of the Sarotha nullah reached the town.

....The story is deeply embedded in the folk songs of the district. In fact, in the traditional folk song of Chamba, called Dholaru, which is usually sung in the month of March on the beginning of New Year, according to Indian calendar, by the local folk singers, the sacrifice of the queen is commemorated by and large by them moving house to house..

Kuhā supne ayi ho ranya jo

Kuhā supne ayi na!

Kuhā ke glandi oh bhayio

Badiyan baliyan mai leni na!

Kuhā appeared in the dream of king

Kuhā appeared in his dream!

Oh brothers! What the kuhā utters is

Human sacrifice!

.....The legend unravels the historical positioning of women of the royal palace where feministic stance of the folklore cannot be side lined. The folksong subtly unearths the patriarchal structuring of woman where a king was considered next to God, but for as far as the concept of appeasing the spirit for public welfare it was woman whose life was supposed to be put on stake. The king neither sacrificed himself nor his wife and son but the daughter-in-law who genetically didn't belong to his family. (Sharma 145)

Another story of a woman of a ruling class being sacrificed for ending the dry spell and rejuvenating the water resources is about Rukmani. The entire Auhar region, in the present-day Bilaspur district, was in trouble because of the scarcity of water despite their repeated efforts to dig wells. Once the ruler of Barsandh dreamt that if his son or daughter-in-law is offered as a sacrifice, the wells that have run dry would be flowing and brimming with water. The legend goes that a newly married young lady named Rukmani of Taredh Village married to the son of the Rundh family, Rajput ruler of Barsandh village, was buried alive by the side of the spot which was selected for digging a Baoli (Tank). The present Rukmani Kund, a blue-colored pond is believed to be

formed at the same spot, where she was buried alive. Due to her selfless and courageous act, she was immortalised as a Goddess in the region. People of her father's village Taredh, still refrain from drinking the water of the Kund which is the source of drinking and irrigation water in the area, adhering to the age-old custom of not consuming water from the daughter's home.

According to O.C. Handa, in *Buddhist Art & Antiquities of Himachal Pradesh, up to Eighth Century A.D.*, such stories of Woman sacrifices were common instances in which women were sacrificed to Naga Devta for the sake of water. Similar stories can be taken into consideration like Rupi Rani of Gushal Village in Lahaul Valley, Rani Nayana of Raja Sahil Varman of Chamba, Bichi of Sirmaur, and Kandi Rani of Kishtwar in Jammu who were sacrificed to Naga Devta for the sake of water. Human Sacrifices to Naga Devta have been one of the most conspicuous features of the Austric Tribes, who are believed to have been present in the Himalayan ranges in the present-day world.

Besides the sacrifice of life for water, another aspect of this elixir and its manifestation as the provider and mainstay for electricity and irrigation for the teeming millions is the reservoirs created due to the backlogging of the rivers on which the multipurpose dams are built in the mountains. Though the lakes and their waters channelised to the far-flung deserts have boosted agriculture and also lit up the homes of the lesser privileged people living in the margins, the cost at which these developmental works is attributed to the sacrifices made by the residents of the submerged towns and villages who faced forced exodus and were rehabilitated at other places. The emotional and psychological impact that the submergence had on the generations that once thrived on the old town is the subject of many novels and stories written by many literary figures in Hindi Literature. This paper has taken up the study of the Old Town of Bilaspur which is one of the district headquarters of Himachal Pradesh and also other submerged areas of this hilly state.

Shakti Singh Chandel in his book *Bilaspur Through the Centuries* delineates the aftermath of the submergence of the town of Bilaspur in Himachal Pradesh that was completely drowned under water. Besides the residents' houses, monuments of archaeological importance like the palace of the royal family and temples too were devoured. Even the geographical wonders like the sprawling ground called the 'Saandu Maidan', which was believed to be the largest ground in the state and the whirlpool in Satluj River, were lost in the waters of the reservoir. The town's residents were rehabilitated at a hill above the submerged town and faced physical and emotional trauma during shifting. The impact of the exodus and rehabilitation inflicted psychological wounds on the older generation the most who had spent a major part of their lives in the old town. The book *Submerged and Rehabilitated* carries a story "Gods Reinstated" with the backdrop of the submerged town and a poem "Submerged and Rehabilitated" that narrates the agony of the people who were shifted. The book *A Town Under the Lake* is a pictorial account of the submerged town with a mention of the history and the folk songs dedicated to the old town. One has been mentioned below: -

Chal Mei Zinde

Nawi Duniya basani

Doobige Ghar Baar

Aai gaya Paani

(Jwala Prasad)

Oh my beloved! Come let's start a new life, our houses and property have been drowned as the water has come up...

Further a song by Jwala Prasad and Achar Singh Parmar titled, "Neele Jheelan Da Paani" depicts the plight of the oustees of the Old Submerged town of Bilaspur in the following lines:

Nave towna basi ne purane jo ronde .apne hi saamne apni kahani,

Teri anokhi kahani, tera bada dugha paani,

.....khatir tere tan asan jo doboya, buzurga ra sinjura bagh khoya (Prasad 24)

(We have settled in the New Town but we still long for the Old Town, your tale is mysterious and unique, your waters are so deep...for you we have devoured ourselves, we have lost the yards that our ancestors had cherished...)

The impending dangers of building a dam that brings along environmental complexities which result in the loss of ecosystems, traditional machinery and a changed course in the river is depicted in SR Harnot's story "The River Has Vanished" originally written as "Nadi Gayab Hai" in Hindi. With the backdrop of these issues of concerns, the story narrates the people's fear of losing their lands and also the environmental hazards

The novel *Paani Mein Chubhte Kaante* has been written by Trilok Mehra and deals extensively with the subject of the submergence of villages in the Reservoir formed due to the Pong Dam and delineates the pathos of the people who faced exodus. Naveen Haldvani too has presented his perspective on displacement caused by the pong dam water. Many such tales of devastation can be heard in other areas as well of the Himalayas. A dam called Surangani in the Chamba region was built in 1970 in the Baira Suil tributaries three phases resulted in the same consequences as the song below further portrays tensions that the natives of the area face as a large number of 'Kahu' trees were cut down during the process.

Chhoti-Surangani badda dam baneya

Kahuwari kuhadi ra maidan baniyan

Surangani is smaller and the dam is bigger

Forest of Kahu is converted into plain (Sharma 145)

The history of dams and resulting reservoirs is riddled with tragic stories of displacement and blatant disregard for the inhabitants of the town that are submerged in the waters of the reservoirs. Blind pursuit of hydroelectric power and the reservoirs that are created by dams submerge a vast area of cultivable land with rich biodiversity, destruction of cultural and historical sites, and displacement, with indigenous groups becoming victims of collateral damage. It is essential to tell the stories of those who were disenfranchised by dams, in order to bring awareness to the situation, push for recognition and justice and prevent future harmful projects from causing irreversible damage. The most famous of these drowned towns is the "Lion City" of Shi Cheng in China. An ancient city, Shi Cheng dates back hundreds of years and is now beneath the waters of Qiandao Lake. The city was drowned in 1959 to provide a reservoir for a hydroelectric dam, and now the white stone buildings seem to glow beneath the water. Many stories and novels like Stuart Woods's *Under the Lake*, Mabel Esther Allan's *Pendron Under the Water*, Eileen Dunlop's *Valley of the Deer* revolve around the theme of artificial lakes formed that drowned the cities and towns.

Water is used plentifully, quenching the thirst of millions at places where Queen Sunayana and Rukmani sacrificed their lives, their sacrifices immortally celebrated every year as fairs and festivals, lest they be forgotten. Much water has flown in the rivers since the dams were constructed, and the new towns and settlements have dwelled as the submerged cities lie underwater, frozen in time, sinking in silt, embedding the history with themselves. The human sacrifices and the exodus faced by a large number of people authenticate and affirm that water and the benefits derived from its tapping are far more important than life itself. Water is life but, in the mountains, life is for water.

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HUMAN EDUCATION IN 3RD MILLENNIUM AND NATIONAL EDUCATION POLICY 2020

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Abstract

Present education system is lacking with the basic needs of society that are love, affection, compassion, happiness, harmony, tenderness, kindness, ethics and social cohesiveness. Pivot of life is happiness; a happy individual creates a happy family that leads to happy society and at last happy World. Man is a social animal and social institutions are fabricated with love and affection. Are we leading toward emotionless mechanical and robotic society? And many more questions to be answered. Present education system is imparting only in the field of economic, industrial, mechanical growth but least in social growth. Anarchy, unrest, hate, greed, political supremacy, self-centered approach, violence, cheating are diseases spreading like pandemically in society and uprooting the social fabrications. Here is need to cultivate new education system.

- Key Words: Knowledge of India, Cheating, Violence, Tolerance and Equality.
Empathy

Introduction: Early education always starts from the birth of child; mother makes the child fertile with love and passion. We see that children are very innocent and happy filled with love and affection in their childhood. But with the passage of time by getting modern education they become adult filled with anger and an unhappy individual. By education we are creating unhappy human beings. Is this right? Present time education directly or indirectly responsible for violence in the different societies of the world. Unrest and violence among people mainly youth in the various parts of the world directly indirectly seeded by education.

Modern education mainly dealt with senseless and robotic development of society. We only engaged in to create consumers and consumer goods. But not nurturing good human values such as love passion affection to each other. The western concept of education is mainly concerned with the materialistic and consumeristic development of society. This system is mainly responsible for the unrest amongst the various social and religious groups of the world. After all we all belongs to human race that have a sense to understand the emotions of each other. We are organized social animal, different from wild animals. We have no right to penetrate in wild atmosphere. So, there is urgent need to introduce new format of education that should have ability and capacity to sow seeds of love, passion affection in society to create happy human being, happy society and happy world.

Here is need to combined ancient Indian knowledge with modern education. Because in ancient Indian knowledge has capacity to create good human being with traits of love compassion, kindness and tenderness. Educationists and Philosophers say that education mainly related to brain development

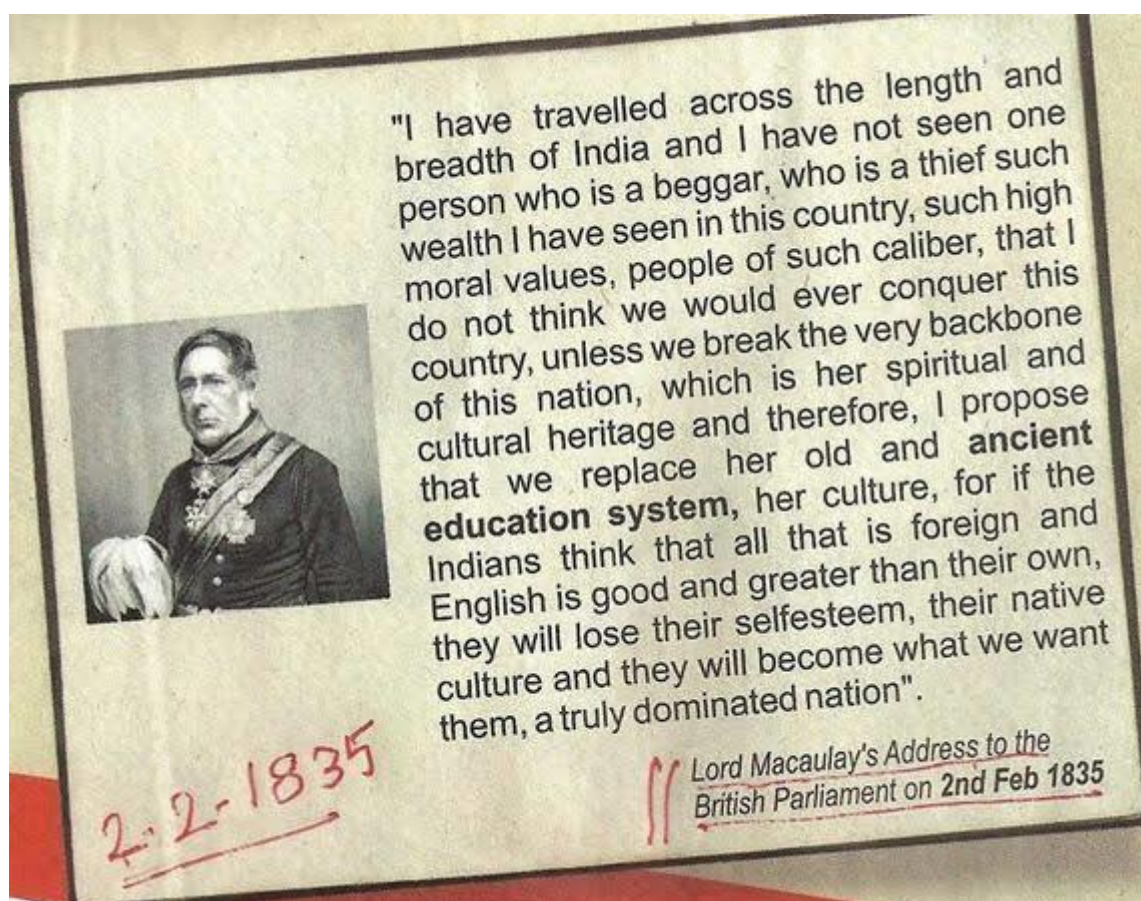
of an individual. By imparting education brain can be developed and utilized for construction or destruction. So, this is our responsibility to create constructive minds not destructive minds. The gun culture is growing in the western part of the world mainly youth in the schools open fire to exert their anger.

Same time question arises that, is the religion is playing an effective role in education in some context? No, the education is a light that guide us to think above religious paradox. Here if we think about the nature of human. It is more compassionate to take care of others. Taking care of others with kindness compassion and affection is a basic principle of education.

About teacher, a teacher may be a great scholar but without smile love tenderness and kindness he is a dangerous monster. Kindness love affection tenderness is the basic traits of a good teacher.

Especially in this age of science and technology we need education to inculcate moral and ethical norms which inherent social values, which create the fabric of the society to maintain a harmonious lives and awareness about the idea of unity in diversity.

Present time world economies are heading toward cut throat competition to catch the markets to reach out to the consumers especial to the Asian countries.



Now we need to revive our ancient education system that have the potential and strength to create Good human being. Let us work for.....

Provisions in National Policy on Education 2020

1. "Knowledge of India" will include knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India's future aspirations with regard to education, health, environment, etc. These elements will be incorporated in an accurate and scientific manner throughout the school curriculum wherever relevant; in particular, Indian Knowledge Systems,

including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in

- Mathematics
- Astronomy
- Philosophy
- Yoga
- Architecture
- Medicine
- Agriculture
- Engineering
- Linguistics
- Literature
- Sports
- Games, as well as in governance
- Polity
- Conservation.

Specific courses in

- Tribal ethno-medicinal practices
- Forest management
- Traditional (organic) crop cultivation
- Natural farming, etc. will also be made available.

An engaging course on Indian Knowledge Systems will also be available to students in secondary school as an elective. Competitions may be held in schools for learning various topics and subjects through fun and indigenous games. Video documentaries on inspirational luminaries of India, ancient and modern, in science and beyond, will be shown at appropriate points throughout the school curriculum. Students will be encouraged to visit different States as part of cultural exchange programmes. By inculcating these elements in Indian education system, our education system shall become capable to incorporate various socio-cultural values among young learners.

2. *Students will be taught at a young age the importance of “doing what's right”*, and will be given a logical framework for making ethical decisions. In later years, this would then be expanded along themes of

- Cheating
- Violence
- Plagiarism
- Tittering
- Tolerance
- Equality
- Empathy, etc.

with a view to enabling children to embrace moral/ethical values in conducting one's life, formulate a position/argument about an ethical issue from multiple perspectives, and use ethical practices in all work. As consequences of such basic ethical reasoning, traditional Indian values and all basic human and Constitutional values Such as

Seva

In Hinduism and Sikhism, is the concept of selfless service that is performed without any expectation of result or award for performing it. Such services can be performed to benefit other

human beings or society. Seva means "service". A more recent interpretation of the word is "dedication to others."

Ahimsa

Ahimsa (Sanskrit: अहिंसा, IAST: *ahimsā*, lit. 'nonviolence'), less commonly spelled ahinsa, is an ancient Indian principle of nonviolence which applies to all living beings. It is a key virtue in the Dhārmic religions: Hinduism, Buddhism, and Jainism.

Ahimsa is one of the cardinal virtues^[2] of Jainism, where it is first of the Pancha Mahavrata. It is also the first of the five precepts of Buddhism. *Ahimsa* is a multidimensional concept, inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself. *Ahimsa* has also been related to the notion that any violence has karmic consequences. While ancient scholars of Hinduism pioneered and refined the principles of *ahimsa*, the concept also reached an extraordinary development in the ethical philosophy of Jainism. Lord Parsvanatha, the twenty-third *tirthankara* of Jainism, revived and preached the concept of non-violence in the 9th century BCE. Mahavira, the twenty-fourth and the last *tirthankara*, further strengthened the idea in the 6th century BCE. Between the 1st century BCE and 5th century CE, Valluvar emphasized ahimsa and moral vegetarianism as virtues for an individual, which formed the core of his teachings. Perhaps the most popular advocate of the principle of *ahimsa* in the modern times was Mahatma Gandhi

Swachchhata

Mahatma Gandhi devoted his life so that India attains 'Swarajya'. Now the time has come to devote ourselves towards 'Swachchhata' (**cleanliness**) of our motherland.

Satya

In the Vedas and later sutras, the meaning of the word satya (सत्य) evolves into an ethical concept about truthfulness and is considered an important virtue. It means being true and consistent with reality in one's thought, speech, and action

Nishkam karma

Nishkam Karma is a central theme in the Bhagavad Gita. An important philosophical concept in Karma yoga, it means to act unselfishly, or without personal gain in mind. When acting out of Nishkam Karma, an individual is acting without any expectation that good will be returned to him/her. In Sanskrit, *nishkam* means "action without motive," "work without desire" or "desire-less."

Shanti

Shanti is a Sanskrit term meaning "peace." In both Hindu and Buddhist practices, shanti is often chanted three times to represent threefold peace in body, mind and spirit. In yoga, the *mantra Om Shanti Shanti Shanti* is often used at the end of a practice as an invocation of inner peace. This same mantra may also be used to close a Hindu or Buddhist worship service as a blessing of peace over the congregation. In India, *Om Shanti* is commonly used as a form of greeting upon meeting or parting with another person, much in the same way that *Namaste* is used. In this sense, Om Shanti can be translated as "peace be with you." In meditation practice, Om Shanti can also be used as a mantra in order to develop concentration and focus the mind.

Sacrifice

A *sacrifice* is something important or precious that is given up for the sake of gaining something or allowing something to happen that is considered more important, as in *I had to work hard and make a lot of sacrifices to achieve success.*

The word can also refer to the habitual act of giving things up in this way, as in *Achieving success requires hard work and sacrifice.*

Sacrifice can also be used as a verb meaning to give something up in this way, as in *I had to work hard and sacrifice to achieve success.* Sometimes, the word is used in situations involving surrendering something to prevent something bad from happening, as in *She sacrificed herself*

to save us. In all of these cases, the thing being *sacrificed* can be tangible, like a valued object, or intangible, like time or health, as in, *I would never sacrifice my health just to make more money.*

The word *sacrifice* is often used in the context of religion to refer to an offering or to the act of offering something to the god or gods being worshipped. Such a *sacrifice* might be an animal that is killed. The central figure of Christianity, Jesus, is viewed by Christians as having been a *sacrifice* for the sake of human salvation

Tolerance

a fair, objective, and permissive attitude toward those whose opinions, beliefs, practices, racial or ethnic origins, etc., differ from one's own; freedom from bigotry: *We are an international, multifaith, and multiracial school where the pupils are taught tolerance and respect for those, they may consider different from themselves.*

a fair, objective, and permissive attitude toward opinions, beliefs, and practices that differ from one's own: *The cleric preached religious tolerance and separation of church and state.*

interest in and concern for ideas, opinions, practices, etc., foreign to one's own; a liberal, undogmatic viewpoint: *Tolerance presupposes taking the other's perspective, not just being aware of it.*

the act or capacity of enduring; endurance: *I have a very low tolerance for noise and excitement. Of course, pain is subjective, because everyone has their own level of pain tolerance*

Diversity

The condition of having or being composed of differing elements: variety especially: the inclusion of people of different races (see race entry 1 sense 1a), cultures, etc.

Pluralism

Pluralism is a term used in philosophy, meaning "doctrine of multiplicity," often used in opposition to monism and dualism. The term has different meanings in metaphysics, ontology, epistemology and logic

Righteous conduct

Righteousness is the quality or state of being morally correct and justifiable. It can be considered synonymous with "rightness" or being "upright". It can be found in Indian religions and Abrahamic traditions, among other religions, as a theological concept. For example, from various perspectives in Hinduism, Buddhism, Islam, Christianity, and Judaism it is considered an attribute that implies that a person's actions are justified, and can have the connotation that the person has been "judged" or "reckoned" as leading a life that is pleasing to God

Gender sensitivity

Gender sensitivity is the process by which people are made aware of how gender plays a role in life through their treatment of others. Gender relations are present in all institutions and gender sensitivity especially manifests in recognizing privilege and discrimination around gender; women are generally seen as disadvantaged in society. Gender sensitivity trainings are used to educate people, usually employees, to become more aware of and sensitive to gender in their lives or workplaces. They are becoming more popular in the United States, particularly in areas of the service industry, such as healthcare and education

Respect for elders

Respect of elders is usually invoked to accuse younger generations of disrespect, or shaming them into conforming to standards of the past. But that's not what it is really about. Yes, youth come with inherent naivety — and with age, wisdom — they always have. But using "respect" as a command in this fashion seems to prescribe a negative connotation to the idea. It turns it into a scolding when it should be so much more. Respect, after all, is defined as "a feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements."

Respect for all people and their inherent capabilities regardless of background

- **Respect for environment**
- **Helpfulness**
- **Courtesy**
- **Patience**
- **Forgiveness**
- **Empathy**
- **Compassion**
- **Patriotism**
- **Democratic outlook**
- **Integrity**
- **Responsibility**
- **Justice**
- **Liberty**
- **Equality**
- **Fraternity**

will be developed in all students. Children will have the opportunity to read and learn from the original stories of the **Panchatantra, Jataka, Hitopadesh**, and other fun fables and inspiring tales from the Indian tradition and learn about their influences on global literature. Excerpts from the Indian Constitution will also be considered essential reading for all students.

- Basic training in health
- Including preventive health
- Mental health
- Good nutrition
- Personal and public hygiene

disaster response and first-aid will also be included in the curriculum, as well as scientific explanations of the detrimental and damaging effects *of alcohol, tobacco, and other drugs*.

Indeed, The National Policy on Education 2020 is a document that have the potential to create good responsible citizens with all traits of civic man. By implementation of this policy, we can easily cope up with many current social evils and become able to uprooted them. By cultivation various life skills and good human values India can rejuvenate his old Indian cultural social values.

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संस्कृत वाङ्मय में नारी महत्त्व

डॉ. प्रियंका

सहायकाचार्य संस्कृत, राजकीय अध्यापक शिक्षामहाविद्यालय धर्मशाला, हिमाचलप्रदेश

शोधसार

किसी भी राष्ट्र की सभ्यता व संस्कृति के निर्माण में तथा उसके विकास में नारी का महत्वपूर्ण योगदान है नारी में अनेक गुण विद्यमान हैं- दया, ममता, उदारता व त्यागादि। नारी के इन्हीं गुणों के कारण न केवल वैदिक धर्म में अपितु समस्त वाङ्मय में तथा वहाँ तक की दैनिक जीवन में भी उसका महत्व दृष्टिगोचर होता है। यद्यपि समय और परिस्थितियों के साथ-साथ उसे निम्नित शब्दों का सामना भी करना पड़ा तथापि सृष्टि प्रक्रिया में, गृहस्थ जीवन में, पति तथा संतान की कामना में उसका महनीय योगदान रहा है। नारी अपने इन महान गुणों के कारण न केवल अपने जीवन को महान बनाती है अपितु पति के जीवन को भी महान बनाने में उसका महत्वपूर्ण योगदान है तभी तो मनु ने कहा है कि जहाँ नारियों की पूजा होती है वहाँ देवता निवास करते हैं।¹ नारी के महत्व का शब्दों द्वारा न तो वर्णित किया जा सकता है और न ही इसकी आवश्यकता है क्योंकि हम अपने दैनिक जीवन में इसे स्वतः ही अनुभव कर सकते हैं तथापि मैंने अपने इस लघुशोध प्रबंध में नारी के महत्व को वर्णित करने का प्रयास किया है।

प्रमुखशब्दाः- नारी, ब्रह्मा, कत्याणी, कठोपनिषद्, रामायण, राज्याभिषेक, वाङ्मय

संस्कृत वाङ्मय में नारी के लिए स्त्री, योशिता, अबला, नारी, वधू, वामा, वनिता, तथा महिला आदि अनेक शब्द प्रयुक्त हुए हैं। नारी के सामाजिक तथा पारिवारिक कर्तव्यों की दृष्टि से समाज में उसके विभिन्न रूप दिखाई देते हैं। मधुर एवं कामनीय स्वभाव के तथा माता-पिता की प्रिय होने के कारण वह कन्या है।² पत्नी रूप में उसे सहधर्मिणी, अपाणिणी भार्या, जाया व पाणिगृहिणी आदि नामों से किया गया है।³ नारी का सबसे प्रमुख रूप माता है जो उसे स्थायित्व और पूर्णता प्रदान करता है माता के रूप में उन्हें जनयित्री, प्रसूता जननी व अम्बा भी कहा गया है। इन सभी रूपों में नारी सम्मान के योग्य है।

वैदिक युग में नारी की उच्च सम्मान व अधिकार प्राप्त हुए हैं। वेदों में उसे प्रेणादात्री नामि कहा गया है। स्त्री ब्रह्मा हुई है।⁴ अर्वात् स्त्री ही ब्रह्मा के समान मानव की जन्मदात्री और जीवन निर्मात्री है। ऋग्वेद में पत्नी को गृह की साग्राणी कत्याणी तथा वीर सन्तान को जन्म देने वाली कहा गया है। माता के रूप में नारी को वेद में सर्वाधिक उच्च स्थान प्राप्त है। ऋग्वेद में माता को मही कहा गया है। नारी के बिना पुरुष अधूरा है इसलिए ब्राह्मण ग्रंथों में पत्नी के साहचर्य के बिना पुरुष अपूर्ण माना गया है, इसलिए अपत्नीक पुरुष को यज्ञ में बैठने का अधिकार नहीं था।⁵ अतः नारी पुरुष की सहधर्मिणी थी जिसके बिना धार्मिक अनुष्ठान संपन्न नहीं हो पाते थे। पत्नी पति की साक्षा थी।⁶ शतपथ ब्राह्मण में कहा गया है कि पत्नी पति की भी अपाणिनी है अतः जब तक व्यक्ति विवाह नहीं करता तथा संतान उत्पत्ति नहीं करता तब तक वह पूर्ण नहीं है।⁷ नारी गृह की स्वामिनी है तथा घर की लक्ष्मी है।⁸ भवभूति ने भी नारी को घर की लक्ष्मी कहकर संबोधित किया है।⁹

उपनिषद् ग्रंथों में भी नारी की महत्ता को प्रतिपादित किया गया है। कठोपनिषद् में इंद्रादि देवताओं के गर्भ को समाप्त करने वाली तथा ब्रह्म का उपदेश देने वाली देवकी उमा नारी ही थी।¹⁰ अन्यत्र कहा गया है कि जिस प्रकार माता पुत्र की रक्षा करती है उसी प्रकार ब्रह्मविद्या भी रक्षा करती है।¹¹ नारी के गौरव को मातृ रूप में प्रतिपादित करते हुए कहा गया है- मातृ देवो भव।¹² माता ही सबसे बड़ा देवता है रामायण सीता के माध्यम से नारी के महान चरित्र को प्रभावित करने वाला महाकाव्य है।¹³ वाल्मीकि जी ने कहा है कन्या के दर्शन को मंगल का हेतु बताया है। राम के राज्याभिषेक के समय भी अक्षत तथा सुवर्ण से युक्त पत्र लेकर कन्याएँ उनके आगे-आगे चलती रहती थीं।¹⁴

महाभारत में कहीं-कहीं नारी कन्या को पुत्र के समान माना गया है।¹⁵ उस समय भी नारियों को उनके कर्तव्य और कर्मों की शिक्षा देने की व्यवस्था घर पर ही कर दी जाती थी जैसा कि उत्तरा को नृत्य गीत वादनादि की शिक्षा देने के लिए राजा विराट् ने वृहन्नला को नियुक्त किया था।¹⁶ जीवन उपयोगी शिक्षा पर प्रायः कन्या को माता से ही प्राप्त होती थी इसलिए नारी के माता रूप को सर्वश्रेष्ठ बताया गया है।¹⁷ भार्या अर्थात् पत्नी के रूप में नारी का स्थान कन्या से भी उच्च माना गया है। क्योंकि धर्म जो कि मनुष्य का परम पुरुषार्थ माना गया है उसकी विधि पूर्वक पालन में भार्या का महत्वपूर्ण योगदान है। भार्या ही धर्म संग्रह में सहायक है।¹⁸

नारी को वृष्टि की निर्माणकर्तृ भी कहा गया है क्योंकि माता ही पुत्र के शरीर का निर्माण करने वाली है अर्थात् शरीरोत्पत्ति में माता ही प्रधान होती है। मनुष्य के शरीर रूपी अग्नि को प्रकट करने में माता ही अरणि का स्वरूप है। जिस प्रकार अरणियों से का विधान करने वाली है।²⁴ संस्कृत वाक्य में हमें अनेक विदुषी नारियों के उदाहरण मिलते हैं जो कि उनके महत्त्व को प्रदर्शित करते हैं। तपस्या अनुभूति तथा विद्वता उनके महान गुण थे। याज्ञवल्क्य ऋषि की पत्नी मैत्रेयी तथा याज्ञवल्क्य से शास्त्रार्थ करने वाली गार्गी ऐसे ही विदुषी नारियां थीं।²⁵ सीता जी को माता सुनयना²⁶ और शत्रु कौशल्या²⁷ से पातिव्रत्य धर्म का उपदेश मिलता है जो कि उनकी विद्वता के परिचायक हैं। नित्य भ्रवण मात्र से ही वेद के उदाहरणों को मुखाग्र करने वाली शकुंतला का उदाहरण हमें आदिपर्व में मिलता है।²⁸ इसी प्रकार द्रौपदी, सावित्री, अरुंधति, शाण्डिली आदि आश्रम में निवास करने वाली अनेक विदुषियां थीं। कुलमा एक ऐसी ब्रह्मवादिनी नारी है जिसने विवाह से विमुख रहकर आजीवन ब्रह्मचारी रहते हुए ब्रह्म ज्ञान प्राप्त किया तथा राजा जनक से उसके विषय में शास्त्रार्थ किया।²⁹ नारी का सर्वाधिक महत्त्व माता के रूप में सर्वोपरि है इसलिए अपराध करने पर भी माता को अवश्य कहा गया है।³⁰ इसी तथ्य को ओर अधिक महत्त्व देते हुए मनु ने हजार पिता से भी बढ़कर माता का गौरव माना है।³¹

निष्कर्ष रूप में यह कहना जा सकता है कि इस सृष्टि प्रक्रिया में, गृहस्थ में तथा समाज में नारी का योगदान महत्वपूर्ण है। उसे गृहस्थ में सम्मान देकर गृह की साम्राज्ञी कहा गया है, यज्ञ की अधिकारिणी कहा गया। उपनिषदों में मातृ देवो भव और अन्यत्र नस्ति मातृ समो गुरुः कहकर नारी के महत्त्व को प्रतिपादित किया गया है। संक्षेप में कहा जा सकता है कि नारी का महत्त्व न प्राचीन काल में कम था और ना आज कम है। नारी आज भी समाज, सृष्टि तथा गृहस्थ के लिए उतनी ही आवश्यक है जितनी पहले थी। अतः हमें नारी का सम्मान हर रूप में करना चाहिए। मैं अपने इस लघु शोध के माध्यम से आधुनिक पीढ़ी को नारी के महत्त्व और सम्मान के प्रति सजग करना चाहती हूँ।

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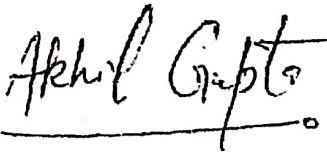
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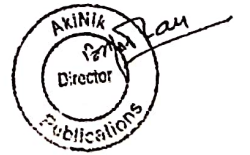
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