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जहाँ एक तो स्त्रियों के नाचने, गाने तथा डा तरह से बुझाना मानने का स्देश दिया जा रहा है। वहीं दूसरी ओर हमारे देश की स्त्रियाँ देहेज उत्पीडन की शिकार होती आ रही हैं। हमारे समाज में देहेज प्रथा एक पुरानी समस्या है। जो कि पूर्व में भी थी आज भी है और शायद आँखें नहीं खोलती तो आगे भी रहेगी। इस समस्या के कारण भी हमारे समाज की स्त्रियाँ शांण का शिकार होती रही है तथा इस प्रथा के चलते तो कई स्त्रियों को अपने प्राण भी त्यागने पडते हैं। विवाह के समय पुत्री को कम देहेज मिलना या निर्धनतावश देहेज न देने के कारण सास-ससुर, पति या अन्य परिवार जनों के द्वारा प्रताडित किया जाना तथा उसे बार-बार अपने पिता से देहेज लेने के लिए उकसाना, उसके साथ मार पीट करना, यह सब देहेज न मिलाने के कारण स्त्रियों को आज भी सहना पडता है। और स्त्री अपने मायके वालों की आर्थिक स्थिति को समझते हुए ससुराल वालों की माँगों को पूरी न कर पाने के कारण उनके अत्याचारों को सहकर जिन्दगी जीने की आशा छोड देती है तथा आत्महत्या के रास्ते को अपनाती है। और "इस प्रकार स्त्री को स्त्री होने की कीमत अपनी जान देकर चुकानी पडती है" देहेज न मिलने के कारण न केवल अनपढ लोगों द्वारा ही स्त्री को प्रताडित किया जाता है अपितु यह शर्म की बात है कि शिक्षित लोगों द्वारा भी इस प्रकार का कार्य किया जा रहा है। इस सम्बन्ध में राधा कुमार लिखती है - "शकुन्तला ने अपने पति द्वारा की जाने वाली नियमित पिटाई से तंग आकर आत्महत्या कर ली। उसका पति देहेज न मिलने के कारण उसे रोज बरोज मारता-पीटता था। सहकर्मी शिक्षिकाओं ने पुलिस आयुक्त बजरंग लाल के कार्यालय के समक्ष प्रदर्शन करके शकुन्तला के पति सुभाष अरोडा के खिलाफ आत्महत्या के लिए मजबूर करने का मामला दर्ज करने की माँग की। सुभाष अरोडा दिल्ली के हंसराज कॉलेज के अध्यापक थे।"¹⁸

आज भी समाज में ऐसे लोग विद्यमान हैं जो स्त्री को स्त्री न समझकर उसे उपभोग व उपयोग की वस्तु मात्र समझते हैं। पुरुष यह जानने व समझने की जरूरत नहीं

समझता कि स्त्री क्या चाहती है, उसके मन में क्या चल रहा है। वह तो स्त्री को एक मशीन समझता है, और चाहता है कि वह स्त्री से जब चाहे जो चाहे करवा सकता है। पुरुष शुरु से ही यह चाहता आया है कि स्त्रियाँ उनके इशारों पर चले। पुरुष यह क्यों भूल जाता है कि उसका भी एक वजूद है, उसकी भी अपनी कोई इच्छाएं हो सकती हैं और वह कठपुतली न होकर एक 'मनुष्य' है। आखिर पुरुष यह क्यों नहीं सोचता कि बिना स्त्री के उसका कोई अस्तित्व नहीं है। इसी सम्बन्ध में रंजना जायसवाल लिखती है - "आखिर पुरुष स्त्री से इतना डरा हुआ या भयभीत क्यों है? क्यों नहीं सोचता कि बिना स्त्री के न तो जन्म ले सकता है, न जी सकता है, गति देती है।"¹⁹ पूर्व में जीवन को जीने लायक बनाती है, गति देती है।"¹⁹ पूर्व में जहां स्त्री शब्द को सुनते ही एक गौरवमयी, संबेदनशील, स्नेही, सम्मानीय छवि हमारे समक्ष आती थी, वहीं आज पीडित, शोषित स्त्री का चित्र हमारे समक्ष उभर कर आ रहा है। जो समूची व्यवस्था में परिवर्तन हेतु पुनश्च नए सिरे से चिंतन की माँग करता है।

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व्याख्याता (हिंदी)
जुषिटर कोलेज, कुचामन सिटी (राज.)



Nonviolence and Peace Education

Prof. Anil Dhar

Ours is the age, which saw the tremendous growth of scientific knowledge and discoveries. Science has done a great service to mankind by providing amenities of pleasant living and man has become the master of nature. But it is only one-sides picture. Albert Einstein "Religion without Science is blind, Science without religion is lame". Bertrand Russell, the eminent philosopher, comments, "Man is showing some thing of the defects of slave turned master. A new moral outlook is called for in which submission to the power of nature is replaced by respect for what is best in man." Science has saved mankind from many miseries and uncertainties of the primitive past but it has landed man in new and growing fears and uncertainties. Science is responsible for many significant discoveries and has destroyed many superstitions, but of the same time it has also uprooted the spiritual and moral values of our society. We know much about atom but not about the values needed for meaningful and peaceful life. Our life is full of excitements, fears and value-conflicts. Today what is needed for mankind is peace, mental as well as environmental, this can only be achieved through the practice of nonviolence, the first and foremost sublime virtue of indian ethics. In this contemporary era Mahatma Gandhi, Vinobha Bhave, Acharya Tulsi, Acharya Mahaprajna have successfully applied the principle of nonviolence in the political and social fields. Now, in this age of LPG deeper scrutiny and understanding of the people, their civilization and especially of their moral and spiritual achievements has become a fundamental necessity. And, therefore, a wider vision of the universe, a clearer insight and the possibilities of applied form and training of the fundamentals of ethics and religion are needed. Nonviolence has been stressed by religious exponents, social reformers and political leaders, and above all it has been accepted as important from the point of view of one's oneself. Thus, it is religiously, ethically, socially, politically and psychologically important and necessary.

Concept of Nonviolence

Nonviolence is the climax of thought process for the welfare of human race. It is the basis of the flowering of life in both the worldly and the spiritual sense. The pious feeling of nonviolence is bedrock for the growth of the institution of family from individuals, society from families and nation from societies leading to the brotherhood of nations. A correct evaluation of the progress of human civilization can be done only in terms of nonviolence. All religions and philosophies merge within the broader definition of nonviolence. All religions, therefore, admit the importance of nonviolence. There cannot be any difference of opinion as to the all-embracing nature of nonviolence. Nonviolence has been thought and talked about in every religion, philosophy and sect all over the world, whether it is the Vedic religion, or the Buddhist, the Jewish, the Persian, the Taoist, the Confucian, the Christian, the Islamic, the Shinto, the Sikh or the Jain religion. Nonviolence cannot be defined within the narrow confines of regionalism, linguistic chauvinism, sectarianism or communalism, nor can it be thought of in terms of as petty and personal property of an individual. It is all embracing sense of oneness with the world. That is why history and principles of nonviolence become important in the curriculum of training in nonviolence course. Nonviolence brings only when an individual has already achieved an attitudinal balance.

Nonviolence means making the enormous effort required to overcome evil with good. Nonviolence does not rely on strong muscles and devilish armaments; it relies on moral courage, that there is in every human being, however brutal, however personally hostile, a fund of kindness, a love of justice, a respect for goodness and truth, which can be reduced by

rob them of their rights, we are on our way to realizing the meaning of spiritual nonviolence. We must see both the aspects – the practical as well as spiritual. The former is responsible for our laying the blame for everything on some one's door. While the other is as Gandhi says – It is uttermost selflessness – a complete freedom from a regard for one's body. Gandhi says – Complete nonviolence is complete absence of ill will against all lives. It therefore embraces even sub-human life not excluding noxious insects or beasts. Nonviolence is therefore in its active form goodwill towards all life. Thus nonviolence rests on a belief on the fundamental unity of all life.

The world famous historian Professor Arnold Toynbee, has stated that nonviolence has to be accepted as a way of life, if the world has to be saved from annihilation. Violent species of the world numbering 600, in the animal and bird classes, have already become extinct due to interecine warfare. As against this 700 species of birds and animals, who exist with love and affection, have registered a growth in numbers. Nonviolence is, therefore, desirable for all, the individual, the society and the nation. Only, the individual is required to be immune from the ills of social and physical environment, confident in the belief that he can bridge the gap between economic competition and poverty, communal harmony and communal disturbances and establish a balanced social order based on amity and balance in human relationship. Individual idiosyncrasy or absolutistic (or non-relativistic) attitude promotes violence. It is, therefore, important to have training in nonviolence to understand from a non-absolutistic or relative point of view of every religion and its philosophy.

Peace

All human beings want peace. No one is happy in anarchy, which generates disturbance

and restlessness. How can, then peace be obtained? It can only be obtained through applied nonviolence. Nonviolence doesn't mean merely abstinence from killing a creature. In it's broader sense it means refraining from infliction of pain on others as also from usurping the rights of others. This kind of nonviolence where in the good of others comes well before one's own- has always been needed.

In order to promote the culture for peace, it is important to reflect on the meaning of word "peace." In the negative sense, the word peace refers to the absence of organized use of armed forces. The positive concept of peace is wider and includes also friendly relations between states as well as other political, economic, social and environmental conditions that are needed for a conflict free international community. In this paper, peace is defined as racial equality rather than racial discrimination; equality among all people rather than oppression and deprivation; cooperation rather than competition; sharing food and world resources than waste and hoarding, preserving nature than exploiting her; equality between the sexes rather than male dominance over female and minorities; self-mastery and self-undertaking rather than control and power over others; and the use of skills and talents of every human being for the general care and love of all living things. Peace means not absence of wars, but also violence in forms such as conflicts, threat of life, social degradation, discrimination, oppression, exploitation, poverty, injustice and so on.

Peace Education

Based on this theoretical framework of peace, peace education is teaching the information, attitudes, values and behavioral competences needed to resolve conflicts without violence and to build and maintain mutually

beneficial, harmonious relationships Peace education is the deliberate attempt to educate children and adults in the dynamics of conflict and the promotion of peace making skills in homes, schools and communities throughout the world, using all the channels and instruments of socialization. Peace Education is the process of acquiring the values, the knowledge and developing the attitudes, skills and behaviours to live in harmony with oneself, with others, and with the natural environment.

Peace education be thought of as encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace, as informing the student on the consequences of war and social injustice, as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures, as encouraging the student to love the world and to imagine a peaceful future, and as caring for the students and encouraging the students to care for other.

Peace education is a programme committed to educating active world citizens who are conscious of the interdependence of human beings with a global framework, are determined to promote peace, human rights and democracy, are aware of their responsibility towards their persona, social and physical environments, have developed a critical conscience towards technological and social changes and the possible consequences of such changes, have adopted attitudes, work habits and standards which ensure a lifelong capacity to learn, have the self-confidence, independence and respect as well as willingness to take wise, considered decisions.

Education for Peace is a conceptual framework from which schools may devise a programme comprising the transmission of

universal values and enduring attitudes, and the development of skills which will enable our students to become active global citizens. The framework of peace education emphasises that (i) each member of the global society has to abide by fundamentals relating to welfare of mankind, such as justice, liberty, responsibility, equality, dignity security, democracy and solidarity. (ii) At the micro level, each member of the society is an active participant in a local community and is in turn committed to universal harmony reflective of the diversity of the human race. (iii) Each member of the world society must act towards protecting global heritage which is pre-condition for sustainable future. To be more precise, basic elements of Peace Education are:

- Knowledge: Knowing the concept of Peace, Justice, Human rights, Emotional intelligence, conflict management, conflict resolution, as well as International Understanding.
- Values and Attitudes: Possession of attitudes and values of care, trust tolerance for dissimilarities, justice, nonviolence, cooperation, equality, self awareness, empathy, conflict resolution, promotion of sustainable environment, religious freedom, compassion, concern and care for human life etc.

- Skills: skills of communicating, listening, cooperation, meditation, critical thinking and self reflection.

Contribution of Peace Educators

Peace Educators role in the implementations of peace education curriculum is crucial in the sense that he/she is desired to know the learning content that leads itself to peace education instruction and the best instructional strategy to promote its learning. For implementing the curriculum of peace education curriculum, teachers should possess the followings:

- Should depict nonviolence in their actions, sense of responsibility, cooperation, creativity, understanding and solidarity in personal and professional activities in and out of academic institute.
- Knowledge of human rights and duties
- Use instructional methodology, focussing on cooperative learning, creative problem solving, role playing, team work and other participating learning strategies.
- Encourage active participation of students in the teaching learning process.
- Practice gender equality and demonstrate principal of non-discrimination in personal and professional dealings.
- Sensitive to the problems and concerns of environment and adopt environment friendly attitudes.
- Demonstrate skills of care, empathy, tolerance, democracy and conflict resolution in dealing with learners, colleagues, parents and other stakeholders in education.
- Tolerate and appreciate cultural and linguistic diversity
- Encourage learning to communicate freely. Mindfulness and caring attitude of teacher encourages connectedness of all things and compassionate decision making among the students. This calls for inclusion of peace education dimension into teacher education programmes. The teachers need to learn how to integrate elements of peace education into the various subjects. Use of interactive and participatory teaching methods as well as cooperative group work and group discussions in teacher education will equip teachers with the skills for implementing peace education curriculum. Adequate training will enable

teachers internalize the knowledge and skills of peace education and will also put them in a better position to help learners develop these peace knowledge and skills. The philosophy course and every course of the bachelor of education programme should adopt and promote peace education as an effective learning tool. The course structure that includes the content inclusion on peace education and conflict resolution would ensure that pre-service students will be both aware of the world around them and how they will be able to change it for the better.

Conclusion

Science and Technology has brought tremendous comforts and benefits for the mankind and for the greater understanding of the world we live in, but it is all the more confronted with problems like war, crimes, violence, terrorism, fear and tension, injustice, religious intolerance, anger and oppression against man and nature. Under the scenario, it is essential to integrate peaceful attitude, values and skills into the teaching and learning process in academic institutions and make these components a part of total curriculum of the school. The need of the hour is to adopt peace education. Peace Education is holistic and embraces the physical, emotional, intellectual and social growth of student within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, trust, fairness, cooperation and reverence for the human family and all life on our beautiful planet. Collaborative and cooperative learning, democratic environment in academic institute are conducive for implementation of peace education curricula. For adequate preparation of teachers to ensure effective delivery of peace education curriculum, peace education should form an essential component of teacher education programme as well.

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Distance Education and Women in India

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Introduction

Education is the medium and a multi-dimensional process through which women emancipation and empowerment can be made a reality. It can lead women towards progress and prosperity and enjoying an independent status with the gaining of knowledge. It is only through education that a woman can have a better decision-making power, can have information and resources to take better decision and can have self-confidence which is most important. Women emancipation and empowerment is utmost important for the progress of any society. A society is a conglomeration of both the male and female sexes. So to ensure the progress of the society, both the sexes are supposed to play the equitable role. Education is the only mean through which both the sexes can make equal progress. In a society like India which is patriarchal in nature, women enjoy a degradable status since centuries ago. A woman is not considered as much important as men. Women have faced discrimination since ancient time. So many obstacles blocked the way of women emancipation during ancient and medieval periods like practice of polygamy and child marriage. Indian society does not allow women to go out of home to get education. So it is only with the initiation of education through distance mode that women status in India got a major boon. But there is always a major difference between theory and practice. Even India like any other society is two-wheeler with one as male and another as female. We cannot aspire two wheeler running on a single wheel. What status women enjoy through the mechanisation of distance education is different from what women exactly have being a one wheel of the society which is a two wheeler. A society cannot progress unless it runs on both the wheels viz. male and female. What we need to answer here is the effect of distance education on women and the obstacles created by society for the same purpose. It is so