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प्रवास और क्षेत्रीय विकास महाराष्ट्र के विशेष संदर्भ में(1990-2018) डॉ बीनू सिंह सहायक प्राध्यापक अर्थशास्त्र विभाग बी. एम. रुइया महिला महाविद्यालय गामदेवी,

मुंबई,ईमेल-beenu@bmr girlscollege.com

प्रवास एक ऐसी प्रक्रिया को कहा जाता है जहां मनुष्य अपने जन्म स्थान को छोड़कर रोजी रोटी तथा बेहतर जीवन की आशा में किसी दूसरे प्रदेश की ओर या देश की ओर प्रस्थान करता है। प्रस्तुत शोध प्रबंध में हमने द्वितीयक आंकड़ों के अध्ययन के द्वारा पूर्वी भारत के प्रवासियों के मुंबई महानगर में निवास के परिणामों का द्वितीयक आंकड़ों के आधार पर अध्ययन किया है। जिसके माध्यम से यह जानने का प्रयास किया गया कि क्या वास्तव में प्रवास गुणक प्रक्रिया द्वारा किसी भी स्थान के आर्थिक विकास को प्रोत्साहित करता है तथा लोगों के जीवन स्तर को बेहतर बनाने में मदद करता है।

महत्वपूर्ण शब्द- प्रवास, क्षेत्रीय विकास, आर्थिक विकास, प्रवासियों की स्थिति । भूमिका

पुरातन समय में वैश्विक प्रशासन मुख्यतः सुरक्षित एवं मानव का बुद्धिमत्ता पूर्ण प्रयास था, जिसके द्वारा वह अपने कल्याण को उच्चतम रखना चाहते थे और ऊंचा सामाजिक स्तर प्राप्त करना चाहते थे। प्रवासी सबसे पहले सामाजिक आर्थिक स्तर के निम्न वर्ग के सानिध्य में आते हैं पर उनमें सुधार का मौका होता है और धीरे-धीरे गंतव्य क्षेत्र के लक्षणों को हुए प्राप्त कर लेते हैं। इस तरह कर्मों निर्वाचन का विश्लेषण किया उप गमन द्वारा बहुत ही समाज के संघर्षों को मेल किया जाता है तथा इसमें प्रवासन पद्धति के आधार पर पुरातत्व समाज में एकता का संपादन किया जाता है। इसमें प्रवासी श्रमिक को निर्भरता याद आस्था का प्रतीक माना जाता है जिसके कारण परिधि पर पिछड़ेपन और केंद्र में विकास का जनक होता है । विकासशील देशों में सर्वाधिक प्रवचन गांव से शहर की ओर होता है। लोग गरीबी से तंग आकर रोजगार की तलाश में महानगरों में आया करते हैं। कुछ लोग शहरी सुविधाओं के लालच में भी रोजगार के लुभावने अवसरों के कारण अधिक हो रहा है गांव में व्याप्त बेरोजगारी, अनिश्चित मजदूरी, आधारभूत सुविधाओं की कमी, कृषि जोत का छोटा होना, खराब लेनदेन व्यवस्था, जातिगत भेदभाव वह सामंतवादी नजरियों के कारण भी लोग गांव से शहर में आकर बस रहे हैं।

रोजगार के साधनों का मांग की तुलना में धीमी गति से बढ़ना ऐसा कारण है जिससे कि शहर भी अपना आकर्षण बनाए रखते हैं बड़ी संख्या में शिक्षित युवा वर्ग रोजगार की तलाश में शहरों की ओर प्रवास कर रहे हैं।

प्रस्तुत शोध पत्र में हमने विभिन्न प्रकासित और अप्रकाशित आंकड़ों के आधार पर मुंबई महानगर में पूर्वी भारत से आने वाले प्रवासियों के आर्थिक जीवन स्तर को ज्ञात करने का प्रयास किया है। अध्ययन के उद्देश्य

* प्रवास से पूर्व की आर्थिक स्थिति का अध्ययन

* प्रवास के पश्चात की स्थिति का अध्ययन

* प्रवास का आर्थिक जीवन पर प्रभाव शोल जिल्ल

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प्रस्तुत शोध प्रपत्र में वर्णनात्मक विश्लेषण द्वारा प्रवास और क्षेत्रीय विकास महाराष्ट्र के विशेष संदर्भ में विषय पर प्रकाश डालने का प्रयास किया गया है। आंकड़ों का एकत्र विभिन्न पत्र-पत्रिकाओं समाचार पत्रों तथा सरकारी प्रकाशनों के द्वारा किया गया है। इसके माध्यम से नीति निर्माताओं को अपनी प्रवास संबंधी नीतियों को सुधारने में मदद मिलेगी। यह विद्यार्थियों व शोधार्थियों के लिए भी लाभदायक है क्योंकि इसके माध्यम से समाज में हुए आर्थिक परिवर्तनों का वर्णनात्मक विश्लेषण करके क्षेत्रीय विकास से संबंधित कुछ उपयोगी सुझाव प्रस्तुत किए गए हैं।

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ताहर के इकनोमिक एंड पॉलीटिकल वीकली, वॉल्यूम 21, नंबर 46(नवंबर 15,1986) ''प्रवास, शहरीकरण तथा ्वता हे होतीय और समानता - सामाजिक और राजनीतिक चुनौतियां''विषय पर अमिताभ कुंडू ने अपने विचार प्रस्तुत इंत^र हेत्रीय जरदास के कारण सामाजिक विकास होता है लेकिन साल के अतर क्षेत्रीय आर से आप सामाजिक विकास होता है लेकिन साथ ही साथ जनसंख्या वृद्धि के कारण उस करते हुए कहा कि प्रवास के कारण सामाजिक विकास होता है लेकिन साथ ही साथ जनसंख्या वृद्धि के कारण उस करते हुए करु। करते हुए करु। सात को अनेक आधार संरचनात्मक चुनौतियों का सामना करना पड़ता है।

वात को अगभ आप है। प्रकाश, बी. ए. ने खाड़ी के देशों में प्रवास और उसका आर्थिक प्रभाव; केरल का अनुभव, लेख में विश्लेषणात्मक शोध प्रकाश, बा. पर पुत्र द्वारा यह ज्ञात करने का प्रयास किया कि खाड़ी के क्षेत्र के देशों में केरल के अधिक प्रवासियों के कारण हुआ अर्थात एव द्वारा यह ज्ञात करने का प्रभाव दिखाई दिया।साथ ही प्रवासियों के प्राप्तकों की सार्य के कारण हुआ अर्थात क द्वारों थे है गाल बहु। पर प्रवास का सकारात्मक प्रभाव दिखाई दिया।साथ ही प्रवासियों के परिवारों की प्रस्तुति के बढ़ जाने के कारण हो पर भाग हो पर भूमि, खाने की वस्तुओं, चिकित्सा सुविधाओं के मूल्य में बहुत अधिक वृद्धि हुई जिसका परिणाम यह हुआ कि वहा पर के द्वित परिवारों के सदस्य खाड़ी देशों में नौकरी नहीं करते थे, परिवारों का जीवन स्तर बहुत गिर गया।

उपाध्याय, कैरोल तथा मेरीओ रूटीन ने" प्रवास, अंतर्देशीय प्रवाह और भारत में विकास" क्षेत्रीय परिष्य पर अपने लेख में लिखा कि भारत में प्रवास के सकारात्मक प्रभाव के रूप में यह देखा गया कि

तीरहण्य विभेग में अपने घरों पर पैसे भेजने के साथ ही साथ अपने क्षेत्र के विकास के लिए विभिन्न प्रकार के दान त्रुवासी व्यक्तियों ने अपने घरों पर पैसे भेजने के साथ ही साथ अपने क्षेत्र के विकास के लिए विभिन्न प्रकार के दान प्रवास तथा अन्य कार्यों द्वारा वहां के विकास में अपना योगदान दिया। तथा जाना, घरेलू खर्च तथा विनियोग विषय पर्जजाति , संजय मोहंती तथा रवी रमन मैं अपने अध्ययन में

पत वर्षे तीत समूहों पर अध्ययन के द्वारा प्रवासियों द्वारा अपने मूल निवास स्थान को भेजे जाने वाले व्यय पर अपने अध्ययन के आधार पर अपने निष्कर्ष प्रस्तुत किए।

परिजनार हीपी सिंह ने अपने अध्ययन मुंबई में प्रभास तथा व्यवसाय तथ्य तथा परिणाम विषय पर अपने अध्ययन में पाया कि मुंबई में प्रवासियों की कुल जनसंख्या 37% है तथा इनमें से अधिकांश जनसंख्या ग्रामीण क्षेत्रों _{से आ}ई है अंतरराष्ट्रीय प्रवासी भी कुल प्रवासियों का लगभग 1% है उन्होंने अपने अध्ययन में पाया कि मुंबई देश की _सजर है। बाणिज्यिक राजधानी होने के कारण लोगों को रोजगार के अधिक अवसर प्रदान करती है जो कि यहां के प्रवासियों के आकर्षित होने का प्रमुख कारण माना जाता है अध्ययन विधि

प्रवास और क्षेत्रीय विकास महाराष्ट्र के विशेष संदर्भ में 1990 से 2018 तक के एनएसएस (राष्ट्रीयप्रतिदर्श सर्वेक्षण संगठन- NSSO) द्वारा प्रकाशित तथा महाराष्ट्र सरकार द्वारा प्रकाशित विभिन्न अध्ययनों के आधार पर इस तथ्य को ज्ञात करने का प्रयास किया गया है कि प्रवास और क्षेत्रीय विकास में क्या संबंध है क्योंकि महाराष्ट में अधिकांश व्यक्ति प्रवासी हैं तथा वे यहां के आर्थिक उन्नति में अपना विशेष योगदान देते हैं इन्हीं तथ्यों को ध्यान में रखकर इस तथ्य को जानने का प्रयास किया गया है कि प्रवास तथा क्षेत्रीय विकास किस प्रकार से परस्पर अंतर संबंधित है।

| हाराष्ट्र राज्य | 2001 जनगणना | 1991 जनगणना | 10 वर्षों में हुआ प्रतिशत परिवर्तन | |
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रोष संदर्भ में विषय पत्रों तथा सरकारी तेयों को सधारने में ामाज में हुए आर्थिक केए गए हैं।

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इस प्रकार से महाराष्ट्र पूरे भारत के कुल प्रवासियों का 16.4% लोगों को रोजगार के अवसर मुहैया कराता है तथा प्रवासियों द्वारा उनके स्वयं के राज्य के विकास के लिए विभिन्न प्रकार के अवसर प्रदान करता ^{उ0} है।2001 की जनगणना के अनुसार प्रभास का प्रमुख कारण रोजगार रहा है उसके पश्चात व्यवस्थाएं शिक्षा विवाह जन्म स्थान तथा पूरे परिवार के साथ अन्य स्थानों को प्रवासन भी इन कारणों में सम्मिलित है। क के कारण

| महाराष्ट्र म प्रपास उत्तर प्रदेश | कुल प्रवासी व्यक्ति | पुरुष | महिला | कुल प्रवासियों का प्रतिशत | पुरुष | महिला |
|-------------------------------------|---------------------|--------|--------|---------------------------|-------|-------|
| कुलप्रवासी व्यक्ति | 921142 | 639007 | 282135 | 100 | 100 | 100 |
| कार्य और रोजगार | 474144 | 466762 | 7382 | 51.5 | 73.0 | 2.6 |
| व्यवसाय | 7955 | 7446 | 509 | 0.9 | 1.2 | 0.2 |
| शिक्षा | 14260 | 11936 | 2324 | 1.5 | 1.9 | 0.8 |
| विवाह | 102131 | 1287 | 100844 | 11.1 | 0.2 | 35.7 |
| जन्म के बाद स्थान परिवर्तन | 43057 | 22657 | 20400 | 4.7 | 3.5 | 7.2 |
| पूरे घर के साथ स्थान परिवर्तन | 190402 | 74533 | 115869 | 20.7 | 11.7 | 41.1 |
| अन्य | 89193 | 54386 | 34807 | 8.4 | 8.5 | 12.3 |

स्रोत- censusindia.gov.in 2011

महाराष्ट्र की जनसंख्या में अधिकांश जनसंख्या का भाग प्रवासी जनसंख्या है जो कि विभिन्न देशों से आकर यहां बसी हुई है 2001 की जनगणना के अनुसार यहां पर लगभग 3.2 मिलियन व्यक्ति प्रवासी थे जबकि राज्य से बाहर केवल जीरो पॉइंट 8 मिलियन व्यक्ति पिछले दशक में गए इस प्रकार से यहां पर जनसंख्या का एक बड़ा भाग प्रवासी जनसंख्या है जिसमें की केवल उत्तर प्रदेश से ही 9000000 व्यक्ति कर्नाटका से 40 लाख मध्य प्रदेश से 2.7 लाभ गुजरात से 2.4 लाख बिहार से 2.2 और आंध्र प्रदेश से 1.9 लाख व्यक्ति आय राज्य पुरुषों में अधिकांश कार्य और रोजगार के लिए आए प्रमुख रूप से उत्तर प्रदेश से आने वाले 3% लोग रोजगार के लिए आए बिहार से 79.1% रोजगार के लिए तथा अन्य प्रदेशों से आने वाली मुख्य रूप से विवाह तथा पूरे परिवार के इस प्रदेश में आ जाने के कारण यहां पर आए।

इस प्रकार से करीब 20 साल पहले की जनगणना के अनुसार मुंबई महानगर की दो-तिहाई आबादी गैर मराठी भाषी है। इसमें उत्तर भारतीय दक्षिण भारतीय राजस्थानी गुजराती बंगाली आदि सम्मिलित है एक अनुमान के अनुसार दो तिहाई मराठी भाषियों में दो तिहाई अब मुंबई के नागरिक बन चुके हैं यानी उनका अपना घर है उनका आधार कार्ड तथा राशन कार्ड भी मुंबई का है। भले ही उनका संबंध भी अपने गृह राज्य से है लेकिन वे खुद को मुंबई का नागरिक मानने लगे हैं और महाराष्ट्र की अर्थव्यवस्था में योगदान है बल्कि स्थानीय राजनीति को भी प्रभावित करते हैं यही कारण है कि कुछ राजनीतिक दल प्रवासियों को पसंद करते हैं।

अवलोकन विधि द्वारा यह देखा गया कि मुंबई महानगर मनुष्यता को संरक्षित करने तथा महिलाओं के लिए अनुकूल वातावरण आया गया है। यहां की साक्षरता दर 77.5 और प्रतिशत है जो राष्ट्रीय औसत से 64.8

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प्रतिशत से अधिक है। यहां का लिंग अनुपात चार स्त्रियां प्रति 1000 है जो राष्ट्रीय औसतन 933 से नीचे रहा है। यह तिम्नतम लिंगानुपात बड़ी संख्या में रोजगार हेतु आए प्रवासी पुरुषों के कारण है जो अपने परिवार को अपने मूल स्थान में ही छोड़ कर आते हैं। मुंबई भारत के किसी ने महानगर की अपेक्षा सबसे अधिक बहू भारतीयों की संख्या है। महाराष्ट्र राज्य की आधिकारिक राजभाषा मराठी है तथा अन्य बोली जाने वाली भाषाओं में हिंदी और अंग्रेजी है। उच्चतर व्यवसाय में संलग्न लोगों द्वारा अंग्रेजी को प्राथमिकता दी जाती है। प्रवार के दुष्परिणाम

पूर्वास मेंचुई में तीव्र गति से शहरीकरण को अग्रसर विकसित देशों के शहरों द्वारा देखी जा रही प्रधान शहरीकरण समस्या का सामना करना पड़ रहा है। इसमें गरीबी ,वेरोजगारी, जन स्वास्थ्य और शिक्षा और साक्षरता प्रमुख है। यहां की भूमि के मूल्य इतने ऊंचे हो गए हैं कि लोगों को अपने व्यवसाय स्थल से बहुत दूर रहना पड़ता है जिसके कारण सड़कों पर बहुत अधिक यातायात जाम और सार्वजनिक परिवहन आदि में अत्यधिक भीड़ बढ़ती जा रही है। मुंबई की कुल जनसंख्या का लगभग 60% भाग गंदी बस्तियों और झुग्गियों में वसता है। धारावी स्लम बस्ती मध्य मुंबई में स्थित है जिसमें 800000 लोग रहते हैं आकर्षक बनते जा रहे हैं। मुंबई में प्रवासियों की 1991 से 2001 में 11 लाख जो मुंबई की जनसंख्या में 50% है।

निष्कर्ष

नगर के कार्य क्षेत्र का एक बड़ा केंद्र एवं राज्य सरकारी कर्मचारी बनाते हैं। मुंबई में बड़ी मात्रा में कुशल और अकुशल श्रमिकों की शक्ति है । मीडिया उद्योग यहां का बड़ा रोजगार प्रदान करने वाला क्षेत्र है। भारत के प्रधान दूरदर्शन नेटवर्क और अन्य मुख्य प्रकार संग्रह यहीं से चलते हैं। मुंबई से ही विश्व के सर्वाधिक फिल्में रिलीज होती है। भारत की तरह की वाणिज्यिक राजधानी मुंबई में भी एक के सरकारी उदारीकरण नीति के चलते आर्थिक उन्नति को देखा। मुंबई केवित्तीय प्रवाह के आधार पर मास्टरकार्ड वर्ल्ड वाइड केएक सर्वेक्षण में, विश्व के 10 सर्वोच्च वाणिज्य केंद्रों में गिना गया है।

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मन्न देशों से आकर थे जबकि राज्य से का एक बड़ा भाग मध्य प्रदेश से 2.7 में में अधिकांश कार्य ए बिहार से 79.1% म प्रदेश में आ जाने के

दो-तिहाई आबादी गैर मेमलित है एक अनुमान नी उनका अपना घर है य से है लेकिन वे खुद को शानीय राजनीति को भी

ात करने तथा महिलाओं के जो राष्ट्रीय औसत से 64.8

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RATIONAL EDUCATION POLICY 2020 PERSPECTIVES AND PROSPECTS

Edited by

Dr. Yatish Vashist • Dr. Kiran Bala • Dr. Rajesh Naithani

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(xi)

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नई शिक्षा नीति में बालकों के लिए प्रावधान पर एक सामाजिक अध्ययन

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किसी देश का विकास उस देश की शिक्षा प्रणाली पर निर्भर करती है और भारत प्राचीन काल से अपनी विद्वत्ता के लिए प्रसिद्ध रहा है। हमारे वेदो ने दुनिया को ज्ञान तकनीकि विज्ञान और अनुसंधान सिखाया है वहीं सांस्कृतिक रूप से समृद्ध भी रहा है, इसी कारण इसे विश्व गुरू का दर्जा मिला हुआ है। हमारा भारतीय समाज बहुसांस्कृतिक लोकतांत्रिक समाज है जिसमें शिक्षा के विभिन्न स्वरूप दिखाई देते हैं। वर्तमान वैज्ञानिक तकनीकी डिजिटल युग की शिक्षा प्रणाली में छात्रों में सृजनात्मकता, चितंन, तर्क अभिवृत्ति, अभिरूचि क्षमता महत्वपूर्ण है।

शिक्षा नीति में स्कूलों व महाविद्यालयों में होने वाली शिक्षा व्यवस्था एवं कार्यपद्धति तैयार की जाती है। भारत सरकार ने नई राष्ट्रीय शिक्षा नीति 2020 में काफी सारे बदलाव किए है, इसके माध्यम से भारत को "वैश्विक ज्ञान महाशक्ति" बनाना है। नई राष्ट्रीय शिक्षा नीति पर देश में चर्चा आरंभ हो गई है। शिक्षा के संबंध में गांधी जी का तात्पर्य बालक और मनुष्य के शारीर, मन तथा आत्मा के सर्वांगीण एवं सर्वोत्कृष्ट विकास से है। इसी प्रकार रवामी विवेकानंद का कहना था कि मनुष्य की अंर्तनिहित पूर्णता को अभिव्यक्त करना ही शिक्षा है। इन्हीं सब चर्चाओं के मध्य हम देखेंगे कि 1986

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नई शिक्षा नीति में बालकों के लिए प्रावधान पर एक सामाजिक अध्ययन 349

राष्ट्रीय शिक्षा नीति (National Education Policy) में मध्याह मोजन के साथ सरकारी या सहायता प्राप्त स्कूलों में बच्चों को नाश्ता मुहैया कराने का प्रावधान रखने का भी प्रस्ताव है। केंद्रीय मंत्रिमंडल द्वारा मंजूर की गई इस शिक्षा नीति में कहा गया है कि सुबह के समय पौषक नाश्ता मिलना ज्ञान-संबंधी असामान्य मेहनत वाले विषयों की पढ़ाई में लामकर हो सकता है। इसी के मदेनजर नई शिक्षा नीति (New Education Policy) में प्रस्ताव किया गया है कि मध्याह भोजन के दायरे का विस्तार कर उसमें नाश्ते का प्रावधान जोड़ा जाए।

- नई शिक्षा नीति में कहा गया, 'जब बच्चे कुपोषित या अस्वरूध होते हैं तो वे बेहतर रूप से सीखने में असमर्थ हो जाते हैं। इसलिए. बच्चों के पोषण और स्वारथ्य (मानसिक स्वारथ्य सहित) पर ध्यान दिया जाएगा। पोषक भोजन और अच्छी तरह से प्रशिक्षित सामाजिक कार्यकर्ताओं, काउंसलर, और स्कूली शिक्षा प्रणाली में समुदाय की भागीदारी के साथ-साथ शिक्षा प्रणाली के अलावा विभिन्न निरंतर 'शोध बताते हैं कि सुबह के समय पोषक नाश्ता ज्ञान-संबधी असामान्य मेहनत वाले विषयों की पढाई में लामकारी हो सकता है। इसलिए बच्चों को मध्याह्न मोजन के अतिरिक्त साधारण लेकिन स्फूर्तिदायक नाश्ता देकर सुबह के समय का लाभ उठाया जा सकता है।' जिन स्थानों पर गरम भोजन संभव नहीं है, उन स्थानों पर साधारण लेकिन पोषक भोजन मसलन मूंगफली या चना गुड और स्थानीय फलों के साथ उपलब्ध कराया जा सकता है।
- नई शिक्षा नीति में यह भी कहा गया है की 'सभी स्कूली छात्रों की नियमित स्वास्थ्य जांच कराई जाए और उनका शत प्रतिशत टीकाकरण हो। इसकी निगरानी के लिए स्वास्थ्य कार्ड भी जारी किए जाएंगे।' नई नीति में प्रस्ताव किया गया है कि पांच साल की उम्र के पहले सभी बच्चों को प्रारंभिक कक्षा या बालवाटिका को भेजा जाए। इसमें कहा गया है, 'प्रारंभिक कक्षा में पढ़ाई मुख्य रूप से खेल पर आधारित शिक्षा होगी और इसके केंद्र में ज्ञान-संबंधी, भावात्मक और मनोप्ररेणा क्षमताओं के विकास को रखा गया है। मध्याह भोजन कार्यक्रम का विस्तार प्राथमिक स्कूलों की प्री-एंट्री क्लासेज में भी किया जाएगा।' आंगनबाड़ी में उपलब्ध स्वास्थ्य

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मातृमाधा के संबंध में कई लोग सवाल उठा रहे हैं कि क्या जब बच्चा मातृमाया या साम कर आगे बढ़ेगा और उन्हें आगे की कक्षाओं में प्राथमिक कक्षाओं को पास कर आगे बढ़ेगा और उन्हें आगे की कक्षाओं में प्राधानय प्रवाजन हिंदी या अंग्रेजी माध्यम में विषयों को पढ़ाया जाने लगेगा, तब वे उसे सही ाहपा पा जाज पाएंगे या उच्च कक्षाओं में वे अंग्रेजी माध्यम के छात्रों से ढंग से समझ पाएंगे या उच्च कक्षाओं में वे अंग्रेजी माध्यम के छात्रों से प्रतियोगिता कर पाएंगे? इसके अलावा एक सवाल यह भी उठता है कि क्या स्थानीय या मातृभाषा माध्यम में पर्याप्त और गुणवत्तापूर्ण शिक्षण सामग्री जपलबा होंगे। यह सरकार को सुनिश्चित करना होगा कि वह जब इस संबंध में नीति ला रही है तो वह पर्याप्त और गुणवत्तापूर्ण शिक्षण सामग्री भी स्थानीय भाषाओं में उपलब्ध कराए।

नई शिक्षा नीति में इस बात पर भी जोर है कि जो भी बच्चा 12वीं तक की प्रथम चरण की शिक्षा पूरी कर लेता है, उसके पास कम से कम एक रिकल जरूर हो ताकि जरूरत पड़ने पर वह इससे रोजगार कर सके। सरकार ने कहा कि इसके लिए सभी स्कूलों में इंटर्नशिप की व्यवस्था की जाएगी और बच्चे स्थानीय प्रतिष्ठानों में जाकर अपने मन का कोई रिकल सीख सकेंगे।

- विद्यालयों में क्लास का टाइम टेबल भी ऐसा बनाया जाएगा जिससे कि बच्चों के बैग का वजन कम हो। स्कूलों में लगाई गई सभी किताबों का वजन उनके ऊपर पब्लिशर्स के द्वारा प्रिंट करा जाएगा। स्कूलों द्वारा किताबों का चयन करते समय उनके वजन का भी ध्यान रखा जाएगा।
- नेशनल एजुकेशन पॉलिसी के अंतर्गत बच्चों के होमवर्क पर भी ध्यान दिया गया है। इस योजना के अंतर्गत दूसरी कक्षा तक बच्चों को कोई भी होमवर्क नहीं दिया जाएगा। क्योंकि पहली और दूसरी कक्षा के छात्र बहुत छोटे होते हैं और उन्हें इतनी देर तक बैठने की आदत नहीं होती है।
- कक्षा तीसरी, चौथी तथा पांचवी के बच्चों को प्रत्येक हफ्ते में सिर्फ 2 घंटे का होमवर्क दिया जाएगा। कक्षा छठी से लेकर आठवीं के बच्चों को प्रतिदिन 1 घंटे का होमवर्क दिया जाएगा। और 9वी से 12वीं क्लास के बच्चों को प्रतिदिन 2 घंटे का होमवर्क दिया जाएगा।

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जांच और बच्चों के विकास की निगरानी संबंधी व्यवस्था को ग्री-एंट्री क्लासेज में उपलब्ध कराया जाएगा

मिड डे मील के नाम से प्रसिद्ध स्कूलों में मध्याह मोजन का राष्ट्रीय कार्यक्रम केंद्रीय प्रायोजित योजना है जिसके दायरे में सरकारी या सरकारी कायलग प्राप्त स्कूलों और समग्र शिक्षा के अधीन मदरसा सहित विशेष सहायसा जांच के कहा एक से आठ तक के छात्र आते हैं। केन्द्रीय मंत्रिमंडल भारातान कर ने नई शिक्षा नीति-2020 की घोषणा कर देश की 34 साल पुरानी, 1986 में बनी शिक्षा नीति को बदल दिया।

নিচ্কচ

वर्तमान शिक्षा प्रणाली वर्ष 1986 की मौजूदा शिक्षा नीति में किए गए परिवर्तनों का परिणाम है। इसे शिक्षार्थी और देश के विकास को बढ़ावा देने के लिए लागू किया गया है। नई शिक्षा नीति बच्चों के समग्र विकास पर कंद्रित है। इस नीति के तहत वर्ष 2030 तक अपने उद्देश्य को प्राप्त करने का लक्ष्य है।

नई नीति का लक्ष्य भारत के स्कूलों और उच्च शिक्षा प्रणाली में इस तरह के सुचार करना है कि देश दुनिया में ज्ञान की 'सुपरपॉवर' कहलाए। शिक्षा नीति के तहत पांचवीं कक्षा तक के बच्चों की पढ़ाई उनकी मातृ भाषा या क्षेत्रीय भाषा में होगी, बोर्ड परीक्षाओं के महत्व को इसमें कुछ कम किया गया है, विधि और चिकित्सा महाविद्यालयों (Law and Medical Colleges) के अलावा अन्य सभी विषयों की उच्च शिक्षा के एक एकल नियामक का प्रावधान है, साथ ही विश्वविद्यालयों में दाखिले के लिए समान प्रवेश परीक्षा की बात कही गई है।

इन प्रावधानों का लिखित रूप कमोबेश पहले की नीतियों जैसा ही है। कुछ नई चीजों को भी जोड़ा गया है. असल मसला इनके क्रियान्वयन का ही है। शिक्षा पर जीडीपी का 6 प्रतिशत खर्च करने की बात 1986 में कही गई थी लेकिन हुआ कभी नहीं. त्रिभाषा फॉर्मूला, संस्कृत को बढ़ावा देना आदि चीजों को अपनाने की बात तब भी थी लेकिन जमीन पर कुछ नहीं उतरा। शिक्षा की हालत दिनों-दिन खराब होती गई. शिक्षा को 'वस्तु' (कॉमोडिटी) के तौर पर देखा जाने लगा। WTO में बकायदा शिक्षा को उत्पाद के रूप में रखा गया। राज्य ने हर शिक्षा नीति के साथ शिक्षा से स्वयं

तई शिक्षा नीति में बालकों के लिए प्रावभान पर एक पाम्यजिक तभ्यमन 351 को मुक्त और उसे निजी हाथों में देने की कोजिज जारी तथी. जनी का को मुक्ते जार प्राइवेट स्कूल हैं जिन्हें पब्लिक स्कूल कहा जाता है। जाता क परिणाम वह प्राइवेट स्कूल हैं जिन्हें पब्लिक स्कूल कहा जाता है। जाता परिणाम पर और शिक्षा के साथ इससे बड़ा मजाक क्या होगा कि लाखा में फीस केने ताने और शिक्षा के पहिलक स्कूल' कहा जाता है। यही पिका की जीस केने ताने और शिका में पब्लिक स्कूल कहा जाता है। यही शिक्षा की भीत की बाद स्कूलों को 'पब्लिक स्कूल' कहा जाता है। यही शिक्षा की भीति और भीवल स्कूला पर नई शिक्षा नीति को ध्यान से समझने की जलरत है।

रवाधीन भारत में नीति नियंताओं द्वारा महात्मा गांधी के शैकिक दशन प्रवास के सवीकारते हुए बच्चों में बवपन से ही आत्म के साबक दर्शन नई तालिम को स्वीकारते हुए बच्चों में बवपन से ही आत्म निर्भरता व आत्म न्नइ तागरे सम्मान के भाव को विकसित करने पर जोर दिया है। भारतीय संविधान के सम्मान ज नीति निर्देशक तत्वों में कहा गया है कि 4–14 वर्ष के बख्वों के लिए अनिवार्य नीति निर्देशक नाति गण्ड शिक्षा की व्यवस्था की जाए। तब राष्ट्रीय शिक्षा नीति का निर्माण व गिन्धुर कोठारी आयोग की सिफारिशों पर आधारित 1968 में पहली बार करत ५५ इंदिरा गांधी के प्रधानमंत्री काल में पारित हुआ। 1985 में "शिवा की बुनोती" इंदिर के लिए एक समान नामक दांचे को स्वीकार किया गया और नई राष्ट्रीय शिक्षा नीति राजीव गांधी के शासन काल में जारी की गयी।

नई शिक्षा नीति निर्माण के लिए जून 2017 में इसरों प्रमुख बाँ के कस्तूरीरंगन की अध्यक्षता में समिति का गठन किया गया, मई 2019 में वार्ड्या शिक्षा नीति का मसौदा प्रस्तुत किया गया था अन्ततः 34 वर्षों बाद प्रधानमंत्री नरेन्द्र मोदी के शासन काल में यह नई भारतीय राष्ट्रीय शिक्षा प्रणाली नए बदलाव के साथ 29 जुलाई 2020 को घोषित किया गया।

मौजूदा शिक्षा नीति में बदलाव की आवश्यकता थी जिसे 1986 में लागू किया गया था। परिणामस्वरूप परिवर्तन नई शिक्षा नीति का ही नतीजा है। नीति में कई सकारात्मक विशेषताएं हैं, लेकिन इसे केवल सख्ती से ही हासिल किया जा सकता है। लेआउट के लिए केवल विचार काम नहीं करेगा बल्कि कार्यों को कुशलता से करना होगा। तभी नई शिक्षा नीति सफल हो पायेगी।

संदर्भ

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National Education Policy 2020 (Perspectives and Prospects)

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National Education Policy 2020 (Perspectives and Prospects)

O Dr. Yatish Vashist; Dr. Kiran Bala; Dr. Rajesh Naithani

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n activities on the environment. These nate change, global warming, and the ums are being practiced at the individual, ce between man and the environment.

vironmental issues. Nowadays, no field of talk about the causes and effects, but effort to put the ecological issues and nmental problems, but they don't know known to common people, like deleting emissions and save our planet. Newly g increases greenhouse gas emissions

nomedicine, eco-tourism, eco-bricks, n and reduce environmental pollution . The book is a small initiative to create riendly sustainable options could be

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Eco Survival and Indian Culture

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Abstract

Environment protection is not a new thing for Indian Culture. If we see our old Indian religious literature, actually not only Indian, most of the workd's old civilizations have a deep root to protect their environment. It was not a one-day agenda. People followed the rules to protect their environment in every second of their lives. It's imbibed in their way of living life. This chapter will explain the old references especially found in Indian culture, whose main agenda has been to inculcate environment into our daily lives.

Key Words - Environment, Culture, Balance, Ecology

Introduction

There has always been a close relationship between culture and environment, there may have been crises before environmental imbalances, but today's crisis is extremely dangerous. Industrialization, Urbanization and centralization of the population are considered to be the pillars of development. Yet, is these pillars that bring the maximum harm to our environment. Still, we cannot even think of closing these paths of development. We must understand that the path of development can align with environmental protection, only if we put in the right efforts for it. We must walk on this path of development in such a manner that the culture of protecting

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environment, which was imbibed in our ways of living earlier is back into our lives. In India, to have worked on protecting our environment as a part of our culture while also maintaining to development and growth of the society. It is important for us to reach the original promoters as sources of our culture to preserve our environment while maintaining the pillars of development

The biggest problem we face today, is of, ecological imbalance. Due to human activities, the nature structure of the terrestrial atmosphere and hydrosphere is getting continuously destroyed. leading to the imbalance. The biggest reason for this utmost deterioration is the indiscriminate use of natural resources. Due to Urbanization & Industrialization- waste materials, chemical liquid, contaminated gases are a regular phenomenon, which in turn is changing the face of the earh

The changing nature of soil due to continuous deforestation, the constant contamination of walte bodies, the air pollution due to the gases emanating from the big factories- the entire atmospher, has now become toxic. The heavy pollution, whether it's the air or water bodies, or the natural calamites like the earthquakes, storms, floods, droughts etc. occur time and again. The effect of or the environment ultimately reaches the animal world, and will very soon reach the human being too.

Man is an important part of the ecosystem, not because he is the most intelligent or the most powerful. But because, on this huge planet, no other animal apart from man harms the nature. Animals & Plants have never harmed the nature and never will. They always cooperate with nature. Ive their life and end their life as per the work accorded to them by the nature. Due to the constant working of human beings against the nature, faults are arising in nature and the results of these faults are suffered by human beings. And along with them, the animals suffer too. Man has to suffer the consequences because all these actions belong to him. They will have to suffer the consequences of the faults committed by them.

Every living organism has its own demands from the environment like water, oxygen, sodium, iron etc. There are many energy and mineral resources which are a must for lives on the plant. Every animal or plant leaves some waste in the environment and absorbs some elements, but nature has maintained such a balance that there is no harm to the environment. We all know that due to carbon dioxide which we humans have to release while breathing process, trees and plant take life from that and the oxygen that trees and plants release, we the humans take the same oxygen in the form of life. So when the survival of the creatures depends upon each other, It is very important to maintain balance in the ecosystem. Some conditions are important for every life and every life is very deeply related to each other's life. When there is an imbalance in it, then not our does the crisis of life happen for only one species but all living organisms on earth. There is a limit to to lorance in nature.

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of living earlier is back into our lives. In India, a part of our culture while also maintaining to ortant for us to reach the original promotes ent while maintaining the pillars of development of the pillars of development

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al imbalance. Due to human activities, the nate al imbalance of the second second second second second second sphere is getting continuously destroyed. Jeads most deterioration is the indiscriminate use strialization- waste materials, chemical liquid hich in turn is changing the face of the earth

orestation, the constant contamination of wale g from the big factories- the entire atmosphen ther it's the air or water bodies, or the nature ghts etc. occur time and again. The effect of rered, and will very soon reach the human being

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he environment like water, oxygen, sodiun ces which are a must for lives on the place vironment and absorbs some elements, he harm to the environment. We all know the ses while breathing process, trees and plan unts release, we the humans take the sam reatures depends upon each other, It is we conditions are important for every life an en there is an imbalance in it, then not of living organisms on earth. There is a lim

All the parts of nature and all the parts of life should maintain their relationship with each other. All the parts of management of the parts of management of the parts of management of the parts o Trees, plants and Trees, plants and we see that whether there are Indian festivals, nature is an important part of it. Even in the activities we see that when we an important part of it. Humanization of nature is a very important thing of daily life nature were an important part of it. of daily life nature in a daily life in Indian culture since ancient times. For example, Considering Agni (Fire), Varun that is visible in Indian culture since ancient times. For example, Considering Agni (Fire), Varun that is vision of the second s (Air), our contraction of these natural resources and create and maintain the feeling this was to appreciate the importance of these natural resources and create and maintain the feeling this was the fact of nature are more than of humans. It was very important because it is very that all the parts of nature are more than of humans. that all the for humans to explain masses everything in technical language. That is why these natural difficult for humans to explain masses everything in technical language. elements were told in this form. But in today's life when we have made so much material progress and consider our ancient heritage as backwardness. In such a situation, when we considered rivers and control of water not as a mother which was common in Indian culture, we started doing are only the source of water not as a mother which was common in Indian culture, we started doing contaminating them and misusing them. As long as we considered rivers as mothers, we used to worship them. The meaning of worship was, we respected them and used to take as much water as was necessary for our life, but as soon as we considered them as a part of nature, we assumed that we have every right to use this part of nature. Then humans started polluting it and this is not only for water, other than water, all the natural resources, whether it is water, energy, whether it is air, whether it is a mineral resource, whether it is a source of energy, are slowly drying up.

In such a situation, not only by giving speeches, explaining people, teaching children in the class. But we have to go back to our past and understand that we should not consider nature under us, but we are under nature and these elements of nature. We have to take only as much as we need or grant. We have to stop them from taking for granted. Then only we will be able to restore the balance of the ecology. For example, the Tulsi (Ocimum tenuiflorum) plant is very important for boosting immunity. Tulsi plant is worshipped in Hindu culture. Tulsi plant was considered essential in every Hindu house. Tulsi is not only considered aplant but it is also worshipped and this was the way that when a leaf is to be taken from the Tulsi plant, it has to be joined by hands and then taken leaves from it. In many tribal communities of the world, when trees are cut, they first apologize to the tree with folded hands and then cut the tree. It was known from centuries ago that there is life in plants. Science knows that there is life in plants and feel everything by the plant but In our culture as well as in the world, it was understood long ago that there is life in trees and plants. We need to understand all these things again scientifically and logically only then we will be able to keep nature balanced and if nature is balanced then only human life will be balanced.

Vedas are considered to be the oldest in Indian Vedic culture. It is believed that the Vedas were composed in very ancient times and at that time the wisest persons of the society who were called

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Book Saga Publications. Rishis (Knowledgeable Person) composed the Vedas. Vedas are also called Shruti which new and paper were not invented at that time. So Acad. Rishis (Knowledgeable Person) composed the second invented at that time. So Academica listening and learning. Because pen and paper were not invented at that time. So Academica in the second memorise them to their disciples, then after listening. listening and learning. Because pen and paper. composed the verses of Vedas and memorise them to their disciples, then after listening through the series and transforming them from generation to accomposed the verses of Vedas and memories and transforming them from generation to gen each other, listening and keeping this verse and some said concerning nature and man, which the Vedas, many important things have been said concerning nature and man, which the vedas is a solution of the vedas of In the Vedas, many important things have been and an ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient times. In Indian culture, the time how much importance was given to nature by man since ancient time. In Indian culture, the time how much importance was given to nature by man since ancient time. In Indian culture, the time how much importance was given to nature by man since ancient time how much importance was given to nature by man since ancient time how much importance was given to nature by man since ancient time how much importance was given to nature by man since ancient time how much importance was given to nature by man since ancient time how much importance was given to nature by man since ancient timportance was given to how much importance was given to nature of the tay is like the father, food and water have been provided by the tay is called the mother and the sky is like the father, food and water have been provided by the tay is called the mother are are praved. and the mother earth has been repeatedly prayed in the Atharvaveda. There are prayers in which requested to a major the second s and the mother earth has been repeated by projection of the mother requested to the mother request for protection to Sky like the father. There are prayers in which requested to the mother request for protection to Sky like the father. There are prayers in which requested to the mother request for protection to Sky like the father. request for protection to Sky like the failed, and be generous. The meaning of generosity is to give a huge quantity of water and milk and, be generous. The meaning of generosity is to should provide a state of the state of th earth to give a huge quantity of water and muse should provide their thing it should not be limited to just one but That for all. All trees and plants should provide their thing equally for all living beings and human beings.

With the worship of the earth, the worship of only goddesses may have started. It is clear from the transformer of the worship of the worshWith the worship of the earth, une worship of the work posture obtained from rarappa in when a standard range of the standard range in the standard range in the standard range in the standard range of the stan it is estimated that the working gives of the state of th Gens, minerais, water and most imposted that just as the earth bears the weight of everything but_{de} were considered equal. It was also said that just as the earth bears the weight of everything but_{de} were considered equal, it was any such that y = 1 and y = 1. not say any tring, secure where the second an agricultural society, in which this agrarian society tried to give a symbolic form to in relationship with nature. Women and the earth both have the power of production and continuin of lives depends upon both of them. In this regard, both were compared from different angles an both were provided importance in older human societies. The importance of mountains and wate streams on the earth was very much recognized by the ancient people of Great Sanskrit schol_k Kalidas. Himalaya Mountain was considered a residence of Hindu deities. Himalaya in India also the crown of the land. It is the operator of rain and Ritu (Seasons) and also the origin of $\ensuremath{\mathsf{man}}$ rivers. Mountains, rivers, flora, forests, pilgrimages are not only related to blessings but are de called the abode of deities, in this chain Himalaya is called the abode of the deity. Himachal Prades in India is called Dev Bhoomi (Residence of Deities). The original reason may have been the mountains are the reservoir of natural beauty, that's why it is said in the Vedas that mountain enlighten the mind and the knowledge is present in the confluence of rivers in his lap, h Mahabharat, it was told that earlier the people of Braj (Birthplace of Lord Krishna) used to worship Indra (A Hindu Deity). Krishna started Govardhan Puja (Worship of a mountain call Govardhan). They reasoned that we are the ones who make a living from the cow, we are one front of the boundary of the fields and the mountains are spread beyond the forests, our speeds

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osed the Vedas. Vedas are also called Shruti which means nosed the Vedas. Vedas vedas at that time. So Academician nd paper were not investigation of the state morise them to then down from generation to generation to generation to generation to generation to generation erse and transforming nature and man, which shows have been said concerning nature and man, which shows have been said concerning ure by man since ancient times. In Indian culture, the earth ure by man since ancient have been provided by the ure by man since and water have been provided by the mother he father, food and water have been provided by the mother he father, tood and when the Atharvaveda. There are prayers in which requested to the lly prayed in the numerical which requested to the mother ther. There are prayers in which requested to the mother ther. There are pray in mother d milk and, be generous. The meaning of generosity is that d milk and, be generous that hat for all. All trees and plants should provide their things eings.

hip of only goddesses may have started. It is clear from a a tree is shown growing out of the womb of the woman and the earth also has produced many important things and medicines. That is why the earth and woman t just as the earth bears the weight of everything but does ar everything in the same way. She is also patient and he earth and woman were compared. Indian society was grarian society tried to give a symbolic form to its arth both have the power of production and continuity regard, both were compared from different angles and nan societies. The importance of mountains and water nized by the ancient people of Great Sanskrit scholar ed a residence of Hindu deities. Himalaya in India is of rain and Ritu (Seasons) and also the origin of many images are not only related to blessings but are also laya is called the abode of the deity. Himachal Pradesh f Deities). The original reason may have been that y, that's why it is said in the Vedas that mountains present in the confluence of rivers in his lap. In of Braj (Birthplace of Lord Krishna) used to worship ovardhan Puja (Worship of a mountain called es who make a living from the cow, we are one in intains are spread beyond the forests, our speed is

¹⁰ be same mountains. We should only perform Giri Yagya (Worship of Mountains). Even ¹⁰ be same mountaine has been told. Dr. Vasudev Sharan Agarwal, while birth in the back that it is that it i ¹⁰ the importance of manual in this book that in that Yagya, a lot of pleasure is made from the smell, ber the importance of Giri, has written in his book that in that Yagya, a lot of pleasure is made from the smell, mation of Giri, has wretten on a garlands above the Giri Devta i.e., the mount here of Giri, has written and a grant of the Giri Devta i.e., the mountain deity. Earth interest were offered to the river, the mountain and the trees. incense etc. Inerconnection of the river, the mountain and the trees.

1.1.1

and clothes were and the set of nature. It was given more importance than the set of human and nature is a set of human and nature is a set of human and nature is the set of human and human That is considering mountained only then the balance of human and nature's ecology is maintained. human beings many human beings human being human N Vedas It has been given that I worship N Vedas It has been given that I worship We all know that water is life, whether it is agriculture, whether it is trees or plants, whether water we all know that water is life. Whether it is agriculture, whether it is trees or plants, whether well Nuclear We all Nuclear R is trees or plants, whether well needlines, all are dependent on water. No matter how much the earth sprouts, if there is the medicines are been seed will not germinate in it and man will not set for the they are meaning, and will not germinate in it and man will not get food. That is why water is life. no water, then use of life. This water has been made very important in Indian culture. All ancient water is he source of life. This water has been made very important in Indian culture. All ancient water is the source of the banks of rivers. Perhaps a major reason for the settlement on banks or lizations were settled on the banks of the rivers in agriculture for the settlement on banks critizations were to use the water of the rivers in agriculture for the life of animals and human of the rivers was to use the were worshipped as a codder h of the rivers was the same time, they were worshipped as a goddess by considering the rivers as their beings but at the same time, they considered as a part of network to the beings, put a were not only considered as a part of nature but they were also considered as a part of nature but they were also considered as a part mother. They were not exploited or polluted in any manner. By giving him the name of a deity of man. Incy with the nuch was taken from him as was necessary for the life of man and other above the sur, or the interior main and other animals and only then the balance of nature was maintained. Not only in only India, but the rivers, animate and any interpreters, as well as the sea in the whole world, was glorified. It has been given that the importance of the sea as well as the sea in the whole world. as were as the set of in India has the state of the sea plays an important role in trade and the way of each other's countries, thus the state of the sea plays an important role in trade and cultural exchange and also in the making of history.

Apart from agriculture, medicinal herbs and tree plants have also had their importance, they have also been called the children of the earth, like humans, they have their own lineage tradition. Since ancient times, man has realized the divinity in them. The world is mentioned in the Vedas, Upanishads and many other religious texts, the form of man is considered to be like a tree and the form of a woman is like the earth. In India, since ancient times, trees have been considered to be the abode of the deity and that is why many trees have been forbidden before cutting the plants. If we pay attention, then we will find that these plants and trees are the same as those of human beings. They are of utmost importance for life, in the form of medicine and also in the form of life. Generally, the creeper has been given the name of women and the plants and the big trees have been given the name of men. The leaves of the tree plants are also used in many diseases and have been given the religious term, not because people Were believers but because people make full use

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of them on the same pretext. The ancient cultures of the world knew that plants have life and also the same pretext. The ancient cultures of the world knew that plants have life and also the same pretext. of them on the same pretext. The ancient currures of the source of the string festival in India from the source of the source o believed that there has been a tradition of concentration of the second beginning and it is mentioned in ancient religious tests of the second state of the se of India, Flower Festival is celebrated. In which gives provide the set of t them on the doors of the houses and dance and women Talking under the tree. At the product caves where There are also pictures of men and women Talking under the tree. At the product caves where There are also picture for the former of the product of the produ caves where There are also pictures of their and the standard medicines. These were the main level, there has been an attraction for speciality fruits, flowers and medicines. These were the main level, there has been an attraction for speciality fruits.

Human beings have not only had respect for creepers and flowers but have also humanized them Human beings have not only hav respect to the set of a finity to the nature theory of the set of th The great poet Kalidas in his book round, and the second state of the ashram. when Shakultard a latering the leaves because of affection. She did not pluck the leaves because of affection. She did not pluck the broken at the liked the flowers. She has been at the liked the flowers in the latering of the liked the flowers. like brothers on these trees. She did not place the liked the flowers. She has been taken care of flower at the beginning of the new flower, though she liked the flowers. She has been taken care of

In the Vedic period, each deity has been associated with an animal or bird, which shows $q_{\rm br}$ In the venic period, each dery has used in the gods are evidence of this ritual. For example, importance of animals and birds. The vehicles of the gods are evidence of this ritual. For example, Rat is the vehicle of Lord Ganesh, Taurus is the vehicle of Rudra, the swan is the vehicle of Godden Saraswati, an owl is the vehicle of Goddess Lakshmi, the lion is the vehicle of Goddess Durga, as elephant is the vehicle of Lord Indra and so on were considered. Thus the importance of these animals was depicted. Sitting on the lion's seat for the king and riding a lion is a symbol associated with the sense of connection with power for the goddess. The elephant was considered auspicious and it was considered good to see the elephant and that is why the tradition of worshipping the elephant also followed. The dog is considered the vehicle of Kaal Bhairav. The statue of a mouse it also seen in Ganesh temples. In the Rajasthan state of India, the temple of rats is extremely famous It is famous that many myths have been added to the Indian culture and the gods have been told to connect their incarnations with animals. Even in some tribes, many animals are seen in the form of Totem and those animals are worshipped for their protection. The religion of the tribesmen has been considered as this. If we look at the Indian culture, the similarity is shown in culture and ancient tribal culture. Indian History also presents strong evidence that Ashoka's pillars have tee priests on which the figures of Lion Taurus are made, in which Sarnath's pillar has a lion, s mouth statue on the top. It was a common thing to mark the figures of animals and birds on coins. Here we can see how strange it is to understand that wherein ancient culture, animals and birds were associated with idols, deities and they were given respect. Today in the era of material world for just a small amount of money, people hunt these animals illegally and sell their body parts to other

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The ancient cultures of the world knew that plants have life and and the ancient cultures of the spring festival in India from the and and the spring for th the ancient cultures of the working festival in India from the a tradition of celebrating spring festival in the Himack. rhe and of celebrating realized by the Himachal a tradition of celebrating realized by the Himachal a neither religious texts of India. Even today, in the Himachal ancient religious texts of India. Even today, in the Himachal a neither religious texts of India. a tradition ... crumachal and a series and the morning and a series of paintings are found and a series and sing. Many types of paintings are found in a by rated in which girls paintings under the transmission of the series and sing. a and and women Talking under the tree. At the high share rated. and sing. Many yr and and and sing. Many yr and ance and sing. Many yr and ance and women Talking under the tree. At the practice ere of men and women talking under the tree. These were the tree of men and women talking the tree of the tre res of men and women success of speciality fruits, flowers and medicines. These were the mass

nes. spect for creepers and flowers but have also humanized the spect for creepers and the given a lot of affinity to the help bhigyan Shakuntalam has given a lot of affinity to the help bhigyan shakuntalam has given a lot of affinity to the help bhi ewell takes place, she told to her friends that I have affection to the nature of affection. She did not a free to the she well and the she well affection a evel takes place, she could be affection. She did not pluck the leaves because of affection. She has been taken the flowers. She has been taken t pluck the leaves occurred to the flowers. She has been taken care of

en associated with an animal or bird, which shows the the associated mass $\frac{subws}{b}$ the submode of this ritual. For e_{xample} hicles of the gous and the swan is the vehicle of Goddegis the vehicle of Goddegis the vehicle of Goddess Durga, and Thus the important ss Lakshmi, we want the importance of the I so on were considered to the seat for the king and riding a lion is a symbol associated seat for the goddess. The elephant was considered auspicious shant and that is why the tradition of worshipping the ed the vehicle of Kaal Bhairav. The statue of a mouse n state of India, the temple of rats is extremely famous led to the Indian culture and the gods have been told ven in some tribes, many animals are seen in the form or their protection. The religion of the tribesmen has dian culture, the similarity is shown in culture and sents strong evidence that Ashoka's pillars have top e made, in which Sarnath's pillar has a lion, s mouth ark the figures of animals and birds on coins. Here t wherein ancient culture, animals and birds were en respect. Today in the era of material world for animals illegally and sell their body parts to other ct of animals and birds has turned into a disgrace.

This is not a good sign for the ecology and that is why many animals and birds are getting extinct This is not a good sign for the animals and birds keep getting extinct in this sequence that it is the sequence that it is This is not a good animals and birds keep getting extinct in this sequence then the balance of the day by day. If the animals and birds weep getting extinct in this sequence then the balance of the day by day and disturbed so badly then it is difficult to handle day by day.

ecology the servents. Nag Panchami will be celebrated in India. In Maharashtra, There is a new conshipped on the occasion of Bail Pola. In other states also, different animals are bullocks are worshipped to the states. The Mahabharata also mentions the states also different festivals. bullocks are worsener festivals. The Mahabharata also mentions the Nag temples. In ancient workipped at the agricultural revolution, human beings were completely dependent on the flesh of times being were completely dependent on the flesh of times being the soon the need for their protection was also fail the source of the source imes, before us up to the need for their protection was also felt. That is why in many tribes there the animals, but soon the need for their protection was also felt. That is why in many tribes there the animal scheme for inveness while killing the creatives. the animals, but the second se were rituats of a service was also felt. It was becoming more that are destruction of the creatures gated becoming more than a new idea was born along with agricultural dependence. The need gated becoming more as also felt. It was becoming more as also felt and the service was also felt. started becomes on was also felt. It was becoming more and more that there was a need for the for animal protection was also felt. It was becoming more and more that there was a need for the for animal protection violent ideology to balance it and due to that propaganda. This balance is being propagation of non-violent ideology to balance it and due to that propaganda. This balance is being propagation of that is why today all over the world we see that it is being said to be vegetarian. disturbed and to get more and more people to be vegetarian. Enorts and balance. It is necessary to maintain life on earth, that is why the sun was create course and the sun was constructed in India. It is obvious consucer and gives life to all. Not only humans but all living beings like animals, birds trees, plants etc. If there is life on earth, then the sun has a big role in it.

similarly, the moon and air were also called gods, the earth and sky were already considered gods. All the elements of nature, which are necessary for life on earth, were given importance to them by considering them as gods and with them in any way. The scope of tampering has been eliminated. Today the circumstances are opposite. We have to walk with nature. Humans has put themself in the centre. They had turned nature behind. We should have kept nature in front and given it importance and humans themself behind. Now the circumstances have deteriorated so much that the environment has become very much polluted. We have to take actions and walk along with nature in the present circumstances. We have to pay attention to the ecological imbalance, only then all humans, animals, birds and trees will be able to live their life well and nature will be able to give life to all of us for a long time.

Conclusion

Today science talks about conquering nature, talks about diverting rivers, building bridges on the sea, but does not think of having equal feelings with nature. The need is that human should maintain their relationship with nature on a spiritual and emotional level. Keeping faith in nature

Book Saga Publications

Book Saga Publications would have make survival of humans possible in the long run. But the affinity of the name would have make survival of humans possible in the lack of this faith, restlessness, competition $c_{Onstruct}$ would have make survival of humans possible in the long time set of the man with the man with the man with the solution of aggression has resulted. Science looks at nature from the point of utility. The whole aggression has resulted. Science looks at nature from the world. Science has not been over a management of the world. aggression has resulted. Science looks at nature to the world. Science has never civilization has been destroyed, which gives intimacy to life and the world. 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Humans and nature has to be connected strongly otherwise the whole estings spiritual powers. Humans and nature has to be sentence of the world. It will not be the things from which will be against humans and they will be left alone in the culture is to bring unity in more which is the sentence of the culture is to bring unity in more which is the sentence of the culture is to bring unity in more which is the sentence of the culture is to bring unity in more which is the sentence of th will be against humans and they was or or any will be against humans and have been allowed and today the challenge before the culture is to bring unity in man and have betowere Keens alive a large part of the past will be to be culture originated and today the change of the past, which is the set parts. Keeps alive a large part of the past, which is the Culture changes but traditions keep its best parts. Keeps alive a large part of the past, which is the changes of the set of the past, which is Culture changes but traditions keep its over the near the important than the scientific acmeventure with nature. There is talk of connecting with nature world. That is why there is talk of connecting with nature for the scientific action of the scientifi elements. There is a debate on vegetarian food. There is talk of conservation of nature elements. elements. There is a ucuate on regeneration of animals and birds and people are understanding this thing slowly. Now if w_{e_k} conservation of animals and of a sum r = 1not keep balance with nature, do not keep our relationship with nature, then nature will also u_1 keep its relationship with us and we are all made of nature. If it is not related to the one with which it is made, then it will not have any existence. In the same way as the culture which forgets It is made, used as the second secon and if humans talk about conquering nature, then perhaps humans will also be destroyed $\frac{1}{10}$ good thing is that slowly people are understanding this and they are connecting their relations with nature. Just see to it that we do not have to delay in this process. Everyone has to do $\frac{1}{10}$ important work as soon as possible.

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INDIAN TOURISM ISSUES, CHALLENGES AND IMPACTS

VOLUME 1

EDITED BY

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INDIAN TOURISM ISSUES, CHALLENGES AND IMPACTS VOLUME 1

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HISTORICAL ASPECT OF TOURISM

Dr. Usha Kiran Tiwari 5

Introduction

Here the char been wandering by nature since ancient times. Due to this tendency of humans, tourism was started. Until the invention of steam engines and motor vehicles, tourism was considered to be the work of adventurers in the field of tourism. There were people in India, especially in the religious sector and only in the field of business, tourism was encouraged. It has been considered necessary to visit the Char Dham during lifetime of a Hindu. Ancient religious texts of India also describe the Char Dham. To encourage tourism, various states used to provide free drinking water and accommodation facilities to the pilgrims. Large shady trees were planted on the side of the road so that the tourists would not have to face the problem during the journey and to get relief from the heat. Many Upanishads (Hindu Religious books) describe how the king provided free food, water and food to the pilgrims.

This process continued in India till the Mughal period. Even as different people have described Taxila as a commercial centre internationally. Despite all this, tourism was limited to only a few people. Technological progress increased the field of tourism. The zamindari system gave birth to a new middle class all over the world. Before this there were only two classes, upper class and lower class. Middle class Started participating in tourism in all over the world. In India in 1863, Thomas Cook started the tourism program for the first time. After the Second World War, the attraction for tourism started among the people. It can be said that the history of tourism depends on the history of science starting from a religious place. Some of these are described as follows:

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Vihar

The place where Bouddh tourist lived in India, was called a Vihar. These viharas wer provided food and accommodation to religious tourists, as well as took care of their religious needs. Apart from religious tourists, business travellers also used the facilities to stay in Vihar. All the facilities of Vihar were provided free of cost. In the states of Gautam Buddha, grants were also received from the state in Vihars. Guests staying in Vihar also used to donate according to their capacity. This donation was mainly in the form of a commodity. Sometimes it was also done in the form of services. Apart from religious and business tourists, many students also came to India from abroad for studies and lived in Vihar.

Dharamsala

Dharamshalas were found at various places in India. These Dharamshalas were found in religious centres and major states. Their administration and care were sometimes done by the states, sometimes by the temples and sometimes by the religious people of the society. Previously the residence used for free, later a small service fee was levied on it. The great economist Kautilya has mentioned such a Dharamsala in his book Arthashastra.

Musafirkhana

The word Dharamshala is synonymous with Musafirkhana. Most of the guests staying in Musafirkhana belonging to the Muslim community. Musafir means tourist. The Musafirkhana also provided free food and accommodation facilities to its tourists. During the Mughal period, Musafir Khans were established in many places in India.

Dak Bungalow

The residence was provided to the British officers. Here all the facilities such as furniture, dining table, toilets etc. were built in the western style. In the bungalow, the British officers used to meet their counterparts and subordinates. Almost many such facilities are seen in today's modern hotels. At present, the social and political importance of Dak Bungalow has been lost and has been replaced by five-star hotels.

The feeling that works the most behind tourism is that the person concerned is most sensitive to the place or the place he likes

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the most, the kind of activities he likes to do, at the same place, loves to do tourism. In ancient times religion dominated in India as well as all over the world. People liked to do activities related to religion and perhaps that is why it was made necessary to travel to some religious places. So that all people can benefit from tourism. Because being associated with religion, all the people used to do it. Bveryone's feelings were related to religion and that's why they used to do it very well.

Tourism was perhaps also made necessary through religion because people should go to different places of their country on this pretext and identify with the cultures there. Otherwise in ancient times, especially the means of transport were very few and people used to avoid travelling. But due to being associated with religion, they travelled to many places at least once in their life. When the tourist goes to another place, he becomes well acquainted with the psychology of the people living there, the difficulties of their lives, as well as the difficulties of his life and compare the both. But by leaving his own place for some times his mind become fresh. If he is in some problem or he is going through some trouble then he forgets it. He can understand the forbidden situation of the people very well.

Now Tourism has become a big business and the people associated with the tourism business are doing their work very well. Many states and many countries of the world are benefitted from tourism very well and as soon as there is a decrease in tourism, their GDP decreases. Especially in the time of lockdown, when many things were closed, the people which income was completely dependent on tourism had stopped and then it was understood that how much tourism is beneficial and the means of livelihood of so many people. This is the reason that all the countries of the world are providing facilities to tourists in their own country. To attract the tourists, they bring flexibility in the rules of tourist visa. The country of India has also made many schemes to invite the guests to their country, out of which the Atithi Devo Bhava and Incredible India schemes are the main ones. There are brand ambassadors of many states to promote tourism. Some people spread propaganda about those states so that people go to those states and benefit to their economic condition.

The theory of cultural diffusion specifically describes how the culture of one country is easily spread to another country and

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this spread is done by mainly tourists. Only in ancient times when tourism was not so easy, despite of that some Adventure-loving people decided to travel the whole world and because of the people came to know what kind of people live in another part of the world or what kind of things happen there. The books written by these tourists describes their experiences. Based on that, we can know how things can reach from one part of the world to other parts of the world.

The part of the culture which is not useful for other people, people do not accept it even knowing it. Thus, the principle of cultural diffusion exists mainly because of tourism. At the same time, we talk about Global Village. It is the village of the whole world. in Indian culture there are concept of Vasudhaiva Kutumbakam, Tourists played an important role in transporting the culture of one place to another.

In summary, we can say that the history of tourism is very old and the present is much more extensive. It is expected that over the time the presence of tourism will become more elaborate and growing more and more.

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Pandemics - An Environmental Diet

Ganatra Kashyap

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ABSTRACT

It can be hard to imagine a silver lining to the all-consuming cloud that is the current and ongoing spread of Covid-19 across the planet, but, as cities and lives are pulled to a standstill by communicable disease, our skies and rivers are revealing an unexpected positive to the pandemic. While the beneficial effects for our environment by no means reduce the anguish and suffering caused by such an outbreak, economic slowdown and reduced travel as a result of government-enforced quarantines has put a dramatic cap on outgoing pollution and the effects are being seen all over the world. This paper focuses on the Impact of Pandemics on the Environment because it has a diet impact by re-generating the environment but the question is that - Is it a permanent positive impact ?

Keywords: Covid-19, Corona Virus, Environment, Pollution, Pandemic

INTRODUCTION

About two-thirds of all infectious diseases in humans have their origins in animals. Scientists saythe ability of a virus to mutate and adapt from animals to the human system is very rare, but the expansion of the human footprint is making that rare event much more likely.

For most people, up until the novel coronavirus took over the headlines, the possibility of a new disease emerging out of nowhere and spreading around the world at a breakneck pace seemedlike something out of a science fiction movie. But some members of the scientific community have been sounding the alarm for decades, warning that it was not a matter of if, but when another pandemic would threaten humanity.

IMPACT ON ENVIRONMENT

Compared to what so many are experiencing, the impact on Nature has been relatively small, but nonetheless historic. The skies are clearing of pollution, wildlife is returning to newly clear waters, a host of flights have been scrapped and crude oil is so worthless that the industry would have to pay you to take it off their hands -a few months ago, environmentalists could only dream of such a scenario as the 50th anniversary of Earth Day came into view.

But this disorientingly green new reality is causing little cheer given the cause is the coronavirus pandemic that has ravaged much of the world.

"This isn't the way we would've wanted things to happen, God no," said Gina McCarthy, formerhead of the US Environmental Protection Agency in the Obama administration. "This is just a disaster that pointed out the underlying challenges we face. It's not something to celebrate."

The recent annual Earth Day event, this year largely took place online, came as a public health restriction to prevent the spread of Covid-19, has resulted in a sharp dip in air pollution across China, Europe and the US, with carbon emissions from the burning of fossil fuels reporting a record 5% annual drop.

The waters of Venice are now clear, lions lounge on roads normally frequented by safari-goers inSouth Africa and bears and coyotes wander around empty accommodation in Yosemite national park in California.

Meanwhile, nearly eight in 10 flights globally have been canceled, with many planes in the US carrying just a handful of people. The oil industry, a key driver of the climate crisis and direct environmental disaster, is in turmoil, with a barrel of crude hitting an unprecedented figure.

These would perhaps be the sort of outcomes seen had stringent environmental policies been put in place in the wake of the first Earth Day in 1970, which saw 20 million Americans rally in support of anti-pollution measures.

Instead, the pain of the Covid-19 shutdown has highlighted how ponderous the world's response has been – the expected cut in emissions, for example, is still less than what scientists say is needed every year this decade to avoid disastrous climate impacts for much of the world.

"It's the worst possible way to experience environment improvement and it has also shown usthe size of the task," said Michael Gerrard, an environmental law expert at Columbia University.

McCarthy, now head of the Natural Resources Defense Council, noted that some Indian people were seeing the Himalayas for the first time due to the veil of air pollution lifting.

"You wonder if people will want to go back to what it was like before," she said. "The pandemichas shown people will change their behavior if it's for the health of their families. This has been the lost message on climate, that it's a human problem, not a planetary problem. We have to show you can have a stable environment and your job, too."

The problems in the natural world haven't suddenly vanished – various researchers found that the Arctic is very likely to be free of sea ice in summers before 2050, that the bushfires that torched Australia earlier released more carbon than the country's annual CO2 output and that the first quarter of 2020 was the second-warmest on record.

Conservationists also warn that returning the world to its pre-pandemic settings will quickly wipe out any environmental benefits of the shutdown i.e. failure of the crash course environmental diet plan.

"It's a serious wake-up call," said Thomas Lovejoy, an ecologist who coined the term "biological diversity". "We bulldoze into the last remaining places in nature and then are surprised when something like this happens. We have done this to ourselves by our continual intrusion into nature. We have to re-chart our course."

LESSONS FOR THE FUTURE

As the coronavirus pandemic unfolds across the globe, threatening lives and upending the world economy, it's also had a profound impact on the environment. Scientists first noticed a decrease in greenhouse gas emissions in China, where the pandemic began. This trend followed the pandemic's spread across the world. Meanwhile, viral social media posts started to pop up about wildlife sightings in urban areas, claiming "nature just hit the reset button on us."

Less reported has been the dramatic rise in medical waste and packaging from online shopping.

A global pandemic that is claiming people's lives certainly shouldn't be seen as a way of bringing about environmental change either. For one thing, it's far from certain how lasting this dip in emissions will be. When the pandemic eventually subsides, will carbon and pollutant emissions "bounce back" so much that it will be as if this clear-skied interlude never happened? Or could the changes we see today have a more persistent effect?

The first thing to consider, says Kimberly Nicholas, a sustainability science researcher at Lund University in Sweden, is the different reasons that emissions have dropped. Take transport, for example, which makes up 23% of global carbon emissions. These emissions have fallen in the short term in countries where public health measures, such as keeping people in their homes, have cut unnecessary travel. Driving and aviation are key contributors to emissions from transport, contributing 72% and 11% of the transport sector's greenhouse gas emissions respectively.

Reduction in the duration of travel during the pandemic has emission levels lowered. But what will happen when measures are eventually lifted? In terms of routine trips like commuting, those miles left untravelled during the pandemic aren't going to come back – you're not going to travelto the office twice a day to make up for all the times you worked from home, says Nicholas. But what about other kinds of travel – might the cabin-fever of self-isolation encourage people to

travel more when the option is there again? It may be the case that people who are avoiding travel right now are really appreciating spending time with families and focusing on those really core priorities. These moments of crisis can highlight how important those priorities are and help people focus on the health and wellbeing of family, friends and community." If this change in focus as a result of the pandemic sticks, then this could help to keep emissions lower.

But there's another way it could go. "It could also be that people are putting off long-distance trips but plan on taking them later,". Frequent flying forms a large part of the carbon footprint forpeople who do it regularly, so these emissions could simply come back if people return to their old habits. Also, this is not the first time an epidemic has left its mark on atmospheric carbon dioxide levels. Throughout history, the spread of disease has been linked to lower emissions – even well before the industrial age. The impact from today's outbreak is not predicted to lead to anywhere near the same number of deaths, and it is unlikely to lead to widespread change in

landuse. Its environmental impacts are more akin to those of recent world events, such as the financial crash of 2008 and 2009. "Then, global emissions dropped immensely for a year," says Pongratz.

The reduction in emissions then was largely due to reduced industrial activity, which contributes carbon emissions on a comparable scale to transport. Combined emissions from industrial processes, manufacturing and construction make up 18.4% of global anthropogenic emissions. The financial crash of 2008-09 led to an overall dip in emissions of 1.3%. But this quickly rebounded by 2010 as the economy recovered, leading to an all-time high.

"There are hints that coronavirus will act the same way," says Pongratz. "For example, the demand for oil products, steel and other metals has fallen more than other outputs. But there are record-high stockpiles, so production will quickly pick up."

One factor that could influence whether or not these emissions bounce back is how long the coronavirus pandemic lasts. "At the moment that's hard to predict," says Pongratz. "But it could be that we see longer-term and more substantial effects. If the coronavirus outbreak continues to the end of the year then consumer demand could remain low because of lost wages. Output and fossil fuel use might not recover that quickly, even though the capacity to do so is there."

CONCLUSION

COMMUNITY ACTION

One response to the coronavirus outbreak that has drawn mixed reactions from climate scientists is the ways that many communities have taken big steps to protect each other from the health crisis. The speed and extent of the response has given some hope that rapid action could also be taken on climate change if the threat it poses was treated as urgently.

"It shows that at the national, or international level, if we need to take action we can," Donna Green, associate professor at University of New South Wales's Climate Change Research Centrein New Zealand, told CNN. "So why haven't we for climate? And not with words, with real actions."

But for others, such as Nicholas, the community action has sparked hope for the climate in the longer term. And Pongratz sees the time afforded by self-isolation as a good opportunity for people to take stock of their consumption.

It's safe to say that no one would have wanted for emissions to be lowered this way. Covid-19 has taken a grim global toll on lives, health services, jobs and mental health. But, if anything, it has also shown the difference that communities can make when they look out for each other - and that's one lesson that could be invaluable in dealing with climate change.

Also, we can safely say that the environment is on a recovery mode diet plan compelled by the outbreak of this pandemic but perhaps the dim light at the end of this long and distressing Covid-19 tunnel could be healthier environments in cities worldwide subject to we not forgettingthe lessons learnt the hard way and not resorting to our earlier ways.

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