

**Government Degree College sciences Adilabad**

**Jignasa Study Project-2022-23**

**Banana Plastic**

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**Banana plastics are either:**

1) made from a renewable resource such as *banana* (biobased),

2) break down completely via a natural process (biodegradable)

biobased and biodegradable

**Banana** used in the same ways as other plastics: packaging, agriculture, medical, automotive parts, 3D printing and more. Biodegradable plastics also reduce the amount of trash that is sent to landfills.

Globally, over 1.7 million metric tons were produced in 2014 and contributed to \$4.4 billion and 32,000 jobs in the U.S. Bioplastics are one of the fastest growing sectors of the plastics industry, with an anticipated 20-30% annual growth.

**Abstract**

The vast majority of commercial plastic that a general consumer encounters on store shelves, uses on a daily basis, and casually tosses into garbage bins is petroleum-based . However, these materials degrade with much difficulty and originate from less-than-eco-friendly manufacturing processes; as a result, harmful plastic waste accumulates with negative ramifications for living beings in every conceivable ecosystem .

**Introduction**

**Plastics**

Plastics are a category of man-made polymers now nearly ubiquitous among consumer products . From wiring and insulation to dishware and packaging, plastics differ widely in their chemical composition but share a few core properties: their flexibility, non-hazardous nature, chemical inertness, and cost-effectiveness .

**Plastic Waste**

Petroleum-based plastics tend to cause twofold environmental harm because of their environmentally unfriendly sourcing and their slow degradation. The extraction of plastic precursors from raw petroleum requires harsh chemicals, and the industrial processes and reactions that turn them into mass-produced plastics often deposit harmful pollutants into the atmosphere and the ocean .

### **Objective**

The objective of this research project is to synthesize a biodegradable bioplastic from D-mannose and acemannan, to compare its strength against that of polypropylene, and to confirm its viability for everyday use.

- **Synthesis of Bioplastic**
- Each of the 18 plastic Petri dishes was labeled from P1 to P18 with the permanent marker. The interior of each Petri dish was lined with aluminum foil to prevent any molten bioplastic from fusing with or deforming the plastic Petri dishes.

### **Results**

#### **Measurements of Plastic Samples**

After all the bioplastic samples had set ,with the aluminum foil peeled off and all the polypropylene samples had solidified, the mass of each sample was measured with a gram balance and recorded to provide a baseline for comparison with the results of the Decomposition Test, Force Test, and Water Resistance Test. A picture of each sample was also taken with a camera to record initial observations. All of the synthesized bioplastic samples were noted to be translucent, hazel in color, and malleable enough to be bent or shaped without shattering; additionally, they clung to the aluminum foil even after hardening.

Thanking you

Department of botany and team Jignasa



# **JIGNASA STUDENT STUDY PROJECT – GDC (Sciences) ADILABAD**

**SUBJECT: MATHEMATICS.**

**FIELDS MEDAL a prestigious medal by IMU.**

**“A study on the historical perspectives and reasons for not getting the medal by Indians”**

**By**

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## **INTRODUCTION:**

### **What is Fields medal?**

The FIELDS MEDAL is one of the most prestigious awards in Mathematics and is sometimes referred to as the "Nobel Prize of Mathematics."

## **ABOUT THE FIELDS MEDAL:**

- The purpose of the Fields medal is to give recognition and support to younger mathematical researchers.
- Fields Medal is awarded at the **ICM** (International Congress of Mathematics) of the **IMU** (International Mathematical Union).
- IMU is an International non-governmental and non-profitable scientific organization.
- The purpose of IMU is to promote International cooperation in Mathematics.
- The Fields Medal, named after Canadian Mathematician J. C. Fields.

## **OBJECTIVES:**

- To become aware of Fields Medal.
- To motivate ourselves towards research.
- To familiarize ourselves about International Congress of Mathematicians.

## **INTERNATIONAL CONGRESS OF MATHEMATICIANS:**

- The first ICM was held in Zurich, Switzerland (1897).
- The second was held in Paris, France (1900).
- **The 26<sup>th</sup> was held in Hyderabad, INDIA (2010).**
- Due to COVID-19 the 29<sup>th</sup> ICM was held through ONLINE MODE in 2022.
- The 30<sup>th</sup> ICM will be held in Philadelphia, USA (2026).
- At the 1924 International Congress of Mathematicians in Toronto, a resolution was adopted that at each ICM, two gold medals should be awarded to recognize outstanding mathematical achievement.
- Professor J. C. Fields, a Canadian mathematician who was secretary of the 1924 Congress, later donated funds establishing the medals which were named in his honor.
- The awards recognize both existing work and the promise of future achievement, it was agreed to restrict the medals to mathematicians not over forty at the year of the Congress.
- In 1966 it was agreed that, in light of the great expansion of mathematical research, up to four medals could be awarded at each Congress.
- Since 2006, the prize has included a monetary reward of CA \$15,000.

## LIST OF FIELDS MEDALISTS :

- The medal was first given to Finland mathematician Lars Ahlfors and American mathematician Jesse Douglas in 1936
- **Maryam Mirzakhani**, an Iranian mathematician, became the first female Fields Medalist in 2014.
- **Manjul Bhargava** is the first Indian-origin who received this in the year 2014.
- **Akshay Venkatesh** is the second Indian-origin to receive the award in 2018.

## WHY NOT INDIANS? :

- Even though India is the second largest populated country in the world, won only one Nobel prize in science ( Sir C V Raman in 1930) and No Fields medal till now.
- According to the Research and Development Statistics published in 2019 by the Department of Science and Technology (DST), science workers in India numbered 27.8 Lakh in 2018, being the sixth largest scientific workforce worldwide.
- Major reason for our poor show at the Nobel/Fields Prizes has been the inadequate expenditure on scientific work. It is true that, countries that spend more on R&D have won more Nobel/Fields Prizes in the sciences.
- **Most of the students in India are interested in joining B. Tech and after that searching for a job, not interested in research.**
- **The Cream of the Nation is joining in IITs/NITs/IIITs/CFTIs/State Engineering Colleges and after completion of Degree they are joining in Multinational Companies with handsome Salary Package.**
- **Less no of talent in India goes to research because lack of support of parents and society.**

# బీటెక్లో భారీగా ప్రవేశాలు

కన్యనర్ కోటలో 62,100 సీట్ల భర్తీ ♦ బీ కేటగిరీలోనూ 20 వేల మంది చేరిక!

ఈనాడు, హైదరాబాద్: రాష్ట్రంలో తనసారి బీటెక్లో చేరే వారి సంఖ్య బాగా పెరిగింది. ఒక్క కన్యనర్ కోటా సీట్లలోనే గతేడాది కంటే 7 వేల మందికిపైగా ఎక్కువగా చేరినట్లు ఆదికార వర్గాలు స్పష్టం చేస్తున్నాయి. రాష్ట్రంలోని ప్రముఖ ప్రైవేట్ కళాశాలల్లో ఎంసెట్ కన్యనర్, యాజమాన్య కోటా కింద మొత్తం 82 వేలకు సంఖ్య మరింత పెరిగే అవకాశముంది.

గత విద్యాసంవత్సరం (2021-22) వరకు కన్యనర్ సీట్లలో 55 వేల లోపే చేరేవారు. అందులో 3, 4 వేల స్నాట్ ప్రవేశాలు ఉంటాయి. ఈ ఏడాది కన్యనర్ కోటాలో 79,346 సీట్లు అందుబాటులో ఉండగా, 62,100 (78.28 శాతం) సీట్లు భర్తీ అయ్యాయి. వాటిలో డాక్టాఫ్ 4 వేల మంది స్నాట్ ప్రవేశాల్లో సీట్లు పొందారని ఎంసెట్ కన్యనర్ కార్యాలయ వర్గాలు తెలిపాయి. బీ కేటగిరీ(యాజమాన్య కోటా) కింద ఏడాది 14 వేల నుంచి 18 వేల మంది విద్యార్థులు ప్రవేశాలు పొందుతున్నారు. ఈ సంవత్సరం 20 వేలకు పైగా విద్యార్థులు ప్రవేశాలు పొందే అవకాశముందని ఉన్నత విద్యామండలి వర్గాలు తెలిపాయి.

### ఈసారి ఎందుకు పెరిగారంటే..

కంప్యూటర్ సైన్స్ సంబంధించిన ఏబి అండ్ ఎంఎల్, డేటా సైన్స్, సైబర్ సెక్యూరిటీ, ఇంటెల్లెజ్ట్ ఆఫ్ డింగ్స్ లాంటి పలు కొత్త క్రాంబిలు



గత సంవత్సరం కన్నా ఈ కాలంలో అందుబాటులోకి వచ్చాయి. ఈసారి ఆ సంఖ్య బాగా పెరిగింది. డిమాండ్ లేని క్రాంబిల స్థానంలో 9 వేలకుపైగా కొత్త క్రాంబిల సీట్లు వచ్చాయి. విద్యార్థులు ఏ క్రాంబి చదివినా మళ్లీ ఇదే కొలువులకే వెళ్లొచ్చి వస్తోంది. మెకానికల్, సివిల్, ఎలక్ట్రికల్ ప్లాన్ చేసిన వారికి ఉద్యోగాలు దక్కినా ప్రారంభ వేతనాలు తక్కువగా ఉంటున్నాయి. దీంతో సీఎస్ఈ తదితర క్రాంబిల్లో చేరేవారి సంఖ్య విపరీతంగా పెరిగింది.

### ప్రైవేట్ వర్సిటీల్లో మరో 10 వేలు!

రాష్ట్రంలో ఇదివరకు అయిదు ప్రైవేట్ విశ్వవిద్యాలయాలు ఉండగా, ప్రభుత్వం ఈ విద్యాసంవత్సరం నుంచి మరో అయిదుంటికి ఆమోదనం తెలిపింది. ఆసెంట్రీలో టిబ్బు పాస్ అయిందన్న ఉద్దేశంతో గురునానక్, శ్రీనిధి యూనివర్సిటీలు ఈ ఏడాది ప్రవేశాలు ఆరిపాయి. మొత్తం ప్రైవేట్ వర్సిటీల్లో మరో 10 వేల మంది ప్రవేశాలు పొందారని అంచనా. గురునానక్, శ్రీనిధి వర్సిటీల్లో సుమారు 2,800 మంది విద్యార్థులు చేరినట్లు తెలుస్తోంది. ప్రైవేట్ వర్సిటీల టిబ్బుకు గవర్నర్ ఆమోదనం తెలుసుకుంటే వారి పరిస్థితి ఏంటో ఆస్పది ప్రశ్నార్థకంగా మారింది.

# ఐఐటీల్లో జాబ్ జోష్

• రికార్డు స్థాయిలో నియామకాలు • రూ.కోట్లలో వేతన ప్యాకేజీ

ఈనాడు, హైదరాబాద్: ఐఐటీల్లో ఈ నెల ఒకటో తేదీ నుంచి మొదలైన ప్రాంగణ నియామకాలు సరికొత్త రికార్డును సృష్టిస్తున్నాయి. కొలువుల అభివృద్ధి పెరగడమే కాక వార్షిక వేతనం రూ. కోటి, ఆపై అందుకుంటున్న వారి సంఖ్య గత ఏడాదిలో పోల్చుకుంటే ఎక్కువగా ఉంటున్నట్లు ఐఐటీ వర్గాలు చెబుతున్నాయి. రాష్ట్ర ఇంజనీరింగ్ కళాశాలల్లో ఆగస్టు నుంచే స్టేనియంట్ ప్రక్రియ మొదలవుతుంది. ఐఐటీల్లో మాత్రం ఆది డిసెంబరు నుంచి ఆరంభమవుతుంది. డిసెంబరు 1న పలు ఐఐటీల్లో ఆ ప్రక్రియ మొదలైంది. మొదటి విభాగ కేటగిరీలో 15 వరకు ఎంపికలు కొనసాగుతాయి. మరొకటి కోటాలో ప్రాంగణ ఎంపికలపై సురీంక స్పష్టత రానుంది.



మాతృ లేదని ఐఐటీ బాంబే తెలిపింది. ఇంటర్నెట్ చేసిన 300 మందికి ఉద్యోగాలు ఇచ్చేందుకు ఆయా కంపెనీలు అభివృద్ధి ఇవ్వగా అందులో 175 మంది అంగీకారం తెలిపారు.   
 • ఐఐటీ జర్నల్లో మొదటిలో 760 అభివృద్ధి ఇవ్వాలి. అందులో 16 అంతర్జాతీయ అభివృద్ధి ఇవ్వాలి. అంతర్జాతీయ కొలువులకు ఎంపికైన వారిలో అత్యధిక ప్యాకేజీ రూ.2.60 కోట్లు.   
 • ఐఐటీ వారణాసిలో ప్రాంగణ నియామకాల్లో రెండు కోట్లలో 640 మంది ఎంపికయ్యారు. మొత్తం 178 కంపెనీలు పాల్గొన్నాయి. అత్యధిక వార్షిక వేతనం రూ.1.20 కోట్లు. అదీ చిన వేతనాలు రూ.12 లక్షల నుంచి రూ. 40 లక్షల మధ్య ఉన్నాయి.   
 • ఐఐటీ ఢిల్లీలో 650 మంది కొలువులకు ఎంపికయ్యారు. అందులో 50 మంది రూ. కోటి వేతనం అందుకోనున్నారు. వారు దేశంలోనే (ఓమెస్కో ఆవర్) పనిచేస్తారు. మరో 20 మందికి విదేశీ జాబులకు ఎంపికయ్యారు.

### ప్రముఖ ఐఐటీల్లో ఇదీ పరిస్థితి..

- ఐఐటీ మద్రాస్లో తొలి కోటా డిసెంబరు 1న 445 మందికి కొలువులు దక్కాయి. అందులో 25 మందికి వార్షిక వేతనం రూ. కోటి దాటింది. వారు మన దేశంలోనే పని చేస్తారు. నాలుగు కంపెనీలు 15 మందికి అంతర్జాతీయ ఉద్యోగాలు ఇచ్చాయి. వీరందరూ విదేశాల్లో పనిచేయాల్సి ఉంటుంది.
- ఐఐటీ బాంబేలో మొదటి కోటా 46 కంపెనీలు విద్యార్థులను ఆన్లైన్/ఆఫ్లైన్లో ముఖాముఖీ నిర్వహించాయి. 250 అభివృద్ధి ఇవ్వగా.. 175 మంది కొలువుల్లో చేరేందుకు

## CONCLUSION:

- Most of the talented Indians are interested in Jobs and not interested in Research, Hence the government should give the best fellowships for research.
- The Government should establish the world class Institutes in each state like CMI and IISC.
- Allocate a greater portion of GDP for R & D.
- After three stages (IOQM, INMO, IMOTC) of examinations every year, 6 students (from classes 8<sup>th</sup> to 12<sup>th</sup>) are representing India in The International Mathematical Olympiad, if we focus on them they will be able to get prestigious awards in the future.



**GOVT.DEGREE COLLEGE, SCIENCES, ADILABAD**  
**DEPARTMENT OF ENGLISH**

**STUDENT STUDY PROJECT (JIGNASA)-2022-23**

**SYNOPSIS**

Mentor: D.Dayakar, Asst. Prof.

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**The Influence of Social Media on Learning New English Vocabulary  
among the Undergraduate Students of Adilabad**

**Introduction:**

Now a days most of the people across the world are using computers and mobile phones. Particularly students at higher education level are using these devices for their career advancement and betterment. They are using various social media apps like Twitter, Instagram, Snapchat, YouTube, WhatsApp etc. for the social interaction. Apart from its primary purpose the social media is useful for the students to perceive new English vocabulary.

**Research Problem:**

The present study addresses whether the various social media apps are useful in learning new English vocabulary or not. If the answer is “yes” which new English words or phrases are learnt by the undergraduate students of Adilabad.

**Objectives:**

The objectives of the present study are to know the number students having the knowledge regarding social media. To realize the number of students using the social media platforms. To identify the language they prefer for the social media. To pick out which new English words or phrases that they have learnt. To notice the various apps used by the participants for social media.

**Review of the Literature:**

Different studies dealt with various advantages of the social media especially for youth and students. As Twitter can be used for a user to send short 140-words messages called “tweets”. Facebook is an online social networking website where people can create profiles, share information. YouTube is a global online video sharing and social media platform headquartered in San Bruno, California. Telegram is known as another popular

instant messaging (IM) services for secure communications. WhatsApp messenger is owned by American company Meta platforms. It is used by the most of the people across the globe. Instagram is a photo and video sharing social networking service owned by American company Meta Platforms.

### **Research Methodology:**

The research is in the form of a survey, which is done by providing a questionnaire, through a google form. The link is sent to the whatsapp groups of the students, studying under graduation at the selected two Government and two Private Degree colleges of Adilabad town. The size of the sample is 65 students.

### **Data Collection & Analysis:**

Data collected from the undergraduate students of the selected degree colleges in Adilabad town through google forms by creating awareness on the questionnaire. The collected data is taken from the auto saved google sheet. The data is tabulated as per the variables such as Number of new English vocabulary learnt by the participants. Participants who have the knowledge about social media. Usage of social media by participants, Language preferred in social media. Period of using the social media platforms. The data has been stratified into three categories based on the number of new English words and phrases that the participant has written in the form. The score is given for 1-2 words 10 points, for 3-4 words 20 points, for 5-6 words 30 points, for 6 and above words 40 points. The data is represented diagrammatically through bar and pie charts.

### **Conclusion:**

Finally came to know that many students at UG level are using social media platforms through mobile phones. Most of them are using WhatsApp, facebook, and insatagram. Majority of the students are using English language for accessing these apps. They are influenced a lot by this social media and perceiving new English vocabulary.



**GOVERNMENT OF TELANGANA**  
**COMMISSIONER OF COLLEGIATE EDUCATION**  
**HYDERABAD**



**JIGNASA**  
**STUDENT STUDY PROJECT**  
**ZOOLOGY**  
**2022-23**



# **GOVERNMENT DEGREE COLLEGE SCIENCE**

**DEPARTMENT OF ZOOLOGY**

**ADILABAD, TELANGANA 504001**

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**Honourable Chief Minister  
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**Mrs. Sabitha Indra Reddy Garu  
Education Minister**



**Honourable Naveen Mittal Garu  
Commissioner of Collegiate Education**



**Capt. Jagram Antherbedi Garu  
Principal (FAC) GDCS Adilabad**

# **JIGNASA**

## **STUDENT STUDY PROJECT IN ZOOLOGY**

### **RESEARCH TOPIC**

## **STUDY OF EFFECT OF POLLUTION ON PHYSICO-CHEMICAL PARAMETERS OF CHANDA RIVER WATER NEAR TO ADILABAD TOWN OF TS.**

### **STUDENTS PARTICIPATED**

- **K.AISHWARYA      B.SC.,(BZC) III rd YEAR**
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### **GUIDED BY**

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# **INDEX**

- 1. Introduction**
- 2. Objectives**
- 3. Research Methodology**
- 4. Results and Analysis**
- 5. Conclusion and Suggestions**
- 6. References**



# **STUDY OF EFFECT OF POLLUTION ON PHYSICO-CHEMICAL PARAMETERS OF CHANDA RIVER WATER NEAR TO ADILABAD TOWN OF TS.**

## **INTRODUCTION:**

We selected this topic as JIGNASA project because India is suffering from different types of pollution. River water pollution is one of the major problem in India due to anthropogenic activities. The river Yamuna within Delhi is considered as the dirtiest river in India. According to official statistics, 351 floodplains associated with 323 rivers in the country are affected by pollution. In many places, the river water is becoming toxic, making it not suitable for drinking, even for bathing. As assessed by the scientists of the National Environmental Engineering Research Institute (NEERI) Nagpur, nearly 70% of water in India is polluted (Martin, 1998). It is a stark fact that there are many rivers in the country where the quality of water is deteriorating due to pollution. The Union Department of Environment, Forests and Climate Change has identified 13 rivers in 23 states that are affected by pollution.

The plight of rivers in Telugu states is so bad that pollution control boards have previously tested the water samples of Krishna and Godavari rivers and concluded that they are not fit for drinking. Alarm bells are ringing as Coliform bacteria are high in these. Many towns were developed along the banks of these rivers, and many industries sprang up. The wastes coming out from these are freely meeting in Krishna and Godavari rivers. In the above studies none of the rivers were reported to be pollution free. This is very distasteful to a country like India where rivers are considered sacred and worshipped.

Through this study project we want to prove that how the rivers which are situated nearby cities contaminated due to anthropogenic activities, the wastes coming out from industries and

agricultural runoff. Chanda river is situated near to our Adilabad town. We collected water samples from this river and studied physico-chemical parameters of water.

## **OBJECTIVES:**

1. To know the causes of river pollution.
2. Determining the severity of water pollution.
3. To suggest solutions to clean water pollution.

## **RESEARCH METHODOLOGY:**

Water samples were collected from sampling station in high grade plastic bottle and they were brought to the laboratory. Sampling was carried one time. Physico-chemical parameter of water was carried out by different standard methods and analyzed the results. Water analysis was carried out by following standard methods.

1. The temperature of water was measured using a mercury filled centigrade thermometer on site.
2. pH was determined by digital pen pH meter, electrode which was calibrated as per instructional manual.
3. The Electric Conductivity and Total Dissolved Solid (TDS) was determined by the conductivity meter (Mettler Toledo MC-226 conductivity meter).
4. Turbidity determined by Merck spectrophotometer (Spectroquant NOVA-60)
5. Alkalinity was measured by using sulfuric acid with a digital titrator.
6. Cl<sup>-</sup> was also determined by titration method.
7. Fluoride determined by digital meter (Thermo Orion), electrode which was calibrated as per instructional manual.
8. A simple and precise turbid metric method used for determining Sulphates.



**Collecting water samples from Chanda river nearby Adilabad town**



**Testing pH of river water sample by using digital pen pH meter in our college laboratory**

## RESULTS AND ANALYSIS:

- 1. Temperature :** After testing of the river water sample - the temperature of water was 28°C.
- 2. pH :** The observed pH value is 9.7 shows that the present water sample is alkaline in nature. The maximum permissible water pH limit prescribed by WHO is 6.5 to 8.5. The results obtained from analysis of water samples of river is shown in Table 1.

**Table-1:** Different Physicochemical Parameters of water sample from Chanda river near to Adilabad town of Telangana State.

Sl. No.	PHYSICO-CHEMICAL PARAMETER	IDENTIFIED VALUE	REFERENCE VALUE
1.	Temperature	28°C	
2.	pH	9.70	6.5 – 8.5
3.	TDS	344 mg/l	500-2000 mg/l
4.	Turbidity	2 NTU	5-10 NTU
5.	Alkalinity	252	100-250 mg/l
6.	Electric Conductivity(EC)	149	<98.6 micro simian per cm
7.	Chloride	36	250-1000 mg/l
8.	Fluoride	0.80	1-1.5 mg/l
9.	Sulphate	22.72	200-400 mg/l

- 3. Total Dissolved Solids (TDS):** Total dissolved solids indicate the amount of chemical substances dissolved in the water. Total dissolved solids levels less than 500 mg/L are considered to be good. At increasing levels, palatability decreases. Levels in excess of 1000 mg/L may produce a bad taste. Water used for irrigation can vary greatly in quality

depending upon type and quantity of dissolved salts. Water with TDS less than 450 mg/L is considered good and that with greater than 2000 mg/L is unsuitable for irrigation purpose. In the present study the value of total dissolved solids were found in Chanda river water 344 mg/L and shown in Table 1.

- 4. Turbidity:** Water colour and turbidity recorded to very low and found desired limit.
- 5. Alkalinity:** Total alkalinity is measured by collecting a water sample, and measuring the amount of acid needed to bring the sample to a pH of 4.2. At this pH all the alkaline compounds in the sample are "used up." The result is reported as milligrams per liter (mg/l) of calcium carbonate. Chanda river water sample alkalinity is 252 mg/l. This is a little bit more than the normal range of alkalinity of river water (100-250 mg/l). The values are shown in Table 1.
- 6. Electrical conductivity (EC):** Water with EC less than 98.6  $\mu\text{s/cm}$  is considered good and that with greater than 581  $\mu\text{s/cm}$  is unsuitable for irrigation. The most influential water quality guideline on crop productivity is the water salinity hazard as measured by electrical conductivity (EC). The primary effect of high EC water on crop productivity is the inability of the plant to compete with ions in the soil solution for water (physiological drought). The higher the EC, the less water is available to plants, even though the soil may appear wet. Because plants can only transpire "pure" water, usable plant water in the soil solution decreases dramatically as EC increases. In the present study the value of Electrical Conductivity (EC) for Chanda river water is 149  $\mu\text{s/cm}$ . The EC value of the water sample was a little bit more than the considerable values. The values are shown in Table 1.
- 7. Chloride, Fluoride and Sulphate:** In the present study the values of Chloride, Fluoride and Sulphate were recorded to be very low and found desired limit. The values are shown in Table 1.

## CONCLUSIONS:

The present study results showing that except pH, alkalinity and electric conductivity all other physicochemical parameters (temperature, TDS, turbidity, chlorides, fluorides and sulphates) of water sample are in normal range. The pH of water sample is 9.7 indicates that more basic nature of water. A little bit increase in alkalinity is indicates that presence of carbonate and bicarbonate ions (buffering capacity) in the river water.

As this river flows near the city of Adilabad, the river water is polluted due to various harmful human activities such as sewage from surrounding houses, harmful chemicals from industries entering the river stream and various harmful pesticides due to agricultural activities. People also pollute the river by dumping dead carcasses of dead animals into this river.

Abundant growth of floating aquatic plants like Pistia and Eichhornia in the Chanda river indicates that water is polluted. Among the various aquatic plant species, Azolla, Eichhornia, Lemna, Potamogeton, Spirodela, Wolfia, and Wolfialla have been reported as phytoremediators and also they are highly efficient in reducing aquatic contamination through bioaccumulation of contaminants in their body tissues. Among the various aquatic species, water hyacinth (Eichhornia) is highly resistant and can tolerate the toxicity of heavy metals, phenols, formaldehydes, formic acids, acetic acids and oxalic acids even in their high concentrations.





**Growing of floating hydrophytes Pistia and Eichhornia in Chanda river due to pollution**







### **Dumping dead carcasses of dead animals into Chanda river**

#### **SUGGETIONS:**

Like the ‘Namami Ganga’ project undertaken to clean the holy Ganga river, in other parts of the country, water purification centers should be established wherever necessary along with the removal of garbage accumulated on the surface of the water.

People should be made aware of the need to protect the river by taking up biodiversity conservation, plant cultivation in the areas near the river.

In order to prevent the pollution of rivers, the cooperation of the people along with the sincerity of the central and state governments is very necessary.

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**2022-23**



**GOVERNMENT DEGREE COLLEGE SCIENCE**  
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**Honourable Naveen Mittal Garu  
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## **JIGNASA**

# **Security management using Oauth 2.0**

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## **INDEX**

- **Introduction**
- **Objectives**
- **Research Methodology**
- **Results and Analysis**
- **Conclusion and Suggestions**
- **References**

### **INTRODUCTION:**

**Aim and objective:** OAuth (Open Authorization) is an open standard authorization framework for token-based authorization on the internet. OAuth, which is pronounced "oh-

auth," enables an end user's account information to be used by third-party services, such as Facebook and Google, without exposing the user's account credentials to the third party. It acts as an intermediary on behalf of the end user, providing the third-party service with an access token that authorizes specific account information to be shared. The process for obtaining the token is called an authorization flow.

- **ABSTRACT:** The resource owner authenticates and authorizes the resource access request from the application, and the authorize endpoint returns an authorization grant to the client. The OAuth 2.0 protocol defines four types of grants: Authorization Code, Client Credentials, Device Code and Refresh Token.

### **How Does OAuth 2.0 Work?**

*The authorization flow in a typical OAuth 2.0 implementation is a six-step process. In the example below, an online calendar creation application needs to be able to access a user's photos stored on their Google Drive:*

- The calendar creation application (the client) requests authorization to access protected resources, in this case image files, owned by the user (resource owner) by directing the user to the authorize endpoint.
- The client then requests an access token from the authorization server by presenting the authorization grant returned from the authorize endpoint along with authentication of its own identity to the token endpoint. A token endpoint is a URL such as [https://your\\_domain/oauth2/token](https://your_domain/oauth2/token).
- If the client identity is authenticated and the authorization grant is valid, the authorization server or authentication provider -- Google's Authorization Server in this instance -- will issue an access token to the client.
- The client can now request the protected resources from the resource server -- Google Drive in this example -- by presenting the access token for authentication.
- If the access token is valid, the resource server returns the requested resources to the calendar creation application (client).
- Now the calendar creation application can access and import the user's photos to create a calendar. Depending on the grant type issued in step two, the authorization flow may differ slightly. However, it still largely follows these core steps.

7.

### **RESEARCH METHODOLOGY:**

The evolution of technologies in the sensors/actuators field, together with the improvement in mobile communications, has allowed the growth and consolidation of the Internet of Things concept.

Among the current challenges in the scenarios based on this paradigm, it is possible to highlight those related to security and access control to information generated or managed by the devices in the environment. This work is focused on designing architecture elements and the accompanying methodology needed to use the OAuth 2.0 authorization framework in large Internet of Things scenarios.

OAuth 2.0 is a de facto standard in Internet-based Web applications.

To achieve this, we propose using a Resource Service able to manage requests from devices and an encryption scheme based on public-key cryptography that would allow the massive secure distribution of OAuth access tokens. The proposed method would also enable easy and secure interactions between the resource owners and their devices.

We have validated our proposal through its implementation, deployment, and testing in various devices with different processing resources.

## **Examples of OAuth**

OAuth is often used to consolidate user credentials and streamline the login process for users, so that when they access an online service, they don't have to reenter information that many of their other online accounts already possess.

OAuth is the underlying technology used for website authentication by sites that let users register or login using their account with another website such as Facebook, Twitter, LinkedIn, Google, GitHub or Bitbucket. For example, a user clicks on the Facebook login option when logging into another website, Facebook authenticates them, and the original website logs them in using permission obtained from Facebook.





# Advanced OAuth Security

## OAuth 2.0

- [OAuth HYPERLINK "https://tools.ietf.org/html/rfc6749"](https://tools.ietf.org/html/rfc6749) [HYPERLINK](https://tools.ietf.org/html/rfc6749)  
["https://tools.ietf.org/html/rfc6749"2.0](https://tools.ietf.org/html/rfc6749#section-2) [HYPERLINK](https://tools.ietf.org/html/rfc6749#section-2)  
["https://tools.ietf.org/html/rfc6749"](https://tools.ietf.org/html/rfc6749#section-2) [HYPERLINK](https://tools.ietf.org/html/rfc6749#section-2)  
["https://tools.ietf.org/html/rfc6749"Framework](https://tools.ietf.org/html/rfc6749#section-2) [HYPERLINK](https://tools.ietf.org/html/rfc6749#section-2)  
["https://tools.ietf.org/html/rfc6749"](https://tools.ietf.org/html/rfc6749) - RFC 6749
  - [Access](https://oauth.net/2/access-tokens/) [HYPERLINK "https://oauth.net/2/access-tokens/"](https://oauth.net/2/access-tokens/)  
[HYPERLINK "https://oauth.net/2/access-tokens/"](https://oauth.net/2/access-tokens/) [Tokens](https://oauth.net/2/access-tokens/)
  - [Refresh](https://oauth.net/2/refresh-tokens/) [HYPERLINK "https://oauth.net/2/refresh-tokens/"](https://oauth.net/2/refresh-tokens/)  
[HYPERLINK "https://oauth.net/2/refresh-tokens/"](https://oauth.net/2/refresh-tokens/) [Tokens](https://oauth.net/2/refresh-tokens/)
  - [OAuth](https://oauth.net/2/scope/) [HYPERLINK "https://oauth.net/2/scope/"](https://oauth.net/2/scope/) [HYPERLINK](https://oauth.net/2/scope/)  
["https://oauth.net/2/scope/"](https://oauth.net/2/scope/) [Scope](https://oauth.net/2/scope/)
- [OAuth Grant](https://oauth.net/2/grant-types/) [HYPERLINK "https://oauth.net/2/grant-types/"](https://oauth.net/2/grant-types/) [HYPERLINK](https://oauth.net/2/grant-types/)  
["https://oauth.net/2/grant-types/"](https://oauth.net/2/grant-types/) [Types](https://oauth.net/2/grant-types/)
  - [Authorization](https://oauth.net/2/grant-types/authorization-code/) [HYPERLINK "https://oauth.net/2/grant-types/authorization-code/"](https://oauth.net/2/grant-types/authorization-code/) [HYPERLINK](https://oauth.net/2/grant-types/authorization-code/)  
["https://oauth.net/2/grant-types/authorization-code/"](https://oauth.net/2/grant-types/authorization-code/) [Code](https://oauth.net/2/grant-types/authorization-code/)
  - [PKCE](https://oauth.net/2/grant-types/implicit/)

- **Client** [HYPERLINK "https://oauth.net/2/grant-types/client-credentials/"](https://oauth.net/2/grant-types/client-credentials/) [HYPERLINK "https://oauth.net/2/grant-types/client-credentials/"](https://oauth.net/2/grant-types/client-credentials/) **Credentials**
- **Device** [HYPERLINK "https://oauth.net/2/grant-types/device-code/"](https://oauth.net/2/grant-types/device-code/) [HYPERLINK "https://oauth.net/2/grant-types/device-code/"](https://oauth.net/2/grant-types/device-code/) **Code**
- **Refresh** [HYPERLINK "https://oauth.net/2/grant-types/refresh-token/"](https://oauth.net/2/grant-types/refresh-token/) [HYPERLINK "https://oauth.net/2/grant-types/refresh-token/"](https://oauth.net/2/grant-types/refresh-token/) **Token**
- **Legacy: Implicit** [HYPERLINK "https://oauth.net/2/grant-types/implicit/"](https://oauth.net/2/grant-types/implicit/) [HYPERLINK "https://oauth.net/2/grant-types/implicit/"](https://oauth.net/2/grant-types/implicit/) **Flow**
- **Legacy: Password** [HYPERLINK "https://oauth.net/2/grant-types/password/"](https://oauth.net/2/grant-types/password/) [HYPERLINK "https://oauth.net/2/grant-types/password/"](https://oauth.net/2/grant-types/password/) **Grant**
- **Client** [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) **Types** [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) **Confidential** [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) **and** [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) **Public** [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) [HYPERLINK "https://oauth.net/2/client-types/"](https://oauth.net/2/client-types/) **Applications**
- **Client** [HYPERLINK "https://oauth.net/2/client-authentication/"](https://oauth.net/2/client-authentication/) [HYPERLINK "https://oauth.net/2/client-authentication/"](https://oauth.net/2/client-authentication/) **Authentication**
- **Bearer** [HYPERLINK "https://oauth.net/2/bearer-tokens/"](https://oauth.net/2/bearer-tokens/) [HYPERLINK "https://oauth.net/2/bearer-tokens/"](https://oauth.net/2/bearer-tokens/) **Tokens** [HYPERLINK "https://oauth.net/2/bearer-tokens/"](https://oauth.net/2/bearer-tokens/) **- RFC 6750**
- **Threat** [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) **Model** [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) **and** [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) **Security** [HYPERLINK "https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/)

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["https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/)Considerations

HYPERLINK ["https://oauth.net/2/security-considerations/"](https://oauth.net/2/security-considerations/) - RFC 6819

- [OAuth Security Best Current](https://oauth.net/2/oauth-best-practice/) HYPERLINK ["https://oauth.net/2/oauth-best-practice/"](https://oauth.net/2/oauth-best-practice/) HYPERLINK ["https://oauth.net/2/oauth-best-practice/"](https://oauth.net/2/oauth-best-practice/)Practice
- [ID Tokens vs Access](https://oauth.net/id-tokens-vs-access-tokens/) HYPERLINK ["https://oauth.net/id-tokens-vs-access-tokens/"](https://oauth.net/id-tokens-vs-access-tokens/) HYPERLINK ["https://oauth.net/id-tokens-vs-access-tokens/"](https://oauth.net/id-tokens-vs-access-tokens/)Tokens

#### *Mobile and Other Devices*

- [Native](https://oauth.net/2/native-apps/) HYPERLINK ["https://oauth.net/2/native-apps/"](https://oauth.net/2/native-apps/) HYPERLINK ["https://oauth.net/2/native-apps/"](https://oauth.net/2/native-apps/)Apps HYPERLINK ["https://oauth.net/2/native-apps/"](https://oauth.net/2/native-apps/)- Recommendations for using OAuth with native apps
- [Browser-Based](https://oauth.net/2/browser-based-apps/) HYPERLINK ["https://oauth.net/2/browser-based-apps/"](https://oauth.net/2/browser-based-apps/)Apps HYPERLINK ["https://oauth.net/2/browser-based-apps/"](https://oauth.net/2/browser-based-apps/)- Recommendations for using OAuth with browser-based apps (e.g. an SPA)
- [Device](https://oauth.net/2/device-flow/) HYPERLINK ["https://oauth.net/2/device-flow/"](https://oauth.net/2/device-flow/) Authorization HYPERLINK ["https://oauth.net/2/device-flow/"](https://oauth.net/2/device-flow/) Grant HYPERLINK ["https://oauth.net/2/device-flow/"](https://oauth.net/2/device-flow/)- OAuth for devices with no browser or no keyboard

#### *Token and Token Management*

- [JWT Profile for Access Tokens](https://oauth.net/2/jwt-access-tokens/) HYPERLINK ["https://oauth.net/2/jwt-access-tokens/"](https://oauth.net/2/jwt-access-tokens/) - RFC 9068, a standard for structured access tokens
- [Token Introspection](https://oauth.net/2/token-introspection/) HYPERLINK ["https://oauth.net/2/token-introspection/"](https://oauth.net/2/token-introspection/) - RFC 7662, to determine the active state and meta-information of a token
- [Token Revocation](https://oauth.net/2/token-revocation/) HYPERLINK ["https://oauth.net/2/token-revocation/"](https://oauth.net/2/token-revocation/) - RFC 7009, to signal that a previously obtained token is no longer needed
- [JSON Web Token](https://oauth.net/2/jwt/) HYPERLINK ["https://oauth.net/2/jwt/"](https://oauth.net/2/jwt/) - RFC 7519
- [Token Exchange](https://oauth.net/2/token-exchange/) HYPERLINK ["https://oauth.net/2/token-exchange/"](https://oauth.net/2/token-exchange/) - RFC 8693

#### *Discovery and Registration*

- [Authorization Server Metadata](https://oauth.net/2/authorization-server-metadata/) HYPERLINK ["https://oauth.net/2/authorization-server-metadata/"](https://oauth.net/2/authorization-server-metadata/) - RFC 8414, for clients to discover OAuth endpoints and authorization server capabilities

- [Dynamic Client Registration](https://oauth.net/2/dynamic-client-registration/) HYPERLINK "https://oauth.net/2/dynamic-client-registration/" - RFC 7591, to programmatically register OAuth clients
- [Dynamic Client Registration Management](https://oauth.net/2/dynamic-client-management/) HYPERLINK "https://oauth.net/2/dynamic-client-management/" - Experimental RFC 7592, for updating and managing dynamically registered OAuth clients

### *High Security OAuth*

These specs are used to add additional security properties on top of OAuth 2.0.

- [Pushed Authorization Requests \(PAR\)](https://oauth.net/2/pushed-authorization-requests/) HYPERLINK "https://oauth.net/2/pushed-authorization-requests/" - RFC 9126
- [Demonstration of Proof of Possession](https://oauth.net/2/dpop/) HYPERLINK "https://oauth.net/2/dpop/" HYPERLINK "https://oauth.net/2/dpop/" (DPoP)
- [Mutual TLS](https://oauth.net/2/mtls/) HYPERLINK "https://oauth.net/2/mtls/" - RFC 8705
- [Private Key JWT](https://oauth.net/private-key-jwt/) HYPERLINK "https://oauth.net/private-key-jwt/" - (RFC 7521, RFC 7521, OpenID)
- [FAPI](#)

### Experimental and Draft Specs

The specs below are either experimental or in draft status and are still active working group items. They will likely change before they are finalized as RFCs or BCPs.

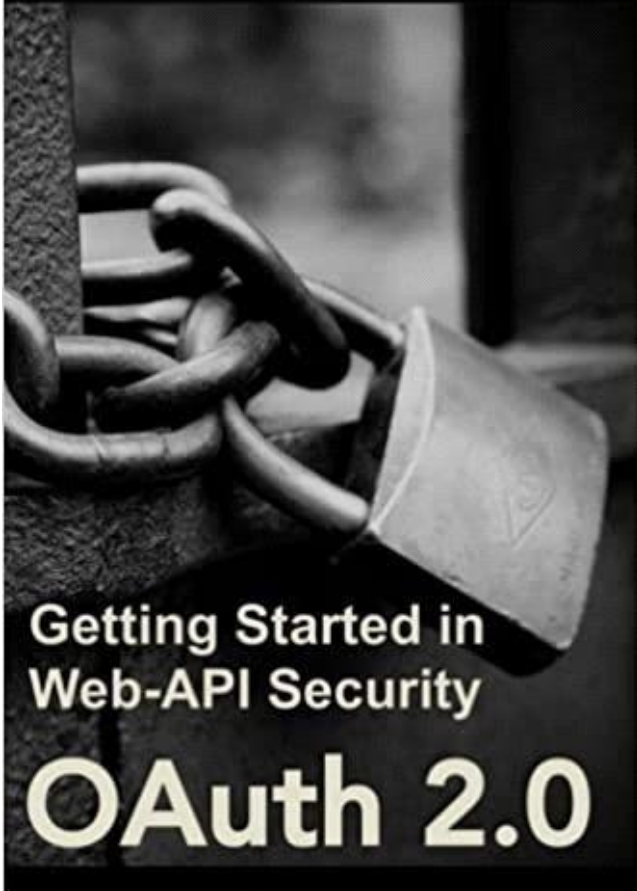
- [Rich Authorization Requests](https://oauth.net/2/rich-authorization-requests/) HYPERLINK "https://oauth.net/2/rich-authorization-requests/" HYPERLINK "https://oauth.net/2/rich-authorization-requests/" (RAR)
- [Incremental](https://tools.ietf.org/html/draft-ietf-oauth-incremental-authz) HYPERLINK "https://tools.ietf.org/html/draft-ietf-oauth-incremental-authz" HYPERLINK "https://tools.ietf.org/html/draft-ietf-oauth-incremental-authz" Authorization
- [Step-up Authentication](https://datatracker.ietf.org/doc/html/draft-ietf-oauth-step-up-authn-challenge) HYPERLINK "https://datatracker.ietf.org/doc/html/draft-ietf-oauth-step-up-authn-challenge" HYPERLINK "https://datatracker.ietf.org/doc/html/draft-ietf-oauth-step-up-authn-challenge" Challenge
- [All OAuth Working Group](https://oauth.net/specs/) HYPERLINK "https://oauth.net/specs/" HYPERLINK "https://oauth.net/specs/" Documents

### Additional Extensions

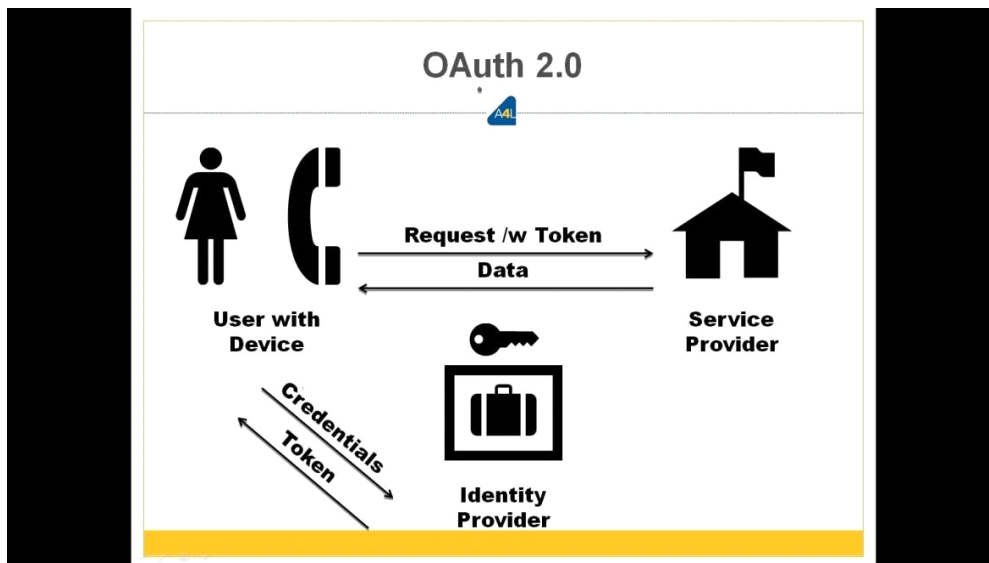
- [OAuth Extension Parameter](https://www.iana.org/assignments/oauth-parameters/oauth-parameters.xhtml) HYPERLINK "https://www.iana.org/assignments/oauth-parameters/oauth-parameters.xhtml" HYPERLINK "https://www.iana.org/assignments/oauth-parameters/oauth-parameters.xhtml" Registry
- [OAuth Assertions Framework](http://tools.ietf.org/html/rfc7521) HYPERLINK "http://tools.ietf.org/html/rfc7521" - RFC 7521
- [SAML2 Bearer Assertion](http://tools.ietf.org/html/rfc7522) HYPERLINK "http://tools.ietf.org/html/rfc7522" - RFC 7522, for integrating with existing identity systems
- [JWT Bearer Assertion](http://tools.ietf.org/html/rfc7523) HYPERLINK "http://tools.ietf.org/html/rfc7523" - RFC 7523

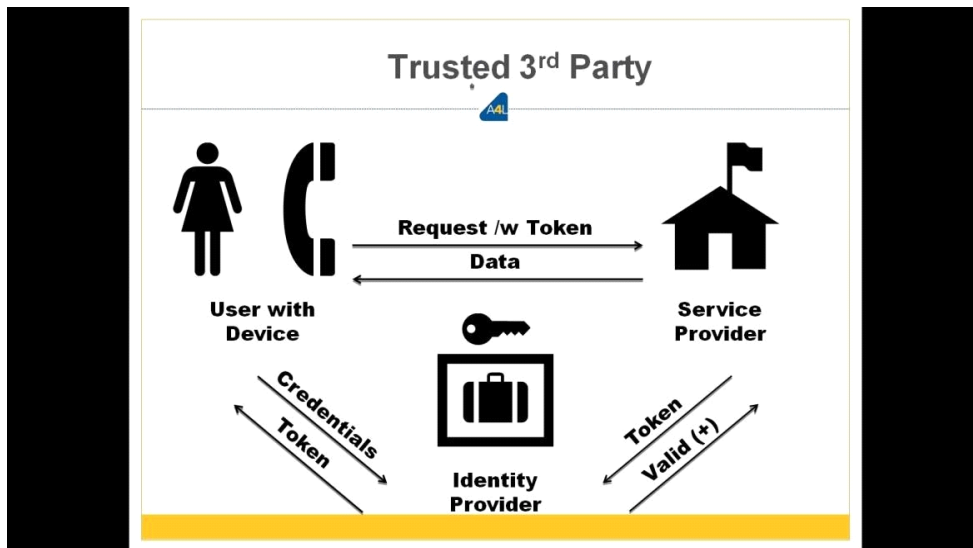
- [Authorization Server Issuer Identification](http://tools.ietf.org/html/rfc9207) HYPERLINK  
"http://tools.ietf.org/html/rfc9207" - RFC 9207, indicates the authorization server identifier in the authorization response

Matthias Biehl



## CONCLUSIONS:





## RESULTS AND ANALYSIS:

### Why Use OAuth 2.0?

- You can use OAuth 2.0 to read data of a user from another application.
- It supplies the authorization workflow for web, desktop applications, and mobile devices.
- It is a server side web app that uses authorization code and does not interact with user credentials.

### Features of OAuth 2.0

- OAuth 2.0 is a simple protocol that allows to access resources of the user without sharing passwords.
- It provides user agent flows for running clients application using a scripting language, such as JavaScript. Typically, a browser is a user agent.
- It accesses the data using tokens instead of using their credentials and stores data in online file system of the user such as Google Docs or Dropbox account.

### Advantages of OAuth 2.0

- OAuth 2.0 is a very flexible protocol that relies on SSL (Secure Sockets Layer that ensures data between the web server and browsers remain private) to save user access token.
- OAuth 2.0 relies on SSL which is used to ensure cryptography industry protocols and are being used to keep the data safe.
- It allows limited access to the user's data and allows accessing when authorization tokens expire.
- It has ability to share data for users without having to release personal information.
- It is easier to implement and provides stronger authentication.

## REFERENCES:

### Related Work from Other Communities

- [FAPI](https://oauth.net/fapi/) [HYPERLINK "https://oauth.net/fapi/"](https://oauth.net/fapi/) (OpenID Foundation)
- [WebAuthn - Web](https://oauth.net/webauthn/) [HYPERLINK "https://oauth.net/webauthn/"](https://oauth.net/webauthn/) [HYPERLINK "https://oauth.net/webauthn/"](https://oauth.net/webauthn/) [Authentication](https://oauth.net/webauthn/)
- [passkeys](https://oauth.net/passkeys/) [HYPERLINK "https://oauth.net/passkeys/"](https://oauth.net/passkeys/) are a new way to sign in to services without a password
- [Signing HTTP Messages](https://oauth.net/http-signatures/) [HYPERLINK "https://oauth.net/http-signatures/"](https://oauth.net/http-signatures/) - A generic HTTP message signing spec
- [OpenID for Verifiable](https://oauth.net/openid-for-verifiable-credentials/) [HYPERLINK "https://oauth.net/openid-for-verifiable-credentials/"](https://oauth.net/openid-for-verifiable-credentials/) [HYPERLINK "https://oauth.net/openid-for-verifiable-credentials/"](https://oauth.net/openid-for-verifiable-credentials/) [Credentials](https://oauth.net/openid-for-verifiable-credentials/)

### Community Resources

- [OAuth 2.0](https://aaronparecki.com/oauth-2-simplified/) [HYPERLINK "https://aaronparecki.com/oauth-2-simplified/"](https://aaronparecki.com/oauth-2-simplified/) [HYPERLINK "https://aaronparecki.com/oauth-2-simplified/"](https://aaronparecki.com/oauth-2-simplified/) [Simplified](https://aaronparecki.com/oauth-2-simplified/)
- [Books about](https://oauth.net/books/) [HYPERLINK "https://oauth.net/books/"](https://oauth.net/books/) [HYPERLINK "https://oauth.net/books/"](https://oauth.net/books/) [OAuth](https://oauth.net/books/)
  - [OAuth 2.0 Simplified](https://oauth2simplified.com/) [HYPERLINK "https://oauth2simplified.com/"](https://oauth2simplified.com/) by Aaron Parecki
  - [OAuth 2](https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20) [HYPERLINK "https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20" in](https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20) [HYPERLINK "https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20" Action](https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20) [HYPERLINK "https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20" by Justin Richer and Antonio Sanso](https://www.amazon.com/OAuth-2-Action-Justin-Richer/dp/161729327X/?tag=oauthnet-20)
  - [Mastering OAuth 2.0](https://www.amazon.com/Mastering-OAuth-2-0-Charles-Bihis/dp/1784395404?tag=oauthnet-20) [HYPERLINK "https://www.amazon.com/Mastering-OAuth-2-0-Charles-Bihis/dp/1784395404?tag=oauthnet-20" by Charles Bihis](https://www.amazon.com/Mastering-OAuth-2-0-Charles-Bihis/dp/1784395404?tag=oauthnet-20)
  - [OAuth 2.0 Cookbook](https://www.amazon.com/dp/178829596X?tag=oauthnet-20) [HYPERLINK "https://www.amazon.com/dp/178829596X?tag=oauthnet-20" by Adolfo Eloy Nascimento](https://www.amazon.com/dp/178829596X?tag=oauthnet-20)
- [The Nuts and Bolts of OAuth](https://oauth2simplified.com/course/) [HYPERLINK "https://oauth2simplified.com/course/"](https://oauth2simplified.com/course/) - video course by Aaron Parecki



## Protocols Built on OAuth 2.0

- [OpenID Connect](https://openid.net/connect/) HYPERLINK "https://openid.net/connect/"\_(OpenID Foundation)
- [UMA 2.0](https://docs.kantarainitiative.org/uma/wg/rec-oauth-uma-grant-2.0.html) HYPERLINK "https://docs.kantarainitiative.org/uma/wg/rec-oauth-uma-grant-2.0.html"\_(Kantara)
- [IndieAuth](https://indieauth.spec.indieweb.org/) HYPERLINK "https://indieauth.spec.indieweb.org/"\_(W3C)
- 



1.

# **JIGNASA**

## **STUDENT STUDY PROJECT**



## **DEPARTMENT OF PHYSICS**

**GOVT DEGREE COLLEGE (Sciences), ADILABAD**

# Design and construction of personal fan cum light

By

- G. Chanda - B.Sc. (MPCs) I Yr.
- K. Rani - B.Sc. (MPCs) I Yr.
- E. Pandurang - B.Sc. (MPCs) II yr
- M. Sai ram - B.Sc. (MPCs) II Yr.
- G. Gitanjali - B.Sc. (MPCs) Ilyr.

**MENTOR**

J.THIRUPATHI

Lecturer in Physics

# INTRODUCTION

Improving the user experience, comfortable and sustainable development attitude towards life is the main direction of the modern appliances design and construction.

Personal comfort systems has received tremendous attention in recent years because they improve working performance of the individual.

This project presents one of the personal comfort system i.e. personal cooling device cum light.

## Motivation for the study:

- We saw that our mothers work day and night making food in hot weather that too in hot kitchen, was made us to think about some relief from the situation. So we got a thought about this device.
- Also we saw sudden power cut while cooking and reading. To over come this situation, we thought to add light to the device.

## **Objective:**

- **To design and construct a “ personal fan cum light” device which is portable, rechargeable and wearable.**

# Design and Construction Methodology:

- Our device “personal fan cum light”, is designed in a manner which suits to both out door and in door activities.
- The design of our device is inspired by ear phones. It only needs to hung around the neck to free your hands.
- To avoid frequent change of batteries, we thought to use rechargeable batteries that to with solar panel, which saves electrical energy.
- The device we want to construct should include light, fan, motor and power source ( rechargeable with electric and solar energy) which should be portable and wearable.

# Components used in the construction of device:

**1.Motor:** We will need the motor. The motor change electrical energy into mechanical energy. We have used 3.7V DC motors.



**2.Fan blade:** We attach the fan blade to the motor, so that the fan will spin when the motor spins.

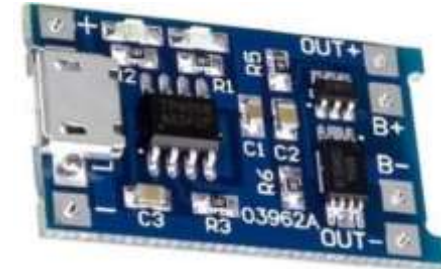


**3.Battery:** Power for motor will come from the battery. We used of 3.7V, 2000 mAh Li – ion rechargeable batteries.





**4.Charging Module (TP 4056):** it is connected between charger and battery to enable charging by either electrical or solar energy.



**5.LED light:** we have used 3.7V LED light.



**6.Switch :** The switch will turns on and off the circuit.(Fan and light separately.)

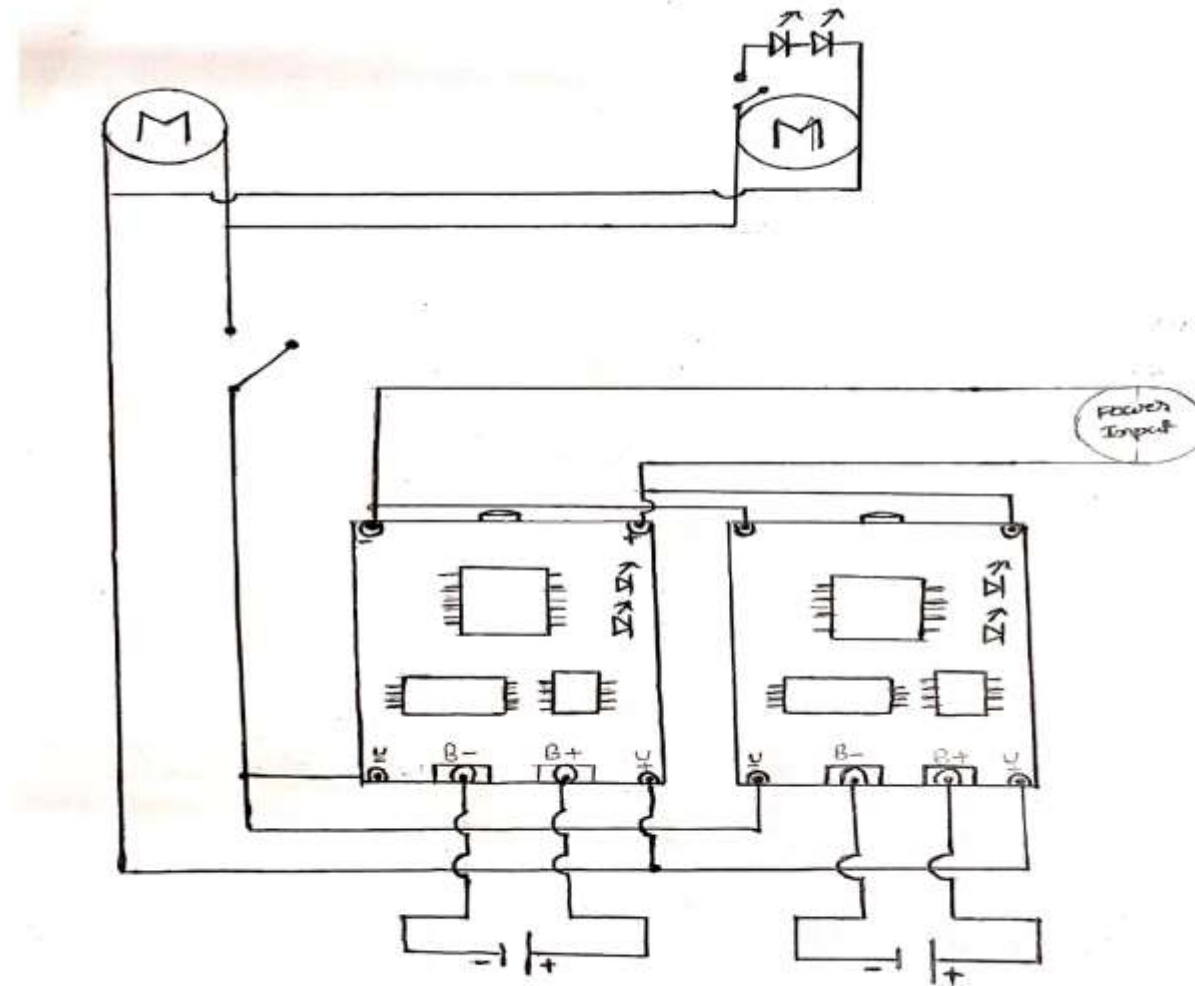


**7. Connecting wires:** we use connecting wires of various lengths to connect up the components.

## **8. Other materials used:**

- Plastic sheet
- PVC pipe
- Flexible/Spring pipe
- Glue
- Soldering gun and
- Cutter etc.

## Block diagram of the system:



## **Construction procedure :-**

- 1.Connections are made as per the block diagram i.e., Charging modules are connected in parallel and batteries are connected to charging module at the battery input points. USB and Plug arrangement is made to charge batteries via charging module.**
- 2.Motors are connected in parallel and they are in turn connected to battery out put with a switch in between.**
- 3.LED lights are connected parallel to the motor with a switch.**

- 4. Four U shape plastic strips were arranged with glue to form a U shape box.**
- 5. With the help of plastic strips and PVC pipe circular rings of small width, fan frames were made and to a long plastic strip motors were fixed in that frames.**
- 6. U shaped box and fan frames were connected with the help of G I wire to withstand, over which spring pipe is placed. So that fans can be adjusted as per the user necessity.**
- 7. Complete circuit was placed in the U shaped box with switches and charging ports outside it, two batteries were placed at the two ends of the U box to balance and was sealed with glue.**
- 8. Now our personnel fan cum light device was ready to use.**

## How to use:

- **Before first use of our device, completely charge the battery by the charger. (either USB charge cable or solar panel)**
- **While charging, the indicator light will shine red. After charging is done , the light turns blue.**
- **Hang the device around the neck so that two fans are turned towards our face and light arrangement out side or away from face. We can adjust the fans by gently bending the G I-wire arms.**
- **Now to turn on the device, press the switches separately for fans and light .**

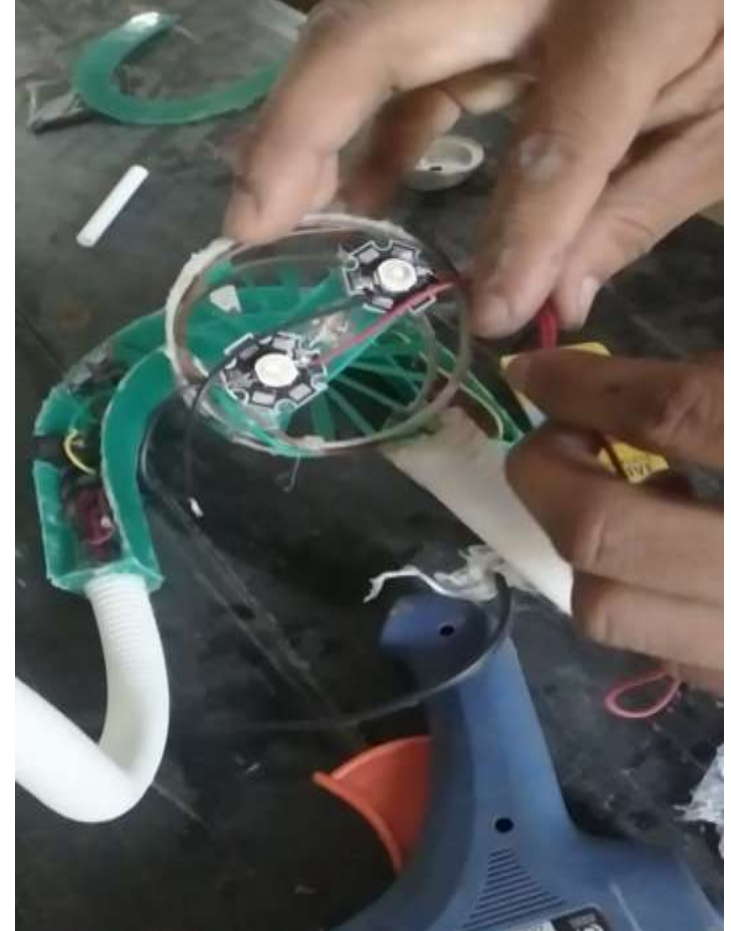
## Observations/Findings:

- Our device took 2 hours approximately for full charging by electrical energy ( using normal charging cord/USB cable).
- Using solar panel ( Solar energy) the device takes approximately 50 hours for full charging.
- It is observed that our device (both fan and light) operates for approximately 1 hour after full charging by either method (Electrical/Solar).

## Conclusion:

- The fabricated personal fan cum light device is novel in that it uses locally available materials for its operation.
- Our device can only blow air in one direction since it does not rotate.
- Our device is portable, rechargeable and wearable.
- It is different from the devices which are available in the present market, they don't have light arrangement and they are not chargeable by solar energy.







**Thank you**

# जिज्ञासा

## छात्र अध्ययन परियोजना



## शासकीय महाविद्यालय आदिलाबाद

## शोध विषय :-

आधुनिक परिप्रेक्ष्य में कबीर की प्रासंगिकता: एक अनुशीलन

1. फुले नामदेव - बी.एस.सी तृतीय वर्ष
2. खडसे विष्णुप्रिया - बी.एस.सी तृतीय वर्ष
3. आर्जुने सोजेन्या - बी.एस.सी द्वितीय वर्ष
4. पाडुलकर नंदिनी. - बी.एस.सी द्वितीय वर्ष
5. खडसे वैष्णवी - बी.एस.सी द्वितीय वर्ष

## प्रशिक्षक :

टी. प्रताप सिंह  
सह आचार्य हिन्दी विभाग

## विशेष धन्यवाद



माननीय श्री के चंद्रशेखर राव जी  
मुख्यमंत्री तेलंगाना राज्य।



माननीय श्रीमती सविता इंद्रा रेड्डी  
शिक्षा मंत्री तेलंगाना राज्य



माननीय श्री नवीन मित्तल जी  
कमिश्नर

## हार्दिक धन्यवाद



. माननीय श्री जगराम अंतर्बेदी  
जी, प्राचार्य, शासकीय  
महाविद्यालय, आदिलाबाद।



श्री कट्टा रमेश जी, संयोजक 'जिज्ञासा'।

## धन्यवाद सहित

1. माननीय श्री नवीन मित्तल जी, कमिश्नर,  
कालेजियेट शिक्षा।
2. माननीय श्री जगराम अंतर्बेदी जी, प्राचार्य, शासकीय  
महाविद्यालय, आदिलाबाद।
3. श्री कट्टा रमेश जी, संयोजक 'जिज्ञासा'।
4. डॉ. श्रीनिवास जी, अध्यक्ष, अंग्रेजी विभाग।
5. श्री आर संतोष कुमार जी, अध्यक्ष तेलुगु विभाग।



## प्रशिक्षण प्रमाण प्रत्र

‘जिज्ञास’ छात्र अध्ययन परियोजना के अन्तर्गत आधुनिक परिप्रेक्ष्य में कबीर की प्रासंगिकता: एक अनुशीलन विषय पर छात्रों ने हिंदी विभाग, शासकीय महाविद्यालय, आदिलाबाद द्वारा प्रस्तुत परियोजना कार्य उनका वास्तविक प्रयास है, मेरे दिशानिर्देश में यह कार्य संपन्न हुआ है जो प्रमाणिक है।

टी.प्रताप सिंह,  
सह आचार्य, हिन्दी विभाग,  
शासकीय महाविद्यालय,  
आदिलाबाद।

## स्वप्रमाणित घोषणा पत्र:

हम यह घोषणा करते हैं कि छात्र अध्ययन परियोजना कार्य के अंतर्गत आधुनिक परिप्रेक्ष्य में कबीर की प्रासंगिकता: एक अनुशीलन" विषय पर जो शोध कार्य संपन्न हुआ है हमारी जानकारी में सत्य है, यदि यह मिथ्या पाया जाता है तो हम स्वयं उत्तरदायी होंगे।

1. फुले नामदेव - बी.एस.सी तृतीय वर्ष
2. खडसे विष्णुप्रिया - बी.एस.सी तृतीय वर्ष
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5. खडसे वैष्णवी - बी.एस.सी द्वितीय वर्ष

## शोध विषय : आधुनिक परिप्रेक्ष्य में कबीर की प्रासंगिकता:एक अनुशीलन

### विषय सूची:

- 1.विषय ( subject)
- 2.उद्देश (objective)
3. परिकल्पना (hypothesis)
4. अन्वेषण आत्मक शोध पद्धति: (research method)
5. विषय विश्लेषण (topic analysis)
6. व्याख्या (explanation)
7. शोध निष्कर्ष (research findings)

### 1.विषय( subject)

कबीर प्रस्तुत: युग स्रष्टा ही नहीं थे अपितु युगद्रष्टा भी थे। उन्होंने अपने समय एवं समाज में मानवीय संबंधों को भली-भाँति देखा परखा था। तत्कालीन समाज में मनुष्य मनुष्य में वैचारिक अन्तर्द्वन्द्व एवं वैमनस्यता की भावना व्याप्त थीं कुछ लोग अपने को जन्म से श्रेष्ठ समझते थे तो

कुछ जातिगत आधार पर स्वयं को उच्च समझते थे, लेकिन कबीर इस विचारधारा को छिन्न-भिन्न कर समस्त मानवजाति को एक समान मानने का संकल्प लेकर कहते हैं-

एक बूँद एक मल-मूतर, एक चाम एक गूदा । एक जोति तें सब जग उतपनों कौन वामन कौन सूदा ॥"

कबीर की व्यंग्योक्तियों से हिन्दू-मुस्लिम सभी चिढ़े हुये थे किंतु वे सभी के प्रेम पात्र थे, क्योंकि सच्चे मानव के जैसा उनमें वैमनस्य या विद्वेष नहीं था, बल्कि उनके मन में सुधार एवं प्रेम का भाव निहित था। श्री विजयेन्द्र स्नातक के अनुसार "दोनों जातियाँ उन्हें कठोर कर्कश जानते हुये भी प्यार से अपनाना चाहती थीं। यही कबीर की सबसे बड़ी विजय है। यही मानवतावाद की ही विजय समझी जानी चाहिये। "

आज के संदर्भ में भी कबीर के उसी मानवतावाद की जरूरत है जो उन्होंने वर्षों पूर्व स्थापित किया था। आज प्रत्येक क्षेत्र में चाहे नगरीय जीवन हो या ग्रामीण सर्वत्र मानवीय मुल्यों को पतित होते देखा जा सकता है। आज मानव ही मानव का शत्रु है और तो और मानव अपने मानवीय गुणों से इतना गिर चुका है। कि वह दानव बन गया है। अतः अब फिर से कबीर की वाणियों को ताजा करने का अवसर आ गया है इस संबंध में डॉ० गोविंद लाल छावड़ा का कथन सही है- "अतीत को झकझोर कर देखें तो आज से चार सौ वर्ष पहले का एक कवि जिसे हिन्दी पढ़ने-पढ़ाने वाली दुनिया कबीर के नाम से जानती है. आज भी आधुनिक है.. उसके स्वप्नों का भारत आज भी अपूर्ण है उनका मानवता का संदेश आज भी रिक्तता की पूर्ति कर रहा है। इतने बड़े अन्तराल के बाद भी आज कबीर के दोहे पुराने नहीं लगते। ऐसा लगता है जैसे उनकी रचना आज की स्थिति को सामने रखकर की गई हो।

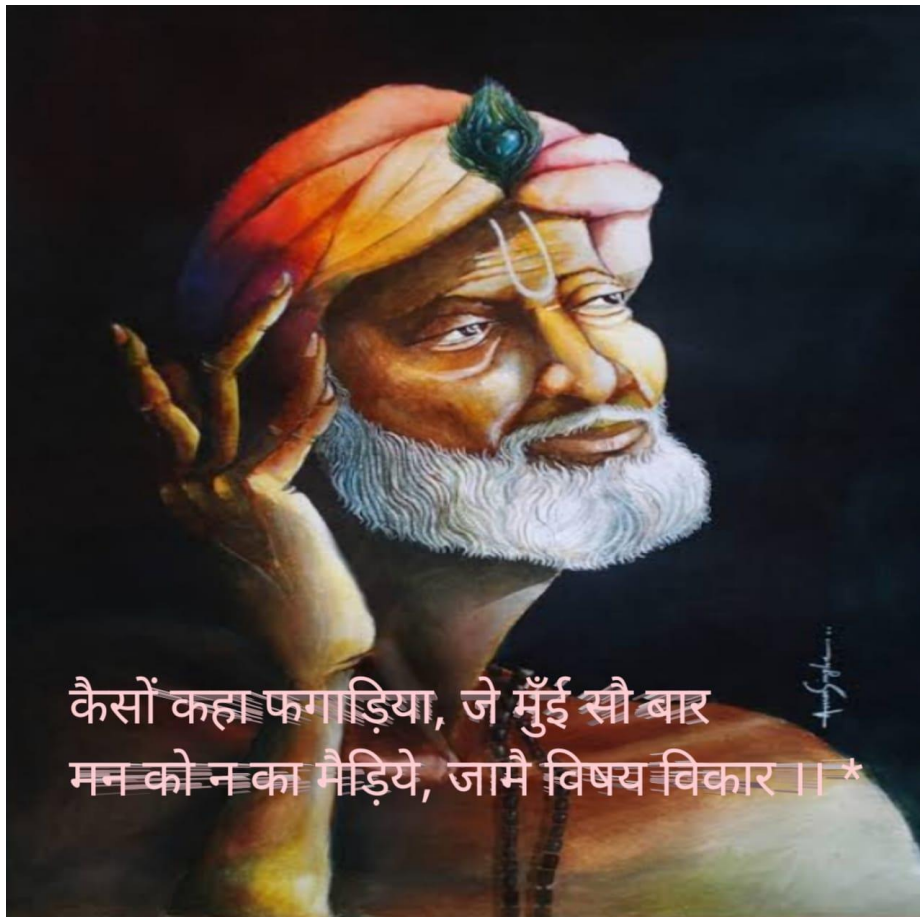
## **2. उद्देश (objective).**

कबीर कालीन समाज में बाह्याडम्बरों, कुरीतियों, रूढ़ियों एवं पाखण्डपन का बोल वाला था। इन सबके कारण समाज दूषित हो रहा था। लोग तरह-तरह के भेश धारण कर भोली-भाली

जनता को उग रहे थे। साधू का भेश धरकर माला-तिलक लगाकर स्वयं को भगवत भक्त कहते फिरते थे लेकिन उनके कर्म उन्हें भगवत भक्त नहीं कहने देते थे, क्योंकि वे ऊपर ऊपर से भक्त थे अन्दर से तो ये पूरे पाखण्डी थे। लोग उनके ऊपरी आवरण को देखकर उनसे ठगे जाते थे। कबीर ऐसे लोगों से दूर रहते थे और ऐसे लोगों को खरी-खोटी सुनाते थे। आज भी ऐसे लोग मिल जाते हैं जो पाखण्डी होते हैं और लोगों को उगते फिरते हैं। ऐसे लोगों से सचेत रहने के लिये कबीर बड़े स्पष्ट स्वरो में कहते हैं कि जो लोग अपने बालों को कटवा लेते हैं, गंजे होकर घूमते हैं और स्वयं को साधुजन कहलाते हैं। ऐसे लोग यदि अन्दर से शुद्ध नहीं हैं तो वे साधुजन नहीं हो सकते चाहे वे अपने केशों को एक बार कटवायें या सौ बार। कबीर अन्तःकरण को शुद्धि पर बल देकर पाखण्डों और बाह्याडम्बरों पर चोट करते हुए कहते हैं।

कैसों कहा बिगाड़िया, जं मुँड़ सौ बार।

न को न काहे मँड़िये, जायें विषै विकारा।



कबीर दास जी की वाणी से दलित और वंचित लोगों में आत्मविश्वास के साथ जीने की प्राणवायु का संचार हुआ। वर्ण व्यवस्था के अनैतिक नियमों, उंच नीच और भेदभाव से जर्जर हो चुके समाज को नया जीवन मिला कबीर साहेब के विचारों से। तात्कालिक समाज में असंख्य कमियों ने घर कर लिया था। आमजन हर तरफ से शोषित और पीड़ित था। हिन्दू धर्म में जातिगत आधार पर भेदभाव था। दलितों के मंदिरों में प्रवेश पर रोक थी। समाज में उन्हें सम्मान की नजर से नहीं देखा जाता है। कर्मकांड और धार्मिक आडम्बरों से उनकी कमर टूट चुकी थी। इसके अलावा सामंत वादी शक्तियों का शोषण भी था। सामाजिक, धार्मिक और आर्थिक आधार पर उनका शोषण किया जा रहा था। विदेशी क्रूर शासकों के द्वारा किया जाने वाला शोषण अलग था। इन परिस्थितियों के मध्य संत कबीर साहेब की वाणी ने समस्त अत्याचारों और पाखंडों का विरोध कर समाज में नव प्राण वायु फूंकने का कार्य किया।

वर्तमान समय में भी इश्वर के नाम पर दान का काला धंधा चल रहा है। आवश्यकता है की कबीर के विचारों को समझा जाय और व्यर्थ के प्रपंच में ना पड़ते हुए इश्वर का सुमिरन किया जाय। सार है की इश्वर मन में है, उसे किसी एजेंट की आवश्यकता नहीं है। पूजा पाठ और आराधना का कोई मूल्य नहीं है जब तक आचरण सुद्ध ना हो

कबीर के काव्य की प्रासंगिकता को भावी जीवन के निर्माण से अभिप्राय प्रायः यही हो सकता है कि कबीर ने अपने काव्य द्वारा समाज के भावी जीवन का निर्माण कहाँ तक किया है या उनका काव्य कहाँ तक सिद्ध ठहरता है? इससे है। इसे और भी स्पष्ट करें तो कह सकते हैं कि

- क्या कबीर का काव्य अपने तयुगीन परिवेश तक ही सीमित एवं संकुचित था या उसमें अपने युग को लांघने या युग को अतिक्रमित करने की विलक्षण प्रतिभा एवं क्षमता थी?
- उन्होंने समाज में जिन मानदण्डों एवं आदर्शों को प्रतिष्ठित किया था वे आज के समय में और इससे आगे आने वाले भावी समय में समाज पर लागू हो सकेंगे?
- क्या लोग उनके इन मानदण्डों को स्वीकृति प्रदान कर सकेंगे?
- या उनसे प्रोत्साहित एवं प्रेरित होने को उन्मुख हो सकेंगे?
- कबीर ने अपने काव्य की रस गगरी से समाज का कहाँ तक सोंचा है?
- या सींचकर उसे याँ ही बिना पुष्पित एवं पल्लवित होने से पूर्व ही छोड़ दिया है?

ये समस्त प्रश्न हमारे समक्ष आ खड़े उस समय होते हैं जब हम उनको भावी जीवन के निर्माणकर्ता के रूप में देखने की चेष्टा करते हैं।

### 3.अन्वेषण आत्मक शोध पद्धति:

पहले से मौजूद सिद्धांतों का और गहराई से अध्ययन करने के लिए इस विधि का प्रयोग किया जाता है। इसमें शोधकर्ता करता विषय को समझता है। क्षेत्र खोजता है ,अवधारणा विकसित करता है। शोध के उद्देश्य निर्धारित करता है। परिकल्पना को अंतिम रूप देता है और शोध की सीमाओं पर विचार करता है।

### 5.विषय विश्लेषण (topic analysis):

कबीर जिस काल में अवतरित हुये उसमें सामाजिक, राजनैतिक, धार्मिक एवं आर्थिक समस्याओं की बहुतायत थी। ऐसे भयंकर समय में कहीं भी शील एवं मर्यादा को नहीं देखा जा सकता था। कबीर को इसीलिये औपचारिक बंधनों एवं मर्यादाओं का अतिक्रमण करना पड़ा। और उन्होंने जीवन की गहराइयों में गहरे पैठकर उन तत्वों को अन्वेषित किया जिसके लिये न तो बाह्याडम्बरों की जरूरत थी और न किसी भी प्रकार के सांप्रदायिक पूर्वाग्रह की। बल्कि उन्होंने निष्पक्ष भाव से जीवन के सत्यानुभवों को बड़े ही गंभीरता एवं चिंतन-मनन के साथ अभिव्यक्ति दी। आज मनुष्य मनुष्य के बीच की सौहार्द भावना किस तरह समाप्त हो चली है और जिसके लिये मनुष्य विवश एवं बेचैन है। आदमी आदमी को आदमी रूप में न देखकर उसे जाति, वर्ग, कुल, संप्रदाय जैसे संकुचित एवं सीमित दायरे में देखने लगा है। धर्म एवं राजनीति को इस सीमा तक प्रदूषित कर दिया गया है कि उसमें जितनी आध्यात्मिकता एवं उदात्तता की शक्ति थी वह पूर्णतः खण्डित होती हुई प्रतीत होती है। तब हमें अपने अतीत के

चिंतकों, साहित्यकारों की विचारणाओं की स्मृति होने लगती है जो हमारे मार्गदर्शक एवं मार्ग प्रशस्त रहे है। कबीर को इस संदर्भ में पुनः स्मरण करने की नितांतावश्यकता है।



कबीर ने जवीन और जगत की वास्तविकताओं को पहचाना और जाना भी था। उनका युग-बोध और आत्म-बोध दोनों अत्यंत सूक्ष्म, तत्वपूर्ण एवं विस्तृत था। उन्होंने जो भी उपदेश दिये है वे दूसरों के लिये नहीं अपितु उनके अपने जीवन से छनकर निकली हुई अनुभूति है। उनके नैतिक मूल्य बाहर से ओढ़े हुये लबादे नहीं बल्कि उनके जीवन के निष्कर्ष है। उनके साहित्य में जो नैतिक तत्व है वे संपूर्ण जन-जीवन की सोद्देश्यता की ओर प्रेरित करने वाले हैं उन्होंने जो चेतावनियाँ दी हैं वे सदैव समाज के लिये कल्याणकारी है। कल भी थीं, आज भी हैं और आने वाले समय में भी रहेंगी ऐसी आशा की जाती है।

आज हमारे समक्ष जो एक काल खण्ड है और इसकी प्रासंगिकता का अर्थ कल के काल-खण्ड से जुड़ा रहना है, क्योंकि समय निरंतर प्रवाहमान है और कुछ सामाजिक धार्मिक समस्यायें भी ऐसी हैं जो काल खण्डों में बैठकर परंपरागत रूप धारण किये हुये है कबीर के



आविभांव के पाँच सौ वर्षों से अधिक के अंतराल के बाद भी ऐसा लगता है कि उनकी उपादेयता आज भी ज्यों की त्यों बनी हुई है। जाति-भेद, वर्ण-भेद, धार्मिक कट्टरता, अंधकार, मोहलिप्सा, अन्तः से अधिक बाह्य चमक-दमक आदि अनेक ऐसी ही विसंगतियाँ एवं उलझने समाज में ज्यों की त्यों पूर्ववत् व्याप्त है। इन्हीं सभी विसंगतियों एवं समस्याओं को केन्द्र में रखते हुये हम कबीर को वर्तमान संदर्भ में देखने का प्रयास करेंगे- इसके अतिरिक्त कबीर के विचारों एवं परिकल्पनाओं को पूर्णतः आद्यन्त बनाने के लिये हम महात्मा गाँधी एवं तमिल के कवि तिरुवल्लुवर के विचारों से मिलाकर देखने का भी प्रयास करेंगे, जिससे कबीर की वर्तमान संदर्भ में उपादेयता और भी बढ़ सकेगी।

कबीर के काव्य में सामाजिक, धार्मिक एवं सांप्रदायिक विसंगतियों एवं समस्याओं को हूबहू देखा जा सकता है। उन्होंने इन समस्त समस्याओं और विसंगतियों के निर्मूलन हेतु जो वाणी प्रस्फुटित की वह आज के संदर्भ में उतनी ही जीवंत एवं उपयोगी सिद्ध होती है जितनी वह अपने समय में थी। अतः इन्हीं विसंगतियों एवं समस्याओं को आधार बनाकर कबीर की प्रासंगिकता को वर्तमान परिप्रेक्ष्य में देखने का प्रयास करेंगे।



## 6. व्याख्या (explanation):

कबीर ने, वर्ण-व्यवस्था, मूर्तिपूजा का विरोध वेश-भूषा, छापा - तिलक का विरोध, कथनी की अपेक्षा करनी पर बल, हिन्दू-मुस्लिम : साम्य भावना, बहुदेवोपासना का विरोध, तीर्थ-यात्रा का विरोध, अवतारवाद का विरोध, वेद शास्त्र, पुराणों की उपेक्षा, समाज सुधार की भावना, नारी के प्रति दृष्टि, विद्यार्थी समाज, सांप्रदायिक एकता, दरिद्र नारायण सेवा । ) इत्यादि का वर्णन किया कबीर दास जी वर्ण व्यवस्था के बारे में कहते हैं

वर्ण व्यवस्था:जिस युग में कबीर का आगमन हुआ उसमें सामाजिक जन-जीवन अस्त-व्यस्त था। चारों ओर सामाजिक एवं नैतिक जीवन कुत्सित और खोखला था । देश की जनता इनसे त्राहि-त्राहि पुकार रही थी। कबीर ने इन सभी विकृतियों एवं विसंगतियों से क्षुब्ध होकर कहा-

हरि को नाउँ तत त्रिलोक सार, लौलीन भयं जे उत्तरे पार ॥

इक जंगम इक जटाधार, इक अंगि विभूति करै अपार ॥

इक मुनिवर इक मनहुँलीन ऐसे होत होत जग जात खीन ॥

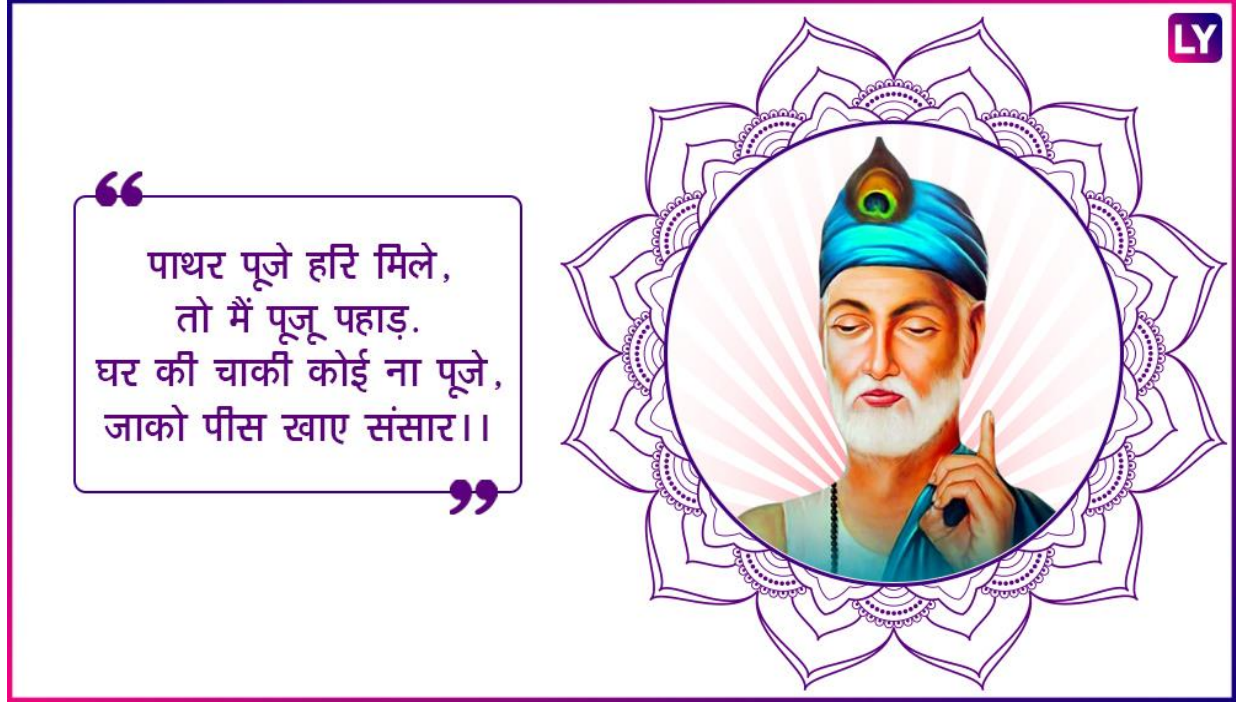
इक औराधै सकति सीव, इक पड़दा दे दे बधै जीव ॥

इक कुलदैत्यों को जयहि जाप, त्रिभुवनपति भूले त्रिविध ताप । ।

अनंहि छाँड़ि इक पीवहि दूध, हरि न मिलै बिन हिरदै सूध

। । कहै कबीर ऐसें बिचारि, राम बिना को उतरै पार ॥

## मूर्ति पूजा का विरोध:

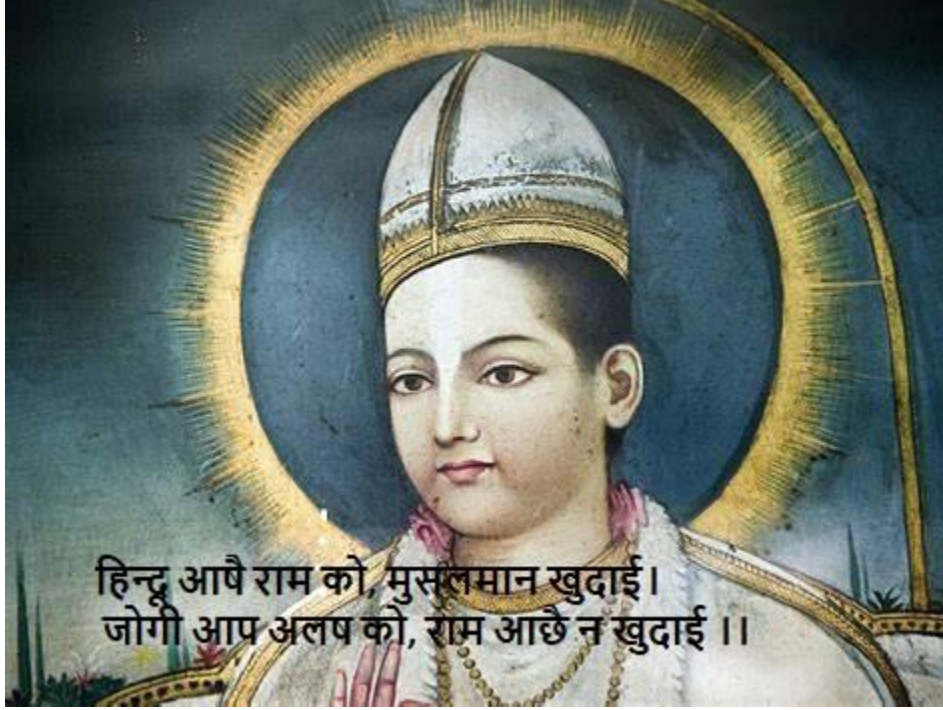


कबीर के समाज में मूर्तिपूजा प्रचलित थी जो आज तक चली आ रही है। धर्म के ठेकेदारों ने ईश्वर को मंदिर-मस्जिदों तक ही सीमित कर दिया था। वे यह भूल गये कि मूर्ति तो साधन मात्र है। उन्होंने साधन को ही साध्य (आराध्य) बना डाला था और यह स्थिति इतनी गंभीर हो गई कि जितने मानव उतने ही उनके देव हो गये। ऐसे में कबीर ने जनता को भ्रमजाल से निकालकर सचेत करते हुये पत्थर की मूर्तियों को पूजने को निरर्थक सिद्ध कर दिया। उन्होंने बताया कि भला यह पत्थर हमारे किस काम का है इससे तो अपना ही भला नहीं होता तो फिर यह हमारा क्या भला करेगा? वे कहते हैं कि तुम इन पत्थरों को क्यों पूजते हो जो कभी भी तुम्हारा जवाब नहीं दे सकते और तुम इन्हें पूजते फिरते हो। तुम क्यों अंधे होकर इनसे आशा बंधाये हुये हो तुम्हें इनसे कुछ भी लाभ मिलने वाला नहीं है बल्कि तुम यूँ ही संशय में पड़े हो

पाहन कुँ का पूजिये, जे जनम न देइ जवाब ।

अन्धा नर आसामुखी, यों ही खौबे आब ॥"

हिन्दू-मुस्लिम साम्य भावना :



इस्लाम धर्म मध्यकालीन भारतीय समाज का एक अंग बन चुका था। यहाँ का अन्न और पानी बाहर से आये हुए मुसलमानों में रक्त बनकर संचरित हो

रहा था। ऐसी दशा में उन्हें भारतीय समाज से पृथक कर देना संभव जान नहीं पड़ता, फलस्वरूप हिन्दू तथा मुसलमान दोनों में एकता लाने का जो प्रयास भारतीय संतों ने किया है उसे विस्मृत नहीं किया जा सकता। गुरु गोरखनाथ ने इसी बात को लक्ष्य करते हुये कहा-

हिन्दू आपै राम को, मुसलमान खुदाई। जोगी आप अलष को, राम आछै न खुदाई ॥ "

एक ओर हिन्दू समाज बहुदेवोपासनावादी था और दूसरी ओर मुसलमान एक ख़ुदा के अतिरिक्त किसी अन्य की पूजा अर्चना करना कुफ़्र समझते थे और जो ऐसा करता था उसे मौत के घाट उतारना बहुत बड़ा पुण्य समझते थे। इसी कारण दोनों वर्गों के मध्य विद्वेष का सागर उमड़ रहा था। न तो मुसलमानों के अत्याचार ही समाप्त हो रहे थे और न हिन्दुओं की मुसलमानों के प्रति घृणा ही। ऐसी स्थिति में दोनों समुदायों के बीच शांति भावना को स्थापित करने की आवश्यकता थी जिसे कबीर जैसे संत भक्त कवि ने करने का प्रयास किया और उन दोनों को बुरा-भला कहा-

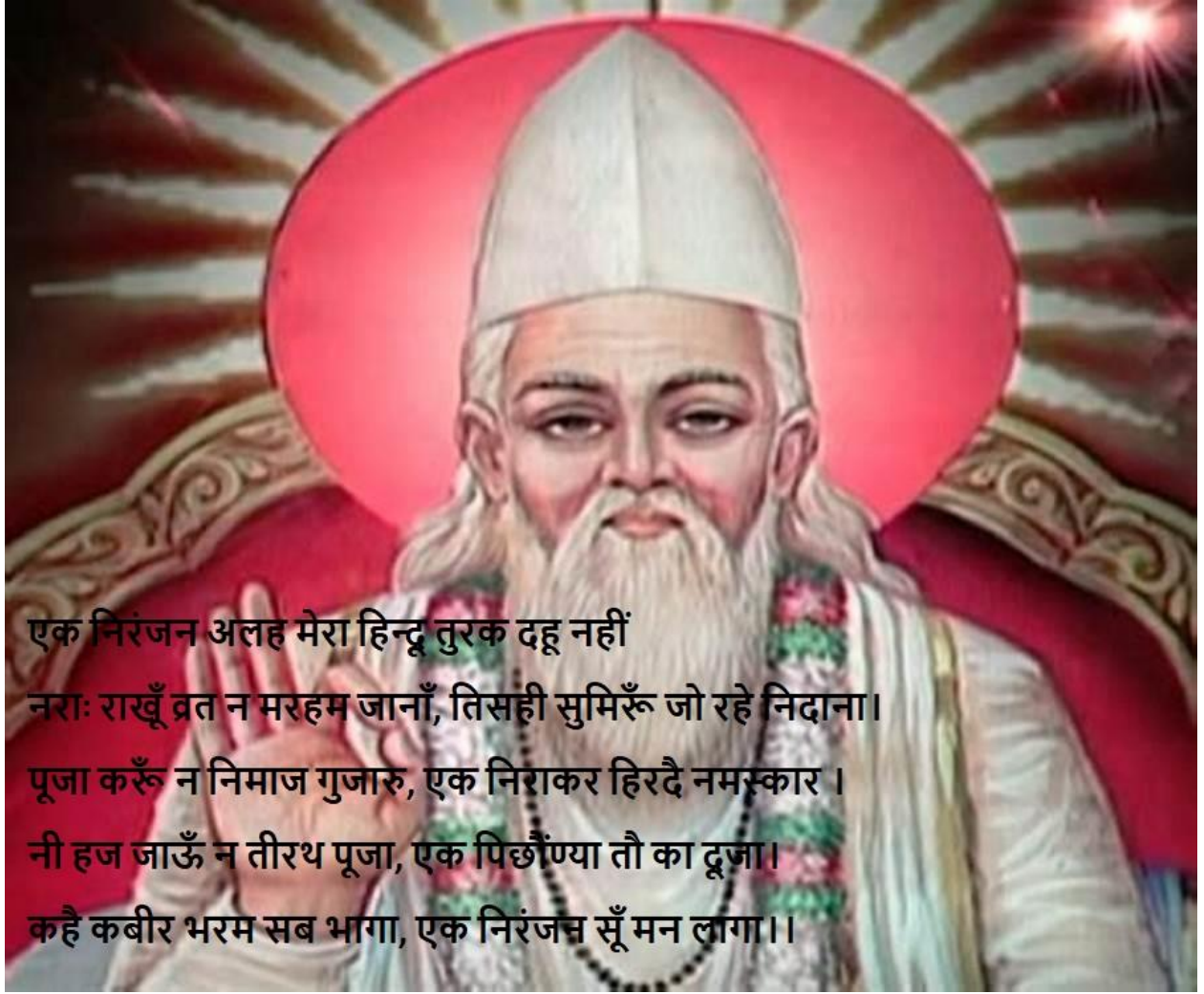
कहै कबीरा दास फकीरा, अपनी राह चलि भाई।

हिन्दू तुरक का करता एकै ता गति लखी न जाई।

कबीर ने मनुष्य मनुष्य के बीच की वैमनस्यता को निर्मूल सिद्ध करते

हुये मानवता का पाठ पढ़ाकर राम रहीम का भेदभाव समाप्त कर दिया।

साम्प्रदायिक एकता के प्रति दृष्टिकोण:



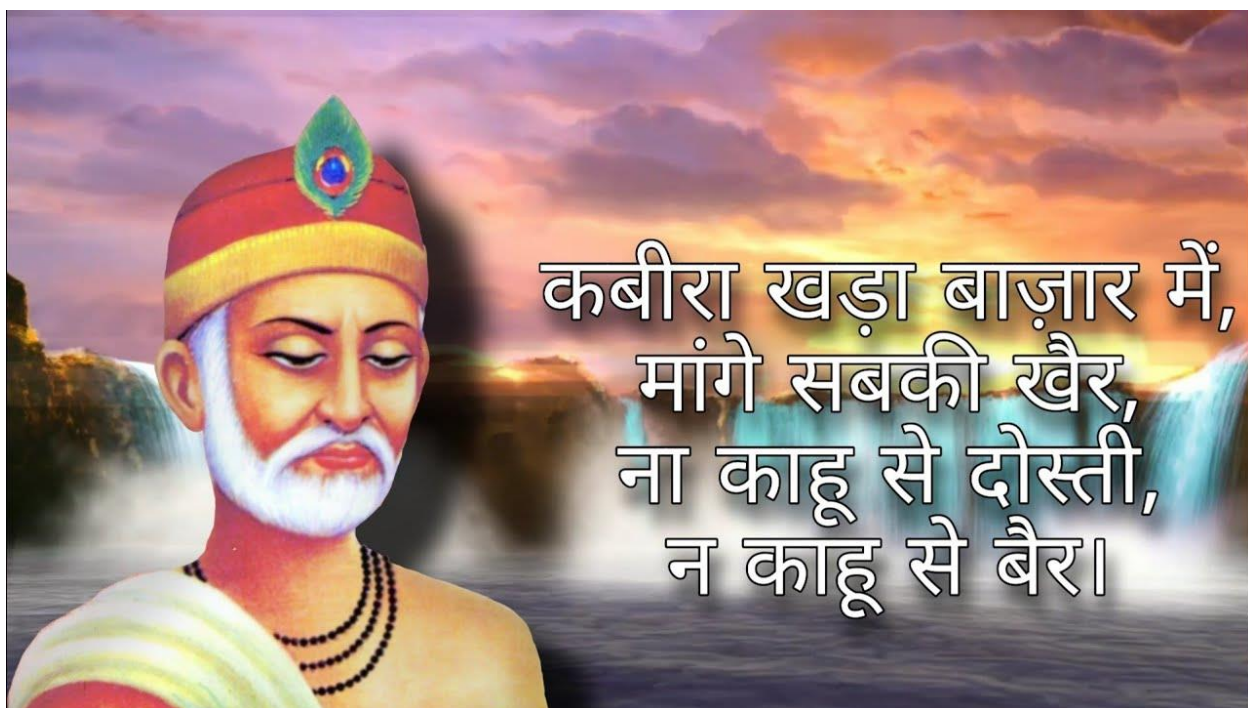
एक निरंजन अलह मेरा हिन्दू तुरक दहू नहीं  
नराः राखूँ व्रत न मरहम जानाँ, तिसही सुमिरूँ जो रहे निदाना।  
पूजा करूँ न निमाज गुजारूँ, एक निराकर हिरदै नमस्कार ।  
नी हज जाऊँ न तीरथ पूजा, एक पिछाँण्या तौ का दूजा।  
कहै कबीर भरम सब भागा, एक निरंजन सँ मन लागा।।

साम्प्रदायिक वैमनस्य से समाज की स्थिति एवं प्रगति का सदैव ही भय बना रहता है। साम्प्रदायिक विशेष के कारण पारस्परिक कलह, उपद्रवों का सृजन होता है। कभी-कभी तो इसके कारण विनाशकारी कृत्य हो जाते हैं जिससे जन-धन की अपार हानि होती है।

कबीर ने साम्प्रदायिक एकता लाने का अथक प्रयत्न किया। हिन्दू और मुसलमानों को एक जुट करना चाहते थे परन्तु लोग उनकी सुनते कहाँ थे तब फिर कबीर उनकी इस करतूती को किस तरह निंदा करते हैं-

एक निरंजन अलह मेरा हिन्दू तुरक दहू नहीं  
नराः राखूँ व्रत न मरहम जानाँ, तिसही सुमिरूँ जो रहे निदाना।  
पूजा करूँ न निमाज गुजारू, एक निराकर हिरदै नमस्कार ।  
नी हज जाऊँ न तीरथ पूजा, एक पिछौण्या तौ का दूजा।  
कहै कबीर भरम सब भागा, एक निरंजन सूँ मन लागा।।

समाज सुधार की भावना:



कबीर के अनुसार व्यक्ति को सदाचरणशील और गुणवान होना चाहिए जिससे वह समाज में अपने इन गुणों के कारण समाज को परिष्कृत एवं परिमार्जित कर सके। जिस प्रकार चंदन का वृक्ष अपने पास स्थिर आक और पलाश के पेड़ों को अपने जैसा कर देता है अर्थात् उन्हें भी अपने गुणों से आप्लावित कर देता है- कबीर चंदन का faड़ा. बैठया आक पलास। आप सरीखे कर लिए, जे होते उन पास।

समाज में एकता को प्रतिष्ठित करने वाला और समाज के विकास के लिये अपना सर्वस्व उत्सर्ग करने वाला व्यक्ति ही व्यक्ति है। कबीर ने तो अपने घर-परिवार सब को इसके लिये त्याग दिया, उन्होंने अपनी ही भाँति अपने सर्वस्व को त्यागने और समाज को उन्नयन एवं उन्नति प्रदान करने के लिये अनेक लोगों को प्रेरित एवं प्रोत्साहित करते हुये उन लोगों को आह्वान किया-

हम घर जाल्या आपणां लिया मुराड़ा हाथ।

अब घर जालौ तासु का, जे चले हमारे साथि।।

कबीर का मानना था कि समाज में समस्त मनुष्य समान है न कोई ऊंचा है न कोई नीचा, अपितु सभी सम्मान के पात्र हैं। हम सभी में एक ही तत्व है।

उपर्युक्त परिप्रेक्ष्य में काव्य (साहित्य) की भूमिका एवं योगदान के मूल्यांकन हेतु कुछ प्रमुख दिशाओं को निर्धारित किया जा सकता है-

\*सामाजिक पुनर्जागरण ।

- मानव एवं युग के व्यक्तित्व का निर्माण।
- \* राष्ट्रीय एकीकरण में योग।
- रूढ़ि एवं परंपरागत मूल्यों से संघर्ष कर नवीन मूल्यों की स्थापना ।
- नवीन आंदोलन का संगठन, नेतृत्व एवं स्वस्थ जनमत का निर्माण।
- समाज को परिवर्तित कर गतिशील बनाना।
- लक्ष्योन्मुखी प्रेरणा प्रदान करना ।
- सामंजस्य हेतु परिस्थितियों का निर्माण करना।



उपर्युक्त इन बिंदुओं पर विचार करें तो कबीर का काव्य पूर्णतः खरा उतरता है जो भावी जीवन के निर्माण में सहायक सिद्ध होता है।

युग एवं मानव व्यक्तित्व का निर्मायक:

कबीर का काव्य केवल मानव-व्यक्तित्व को निर्मित करता हो ऐसा नहीं अपितु वह एक समूचे युग का निर्माण एवं नेतृत्व करता है। कबीर के काव्य में युग मूर्तमान रहता है और साथ में युग निर्माण की क्षमता भी। साहित्य की आत्मा यथार्थ है और यथार्थ की आत्मा संघर्ष निहित होती है। कबीर ने अपने समय और समाज से संघर्ष कर आगामी युग की सर्जनात्मक आशा-अकांक्षाओं को साकार रूप देने के साथ-साथ मानव जीवन का जीवंत चित्र प्रस्तुत कर दिया है जो सर्वथा समीचीनी बना रहेगा। उन्होंने मानव-मानव में अभेद स्थापित कर समतामूलक समाज की आकांक्षा का स्वप्न देखा वे मनुष्य को जाति, कुल, मान मर्यादा के बल पर बड़ा नहीं बताते अपितु उसको कर्म के आधार पर छोटा, बड़ा सिद्ध करते हैं।

**राष्ट्रीय एकीकरण में योग:**

कबीर ने भी विभिन्न धर्मों एवं संप्रदायों के स्थान पर एक निराकार ब्रह्म की उपासना पर जोर देकर भावनात्मक एकीकरण की ही बात की है जिससे अनेकता में एकता की भावना साकार होती है।

रूढ़ि एवं परंपराओं से संघर्ष और नवीन मूल्यों की स्थापना:

कबीर ने अपने समाज में व्याप्त रूढ़िगत विचारधाराओं, परंपराओं को समूल उखाड़ फेंका और उनके स्थान पर अनुभव की कसौटी पर कसी हुई सत्य बातों को निर्भीकता (अनभय) के साथ प्रस्तुत किया। कबीर अपने समाज के लोगों की दुर्दशा देख और भोग रहे थे।

उसके कर्ता धर्म-व्यवसायी पाखंडियों से मधुर व्यवहार करने का समय उनके पास नहीं था। जिस प्रकार विवेकानंद अपने समय में सत्यमार्गपर चलकर असत्यवादी अधर्मियों को ललकार रहे थे उसी तरह कबीर ने भी अपने समय के पाखण्डी, व्यभिचारी एवं पापचारियों को ललकारा जिसने मानव मानव की एकता में बाधा डाली, वह समाज में कितना बड़ा ही क्यों न हो कबीर और विवेकानंद दोनों ने उसे अस्वीकार किया। विवेकानंद का स्पष्ट मानना था कि स्मृति व पुराण सीमित बुद्धि वाले व्यक्तियों की रचनायें हैं। और भ्रम, प्रमाद, भेद तथा द्वेषभाव से परिपूर्ण हैं। उनके कुछ अंश जिनमें मन की उदारता और प्रेम का आविर्भाव है वे ग्राह्य हैं बाकी सब त्याज्य हैं। इसी प्रकार कबीर ने भी बंद, उपनिषदों आदि शास्त्रों की तीव्र एवं कटु आलोचना करते हुये कहा- संध्या गायत्री अरू पठ करमाँ, तिन थे दूरि बताया। हिन्दू धर्म में प्रायः यह परंपरा प्रचलित है कि मथुरा, द्वारिकाधीश काशी इत्यादि तीर्थस्थलों पर जाकर अपने पापों एवं कुकर्मों से मुक्ति मिल जाती है लेकिन कबीर ने मन में ही इन समस्त तीर्थस्थलों को बताया है कि इसे ही नियंत्रित कर स्वयं को परिशोधित कर लो इन सब बाह्याडम्बरों एवं रूढ़ियों में पड़ने की जरूरत ।

मन रे सयों न एकौ काजा; ताथै भज्यों न जगपति राजा।।

वेद पुरान सुमृत गुन पढ़ि पढ़ि गुनि भरम न पावा।

हिन्दू धर्म में प्रायः यह परंपरा प्रचलित है कि मथुरा, द्वारिकाधीश काशी इत्यादि तीर्थस्थलों पर जाकर अपने पापों एवं कुकर्मों से मुक्ति मिल जाती है लेकिन कबीर ने मन में ही इन समस्त तीर्थस्थलों का बताया है कि इसे ही नियंत्रित कर स्वयं को परिशोधित कर लो इन सब बाह्याडम्बरों एवं रूढ़ियों में पड़ने की जरूरत नहीं

सामाजिक परिवर्तन का वाहक:जबकि इससे लगभग 300 वर्ष पूर्व भारतवर्ष में संत कबीर समाज के प्रत्येक क्षेत्र की प्रचलित

परंपरित रूढ़ियों, मान्यताओं, विकृतियों विडम्बनाओं तथा मूल्यहीन विचारों का सशक्त एवं प्रभावशाली शैली में खण्डन तथा विघटन करते हुये, स्वानुभूत सत्य की कसौटी प्रस्तुत करते

हुए उंके की चोटपर कहते हैं कि समस्त मानव एक ही नूर (प्रकाश) से उत्पन्न हैं न कोई किसी से श्रेष्ठ है और न कोई नीच एवं निम्न। इस प्रकार कबीर स्वतंत्रता, समानता एवं विश्ववन्धुत्व का संदेश देकर एक नवीन समाज का निर्माण करते हुये दृष्टिगोचर होते हैं-

अव्वल अल्लह नूर उपाया. कुदरत के सब बंदे ।

एक नूर ते सब जग उपज्या, कौन भलं को मंद।

इस प्रकार कबीर ने अपने समय की विघटनकारी शक्तियाँ स प्रतिशोध लेकर एक जीवंत समाज की संरचना की, जो भावी जीवन के निर्माण में भी प्रेरणादायी सिद्ध होगी। ।

मानव जीवन का उन्नयन:

कबीर इस धरातल पर किसी विशेष वर्ग के हित की बात न कर समस्त समाज को एक स्वर में बाँधने की बात करते हैं- कबिरा खड़ा बजार में, मांगें सबकी खैर। कबीर केवल हित की ही बात नहीं करते बल्कि उन्होंने अपनी अमूक वाणियों से जीवन की समस्याओं, विसंगतियों का विश्लेषण कर उनका समुचित ।

नाँ काहूँ सों दोसती. नाँ काहूँ साँ बेर।।

कबीर केवल हित की ही बात नहीं करते बल्कि उन्होंने अपनी अमूक वाणियों से जीवन की समस्याओं, विसंगतियों का विश्लेषण कर उनका समुचितसमाधान भी प्रस्तुत कर दिखाया है।

कबीर के ये वैविध्य रूप हमें उनके काव्य सागर में देखने को मिलते हैं उनके इस वैविध्य स्वरूप को सामने रखकर अब हम कुछ मानदण्डों को रेखांकित कर सकते हैं जिनसे भावी मानस उनसे शिक्षित होकर सन्मार्ग की ओर उन्मुख हो सके

कबीर समाज की शक्ति संरचना को प्रभावित कर अपने कौशल से समाज को गतिमय परिवर्तनशील एवं पुननिर्मित करने के लिये चहलकदमी करते हैं। कबीर की वाणी दलित, पीड़ित प्रताडित व शोषित मानव का संवाहक एवं संबल बनकर समाज में नवीन आंदोलनों को संगठित करने तथा जन्म देने में सहायक सिद्ध होती है। स्थापना की है उनका उपयोग जीवंत एवं समीचीन है।

कबीर ने सर्जक के रूप में ही नहीं अपितु समाज के अस्त व्यस्त ढाँचे को कबीर ने परंपरित मानदण्डों को परिजनों की पुनर्गठित करके भावी संभावनाओं को भी निरूपित किया है। कबीर का आगमन एक स्रष्टा एवं शक्ति के रूप में हुआ है। उनकी अलख वाणियों ने मृत लोगों को आत्मा में संजीवनी का संचार किया है जो इतिहास, संस्कृति, समाज एवं युग को अक्षुण्न बनाना मृत कबीर को अमृतत्व प्रदान करती है। कबीर अपने युग-सत्य के चितेरे कवि हैं जो सत्य के साथ साथ शिवं. सुंदरं

की भावना से लोगों का पथ आलोरित करते हैं।

कबीर समाज की शक्ति संरचना को प्रभावित कर अपने कौशल से समाज को गतिमय परिवर्तनशील एवं पुननिर्मित करने के लिये चहलकदमी करते हैं। कबीर की वाणी दलित, पीड़ित प्रताडित व शोषित मानव का संवाहक एवं संबल बनकर समाज में नवीन आंदोलनों को संगठित करने तथा जन्म देने में सहायक सिद्ध होती है। स्थापना की है उनका उपयोग जीवंत एवं समीचीन है।

कबीर ने सर्जक के रूप में ही नहीं अपितु समाज के अस्त व्यस्त ढाँचे को कबीर ने परंपरित मानदण्डों को परिजनों की पुनर्गठित करके भावी संभावनाओं को भी निरूपित किया है। कबीर का आगमन एक स्रष्टा एवं शक्ति के रूप में हुआ है। उनकी अलख वाणियों ने मृत लोगों को आत्मा में संजीवनी का संचार किया है जो इतिहास, संस्कृति, समाज एवं युग को अक्षुण्न बनाना मृत कबीर को अमृतत्व प्रदान करती है।

## शोध निस्कर्षः

उपर्युक्त जितने भी मानदण्ड निर्धारित किये गये हैं उन सब का बहुत ही सजीव चित्रण हमें कबीर वाङ्मय में देखने को मिलता है। यदि इन मूल्यों एवं मानदण्डों को आज का प्रत्येक व्यक्ति अपने जीवन में उतारे और फिर दूसरों तक पहुँचाने का प्रयास करे तो निश्चित ही समाज निविडांधकार से ज्योतिर्मयी पथ पर अग्रसर हो सकेगा। कबीर और उनके काव्य ने समय समय पर लोगों का पथ आलोकित किया है, उनसे प्रेरणा ली जाती है।

आज का समाज वस्तुतः अत्यंत आधुनिक है उसमें सुविधा साधनों का बाहुल्य है फिर भी मनुष्य दुश्चिंता, अवसाद और आतंक से ग्रस्त है। चारों ओर क्रूरता, छल-प्रपंच, सत्ता की विश्वासघाती आकांक्षाओं, विनाशकारी अस्त्र शस्त्रों से लैस घिरा मनुष्य आत्मविपन्न हो गया है। निजी स्वार्थों की पूर्ति के लिये जाति, धर्म, नस्ल और वर्ग के नाम पर कठपुतली की भांति उसका उपयोग किया जाना उसकी नियति एवं विडम्बना बन गई है।

कबीर की प्रासंगिकता व्यापक एवं बहुआयामी है। यह समसामयिक सार्थकता तक ही सीमित होने वाली नहीं है। कबीर त्रिकालदर्शी कवि एवं संत हैं वे जितना वर्तमान में जीते हैं उससे ज्यादा भविष्य में जाते हैं। इस संदर्भ में कबीर की प्रासंगिकता का प्रश्न बना ही रहेगा। लेकिन उनकी प्रासंगिकता प्रत्येक युग एवं समाज में निरंतर बनी रहेगी। कबीर अपनी वाणियों से भावी पीढ़ी को आलोकित करते रहेंगे। वस्तुतः उनकी वाणियाँ असहाय, निरुपाय, पीड़ित व्यक्ति एवं व्यग्र तथा संत्रास, कुंठा, अजनबीपन, एकाकीपन आदि से मुक्त होने के लिये महायक बनी रहेगी तभी मनुष्य को आत्मशांत्वना और चिरानंद की अव्यक्त भूति प्राप्त होगी।

कबीर की प्रासंगिकता व्यापक एवं बहुआयामी है। यह समसामयिक सार्थकता तक ही सीमित होने वाली नहीं है। कबीर त्रिकालदर्शी कवि एवं संत हैं वे जितना वर्तमान में जीते हैं उससे ज्यादा भविष्य में जीते हैं। इस संदर्भ में कबीर की प्रासंगिकता का प्रश्न बना ही रहेगा। लेकिन उनकी प्रासंगिकता प्रत्येक युग एवं समाज में निरंतर बनी रहेगी। कबीर अपनी वाणियों से भावी पीढ़ी को आलोकित करते रहेंगे। वस्तुतः उनकी वाणियाँ असहाय, निरुपाय, पीड़ित व्यक्ति एवं व्यग्र तथा संत्रास, कुंठा, अजनबीपन, एकाकीपन आदि से मुक्त होने के लिये महायक बनी रहेगी तभी मनुष्य को आत्मशांत्वना और चिरानंद की अव्यक्त अनुभूति प्राप्त होगी।

# ప్రభుత్వ డిగ్రీ కళాశాల సైన్సెస్ ఆదిలాబాద్ జిజ్ఞాస - విద్యార్థి అధ్యయన ప్రయుక్తి - తెలుగు

పరిశోధన అంశం

## బుర్నూర్ గ్రామ సమగ్ర చరిత్ర

విద్యార్థులు

- పసుపుల భగవాన్ దాస్ , బి. ఎస్. సి , బి జడ్ సి తృతీయ సంవత్సరం.
- అల్లకొండ వర్ధన్ , బి. ఎస్. సి , బి జడ్ సి తృతీయ సంవత్సరం.
- కనుక నికిత , బి. ఎస్. సి, ఏం. పి. సి తృతీయ సంవత్సరం.
- ఆకు సాయి కుమార్ , బి. ఎస్. సి ,బి జడ్ సి తృతీయ సంవత్సరం.
- బాస మహేశ్ , బి. ఎస్. సి , బి జడ్ సి తృతీయ సంవత్సరం.

మార్గ దర్శకులు

- రడాపు సంతోష్ కుమార్

సహాయ ఆచార్యులు తెలుగు

### పరిచయం

చరిత్ర అనేది మానవజాతి మధ్య జరిగిన సంఘటనల కథనం . దేశాల పెరుగుదల ,పతనం అలాగే మానవ జాతి యొక్క రాజకీయ ,సామాజిక స్థితిని ప్రభావితం చేసిన ఇతర గొప్ప మార్పుల కథనం - జాన్ జాకబ్ ఆండర్సన్

క్రీ. పూ. 5 వ శతాబ్దంలో చరిత్ర పితామహుడు అని పిలువబడే గ్రీకు చరిత్రకారుడు హెరె డో టస్ ప్రపంచ చరిత్ర రచనకు పునాది వేశాడు. క్రీ. శ .12 వ శతాబ్దంలో కల్లణుడు రాజతరంగిణి పేరుతో కాశ్మీర దేశ చరిత్రను రచించాడు . మధ్య యుగంలో, ఆ తరువాత 20 వ శతాబ్దంలో ఎందరో చరిత్ర కారులు వారి వారి దృక్పథముల నుంచి ప్రపంచ దేశాల చరిత్రలను వెలికి తీసి రికార్డు చేశారు. బి.జి. ఎల్ స్వామి, బి. ఏ. సాలటోర్, బరుణ డే ,బిపిన్ చంద్ర ,రోమీల్లా థాపర్ వంటి చరిత్ర కారులు భారత దేశ చరిత్రను రచించారు.మొకంజి క్షేప్రియత్తు ల పేరుతో రాయలసీమ గ్రామ చరిత్రలను రికార్డు చేశాడు . తలంగాణలో నిజాం పరిపాలనలో గ్రామాల భౌగోళిక వివరాలను నమోదు చేశారు . గ్రామాల చరిత్రను సమగ్రంగా పరిశోధించి అందించిన వారు తక్కువే అని చెప్పవచ్చు.

### పరిశోధనా ఆవశ్యకత

అదిలాబాద్ జిల్లా కేంద్రానికి సమీపంలో దట్టమైన అటవీ ప్రాంతంలో ఉన్న బుర్షూర్ గ్రామ సమగ్ర చరిత్రను వెలికితీయడమే ఈ ప్రాజెక్టు ఉద్దేశ్యము . గ్రామ చరిత్ర ను అన్నీ విభాగాల్లో సమగ్రంగా నమోదు చేసి భవిష్యత్ తరాల కోసం భద్రపరచడమే ఈ ప్రాజెక్టు ముఖ్య లక్ష్యం

### పూర్వ పరిశోధనలు

లార్డ్ కల్పల్ మొకంజి కైఫీయత్తు ల పేరుతో రాయల సీమ గ్రామాల చరిత్ర రచించాడు . సురవరం ప్రతాపరెడ్డి పానగల్లు కోట చరిత్ర నమోదు చేశాడు . మా ఊరు పోయింది అనే వ్యాసంలో దేవుల పల్లి కృష్ణ శాస్త్రి ,చంద్రపాలం గ్రామ తదనంతర కాల మార్పులను చిత్రించాడు . కపిలవాయి లింగమూర్తి మన గ్రామ నామాలు వ్యాసంలో మహాబూబ్ నగర్ జిల్లా లోని గ్రామాల పేర్ల వ్యుత్పత్తిని వివరించాడు డా. వి. శంకర్ ఫరీదు పేట ,తెలంగాణ బతుకు చిత్రం పేరుతో తన గ్రామ చరిత్రను రికార్డు చేశాడు . కొన్నికొన్ని అంశాలను మాత్రమే స్పృశిస్తూ కొంత మంది రచయితలు వ్యాసాలు రచించారు.

### పరిశోధనా పరిధి

ఈ పరిశోధనకు బుర్షూర్ గ్రామ శివారు ప్రాంతాన్ని రెవెన్యూ రికార్డుల ప్రకారం పరిధిగా గుర్తించి, భౌగోళిక,రాజకీయ, ఆర్థిక ,సామాజిక ,సాంస్కృతిక అంశాలను సేకరించడం పరిధిగా నిర్ణయించాము.ప్రథమ ఆకరంగా గ్రామ పరిధి,గ్రామంలో నివసించే ప్రజలను తీసుకున్నాము .

### పరిశోధనా లక్ష్యాలు

ఈ పరిశోధన ద్వారా క్రింది లక్ష్యాలు నెరవేరుతాయి

- బుర్షూర్ గ్రామ సమగ్ర చరిత్ర వెలికి తీయడం
- బుర్షూర్ పద వ్యుత్పత్తి ,గ్రామ స్థాపన కాలం నిర్ణయించడం
- బుర్షూర్ గ్రామ భౌగోళిక పరిస్థితులు ,వనరులు నమోదు చేయడం
- గ్రామ జనాభా వివరాలు, అక్షరాస్యత , వర్గాల వారీగా నమోదు చేయడం
- గ్రామంలోని చారిత్రక విశేషాలను ,శాసనాలను పరిశోధించి రికార్డు చేయడం
- బిన్న వర్గాల వారి ఆర్థిక పరిస్థితులను అంచనా వేసి, వారి జీవన విధానాన్ని పరిశీలించడం ,నమోదు చేయడం.
- గ్రామ ప్రజల సామజిక జీవనాన్ని పరిశీలించి నమోదు చేయడం
- గ్రామంలోని మౌఖిక, లిఖిత సాహిత్య కారులను , సాహిత్యాన్ని వెలికితీయడం
- పండుగలు ,ఆచార్య వ్యవహారాలు ,జీవన విధానాన్ని పరిశీలించడం ,ఆధునిక మార్పులను అంచనా వేయడం

### పరిశోధనా పద్ధతులు

పరిశోధనలో ఉపయోగించే పద్ధతులు రెండు

- శాస్త్రీయ పద్ధతి లేదా ప్రయోగాత్మక పద్ధతి
- వాఙ్మయ పద్ధతి లేదా విశ్లేషణాత్మక పద్ధతి

ఈ పరిశోధనలో విశ్లేషణాత్మక పద్ధతిని అనుసరించాము. విషయ సేకరణ కోసం క్షేత్ర సందర్శన , కార్యాలయాల సందర్శన చేశాము . గ్రామపెద్దలను కలిసి మౌఖిక ముఖాముఖి ద్వారా విషయ సేకరణ చేశాము .

**ఉపసంహారం**

బుర్నూర్ గ్రామం సుమారు 250 సంవత్సరాల కింద ఏర్పడింది. బుర్నూర్ అనే పదం చుట్టూ అడవుల్లో బూరుగు చెట్లు ఉండడం వల్ల బూరుగు ఊరు కాల క్రమలో బుర్నూర్ అయ్యింది.

అదిలాబాద్ జిల్లా కేంద్రానికి తూర్పున 14 కి. మీ. దూరంలో, 19.62 ఉత్తర అక్షాంశాలు 78.60 తూర్పు రేఖాంశాల మధ్య ఉంది. తూర్పున ఒక దోడ్డి ,పడమర మత్తడి వాగు ,ఉత్తర దక్షిణాల్లో రెండు చెరువులు ఉన్నాయి .410 మంది ఓటర్లు ఉన్నారు. 40 శాతం గోండులు , ఇతర వర్గాలలో గంగ పుత్రులు , మున్నూరుకాపులు, గొల్ల కురుమలు,

ప్రధాన వృత్తి వ్యవసాయం . ఎర్రనేలలు ఉన్నాయి. పత్తి ,జొన్న సోయాబీన్ ప్రధాన పంటలు . ప్రజలు కలిసి మెలిసి జీవిస్తారు. గుస్పాడి పండుగ ఘనంగా జరుపుకుంటారు . రెండు దేవాలయాలు, ఒక చర్చి ,ముస్లిం లు లేకపోయినా దర్గా ఉండడం విశేషం . గ్రామ శివారులో ఒక చెనులో ఉన్న అర్ధ హనుమాన్ దేవాలయం ఈ గ్రామ ప్రత్యేకత . ఈ హనుమంతుడు గ్రామస్థులను దొంగలు శత్రువుల బారి నుండి కాపాడతాడని నమ్మకం. జిల్లా కేంద్రానికి అతి దగ్గరలో ఉన్నప్పటికీ అభివృద్ధికి ఆమడ దూరంలో ఉంది.

**భవిష్యత్ పరిశోధనకు సూచనలు**

చరిత్ర సగం రాసిన వాక్యం అంటారు . మా పరిశోధనలో తేలిన అంశాలను ఆధారంగా,భవిష్యత్తులో ఇతర విషయాలను జోడించవచ్చు . ముందు తరాల వారికి ప్రామాణిక గ్రామ చరిత్ర గా ఉంటుంది. ప్రభుత్వానికి,అధికారులకు,గ్రామస్థులకు,గ్రామ విద్యార్థులకు తక్షణ ఆకరంగా ఉపయోగ పడుతుంది



**\*\*ధన్యవాదాలు\*\***