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Chief Editor

Dr. S. Sabu

Principal, St. Gregorios Teachers' Training College, Meenangadi P.O.,
Wayanad District, Kerala-673591. E-mail: drssbkm@gmail.com

Co-Editor

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CONTENTS

Gandhian Notion of Self-Other Relations in Contemporary Political Thinking <i>Manas Kandi</i>	1
Role of Education in Environmental Protection and Conservation : A Study in Indian Perspective <i>Dr. Manohar Lal</i>	7
Role of Education in the Empowerment of Women in India <i>Dr. Reena Uniyal Tiwari and Abhilasha Negi</i>	14
The Role of the Indo-Canadian Diaspora in the Canadian Government Since the Harper Period <i>Priya Natarajan</i>	19
Dystopic Gilead of Margaret Atwood's <i>The Handmaid's Tale</i> <i>Surabhi Chandan</i>	26
भारत मे लोकपाल एवं लोकायुक्त: एक विश्लेशण <i>विनय कुमार</i>	30
गहना कर्मणो गति <i>डॉ. ऋषिकेश मीना</i>	35
भारत में जनसंख्या वृद्धि से बढ़ती स्वास्थ्य समस्याएँ <i>डॉ. शिवचन्द सिंह रावत</i>	38
समकालीन हिन्दी कहानी की उद्देश्य एवं औचित्य <i>अनोज पासवान</i>	43
सामाजिक आन्दोलन <i>डॉ. नीतू</i>	47
మరో జరియన్ వాలాబాగ్ పరికాల ఒక చాలత్రక పరిశీలన <i>Dr. Kolipaka Srinivas, Sri. David and Kum. N. Archana</i>	
नौकरी पेशा से जुड़ी अति व्यस्त महिलाओं के बच्चों के व्यक्तित्व पर पड़ने वाले प्रभावों का मनोवैज्ञानिक अध्ययन <i>डॉ. रचना कुमारी</i>	55

Advantages and Opportunities in Bihar <i>Kumari Upasna Vatsala</i>	57
State and Civil Society: Analysis of Karl Marx's Views <i>Dr. Jayapal H. R.</i>	60
Victimization of Women During the Catastrophe of Partition in Sahni's <i>Tamas</i> <i>Priya Maheshwari and Dr. Gunjan Chaturvedi</i>	65
Guidelines for Contributors	69

CONTRIBUTORS

Abhilasha Negi, Himalayan Torch Bearers Academy, Dehradun.

अनोज पासवान, शोधार्थी, स्नातकोत्तर हिन्दी विभाग, भू. ना. मं. वि. वि. लालूनगर, मधेपुरा बिहार।

Gunjan Chaturvedi, Research Supervisor, Professor, Dr.B.R.Ambedkar University, Agra.

Jayapal H. R., Assistant Professor, Department of Studies and Research in Sociology, Karnataka State Open University, Mysuru, E-mail: jayapal.hr@gmail.com

Kolipaka Srinivas, Head & Bos, Chairperson Department of History Govt. Degree Collage (Autonomous) Siddipet, E-mail: drsrinu75@gmail.com

Kum. N. Archana, Student, Govt Degree Collage (Autonomous) Siddipet.

Kumari Upasna Vatsala, Department of Economics, B.N.M.U., Madhepura.

Manas Kandi, Research Scholar, Central University of Gujarat, Gandhinagar, Gujarat, E-mail: kandimanas215@gmail.com

Manohar Lal. Asstt. Professor, Swami Ganesh Nand Sanatan Dharam College of Education, Uchana Kalan (Jind).

नीतू, एम. ए., एम. फिल, नेट, पी.एच.डी. समाजशास्त्र विभाग, असिस्टेंट प्रोफेसर, डॉ. आशा स्मृति महाविद्यालय, लखनऊ।

Priya Maheshwari, Research Scholar, B.D.K. Mahavidyalaya, Agra.

Priya Natarajan, Ph.D. Scholar, Center for Canadian, United States, and Latin American Studies, School of International Studies, Jawaharlal Nehru University, Delhi, India.

रचना कुमारी, सुपर मार्केट, सहरसा।

Reena Uniyal Tiwari, Associate Professor, Department of Teacher Education, D.A.V (P.G) College, Dehradun.

ऋषिकेश मीना, सहायक आचार्य, राजकीय शास्त्री संस्कृत कॉलेज, चौथ का बरवाड़ा (सवाईमाधोपुर), पिन कोड-322001

शिवचन्द सिंह रावत, असिस्टेंट प्रोफेसर, इतिहास विभाग, राजकीय स्नातकोत्तर महाविद्यालय, गोपेश्वर, चमोली (उत्तराखण्ड)।

Sri. David, Student, Govt Degree Collage (Autonomous) Siddipet.

Surabhi Chandan

विनय कुमार, असिस्टेंट प्रोफेसर, विधि विभाग, के.जी.के. पी.जी. कालेज, मुरादाबाद।

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Balbir Singh Jamwal

*Principal, B. K. M. College of Education
Balachaur, District S. B. S. Nagarm, Punjab-144521.*

Brindhamani M.

*Vice-Principal, Vidhya Sagar, Women's College of Education,
Vedanarayanapurma, Chengalpattu, Tamil Nadu.*

S.K. Panneer Selvam

*Assistant Professor, Department of Education,
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S.D.V. Ramana

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P.K. Panda

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*Assistant Professor, The Institute for Academic Excellence,
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Dr. R.A. Khan

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Dr. Parth Sarthi Pandey

*Principal, Gandhi Vocational College, College of Education,
Kushmoda, A. B. Road, Guna, (Madhya Pradesh).*

Dr. Neeta Pandey

Assistant Teacher, P.S. Bheeti, Handia, Allahabad, U.P.

Mr. Ankit P. Rami

Ph.D., M.Phil, LLM, LLB, North Gujarat University

Dr. Anand Kumar

*NET, Ph.D (Modern History),
Assistant Professor (History),
Government Women College, Mohindergarh (Haryana)*

Dr. Sujeet Kumar Dwivedi

*Head, Department of Education, B. M.A College,
Baheri, Lalit Narayan Mithila University,
Darbhanga, Member of ERC, Bhubneswar*

Editorial Office

APH Publishing Corporation

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Gandhian Notion of Self-Other Relations in Contemporary Political Thinking

Manas Kandi*

ABSTRACT

The contemporary political thinking on the self-other relation is very much influenced by the ideas of M. K. Gandhi. Gandhi analysed and gave a radical version of self-other relations. The ambiguities on self-other relations were distanced by Gandhi's formulation of Individual self, spiritual self and social self. The contemporary political thinking which rejected Gandhian view of self-other relation was challenged in this research paper. To understand Gandhian notion of self-other relations we have to understand the philosophical and spiritual foundations. It is claimed that the self for Gandhi is a spiritual self but a careful reading of his works suggests that it is a political self.

Keywords: Self, Other, Society, *Atman*, *Dehin*, Freedom.

INTRODUCTION

This paper deals with the different socio-political approaches of self and society, self-identity, and conceptualisation of self-values. It provides a general sketch of the notion of self in relation to pre-modernity, modernity, and postmodernity. This chapter begins with the general understanding of the idea of self. Gradually it tries to verify the notion of self in Gandhian thought. The author has tried to synthesise many masterpieces written by Gandhi and other Gandhian scholars. It not only focuses on the Indian political philosophy but Western political philosophy also been analysed very carefully.

THE SELF

Throughout the transition from ancient to modern to post-modern, from industrial to post-industrial culture, self plays a great role in society. In a broad sense, self reflects the society. Marxism argues that self has come to serve the role that religion played before (Erickson, 1995: 111-112). The self or individual is a part of modernity and a recent creation. In the words of Friedrich Nietzsche, "first, peoples were creators, and only in later times, individuals. Verily, the individual himself is still the most recent creation" (McCormick, 1979: 689. Hunt, 2005: 26. Ogrodnick, 1999: 5). 'Self' distinguished our time from that of Middle Ages. Oakeshott (1961) argues that the concept of human individuality emerged as a result of a collapse of a highly integrated society. In this regard George Herbert Mead's (1863-931) book 'Mind, Self, and Society' signify the relationship between individual and society. Here Mead gave importance to 'symbolic interactionism'¹ through which 'self' developed in social interaction with others. 'Self' is a social structure and developed by social experience. Mead also argued that it is impossible to imagine 'self' outside of the social experience. The actions of individual remain the part of the social process. The individual is an object to himself and self is divided in different identities (Mead, 2009).

*Research Scholar, Central University of Gujarat, Gandhinagar, Gujarat, E-mail: kandimanas215@gmail.com

According to Mead language, communication, and symbols constitute the self. In this field, the writings of Anthony Giddens, Herbert Blumer and Erving Goffman can be discussed. Self is a private domain constitutes of emotions, values, desires. For sociologists, self is the central mechanism through which individual and social world intersect. Mead's elaboration of self was very clear, he emphasised the social self and explained that individual can realise the selfhood through engagement with other selves. According to Mead, "since our own selves exist and enter as such into our experience only in so far as the selves of others exist and enter as such into our experience also" (Quoted in Gergen, 2011: 645). John Frow has described the notion of self on the account of various Political philosophers. As he said:

Plato's assertion of an ethics of the self that is grounded in the reason rather than in a warrior ethos or an ethos of manic inspiration; Augustine's understanding of the soul as the remembrance of God, and of the will as perverse desire which drives us to act against our reason and our interests; the Cartesian turn from belief in cosmic order towards a mechanistic conception of the universe, knowledge of which is secured by an act of representation constructed through clear and distinct perceptions; the domination, in Descartes's account, of a disenchanting world of material extension.... Locke's formulation of a self which is punctual, disengaged, and radically reflexive, and of a rationality which is procedural and utilitarian;...Rousseau's elaboration of a self which is deeply inward and radically autonomous; Romantic 'expressive individuation' and the many mutations of the romantic self in the modern world (Frow, 2014: 95).

In this regard, Norbert Elias and G.H. Mead have immensely contributed to the study of identity. Not only had he used the concepts of self and individual but also ego, personhood, character, personality and role also occupied a central position to his idea (Wetherell, 2010: 5). Charles Taylor is also an eminent figure in the study of authenticity-diversity-holistic identity. Taylor's narration is very unique; he defined the modern self within the context of secularism. Modernity together with secularism influenced the self-identity (Varghese, 2013: 125). Taylor considers human self as 'selves' but not in isolation. Taylor as a communitarian critic negated the liberal understanding of the self, which is separated from society. Other communitarian critics like Alasdair Macintyre, Michael Walzer and Michal Sandel also gave emphasis to the society and culture in making of the modern self (Ibid, 128). Self is a human agent and evaluates own desire. Evaluation is self's basic nature according to Taylor. Though Taylor treats 'person' and 'human agent' equivalent to 'self' still the word person was separately treated by Taylor (Ibid, 129-31).

SELF AND SOCIETY

Mead argued that symbols and languages are important for the construction of self. Through which individual creates objects in mind and which enables the individual to understand the feelings, attitudes and thoughts of other selves by introspection. Mead termed this dialogue between the self and others as 'the conversation of gestures'. Mead argued that 'self-criticism is essentially social criticism, and behaviour controlled by self-criticism is essentially behaviour controlled socially. Like Mead, Herbert Blumer also analyses the self in social sciences. According to Blumer the life of the self is an ongoing process of self-indication, this means everything perceived in social life refers back to the self and is given meaning by self-interpretation (Elliott, 2014: 35). Symbolic interactionism has been criticised by Freud and for him 'self' is structured by unconscious promptings - desires, wishes, fantasies. For symbolic interactionists, self is primarily cognitive and for Freudian point of view, Mead's conception of the relationship between self and society is smooth. Freud claims that symbolic interactionism unable to assess political issues concerning the self and self-identity (Ibid, 30).

The writings of the French historian Michel Foucault basically deal with the individual self in relation to the social network. He criticised the symbolic interactionists of being silent about the social and political relations of power and domination enter into the construction of the self (Ibid, 31). Erving Goffman also contributed much to the theoretical formulation of the self. Goffman develops a sociological overview of the socially constructed self. He was mostly influenced by the works of Herbert Blumer. His most celebrated book is 'The Presentation of Self in Everyday Life', which was published in 1956. Goffman writes:

[The self] does not derive from its possessor, but from the whole scene of his action, being generated by that attribute of local events which renders them interpretable by witnesses. A correctly staged and performed scene leads the audience to impute a self to the performed character, but this imputation - this self - is a product of a scene that comes off, and is not a cause of it. The self, then, as a performed character, is not an organic thing that has a specific location, whose fundamental fate is to be born, to mature, and to die; it is a dramatic effect arising diffusely from a scene that is presented, and the characteristic issue, the crucial concern, is whether it will be credited or discredited (Quoted in Appelrouth & Edles, 2008: 505).

Goffman argues that the dominant perspective of contemporary social science is the 'presentation of self'. It is the central idea of which people negotiate, adjust, and accommodate to social circumstances.

Gandhi always intended to synthesise the individual freedom and social obligation. He confined the relationship between them as interdependent. Gandhi does not leave individualism unrestricted and uncontrolled. The individual is the requirement of society, but in relation to the importance, the individual is prior. By this society is not neglected rather it became fully fledged. Any kind of change, liberation process and modification should be begun with the individual (Sharma, 2012: 270-71). There is no universal idea of freedom somehow it is related to the individual. Individual freedom and responsibility go together (Sinha, 2015).

SELF AND SELF-OTHER RELATIONS

Self is an integral part of the other. Both are complementary to each other (Allen, 2008:62). For Gandhi, the "true sense of *Atman* can be realised through the relatedness with others in the community." The community is constituted of self-disciplined persons guided by truth and non-violence (Fields, 2006: 232). It is dynamic and relational and for the existence of the spiritual self, other's existence is inevitable (Allen, 2008:62). Gandhi made a distinction between mind and self:

Chit and Chitta are two different words, but the latter is derived from the former. Chit means consciousness, or it can be interpreted to mean that which can have consciousness, namely the *atman*. To say that the *chitta* of one who has overcome attachment is always serene and contented means that his *atman* is so. *Ctitta* may also mean the mind. The word should be interpreted according to the context in the sentence or the verse in which it occurs (Gandhi quoted in Puri, 2015: 50).

Ego is associated with the body and mind only, the self is pure. 'Self' controls the mind and body. Self helps the mind and body to attain self-knowledge. And that ultimately leads to the freedom from material world. Puri also argued that for Gandhi "individual's moral life is a struggle between self as a personhood and powerful tendencies of ego, which obstructed the benign nature of the self." Self-mastery is he only means to restrain the ego (ibid, 51). The moral autonomy of Gandhi is different from the moral autonomy in western philosophy in two ways; realisation of self through truth and primacy of virtue (ibid, 52). As Gandhi said:

Knowledge is limitless and so also the application of truth. Every day we add to our knowledge of the power of *atman*, and we keep on doing so. New experience will teach us new duties, but truth shall ever be the same. Who has ever known it in its entirety?... As with the self, so with the

Universe.” It is not possible to scan the universe, as it is to scan the self. Know the self and you know the universe (Gandhi, 1999: 447).

Gandhi’s spiritual and ethical self has no relevance without the other. Other is an integral part of the self. The self and self-other relations are complementary. Gandhi always emphasised the “inner voice” and advises the individuals to listen the inner voice (Allen, 2008: 62). Again Allen argued that among the contributions of Gandhi to philosophy ‘truth’ has occupied the central position and Gandhi uses truth interchangeably with ‘self’. Non-violence, for which Gandhi is known for, cannot be understood without the analysis of the truth or self (Allen, 2011: 107).

Gandhi’s inner voice is the voice of conscience. As Johnson (2006: 139) quoted Gandhi’s statement that “there is no difference between the voice of God, conscience, truth, and the inner voice.” Gandhi advised the individual to listen to his inner voice and not to imitate others even not to follow Gandhi as well (ibid, 157). Gandhi focuses inner self ultimately he focuses on individual self and consciousness (Allen, 2006: 324). Allen said that whenever Gandhi faces political and ethical crises, he seeks the guidance of his inner voice. The approach of pluralism and diversity was incorporated in Gandhi’s views of the individual. Many criticised Gandhi regarding inner voice and individual consciousness for being vague and compatible with the Kantian framework. In support of Gandhi’s pluralism, Allen said that Gandhi’s focus was on the ethical universalism instead of the individual selves.

The inner voices are the statement of truth and voice of political truth. Here contradiction arises because on one hand Gandhi stances the individual’s inner voice against the society and detached him from the socio-political field. On the other hand, Gandhi believed that political life is an echo of private life and there should be no difference between them (ibid, 325). Gandhi believed in the oneness of the self and other, he had faith in the Upanishadic and Vedantic *Atman*. Gandhi’s self unifies the universe. Here it is inevitable to discuss Gandhi’s views on education. Because education is mean to realise the self. His conception of education is for the development of both mind body and soul. He established an organic relationship between these three. Further, it increases the quality of being oneself (Gandhi, 2006: 111).

Gandhi’s self is not only spiritual but also aware of all kind of social and political injustices. Here Gandhi’s self is combined with Marx’s self to build a more humane and just world. In this regard, B.S. Chimni has discussed two forms of human emancipation which are contradictory to each other; through material structures and through ethical and spiritual self. Radical materialism stands against the global capitalism. The philosophy of radical materialism has tried to expand the human freedom through militant materialism but neglects the spiritual and ethical self. Gandhi’s spiritual and ethical self intended to get justice through pure non-violence means. For Gandhi, the ethical and spiritual self is important rather self-government and self-knowledge. He wants the later but not in the cost of the prior. According to Gandhi self’s main objective is to attain the truth; self should be employed for the social transformation. The truth is the means to achieve the self-knowledge and self-understanding (Chimni, 2012:1159-1162).

SELF-GOVERNMENT: GANDHI AND TODAY’S GOVERNANCE

Self-government is self-determination. Gandhi provides a scheme of the articulation of self-determination. Gandhi finds self-determination mostly in political and economic fields. He has not demarcated the economic and political fields. Hegel was one of the most prominent political philosophers in the modern time. He has contributed a lot to the field of self-determination. According to Hegel modern self-determination requires structural harmony between the economic and political fields (Church, 2012: 1021). Here Gita influenced Gandhi in this regard. According to him the governance

of the self is prior to the governance of the state. The ruling over the mind and passions are the true sense of self-realisation (Varghese, 2013: 242). The notion of good governance came to protect the human rights and to strengthening rule of law.

Anthony Copley argued that “Gandhi really seems to see no distinction between the inner pursuit of self-rule and the outer for self-government, will lead toward the realisation of the higher self or the atman”(Copley, 2002: 27). In terms of self-government for outer world, Gandhi preferred decentralisation of political power. Then the efforts of some Gandhian have come true and panchayat raj was established in India. Balwantrai Mehta committee proposed self-government in the 1950s. That was Gandhi’s vision of grassroots democracy. In the form of the oceanic circle, the governance will be inducted from village to nation and then to the global village (Ibib, 41). The base of the Gandhi’s vision of *Ramarajya* was self-government and the base of self-government is an internal strength. The *Ramarajya* will be driven by the principle of “each according to his capacity and each according to his need. The welfare of all is the primary goal of this state (Maharajan, 2010: 8). The Gandhian philosophy of self-government is based on this internal strength. Gandhi favoured the radical conception of Panchayat raj (Viswanadham, 2016: 9-10).

The concept of government is very modern but Gandhi’s self-government is a conventional form of self-government. The self-government is from below; bottom-up approach. This Gandhian vision invited some criticism from Ambedkar. For Ambedkar, the minority is ill-treated in this system. Ambedkar saw the democracy from social perspective whereas Gandhi saw the democracy from a moral perspective (Ibid, 11). The ashrams were the laboratory to cultivate these moral experiments. For the discipline of the selves the moral experiment is inevitable (Alter, 2011: 85).

CONCLUSION

By analysing the notion of self in Gandhi, the paper has tried not to focus Gandhi as a religious figure, saint and great soul. My analysis is to understand the philosophical ideas of Gandhi to explore the notion of self, self-identity and authenticity. Gandhian self is an agent and is a porous self. Gita was the source for Gandhi’s human self. The dimensions of the Gandhian self were *Dehin* and *Atman*. *Dehin* is embodied self which engaged with society and *Atman* is something higher the social sphere

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6 Manas Kandi

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Role of Education in Environmental Protection and Conservation : A Study in Indian Perspective

Dr. Manohar Lal*

ABSTRACT

The purpose of this paper is to analyse the relevance and significance of education in environmental awareness, preservation, and conservation. Humans and the environment are intertwined, and through environmental education, man may play a significant part in protecting and enhancing the environment for the benefit of a better future. Environment and education are two sides of the same coin and work best together. Additionally, education raises awareness of the need to preserve and maintain the environment for the good of all humankind. It might also be employed as a realistic method to address many societal issues that people deal with on a daily basis. Education can also play a significant part in preserving and safeguarding the natural environment and raising public awareness of the importance of keeping the environment clean. Therefore, educating people about the environment and the concerns it raises is crucial because it enables them to develop the necessary skills and fosters a commitment to taking both individual and group actions to maintain, improve, and balance the natural environment.

Keywords: Education, Environment, Environmental education, Conservation, Protection.

INTRODUCTION

There is a constant interaction between man and the environment . Environmental effect on man determines housing design , food habits , type of dress and language . On the other hand man operates on the environment . Protection or degradation of environment is in the hands of man . As is the attitude of man so is the action towards environment . If attitude is positive and man has purity of thought and compassion towards vegetative and animal life, he will try to protect and preserve different components of nature. If the attitude is negative and man possesses negative and thoughts , he has then hatred towards nature (life), and violent in his behaviour instead of preserving environment , there is every likelihood that he may destroy it to his greed . Therefore, positive moral state is very much essential to protect life and environment.

ENVIRONMENT

Environment is an interrelationship of certain components such as , nature and interaction of the two . It results into a system in the context of local / regional setting, which is a part of environment. Such systems like water , air , earth etc. are parts of a bigger system that is , environment . All the natural phenomena can be counted in environment. Environment has great significance for every living being. The term , “ Environment “ has its origin in French word “ Environir ‘ which means to surround “ . In other words , environment refers to the group of all those conditions and influences which have a bearing on life and because of which it becomes possible for all creatures on this earth

*Asstt. Professor, Swami Ganesha Nand Sanatan Dharam College of Education, Uchana Kalan (Jind).

to grow and As per lustrated Oxford Dictionary: "Environment refers to the physical surroundings, conditions, circumstances, etc. in which all person lives."

ENVIRONMENTAL EDUCATION

It alludes to a subset of experimental education that puts an emphasis on educating children about the natural environment and how they fit into it. It discusses how environmental systems affect human society and how human systems affect the environment. Since it teaches students how to manage and enhance the interaction between human civilization and the environment in an integrated and sustainable manner, environmental education is both theoretical and practical. Environmental education aims to foster environmentally conscious behaviour and enhance environmental quality. A complete environmental education increase critical thinking, problem solving and effective decision making skills.

ENVIRONMENTAL CONSERVATION

Conservation refers to the management and use of the biosphere in a way that maximises benefits for the current generation while preserving its potential for the next. Environmental conservation is defined as the planning and management of resources to ensure their sensible use and continuity of supply while maintaining and enhancing their quality, volume, and diversity by the McMillan Dictionary of Environment. In fact the careful use of the environment using all planning, foresight and preventive measures from destructive influences, natural waste of environment.

ENVIRONMENTAL PROTECTION

Humans have always engaged in some type of environmental protection. However, the necessity for systematic environmental preservation has grown as anthropogenic stresses on the environment have grown over the past century. As a result, there has been a lot of experimentation with the national and international policies employed to attain environmental protection goals. Although some of them have been effective, failure is the overwhelming trend.

OBJECTIVES OF ENVIRONMENTAL EDUCATION

The objectives of Environmental Education , as established by the first Inter government Conference hold at Tbilisi , USSR in 1977 under the agies of UNESCO , are as under :

1. Awareness - to help social groups and individuals acquire an awareners and sensitivity to the total environment and its allied problems ;
2. Knowledge - to aid social groups and individuals in gaining a range of experiences and gaining a fundamental comprehension of the environment and the issues it is related with;
3. Attitude - to encourage social groups and individuals to develop a set of values, feelings of environmental concern, and the drive to actively engage in environmental conservation and improvement;
4. Development of abilities to assist people and social groupings in recognising and resolving environmental issues;
5. Participation -to provide social groups and individuals with an opportunity to the actively involved at all levels in working towards resolution of environmental problems .
6. Indentification -to help social groups and individuals acquire skills for identifying environmental factors that affect individual behaviour.
7. Analysis - to enable the social groups and individuals to analyze the outcome of human environmental interactions .

8. Diagnosis - to help the students to diagnose the causes of social tensions and to suggest ways for avoiding them.

Environmental Education Showing Awareness Action & Attitude



Source: Environmental education showing awareness action and attitude

OBJECTIVE OF THE STUDY

The present study has the following objectives:

1. The main objective is to encourage students to be passionate about nature, its development and to understand their place in the natural world.
2. To create awareness among the students about the environmental issues and conservation technique.
3. To create an atmosphere so that people can participate in decision making and developmental processes.
4. To encourage students to gain knowledge, form attitudes, values, skills, and capacities, as well as take part in resolving actual environmental issues.

The goals can be further broken down into three categories: cognitive, emotional, and psychomotor.

- a. The objectives in cognitive domain are to acquire knowledge, understanding and awareness about environment and its problems.
- b. The objectives in affective domain relate to creation of interest, formation of attitudes, fostering values, development of appreciation and making behavioral adjustments.
- c. The objectives in psychomotor domain are achieved through participation in various activities related to the environmental education, e.g. excursions,
- d. Participation in a forestation programs, prevention of soil erosion and conservation of natural resources.

SIGNIFICANCE OF ENVIRONMENTAL EDUCATION

Environmental education is emerging as a new discipline today. Its nature is considered to be multi-disciplinary education, which includes the dimensions, contexts, approaches of different

subjects and processes have further increased the importance of environmental education, as all these subjects provide a proper background and basis for:

1. Environment has a direct impact on all activities of cultural, social, psychological, political, economic etc. of human life.
2. It is also affecting the nature of human life, development, behavior and maturity of living beings etc.
3. Environmental education makes human aware of various environmental conditions so that environmental insight can be developed.
4. Environment is such an important process by which we become committed to improve our environment.
5. Environmental education prepares the individual and a community to lead a happy life.
6. Environmental education helps a person to understand the problems related to the environment.
7. Environmental education develops growth in the individual. to protect the environment and remove the pollution prevalent in it.
8. Environmental education generates necessary skills in individuals to solve environmental problems.

METHODS OF ENVIRONMENTAL EDUCATION

Following are the important methods of environmental teaching

1. Problem Solving Methods
 - (i) Inquiry Method,
 - (ii) Research Method,
 - (iii) Experimental Method,
 - (iv) Survey Methods.
2. Stimulation Methods -
 - (i) Role Playing,
 - (ii) Games.
3. Outdoor Teaching Methods -
 - (i) Field Trip.
 - (ii) Case Study,
 - (iii) Project Method,
 - (iv) Value Clarification Method.

ROLE OF THE TEACHER IN ENVIRONMENTAL EDUCATION

1. Helps in choosing when teaching his particular subject
2. By organizing co-curricular activities.
3. By organizing environmental educational tour plans
4. By organizing seminars etc. on environment in
5. By holding environmental relations exhibitions
6. Celebrating Van Mahotsav
7. Arrangement of environmental drama etc.
8. By establishing ideals of life values.
9. By doing Environmental information to the parents through the parent teacher association
10. By writing environmental articles in the school magazine
11. By organizing speech competitions on environment.

12. By emphasizing on cleanliness in the school.
13. Tour languages can be organized at the following places by organizing four parts
 - (i) Languages of such places which are surrounded by forests, where children will feel pure, cool and fresh.
 - (ii) Slum settlements where students can see the ill-effects of pollution.
 - (iii) of factories where they pollute the environment.
 - (iv) Nearby to study flora and fauna
14. Showing sets of films and videos
15. By establishing contact with environmental organizations.
16. The Institute of Technology (Central Institute of Educational Technology) (06) received the slides, video tapes and posters etc. made by the Central Institute of Education and State Institute of Educational Technology. by showing tax at places
17. By surveying the nearby places.
18. The teacher can make a significant contribution to the creation of a healthy environment by participating himself in the cleanliness campaign of the community and the students participating in this work. education process in india. It consists only of conducting the curriculum, teaching methods and lessons.

GUIDING PRINCIPLES

The Tbilise conference also stated the guiding principles of environmental education which are as the following : Environmental Education should :

for actively participating in environmental enrichment and protection ;

1. Consider the environment in its totality - natural and built (economic , political , technological, cultural , historical , moral and aesthetic
2. be a continuous lifelong process , beginning at the pre - school level and continuing through all formal and non - formal stages
3. be interdisciplinary in its - approach , drawing on specific context of each discipline in making possible a holistic and balanced perspective.
4. examine major environmental issues from local regional, national and international points of view;
5. focus on current and potential environmental situations in historical background;
6. promote the value and necessity of local, national and international co-operation in the preventive and solution of environmental problems;
7. explicitly consider environmental aspects in planes for development and growth;
8. enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequence.
9. relate environmental sensitivity, knowledge, problem solving skills, values to every age;
10. emphasize the complexity of environmental problems and the need to develop critical thinking and problem solving skills ;

In the formal school system, environmental education concepts may be carefully integrated with different subject areas in a creative and functional manner.

EDUCATIONAL PROGRAMMES FOR HEALTHY ENVIRONMENT

It is widely accepted that education plays a vital role to develop a balanced and healthy environment. Schools and other educational institutions are the suitable places where environmental education can be taught in an effective way. Various programs and activities can be organized in

schools and colleges to make the students aware of the environment. Following are some of the activities that can be helpful in improving the environment.

1. **Extension Lectures :** Social workers and environmentalists should be invited to schools to deliver lectures on the environment and its problems. They should teach the students how environment influences to participate actively in debates and discussions related to environmental
2. **Keep the Campus Green:** The campus of the school should be covered with plants and trees so that the students can understand the importance of a healthy environment. Student should be asked to take care the trees with the supervision of the gardener.
3. **Declamation Contents:** Declamation contests should be organized in the school. The students should be encouraged to participate in the contents on environmental degradation.
4. **Organizing Picnics :** Picnic is one of the most important co curricular activities, where they can take the fresh air, and see the beautiful green and healthy environment.
5. **Visit to Industrial Areas :** Students should be taken to the industrial areas where they can see the smoke and pollution that cause degradation of the environment . Teacher should make them realize how industrial pollution affects the environment badly.
6. **Awareness Program in the Locality :** Both the teacher and the students should go to the local area and make the people aware of the environment. They should tell them not to cut trees and keep the environment clean and green . They should encourage the people to plant trees as much as possible.
7. **Environmental Education in Curriculum :** Environment play key role for the existence of the human beings. So, environmental education should be a separate subject at all levels, from primary education higher education . The topics like meaning of environment , nature , and importance of environment, factor affecting environment , effect environmental degradation, methods of improving environment , etc. should be included.
8. **Environmental Projects :** Students should be encouraged by teachers to undertake different projects related to environmental pollution , deforestation , soil erosion , etc. While making the project, proper guidance should be given by the teachers , so that , the project can be more relevant and meaningful .
9. **Action Research:** The teacher should take problems related environment and try to find out the solution of the problems. During the research he should visit different places concerning his study.
10. **Films :** Films related to environment problems should be shown to the students , so that, they may be able to know different problems like water pollution due to industrial wastage, agricultural wastage ; air pollution deforestation ; causes and consequences of global warming , etc.
11. **NSS Program:** The NSS program should be organized by the school to encourage the students for team work. The students should be sent to different places to work for the improvement of the environment. They can be involved in planting trees and keeping the environment clean. Besides, they can also motivate the people to work for making a healthy environment.

Apart from the above, the schools and colleges should organize various co - curricular activities like seminars, model competition, writing articles, inter - college chart making competitions, gardening, celebrating cracker free Diwali, Exhibitions, etc. to make the students aware of their environment and encourage them to contribute for the protection of conservation of the environment.

CONCLUSION

Education and environment are interrelated for man's quality living happy life. Environmental degradation is very much related to man's overuse of natural resources. Overexploitation of natural resources to meet the needs results to degradation of environment and pollution of various types. Hence man has to face new problems. In this background, there is need to educate him as how to protect the environment; how to conserve it; how to utilize resources and how to maintain ecological balance and human relationship environmental education has emerged as an integrated discipline which helps the learner starting from early education to tertiary level to understand nature and to live a balanced life

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Role of Education in the Empowerment of Women in India

Dr. Reena Uniyal Tiwari* and Abhilasha Negi**

ABSTRACT

When a woman is educated, her entire family benefits. Pandit Jawaharlal Nehru famously stated, "If you teach a man, you educate an individual. Investing in women is like investing in India's motherland. Because women make up over half of the population, empowering them will boost the economy. When girls and young women are given the opportunity to further their education, they are more likely to rise to the difficulties of society, reject the constraints of their conventional roles, and make positive changes in their life. Despite progress in expanding educational opportunities for women, there is still more work to be done in India to abolish gender inequality and advance women's education. There is a lot of untapped potential in women that hasn't been reached yet. Since education is both a prerequisite for and a prerequisite for human progress, ensuring that all children have access to a quality education is essential for fostering inclusive and enterprising societies. The literacy rate from the 2011 census shows that women have reached 65.46 percent, while men have reached over 80 percent. The benefits of education for women's rights, self-respect, and safety extend far beyond the ability to read and write. In order to open the gate to prosperity and progress, education is the essential key. In Eileen Malone Beach's view, there is a holy triumvirate consisting of health, wealth, and literacy. In this article, we explore the ways in which women's education may help to empower them, as well as the obstacles and shifts they may face along the way. To achieve these goals, we argue that there has to be a renewed focus on providing an education that is both rigorous and comprehensive.

Keywords: Education, empowerment, women.

INTRODUCTION

50% of people are women. The dominant male ideology denied them equal prospects worldwide, harming them. Feminism's popularity may be responsible for modern women's lives improving. Women's equality efforts demand education. The Indian government and civic society prioritise educating girls and women because of their potential to advance the nation.

Education is commonly considered a right and a need. Self-sufficiency can counteract inequity. This benefits women, who encounter prejudice in many circumstances. Women's political rights are central to many global women's empowerment initiatives. The first global women's empowerment conference occurred in NAROIBI in 1985.

Education empowers women to challenge their positions, explore new pathways, and take on the world. Education is the best way to elevate women. Most of our women are illiterate, socially backward, physically weak, and exploited. Formal education levels the playing field and raises a

*Associate Professor, Department of Teacher Education, D.A.V (P.G) College, Dehradun.

**Himalayan Torch Bearers Academy, Dehradun.

child's social status, helping erase socioeconomic inequities. Economic empowerment and capacity development give women access to education and training to improve their quality of life. India will only grow if women are educated and empowered.

WOMEN EDUCATION STATUS

As of this writing, the constitutional mandate to make elementary and secondary school education free and mandatory for all students up to the age of 14 has not been implemented. Educationists acknowledge that the lacklustre performance is mostly attributable to the gender gap in educational attainment. Table 1 shows that while female literacy in India is on the rise, the difference between the literacy rates of men and women remains wide.

Table 1: Literacy Rate in India

Year	Persons	Male	Female
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	65.38	76.0	54.0
2011	74.04	82.14	65.46

The percentage of educated persons rose to 74.04% in 2011, with 82.14% of men and 65.46% of women having finished higher education. According to the 2011 census, rural women have a 58.8% literacy rate, compared to men's 82.14%. Kerala has the highest literacy rate at 90.02%, while Bihar has the lowest at less than 50%.

India is the largest democracy and has the most women. How does Indian women's education effect progress? Girls' education gaps affect their communities. Formal education helps mothers care for their families' health. Adi Shankaracharya, Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Swami Vivekanand, Mahatma Gandhi, and Jawaharlal Nehru have all condemned the inhumane tyranny and atrocities against women in the name of tradition. Margaret Cousins tirelessly promoted social awareness and women's legal and constitutional rights. Women's rights champions include Annie Besant, Mutthulakshmi Reddy, Kamla Devi Chattopadhaya, Durga Bai Deskmukh, and Sarojini Naidu.

BARRIERS OF WOMEN EDUCATION

Indian households, especially those in rural regions, often expect girls to care for younger siblings, carry water, collect wood, clean, cook, etc. and discourage them from attending school.

The bonded labour system is the second social ill, and it's a very depressing phenomena that prevents girls from attending school in low-income households like those of washer men and farm labourers.

Dowry and other practises marginalise and mistreat female children. Many low-income families assume that investing in their girls' education will require them to save a higher dowry when they marry. Women's education is hindered by poor school enrollment. Half of Indian women don't try. Year studies suggest that 10% of 6-11-year-old girls are not in school.

Female dropout rates are higher in low-income rural, tribal, and urban slums. Poor academic performance caused trainees to struggle with coursework and neglect practicals.

India's girls' education lacks inspiration. Most classroom methods are dull and stale. Many schools lack basic supplies like clean water, sanitary latrines, and competent teachers, with parents understandably more concerned about their daughters' safety if taught by a male educator.

According to UN figures, India has the greatest rate of child labour in the world, with over 50 million children working in carpet manufacturing, domestic work, beedi production, glass bangles, construction, and more. Girls are preferred in most economic areas due to their productivity and low social status. Many low-income households view children, especially girls, as economic assets since they may assist support the family's daily necessities and ease the loss of a parent.

NEED OF WOMEN EDUCATION IN WOMEN EMPOWERMENT

In the past several decades, the idea of empowering women has emerged. Women's empowerment was designated as the theme for the first year of the new millennium, 2001. By empowering women, we can build stronger communities and stronger nations. A progressive country is one in which all of its citizens, regardless of race, gender, religion, or sexual orientation, have economic, social, cultural, political, and mental autonomy.

According to recent UNESCO research, education dramatically improves progress. To quote what it says:

- Over a period of forty years, the average standard of living might rise by 23 percent if all children had access to a quality education.
- Maternal mortality might be reduced by two-thirds, and the rate of child marriage could drop by one-sixth if all girls and women had a primary education.

ACCORDING TO UNESCO'S LATEST RESEARCH

Education empowers women: Girls and young women who have had access to quality education are more likely to be aware of and assertive about their rights.

Education promotes tolerance: Education fosters an appreciation for democracy, encourages the tolerance and trust necessary for its functioning, and inspires citizens to take part in their governments.

Increasing educational parity is a key step in achieving economic development and a more just society: There would be a significant increase in economic growth if all youngsters were given the same opportunities to get an education. Per capita income in a country where education is universal would be 23% greater after 40 years.

The environmental issues can be solved in part via education: People with higher levels of education are more inclined to save resources like water and electricity and to recycle their trash.

Educating women avoids early marriages: By increasing the number of educated women, we can reduce the prevalence of child marriage.

Education saves mother's lives: Many women still lose their lives in childbirth-related difficulties in various nations. These fatalities can be avoided if more people have access to education.

There are some diseases that can be prevented in children, but only via education: Some of the deadliest childhood ailments can be avoided by the use of simple remedies, such as malaria nets and clean water, but only if moms are educated to use them.

Education saves children's lives: With the right knowledge, women may see the warning symptoms of sickness, seek professional care, and take preventative measures sooner rather than later. The rate of child death may be reduced by one sixth if all mothers in developing nations obtained an elementary education.

Education fights hunger: Malnutrition has a catastrophic effect on children, but it may be prevented with the right kind of education.

EDUCATION OF WOMEN ENHANCES THE WOMEN EMPOWERMENT IN THE FOLLOWING WAYS

Families and communities benefit from educated women. It helps eliminate negative practises like Sati-Pratha, child marriage, dowry systems, etc. She can support her family by working with her spouse if she has an education. Reduces economic poverty. Educated women are more collaborative than autonomous. She may choose a career she likes with an education.

- No matter how high or low, a woman's aspirations are, it is through education that she is able to keep them in check and use that knowledge to guide her into a career that is a good fit for her interests, abilities, and potential.
- By providing each facet of a person's character the attention it deserves, education aids in creating a well-rounded individual.
- Educating women is crucial because it equips them with the tools they need to resolve conflicts and adjust to new circumstances on any level, including the ability to articulate their emotions and articulate their needs clearly and effectively in written and spoken forms.
- An educated woman is a beacon for her children, her family, her community, and her country because she may show them the way to a harmonious home life and a sense of harmony and equilibrium in their relationships with one another.
- A woman's mental health will benefit from her education because she will get the power to become physically strong via the acquisition of information about sports, exercise, health-related factors, and excellent physical health.
- The birthrate can be lowered and the sex ratio can be increased with the aid of education.
- Getting an education empowers women, especially those living in rural areas, to make the most of
- programmes such as the Total Literacy Programmes, Operation Black Board, and the Sarva Shiksha Abhiyan are all examples of such initiatives.

CONCLUSION

To sum up, women in today's hi-tech society, which is advancing swiftly despite the risks of population expansion, conflict, anarchy, and corruption, may mould the minds of today's young if given the chance to climb to power.

Education empowers women. In nations where detrimental societal norms and attitudes—such as child labour, child marriage, illiteracy, superstition, parents' prejudice, female feticides, etc.—make women's empowerment difficult, the need is much greater. Gender parity and women's empowerment depend on women's educational access and ownership. Empowering women worldwide demands policies to educate and aid them.

Man cannot solve poverty, unemployment, and inequality alone

All debates must include women. Education helps women realise their rights and value. To attain self-sufficiency, self-confidence, self-respect, better literacy and education for women and their children, equal ownership of productive resources, increased involvement in economic and commercial sectors, awareness of their rights, and a higher standard of life. The government's Beti Bachao, Beti Padhao campaign raises awareness and improves women and girls' welfare programmes to empower them economically and socially. We need national programmes like these to change. Long overdue is a reminder that women, like men, must manage their education. Real self-determination. Women's growth with men's leadership and group work is crucial now. Fairness "quality" improved. Modernity and globalisation may tempt us, but we must resist marginalisation.

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The Role of the Indo-Canadian Diaspora in the Canadian Government Since the Harper Period

Priya Natarajan*

ABSTRACT

The Indian Diaspora has played a major role in revitalising the relationship between India and Canada. It was during the time of Canada's Prime Minister, Stephen Harper that the relationship between the two became concrete. The presence of the Indian community in Canada paved the way to strengthen the foreign policies between them. PM Harper's role in this was the setting step in establishing strong policies and changes to not only integrate the Indian community into Canada but also in reforming a robust relationship with India. The article aims to lay out the steps taken by the Harper government's efforts in understanding the initial role of the government that established strong ties between India and Canada through the Indian diaspora.

Relations between Canada and India have shifted from being "frozen to red hot" since the election of the Harper government. These advancements, however, took some time to develop. Although the government rhetorically acknowledged India's significance in its first two years, it did very little to create or articulate a specific plan of action for India. The Conservatives didn't start engaging with India regularly until Harper's second term. At the same time that Indo-Canadian interest groups were developing politically, they became more involved in matters pertaining to Canadian foreign policy. The subsequent article will make an effort to connect these two developments, tying the politicisation of the Indo-Canadian Diaspora to the Conservative government's policy toward India. There will be evidence presented in the discussion that Indo-Canadian interest groups not only have access to Canadian decision-makers who influence foreign policy but have also been successful in facilitating policies that are beneficial to both India and Canada. The government and Indo-Canadian organisations now have synchronised domestic and foreign policy interests as a result of this access.

WINNING THE COMMUNITY OF INDO-CANADIANS

While relations between Canada and India only slightly improved during Harper's first term, the Conservative government focused its efforts on fostering closer ties with immigrant communities, including but not exclusively Indo-Canadians. The Conservatives made several attempts to improve relations with the Indo-Canadian Diaspora in an effort to move beyond the old Reform image of being less than positive toward Canada's ethnic minorities, given that ethnic communities have been assumed to be Liberal party supporters.

Within two months of taking office, the Harper administration fulfilled one of its key election promises by putting the Air India Inquiry under Justice John Major's purview. Calling the Air India investigation had two crucial strategic ramifications. The Conservatives were set apart from other

*Ph.D. Scholar, Center for Canadian, United States, and Latin American Studies, School of International Studies, Jawaharlal Nehru University, Delhi, India.

political parties in the Indo-Canadian community in the first place. The utility of the inquiry was questioned by opposition parties, who pointed to issues of inefficiency and exorbitant costs. Bob Rae, a critic from the Liberal opposition, specifically argued against the idea that a judicial review would lead to an “interminable circus of lawyers.” The inquiry, however, was viewed by the Conservatives as a way to address the Diaspora’s dissatisfaction with the 2005 Air India trial.

Make these differences known. The community was largely skeptical that the inquiry would lead to any significant policy changes, but many in the community thought that the Harper administration had at least acknowledged the need. Nobody else followed that action. Several Indo-Canadian organisations spoke for the community when they backed the prime minister’s efforts to personally meet with victims’ families during the review. Second, the Air India investigation brought the Indo-Canadian community’s concerns about international security into line with the government’s anti-terrorism strategy, particularly in the wake of the 2006 Mumbai train explosions. Indian Canadians also backed the Harper administration’s decision to add the Tamil Tigers to Canada’s list of terrorist organisations.

At a crowded Punjabi festival in Surrey, British Columbia, Prime Minister Harper committed to consulting the region’s Indian community about the best course of action for the 1914 Komagata Maru incident. The official apology for the racism experienced against early Indian settlers in Canada was made by the prime minister in August 2008. This decision was related to Canada’s relations with India, according to the recently established Canada-India Foundation, which claimed that it was “an important step toward building a positive and constructive relationship between Canada and India, as well as Indo-Canadians and the wider Canadian community.”

However, outreach to community and business leaders in Indo-Canada began long before grassroots political engagement. Harper was the first prime minister to speak at the annual gala of the Indo-Canada Chamber of Commerce in April 2006. The speech’s main points centred on topics of particular concern to the Indo-Canadian community, including immigration, the recognition of credentials from other countries, and the response of the government to terrorist activity (including Air India and the Toronto-18 terrorist group). Members of the Indo-Canadian community took notice of Prime Minister Harper’s attendance, demonstrating his administration’s success in reaching out to the Diaspora.

The 2008 announcement of a new policy by Immigration Minister Diane Findley to give priority to business-class and professional immigrants resulted in additional changes to immigration law. Grassroots organisations opposed the policy, arguing that it would make it harder for immigrants from the refugee and underprivileged classes to enter Canada. Organized interests supported these immigration reforms and hailed the adjustments, including the Canada-India Foundation and the Indo-Canada Chamber of Commerce. The Prime Minister emphasised the benefits of the updated Immigration and Refugee Protection Act for skilled Indian immigrants as a result of this support in his speech at the Canada-India Foundation’s inaugural gala in 2008. In his speech, he made the case that immigration reforms were essential to help families get reunited sooner, get skilled workers into the country earlier, [and] provide the Canadian economy with the human capital it needs.

The Prime Minister’s private consultations with the Indian business community in Canada were another overture. In order to discuss issues pertaining to Canada-India relations and difficulties facing the diaspora community, Prime Minister Harper met with 16 Indo-Canadians in June 2007. The traditional channels, according to Harper, led to meetings with “old-stock Canadians,” not necessarily business leaders from more recent immigrant communities, some of whom manage multi-billion dollar businesses. As a result, Harper claimed, engagement with ethnic communities was necessary.

However, early interactions between the Harper administration and the Indo-Canadian community were one-way. Despite the government’s small majority, it utilised its early political influence to

forge relationships with ethnic groups that typically supported the opposition party. Community engagement, therefore, avoided foreign policy and concentrated mostly on domestic policies. This was largely brought on by an ill-defined Conservative foreign policy during the first term, as will be shown in the following section.

FOREIGN POLICY UNDER HARPER AND THE DIASPORA

Almost a year and a half after the election, the first official visit to India took place in March 2007. The 30-delegate trade mission was led by Ted Menzies, Parliamentary Secretary for International Trade. Deepak Obhrai, Parliamentary Secretary for Foreign Affairs, members of the Indo-Canada Chamber of Commerce and the Canada-India Business Council, as well as representatives of various Canadian businesses and crown corporations, also participated. This trip served as both a symbolic and fruitful starting point for bettering ties with India in many ways. Creating a foundation for a potential future free trade agreement (FTA) between the two nations was Menzies' main goal. The pursuit of an FTA would proceed "on an incremental basis," as decided within the Department of International Trade. In order to increase certainty for Canadian companies with existing investments in India, Menzies met with key members of the Indian Cabinet and set up negotiations for a Foreign Investment Protection and Promotion Agreement (FIPPA) as the first step toward a potential free trade agreement. Regarding Canada's backing of India in the NSG and IAEA, Bernier was questioned during a meeting with Finance Minister Pranab Mukherjee. In these meetings, rather than discussing nuclear security, the financial implications of the nuclear agreement were highlighted. In keeping with this, Bernier's delegation included numerous businesspeople, such as representatives of the Indo-Canadian Chamber of Commerce. The ICCC was crucial in explaining to the lawmakers the potential business opportunities in India for Canadian companies. The Indo-Canadian Chamber of Commerce and the Canada-India Business Council offered government networking opportunities and India-specific knowledge during both missions, particularly by connecting it with people in the country's nuclear industry. As a result of the inclusion of Indo-Canadian interests during Menzies and Bernier's visits, the organisations were able to discuss their perspectives on potential future business opportunities in India with the Minister. The two Indo-Canadian business associations were not directly involved in political negotiations, but they were responsible for setting up meetings between Canadian politicians and Indian business associations as well as holding their meetings with associations like the Federation of Indian Chambers of Commerce and Industry (FICCI) and Confederation of Indian Industry (CII).

THE NEW INDIA POLICY AND THE SECOND TERM OF STEPHEN HARPER

Politically speaking, Prime Minister Singh's visit to Canada in June 2010 was the most significant indication of improved ties between the two countries and the first by a sitting prime minister in 37 years. The journey, which PM Singh extended beyond the G-20 summit, demonstrated the vital ties that exist between the governments of India, Canada, and the Indo-Canadian Diaspora.

First, the Department of Foreign Affairs consulted Diaspora organisations during the planning process, asking the C-IBC, the ICCC, and the CIF for recommendations on which notable Indo-Canadians and businesses should be included. The events were therefore attended by Indo-Canadians from Vancouver, Calgary, Montreal, Ottawa, and Halifax. After comparable agreements were signed by the US, Russia, Korea, and Japan, the NCA grants Canada access to India's \$100 billion energy programme, allowing Canada to compete for a share of the lucrative market. Two Memorandums of Understanding (MoU) in Earth Sciences and Mining and "Cooperation in Higher Education" are examples of additional agreements. A Joint Study on a Comprehensive Economic Partnership

Agreement (CEPA), which serves as the framework for the upcoming free trade agreement, is the result of the relationship's improvement.

India has also responded favourably to Canada's efforts to strengthen their bilateral relationship. Indian Minister of Road Transport and Highways Kamal Nath has made three separate trips to Canada since 2007. Former President Dr. Abdul Kalam, Minister of Communication and Infrastructure Sachin Pilot, and most recently Minister of Commerce and Industry Anand Sharma are some of the other dignitaries who have visited. When Indian officials visited Canada, diaspora organisations organised meetings, lectures, workshops, and dinners for them.

Even though the economic relationship's size is still modest, the Conservative government's steady and impressive level of growth is significant. It demonstrates a rise in business confidence in the Indian economy and the Canadian government's dedication to bilateral ties.

ASSESSMENT OF INTEREST GROUP INTERACTION WITH THE CANADIAN GOVERNMENT

Three broad conclusions about the influence of Indo-Canadian interest groups on government have been drawn as a result of these findings. First, the economic and trade relations that the Canadian government wants to pursue with India are well suited to the advantages of the Indo-Canadian community, providing room for an active Diaspora role. The Nuclear Cooperation Agreement has thus been presented as a trade agreement. Second, through their transnational business and political ties in India, Indo-Canadian groups have been given both direct and indirect access to government officials. Third, the government and the Indo-Canadian community now have a mutually beneficial relationship.

By granting political access to Indo-Canadian organisations, the Harper administration has benefited from both foreign and domestic policy. It is difficult to have an impact if the government is not interested in the point of view that any domestic group is presenting, according to Caroline Andrew, even though the government's openness is a requirement for any domestic group to play an influential role. Because of this, ethnic interest organisations perform best when political and lobbying interests coincide. The evidence indicates that the Canadian government and its bilateral relationship with India have a high degree of issue congruence. Even before the nuclear agreement, the community supported the Harper administration's policies and appreciated its efforts to accommodate Indo-Canadians.

As highlighted in this article, engagement with the highest levels of government has occurred in three main contexts: while travelling abroad, at community-based gatherings, and during private consultations. The measurement used in the article, which omits private meetings, correspondence, and meetings outside the Prime Minister's office, has hurt the level of communication between the Indo-Canadian community and decision-makers. The relationship between the Canada-India Foundation and Jason Kenney's office, as well as the Canada-India Business Council's consulting work for DFAIT, provide an important indication of these additional points of access.

The Indo-Canadian community's economic success is a major factor in this engagement. Business-focused Diaspora groups give the community a focused, organised point of contact. In addition, they are crucial contacts for a government looking to raise its profile in India due to their business-related knowledge of the Indian economy and their connections abroad. Working with already-established Diaspora organisations allows one to take advantage of existing economic and trade ties. This interaction has successfully matched the long-standing political goals of Indo-Canadian organisations with its definition of national interest and increased economic and political engagement with India.

The Foreign Investment Agreement, new trade consulates, and nuclear policies are just a few of the initiatives the government has pursued that are advantageous to both business and community interests. At the same time, it has taken care to avoid actions that might harm its relations with the Indian government and the Indo-Canadian community. For instance, in light of the opposition from Indo-Canadian groups, the Canadian government sought to avoid any potential repercussions from the granting of visas to retired Indian border service personnel. The government's symbiotic relationship with the Indo-Canadian Diaspora was effectively confirmed by Indo-Canadian access to ministerial offices on this matter.

According to the literature, ethnic groups are given access to government because it helps the ruling political party electorally. Canadian foreign policy experts have endorsed this viewpoint. Kim Nossal admits that the Harper administration is "extraordinarily sensitive to Diaspora groups," given his overarching objective of permanently altering Canadian politics by courting all of the "ethnic" groups in Canada who have unquestioningly supported the Liberal Party and shunned the Conservatives for decades.

Election polling during the 2006 election demonstrated that ethnic communities are not immune to electoral strategies; it is believed that Conservative support from visible minorities, who traditionally have overwhelmingly favoured the Liberals Ñ [reached] just under 30%, within striking distance of the Liberals' 38%. The Conservative leadership has also courted the Indo-Canadian community since the 2006 federal election through sizable public gatherings, trips to Indian temples, and connections to the Bollywood industry as a way to appeal to the Indian electorate.

Indo-Canadian interest groups have made sure that the Harper administration continues to act in their best interests by remaining largely nonpartisan in the face of this political manoeuvring. A representative of the Canada India Foundation noted that all of the federal political parties have members in their organisation. Additionally, all federal party leaders have participated in discussions, roundtables, and meetings with the three organisations. The evidence has however demonstrated that "ethnopolitics" only partially accounts for Harper's interactions with these domestic groups. In particular, the Indo-Canadian community's more significant contribution and other interactions with 'elite' community members cannot be explained by the ethnopolitical argument. The Indo-Canadian community's business ties, according to Prime Minister Harper's 2008 speech to the Canada-India Foundation, "are the bridge builders of a stronger, better relationship between our two great countries," and he emphasised the importance of the Indo-Canadian Diaspora in Canada-India relations. The Harper administration has placed a strong emphasis on organised interest groups and the business community when articulating its India policy. Selective, behind-closed-door meetings with these elites have been used by the organisation to develop strategies for the relationship between Canada and India. Immigration and Citizenship. In this effort, Minister Jason Kenney has played a significant role. Because of its proximity to the organisations from India and Canada are interested in the Prime Minister's office looking for meetings to talk about their interests.

This article proposed that Indian-Canadian MPs would be a clear point of contact for ethnic groups and a valuable asset in Canada's efforts to strengthen its ties with India. This claim has some validity in terms of math. Only 3% of all MPs are Indo-Canadians, but they are heavily concentrated in the Conservative and Liberal parties. When focusing on their share of "ethnic" Members of Parliament, who account for nearly 40% of ethnic minorities in the House of Commons, their hypothetical impact on the political landscape becomes more ominous. It was assumed that these people would use their influence to strengthen the relationship because of their shared political and ethnic identities.

INDIAN DIASPORA- LOOKING AHEAD

The Indian diaspora's growing influence in Canada has given them the ability to have a positive or negative impact on relations between India and Canada. However, a review of the relevant literature reveals that while many academics have expressed concern about the unfavourable effects of the "brain drain" from India to Canada, the process' beneficial effects have only recently come to light. The problem was approached from the perspective of contemporary diaspora formations and their function in international relations by the latter category of scholars.

They contend that through various forms of networking, commerce, financial investment, remittance, and political interests, ethnic diasporas have a significant impact on contemporary international politics. When viewed in this light, both positive and negative influences on India-Canada relations can be attributed to Canadians of Indian descent. India can look for their skills in addition to their remittances and investments in order to first play a positive role. Their involvement in charitable development initiatives is also crucial. They can serve as political lobbyists to influence Canadian policy toward India in a positive way.

Early Indian immigrants to Canada saved, on average, about 50% of their income, which they sent to their family members back home despite having lower incomes. They are a significant source of remittances to India now that there is a sizable Indian community in Canada. According to a researcher who studied the Sikhs in California, these remittances are used to increase status, establish philanthropic prestige, maintain izzat (prestige), increase the likelihood that eligible family members will marry, gain political influence or power, show religious fervour, increase the likelihood that siblings or more distant kinsmen will be able to attend school, and, of course, to fund further immigration

The Indian community in Canada has thus emerged as a component force in determining the future policies of their adopted country as a result of being a part of the Canadian population. They contribute to the articulation of Canada's developing identity through their presence. They used to influence Canadian immigration policy from the outside, but now they function from within as a vital component of the multicultural country of Canada.

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Dystopic Gilead of Margaret Atwood's *The Handmaid's Tale*

Surabhi Chandan*

ABSTRACT

An invincible environmental illness is overpowering the world today and the man is its mute witness. Such dreaded scenarios become a seat for the political play where those in power change the whole discourse of humanity and turn the masses into non-human entities. The dystopic Gilead of Margaret Atwood's *The Handmaid's Tale* is a hyperbolized reality of the catastrophic world that lies ahead. Through categorical but arbitrary entitlement, the people of Gilead have been reduced to mere instruments, devoid of agency. The handmaid's bodies were used as instruments of procreation and women who could bear children were hunted down as exotic animals and brainwashed into having a Spartan existence that oriented them only to bear children. Hence, those in power use such illness as a garb to cure the society by creating a new discourse implemented by the flag bearers of religion. The focal point of the paper would be to unravel the key aspect of attaining this dystopic setup of dehumanizing the female bodies by mollycoddling them into creating a better future, and thus expose the politics of manipulation.

Keywords: Environment, Dystopia, Catastrophe, Dehumanization, Discourse, Religion, Politics.

Since ancient times, man has tried to picture a perfect world filled with happiness and devoid of all misery caused due to war, poverty or crime. Many religions promise such a perfect world in the afterlife in order to motivate the followers to live a life of good conduct. Such a state of being is called as Utopia. The word utopia is derived from the Greek root ou-topos which means no place or nowhere. The word utopia, according to Meriam Webster Dictionary, means a space of idyllic perfection particularly in laws, government, and social circumstances. Plato imagined such an enlightened democracy led by kings who were philosophers. Many groups of individuals have attempted to create this heaven on Earth. In 1516, Thomas More's book *Utopia* coined the name of the concept. Even though the title implied impossibility, new political and scientific advancement gave hopes of these imaginations to materialize into reality at last. However, again and again, the outcome morphed into dreaded events of wars, tyranny, and famines. Artists began questioning this utopian thinking and thus the genre of dystopia, the opposition to utopia was created. The word dystopia is counterpart to utopia and according to Merriam Webster Dictionary, it means an imagined world or society in which individuals live worthless, dehumanized and fearful lives. The Cambridge Dictionary defines dystopia as a very negative or unfair society containing a large amount of suffering, particularly an made-up fantasy society in the future, subsequently to something awful occurring. Among the first dystopian works is Jonathan Swift's *Gulliver's Travels*, where during his travelling, Gulliver discovers fictional civilizations, few of which initially look desirables, only to become crucially dysfunctional. On the flying island of Laputa, researchers and social developers pursue excessive and useless structures, simultaneously ignoring the practical wants of the people underneath, and the Houyhnhnm who live in flawlessly logical balance have no acceptance for the deficiencies of real human creatures. With this novel, the author created the outline for dystopia, envisaging a world in which some tendencies

in the present-day society are exaggerated to extremes, revealing their unseen shortcomings. The following few hundred years served supply plenty of material. Industrialization that was supposed to free up workers, confined them into slums and factories, while the businesspersons accumulated more wealth than kings. By the late 19th century, many dreaded where such circumstances may prevail. H. G. Wells' *The Time Machine* pictured upper class and workers developing into two species, while Jack London's *The Iron Heel* depicted a tyrannical oligarchy reigning over the poor. The new century brought about further thrilling and frightening shifts. Discoveries in medicine enabled people to surpass biological limitations, moreover mass media permitted immediate communication among leaders and the masses. In Aldous Huxley's *Brave New World*, inhabitants are genetically constructed and trained to accomplish their social responsibilities much like the Crakers in Margaret Atwood's *Oryx and Crake*. Though propaganda and drugs render the society pleased, clearly, the human component has vanished. But the best-known dystopias were not of fantasy in the slightest. As Europe was subjected to extraordinary industrial combat, newly emerged political movements gained significance. A few of them swore to get rid of every social difference, while others promised to bond people around a mythical heritage together. The results have been real world dystopias, where life put under the observant eye of the State and death comes with cruel efficacy to those who don't belong. Many cults are established under the garb of creating a perfect world that ends up being a dystopia in the real world. Many writers have not just observed these horrors but survived over them. In the novel *We*, Soviet writer Yevgeny Zamyatin wrote about a future in which free will and individuality will be abolished. Banned in the U.S.S.R., it inspired writers like George Orwell, who struggled on the fronts against both communism and fascism, too. The novel *Animal Farm* straight up mocked the Soviet rule, the classic 1984 was a wider critique of totalitarianism, media and language. In the United States of America, Sinclair Lewis' *It Can't Happen Here* imagined how effortlessly democracy succumbed to fascism. In the decades proceeding World War II, authors pondered what new technical inventions like atomic energy, space travel, or artificial intelligence held for the future of humanity. Contrary to popular ideas of rewarding advancement, dystopian science fiction spread to movies, comics and games. Robots rebelled against their inventors and TV series broadcast deadly mass entertainment. Much fiction is being portrayed where workers toil in space settlements and above the land of worn-out resources and overpopulated cities, filled with criminal activity. Even then, politics was always present. Works like *Dr. Strangelove* and *Watchmen* discovered the real danger of nuclear war, while *V for Vendetta* and *The Handmaid's Tale* raised concerns on how simply our rights could dissolve in a disaster. Today's dystopian fiction resumes to echo modern concerns about inequality, climate change, government power and global pandemics. Dystopic fictions are warning tales, not about some specific government or technology, but of the actual fact that humankind can be shaped into a desired form.

The Handmaid's Tale (1985) by Margaret Atwood is a seminal work in the world of dystopic literature. The novel revolves around the establishment of Theocratic Republic of Gilead which has been institutionalized by the chosen Commanders of the Faith. The society is suffering from an acute crisis of infertility due to the toxic lifestyle being led by the people. In order to avoid the doom of human life, the society has been converted into a totalitarian regime where conformity rules the public at large. Various sections of the society have been categorized into different roles that they must adhere to in order to attain the promised better future. The most shocking role has been assigned as the handmaids to the women who have viable ovaries to produce human life. Women fertile enough to bear children were hunted down as exotic animals and preserved in large compounds where they were conditioned to live a dehumanized life of being mere instruments of procreation.

While reading the novel, one is reminded of Foucault's notion of discourse in which he claims that the political concept of power is inextricably associated with the epistemological concept of

knowledge. He claims that no knowledge exists without a play of power. Thus, even though it is claimed that knowledge is power, but it is also true that all knowledge is created by those in power. Similarly in the text, the Christian fundamentalists create a body of knowledge in which they manipulate the Old Testament in a way that it sanctions the act of the commander performing a sexual ritual with the handmaid under the supervision of the wife of the commander, for the sole purpose of having a child. No emotions of love or lust are involved in the ceremony which in normal times can be termed as rape. Such an unorthodox practice is condoned by everyone in the State as it was the only viable remedy provided by those in power in order to procreate and save the humanity. The handmaids too had to willfully agree to this dehumanization as the alternative to this form of existence was being banished to the colonies as Unwomen and clean the radioactive toxic waste, produced by human beings, that slowly decayed the living bodies in the process.

It is not an easy task to change the ideology of a whole nation state at once. The most vulnerable aspects of human emotions have to be targeted which mainly are existence and religion. The commanders of faith in the Gilead are men, but the deep-rooted belief in the theology of Gilead is seen in the large sections of women of the novel which comprise of the aunts, marthas and the wives of the commanders. These women have been promised the false utopia of a better world where children will thrive, moral and spiritual regeneration will take place and natural ways of the world will be revived. Offred observes in the course of the novel that "Better never means better for everyone... It always means worse for some." Thus, little do they realize the false-play of the totalitarian Church State, where foul practices were being instated in the society to benefit only a certain section while the others were being stripped off their basic human rights. They fail to see the skillful and strategic portrayal of the state that claims to be founded on Christian principles but lacks miserably in the spiritual and benevolent practices preached by Christianity.

The Handmaids are the most miserable section of the state. They are targeted on all fronts that might emancipate them in any way to redeem their rights of being human. They are not allowed to read or write in any form. The daily shopping too comprises of coupons which have pictures made on them. The sign boards and shops too have pictorial images suggestive of their purpose. Lack of words is a handicap that creeps among the women at large and handmaids in particular. This helps in conditioning them to conform more rigidly to the regressive lifestyle of women being home-makers and child-bearers alone. The women converted into handmaids were once independent working women in the earlier days. This to strip off the scent of independence they once wore, it is imperative to strike their source of education and independence which primarily is language. The only approved conversation among the handmaids too was decided by the state which was "Blessed be the fruit", which could be replied with "May the lord open". Offred once found some words scribbled in her room that read "Nolite te bastardes carborundorum". Even though she did not understand the language, the mere scribble gave her a feeling of companionship in her misery. Later she learnt that it meant, "Don't let the bastards grind you down."

The aunts have been assigned the task of training the handmaids to be of proper service to the nation. One of the major characters Aunt Lydia is seen as the formidable flag-bearer of the ideology of Gilead. The narrator-protagonist Offred, suggests in her narration that Aunt Lydia was one of the most instrumental characters in the establishment of the morals and ideology of Gilead among the handmaids, so much so that even the commanders were afraid and dependent on her. The way she professed the teachings of the state to the girls at Ardua Hall, she seemed too emotionally invested in the cause and many handmaids were actually influenced by her. "There is more than one kind of freedom, said Aunt Lydia. Freedom to and freedom from. In the days of anarchy, it was freedom to. Now you are being given freedom from. Don't underrate it." (34) She imbibed the spirit of gratitude

among the handmaids that they had been chosen for the noble cause of being one, even though the rest of the society looked down upon them with hatred.

A color scheme of dresses has been enforced in the society. Black for the commander, blue for the wives, dull green for marthas, grey for aunts and red for the handmaids. This acted as a reinforcement of the appointed roles that became their only reality. Nothing else existed beyond that. It also acted as an identity proof so that they could easily be tracked by the Eyes that were in charge of forceful imposition of the rule of Gilead. The probable reasons for choosing red as the colour for handmaids can be that red is representative of blood and life that they bear. But more obvious reason is that red colour is easy to trace and thus no woman wearing red could escape or camouflage from the Eyes. The handmaids are the most prized possessions of the state though they are not treated as such. They are their only hope to redeem the humanity by procreating and bearing children for the Commanders and their wives. Offred claims "We were the people who were not in the papers. We lived in the blank white spaces at the edges of print... we lived in the gaps between the stories." (160) These lines are a reflection of the feeble existence of the handmaids. In spite of being their saviors, their living conditions were the most inhumane.

The handmaids have been conditioned to live as slaves. They lack an identity of their own. They are not allowed to retain their names that they possessed in the earlier times. They are known by the commander that they have been assigned to. They are treated as commodities and objects owned by their commanders. The protagonist of the novel was called as Offred as she was appointed under Commander Fred, thus her only identity was being of-fred's. As in Simone de Beauvoir's *The Second Sex*, women are not considered as autonomous beings, their being is relative to the man. "She is the incidental, as opposed to the essential. He is the Subject, he is the absolute—she is the Other." (xvi) They were trained to be timid girls, protecting their moralities, but the commanders were not liable to such moralities. They could indulge in immoralist behaviors without being held accountable for them. In addition to the handmaids, state-sponsored prostitutes called Jezebels were provided in Gilead whose role was to entertain the foreign delegates. Thus, the pedantic moralities are clearly visible in the novel.

The Handmaid's Tale contains all the major features of being a dystopic fiction. The use of religion in order to establish a totalitarian regime to categorically favor a preferred section of the society is a vivid example of heading to a dystopia under the garb of offering a utopian state of affairs. Reinstating the regressive patriarchal structure being institutionalized by women itself by twisting the biblical teachings, clearly shows the falsehood in the very ideology of the newfound Theocratic Republic of Gilead. The very state that seems to be established on the Christian principals, following the word of the Old Testament, is actually woven in the fabric of falsification of the teachings of the religion that they use as clutches to propagate their malignant agenda. The 8th Baronet, Sir John Dalberg-Acton remarked, "Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men." Thus, it is of utmost importance to make sure that no absolute power is provided to any man to lead the humanity to its final doom which will be inevitable in a totalitarian scenario.

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भारत मे लोकपाल एवं लोकायुक्त: एक विश्लेशण

विनय कुमार*

एक स्वच्छ लोकतन्त्र के अस्तित्व को बनाये रखने के लिये यह आवश्यक है कि व्यक्तियों की समस्याओं का समाधान उपयुक्त प्रणाली द्वारा समय पर किया जायें। व्यक्तियों की शिकायतों को दूर करने के लिये विभिन्न संस्थाओं द्वारा यह अध्ययन किया गया कि कौन सी संस्था ऐसी हो जिनके द्वारा जन साधारण अपनी समस्याओं को दूर करा सके। सबसे से पहले स्वीडन ने 1809 मे लोकपाल को नियुक्त किया और इसके बाद फिनलैण्ड, डेनमार्क और नार्वे ने लोकपाल संस्था को अपनाया स्वीडन मे इसे संसद द्वारा नियुक्त किया जाता है। यहा लोकपाल संसद की और से सामान्य नागरिकों की शिकायतों की जाँच करता है। तथा संसद के समक्ष अपने कार्य की रिपोर्ट प्रस्तुत करता है। लोकपाल को न्यूजीलैण्ड ने 1962 मे तथा ब्रिटेन ने 1966 मे अपनाया भारत मे लोकपाल बिल नौ बार 1968, 1971, 1977, 1985, 1989, 1998, 2001, 2011 और 2013 को लोकसभा मे पेश किया गया था तब जाकर 2013 मे यह बिल पास हुआ। लोकपाल और लोकायुक्त अधिनियम 2013 को राष्ट्रपति की स्वीकृती 1 जनवरी 2014 का प्राप्त हुई और इसे पूरे देश में 1 जनवरी 2014 से लागू कर दिया गया यह अधिनियम लोक सेवकों के खिलाफ भ्रष्टाचार के आरोपों की जाँच के लिए देश मे लोकपाल और प्रदेशों में लोकआयुक्त की नियुक्ति का मार्ग प्रशस्त करता है।

भारत में लोकपाल और लोकायुक्त के पदों की आवश्यकता

भारत मे भ्रष्टाचार एक बहुचर्चित बिषय बन गया है और सीधा सादा व्यक्ति भी इसकी बात कर रहा है आज यह तथ्य है कि हमारे देश मे बढ़ता हुआ भ्रष्टाचार भारतीय प्रशासन के उदर मे एक नासूर की भांति है। तथा प्रशासन मे बिलम्ब, भ्रष्टाचार भाई भतीजावाद स्वेच्छाचरिता अनियमितता तथा जनता के साथ अन्याय आदि ऐसी समस्याएँ हैं जिनके समाधान के लिये लोकपाल एवं लोकायुक्त के पदों की आवश्यकता पडी हमारे देश मे न्यायालयों का न्यायिक समीक्षा का क्षेत्राधिकार इतना सीमित है कि प्रशासनिक गतिविधियों पर नियन्त्रण नहीं रख सकते। सरकार को बहुत से मामलों मे विशेषाधिकार तथा स्वविवेक की शक्तियाँ प्राप्त हैं। जिनके बिरुद्ध न्यायालयों मे कोई प्रश्न नहीं उठाया जा सकता। न्यायालय केवल उस स्वेच्छा चारिता पर ही रोक लगा सकता है जो मूल अधिकारों या संविधान के अनुच्छेदों या विधि द्वारा स्थापित उचित प्रक्रिया के बिरुद्ध हो न्यायालय प्रशासनिक स्वविवेक को प्रशासनिक सुविधा के लिए आवश्यक मानता है। न्यायालय प्रशासनिक कार्यों की फाईलों का निरीक्षण नहीं करते हैं। यदि कोई पीड़ित व्यक्ति प्रशासन के बिरुद्ध न्यायालय मे पहुँच भी जाता है तो सरकारी

*असिस्टेन्ट प्रोफेसर, विधि विभाग, के.जी.के. पी.जी. कालेज, मुरादाबाद।

अधिकारी विशेषधिकार के आधार पर कारण बताने के लिये बाध्य नहीं है। सरकारी तंत्र से व्यक्तियों का अहित होने पर ऐसी कोई संस्था नहीं थी जिससे उसे न्यायिक मदद प्राप्त हो सके अतः लोकपाल और लोकायुक्त ही ऐसी संस्था हो सकती है। जो विभागों की फाईलो की जाँच कर सके, व्यक्तियों की शिकायतों को सुन सके और प्रशासन पर नियन्त्रण लगा सके।

भारत में लोकपाल और लोकायुक्त जैसे तन्त्र की मांग-

भारत में सर्वप्रथम राजस्थान सरकार की प्रशासनिक सुधार समिति ने 1963 में अपनी रिपोर्ट में लोकपाल की स्थापना की सिफारिश की तथा लोकसभा में एक प्रस्ताव पेश किया लेकिन यह प्रस्ताव अन्य सदस्यों का समर्थन प्राप्त न कर सका इसके बाद 1965 में एक प्रस्ताव लोकसभा में पेश किया गया तथा कहा गया कि एक उपयुक्त जाँच मशीनरी की स्थापना की जाये जिससे जनता की शिकायतें कम हो सकें।

इसके बाद 1967 में भारतीय प्रशासनिक सुधार आयोग ने अपनी रिपोर्ट में लोकपाल की स्थापना का प्रस्ताव पेश किया इस आयोग के अनुसार लोकपाल संस्था कार्यपालिका, न्यायपालिका तथा विधायिका से पूर्णतः स्वतन्त्र होगी आयोग की इस सिफारिश को ध्यान में रखते हुए सरकार ने लोकपाल प्रस्ताव को 1968 में संसद में प्रस्तावित किया जो बाद में संसद की संयुक्त समिति के विचारार्थ प्रेषित किया गया यह प्रस्ताव 1969 को लोकसभा द्वारा पारित कर दिया गया किन्तु राज्यसभा में यह प्रस्ताव पारित न हो सका। तथा नौ वार यह विधेयक लोकसभा में पेश किया गया लेकिन पास न हो सका अन्ततः 2013 में लोकपाल अधिनियम पास होने के बाद 1 जनवरी 2014 से लागू हो गया।

लोकपाल और लोकायुक्त अधिनियम 2013 की प्रमुख विशेषताएँ

भारत के राष्ट्रपति ने लोकपाल और लोकायुक्त विधेयक 2013 पर 1 जनवरी 2014 को अपने हस्ताक्षर किये इसके साथ ही यह विधेयक अब अधिनियम बन गया है। इस अधिनियम की मुख्य विशेषताएँ निम्न प्रकार हैं—

लोकपाल की सेवा शर्तों और नियुक्ति—लोकपाल में एक अध्यक्ष होगा जो या तो भारत के पूर्व मुख्य न्यायाधीश या फिर सर्वोच्च न्यायालय के सेवानिवृत्त न्यायाधीश या कोई महत्वपूर्ण व्यक्ति हो सकता है।

लोकपाल में अधिकतम आठ सदस्य हो सकते हैं जिनमें से आधे न्यायिक पृष्ठ भूमि से होंगे। इसके अलावा आधे सदस्य अनुसूचित जाति, अनुसूचित जनजाति, पिछड़ी जाति अल्पसंख्यकों और महिलाओं में से होने चाहिये।

न्यायमूर्ति पी.सी. घोष को पहला लोकपाल नियुक्त किया गया – 19 मार्च 2019 को सर्वोच्च न्यायालय के पूर्व न्यायाधीश पिनानी चंद्र घोष को अन्य आठ सदस्यों के साथ देश के प्रथम लोकपाल बनने का सौभाग्य प्राप्त हुआ। लोकपाल न्यायमूर्ति (सेवानिवृत्त) पी.सी. घोष के अलावा सेवानिवृत्त न्यायमूर्ति दिलीप बी भोसले, पी. के मोहन्ती, अभिलाषा कुमारी और न्यायमूर्ति ए. के. त्रिपाठी न्यायिक सदस्य बने। गैर न्यायिक सदस्यों में पूर्व सशस्त्र सीमा बल प्रमुख अर्चना रामा सुंदरम, महाराष्ट्र के मुख्य सचिव दिनेश कुमार जैन, महेन्द्र सिंह और आर्. पी. गौतम बने।

लोकपाल का अधिकार क्षेत्र

लोकपाल के अधिकार क्षेत्र में प्रधानमंत्री भी शामिल होंगे तथा मंत्रियों और सांसदों पर भी अधिकार क्षेत्र होगा तथा लोकपाल का क्षेत्राधिकार लोकसेवकों की सभी श्रेणियों पर लागू होगा। ग्रुप A, B, C, D के अधिकारियों और कर्मचारियों को भी लोकपाल के तहत कबर किया जायेगा। जाँच के बाद ग्रुप A तथा B अधिकारियों के खिलाफ कोई भी भ्रष्टाचार की शिकायत लोकपाल के पास आ जायेगी तथा ग्रुप C तथा D के मामले में मुख्य सतर्कता आयुक्त जाँच करेंगे और रिपोर्ट करेंगे।

लोकपाल की भक्तियाँ

1. लोकपाल में अधीक्षण का अधिकार और CBI को दिशा निर्देश देने की शक्तियाँ हैं। यदि लोकपाल ने CBI को कोई मामला भेजा है तब ऐसे मामले में जाँच अधिकारी को लोकपाल की मंजूरी के बिना स्थानान्तरित नहीं किया जा सकता।
2. लोकपाल को किसी व्यक्ति से पूछताछ के लिये सिविल न्यायालय की शक्तियाँ प्राप्त होंगी।
3. लोकपाल को प्रारम्भिक जाँच के दौरान रिकार्ड को नष्ट करने से रोकने के लिये निर्देश देने की शक्ति प्राप्त होगी।
4. भ्रष्टाचार से जुड़े लोकसेवकों के स्थानान्तरण या निलंबन की सिफारिश करने की शक्ति होगी।
5. लोकपाल के पास विशेष परिस्थितियों में भ्रष्टाचार के माध्यम से उत्पन्न या प्राप्त सम्पत्ति, आय, प्राप्ति और लाभ जब्त करने की शक्तियाँ हैं।
6. बुरे कार्य के लिये प्रेरित करने, रिश्वत देने, रिश्वत लेने के कार्य में शामिल कोई भी अन्य व्यक्ति लोकपाल के दायरे में आता है।
7. यह केन्द्र सरकार से किसी भी मामले की सुनवाई और फैसले के लिये विशेष अदालतों की स्थापना की सिफारिश कर सकता है।

लोकपाल की कार्यप्रणाली

लोकपाल केवल शिकायत पर ही काम करता है। यह स्वयं कार्यवाही नहीं कर सकता है। इनकी दो प्रमुख शाखाएँ हैं : जाँच शाखा और अभियोजन शाखा, लोकपाल अपनी जाँच शाखा के माध्यम से भ्रष्टाचार निवारण अधिनियम, 1988 के अन्तर्गत किये गये किसी भी अपराध की प्रारम्भिक जाँच कर सकता है। विस्तृत जाँच भी कर सकता है। पूछताछ के बाद यदि व्यक्ति भ्रष्टाचार करते हुए पाया जाता है तब लोकपाल अनुशासनात्मक कार्यवाही की सिफारिश कर सकता है।

लोकपाल को पद से निष्काशित करने की प्रक्रिया

अध्यक्ष या सदस्यों को उच्चतम न्यायालय की सिफारिश पर राष्ट्रपति द्वारा ही हटाया जा सकता है। पद से निष्काशित करने के आधार कदाचार, शारीरिक या मानसिक बीमारी, दिवालियापन। अध्यक्ष या सदस्यों को पद से निष्काशित करने के लिये संसद सदस्यों के कम से कम 100 सदस्यों का हस्ताक्षर अनिवार्य है इसके बाद

इसे जाँच के लिए उच्चतम न्यायालय भेजा आयेगा। जाँच के बाद यदि उच्चतम न्यायालय अध्यक्ष या सदस्य के खिलाफ आरोपो को वैध जाता है। और निष्कासन की सिफारिश करता है तो उसे राष्ट्रपति द्वारा हटा दिया जायेगा।

सेवानिवृत्ति के बाद अध्यक्ष या सदस्यों संबंधी प्रावधान

अध्यक्ष या सदस्य के रूप में कार्य करने वाला व्यक्ति सेवानिवृत्ति के बाद पुनः नियुक्ति हेतु पात्र नहीं होगा। वह कोई राजनैतिक पदभार भी ग्रहण नहीं कर सकता। वह किसी भी ऐसे संवैधानिक या वैधानिक पद पर नियुक्ति नहीं किया जा सकता है जिसकी नियुक्ति राष्ट्रपति द्वारा की जाती है। वह सेवानिवृत्ति के पांच वर्ष बाद तक राष्ट्रपति, उपराष्ट्रपति संसद सदस्य, स्थानीय निकाय जैसे चुनाव नहीं लड़ सकता है।

लोकपाल को और अधिक उपयोगी बनाने हेतु सुझाव

भ्रष्टाचार की समस्या से निपटाने के लिये कार्यात्मक स्वायत्तता तथा मानव शक्ति की उपलब्धता दोनों मामलों में लोकपाल संस्था को मजबूत किया जाये। स्वयं को सार्वजनिक जाँच का विषय बनाने के लिये इच्छुक एक अच्छे नेतृत्व के साथ साथ अधिक पारदर्शिता, अधिक सूचना के अधिकार तथा नागरिकों और समूहों के सशक्तिकरण की आवश्यकता है। लोकपाल और लोकायुक्तों की नियुक्तियाँ पारदर्शिता से होनी चाहिये ताकि गलत प्रकार के लोगों के पदस्थापित होने की संभावना को कम किया जा सके। इसके अलावा लोकपाल और लोकायुक्त उनके वित्तीय प्रशासनिक और कानूनी रूप से स्वतन्त्र होने चाहिये तथा न्यायपालिका को भी लोकपाल के दायरे में लाना चाहिये क्योंकि भ्रष्टाचार न्यायपालिका में भी हो सकता है। लोकपाल की नियुक्ति करने से पूर्व यह स्पष्ट किया जाये कि कौन प्रख्याल न्यायविद या सत्यनिष्ठा का व्यक्ति है। लोकपाल को राजनैतिक प्रभाव से मुक्त किया जाये।

राज्यों में लोकायुक्त

प्रशासनिक सुधार आयोग के प्रतिवेदन तथा शासन में भ्रष्टाचार और भाई भतीजा बाद से निपटने के लिए एक संस्था बनाये जाने की व्यापक मांग के कारण कई राज्यों ने लोकायुक्त अधिनियम को स्वीकार कर लिया है। महाराष्ट्र उड़ीसा राजस्थान तथा उ.प्र. इस क्षेत्र में अग्रणी रहे। कुल मिलाकर 18 राज्यों में अब तक लोकायुक्त के पद श्रजित किये जा चुके हैं। कुछ राज्यों ने लोकायुक्त के अधिकारों में मुख्यमंत्री सहित सभी मंत्रियों के विरुद्ध आरोपो की जाँच का उपबन्ध किया है वहीं कुछ राज्यों ने मुख्यमंत्रियों को लोकायुक्त जाँच परिधि से बहार रखा है। राज्यों में लोकायुक्तों द्वारा की गयी जांचों को गोपनीय रखा जाता है। लोकायुक्तों को जाँच के प्रयोजन से पत्रों और दस्तावेजों को मांगने और शपथ पर साक्षियों के साक्ष्य लेने का अधिकार है। लोकायुक्त के निष्कर्ष उनकी सिफारिशों सहित प्रतिवेदनो के रूप में सक्षम प्राधिकारियों को प्रस्तुत किये जाते हैं। राज्यों में लोकायुक्त सामान्यतः व्यथित पक्षों द्वारा की गयी शिकायतों की जाँच करते हैं। विभिन्न राज्यों में नियुक्त लोकायुक्तों को पदावधि की सुरक्षा स्वतन्त्र रूप से कर्मचारी प्रदान करने आदि का उपबन्ध किया गया है। लोकायुक्तों के रूप में केवल उच्चतम और उच्च न्यायालयों के सेवानिवृत्त न्यायाधीशों जैसे लब्धा प्रतिष्ठित व्यक्तियों को ही नियुक्त किया जाता है। ताकि उनमें लोगों का आदर और विश्वास बना रहे। जिन व्यक्तियों को लोकायुक्त नियुक्त किया जाता है उन्हें अन्य कोई लाभ का पद धारण करने की अनुमति नहीं है। वर्तमान में 18 राज्यों में लोकायुक्त की नियुक्ति की जा चुकी है तथा 12 राज्यों में अभी तक लोकायुक्त के पद रिक्त पड़े हैं।

भारत में लोकपाल और लोकायुक्त संस्थाएँ : आलोचनात्मक मूल्यांकन

भारतीय लोकपाल और लोकायुक्त पदों के खिलाफ काफी कटु आलोचनाएँ की गयी हैं न्यायधीश पी.वी. मुखर्जी ने लोकपाल तथा लोकायुक्त नाम को भडकदार, खतरनाक आडम्बरी और दयालु तानाशाह कहा है। सम्पूर्ण भारतीय प्रायद्वीप के लिये एक लोकपाल निश्चय ही अनियन्त्रणीय रूप से असंख्य संचिकाओं का कैदी हो जायेगा यह पद्धति न केवल अव्यवहारिक अपितु वर्तमान भारतीय संविधान की संरचना तथा सम्पूर्ण अभिप्राय के खिलाफ है। इन आलोचनाओं के बावजूद लोकपाल व लोकायुक्त प्रशासन में सुधारात्मक तथा रोकथाम की कार्यवाही करेंगे बे जनता के कष्ट को संसद के प्रतिनिधि के रूप में सुनेंगे तथा उनकी मदद करेंगे। इससे वे प्रशासन को नियन्त्रण में रख सकेंगे जनता में प्रशासन के प्रति जो विश्वास का संकट उत्पन्न हो रहा है उसे समाप्त करने में सफल होंगे तथा लोकपाल तथा लोकायुक्त ऐसे कार्य कर पायेगा जिसे अब तक न्यायपालिका भी करने में असमर्थ रही है। न्याय व्यवस्था भी भ्रष्टाचार से मुक्त नहीं है। जब तक समाज में भ्रष्टाचार के बिरुद्ध नैतिक संवेदनाएँ नहीं जागती तब तक लोकायुक्त और लोकपाल या इसी तरह की अन्य जाँच एजेन्सीया घने अंधेरे में दीपक की तरह सीमित और सांकेतिक प्रकाश ही बिखेर सकती है अतः लोकपाल और लोकायुक्त जैसी संस्थाओं का सुदृढीकरण ही सव्यनिष्ठा के साथ लोकतन्त्र के विकास का अचुक मार्ग है।

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गहना कर्मणो गति

डॉ. ऋषिकेश मीना*

श्रीमद्भगवद् गीता के चतुर्थ अध्याय के 17 वें श्लोक का श्लोकांश है। श्रीमद्भगवद् गीता महर्षि वेदव्यास के द्वारा रचित महाभारत के भीष्म पर्व का अंश है। गीता सम्पूर्ण विश्व का सर्वश्रेष्ठ ज्ञान है। तथा विश्व में सर्वाधिक टीकाओं से युक्त होने का गौरव भी श्रीमद्भगवद् गीता को ही प्राप्त है। मानव मात्र का कल्याण निहित होने के कारण यह एक सार्वभौमिक ग्रन्थरत्न है। गीता सुगीता करने योग्य है इसको भली-भांति पढ़कर और भावसहित अर्थ को अन्तःकरण में धारण करने का प्रत्येक भारतीय का प्रधान कर्तव्य होना चाहिए। क्योंकि यह गीता स्वयं पद्मनाभ भगवान् श्रीकृष्ण के मुखारविन्द से निकली हुई है।

कर्म क्या है? यह समझना चाहिए और अकर्म क्या है? यह भी समझना चाहिए और साथ में विकर्म का स्वरूप भी जानना चाहिए। क्योंकि कर्म बहुत ही जटिल चीज है। कृष्णभगवान् ने कर्म, अकर्म और विकर्म यानि कुछ करना, कुछ न करना, और कुछ विशेष करना ये बातें अर्जुन को बताई हैं। यदि हम कृष्ण के उपदेश को समझ जायें तो यकीन मानें हमारी प्रेक्टिकल दुनिया में जीना एकदम आसान हो जायेगा। भगवद् गीता में कहा है:—

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ (भगवद् गीता 4/17)

कृष्णभगवान् ने कर्म के सिद्धान्त की विस्तृत विवेचना के उपरान्त कर्म की गम्भीरता का विचार करते हुए कह दिया है गहना कर्मणो गतिः अर्थात् कर्म की बारीकियों को समझना अत्यन्त कठिन है। इस संसार में ऐसा कोई प्राणी नहीं है अकर्मकृत् अथवा कर्मरहित हो। इसका मतलब यह हुआ कि जो कर्म कर रहा है वह तो कर्म कर ही रहा है। किन्तु जो यह कहता है कि वह कोई कर्म नहीं कर रहा है तो वह भी वास्तव में उस समय कर्म नहीं करने का कर्म कर रहा है।

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् (भगवद्गीता 3/5)

इन्द्रियों को वश में रखकर फल में आसक्ति के बिना कर्म करना श्रेष्ठ है क्योंकि प्रकृति में जीतनी भी वस्तुएँ हैं वे सभी कभी भी नहीं रुकती हैं हमेशा चलती रहती हैं जब आप श्वास ले रहे होते हैं तब भी आप कर्म ही कर रहे होते हैं समय चलता रहता है। इसलिए जब तक जीवन है तब तक आपको कर्म ही करना पड़ेगा। इसलिए कर्म सोच समझकर किया जाना चाहिए। कर्म से ही जगत् की उत्पत्ति और विनाश होता है।

कर्मभिरेव जगति जायन्ते विनश्यन्ति च (विद्यापरिणयनम् 4,25,26)

कर्म केवल बन्धन का कारण नहीं है अपितु मुक्ति का फल है। कर्म को कर्ता भाव से रहित होकर करना चाहिए। मनुष्य के लिए कर्तव्य कर्म निर्धारित किये हैं। क्योंकि कर्म के अनुसार फल की प्राप्ति सम्भव होती है। कृष्ण भगवान् योगेश्वर हैं। योग में स्थित अथवा योग में रुढ़। कृष्ण भगवान् कहते हैं कि मेरे लिए कर्म आवश्यक नहीं है तथापि मैं कर्म करता

*सहायक आचार्य, राजकीय शास्त्री संस्कृत कॉलेज, चौध का बरवाड़ा (सवाईमाधोपुर), पिन कोड-322001

हूँ क्योंकि बिना कर्म के शरीर यात्रा का भी निर्वाह नहीं होगा। प्रजा महापुरुषों का अनुसरण करती हैं इसलिए मैं कर्म में लिप्त रहता हूँ।

कर्म और ज्ञान योग से ईश्वर की प्राप्ति होती है। कर्म शुद्धि से ज्ञान की प्राप्ति होती है। भगवान् ने बुद्धियोग और कर्मयोग दो प्रकार की निष्ठा बतायी गयी है। निष्ठा का मतलब है कुछ भी करने की पराकाष्ठा। इन्द्रियों को वश में कर परमात्मा में ध्यान लगाना ही बुद्धियोग है। तथा निष्कामकर्म का मतलब है फल की आसक्ति न रखना। बिना आसक्ति के कर्म में लगे रहना। क्योंकि प्रकृति में जीतनी भी वस्तुएँ हैं वे सभी कभी नहीं रुकती हैं। अर्थात् चलायमान रहती हैं जब आप श्वास ले रहे होते हैं तब भी आप कर्म ही कर रहे होते हैं। बुद्धि योग और कर्म योग ये दोनों एक दूसरे के साथ चलती हैं ये एक दूसरे की सहचरी हैं। जैसे एक अन्धा व्यक्ति और एक लंगड़ा व्यक्ति। अब अन्धे को दिखाई नहीं देता है लक्ष्य तक कैसे पहुँचेगा। लंगड़ा व्यक्ति चल नहीं सकता इसलिए वो भी लक्ष्य तक नहीं पहुँचेगा। दोनों एक दूसरे की सहायता करते हैं और लक्ष्य तक पहुँच जाते हैं। लंगड़े व्यक्ति को ज्ञानेन्द्रियाँ तथा अन्धे व्यक्ति को कर्मेन्द्रियाँ समझ लिया जावे तो मनुष्य के लक्ष्य को समझने में आसानी हो सकती है कर्मेन्द्रियाँ व ज्ञानेन्द्रियाँ एक दूसरे की सहायता करती हुई आगे बढ़ती हैं। तब वो जीवात्मा लक्ष्य की ओर पहुँचती है। यदि वो ये समझ ले कि ये शरीर कर रहा है अथवा मैं कर रहा हूँ तो फिर आपकी शुद्धि नहीं होगी। अपने अपने कर्म में संलग्न प्रत्येक व्यक्ति सिद्धि प्राप्त कर लेता है यथा:-

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नरः (भगवद् गीता 18,45)

इस सृष्टि में केवल कर्म का ही अस्तित्व रहता है। रामचरितमानस में गोस्वामी तुलसीदास ने कहा है :-

कर्म प्रधान बिस्व करि राखा।

जो जस करइ सो तस फलु चाखा ॥ (रामचरितमानस)

अर्थात् परमात्मा में न राग है न रोष है और न वे किसी का पाप पुण्य और गुण दोष ग्रहण करते हैं उन्होने विश्व में कर्म को प्रधान कर रखा है जो जैसा करता है वह वैसा ही फल भोगता है।

व्याकरणशास्त्र में कर्म की परिभाषा मिलती है कर्ता का ईप्सिततमम् है वही कर्म है कर्तुरीप्सिततमं कर्म। इससे अधिक व्याकरण में कर्म के विषय में कुछ भी नहीं कहा गया है।

भारतीय ज्योतिषशास्त्र जिसके भाग्य आधारित शास्त्र होने का श्रम है। वास्तव में वह भी कर्म आधारित शास्त्र है अर्थात् इस शास्त्र में भी कर्म के परिपाक से प्राप्त फल का ही वर्णन है। अर्थात् प्राणी पूर्व जन्म में जो अच्छे या बुरे कर्म करता है उस कर्म के परिणाम को यह ज्योतिषशास्त्र उस प्रकार प्रकट करता है जैसे अन्धकार में रखी वस्तुएँ दीपक की रोशनी में प्रकट होती हैं ज्योतिष शास्त्र में लिखे हुए फल तभी उत्पन्न होते हैं जब उनका कर्मरूप कारण विद्यमान होता है। क्योंकि कोई भी कार्य उसके कारण के द्वारा ही उत्पन्न होता है। सांख्य दर्शन के अन्तर्गत सत्कार्यवाद के अनुसार कारण में कार्य बीज स्वरूप में विद्यमान रहता है

इस प्रकार ज्योतिष शास्त्र में वर्णित फल अपने-अपने अच्छे या बुरे कर्मस्वरूप कारण में छिपे रहते हैं, ज्योतिष शास्त्र में कर्म के तीन प्रकार बताये गये हैं:- (1) सञ्चित (2) प्रारब्ध (3) क्रियमाण। इनमें भी आरम्भ के दो मुख्य हैं। सञ्चित कर्म मूलधन की भाँति रहता है और प्रारब्ध शुभाशुभफलों के रूप में घटित होता है। जो क्रियमाण कर्म अर्थात् वर्तमान में किये जा

रहे कर्म हैं ,उनका या तो तत्काल फल मिल जाता है अथवा वे कर्म प्रारब्ध के वृद्धि अथवा क्षय का कारण बनते हैं। जब तक प्रारब्ध का क्षय नहीं होता है तब तक पुनर्जन्म का चक्र चलता रहता है।

ज्योतिष में सञ्चित कर्मों की जानकारी गजकेसरी-शश-नाभसादि विशेष योगों के द्वारा प्राप्त होती है जबकि प्रारब्ध कर्म विंशोन्तरी-अष्टोन्तरी आदि दशाओं द्वारा प्रकट होते हैं। क्रियमाण कर्मों की व्याख्या हेतु ज्योतिष में गोचर पद्धति दी हुई है। इन तीनों कर्मों के सम्बन्ध में ज्योतिष का भी वही मत है कि जैसे कर्म करोगे वैसे ही फल पाओगे। अतः अच्छा गुरु, अच्छा शिष्य, अच्छा परिवार इन सभी की प्राप्ति अच्छे कर्मों का फल है तथा दुष्ट पुत्र, दुष्ट भार्या आदि की प्राप्ति दुष्कर्मों का फल है।

अच्छे कर्म से परोपकार की भावना जागृत होती है। इसलिए परोपकार से बड़ा कोई धर्म नहीं है। अर्थात् मानवता से बढ़कर कोई धर्म नहीं है। तथा नर सेवा ही नारायण सेवा है। तथा दूसरों का दुःख दूर करने से बड़ा पुण्य नहीं है परोपकार की भावना मानव को इन्सान से फरिश्ता बना देती है। महाभारत के रचयिता महर्षि वेदव्यास ने सुन्दर शब्दों में कहा है:-

अष्टादश पुराणेषु व्यासस्य वचनद्वयम् ।
परोपकार पुण्याय पापाय पर पीडनम् ॥

इसलिए सत्कर्म ही श्रेयस्कर हैं।

भारत में जनसंख्या वृद्धि से बढ़ती स्वास्थ्य समस्याएँ

डॉ. शिवचन्द सिंह रावत*

जनसंख्या किसी भी देश के अस्तित्व के लिए एक आवश्यक अंग है, क्योंकि बिना जनसंख्या के किसी भी राष्ट्र की कल्पना नहीं की जा सकती है। बिना जनसंख्या के कोई भौगोलिक इकाई जैसे— निर्जन वन, मरुस्थल आदि तो हो सकता है, किन्तु कोई राष्ट्र बिना जनसंख्या के संभव नहीं है। किसी राष्ट्र अथवा राज्य के अस्तित्व के लिए जनसंख्या एक आवश्यक अवयव है। इसीलिए किसी राष्ट्र अथवा राज्य की परिभाषा के अंतर्गत निश्चित भू-भाग के साथ-साथ जन का होना भी आवश्यक है। प्राचीन ग्रन्थों में भी भारतीय मनीषियों ने जनसंख्या को राज्य का एक आवश्यक तत्व माना है। कौटिल्य ने अपने ग्रन्थ अर्थशास्त्र में राज्य के सप्तांग सिद्धान्त के अंतर्गत जनसंख्या को जनपद के तहत तीसरा महत्त्वपूर्ण अंग माना है। जिसमें जनपद से जन और भूमि का बोध होता है। राज्य की आधुनिक परिभाषा के अनुसार भी किसी राज्य के चार प्रमुख तत्व होते हैं— जनता, भूमि, सरकार या शासन व्यवस्था तथा सम्प्रभुता। इस तरह स्पष्ट है कि आधुनिक राज्य के अंतर्गत जनता अर्थात् जनसंख्या राज्य का एक आवश्यक तत्व है। इसी प्रकार कौटिल्य ने जनपद का उल्लेख जनता तथा भूमि के संदर्भ में किया है, क्योंकि इन दो तत्वों से ही वह सामग्री प्राप्त होती है, जिसके आधार पर एक सुव्यवस्थित राज्य की कल्पना की जा सकती है। राज्य के सप्तांग सिद्धान्त के संदर्भ में रामशरण शर्मा लिखते हैं कि “राज्य का तीसरा अंग जनपद है। इसका शाब्दिक अर्थ जनजातीय बस्ती है। दो मौर्योत्तर ग्रन्थों में इसका उल्लेख ‘राष्ट्र’ के रूप में और एक गुप्तकालीन विधि ग्रन्थ में मात्र जन के रूप में हुआ है। राष्ट्र शब्द स्पष्टतया भूभाग का बोध है, जबकि जन शब्द निःसंदेह जनसंख्या का बोधक है। अर्थशास्त्र में परिभाषित जनपद शब्द से यह संकेत मिलता है कि इसमें भूभाग और जनसंख्या दोनों का समावेश है। उसमें कहा गया है कि भू-भाग में अच्छी जलवायु, पशुओं के लिए चरागाह और कम मेहनत से उपज देने वाली भूमि होनी चाहिए। इसमें ऐसे परिश्रमी कृषकों का निवास होना चाहिए जो कर और दंड का बोझ वहन करने की क्षमता रखते हों। इसमें बुद्धिमान मालिक होने चाहिए और निम्न वर्णों के लोगों की बहुलता रहनी चाहिए तथा इसकी प्रजा स्वामिभक्त एवं निष्ठावान होनी चाहिए।”¹ इसी तरह अरस्तू का मानना है कि राज्य का जन्म मनुष्य जीवन की विभिन्न आवश्यकताओं की पूर्ति के लिए होता है। इसका मूल परिवार में निहित है। अतः कहा जा सकता है कि अरस्तू भी जन को राज्य के लिए आवश्यक मानता है। साथ ही अरस्तू आदर्श राज्य के लिए यद्यपि जनसंख्या को निश्चित तो नहीं करता, किन्तु वह कहता है कि राज्य की जनसंख्या प्रबन्धकीय दृष्टि के अनुकूल होनी चाहिए। वह न तो इतनी अधिक होनी चाहिए कि शासन व्यवस्था को बनाये रखना सम्भव नहीं हो और न इतनी कम होनी चाहिए कि राज्य निर्भरता का लक्ष्य प्राप्त न कर सके।² अतः स्पष्ट है कि अधिक जनसंख्या भी राज्य के विकास के लिए अनुचित है। इस प्रकार स्पष्टतः कहा जा सकता है कि बिना जनसंख्या के राष्ट्र अथवा राज्य की कल्पना संभव नहीं है। दिलीप कुमार झा लिखते हैं कि “ब्राह्मण ग्रन्थों में

*असिस्टेंट प्रोफेसर, इतिहास विभाग, राजकीय स्नातकोत्तर महाविद्यालय, गोपेश्वर, चमोली (उत्तराखण्ड)।

भी 'राष्ट्र' शब्द की तरह-तरह से अपनी शैली में व्याख्या की गयी है, जैसे- राष्ट्र जनसमूह है, राष्ट्र शक्ति है, राष्ट्र सविता है, राष्ट्र श्री है। इनसे भाव यह है कि राष्ट्र में सुरक्षित और समृद्ध जनसमुदाय की प्रतीति होती है।³ किन्तु यह भी स्पष्ट है कि जनसंख्या में अत्यधिक वृद्धि किसी भी राष्ट्र के विकास को प्रभावित कर सकती है। इससे राष्ट्र की संप्रभुता, स्वतंत्रता, विकास आदि तो प्रभावित होता ही है साथ ही राष्ट्र के नागरिकों के स्वास्थ्य पर भी इसका प्रतिकूल प्रभाव पड़ता है।

आधुनिक युग में जनसंख्या को आंकड़ों के रूप में समझने के लिए हमें जनगणना की पृष्ठभूमि में जाना पड़ेगा। यूरोप में जनगणना की प्रक्रिया शुरू हो जाने के संदर्भ में नीतू शर्मा लिखती हैं कि "जनगणना की प्रक्रिया यूरोप के कई देशों में अट्टारहवीं सदी से आरम्भ की गयी। इसका मूल कारण ब्रिटेन में बढ़ती गरीबी और इसके निवारण के उपायों से जुड़ा हुआ था।"⁴ नीतू शर्मा के इस उल्लेख से समझा जा सकता है कि बढ़ती जनसंख्या किस प्रकार से ब्रिटेन के लिए एक बड़ी समस्या बन गयी थी। यद्यपि यहाँ यह उल्लेख करना महत्वपूर्ण है कि भारत में ठीक इसके विपरीत जनगणना का आरम्भ भारतीय समाज को जानने तथा इसको साम्राज्य की उपयोगिता की दृष्टि से नियंत्रित करने के लिए हुआ। नीतू शर्मा लिखती हैं कि "ब्रिटेन में जनगणना करने के कारण भले ही आर्थिक रहे हों, किन्तु इसके उद्देश्य भिन्न थे। भारत में भारतीय समाज को जानने और नियंत्रित करने की लालसा इसका मुख्य कारण बनी।"⁵ इस तरह भारत में जनगणना का उद्देश्य भारतीय समाज का जातीय आधार पर अध्ययन करना था, जिससे कि जनगणना के आंकड़ों का उपयोग ब्रिटिश औपनिवेशिक हितों के अनुसार किया जा सके। यही कारण है कि ब्रिटेन की तुलना में भारत में जनगणना के सामाजिक और राजनीतिक प्रभाव भिन्न थे। इस प्रकार भारत में जनसंख्या को विभिन्न प्रकार से बांटा गया। धर्म संप्रदायों में बंट गया और दूसरे धर्मों के साथ तुलनात्मक रूप से प्रस्तुत किया गया। नीतू शर्मा लिखती हैं कि "एक महत्वपूर्ण प्रश्न यह भी उठता है कि क्या इस समस्या की उत्पत्ति ब्रिटिश साम्राज्यवाद की देन थी या भारत पहले से ही 'हिन्दू' और 'मुस्लिम' में बंटा हुआ था। थॉमस आर. मेटकॉफ के अनुसार "यह एक सुनियोजित प्रक्रिया थी, जिसे प्रशासनिक सुविधा के लिए उपयोग में लाया गया।" कंपनी को प्रारम्भ में इस बात का विश्वास हो गया था कि अपने शासन को स्थापित करने और बनाये रखने के लिए अपने अधीन प्रजा की सभ्यता, संस्कृति, भाषा, धर्म, इतिहास, पुराण और ग्रन्थों की संपूर्ण जानकारी आवश्यक है। अपनी व्यापक व्यवस्था को बनाये रखने के लिए अपने अधीन भारतीयों को उन्होंने 'हिन्दू' और 'मुस्लिम' शब्दों का प्रयोग कर पृथक रूप से संगठित कर दिया। इससे पूर्व भारत में इस प्रकार का धार्मिक विभाजन इतने स्पष्ट रूप से उजागर नहीं हुआ था।"⁶ इस तरह जनगणना को ब्रिटिश औपनिवेशिक सरकार ने अपना एक हथियार ही बनाया। आज हम देखते हैं कि जनसंख्या वृद्धि के कारण पूरे विश्व में स्वास्थ्य सम्बन्धी अनेक समस्याएँ उत्पन्न हो रही हैं। अतः जनसंख्या वृद्धि से उत्पन्न स्वास्थ्य तथा अन्य समस्याओं का हम निम्नवत अध्ययन कर सकते हैं -

परिवार में जनसंख्या वृद्धि के कारण होने वाली स्वास्थ्य तथा अन्य समस्याएँ

परिवार की जनसंख्या अर्थात् परिवार में बच्चों की संख्या में वृद्धि होने से उनके पालन-पोषण, खान-पान, शिक्षा, रहन-सहन आदि की समस्याएँ उत्पन्न हो जाती हैं। परिवार में यदि किसी दंपति के दो से अधिक बच्चे हों तो उनकी देख-भाल ठीक से नहीं हो पाती है। क्योंकि सभी बच्चों के लिए पर्याप्त भोजन नहीं मिल पाता

है। भोजन यदि मिल भी जाये तो वह रूखा-सूखा तो हो सकता है, किन्तु संतुलित भोजन नहीं हो सकता है। यही नहीं ज्यादा बच्चे होने की स्थिति में उनके लिए पहने का कपड़ा, रहने के लिए पर्याप्त बिस्तर, कमरे आदि उपलब्ध कराना भी संभव नहीं हो पाता है। हम देखते हैं कि अपने गाँवों या नगरों में जिन भी परिवारों में बच्चों की संख्या अधिक होती है तो वे परिवार ज्यादातर तंगहाल ही रहते हैं। ज्यादा बच्चे होने की स्थिति में माँ का स्वास्थ्य भी खराब रहता है। वह अक्सर बीमार रहने लगती है तथा बच्चे भी कुपोषण का शिकार हो जाते हैं। परिणामस्वरूप कई बच्चे पोलियो, सूखा रोग आदि के शिकार हो जाते हैं।

समाज में जनसंख्या वृद्धि के स्वास्थ्य सम्बन्धी प्रभाव

जनसंख्या में अत्यधिक वृद्धि होने पर समाज पर भी इसका प्रतिकूल प्रभाव पड़ता है। समाज में जनसंख्या वृद्धि के कारण पर्याप्त स्वास्थ्य सुविधाएँ सभी को उपलब्ध नहीं हो पाती हैं, जिससे अनेक बीमारियाँ फैलने लगती हैं। संक्रामक रोगों का खतरा बढ़ जाता है। पर्याप्त स्वास्थ्य सुविधाएँ न होने से रोगों का संक्रमण बढ़ जाता है और समाज में अनेक असाध्य रोगों का खतरा बढ़ जाता है। यही नहीं समाज में स्वस्थ नागरिक नहीं होंगे तो सामाजिक बुराइयों को बढ़ावा मिलता है। इससे गरीब व्यक्ति अपनी बालिकाओं की शादी जल्दी करने लगते हैं, जिससे बाल विवाह, बेमेल विवाह आदि होने की संभावना बढ़ जाती है। जनसंख्या वृद्धि के कारण सभी को रोजगार, शिक्षा आदि उपलब्ध कराना संभव नहीं हो पाता है, जिससे समाज में चोरी, व्यभिचार, बलात्कार आदि की समस्याओं की वृद्धि का भी खतरा हो सकता है।

राज्य के विकास तथा स्वास्थ्य सुविधाओं पर जनसंख्या वृद्धि का प्रभाव

जनसंख्या वृद्धि का राज्य की विकास योजनाओं पर प्रतिकूल प्रभाव पड़ता है। राज्य में जनसंख्या वृद्धि के कारण सभी को स्वास्थ्य सुविधाएँ उपलब्ध कराना संभव नहीं हो पाता है। इससे राज्य के संसाधनों पर अनावश्यक बोझ बढ़ जाता है। प्रति व्यक्ति डॉक्टरों की उपलब्धता पर भी प्रतिकूल प्रभाव पड़ता है साथ ही राज्य द्वारा सभी को भोजन, शिक्षा, रोजगार, स्वास्थ्य सुविधाएँ उपलब्ध कराना संभव नहीं हो पाता है। यही कारण है कि हमारे देश में जिन राज्यों की जनसंख्या वृद्धि दर अधिक है, उन राज्यों में इस तरह की मूलभूत सुविधाएँ कम जनसंख्या वृद्धि वाले राज्यों की तुलना में कम हैं। यदि प्रति व्यक्ति स्वास्थ्य सुविधाओं की उपलब्धता की बात की जाय तो अधिक जनसंख्या वृद्धि वाले राज्यों में अपराध भी अधिक होते हैं, जिसका राज्य की कानून व्यवस्था पर भी प्रतिकूल प्रभाव पड़ता है।

राष्ट्रीय स्तर पर जनसंख्या वृद्धि का स्वास्थ्य सुविधाओं पर प्रभाव

जनसंख्या वृद्धि अधिक होने से देश के विकास पर भी बुरा प्रभाव पड़ता है। विश्व में अधिक जनसंख्या वृद्धि वाले देश इसी कारण अपना पर्याप्त विकास नहीं कर पाते हैं, क्योंकि वे अपने अधिकांश धन का व्यय लोगों के खाने के लिए भोजन, रहने के लिए आवास तथा उनके पहनने के लिए कपड़ा उपलब्ध कराने में ही कर देते हैं, जिससे ये देश विकास की दौड़ में पिछड़ जाते हैं। यही कारण है कि आज भी विकासशील देश अपने नागरिकों को मूलभूत सुविधाओं को उपलब्ध कराने में ही लगे हैं। यह एक महत्त्वपूर्ण तथ्य है कि भारत

में 2011 की जनगणना के अनुसार 377 मिलियन की शहरी आबादी में 18 प्रतिशत आबादी मलिन बस्तियों में रहने वालों की है। शहरों में आवास की कमी के बारे में 12वीं पंचवर्षीय योजना के लिए गठित तकनीकी समूह ने अनुमान लगाया है कि 2012 में मकानों की कुल कमी 18.78 मिलियन थी, जिनमें पुराने पड़ चुके, घनी बस्ती वाले और बेघर परिवारों के आश्रय शामिल थे, जिनमें से करीब 96 प्रतिशत आर्थिक दृष्टि से कमजोर और कम आय वर्ग की श्रेणियों के लिए थे।⁷ यद्यपि आज विश्व स्तर पर विश्व स्वास्थ्य संगठन (डब्ल्यू.एच.ओ.) इस दिशा में निरंतर कार्य कर रहा है तथा विश्व में सभी को स्वास्थ्य सुविधाएँ उपलब्ध कराने के लिए प्रयासरत है, फिर भी विश्व की अधिकांश जनसंख्या आज भी मूलभूत स्वास्थ्य सुविधाओं से वंचित है। 2008 ई. के आंकड़ों के अनुसार भारत में जनसंख्या वृद्धि के कारण असंक्रमित बीमारियाँ जैसे— हृदयघात, कैंसर और डायबिटीज में बढ़ोतरी हुई है।⁸ इसी तरह राष्ट्रीय स्तर जनसंख्या वृद्धि का प्रतिकूल प्रभाव देश की शिक्षा व्यवस्था पर भी पड़ रहा है। शिक्षा मानव विकास का सार है जो देश के सामाजिक—आर्थिक ताने—बाने को संतुलित करने में एक महत्वपूर्ण और उपचारात्मक भूमिका निभाती है। भारत के नागरिक मूल्यवान संसाधन हैं, ऐसे में एक अरब से अधिक जनसंख्या वाले मजबूत देश को बेहतर गुणवत्ता वाला जीवन पाने के लिए मौलिक शिक्षा के रूप में विकास और देखभाल की आवश्यकता है। इसके लिए हमारे नागरिकों के समग्र विकास की आवश्यकता है, जो कि शिक्षा की मजबूत नींव के निर्माण से ही हासिल हो सकती है।⁹ भारत की निरंतर बढ़ती जनसंख्या के कारण शिक्षा व्यवस्था पर भी भारत को अपने संसाधनों को अत्यधिक व्यय करना पड़ रहा है। देश की बढ़ती जनसंख्या के लिए पर्याप्त स्वास्थ्य सुविधाएँ उपलब्ध कराने के लिए भारत सरकार ने वर्ष 2002 में राष्ट्रीय स्वास्थ्य नीति (एन.एच.पी.) तैयार की है। इस स्वास्थ्य नीति का उद्देश्य यह है कि कोई भी व्यक्ति आर्थिक दृष्टि से अक्षम होने के कारण समुचित चिकित्सा देखभाल से वंचित न रहे।¹⁰ आधुनिक चिकित्सा पद्धति की जटिलता को ध्यान रखते हुए, उचित निदान और इलाज हेतु आवश्यक परामर्श, प्रयोगशाला तथा संस्थागत सुविधाओं से युक्त पूर्ण विकसित स्वास्थ्य सुविधाएँ उपलब्ध कराई जायें। इस उद्देश्य से राष्ट्रीय स्वास्थ्य नीति तैयार की गयी है।

निष्कर्ष

उपर्युक्त विवेचना से स्पष्ट है कि लगातार बढ़ती जनसंख्या के कारण भारत को अनेक समस्याओं का सामना करना पड़ रहा है। जनसंख्या के तीव्र गति से बढ़ने से देश का विकास तो प्रभावित हो ही रहा है साथ ही सीमित संसाधनों एवं निरंतर बढ़ती जनसंख्या के कारण स्वास्थ्य सम्बन्धी समस्याओं के साथ ही अन्य प्रकार की समस्याएँ भी उत्पन्न हो रही हैं, इनमें अशिक्षा, गरीबी, बीमारी, बेकारी, महामारी आदि का खतरा भी निरंतर बढ़ रहा है।

संदर्भ

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समकालीन हिन्दी कहानी की उद्देश्य एवं औचित्य

अनोज पासवान*

शोध अध्ययन की उद्देश्य एवं औचित्य

(Purpose and Need of the Research Project)

समकालीन हिन्दी कहानी का पहला दौर 20वीं शताब्दी के उत्तरार्द्ध से शुरू होता है। स्वतंत्रता के पूर्व के बंधी-बधाई परिपाटी से अलग हटकर स्वातंत्र्योत्तर कहानीकारों ने समकालीन दौड़ की पीड़ा का अनुभव कर नई मान्यताएँ स्थापित करता है। आत्म संघर्ष, व्यक्ति संघर्ष और शहरी जीवन के यथार्थ की अभिव्यक्ति के साथ लोकतांत्रिक चेतना की अभिव्यक्ति तथा उनके प्रति संवेदना का स्वर भी बुलंद हो जाता है। पारिवारिक, सामाजिक और राजनैतिक सम्बन्धों की सच्चाई और लोकतांत्रिक चेतना के प्रति नैतिक दृष्टि का पर्दाफास होने लगता है। बेरोजगारी और बेगारी के बीच भ्रष्ट सरकारी तंत्रों की पोल खुलने लगती है। लोकतंत्र मानव सभ्यता का सर्वोत्तम स्पष्ट होता है। जिसमें मानवीय मूल्य स्वतंत्रता, समरसता और बंधुत्व की भावना और लोकतांत्रिक अस्मिता के संघर्षरूपी यथार्थ का अंकन इन कहानियों में स्पष्ट रूप से दिखाई देता है। समकालीन कहानियों ने अपनी कहानियों के माध्यम से लोकतांत्रिक चेतना की खोज करते हुए लोकतांत्रिक अस्मिता का स्वर जनतांत्रिक मूल्यों के धरातल पर उठाते हैं।

समकालीन कहानियों से पूर्व भी कई कहानियाँ ऐसी हैं, जो लोकतांत्रिक चेतना का विवेचन-विश्लेषण प्रस्तुत करता है। टोकड़ी भर मिट्टी (माधव राव सप्रे) कहानी लोकतांत्रिक चेतना को व्यक्त करने वाली पहली कहानी हो सकती है।

समकालीन कहानी भी लोकतंत्र के हर ज्वलंत प्रश्न से टकराते हुए लोकतांत्रिक मूल्यों को आत्मसात् करता है, जिसमें व्यक्ति साम्प्रदायिक, पारिवारिक तनाव और अवसाद जैसी चुनौतियों से संघर्ष करता हुआ दिखाई पड़ता है।

लोकतांत्रिक चेतना को अभिव्यक्त करनेवाले समकालीन कहानीकारों में जयनंदन, अनंत सिंह, ज्ञानरंजन, काशीनाथ सिंह, शेखर जोषी, गिरिराजकिषोर, मिथिलेश्वर, स्वयं प्रकाश और योगेश गुप्त आदि प्रमुख हैं।

जयनंदन समर्थ कहानीकार के रूप में सामने आता है उपभोक्तावादी संस्कृति और बाजारवाद की विडंबनाओं पर प्रहार करते हुए अपनी दमदार उपस्थिति दर्ज करते हैं। इनकी कहानियों में सामाजिक अन्तर्विरोधों और त्रासदियों का यथातथ्य रूप प्रस्तुत कर अपनी दमदार उपस्थिति दर्ज करते हैं। सन्नाटा भंग, अकेले गान्धी जी, कस्तुरी पहचानो वत्स, दाल नहीं गलेगी अब, घर फूँक तमाषा, गुहार, गाँव की सिसकियाँ, भीतरघात, आदि प्रमुख कहानी संग्रह के माध्यम से जयनंदन ने अपनी लोकतांत्रिक चेतना की अभिव्यक्ति को बल दिया है।

*शोधार्थी, स्नातकोत्तर हिन्दी विभाग, भू. ना. मं. वि. वि. लालनगर, मधेपुरा बिहार।

‘घर फूँक तमाषा’ कहानी में लोकतांत्रिक चेतना का बड़ा व्यापक दृष्टिकोण दिखाई पड़ता है।

आधुनिकता के नए दौर के कहानीकार के रूप में ज्ञानरंजन विख्यात हैं, जिनकी कहानियाँ मध्यमवर्गीय जीवन त्रासदी को बेनकाब कर देती हैं। नये-पुराने मूल्यों की टकराहट के बीच लोकतांत्रिक चेतना को व्यक्त करनेवाले यथार्थधर्मी कहानीकार हैं। ‘फैंस के इधर उधर’, ‘यात्रा’, ‘क्षणजीवी’, सपना नहीं आदि कहानी संग्रह प्रकाशित हैं।

प्रगतिशील चेतना के कहानीकार काशीनाथ सिंह, सामान्य आदमी के पक्षधर रहे हैं। सहज ग्रामीण जीवन बोध के साथ लोकतांत्रिक मूल्यों को स्वर देनेवाले लेखक काशीनाथ सिंह ने अपनी कहानियों में आम आदमी के शोषण, मानवीय मूल्यों का विघटन और सामाजिक-आर्थिक चेतना के यथार्थ का प्रभावी चित्रण किया है। ‘लोग विस्तरों पर’, ‘सुबह का डर’, ‘आदमीनामा’, ‘नयी तारीख’, ‘कल की फटे हाल कहानियाँ’, ‘सदी का सबसे बड़ा आदमी’, ‘कविता की नयी तारीख’ आदि कहानी संग्रह प्रकाशित हैं।

शेखर जोषी की कहानियों में भी न केवल बौद्धिक उन्मेष है, बल्कि यथार्थ की गहरी अनुभूति है। मजदूरों, शोषितों और पीड़ितों को पारदर्शी चित्रण इनकी कहानियों में मिलता है।

काशी की घटवार, साथ के लोक हलवाहा, मेरा पहाड़, नौरंगी बीमार है, डांगरीवाले बच्चे का सपना, आदमी का डर आदि कहानी संग्रह प्रकाशित हो चुके हैं।

शहरी जीवन-षोध को लेकर कहानी लिखनेवाले गिरिराजकिषोर का नाम प्रमुखता से लिया जा सकता है। स्त्रियों की पीड़ा, शिक्षा-व्यवस्था के साथ मध्यमवर्गीय जीवन की कई विसंगतियों का प्रभावी चित्रण इनकी कहानियों, में मिलता है ‘षहर दर शहर’, ‘वल्दरोजी’ तथा ‘यह देह किसकी’ है आदि कई कहानी संग्रह प्रकाशित हैं, जिसमें जनतांत्रिक मूल्यों के बीच, लोकतांत्रिक चेतना का स्वर भी दिखाई पड़ता है।

प्रेमचंद की कहानी-परम्परा को आगे बढ़ानेवाले कहानीकार मिथलेष्वर ने भी अपनी कहानियों के माध्यम से ग्रामीण जनतांत्रिक मूल्यों की पक्षधरता स्वीकारते हुए किसान, मजदूर, अध्यापक और शिक्षित-अशिक्षित सभी के यथार्थ का अंकन किया है। इनके गाँव के लोग, विग्रह बाबू, तिरिया जनम, जमुनी अनेक कहानी संग्रह प्रकाशित हो चुके हैं।

कालेष्वर, रमेषचन्द्र शाह, स्वयं प्रकाश ओर योगेश गुप्त आदि कहानीकारों ने जनतांत्रिक मूल्यों के साथ लोकतांत्रिक चेतना की अभिव्यक्ति करनेवाले कथाकार हैं।

वस्तुतः उपर्युक्त तथ्यों के आलोक में समकालीन कहानियों में चित्रित जनतांत्रिक मूल्यों और लोकतांत्रिक चेतना का उद्घाटन ही हमारा उद्देश्य है। समकालीन दौर में इस चेतना का उद्घाटन करना औचित्यपरक भी है।

शोध अध्ययन का विस्तृत विवरण एवं अध्यायीकरण

(Details of the Project with Chaptrazation)

उपर्युक्त तथ्यों के विस्तृत अध्ययन के लिए शोध-विषय को निम्नलिखित अध्यायों में विभाजित करने का प्रयास है:-

अध्याय-1

समकालीन हिन्दी कहानी : स्वरूप और अवधारणा।

अध्याय-2

समकालीन हिन्दी कहानियों के वैशिष्ट्य

अध्याय-3

समकालीन हिन्दी कहानियों में समकालीन संदर्भ

अध्याय-4

समकालीन हिन्दी कहानियों में लोकतांत्रिक चेतना का विकास
उपसंहार

परिकल्पना**(Hypothesis)**

प्रस्तावित शोध विषय में समकालीन हिन्दी कहानियों के माध्यम से विविध समकालीन संदर्भों के आलोक में लोकतांत्रिक चेतना को उद्घाटित करने की परिकल्पना है।

परिकल्पना**(Methodology)**

प्रस्तावित शोध-विषय में कत्य, प्रतिपाद्य और लोकतांत्रिक चेतना का विवेचन, विप्लेषण और मूल्यांकन की पद्धतियाँ ऐतिहासिक, तुलनात्मक और व्याख्यात्मक होंगी।

संदर्भ ग्रंथ सूची

Ø- dgkuh	ys[kd
I. आदमीनामा	काशीनाथ सिंह
II. नई तारीख	काशीनाथ सिंह
III. खरोंच	काशीनाथ सिंह
IV. सदी का सबसे बड़ा आदमी	काशीनाथ सिंह
V. सपना नहीं	ज्ञानरंजन
VI. शहर दर शहर	गिरिराजकिषोर
VII. वल्दरोजी	गिरिराजकिषोर
VIII. यह देह किसकी है	गिराजकिषोर
IX. मुहल्ले का रावण	रमेषचन्द्र शाह

X. मानपत्र	रमेषचन्द्र शाह
XI. थियेटर	रमेषचन्द्र शाह
XII. विग्रह बाबू	मिथिलेष्वर
XIII. तिरिया जनम	मिथिलेष्वर
XIV. माटी की महक धरती गाँव की	मिथिलेष्वर
XV. सूरज कब निकलेगा	स्वयंप्रकाश
XVI. अगली किताब	स्वयं प्रकाश
XVII. आएँगे अच्छे दिन भी	स्वयं प्रकाश
XVIII. सन्धान	स्वयं प्रकाश
XIX. सन्नाटा भंग	जयनंदन
XX. अकेले गान्ही जी	जयनंदन
XXI. अब घर फूँकत माषा	जयनंदन
XXII. गुहार	जयनंदन
XXIII. आजादी मुबारक	कमलेष्वर

सहायक ग्रंथ सूची

- I. हिन्दी का गद्य साहित्य—डॉ. रामचन्द्र तिवारी
- II. हिन्दी साहित्य का इतिहास—सं. डॉ. नगेन्द्र और डॉ. हरदयाल
- III. हिन्दी साहित्य का दूसरा इतिहास—डॉ. बच्चन सिंह
- IV. आधुनिक हिन्दी साहित्य का इतिहास—डॉ. बच्चन सिंह
- V. स्वातंत्र्योत्तर हिन्दी साहित्य—लक्ष्मीसागर वार्ष्णेय
- VI. हिन्दी कहानी का विकास—डॉ. मधुरेश
- VII. हिन्दी कहानी : अंतरंग पहचान—डॉ. रामदरष मिश्र
- VIII. हिन्दी कहानी के सौ वर्ष—डॉ. दीनानाथ सिंह

सामाजिक आन्दोलन

डॉ. नीतू*

सामाजिक आन्दोलन सामाजिक परिवर्तन का एक विशेष प्रतिमान है। कुछ समय पहले तक सामाजिक आन्दोलन को केवल इतिहास के अध्ययन का विषय माना जाता था, लेकिन धीरे-धीरे यह महसूस किया जाने लगा कि सामाजिक आन्दोलनों की उत्पत्ति के कारण तथा इसके परिणाम मुख्य रूप से सामाजिक हैं। स्वतंत्रता के बाद विभिन्न समाजों में सामाजिक आन्दोलनों के द्वारा जिस तरह सामाजिक संरचना और विभिन्न संस्थाओं के बाद विभिन्न संस्थाओं में व्यापक परिवर्तन लाये गये।

परिवर्तन सामाजिक व्यवस्था में एकता बनाये रखने पर बल देता है, लेकिन आन्दोलन में विरोध और संघर्ष के तत्व छुपे होते हैं।

जैम्स मैकी का मानना है कि "सामाजिक आन्दोलन भी परिवर्तन का एक विशेष समुदाय अथवा समूह बहुत जागरूक होकर अपनी सामाजिक संस्थाओं और व्यवहार के तरीकों से किसी न किसी सीमा तक असंतुष्ट रहने के कारण सामाजिक संरचना में इस तरह परिवर्तन लाने का प्रयत्न करते हैं जो उनकी वर्तमान आवश्यकताओं के अनुकूल हो।"

भारत में सामाजिक आन्दोलनों का इतिहास बहुत पुराना रहा है। सोलहवीं शताब्दी में होने वाला भक्ति आन्दोलन धार्मिक रूढ़ियों के विरोध से सम्बन्धित था।

उन्नीसवीं शताब्दी में समाज सुधार आन्दोलन के द्वारा जातिगत असमानताओं, धार्मिक अंधविश्वासों तथा सामाजिक कुप्रथाओं का व्यापक विरोध किया गया। बीसवीं शताब्दी में होने वाले राष्ट्रीय आन्दोलन ने सम्पूर्ण ब्रिटिश शासन को हिलाकर एक नयी सामाजिक और राजनीतिक चेतना को जन्म दिया। इसी शताब्दी में पिछड़े वर्गों के आन्दोलनों, जनजातीय आन्दोलनों, कृषक आन्दोलनों तथा महिला आन्दोलनों के प्रभाव से हमारी परम्परागत सामाजिक संरचना और सामाजिक सम्बन्धों में जितने व्यापक परिवर्तन हुए, कुछ समय पहले तक हम उनकी कल्पना भी नहीं कर सकते थे।

सामाजिक आन्दोलन एक ऐसा सामूहिक प्रयत्न है जो किसी विचारधारा के आधार पर लोगों को संगठित होकर अपनी समस्याओं का समाधान करने तथा वांछित उद्देश्यों को प्राप्त करने की प्रेरणा देता है। सामाजिक आन्दोलन का उद्देश्य व्यक्तियों की अन्तःक्रियाओं, सामाजिक संस्थाओं अथवा सामाजिक व्यवस्था में पूर्ण या आंशिक परिवर्तन लाना होता है।

सामाजिक आन्दोलनों का इतिहास बताता है कि विभिन्न समाजों में समय-समय पर पैदा होने वाले आन्दोलन तभी प्रभावी बने जब व्यवहार के स्थापित तरीकों अथवा सामाजिक संस्थाओं की उपयोगिता समाप्त हो जाने के कारण समाज का संतुलन बिगड़ने लगा। इसी दशा में बहुत से व्यक्ति एक कुशल नेतृत्व में संगठित होकर इस तरह की व्यवस्था स्थापित करने का प्रयत्न करने लगते हैं जो उनके अस्तित्व के लिए

*एम. ए., एम. फिल, नेट, पी.एच.डी. समाजशास्त्र विभाग, असिस्टेंट प्रोफेसर, डॉ. आशा स्मृति महाविद्यालय, लखनऊ।

आवश्यक हो। सभी सामाजिक आन्दोलन जनचेतना के प्रतीक होते हैं। यही कारण है कि भारत की परम्परागत सामाजिक संरचना तथा सामाजिक मूल्यों को बदलने में विभिन्न आन्दोलनों की भूमिका बहुत महत्वपूर्ण रही है।

सामाजिक आन्दोलन के केन्द्र में कई बार सामाजिक परिवर्तन विद्यमान रहता है। यह परिवर्तन किसी प्रतिस्पर्धा के फलस्वरूप जन्म नहीं लेता बल्कि किसी न किसी समस्या के विरुद्ध खड़ा होता है और उसका विरोध करता है, जैसे सती-प्रथा या बाल-विवाह का विरोध किया गया और विधवा पुनर्विवाह को मान्यता देने के लिए आन्दोलन किये गए। स्त्री शिक्षा पर बल दिया गया।

उन्नति और विकास के साथ-साथ अनेक प्रकार की आर्थिक-सामाजिक व सांस्कृतिक समस्याएं भी उत्पन्न होती है, जैसे असमानता, शोषण, दमन, अत्याचार जैसी आर्थिक समस्याओं का जन्म हुआ, वहीं वर्ण और जातिवादी व्यवस्था ने एक दूसरे प्रकार की समस्याओं को उत्पन्न किया।

शोषण की अवधारणा और प्रवृत्ति सामन्ती और पूंजीवादी व्यवस्था से जुड़ी हुई है। पिछड़ी जातियों, अनुसूचित जातियों, जनजातियों, दलित-जातियों, दुर्बल वर्ग और महिलाओं से जुड़े आन्दोलनों की प्रकृति समान नहीं है। सभी प्रकार के आन्दोलनों की प्रकृति समान नहीं है। सभी प्रकार के आन्दोलन अपने वर्ग, जाति, सम्प्रदाय की मांगों की पूर्ति हेतु संघर्ष करते हैं।

सामाजिक आन्दोलन की क्रियाएं सामाजिक व्यवस्था में बदलाव लाना चाहती है जिससे कि समाज के मूल्य और सोच में परिवर्तन हो सकें। नयी व्यवस्था नये मूल्यों के साथ स्थापित हो सकें। सामाजिक आन्दोलन में विचार एक महत्वपूर्ण तत्व है जो इसे स्वरूप प्रदान करता है। उसे संगठित और क्रियाशील बनाने में सहायक होता है। कोई भी आन्दोलन जिसकी नींव में कोई विचाराधारा नहीं है वह न तो बहुत दिनों तक चल सकता है और न उसे कोई बड़ी सफलता प्राप्त हो सकती है। एक सशक्त विचाराधारा एक मजबूत सामाजिक आन्दोलन को बढ़ाने में सहायक बनती है। विश्व के विभिन्न देशों में अनेक प्रकार की शासन व्यवस्था विद्यमान है। प्रत्येक व्यवस्था में जनता को कम अथवा अधिक अधिकार प्राप्त हैं।

समाजवादी देशों में राज्य व सरकार ही सर्वोपरि है। उसी के आदेशों का जनता आँख बन्द करके पालन करती है। सरकार व सत्ता के विरुद्ध आन्दोलन हो नहीं सकते। इन शासन प्रणालियों के विपरीत लोकतंत्रीय व्यवस्था है जिसमें वास्तविक शक्ति व सरकार में न होकर जनता में और जनता के चुने हुए प्रतिनिधियों में होती है। ये चुने हुए प्रतिनिधि ही सरकार बनाते हैं।

लोकतंत्र में जनता को यह अधिकार प्राप्त है कि यदि वह सरकार के कार्यों, निर्णयों और कानून व्यवस्था से सन्तुष्ट नहीं है तो वह सरकार के निर्णयों के विरुद्ध आन्दोलन कर सकते हैं।

यदि जनता का शोषण किया जा रहा है, अत्याचार उत्पीड़न, अराजकता में वृद्धि हो रही है। जिससे जनता के जान, माल को खतरा उत्पन्न हो गया है तो जनता सरकार का ध्यान इन बुराइयों की ओर आकर्षित करने के लिए आन्दोलन करती है। वे दैनिक जीवन की समस्याओं को लेकर भी आन्दोलन करती है प्रत्येक राजनैतिक आन्दोलन की पृष्ठभूमि में कोई न कोई समस्या अवश्य होती है जिसे राजनीतिक रंग देकर राजनीतिक दल आन्दोलन करते हैं।

सामाजिक आन्दोलनों का राजनीतिकरण हो गया है। लोकतंत्रीय व्यवस्था में सामाजिक आन्दोलन सामाजिक समस्याओं का दर्पण भी है। जिस देश में जितनी अधिक आर्थिक-सामाजिक, सांस्कृतिक व राजनैतिक समस्याएँ

होगी उस देश में सामाजिक आन्दोलनों की संख्या भी अधिक होगी लोकतंत्र में जनता को यह अधिकार प्राप्त है कि वह सरकार पर आन्दोलन के द्वारा दबाव बनाए और समस्याओं के निराकरण के लिए उन्हें बाध्य करे।

सामाजिक आन्दोलन के अल्पकालीन और दीर्घकालीन अनेक स्वरूप हैं जो समय-समय पर स्थानीय, क्षेत्रीय, राज्य और राष्ट्रीय स्तर पर घटित होते हैं। कभी महत्वपूर्ण अन्तर्राष्ट्रीय घटनाएं भी आन्दोलन करने के लिए प्रेरित करती हैं।

सामाजिक आन्दोलन सशक्त नेतृत्व और संगठन की मांग करती है जिससे प्रभावी ढंग से परिवर्तन लाया जा सके।

सन्दर्भ ग्रन्थ सूची

लेखक का नाम—	पुस्तक का नाम
1. डॉ. जी. के. अग्रवाल	सामाजिक आन्दोलन
2. बी. एन. सिंह	भारत में सामाजिक आन्दोलन
3. धनंजय सिंह	भारतीय सामाजिक चिन्तन।
4. के. एन. पणिककर	भारत में राष्ट्रीय एवं वामपंथी विचारधारा

మరో జలియన్ వాలాబాగ్ పరకాల ఒక చాలత్రక పరిశీలన

Dr. Kolipaka Srinivas,* Sri. David** and Kum. N. Archana***

ఉపోద్ఘాతము :

భూమికోసం, భుక్తికోసం, విముక్తి కోసం వెట్టిచాకిరి నిర్వూలన కోసం నిజాంకు జమీందారులకు, భూస్వాములకు వ్యతిరేఖంగా తెలంగాణ సంస్థానంలో జరిగిన ప్రజల పోరాటాన్ని తెలంగాణ ప్రజల సాయుధ పోరాట చరిత్రలో నిలిచిపోయింది. బ్రిటిష్ సామ్రాజ్యవాదం నుండి ఆగస్టు 15, 1947 రోజు భారతదేశానికి విముక్తి లభించినా నిజాం సంస్థానానికి మాత్రం స్వాతంత్ర్యం లభించలేదు. సెప్టెంబర్ 17, 1948 నాడు నాటి భారత ప్రభుత్వం “ఆపరేషన్ పోలో” అనే సైనిక చర్య జరిపి నిజాం సంస్థానాన్ని భారత యూనియన్ లో విలీనం చేసుకునే అంత వరకు ఇక్కడి ప్రజలకు విముక్తి లభించలేదు. తెలంగాణ సాయుధ పోరాటం 1946లో ప్రారంభమైన ప్రజల నిర్మాణయుతమైన విప్లవోద్యమం 1940-41 నుంచి ప్రారంభమైంది. దీనిని సరిగా అర్థం చేసుకోవాలంటే ఆనాటి తెలంగాణలోని రాజకీయ, సామాజిక, ఆర్థిక పరిస్థితులను అర్థం చేసుకోవలసిన అవసరం ఉంది. నాడు తెలంగాణలో ప్యూడల్ భూస్వామ్య వ్యవస్థ, వెట్టిచాకిరి విధానం, నిజాం సృష్టించిన పైవేట్ సైన్యం అయిన రజాకార్ల దురంతాలు, ఆంధ్ర మహాసభ ఉద్యమలు సాయుధ పోరాటం వైపు ప్రజలను మళ్లించాయి.

మా పరిశోధనా పత్రం ముఖ్య లక్ష్యాలు ఎవనగా,

తెలంగాణ సాయుధ పోరాటం నాటి హైద్రాబాద్ సంస్థానంలోని సామాజిక, ఆర్థిక పరిస్థితులను వివరించడం, నాటి పరకాల ప్రాంత ప్రజా పోరాటాన్ని తెలియజేయడం, పరాకాల తాలూకాలలోని జమీందారులు సామాన్య ప్రజల పట్ల అనుసరించిన క్రూర విధానాలను విశదీకరించడం, జమీందార్లకు జాగీర్దార్లకు వ్యతిరేఖంగా ప్రజలు సంఘటితంగా పోరాడిన పోరాటాన్ని వివరించడం,

జలియన్ వాలాబాగ్ ను మరిపించిన మరో జలియన్ వాలాబాగ్ గుర్తించబడిన పోరాటంలో అమరత్వం పొందిన వీరుల త్యగాన్ని తెలియజేయడం. మా పరిశోధనకుగాను గతంలో తెలంగాణ సాయుధ పోరాటం పై జరిగిన అనేక పరిశోధనలను అధ్యయనం చేయడం జరిగింది. అటువంటి వాటిలో పుచ్చాపల్లి సుందరయ్యగారు రచించిన వీర తెలంగాణ విప్లవ పోరాటం గుణపాఠాలలో తెలంగాణ సాయుధ పోరాట ఘట్టాన్ని, తెలంగాణలోని ప్రజల సామాజిక, ఆర్థిక స్థితిగతులను వెట్టిచాకిరి విధానాన్ని గూర్చి వివరించడం జరిగింది.

తెలంగాణ సాయుధపోరాట నాయకుడు రావి నారాయణరెడ్డి గారు రచించిన వీర తెలంగాణనా అనుభవాలు జ్ఞాపకాలు అనే గ్రంథంలో తాను నిజాం సంస్థానంలో చూసిన దారుణాలు, వీటికి వ్యతిరేఖంగా ప్రజలను సంఘటితంగా సాయుధ పోరాట పంధావైపు మళ్లించిన విధానం పెర్కొనబడింది. దేవులపల్లి వెంటేశ్వర్ రావుగారు రచించిన తెలంగాణ ప్రజల సాయుధ పోరాట చరిత్ర (1947-51) అను గ్రంథంలో నిజాం నిరంకుశత్వం, భూస్వామ్య విధానం వీటికి వ్యతిరేకంగా ఆంధ్ర మహాసభ నాయకత్వంలో ప్రజలు పోరాడి సాధించిన విజయాలను పెర్కొన్నారు. నల్ల నరసింహులుగారు రచించిన తెలంగాణ సాయుధ పోరాటం నా అనుభవాలు అనే గ్రంథంలో నాడు నిజాం పాలనలో భాగమైన వరంగల్ సుభాలోని భూస్వాములు, జమీందారులు వారు అనుసరించిన క్రూర విధానాలను ఎండగడుతూ ప్రజలు సాగించిన పోరాటాన్ని వివరించారు. వీరితోపాటు తెలంగాణ సాయుధపోరాటానికి వివిధ ప్రాంతాలలో నాయకత్వం వహించిన ఖీరెడ్డి నర్సింహరెడ్డిగారు దోడ్డా నర్సయ్యగారు, మద్దికాయల ఓంకార్ గారు, నర్ర రాఘవరెడ్డిగారు, మల్లు స్వరాజ్యంగారు, ఆరుట్ల సోదరులు మొదలగు నాయకులు తమ అనుభవాలను, పోరాటతత్వాన్ని

*Head & Bos, Chairperson Department of History Govt. Degree Collage (Autonomous) Siddipet, E-mail: drsrinu75@gmail.com

**Student, Govt Degree Collage (Autonomous) Siddipet.

***Student, Govt Degree Collage (Autonomous) Siddipet.

వివిధ గ్రంథ రూపాలలో పోందుపర్చి, భావితరాలకు అందించారు. ఇట్టి పుస్తకాలు మా పరిశోధనకు ఎంతో ఉపయక్తంగా ఉన్నాయి. మా పరిశోధనకు సంబంధించిన సమాచారాన్ని స్థానిక గ్రంథాలయం పరకాల, జిల్లా గ్రంథాలయం హన్మకొండ, కాకతీయ యూనివర్సిటీ గ్రంథాలయంలో సేకరించాము.

రిసెర్చ్ మెథడాలజీ

మామెక్కు రీసెర్చ్ ప్రపోజల్ పూర్తిగా చారిత్రక పద్ధతి మరియు విశ్లేషణ పద్ధతులలో కోససాగించాము. చరిత్రకంగా జరిగిన సంఘటనను ఆధారాలతో విశ్లేషించి దీమిలలో పోందుపర్చాము. మా రీసెర్చ్ పూర్తిగా ప్రాథమిక మరియు సెకండరీ ఆధారలపై కోససాగించాము. ప్రాథమిక ఆధారాలలో భాగంగా ఆనాడు ఈ ప్రాంతంలో సాయుధ పోరాటంలో పాల్గొన్న, చూసిన తెలిసిన వారినండి సమాచారాన్ని సేకరించాము. అలలగా పోరాట సమయంలో వివిధ సంస్థలు, పార్టీలు ముద్రించిన కరపత్రాలు, డాక్యుమెంట్లు, రహస్య పత్రాలు, ప్రభుత్వ రికార్డులు మొదలగునవి అనేకం మ రీసెర్చ్ కు సంబంధించిన సమాచారం వెలకట్టలేనిది.

నిజాం నిరంకుశ పాలనలో బనిస బంధాల విముక్తి కోసం స్వేచ్ఛ, స్వాతంత్ర్యాలు కోరుతూ హైద్రాబాద్ సంస్థాన ప్రజలు నాగించిన పోరాటంలో భాగంగా పరకాల తాలూకాలో జరిగిన విముక్తి పోరాటం మరో జలియన్ వాలాబాగ్ గా ప్రసిద్ధి చెందింది. ఉద్యమ కాలంలో ఈ ప్రాంతంలో జరిగిన ప్రజా ఉద్యమం చాలా కాలం తర్వాత గాని వెలుగు లోకి రాలేదు. నిజాం పరిపాలనలో ఉన్న సామాజిక, ఆర్థిక, రాజకీయ పరిస్థితులు సరిగ్గా పరకాల మరియు పరిసర ప్రాంతాలలో కూడా ఉన్నాయి. పూర్వీక వ్యవస్థ, మరియు జాగీర్దారులు, ముక్తేదారులు, సామాజిక, ఆర్థిక దోపిడీదారులు కూడా ఈ పరకాల ప్రాంతంలో తిప్పవేసి పేద ప్రజల ధన మానప్రాణాలను హరిస్తుండేవారు. ఈ ప్రాంతంలో కంఠాత్మాకూర్, పత్తిపాక, జాగీర్దార్లతో పాటు జంగేడు, గోలకొత్తపల్లి, జగ్గయ్యపల్లి, జంషేర్ బేగ్ పేట ముక్తేదార్లు ఉండేవారు.

పరకాల నేడు ఉమ్మడి వరంగల్ జిల్లా కేంద్రానికి 32 కిలోమీటర్ల దూరంలో ఉంది. ఇది పూర్వం కలీంగర్ జిల్లాలోని ఒక తాలూకా. నిజాం పరిపాలన కాలంలో హైద్రాబాద్ సంస్థానంలో ఉన్న పరిస్థితులకు పరకాల భిన్నం ఏం కాదు. అన్ని ప్రాంతాలలో ఉన్నట్లుగా పరకాల తాలూకాలో కూడా జమీందారీ, పూర్వీక విధానం ఉంది ముక్తేదారులు, జమీందారులు, జాగీర్దారులు, పటేల్, పట్వారీలు ఉన్నారు. పూర్వీక దోపిడీ విధానం ఉంది. అన్యాయాలు అక్రమాలు, వెట్టిచాకిరీలు, హత్యలు, మానభంగాలు, భూఅక్రమణలు పెరిగాయి. విటగ్నింటికి వ్యతిరేకంగా పరకాల ప్రాంత ప్రజలు వీరోచితంగా నిజాం పోలీసులను రజాకారుల దౌర్జన్యాలను ధైర్యంగా ఎదిరించి వీరమరణం పోందారు. పరకాలలో పత్తిపాక, కంఠాత్మాకూర్ జాగీర్దార్ మరియు జమీందార్లు కలరు.

పత్తిపాక జాగీర్దార్ : పత్తిపాక జాగీర్దార్ పేరు సయ్యద్ నూరోద్దీన్, ఇతని కింద ఏడు గ్రామాలు ఉండేవి. అవి హుస్సేన్ పల్లి, వసంతాపురం, మైలారం, పత్తిపాక, పోచారం, అలీయాబాద్, కామారెడ్డిపల్లి ఈ గ్రామాలపై పరిపాలన సంబంధమైన సబ్ కలెక్టర్ హుదా కలిగిన అధికారాలన్ని అతనికే చెంది యుండేవి. పోలీసు వ్యవస్థ ఇతని చెప్పవేతుల్లోనే ఉండేది. పత్తిపాక జాగీర్దారుకు 1600 ఎకరాల భూములు ఉండేవి. ఇట్టి భూములను జాగీర్ పరిధిలోని వివిధ గ్రామాలలో స్వంత సేదదాయిల ద్వారా సాగుచేయించేవారు. దున్నడం వ్యవసాయ కూలీలతో నామమాత్రం చెల్లించి వెట్టి చాకిరి చేయించుకునేవాడు. ఏ కారణం చేతనైనా పనికి రానివారిని గడి ముందుకు పిలిచి బహిరంగంగా చితక బాదేవాడు. ఇట్టి శిక్షలను అమలు చేయడానికి ఒక ప్రత్యేక అధికారిని నియమించాడు. అతనే మహబూబ్ అలీ అంతే కాకుండా ప్రకృతి వైపరీత్యాల కాలంలో భూమి శిస్తు చెల్లించలేని రైతుల భూములను స్వాధీనం చేసుకునేవారు. దానితో రైతులు వ్యవసాయ కూలీలుగా మారిపోయారు. దీనికి తోడు జాగీర్దార్ ఇంట్లో జరిగే ప్రతి శుభకార్యానికి రైతుల నుంచి నిర్బంధ చందాలు(పట్టా)వసూలు చేసేవారు.

కంఠాక్షకూర్ జంతుందారు : ఇతని పేరు పింగళి ప్రతాపరెడ్డి పరకాల, హుజూరాబాదు తాలూకాలో వేల ఏకరాలకు అభివృద్ధిచేసిన ఆతను తాటి చెట్ల వేలం ద్వారా నిర్బంధ పన్నులు వసూలు చేసి వడ్డీ వ్యాపారం చేసి ఎంతో మంది పేద రైతుల భూములను స్వాధీనం చేసుకున్నాడని చెబుతారు. అంతే కాకుండా పన్నులు చెల్లించలేని గీతాకాల్పకులను గ్రామాలలో చాదిడి వద్ద లేక తాటి వనంలో సామూహికంగా శిక్షించేవారు. అన్ని గ్రామాలలో కలిపి ఇతనికి ఐదు వందల మంది పాలేర్లు ఉండేవారట.

కంఠాక్షకూర్ జంతుందారు : పింగళి ప్రతాప రెడ్డికి అదే గ్రామంలో దాదాపు 12 ఏకరాల విస్తీర్ణంలో ఒక విశాల అందమైన భవనముంది. ఇందులోనే సకల సౌకర్యాలు ఉన్నాయి. ఈ నిర్మాణం కూడా వెట్టి చాకిలితోనే నిర్మించుకున్నాడు. ఇందులో వివిధ కులాల వారు వెట్టిచాకిలి పని చేసేవారు. అన్ని గ్రామాలలో దాదాపు 500ల మంది పాలేర్లు ఉంటారని వారిలో తాతలు, తండ్రులు చేసిన స్వల్ప అప్పలకు దాదాపు వంద మంది కట్టుభాసినులుగా వెట్టిచాకిలి చేసేవారు వారిలో పేరబోయిన కనకయ్య, గుడ్డి దుర్గయ్య, మిర్యాల సాయిలు, దానముల్లు, సలువాల కేశయ్య, సలువాల వీరయ్య, పాలకుల్ల సాయిలు మొదలగువారు ఉండేవారు. ఈ జంతుందారులే, జాగీర్దారులే కాకుండా గోలకొత్తపల్లిలో అజంగోలి అనే మక్తేదారు గుడిపల్లిలో బంజాదారు అయిన చందూనాయక్, నార్లాపూర్ మక్తేదార్ వేంకటేశ్వరపల్లి మక్తేదార్ సలావోర్ధన్ మొదలగువారు ఇక్కడి ప్రజలను పూర్తిగా వెట్టిచాకిలి ద్వారా, ఆర్థిక దోపిడి ద్వారా, అణచివేత ద్వారా అభివృద్ధిని చెలాయించి భోగలాలన జీవితం అనుభవిస్తూ సామాన్య ప్రజలను అధికారంలోకి నెట్టివేశారు.

హైదరాబాద్ సంస్థానం భరత్ యూనియన్ లో కలవాలని, నిజాం నిరంకుశపాలన అంతముంది, ప్రజలు బాసన బంధాల నూండి విముక్తులు కావాలనే ఆశయంతో ఆర్థ్య సమాజం, ఆంధ్ర మహాసభ, స్టేట్ కాంగ్రెస్, కమ్యూనిస్టు పార్టీలు ఉద్యమాన్ని కొనసాగించాయి. దీనిలో భాగంగా 1947 సెప్టెంబర్ 2న పరకాలలో జాతీయ పతాక ఆవిష్కరణకై వచ్చిన నాలుగు వేల మంది దేశ భక్తులు శాంతియుతంగా ఊరేగింపు జరుపుతుండగా నిజాం పోలీసులు, రజాకారులు అకారణంగా జరిపిన తుపాకీ కాల్పుల్లో 15 మంది త్యాగధనులు అక్కడికక్కడే ప్రాణాలు వదిలి అమరులు అయ్యారు. ఈ ఉదంతం చారిత్రకమైంది. నాటి పరకాల తాలూకా మెజిస్ట్రేట్ తహసీల్దారు అయిన విష్ణువేంకటాచార్య శాంతియుతంగా జరుపుతున్న ఊరేగింపుపై కాల్పులు జరుపుటకు నాటి పోలీస్ సర్కిల్ ఇన్స్పెక్టర్ అయిన 'జియాఉల్లా'కు ఆదేశాలు ఇవ్వగా జియాచార్యులతో పాటు మిలటరీ, రజాకారులు జరిపిన విచక్షణ రహిత కాల్పుల్లో 15 మంది మరణించగా, సుమారు 150 మంది తీవ్రగాయాలు రక్తం యేరులై పాలింది. నాటి సంఘటనలో (పోలీస్ కాల్పుల్లో)

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|------------------------|---|--------------|--------|
| 1) గజ్జి పర్కతాలు | - | కనకపల్లి | గ్రామం |
| 2) కుంట అయిలమ్మ | - | నాగూర్లపల్లి | " |
| 3) బత్తు సమ్మయ్య | - | రాయపల్లి | " |
| 4) అముదాపురం | - | రాయపల్లి | " |
| 5) మేకల సత్తమ్మ | - | రాయపల్లి | " |
| 6) మంత్రి కేదాల | - | దమ్మన్నపేట | " |
| 7) పోతుగంటి పెద్దలు | - | దమ్మన్నపేట | " |
| 8) గుండారపు కోమురయ్య | - | రేగొండ | |
| 9) దాతుపల్లి రాజయ్య | - | రేగొండ | |
| 10) గిల్లేకట్టు మల్లు | - | దామరంచపల్లి | |
| 11) జాలిగాపు ముసలయ్య | - | చల్లగలగె | |
| 12) తానగర్ పూర్ణాసింగ్ | - | చల్లగలగె | |
| 13) కలువల అంకున్ | - | గోవిందారం | |

- 14) కుమ్మరి రాములు - రోగొండ
 15) చిలకేసి శ్రీశైలం - జాకల్

వీరమరణం పొందారు. ఆనాటి ఈ సంఘటన భారత స్వాతంత్ర్య పోరాటంలో 1919 ఏప్రిల్ 13 న జరిగిన జలియన్ వాలాబాగ్ ఉదంతాన్ని మరిపించింది. అందుకే పరకాలలో జరిగిన చారిత్రాకమైన సంఘటన చరిత్రలో మరో జలియన్ వాలాబాగా ప్రసిద్ధి చెందింది.

ఇంతటి హృదయ విధారకమైన ఘోర సంఘటన సెప్టెంబర్ 2, 1947న జరిగింది. ఈ ఘటన పరకాల ప్రాంత పోరాట నాయకుల హృదయాలను కదిలించి సాయుధ పోరాటానికి నాంది పలికింది. స్టేట్ కాంగ్రెస్, ఆర్క సమాజం, కమ్యూనిస్టు నాయకులు ఈ ప్రాంత పోరాటాన్ని ముందుండి నడిపించారు. నాటి పరాకాల తాలూకా కాంగ్రెస్ కమిటీ అధ్యక్షులు కటంగూరి కేశవరెడ్డి గారు, కార్యదర్శి సమ్మోహిమనోహర్ రావు మరియు కటంగూరి నరసింహరెడ్డి, కటంగూరి ప్రకాశ్ రెడ్డి, దగ్గు వీరగోపాలరావు, మేడిపల్లి మల్లయ్య మొదలగు నాయకులు స్టేట్ కాంగ్రెస్ నుండి, గార్లపాటి రాఘవరెడ్డి, సిరికొండ సమ్మయ్య సూర ఆనందరావు, సూర అప్పిరావు, తోనువూసూరి కోటయ్య, వీరగంటి నర్సయ్య, వాడి నరసింహరెడ్డి, దూబాసి చంద్రయ్య మొదలగు నాయకులు ఆర్క సమాజం మరియు కమ్యూనిస్టు పార్టీల నుండి నాయకత్వం వహించారు. క్రీ. శ. 1919 ఏప్రిల్ 13న భారత స్వాతంత్ర్య పోరాటంలో జరిగిన జలియన్ వాలాబాగ్ ఉదంతాన్ని పోలిన సంఘటన 1947 సెప్టెంబర్ 2న పరకాలలో జరిగింది. ఈ సంఘటనలలో 15 మంది మరణించగా 150 మంది గాయపడ్డారు. అందుకే ఈ ప్రాంతాలలో ఈ సంఘటనను మరో జలియన్ వాలాబాగ్ గా ప్రసిద్ధి కెక్కింది. 19, 20వ శతాబ్దంలో నిజాం రాష్ట్రంలో ఉన్న అసామజిక, ఆర్థిక పరిస్థితులతో పాటు నిర్బంధం, అరెస్టులు, హత్యలు మొదలగునవి కోకోల్లలుగా జరిగాయి. సంఘటితమైన ప్రజలు తిరగబడి పోరాడారు. ఫలితంగా 2 సెప్టెంబర్ 1947న సంఘటన జరిగింది. అందుకే మా పరిశోధన అంశముగా “మరో జలియన్ వాలాబాగ్ పరకాల-ఒక చారిత్రక పరిశీలన” ను ఎన్నుకోవడం జరిగింది. జాతీయస్థాయి, రాష్ట్రస్థాయి నాయకులెవరూ లేనప్పటికీ, రానప్పటికీ స్థానిక నాయకుల సారథ్యంలోనే ఈ ప్రాంత ప్రజలు పోరాటం సాగించిన తీరు అద్భుతీయం, సాహసోపేతం కూడా. స్వల్పదాయకమైన ఈ పోరాట ఘట్టాన్ని గురించి తెలుసుకోవలసిన అవశ్యకత, బాధ్యత ఈ తరానికి ఎంతైనా ఉంది

సూచనలు :

- 1) పరకాల ప్రాంతం సాయుధ పోరాటంలో పాల్గొన్న వీరులు ఇప్పటికే అమరత్వం పొందారు. వారందరు మనకు గౌరవనీయులే. స్వాతంత్ర్యం వచ్చింది కానీ సంక్షేమం ఇంకా రావల్సింది. దారిద్ర్యం, నిరుద్యోగ సమస్యను వివరిచే కృషి జరగాల్సి ఉంది. అమరుల ఆశయం కూడా ఇదే. కాబట్టి ఈ విషయంతో ఇతాధిక కృషి అవసరమౌతుంది. యువకులు ఆ అంశాన్ని గుర్తించాలి.
- 2) నైజాంకు వ్యతిరేకంగా జరిగిన పోరాటం గురించి అన్ని జిల్లాలు తాలూకా పోరాట చరిత్రను రాయడం అవసరం. పరకాల ప్రాంత పోరాట చరిత్రను ఇంకా వివిధ పద్ధతుల ద్వారా పరిశోధించి, వ్రాసి భావితరాలకు అందించాలి.
- 3) పరకాల జరిగిన 02 సెప్టెంబర్ 1947 నాట మరణ హూమాన్ని చరిత్ర ద్వారా తెలుసుకున్న కేంద్ర మాజీ మంత్రి మాజి మహారాష్ట్ర గవర్నర్ శ్రీ చెన్నమనేని విద్యాసాగర్ రావు గారు తన తల్లి చంద్రమ్మ ట్రస్టు పేరిట పరకాల “అమరధామం” పేరిట పోరాటానికి సంబంధించిన సజీవ చిత్రాలను పర్యాటకు కట్టినట్లుగా చిత్రీకరింపజేయడంతో పరకాల ఒక చారిత్రక పర్యాటక కేంద్రంగా గణితకెక్కింది. దీనిని కాపాడుకొవాల్సిన బాధ్యత భావితరాలకు అందించవలసిన బాధ్యత యువతరాలనిదే.
- 4) స్థానిక పోరాట చరిత్ర ఘట్టాలను విద్యార్థిలోకానికి ప్రేరణ కలిగేలా తెలియ జెప్పేందుకు వారి పాఠ్యాంశాల్లో అట్టి చారిత్రక వివరాలను భాగంగా చేర్చాలి. అది ఆచరణ సాధ్యం కాని పక్షం విద్యా సంస్థ అధ్యాపకులుగా

పనిచేస్తున్న వారైన ఆయా స్థానిక పొరాట వారసత్వాన్ని గురించి విద్యార్థులకు విడమర్చి చెప్పే బాధ్యత స్వీకరించాలి.

- 5) నాటి పొరాట యోధుల వారసత్వాన్ని విద్య సంస్థల్లో విద్యార్థులకు తెలియ చేసేలా ప్రధానాధ్యాపకులు చొరవ తీసుకోవాలి. కనీసం విద్యార్థులచే చేయించే ప్రాజెక్టులైనా అవకాశం కల్పించేలా చూడాలి.

ముగింపు :

భారత దేశంలోని సంస్థానాలలో వారి పాలనకు వ్యతిరేకంగా సాగించిన పోరాటంలో తెలంగాణ సాయుధ పోరాటం విలక్షణమైంది. హైద్రాబాద్ సంస్థానంలోని మిగతా ప్రాంతాలలో స్టేట్ కాంగ్రెస్, కమ్యూనిస్టులు, ఆర్య సమాజీయులు, విడివిడిగా పోరాడితే పరకాల ప్రాంతంలో మాత్రం వీరు కలిసి సంఘటితంగా స్థానిక జమీందార్లకు వ్యతిరేఖంగా పోరాడారు. నాటి ఈ పోరాటంలో ప్రజల చేతికి అందించే ఆయుధంగా వాడకం జరిగింది. వడిసేలు, కారంపోడి, రాళ్ళు, కర్రలు మొదలైనవి. పరకాల ప్రాంతా పోరాటంలో దేశం, రాష్ట్రం గుర్తించిన గొప్ప నాయకత్వం లేనప్పటికీ సామాన్య ప్రజల కష్టాలు, కన్నీళ్ళు , బాధల నుంచి నాటి పరిస్థితికి తగ్గ నాయకులు ఆవిర్భవించారు.

నిజాం పాలనకు వ్యతిరేకంగా జరిగిన ఈ పోరాటం హైద్రాబాద్ సంస్థానంలోని హిందు , ముస్లింలు మధ్య జరిగిన ఘర్షణలు కాదు. నిజాం ప్రభుత్వంతో పాటు హిందు , ముస్లింలు అయిన దేశముఖలు, జాగిర్దార్లు, మక్తేదారులు , వతన్దారులు, భూస్వాములతో కూడిన పూడల్ వ్యవస్థకు వ్యతిరేకంగా జరిగింది ఈ పోరాటం. అత్యంత ఆర్థిక, ఆధికారబలం కల్గి ఉండి, వ్యక్తిత్వ బలహీనతలచే ప్రజా కంఠకులుగా మారిన ప్రభువులకు వ్యతిరేకంగా , బలహీనులైన అసంఘటితులైన ప్రజాల రక్షణకై కేవలం మనోధైర్యం, ప్రతిఫలాపేక్షలేని, ప్రజాహిత కాంక్ష, వాటివల్ల కల్గిన తెగింపుతో యువనాయకత్వం సాగించిన విజయ పోరాట పరిమ ఈనాటి యువతకు సూరికల్పిస్తుందనడంలో “ పరకాల చరిత్ర ” ఒక మైలురాయిగా నిలుస్తుంది.

ఎంతటి ప్రజావ్యతిరేఖ పాలకుడైన ప్రజల చేతిలో చావుదెబ్బ తనకు తప్పదనే విషయాన్ని ఈ సాయుధపోరాటం రుజువు చేసింది. ఇట్టి నిజాం వ్యతిరేఖ పోరాటంలో విద్యావంతులైన మధ్యతరగతి వారికంటే ఎన్నో రేట్లు అధిక సంఖ్యలో అతిసామాన్యులైన నిరక్షరాస్యులైన పేద ప్రజలే ఎంతో అణిచివేతను, హింసను ఎదుర్కోంటూ భాగస్వాములై ప్రాణాల్ని సహితం త్యజప్రాయంగా అర్పించడం ప్రత్యేకంగా గుర్తించాల్సిన అంశం. తమ మూలలను గూర్చిన అవగాహన యువతరంలో సామాజిక భాధ్యతను పెంచడంతో పాటు వారిలో ఉత్తేజాన్ని స్ఫూర్తిని నింపగలదు.

ఉపయుక్త గ్రంథాలు :

- | | |
|-------------------------------|--------------------------------------|
| 1) పుచ్చలపల్లి సూదరయ్య | -వీరతెలంగాణ విప్లవపోరాటం-గుణపాఠాలు |
| 2) రావి నారాయణరెడ్డి | -వీర తెలంగాణ నా అనుభవాలు - జ్ఞాపకాలు |
| 3) దేవులపల్లి వేంకటేశ్వర్రావు | -తెలంగాణ ప్రజల సాయుధ పోరాట చరిత్ర, |
| 4) నల్ల నల్లంలు | - తెలంగాణ సాయుధ పోరాటం - నా అనుభవాలు |
| 5) కాళోజి నారాయణరావు | - నా గొడవ |
| 6) కె.యం. ముస్లి | - ది ఎండ్ ఆఫ్ యాన్ఎరా |
| 7) సురవరం ప్రతాపరెడ్డి | - ఆంధ్రుల సాంఘిక చరిత్ర |
| 8) లాయక్ అలీ | - ట్రాజడీ ఆఫ్ హైద్రాబాద్ |
| 9) అలియావార్జంగ్ | - హైద్రాబాద్ ఇన్ రెట్రోస్పెక్ట్ |
| 10) దాశరథి | - అగ్నిధార |

नौकरी पेशा से जुड़ी अति व्यस्त महिलाओं के बच्चों के व्यक्तित्व पर पड़ने वाले प्रभावों का मनोवैज्ञानिक अध्ययन

डॉ. रचना कुमारी*

परम्परागत संयुक्त परिवार के समक्ष अनेक समस्याएं खड़ी कर दी है। कल तक जो नारी घर की चारदिवारी में बिन्दनी थी, अब उसे आर्थिक जटिलताओं ने जूझने के लिए वाह्य क्षेत्र में अर्जनार्थ के कारण उतरने के लिए विवश-सा कर दिया है। नारी अब केवल सन्तान उत्पन्न करने एवं उनके लालन-पालन और गृहस्थी संभालने वाली मषीन नहीं बनना चाहती। उसे अपनी अस्मिता समाज में बनाने की लालसा उदग्र है।

समाज के ऐसे महत्वपूर्ण घटक कामकाजी माताओं का अध्ययन प्रस्तुत शोध-प्रबंध में किया गया है। यह विषय प्रत्यक्षतः एक महत्वपूर्ण विषय है। महिलाओं को सदियों पराधीन बनाकर रखा गया। वर्तमान युग की बदलती धारणाओं, नवीन मूल्यों तथा नगरीय और औद्योगिकरण ने इसके मन को भी आन्दोलित किया है। मानव विकासशील प्राणी है। विकास के इस दौर में परिवर्तन तो अनिवार्य है लेकिन मातृत्व से हुआ है। प्राचीन परम्परागत सहज स्वरूप में परिवर्तन नहीं हुआ है। महिलाओं के प्रकार्यों एवं स्वरूप में थोड़ा परिवर्तन हुआ है। प्राचीन परम्परागत परिवारों में संयुक्ता की मूल प्रवृत्ति रही है। नारी सिर्फ अपनी प्राथमिक भूमिका के निर्वहन में ही व्यस्त रहती गई। लेकिन जैसे-जैसे समय बीतता गया और नगरीकरण तथा औद्योगिकरण का विकास होता गया, इसमें भी परिवर्तन हुआ। परिवर्तन संरचना में महिलाओं की शक्ति और अधिकार पर जिस रूप में नियंत्रण रखा गया, उसमें सबसे अधिक आक्रांत नारी ही थी। लेकिन नगरीकरण, आधुनिकीकरण और पश्चिमी सभ्ता के प्रभाव ने इसे आमूल परिवर्तन किया। महिलाओं की आर्थिक जटिलताओं के वजह से जीवन-यापन की मूलभूत आवश्यकताओं को एकत्रित करना अब कठिन और जटिल समस्या बन गई है। परिवार में जनों की वृद्धि ने भी परिवारिक आर्थिक जटिलताओं में वृद्धि ही की। घर में व्याप्त हो गयी। परिवार एक ऐसी इकाई थी, जिसमें अर्थ उपार्जन का कार्य तो केवल पुरुष ही करते थे। महिलाएं सिर्फ घर की देखभाल और नवजात शिशुओं के लालन-पालन का ही कार्य समझने को बाध्य थी। समय के परिवर्तन के साथ अर्जनात्मक प्रेरण या अर्थाभाव के कारण ही महिलाओं ने भी घर से बाहर कार्य की तलाश करने लगी। शिक्षा के प्रसार ने इस क्षेत्र में महत्वपूर्ण योगदान आरम्भ किया। स्वाभावतः परिवारिक परिस्थिति में भी परिवर्तन स्थिति ने महिलाओं की परिस्थिति को भी उन्नत किया। इतना ही नहीं उच्च शिक्षा प्राप्त महिलाओं को विशेष रूप से माताओं को अपने योग्यता और क्षमता के उपयोग का भी अवसर मिला। कामकाजी महिलाओं के आर्थिक सहयोग तथा समाजिक पद-प्रतिष्ठा से परिवार की भी प्रतिष्ठा बढ़ी।

प्राचीन परम्परागत विभाजन के विरुद्ध अब कामकाजी महिलाओं की दोहरी भूमिका निभाने की आवश्यकता है। कामकाजी महिलाओं होने के कारण उन्हें अपने बाल्य कर्तव्यों और उत्तरदायित्वों का निर्वहन अनिवार्य था, तो प्राथमिक उत्तरदायित्व का निर्वहन भी आवश्यक रहा। पूर्व की तरह कामकाजी महिलाएं अपने पति या

*सुपर मार्केट, सहरसा।

बच्चों को अपना पुरा-पुरा समय दें, यह सम्भव ही कैसे होता? इस बदलती परिस्थिति में पति का सहयोग भी आवश्यक है। संयुक्त परिवारों में तो पति के अतिरिक्त अन्य सदस्यों की भी सहायता कामकाजी महिलाएं प्राप्त कर सकती हैं। इससे इन्हें दोहरी भूमिका निभाने में बहुत कुछ सहायता मिल जाती है। जहां अन्य संबंधी का सहयोग उपलब्ध नहीं है। वहां नौकरों का सहयोग आवश्यक हो जाता है। अर्जनकारी महिलाओं के लिए सहयोग आवश्यक हो जाता है अन्यथा वह प्राथमिक और द्वितीयक भूमिका के दो पाटों के बीच पिसकर रह जाती है और किसी भी भूमिका को सफलतापूर्वक निर्वहन करने में समस्याएं आती हैं।

कामकाजी महिलाओं के सामने बड़ी समस्या यह भी है—एक ओर पति अर्जनकारी महिला की बाहरी भूमिका से चिढ़ते लगती है, और प्रायः नौकरी छोड़ने की बात करती है। दूसरी तरफ कामकाजी महिला जिसने बाहर की स्वतंत्रता, आर्थिक अत्मनिर्भरता और स्वयं निर्णय का स्वाद ले लिया है, अपनी नौकरी क्यों छोड़े? साधारणतः यह अधिक मनोवैज्ञानिक है। पुरुष अपना वर्चस्व नहीं खोना चाहता और कामकाजी महिला पुनः अधीनता के पास में बंधना नहीं चाहती। संक्रमण के इस पक्ष में आर्थिक स्थिति ही प्रबल होती है। समझोता एवं वैचारिक सहिष्णुता ही दामपत्य जीवन का मूलाधार हैं इसे जितना अधिक कामकाजी महिला और उसके परिवार के सदस्य समझते हैं, उतना ही सुखदपूर्ण जीवन व्यतीत होता है। पति-पत्नी का यह सुखद संबंध ही कामकाजी महिला की दोनों भूमिका के पालन में सहायक होता है, साथ ही बच्चों के मनोवैज्ञानिक विकास में सहायक होता है, जहां बच्चों को बात्यसत्य प्रेम, अपनत्व और समाज में सामाजीकरण का ज्ञान मिल जाता है। फलतः बच्चों के अनेक सामाजिक ज्ञान माँ और ममता से मिलता है। अक्सर पाया जाता है कि कामकाजी महिलाओं के बच्चों में समाजीकरण का अभाव रहता है। माँ के घर से बाहर काम पर जाने के बाद बच्चें गरीबी के कारण विद्यालय नहीं जा पाते हैं तथा छोटे बच्चें जो घर में होते हैं उसके देखरेख में रहता है। फलतः मनोरंजन के अभाव में भर दिन गली के बच्चों के साथ खेलता रहता है और बड़ा होने पर कुसंस्कारी और गलत लोगों के संसर्ग में बच्चा चला जाता है और वही बच्चा समाज और देश के लिए पाप हो जाता है। अच्छी नौकरी करने वाली महिलाओं के बच्चों तो अच्छे विद्यालय में पढ़ते हैं, वही गरीब कामकाजी महिलाओं के बच्चे गलत संगत में चले जाते हैं। कामकाजी महिलाओं के अर्थोपार्जन से परिवारिक स्थिति अच्छी हो जाती हैं और परिवार भी समाज में समादृत होता है। महिलाएं भी समझती हैं कि वह मात्र दासी नहीं है बल्कि परिवार की एक अंग है। इससे शक्ति संरचना में भी अन्तर आ जाता है। जहाँ गैर-कामकाजी महिलाओं को परिवारिक निर्णय में अधिकतर अनदेखी कर दिया जाता है, वहीं कार्यरत महिलाओं की सम्मति और निर्णय का स्वागत होता है। और उसे मान्यता भी मिलती है। यह उनकी परिवारिक परिस्थिति को बढ़ा देती है। साथ ही आधुनिकता की माँग आर्थिक आवश्यकता, परिवारिक-संरचना की जटिलता, शिक्षा का समुचित उपयोग, आत्मनिर्भरता आदि की उदार लालसा की मिश्रित प्रतिक्रिया आज के समाज में महिला को कामकाजी बनने के लिए प्रेरित करती है। जिसका असर सर्वप्रथम बच्चों के भविष्य पर परता है खासकर गरीब माता के बच्चों पर।

Advantages and Opportunities in Bihar

Kumari Upasna Vatsala*

Bihar is well equipped with natural resources like land and water, vital for agriculture and crops. An analysis of agricultural production in Bihar reveals that potential for significant increase in the crop production requires investment in all spheres from institutional to crop management practices. Bihar is the fourth largest horticultural producer in the country.¹⁰ Fruits and vegetables are cultivated in nearly 10% of cropped area, producing 3.2 million tones of fruits and 7.6 million of vegetables. Bihar has got competitive advantage in Makhana, Litchi, Mango, Spices, Cereals and Pulses, Sugar industry, Livestock products.

MAKHANA

Makhana or gorgon nut is unique since it is grown commercially only in Bihar. Makhana is an aquatic organic crop rich in protein and low in fat content. Bihar accounts for over 80% of the Makhana production in the country. It contributes around Rs 550 crore at retail prices annually to the state's economy. Close to organic based cultivation gives an added advantage to the crop particularly in the export market. Makhana is considered superior to almonds, walnut, coconut and cashew nut in terms of sugar, protein, and s=ascorbic acid and phenol content. The medicinal properties of Makhana are also well established in China were it has been made mandatory ingredient in baby foods. Madhubani, Darbhanga, Sitamarhi, Supaul, Kishanganj and Araria Districts are major producers of Makhana, Investment opportunities exist in contract farming as well as processing and export.

LITCHI

Bihar is known for its premium litchi, The area under litchi is concentrated in the Districts of Muzaffarpur, Vaishali, Madhubani, Samastipur and other adjoining Districts of North Bihar. The area covered is around 28,870 hectares and current production is 336,852 MT. This accounts for 80 percent of national production its targeted production by 2025 is 5000,000 MT. Bihar has compared to competing states..Realizing its potential, an Agri-Export Zone has already been sanctioned. The Planning Commission has identified Muzaffarpur District for fund infusion for systematic development. A National Research centre of ICAR for Litchi has been established at Muzaffarpur.

MANGO

Mango is the leading fruit crop of Bihar with an approximate share of 50 percent of the total area under fruit crops. It is grown in over 1000,000 hectares of land; the state has an annual production of 1.5 million MT. Bihar is the fourth largest producer of Mangoes in the country, accounting for nearly 11 percent of the total production. The state is known for a large variety of mangoes grown in its plains, the most popular being Maldah, Bombay, Jardalu, Jarda, Safeda, Bathua, Sepia, Sukul and Gulabkhas. The leading Mango-Producing District include Darbhanga, Muzaffarpur, Samastipur, East and West Champaran and Bhagalpur. The Planning Commission has identified the District of Darbhanga for systematic Development of the fruit crop for its total commercial exploitation.

*Department of Economics,B.N.M.U., Madhepura.

SPICES

Chill Accounts for 47.6 percent of the area under spices which is followed by turmeric (39.5) percent and Ginger and garlic. There is a good scope for processing in this sector also.

CEREALS AND PULSES

There exists a large potential for scientific milling and processing of food grains like rice, wheat, maize, and pulses. In case of rice and wheat, outdated technologies like hullers or sellers are used for milling resulting in lower recovery and consequent lower value. There is no large-scale processing unit for maize in the state. There are a couple of processing units working as registered units and there is no fair estimate of the number of small, unregistered processing units in maize in flour and poultry feed etc.¹¹ Such units operate at small scale as household processing units. However, no details are available on the number of these small units and quantity of maize processed within the state. There is a huge scope for maize processing in the state. Date indicates that establishment of poultry as well as animal feed processing units may be a success in the state Looking into the large quantity of maize in food system, processing of maize for snack and other food items may also be planned. Feasibility of installing industrial units to process maize to get starch, ethanol and alcohol etc need to be studied., Recently there has been interest shown by large private players in maize processing in the state of Bihar. M/s India Gasohol Ltd., Tamil Nadu, has already planned to install four maize processing plant with an investment of Rs 2,500 crore in Begusarai, Muzaffarpur, Bhagalpur and Vaishali District of Bihar. They plan to produce ethanol, alcohol, extra neutral alcohol, and crucial oils.

SUGAR INDUSTRY

The state of Bihar has enormous potential for investment in sugar industry as it has a high production of around 50 lakhs MT. The total sugar production in the state was 2.20 Mt in 2018-19. To attract investment in the sector state government launched scheme in 2006 having provisions of various concessions and subsidies. Presently there are 28 sugar mills in the state out of which 15 public sector units are closed. Out of 10 private sector units 2 are sick. Of the 18 public sector units 15 are under Bihar state Sugar Corporation and 3 are under central PSUs. The efforts are made to revive the closed units through lease agreements with the investors including HPCL and Reliance etc. Also 27 new proposals relating to sugar industry have been approved of which 27 are for new proposals relating to sugar industry have been approved of which 27 are for new sugar mills and 8 are for expansion of working mills and 2 new ethanol plant.

MEAT, DAIRY, POULTRY AND FISHERY

Bihar ranks fourth in term of meat production in India. There is, however, no abattoir and no processing facility within the state. No value addition is currently taking place. Most of the meat is slaughtered in municipal slaughterhouses and sold fresh to cater to the local demand. It is envisaged the modern slaughterhouse (abattoirs) with processing facilities having due backward and forward linkage can contribute significantly to the growth of value added products in this sector. The buffalo meat Production in India is growing at a CAGR (compound annual growth rate) of 5 percent and the outstripping of demand via-a-via supply of lamb and mutton presents a huge opportunity of Bihar to tap into its Large Livestock resources. Poultry meat is the fastest growing animal protein in India with a CAGR OF 11 PERCENT DURING THE LAST 15 YEARS. Bihar with negligible share in national poultry meat trade thus has everything to gain by investing into and creating the right climate to spur the production of poultry and value-added products¹²

Only 9-10 percent of milk produced in processed by COMFED (Sudha Dairy at 11 places in Bihar-Barauni, Muzaffarpur, Samastipur, Patna, Gaya, Arra, Bhagalpur and Kaimur and another 2-3 percent in the organized private sector. Although, Milk processing capacity in India is growing at a CAGR of 4 percent. It has shown negligible growth in Bihar. Milk processing presents a huge potential in Bihar even if it is to reach half of the country processing level or around 17-18 percent. This would mean doubling the existing processing capacities. The technology beanbag used in the processing facilities is now decades old, with no primary processing/cooling facility at the farm/village level. Fish is one of the popularly consumed items in Bihar, particularly in Mithila Region and it is the fastest growing sub sector indicating a growth rate of over 10 percent per annum. An area of 1,13,664 ha is available in Bihar in the form of tanks/ponds, mauns, lakes), chauris (flood plains) and reservoirs. In addition to this, there is big potential in the large low-lying area of about 3,38,745 ha, which can be suitably developed for various aquaculture activities. Against the huge water resources potential available, only 26,000 ha (7.68 percent) of water areas have been developed for fish culture. No processing, however, taken place and there are no fish processing industries in the state. Another more serious handicap in the development of fisheries is the absence of a proper marketing system. At present, only about three percent of the total fish landings are handed by organized sector Consumption of milk and milk products is growing at 7.6 percent, poultry meat consumption at 26 percent, and freshwater fish consumption at 3.5 percent (likely to grow to 3.9 percent). They present a huge opportunity for the state to cash it with appropriate strategies and market linkages.

State and Civil Society: Analysis of Karl Marx's Views

Dr. Jayapal H. R.*

ABSTRACT

Idea of humans' perfectibility and dialectical views of progress and development characterize the works of Karl Marx's. He viewed conflict and power as the redemptive forces in building the social order, which is free from inequality and exploitation. Marx believed in creative capacity and freedom of humans in shaping their own life and carving out the social reality, which best represents the realization of their interests. But the existing reality departed from the ideal conditions; instead, humans' creative capacities are deformed under oppressive conditions of capitalism. Idea of perfectibility, which is legacy of enlightenment bequeathed to Marx, becomes conceptual yard stick in assessing social systems as how much they take leap towards progress or deviate towards the state of exploitation and alienation. Ideology, state and civil society will become the tools of capitalist class to distort and divert the people from developing true consciousness which indeed enables them to realize the truth. This article makes an attempt to understand the views of Karl Marx on state and civil society which portray that spheres of state and civil society are the extension of production relations of capitalist society

Keywords: 'Perfectibility', 'State', 'Civil Society', 'Economic base and productive relations'

INTRODUCTION

Idea of humans' perfectibility and dialectical views of progress and development characterize Karl Marx's works. He viewed conflict and power as the redemptive forces in building the social order which is free from inequality and exploitation. Marx believed in creative capacity and freedom of humans in shaping their own life and carving out the social reality which best represents the realization of their interests. But the existing reality departed from the ideal conditions; instead, humans' creative capacities are deformed under oppressive conditions of capitalism. Idea of perfectibility, which is legacy of enlightenment bequeathed to Marx, becomes conceptual yard stick in assessing social systems as how much they take leap towards progress or deviate towards the state of exploitation and alienation. Ideology, state and civil society will become the tools of capitalist class to distort and divert the people from developing true consciousness, which enables them to realize the truth. This article makes an attempt to understand the views of Karl Marx on state and civil society, which portray that spheres of state and civil society are the extension of production relations.

MARX'S THEORY OF STATE

Marx became interested in political aspects after moving to the city Dresden in 1842. He developed interest on historical conditions leading to two revolutions in France and England which led him towards the area of political philosophy. His political views became crystalized as he read the works of Rousseau, Montesquieu, Machiavelli, Hegel and others. Marx's systematic discussion

*Assistant Professor, Department of Studies and Research in Sociology, Karnataka State Open University, Mysuru.
E-mail: jayapal.hr@gmail.com

on state can be found in his work entitled *Critique of Hegel's Philosophy of Right* published in 1843. In *On Jewish Question* published a year later, Marx discusses the relationship between civil society and modern state. Marx made a historical analysis of state in *The Eighteenth Brumaire of Louis Bonaparte* which focuses on the rise of rebellion in France in 1848 and the rise of Louis Bonaparte. Whereas, his *Civil War in France* analysed the development of French political state (Morrison 2006).

FOUR KEY PROPOSITIONS OF MARX THEORY OF STATE

The following propositions of Marx's theory of state represent 'a set of fundamental principles which frame discussion about the formation of the state and the nature of state political activities (ibid, p. 128). Propositions are basically assertions of relationship between two and more variables. We shall examine the four propositions below:

First, State has a **material origin** and hence, it is not independent from **base** of society, that is, economic structure of society. State emerges out of productive relations of society and hence the roots of state are located in economic sphere.

Second, modern state emerges and develops only under certain historical conditions embedded in productive forces of society. Thus state is *social and historical*.

Third, State reflects the existing class structure of society and 'thus acts as an instrument of the dominant classes'. Hence, political functions of the state is a derivative of economic base and productive relations which implies that political interests of the state coincide with the interests of dominant classes

Fourth, emergence of state is historically dependent upon **civil society** (ibid).

HEGEL'S THEORY OF STATE: EMBODIMENT OF ETHICAL WILL AND RIGHT ACTION

As we have discussed none of Marx's ideas can be understood without comparing and contrasting with those of Hegel. Hegel's extensive views about the state and other political aspects can be found in his celebrated work *The Philosophy of Right* which was published in 1821. Hegel viewed state, its origins, functions and activities on idealistic view. Five assumptions are central to Hegel's theory of state. We shall examine them here.

First, 'state was the embodiment of what he called **right action** (ibid). The term 'right' refers to entire range of rules and ethical norms 'which guide human action toward what is ethically good in the human spirit (ibid)'. Right action here means the manifestation of **ethical will** in history. Ethical will in political sphere of society is concerned with guiding human action towards what is politically good. Logical implication is that all conventions of state represent the ethical will which is embodied in state itself (ibid).

Second, functions of state are concerned with mediating the 'various spheres of society. Political realm of state is separate from the civil realm which consists of economy and economic exchange which are referred to as areas of individual interests (ibid). State thus serves 'mediating functions in maintaining ethical harmony' between the realm of public and private interests (ibid, p. 129).

Third, since state is expression of human ethical will, it shall ensure that universal interests always prevail over particular interests of individuals or groups.

Fourth, activities of state are separate from the activities of the state. If political actions pursuing the ends of general good represented universal interests and actions in civil sphere pursuing ends reflected

particular interests and 'private rights of individuals and groups and hence they are particularistic in nature. Thus, political sphere for Hegel is synonymous with the ethical life of society (ibid).

Fifth, state emerges from ethical will and as well as its manifestation, state does not have social or historical character but it is **historically eternal**.

HISTORICAL FORMATION OF MODERN STATE

Marx showed that political institutions have their base in material life. Marx explicated the historical formation of modern state keeping French state in view. For the sake of brevity and clarity, we can summarize it on following premises.

Dissolution of old localized Feudal powers and formation of central state

Modern state develops from the dissolution of feudal society. The process of the formation of modern state starts with clearing away of the old localized powers of feudal estates with their separate economic and political jurisdictions (ibid, p. 132). With the dissolution of localized feudal estates and their economies and authorities, stage was now set for the formation of centralized authority. Besides, with advancement of industrial revolution and economic reorganization, power was transferred from feudal lords to new political and economic classes. New centralized political authority was being steered by material interests of new ruling political and economic classes. '*Hence, new interests created the need for a state administration and bureaucratic apparatus (ibid)*'.

Historical context of Rebellion and formation of Modern French State

Political developments which had taken place between the period of 1789 and 1851 also contributed to the formation of new state. Marx captured these developments in his work *Eighteenth Brumaire of Louis Bonaparte*. Industrial revolution heralded unrest. According to Marx, historical context of rebellion began in the year 1848 which marked the period of unprecedented industrial production. It brought prosperity to only small commercial class but led to greater poverty and social distress. Situation was characterized by then low wages, poor working class conditions and unemployment inviting wider criticism against capitalism for inequality and 'restriction of advantage to only one class (ibid)'. This was not only specific to France but reverberated across the Europe workers protesting against the limited opportunities. In France, it led to rebellion of workers attempting to capture French Republic on behalf of the workers and 'during this period France oscillated between a political monarchy and a democratic republic (ibid, p. 133, italics are added).

Marx identified three distinct periods of state formation in France. First were February days marking the beginning of rebellion by the workers. Marx called this as the prologue to the revolution. Workers mounted an open rebellion against the authorities and breached the barricades; French troops responded without much resistance. Workers thought that it was their victory. Second was the formation of French Republic falling in between the period of May 1849 to December 1849. But commercial classes started blocking the advance of workers by shielding parliamentary device and were successful in reducing the revolution to a victory by the dominant political classes. Third was the formation of constitutional republic and formal elimination of French monarchy from May 1849 to December 1851. This period was headed by Louis Bonaparte marking the emergence of constitutional Republic in which *commercial class ruled in the name of people and demands of the*

workers were suppressed by the emerging 'general interest' that was mobilized at the time by Louis Bonaparte (ibid, italics are added)

Higher General interest against common interest

Marx showed that how during the reign of Louis Bonaparte particular interests were maintained against a 'wider more general interest' by state through severing the common interest from general interest of society. New material interests were consolidated and agents of these interests whether in the sphere of politics, economy or military sever the common interests from general interests. To be clearer, new material interests of the dominant class were distorted and elevated to **higher general interest**. Every institution and organization became the representatives of the state. Marx observed: 'general interest is snatched from the self-activity of society's members and made an object of state machinery and governmental activity from the bridge, the school house, the judiciary and the church which act as its representatives (Marx 1977, p. 104, also cited in ibid, p. 134).'

Marx observes the emergence of modern state as Bonaparte detached the controlling offices of state apparatus from the purview of parliamentary and by converting them into organs of the state executive power. This made Marx to aver that state is separate from society and its powers became 'independent and autonomous' of all other classes of society. Marx used Bonapartism to refer to actual creation of modern political state and the powers used to relieve the commercial classes of their claim to political dominance. According to Marx, the emergence of this new modern centralized state implied two things: First, it weakened the power of all classes but at the same it purported to represent the interests of classes. Second, it made commercial classes incapable of realizing their interests. But irony of this development, as observed by Marx, was that Bonaparte himself became insignificant historically as it marked the development of modern state which created political vacuum by making all the classes 'lay prostrate before the state machine (ibid, p. 135).'

MARX THEORY OF CIVIL SOCIETY

Marx's gave his attention to the development of civil society after tracing the formation of modern centralized state. We have noted the key assumptions of Hegel's theory of state. But Marx differs from Hegel's views on state who viewed state as the realization of highest ethical will of individuals. Marx rejected the view of Hegel on state as universal mediating force and civil society as the domain representing particular interests. He also rejected the Hegel notion that state and civil society were separate realms. They cannot be separate realms as state was complicit in the split between the political and civil realm and in fact, actively supported self interest in its defence of private property.' For Marx, state was the instrument of ruling class since it supports private property and as well as ownership of means of production by one class. Hence, state cannot raise above the particular interest and he out rightly rejected the Hegel's claim of state representing the universal interest. State can become universal only when it renounces property relations.

Regarding the origin of civil society, Marx maintains that during the feudal period, the entire society had a political character and there was no separation on the lines of political and civil realms as all aspects of civil life such as property, marriage, family were 'subsumed' under the political sphere whether it may be in the form of lordship, caste and guild. Marx was very clear that modern state comes into existence only with institutionalization of capitalist economy.

Civil society as private realm comes into existence only after the emergence of capitalism. Civil society is based on the pursuing of private interests through gain. With the emergence of civil society, there is a shift from state to economy. Historically, this shift is caused by industrial

revolution and civil society indicates the split in society that takes place between 'political and civil spheres which is unique to modern times (ibid, p. 136). We shall remember that civil society does not develop in previous periods of state formation and it comes into existence only in the wake of modern industrial societies as the state and its apparatus retreats back which once made its presence through 'intervention and incursion' in the different areas of society. Hence, civil society adorns the spaces in 'direct proportion' where the state was present. Hence, 'civil society becomes a more autonomous field of action resistant to intervention (ibid., p. 137).

Free Individual is at the centre of civil society who is detached from all community ties and whose rationality informs him to pursue his private interest on maximum level for gains. Marx beautifully captures the nature of individuals hel bent on pursuing his private interests: 'these individuals are the citizens whose political rights and freedoms are simply *the rights of the egoistic individual*, the individual separated from community, isolated and withdrawn into themselves (Marx 1978, p. 42 as cited in ibid).'

According to Marx, the development of civil society is based on three distinct but interrelated elements

1. 'Satisfaction of all wants through the pursuit of private economic gains':
2. 'The protection of private property':
3. 'Replacement of direct ties with society by abstract political and legal links to the state (ibid)'

Marx was unequivocal in stating that civil society detached individual from wider society by bringing fragmentation of society as political and civil spheres. Consequences of this fragmentation process 'is the isolated individual whose private autonomy is a political and social absurdity'. Marx holds that modern civil society sets individuals into conflict due to two things: First, their pursuance of private interests and its maximization puts them into competition with other individuals. Second, since state has bestowed common political rights, individual relation to state seems to be cooperative. But in reality, it is coercive.

CONCLUSION

Marx showed that political institutions have their base in material life. The broad conclusion which emerges from Marx's theory is that *civil society and political state are one and the same*, which is in contradistinction to Hegel's theory; which views state and civil society as separate. State and civil society becomes extension for the dominant social classes to justify their interests. State has basis in the material life, that is, production and production relations. Civil society cannot be separate from state as claimed by Hegel as the former comes into existence due to private property which latter upholds and justifies. State and civil society becomes extension for the dominant social classes to justify their interests of capitalist society. Hence, humans' perfectibility remains a distant dream and mirage.

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Victimization of Women During the Catastrophe of Partition in Sahni's *Tamas*

Priya Maheshwari* and Dr. Gunjan Chaturvedi**

ABSTRACT

Sahni's Sahitya Akademi Winning Award Novel 'Tamas' has presented the horrifying fate of women during the wake of Partition. Sahni has narrated the true picture of women's victimization by exposing the various incidents which women passed through. Undoubtedly in Indian culture and society, women are often treated like puppets in the hands of men but in the great disaster of Partition they were mistreated by men more brutally and terribly. During Partition, men in order to win over their rival communities applied their power on women by using all kinds of brutality and savagery. They not only killed and murdered them but also raped, abducted, mutilated and forced them to convert their religion. Infact the most unfateful sight for women was that they were rejected by their own family members when they came back after being raped. So many in fear of facing such disgrace decided to commit suicide rather than being a stigma for their family as well as their community. Of course, they faced torments of all kinds – physical, emotional and psychological. The present paper is an investigation to expose all kinds of barbarity and atrocities faced by women during Partition, through the lens of Sahni's magnum opus novel 'Tamas' which symbolically represents darkness and ignorance.

Keywords: Women, Partition, Abduction, Rape, Humiliation.

Partition brought great chaos and devastation everywhere. People of all the communal groups equally faced the disaster. It brought destruction, migration, segregation of people from their own roots, friends, families and their neighbours. Overnight millions of people had to migrate across the borders during which hundreds and thousands were killed on their way and those who reached the borders after facing many troubles could not mix in the new land as they were treated there like strangers. Their identity and nationality were in a flux and they could not adapt to the newly acquired nationality and territory. But this was not enough. The darkest sight of Partition was faced by women of all the communal groups. They were not only victimized physically but also psychologically and emotionally. Bapsi Sidhwa in her novel **Ice-Candy Man** has rightly propounded the cruel fate of women -

It is the women who bear the brunt of violence that accompanies these disputes. They are the ones who are rooted in the soil; they are not interested in politics. But suddenly they find that their bodies are being brutalized. Victories are celebrated on the bodies of women. (232) (ICM)

Sahni too has presented the brutal sight of women by illustrating the fate of Sikh and Hindu women in the hands of Muslim rioters. He has portrayed different kinds of atrocities inflicted on women by employing imaginary characters of women like Jasbir Kaur, Prakasho, Banto and Karmo.

*Research Scholar, B.D.K. Mahavidyalaya, Agra.

**Research Supervisor, Professor, Dr.B.R.Ambedkar University, Agra.

The episode of Jasbir Kaur suicide along with her fellow companions represents that women were in great chaos and dilemma when they heard the incidents of murder, rape, abduction, kidnapping, molestation and mutilation in different parts of the country prior to the announcement of partition. In order to escape these brutalities by their rival fanatics, they took resort to the path of suicide or honour killing either by jumping into the well or taking some poison. Jasmine Mairhofer Mehmood in her thesis has pointed out why women chose the path of suicide:

In many cases death was preferred to those kinds of dishonouring atrocities. One form of violence from inside was that many women committed suicide in order to avoid being tortured, raped or abducted by an enemy. Suicides were committed, alone or as groups in a wide variety of ways: by self immolation, drowning themselves into the village's well, swallowing poison etc. (Mehmood, 35)

Sahni has depicted the same fate of Jasbir Kaur in his novel. Jasbir Kaur, the daughter of Harnam Singh is a devotional figure of the village where she is married. Being a spiritual soul, she is addressed by her fellow villagers as 'daughter of Guru'. When she hears about the invasion of turks (Muslim) on her village, she becomes anxious about her misfortune in the hands of Muslims. So in order to escape their atrocities like rape, abduction, harassment etc. she decides to lay her life by jumping into the well. Subsequently, her other fellow Sikh women too follow her in order to save themselves as well as their family honour. This horrible sight has been represented in the novel as:

Jasbir Kaur was the first one to jump into the well. She raised no slogan, nor did she call anyone's name, she only uttered Wahe Guru and took the jump. After her, one by one, many women climbed up to the low wall of the well. Hari Singh's wife climbed up stood there for a moment, then pulled up her four-year old son on to the wall and holding him by the hand, jumped too. Deva Singh's wife held the breast-fed child in her arms when she took the plunge. Prem Singh's wife jumped down, but her son was left standing on the wall. The child was pushed into the well by Gyan Singh's wife, and thus sent back into the arms of his mother. Within a matter of minutes tens of women had gone into the watery grave, some of them along with their children. (293)

The scene was extremely horrible as not a single woman was left alive when Turks entered the lane which led to the Gurudwara. The area of the lane towards the Gurudwara was full of dead bodies and in order to reach there they walked over the heap of dead bodies. The sight was extremely terrible and ghastly as "the air was filled with the heart-rending cries of women and children coming from inside the well and were mingled with the loud shouts of 'Allah-O' Akbar' and 'Sat Sri Akal'". (293-294)

Another kind of atrocity by the antagonist community against women was their abduction. Hundreds and thousands of women were abducted during this great upheaval. The condition of women was extremely miserable after the abduction as they were either sold in the market of prostitution or forced for converting their religion so that the abductors could make them their wives by performing the ritual of wedding as per their own culture and religion. Sahi, in the novel 'Tamas' exposes the same fate of Prakasho, the daughter of a Hindu Brahmin family, who was abducted by a Muslim youth Allah Rakha. Allah Rakha, the horse-carrier, already had an eye on Prakasho and he got the opportunity when communal violence erupted in the area. He kidnapped her while she was collecting faggots from the shops of the hill with her mother. He kept her in his house during that day and the next day forcefully married her by converting her religion from Hindu to Muslim. Prakasho was in a flux and great dilemma and could not eat anything for many days. Her

parents too were in a state of despair as they could not have any information about her. Prakasho was not happy with her abductor but had no courage to return to her parents in order to escape from the clutches of Allah Rakha as she knew that her parents would not accept her in such a situation. Because in Hindu community such women were considered defiled and polluted and were not accepted by their family or their community. If parents accepted such girls, their honour and respect were put in danger and they were looked down upon with a shameful eye by their relatives, family and society. Prakasho's parents did not have courage to accept their daughter in such chaotic circumstances. The reluctance of her mother can be seen when she says to the Statistics Officer in this regard –

Of what use is her coming back to us. (33)

Of course the great misfortune of Partition was faced by women when they were not supported by their own family. Like Prakasho there were hundreds and thousands of women who had to face the disaster and pass through not only the physical but also a violent emotional and psychological dilemma. The comments of Kamla Bhasin and Ritu Menon seem to be apt here-

All those atrocities have a symbolic meaning in regard to the male's logic of domination and subordination to humiliate women, their family or their community, to desexualize women, to mark them as 'polluted or to highlight that their men were unable to protect them. (44)

In times of sectarian riots and communal violence, women were more vulnerable to exploitation and they were raped not only by a single man but by a number of rapists. A poignant instance of this kind of barbarity has been shown in the novel when a Hindu woman is gang raped by ten Muslim men. She dies in the course of event but they continue to rape her. This incident is presented in the novel not directly but through the mouths of the Muslim rapists when they gather together at one place and exchange their experiences of raping the girl. While talking about the act of rape one Muslim asserts-

When we got into the lane, the karars began to run this way and that way. A Hindu girl went up to the roof of her house. As soon as we saw her, we ran after her. There were nearly ten of us. She was trying to jump over the low wall on the roof to go over to the adjoining house when she fell into our hands. Nabi, Lalu, Mira, Murtaza all had a go at her one by one... When my turn came there was no sound from her, she wouldn't move. I looked at her; she was dead. I had been doing it to a dead body... (288)

Another man narrates a story of a low caste Bagri woman who was raped by him -

We caught hold of a bagri woman in a lane. My hand was working so well, I would chop off a head at one go. The woman began crying and begging. 'Don't kill me', she said, 'All seven of you can have me as your keep.' (288)

Santosh Singh Dhir has exposed the same fate of women in his work 'Oh Din' as :

The women were helpless. The untold brutalities were committed on women... Young and beautiful women were in more trouble. They had to satisfy the lust of the whole country. Sixty and seventy year old men fulfilled their lust with young women – no one was considered as daughter or sister. Sometimes, it was a routine that first the women was molested, raped and then killed. The blood soaked body of the woman would be lying on the ground... This happened in the country of Guru and Kabir. Who did this ? Their own followers.... (52-53)

Uprootedness, displacement, loss of property and house etc. were the common sight of the great upheaval of Partition. The Sikh woman Banto in the novel faces all these consequences. She had been living peacefully with her family in the Muslim dominated village for many years. But with the eruption of violence her religion becomes a danger to her. Though her neighbouring Muslim does not do anything which harms her family, the outsider Muslim rioters loot her shop and at last set it on fire. Ultimately, when she finds no way to escape the brutality of the frenzied crowd, she and her husband finally leave their house in order to save their lives. In search of home they wander from place to place to take refuge. Before leaving the house they, however, are in fear and great distress about the cataclysm- Partition. Her husband thoughtfully plans a strategy to escape the dark occurrence- “if anything untoward happens, Banto and our life is in danger, I shall first press the trigger of the gun on you, I would rather kill you with my own hand.” (259) Such remark of Harnan Singh is made to Banto who is fearful about her life. She has no other option but to follow the command of her husband. These torments of the Partition, however, are not the last for Banto but several other undesirable misfortunes are inflicted upon her when her own children-son and daughter- too face the disaster. Her daughter Jasbir Kaur commits suicide to save the honour of her family when ‘turks’ invade the village to harass women. Her son Iqbal Singh is forced to convert his religion from Sikhism to Islam. To save his life from the Muslim fanatics, he becomes a Muslim and his individual identity gets changed from Iqbal Singh to Iqbal Mohammad. Thus, Banto as well as her family life completely gets ruined in the frenzy of Partition which was enacted by the politicians for their selfish motives.

CONCLUSION

Thus, the present scrutiny of the novel ‘Tamas’ reveals that women became the victims of various kinds of brutalities – as they had to bear the horrific brunt of physical, emotional and psychological dilemma. The characters like Jasbir Kaur, Prakasho, several other Hindu girls and women and Banto reveal the trauma and fate of women who were traumatically harassed by the Muslim community. They inflicted their frustration on women’s bodies to win over their enemy and to prove their valour upon them. The remark made by Arthur Kleinman points out that female body is often used as a battle field when communal violence breaks out. Women are the chief sufferers of chaos in such a traumatic frenzy. Facts and figures speak merely about the number of women who are abducted, raped, molested, forcibly converted or killed in the process. In the literary imagination in India, “the violence of the partition was about inscribing desire on the bodies of women in a manner that we have not yet understood. In the mythic imagination of India, victory or defeat in war was ultimately inscribed on the bodies of women.” (82)

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